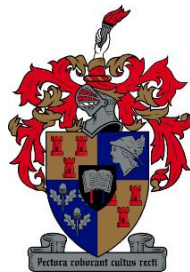


**PREACHING AS DISCIPLING  
IN AN AUTHORITARIAN KOREAN CONTEXT:  
TOWARD A HERMENEUTICS OF HEARING**

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## ABSTRACT

The ministry of preaching is related not only to speaking, but also to hearing, as faithful preaching is dependent on faithful listening, which means listening to both the Scripture and a sermon. Although faithful listening is very important, the field of homiletics seems to focus more on the study of speaking than on the study of listening. However, through the rapid development of the communication technology, contemporary hearers' way of hearing is changing as never before. Thus, contemporary preachers need to consider the changed way of hearing and faithful listening to the ministry of the Word.

The new hearing or contemporary people's new way of communication is caused by the secondary orality or audiovisual culture. Contemporary people, especially the younger generation, are affected by the secondary orality culture rather than by the Gutenberg system or the print culture. However, most Korean preachers belong to print culture era as regards communication because of a synergy between the Korean authoritarian context and the characteristics of cognitive propositional preaching. On the other hand, contemporary hearers' patterns of thought and ways of communication belong to the secondary orality culture. Consequently, hearers struggle to listen to a sermon. The contemporary church, especially the Korean Church, has undergone a crisis because of the problem of the hearkening to a sermon.

Nevertheless, the secondary orality culture can offer contemporary preachers a good opportunity for preaching because there is a greater resemblance to the aural orality culture of the early Christian community than to the Gutenberg era. According to Romans 10:17, "Faith cometh by hearing and hearing by the word of God," but many preachers have overlooked the importance of this "hearing." As a result, preachers' readings of Scripture concentrate on self-centred information and human selfish experience. Preachers would preach without hearing the Word of God, thus, from time to time, hearers cannot hear the word of God in the preaching.

In order to solve the problem, the preachers' text readings need to move toward a hermeneutics of hearing so that they can learn from the early Christian community and the Reformation. Moreover, contemporary hearers, as individual consumers, need to change from hearers of a sermon to hearers as disciples, who have Christopraxis in the community of Christ. Hearers, as disciples, need to be trained in holistic small groups as the framework of cultural linguistic preaching, so that they may listen faithfully to a sermon as the words of God. Furthermore, hearers' faithful listening can lead to good preaching, so that the listening and preaching mutually edify each other. Thus, contemporary preachers need the integration of preaching and discipling for faithful listening to the words of God.

## OPSOMMING

Die preekbediening staan nie slegs in verband met die spreek van woorde nie, maar ook met die hoor daarvan, want gelowige prediking is afhanklik van 'n gelowige gehoor, wat beteken die luister na die Woord asook na 'n preek. Alhoewel gelowige luister baie belangrik is, blyk dit dat die veld van die hermeneutiek meer op 'n spreek van woorde fokus as op 'n studie van luister. Maar, deur die snelle ontwikkeling van die kommunikasie-tegnologie, verander vandag se luisteraars se manier van hoor soos nog nooit tevore nie. Dus, hededaagse predikers moet die gewysigde manier van luister, asook die gelowige luister na die bediening van die Woord, in ag neem.

Die nuwe luister, of huidige mense se nuwe manier van kommunikeer, word veroorsaak deur die sekondêre oraliteit, of audiovisuele kultuur. Moderne mense, veral die jonger geslag, word eerder geraak deur die sekondêre oraliteitskultuur as deur die Gutenberg stelsel of die drukkerskultuur. Die meeste Koreaanse predikers behoort egter tot die drukkers-kultuur in soverre dit kommunikasie behels vanweë 'n sinergie tussen die Koreaanse autoritêre konteks en die eienskappe van kognitiewe, voorskriftelike prediking. Daarenteen, hoort moderne luisteraars se patrone van denke en wyses van kommunikeer by die sekondêre oraliteitskultuur. Dus sukkel toehoorders om na 'n preek te luister. Vandag se kerk, veral die Koreaanse Kerk, beleef 'n krisis as gevolg van die probleem van die luister na 'n preek.

Nietemin, die sekondêre oraliteitskultuur kan aan predikers 'n goeie geleentheid bied vir prediking, want daar is 'n groter ooreenkomstigheid met die gehoor-kultuur van die vroeë Christen gemeenskap, as met dié in die Gutenberg era. Romeine 10:17 lees: "Die geloof kom dus deur die prediking wat 'n mens hoor, en die prediking wat ons hoor, is die verkondiging van Christus," maar baie predikers misken die belangrikheid van hierdie "hoor." Gevolglik konsentreer predikers se lees van die Woord op selfgesentreerde inligting en ervaring. Predikers preek dus sonder om die Woord van God te hoor; daarom kan toehoorders soms nie die Woord van God in die prediking hoor nie.

Om dié probleem op te los, moet die predikers se lees van 'n teks beweeg na 'n hermeneutiek van hoor, sodat hulle kan leer van die vroeë Christengemeenskap en die Hervorming. Verder, moet moderne hoorders, as individuele verbruikers, verander van luisteraars na 'n preek, na hoorders as dissipels wat die Christen praktyk in die gemeenskap van Christus beoefen. Hoorders, as dissipels, moet in holistiese klein groepe opgelei word om as die raamwerk van kultureel-linguïstiese prediking te dien, sodat hulle gelowig kan luister na 'n preek, as God se woorde. Bowendien, hoorders se gelowige luister kan lei tot goeie prediking, sodat die luister en prediking mekaar opbou. Dus, vandag se predikers benodig die integrasie en ook navolging van prediking vir die gelowige luister na God se woorde.

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## CHAPTER 1: INTRODUCTION

### 1.1 STATEMENT OF THE PROBLEM

According to Rudolf Bohren (1980:22), the “sinful nature” of people (*die Ursünde des Sein-Wollen-wie-Gott*) is often more prevalent in speaking than in hearing. Although “everyone should be quick to listen and slow to speak,” even Christians have the tendency of being quick to speak and slow to listen.<sup>1</sup> In reality, we often see that in ordinary conversation, the average person finds it difficult to listen to others (Stevenson & Diehl 1980:12).<sup>2</sup>

This proves that in the process of preaching, a hearer’s problem is not easier than that of a preacher. In addition, there are more particular reasons why contemporary people have difficulty to listen to others. According to some scholars, media experiences, such as television, the computer and the Internet, could influence an ability or style of listening. For instance, Mitchell (2005:155) states that there are two opinions about the influence of television on the churchgoer’s capacity to listen. One is that “television has reduced the churchgoer’s capacity to listen”; the other is that “television has not irrevocably undermined the ability to listen, but it has changed how people listen” (Mitchell 2005:155, 156). Houston also contends that the influence of the computer on modern people becomes evident in all spheres of life – their thinking, feeling, behaviour, communication, etc.<sup>3</sup> As a result, contemporary people seem to have specific problems in listening to sermons. Of these problems, Mitchell (2005:154) says:

Given these diverse and often rich media experiences, it is not surprising that listening to one voice, while seated on a wooden church pew or plastic chair, can compare unfavourably. Not only visitors, but also regular attendees, may find that a pulpit monologue is hard to concentrate upon. Even in churches renowned for their preaching ministries, it is not uncommon to hear the sermon described as ‘frustrating,’ ‘tedious,’ or ‘irrelevant.’

Though the problem of listening is serious, the field of homiletics seems to focus more on the study of speaking than on the study of listening. Marty (1984:15) observes, “The shelf of books for preachers

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<sup>1</sup> Bohren (1980:22) described this as “Einmal gehört es zur menschlichen Eitelkeit und Torheit, daß man lieber redet als hört. Ansonsten wäre der Weisheitsspruch aus dem Jakobusbrief unnötig.

»Es sei aber jeder Mensch schnell zum Hören, langsam zum Reden, langsam zum Zorn« (1,19).

<sup>2</sup> In reality, “The average person in ordinary conversation unfortunately gets by quite easily even with a very low L.Q. (listening quotient)” (Stevenson & Diehl 1980:12).

<sup>3</sup> Houston (1998:3) quotes some scholars: “Emerson and Forbes comment that Brod’s findings concerning those who have become over-identified with computers note an unusually high degree of factual thinking, an inability to feel, an interest in efficiency and speed, a lack of empathy for others, an intolerance for the ambiguities of human behavior and communication, and a reduced ability to think intuitively and creatively, along with an obsession for order and predictability.”

is very long. The list of books for hearers is short.”<sup>4</sup>

There are many studies on faithful preaching in homiletics, but only a few on faithful listening (cf. Marty 1984:15; Weyel 2010:56), especially in the context of the Korean Presbyterian Church that has an authoritarian structure due to the influence of traditional values. Many Korean sociologists have affirmed that the Korean society has a structure of “hierarchical authoritarianism.”<sup>5</sup> We also find that in the Korean Church, the hierarchical structure exists without exception, particularly in its pulpit. This indeed is a fundamental homiletical challenge. Stott (1982:50-51) refers to “the three main arguments which are being advanced against preaching - the anti-authority mood, the cybernetics revolution and the loss of confidence in the gospel,” and, to an extent, this could also be said about the preaching in the Korean Church. It seems to have become more and more ineffective, especially because of the problems of its authoritarian pulpit. Therefore, the researcher believes that Korean homiletics is in serious need of a study on “faithful listening” in order to counteract this ancient tendency of hierarchical authoritarianism in the Korean pulpit.

According to Willimon and Hauerwas (1992:135), “Faithful preaching is frighteningly dependent on faithful listening.” Consequently, homiletics needs to guard over the study’s symmetry between preaching and listening, or the preacher and the hearer. However, to a large extent, it seems as if contemporary homileticians, including Korean homileticians, have not been interested in “faithful listening” (Campbell 1997:246).

Although “narrative homileticians” (Campbell 1997:121) contributed much to the study’s development of the hearer in preaching, their studies were limited to a homiletic method and technique, so it is difficult to find “a disciplined community of hearers grounded in the practice of Scripture, sacrament, and discipleship” (Campbell 1997:247). Thompson (2001:85) also comments on this shortcoming of narrative preaching in “New Homiletic Movement”<sup>6</sup>:

In the second place, with the recent emphasis on narrative preaching, the traditional pastoral aspect of preaching has diminished. Where narrative is the predominant mode

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<sup>4</sup> Weyel (2010:56) comments on the problem of listening as follows: “Unfortunately, there is no research which can shed light on the precise connection between sermon production and sermon reception.”

<sup>5</sup> “The Korean language reflects one of the most visible aspects of Korean social life, *hierarchical authoritarianism*. Unlike English, informal Korean speech follows an extremely complicated pecking order. (Social hierarchy itself is determined by the power ascribed to age, sex, social status, family connection, etc.) What distinguishes Korean society in terms of its fundamental dependency on hierarchical structure is one-way, top-down execution of social power. Obedience to authority is a social virtue. A common sight is a senior person speaking, surrounded by many juniors. The earth indeed revolves around the person who occupies a higher hierarchical position” (Kim 2002:68). Furthermore, according to recent research (Gelfand 2011) led by University of Maryland’s Psychology, Korean society is the fifth “tightest in the world,” as follows: “The degree to which countries are restrictive versus permissive,” and found “that it all comes down to factors that shape societal norms, with countries such as Japan, Korea, Singapore and Pakistan much tighter while others including Ukraine, Israel, Brazil and the U.S. are looser.”

<sup>6</sup> Cf. (Lee 2003a:33-35) about New Homiletic Movement. It is also discussed in detail in Chapter 2.2.2 and 3.3.

of communication, the sermon speaks by indirection rather than confronting the listeners with the call for changed lives. This trend toward separating preaching from the pastoral task represents an extraordinary change in our understanding of the preaching ministry, for throughout the history of the church preaching has been pastoral.

In short, it is very hard to find “a disciplined community of hearers” (Campbell 1997:247) or an explicit theory of transformation in the narrative preaching of New Homiletic Movement.

Moreover, narrative homiletics are bound down by “liberal theological presuppositions” (Campbell 1997:13), which have “the goal of defending the religious and moral meaningfulness of the Christian faith in relation to general human needs or common human experience” (Campbell 1997:33). As a result, New Homiletic Movement seems to have forfeited the privilege of “the quest for eternal truth” (Larsen 1995:78) and fails to hear the voice of God.<sup>7</sup>

In the case of cognitive propositional preachers seem to fail in giving hearers a role in discerning the preached message. Although authoritative preaching does not necessarily forsake its view on the truth of the Bible, it loses much of its ability to empower congregations in terms of listening (cf. McClure 1995:34).<sup>8</sup>

Snodgrass (2002:11) asserts, “The biggest complaint in Scripture is that people do not listen to God.” Therefore, the researcher thinks that we need a further study on “faithful listening,” or “a hermeneutics of hearing.” Compare Snodgrass’s (2002:9) following remark in this regard:

Too often we have spent our time telling the text what it is rather than listening to it. This is one of the major problems with reader response hermeneutics — it is self-centred and talks too much. The Scripture presents itself as a text crying to be heard, but whose voice is drowned out by talkers from both the left and the right, from those on both sides who say its meaning is the meaning I and my tradition give it. In the process the message is at best muffled. I suggest that what we need most is a hermeneutics of hearing, we need to hear a voice other than our own or even our community’s. We need at least a chance to hear the voice of God.

Therefore, the problem of how a hearer can become a faithful listener to the Bible’s truth is a controversial issue in need of more research in contemporary homiletics, especially in the context of the Korean pulpit.

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<sup>7</sup> According to Larsen (1995:78), “The quest for eternal truth seems to have vaporized in our times. Interest in truth about the text or truth from the text may yet survive in some circles, but what about the truth of the text?”

<sup>8</sup> McClure (1995:34) comments, “By failing to give hearers a role in the discernment of the preached message, sovereign preaching loses much of its ability to empower congregations.” It seems McClure uses the term, sovereign preaching together with authoritative preaching.

## 1.2 PURPOSE OF THIS STUDY

If what has been mentioned above is indeed so, then how do speakers induce hearers to become awakened to listening faithfully to a sermon? This question initiates the current study. The researcher wants to explore historical backgrounds, academic theories and empirical studies of contemporary scholars regarding investigations related to this subject. Then, he will try to find ways to implement “faithful listening.”

According to McClure (1995:46-47), hearers’ actual participation in the sermonic process is the best way to inspire and guide them.<sup>9</sup> Therefore, if we can turn hearers into active participants in the sermonic process, then they will become faithful listeners. There have been many attempts to create active participating hearers in the New Homiletic Movement. However, it could be said that new homiletics have some serious problems concerning “theological and hermeneutical presuppositions” (Campbell 1997:121) and “manipulative” methods (McClure 1995:46).

Therefore, the researcher will endeavour to clarify that some developments in the so-called “New Homiletic Movement” in fact consider human experience as more important than the Bible,<sup>10</sup> even to the extent that it could blemish “the truth of the text.” Especially in the context of the Korean Presbyterian Church, the problem of possible errant views regarding the biblical truth can cause preachers and hearers to react negatively to the process and challenge of preaching. In response to the liberal premise of New homiletic Movement, the pulpit of the Korean Church could, for instance, lose its concern for the hearer’s role in the process of preaching, and this disregard could bring about a crisis in the Korean pulpit.

These problems challenge us to pose a new question that becomes crucial in this study: How can we let the hearers of sermons participate actively in the sermonic process, without losing sight of clear convictions concerning the truth of the Bible? In attempting to answer this question, the researcher will investigate the homiletical methods of “a hermeneutic of hearing” based on Charles Campbell’s postliberal homiletics. According to him, becoming a Christian is affiliated to learning and practising a particular language.

The language and practices of Christianity are not simply particular expressions or manifestations of some common human experience. Rather, the “social organism” of the Christian community actually constitutes Christianity and forms particular experiences. Correlatively, coming to be a Christian is not primarily associated with having some “religious experience,” but rather with learning a particular language and

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<sup>9</sup> Marty (1984:19) also says, “I have been moved to learn something: the message has greatest effect when it is most clear that the people with whom I am a hearer are participating in preaching. They are ‘preaching with’ ...”

<sup>10</sup> Campbell (1997:141) is of the opinion that “Human experience becomes the focus of the sermon, rather than God in Jesus Christ, whose identity is rendered in the biblical narrative.”

set of practices; it is the acquisition of particular skills, which are behavioral and dispositional as well as linguistic and conceptual. Becoming a Christian is a communal journey, rather than an individual, experiential event (Campbell 1997:69).

Thus, the purpose of a sermon is to teach the language and practices of Christianity including behaviour and character. For this purpose, Campbell insists on the need for a disciplined community of hearers. Following his study, the researcher intends to find homiletical principles for discipling a hermeneutics of hearing and to reformulate them with a view to the Korean context. Campbell (1997:247) writes about the ways of “new hearing,” which can indeed be called “a hermeneutics of hearing”:

In addition, I am not suggesting that God cannot use the sermon apart from all human discipline and preparation. After all, the centrality of discipline as a mark of the church has been emphasized in the Reformed tradition, which is quite serious in affirming the sovereignty of God and the primacy of grace. Rather, I am suggesting that technique — or homiletical method or sermon form — has been too naively entertained as the savior of contemporary preaching, as that which will enable a “new hearing” of the gospel. A genuinely new hearing will require more than the technique of the preacher; it will also require a disciplined community of hearers grounded in the practice of Scripture, sacrament, and discipleship.

Finally, this dissertation aims to prove that, when hearers are not merely an audience, or spectators, or attendants in an event, but have become disciples<sup>11</sup> established in the Word of God, they will be able to listen faithfully to God’s voice<sup>12</sup>, as mediated through the Bible.

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<sup>11</sup> Oak (2006:13), who was a famous church leader of discipleship ministry in Korea, maintains as follows: “Discipleship is a fundamental biblical strategy that is essential for reconstructing the laity’s self-image congruent with the essence of the church. Discipleship offers an ideal image of the laity. Discipleship is Jesus’ answer to the question of the standard by which we must train and teach the laity. In this sense, discipleship provides a clear direction for rediscovering the lay people in the church.”

<sup>12</sup> The essence of the theological significance of faithful listening is “communicative intent” (Snodgrass 2002:17). It is discussed in detail later on Chapter 4.1.2.



### 1.3 THE HYPOTHESIS

This dissertation presents the hypothesis that hearers can become, and be, disciples through *faithful listening* to sermons. Or in other words, if a *hermeneutics of hearing* is developed in a responsible manner inter alia by reclaiming the unique language of the community of believers as also articulated in Scripture (sometimes called a “distinctive cultural language”<sup>13</sup>), we could be on the way to solving some of the problems which confront contemporary homiletics, specifically also in the Korean context.

This implies at least three challenges. First, the problem of listeners’ “boredom”<sup>14</sup> is very serious. Even Craddock (1978:12-13) asserts, “boredom is a form of evil” and “a preview of death if not itself a form of death.” It should be noted that boredom concerning preaching is not a recent problem, but rather an age-old one. The following observation of Cilliers (2004:5) exemplifies this point:

Surely, this boggles your mind and induces a cynical shake of your head. Perhaps even a disbelieving chuckle. Should you aspire to be a preacher, this is enough to make you drop down onto the bench in the pulpit, overwhelmed by the impossibility of communicating these facts to enlightened people. For, is it not truly madness to still believe all of this now, early in the third millennium? *Foolishness, complete and utter nonsense!* Well, many people regard it as such... However, this scepticism concerning preaching is not limited to recent decades or even centuries.

If we can turn hearers into disciples, we might be en route to solving at least part of this ancient problem of “sermonic boredom.”

Second, we need to find a model for preaching that allows hearers to participate actively in, and hopefully influence, the sermonic processes within the Korean Presbyterian Church’s hierarchical structure, which draws a sharp distinction between the preacher as “a theological dictator, or a winged orator,”<sup>15</sup> and the hearer as a layman. As a result, the authoritarianism of the Korean Church might be remedied by an understanding of preaching as discipling, and the hearers might be able to become

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<sup>13</sup> Brueggemann (1997:78) remarks about this distinctive culture as follows: “I have urged the point that preaching in the U.S. church in a cultural condition of post-Christendom, is analogous to preaching to exiles. More broadly, biblical preaching is addressed to the particular community of believers committed through baptism to the claims of biblical faith. Christian preaching is addressed to the community of the baptized in order to articulate, sustain, and empower a distinctive identity in the world.”

<sup>14</sup> New Homileticians affirm that the problem of the “boredom” of listeners is one of the main reasons for the crisis in preaching. Craddock (1978:12) says, “I am speaking not simply as one who wishes to be a more effective communicator; I have another field of endeavor in which I work daily — listening. This is by far the more difficult, and I hope it is not pure unadulterated selfishness on my part to wish that those communicating to me would give more attention to how, to method, to style. Some listeners in churches have accepted boredom as one of the crosses that come with the commitment, but I cannot.”

<sup>15</sup> Cilliers (2004:12) observes, “To preach is not to be a theological dictator, or a winged orator, or a holy ascetic who wants to live outside or above the congregation; it is rather finding concurrence with the congregation around a biblical text.”

active participants instead of remaining mere passive spectators.

Finally, in order to achieve the above-mentioned, this study will endeavour to find and formulate some methodological steps towards “a hermeneutics of hearing.” This might assist us in solving one of the most significant problems of homiletics, also within Korean churches, that “people do not listen to God”<sup>16</sup> (Snodgrass 2002:11).

#### 1.4 METHODOLOGY OF THIS STUDY

The researcher believes that God works through his church and his people. According to Anderson (1997:28-29), “The truths of God are discovered through the encounter with Christ in the world by means of ministry.”

Consequently, the researcher believes that practical theologians need to investigate the field of ministry with a spiritual sensitivity of “priestly listening” (Osmer 2008:35) in order to find “theological praxis” (Anderson 1997:25-27). Within these paradigms, practical theologians should carry out “the tasks of practical theological interpretation” (Osmer 2008:29).

According to Osmer (2008:4), practical theological interpretation has four core tasks: descriptive,-empirical, interpretive, normative and pragmatic tasks. Osmer’s four core tasks of ministry are similar to those of Anderson (1997:1-32): i.e., ministry as theological discovery, as theological discernment, as theological innovation and as theological praxis. In his investigation, the researcher will use these four core tasks of practical theological interpretation (cf. Figure 12).

Firstly, he will analyse the context of the Korean Church’s hearers as part of the descriptive-empirical task, by taking cognizance of the specialized research reports of GallupKorea, which researched the matter of church activity and life of faith in 1998<sup>17</sup> and 2005.<sup>18</sup> The sample design of GallupKorea (Hanmijun & GallupKorea 2005:19) is illustrated as follows:

**Table 1: The sample design of GallupKorea**

<b>Classification</b>	<b>Contents</b>
<b>Respondent</b>	Adults aged 18 or above
<b>Area</b>	Nationwide
<b>Sample size</b>	6,280 persons (effective sample)

<sup>16</sup> Snodgrass (2002:12) surmises that some forms of readers’ response to hermeneutics could reshape the message of the Bible to the readers’ desire, so that the hearers in fact do not listen to the word of God. He remarks, “Reader response is listening to the wrong person.” Therefore the aim of a hermeneutics of hearing is to go toward listening to the Word of God. Moreover, he asserts, “Our task is listening for the contours of that world, not reshaping its outlines to our own desire” (Snodgrass 2002:22).

<sup>17</sup> Cf. (Hanmijun & GallupKorea 1999).

<sup>18</sup> Cf. (Hanmijun & GallupKorea 2005).

<b>Sampling method</b>	Stratified random sampling
<b>Data collection method</b>	Face to face interview (Gallup Omnibus survey)
<b>Sampling error</b>	±1.23% (confidence interval: 95%)
<b>Period of actual inspection</b>	From July to October 2004

The following question forms an integral part of this research: Is “what is going on” in the academic world of contemporary homiletics and the Korean Church’s context related to a hermeneutics of hearing? Secondly, the researcher will try to find reasons for the problems discovered during the interpretive task. Thirdly, his focus will be on what Osmer (2008:132)<sup>19</sup> calls “prophetic discernment” in order to move this investigation forward to the next step, namely the normative task<sup>20</sup>. In this phase, the researcher wants to explore the need for a hermeneutics of hearing and the problems of the Korean Church’s pulpit. Finally, he expects to offer “suggestions and recommendations in order to improve and transform the existing practice” of homiletics in the authoritarian Korean context.

It can be argued that Practical Theology has the responsibility to observe and analyse the field to which these theories are applied. Practical theologians can use the results of such an analysis to improve the existing theories. Practical Theology can be a kind of barometer of our theology that reflects the theology’s state of health (cf. Cilliers 2004:19). In this case, Practical Theology seems to be “the completion of theology” rather than “the dilution of theology” (Wilson 1995:70). Therefore, the researcher opts for a method which will start from “practice itself,” move to theory, and back to practice.<sup>21</sup>

## 1.5 DELIMITATION OF AREA OF RESEARCH

The assignment of bringing about faithful preaching will always remain the primary task of homiletics. In the researcher’s opinion, this should include the act and art of hearing. Since there are, comparatively, many studies that focus on the issue of faithful preaching as *speaking*, this investigation will concentrate on the problem of faithful *listening* from the standpoints of preachers and congregation as soon as possible. On the assumption that faithful preaching (as speaking) has been done, the researcher wants to study how the results of preaching can change in proportion to the

<sup>19</sup> According to Dingemans (1996b:92), the words “prophetic discernment” could be replaced with the phrase “the vision, meanings and values that conduct the actions of churches and believers.”

<sup>20</sup> Miller-McLemore (2012:25) comments on the normative task of practical theology as follows: “As theology, practical theology is normative. It makes demands on those who practice it to live by the sacred and transcendent convictions it professes”.

<sup>21</sup> Dingemans (1996b:83) remarks, “Meanwhile, however, particularly in Europe an important shift took place with regard to the inner direction of the discipline. Whereas formerly, practical theologians had first studied the Bible and the doctrine of the church in order to apply the results of their findings to the practice of the church, more recently, under the influence of social studies, they have changed their approach: in recent decades practical theologians worldwide have agreed on starting their investigations in practice itself ... This approach moves from practice to theory, then back to practice.”

extent of the hearers' disciplining or attitudes.<sup>22</sup> For example, silence is one of the most important attitudes to hear the Word of God. Cilliers (2008c:23) writes about the importance of silence for listening:

Silence is genetically ordained. In human communication words and answers are linked through silences — there is a time to speak and a time to listen (Proverbs 3:7b). In theological perspective, God speaks to us, and we answer. But God speaks out of silence, and his words create silence, before it calls forth an answer. In the relationship between God and humans, silence on the part of both contributes towards true dialogue.

Secondly, although the word “hermeneutics” is part of the title of this dissertation, this study does not profess to cover the entire field of hermeneutics. Generally speaking, hermeneutics is related to the reading of a text and the divulgence of its meaning. On the other hand, a hermeneutics of hearing is connected to the hearing of the word<sup>23</sup> and the understanding of the author's communicative intent.<sup>24</sup> Snodgrass (2002:18) observes, “A hermeneutics of hearing listens for what the author seeks to accomplish, his or her communicative intent, the illocutionary act accomplished by the words.” According to Kearney (2009:26), Luther insisted that “*Natura enim verbi est audiri*” (It is in the nature of God's word to be heard).<sup>25</sup> Peterson (1987:61-62) also writes the following about the difference between reading and listening:

Listening and reading are not the same thing. They involve different senses. In listening we use our ears; in reading we use our eyes. We listen to the sound of a voice; we read marks on paper. These differences are significant and have profound consequences. Listening is an interpersonal act; it involves two or more people in fairly close proximity. Reading involves one person with a book written by someone who can be miles away and centuries dead, or both. The listener is required to be attentive to the speaker and is more or less at the speaker's mercy. For the reader it is quite different, since the book is at the reader's mercy.

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<sup>22</sup> Nouwen (1998:105) writes about the art of being guided, i.e. of listening to spiritual leaders as follows: “The first and nearly spontaneous reaction to the idea of a spiritual guide is: ‘Spiritual guides are hard to find.’ This might be true, but at least part of the reason for this lack of spiritual guides is that we ourselves do not appeal to our fellow human beings in such a way as to invite them to become our spiritual leaders. If there were no students constantly asking for good teachers, there would be no good teachers. The same is true for spiritual guides.... A spiritual director does not necessarily have to be more intelligent or more experienced than we are. It is important that he or she accepts our invitation to lead us closer to God and enters with us into the scriptures and the silence where God speaks to both of us.” He believes that a good hearer's attitude can result in a good preacher.

<sup>23</sup> Here, the crucial scriptural text is Roman 10:17: “Faith cometh by hearing.” Since vision of the truth is not given to man in this life, “The Word of God is perceived only by hearing.” (Kearney 2009:26).

<sup>24</sup> About the aim of a hermeneutics of hearing, Snodgrass (2002:17) comments as follows: “The goal of interpretation is not to get in the mind of the author, but to understand the author's communicative intent.”

<sup>25</sup> “Luther emphasized hearing the word preached because he wanted to insist that the word of God is present not on the page, not in the scriptural text, but through the working of the spirit, through spiritual understanding” (Kearney 2009:26).

Therefore, this study will focus on listening as a dimension of hermeneutics, without exploring its whole field. The researcher's viewpoint of a hermeneutics of hearing seems to be in accordance with that of Campbell.<sup>26</sup> Actually, Campbell's theory came from the books of post liberal theologians (cf. Frei 1974; Lindbeck 1984). According to Comstock (1987:687-717), the postliberal theologians of Yale School like Frei and Lindbeck offered a cultural-linguistic model for a new understanding of texts, experience, and the world (cf. Campbell 1997:63-65; Frei 1974:17-30; Lindbeck 1984:18, 69). On account of limited space, it is not possible to deal with all aspects of the hermeneutics of post liberal theology.<sup>27</sup> As Campbell's book title (Campbell 1997) indicates: "New Directions for Homiletics in Hans Frei's post liberal Theology", the researcher needs a homiletical approach in post liberal theology. Then, he needs to concentrate his study on a homiletical interpretation of the cultural linguistic framework so that he may suggest a homiletical alternative for contemporary preaching problems. Accordingly, he will draw from the critical comparison of Campbell's theory and Korean context.

For the application of the suggestions and recommendations, the researcher chose the domain of the Korean Presbyterian Church in which he has preached as a senior pastor for about ten years, so that the study, of necessity, will have the context of the pulpit of this specific Korean Church as delimitation.

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<sup>26</sup> Campbell (1997:96) comments on the viewpoint of a hermeneutics of hearing by means of Frei's theory: "Frei's focus is not on general hermeneutical theories, but on the distinctive language and practices of the Christian community as it reads its sacred text in the context of worship and discipleship."

<sup>27</sup> Cf. (Frei 1967; Frei 1974; Frei 1992; Frei 1993; Lindbeck 1984; Lindbeck 1996; Lindbeck 2002) about postliberal theology.

## **CHAPTER 2: AN ANALYSIS OF THE CONTEXT REGARDING THE ROLE OF THE HEARER AND HEARKENING IN CONTEMPORARY KOREAN PREACHING**

The researcher will examine the context of modern Korean preaching related to the hearer and hearkening in this chapter, where the question to be investigated will be “What is going on” (Osmer 2008:4) in contemporary Korean preaching and homiletics? The aim in this chapter is to highlight the problems of current Korean preaching, especially the problems of hearing.

Firstly, the researcher will contemplate the consciousness of Korean believers and the present state of Korean preaching in order to start from the “practice itself” (Dingemans 1996b:83). Secondly, the situation of contemporary homiletics in connection with hearer and hearing will be considered. Finally, the researcher intends to identify the problems of Korean preaching in relation to hearing.

### **2.1 PRELIMINARY CONSIDERATION: OBSERVATIONAL ANALYSIS OF THE KOREAN CHURCH’S SITUATION**

According to Hanmijun<sup>28</sup> and GallupKorea (2005:189), Korean Christians regard the Sunday worship service as the most important contribution towards the growth of faith and the pastor’s preaching as the heart of the worship service. Although the role of preaching is very important for the Korean Christians’ growth of faith, it seems that generally speaking, the Korean Church has serious problems related to preaching. To identify these problems, the researcher will use GallupKorea’s survey of public opinion and the investigations of Korean homileticians.

#### **2.1.1 The importance of preaching in the Korean Church**

In post-modernity, preaching seems to have some problems, as Cilliers (2004:19) remarks:

Preaching is essential for the welfare of the church. Yet, it seems as though preaching indeed, is degenerating. This is a sad reality, but I would still describe preaching as the heart of the church (Luther: *cor ecclesiae*). Preaching is a display window, whether or not we are aware of it. It remains a kind of barometer of the church that reflects the

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<sup>28</sup> “Hanmijun” is a Korean abbreviation which means the assembly of the Korean Church is to prepare for the future.

church's state of health. One could justifiably say: *as the preaching, so the church; as the church, so the preaching* ....

The researcher agrees with Cilliers that preaching is degenerating. In his opinion, the pulpit of the Korean Church also experiences a crisis of “boring, irrelevant and disappointing” preaching (Cilliers 2004:16). According to Lee (1995:11-16), the crisis of preaching is related to both laymen and clergymen. The word “preach” also has a negative connotation for ordinary people of contemporary Korea. Even Christians would use the word “preach” in a negative sense of scolding, grumbling and useless talk. In addition, Korean preachers may fall into the trap of “narcissism, scepticism, mannerism or masochism” (Lee 1995:15) as regards preaching.

However, despite talking about a deterioration of preaching, Korean preaching seems not yet to have degenerated. According to the survey of Hanmijun and GallupKorea (2005:189), Korean Christians regard the pastor's preaching as a great boost for their growing faith. As part of this survey, respondents had to answer the question, “What offers the greatest support to your growing faith?” The answers of the questionnaire are as follows:

**Table 2: The greatest support to growing faith**

<b>Worship service/Pastor's preaching<sup>29</sup></b>	<b>65.5%</b>
<b>Family</b>	10.9%
<b>Cell group/Small group/Nurture (Bible study)</b>	7.4%
<b>Senior believer/Fellow</b>	6.4%
<b>Quiet time (the meditation of the Bible)</b>	4.5%
<b>Religious books</b>	3.5%
<b>Christian media (Internet, TV, radio, etc.)</b>	0.7%
<b>Others</b>	0.6%
<b>Nothing</b>	0.5%
<b>Total (N=1,000)</b>	<b>100.0%</b>

This survey illustrates that the worship service or the pastor's preaching constitutes 65.5% of the boost for growing faith. Although there are many problems about preaching, Korean preaching still seems “essential for the welfare of the church” and “a concentrated form of Christian hope” (Cilliers 2004:19) in the context of the Korean Church. There is a survey as a stronger backing for the importance of preaching in the Korean context. The questions of the survey are: “What is the greatest

<sup>29</sup> According to Joo and Kim (2006:489), since 1980, there have been some liturgical movements in the context of the Korean worship. However, “Like most Christians in the Reformed tradition, Presbyterians have been predominantly ‘People of the Word.’ The Lord's Supper in most churches has been confined to celebrations two to four times a year.... The Presbyterian churches in Korea remained very conservative in the matter of liturgical renewal.” Lee (1997:45) also remarks on the Korean worship service as follows: “The typical order of worship is centred on preaching, like most evangelical and free churches. It is a sermon centred worship service.” According to their comments, the Korean worship service thus is sermon-centred. Therefore, “worship service” and “pastor's preaching” could have a very similar meaning in the Korean Church context.

reason to make the choice of your current church or temple among many churches or temples? What is the second reason?" According to Hanmijun and GallupKorea (2005:208), the replies to these questions are as follows:

**Table 3: The reason for the current church or temple attendance  
(Hanmijun & GallupKorea 2005:208)**

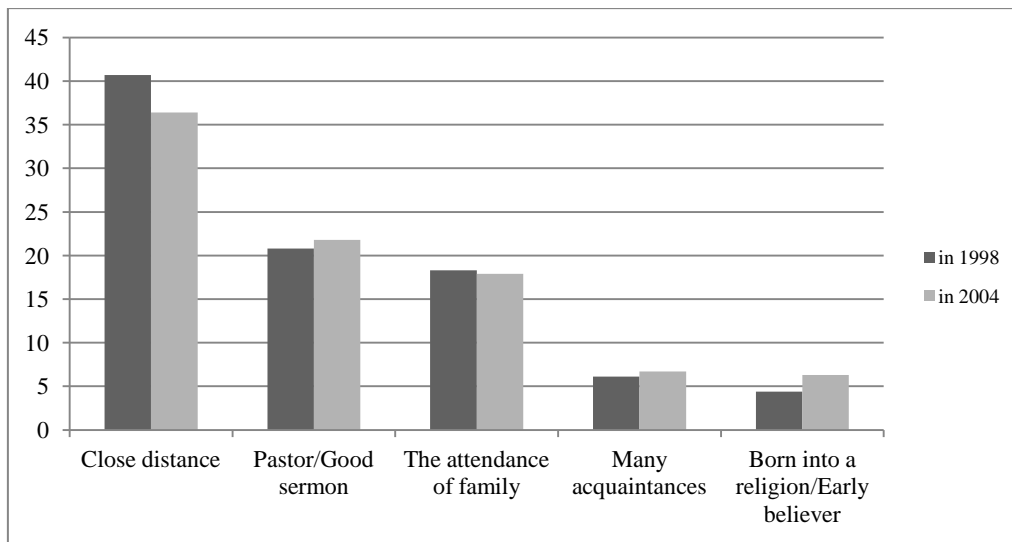
	<b>Protestant (N=884)</b>	<b>Buddhist (N=354)</b>	<b>Roman Catholic (N=112)</b>
<b>Close distance</b>	36.4	19.2	41.1
<b>A pastor's/ monk's/ priest's good preaching</b>	<b>21.8</b>	11.9	7.1
<b>The attendance of family</b>	17.9	37.6	25.0
<b>Many acquaintances</b>	6.7	5.4	4.5
<b>Born into a religion</b>	6.3	9.9	8.0
<b>The activities of church/temple/sanctuary(mission, social relief)</b>	2.6	1.1	8.0
<b>The individual support of church/ temple/ sanctuary</b>	2.3	1.7	2.7
<b>For the bringing up or discipling/ Bible study</b>	1.6	2.3	0.9
<b>Big and well-known church/ temple/ sanctuary</b>	1.5	4.5	-
<b>Well-equipped</b>	0.1	1.7	-
<b>Others</b>	2.7	4.2	2.7
<b>No idea/ No answer</b>	0.1	0.6	-
<b>Total</b>	100.0	100.0	100.0

According to Table 3, the factor of distance is the most important reason for the current church attendance of Protestants and Roman Catholics. As regards the attendance of Buddhists, the factor of family is the greatest reason. The second important reason for Protestants is the pastor's good preaching. On the other hand, the factor of family is the second reason related to the attendance of Roman Catholics and Buddhists.

The factor of "good preaching," with reference to Protestants, Buddhists and Roman Catholics, is 21.8%, 11.9% and 7.1% respectively. It is evident that Korean Protestants regard the pastor's preaching as more important than Buddhists and Roman Catholics. Moreover, one can compare two surveys of the reason for church attendance in 1998 and 2004.



**Figure 1: The five most important reasons for the current church attendances of Protestants (Hanmijun & GallupKorea 2005:210)**



The choice of church is influenced, firstly, by the geographical position in 1998 (40.7%), and in 2004 (36.4%). The second important reason is “pastor/good preaching” in 1998 (20.8%), and in 2004 (21.8%). This survey proves that the preaching ability of pastors or the leadership becomes more and more important because geographical influence has decreased, and the factor of pastor and preaching has increased slightly (Hanmijun & GallupKorea 2005:47).

In addition, there is another proof about the increasing influence of preaching and the pastor. The result to the question “Do you attend another church except your current church?” is: “The rates of those who attend two churches are 3.2% in 2004” (Hanmijun & GallupKorea 2005:131).

**Table 4: The reasons for double church attendance (Hanmijun & GallupKorea 2005:133)**

The reason for double church attendance	1998(N=34)	2004(N=28)
To participate in dawn prayer meeting or evening service of the nearest church	70.6	53.6
For pastor’s good preaching	5.9	21.4
Many acquaintances	14.7	14.3
Church activities	5.9	0.0
For Bible study or discipling training	2.9	0.0
Others	0.0	7.1
No idea/ No answer	0.0	3.6

The rate of double church attendance is very low: 3.2% in 2004, and 3.9% in 1998 (Hanmijun & GallupKorea 2005:132). However, the geographical factor decreased from 70.6% to 53.6% and the factor of the pastor’s preaching increased significantly from 5.9% to 21.4% as the reason for double

church attendance. This seems to be additional evidence for the increased importance of preaching in the context of the Korean Church.

One can argue that preaching is still “an act of hope” for Korean congregations. It seems that Korean Protestants “believe in preaching as one of the most hopeful acts” (Cilliers 2004:19) in which they can participate. Moreover, in view of the results so far achieved, preaching must be considered the main factor for Korean Church growth. If this is indeed so, is the Korean Church really growing by means of its preaching?

### 2.1.2 The decline of the Korean Church

Unfortunately, the Korean Church does not seem to grow as rapidly as in former days. Oak (2001:42) argues that the Korean Church has declined as follows:

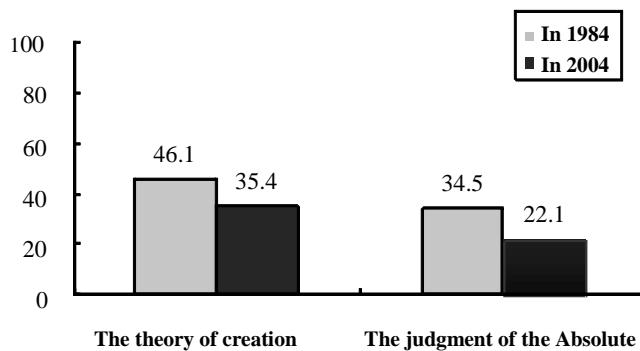
Korean churches showed a growth rate of 41.2% during 1960-70, 12.5% during 1970-80, 4.4% during 1980-90 and from 1991, the growth rate steadily decreased. The growth rate of congregations during 1990-95 was as follows: Full Gospel Kihassung is 0.5%, Presbyterian Tonghap is 0.45%, Methodist is 0.4% and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

According to the population and housing censuses of the Korean National Statistical Office (StatisticsKorea 26<sup>th</sup> May 2006:32), Oak's inference becomes an undeniable fact.

**Table 5: The shift of population by religious type (Unit: thousand, %)**

	1995		2005		Fluctuation	
	Population	Component ratio	Population	Component ratio	Population	Fluctuant ratio
<b>Total population</b>	44,554	100.0	47,041	100.0	2,488	5.6
<b>Religious people</b>	22,598	50.7	24,971	53.1	2,373	10.5
. <b>Buddhist</b>	10,321	23.2	10,726	22.8	405	3.9
. <b>Protestant</b>	8,760	19.7	8,616	18.3	<b>-144</b>	<b>-1.6</b>
. <b>Roman Catholic</b>	2,951	6.6	5,146	10.9	2,195	74.4
. <b>Confucian</b>	211	0.5	105	0.2	-106	-50.4
. <b>Won Buddhist</b>	87	0.2	130	0.3	43	49.6
. <b>Others</b>	268	0.6	247	0.5	-21	-7.7
<b>Non-religious (including unknown religions)</b>	21,953	49.3	22,070	46.9	117	0.5

According to Table 5, in spite of the increase of the entire religious population to 2 380 000 (+10.5%), the Protestant population has decreased to 144 000 (-1.6%). This could be evidence of the decrease in the Korean Church. Except for numerical evidence, there is a further proof as regards the Koreans' mindset.



**Figure 2: Christian inclination - 'yes' in the case of a positive answer  
(GallupKorea 8<sup>th</sup> Jun 2005:2)<sup>30</sup>**

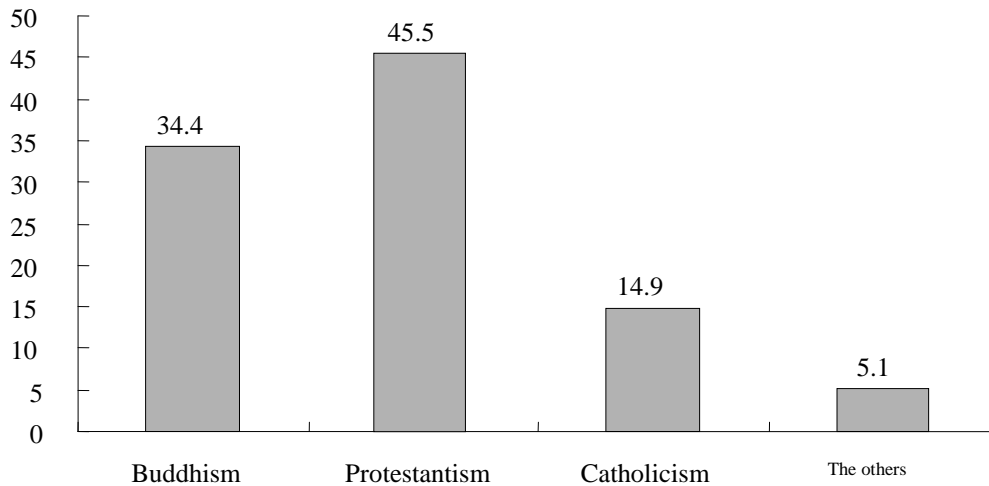
According to Figure 2, the survey of GallupKorea (8<sup>th</sup> Jun 2005:2), the Korean people's Christian inclination declined compared to 20 years ago. When common people — both religious and non-religious — were asked for their opinion on: “This world is not made by itself but, by one who has supernatural power,” 35.4% answered positively (yes). The result of the survey showed a decrease of 10.7% compared to the result in 1984. In addition, the ratio of positive answers about the Last Judgment is 22.1%, which indicates a decrease of 12.4%, compared to 20 years ago.

According to the results of the survey, which asks religious people who have experienced conversion (N=30), Protestants are the most at 45.5%. Unfortunately, the ratio of Protestants' abjuring is high relative to Buddhists or Roman Catholics.<sup>31</sup> The result shows that some Korean Protestant Christians are leaving their faith.

<sup>30</sup> The sample design of the survey:

Classification	Contents
<b>Respondent</b>	Adults aged 18 or above
<b>Area</b>	Nationwide (except Jeju island)
<b>Sample size</b>	1,500 persons
<b>Sampling method</b>	Stratified random sampling
<b>Data collection method</b>	Face to face interview through visiting each house
<b>Sampling error</b>	±2.5% (Confidence interval: 95%)
<b>Period of actual inspection</b>	From 13 to 31 January 2004

<sup>31</sup> The common survey of Hanmijun and GallupKorea (Hanmijun & GallupKorea 2005:76) indicate similar results.

**Figure 3: The experience of conversion (GallupKorea 30<sup>th</sup> May 2005:4)**

Consequently, many indications of the decreased growth of the Korean Protestant Church are evident.<sup>32</sup> Then, there is a paradoxical problem, that is, a contradiction between Korean preaching regarded as the main factor for church growth and the decline of the Korean Church. In other words, preaching is an essential element for the health and growth of the Church in Korea, but this Church is facing a crisis regarding its health and growth. According to the indications, it seems Korean Christians still expect a lot of from preaching, but they are disappointed by the actual practice of preaching. Given the fact that the primary problem of the Korean Church seems to be preaching, we first need to examine Korean preaching to solve this particular problem.

### 2.1.3 An overlooked problem of Korean preaching

As mentioned above, the assumption that the Korean Church has grown until the end of the 1980s because of preaching the Word of God is no exaggeration. However, the Korean Church has been declining since the 1990s. This prompts the questions: What is going on in the context of the Korean pulpit? Has every Korean preacher suddenly changed, or has Korean preaching been inferior in quality since the 1990s? By means of the research, we can find a clue to the answers to these questions as follows:

<sup>32</sup> Stewart (2003:13) comments on the decline in Mainline North American Protestantism as follows: “The old moorings of the past have given way to a new cynicism and atrophy that threatens the long-term health and viability of mainline churches. Some denominations are struggling to recapture the power of their past, but as many churches age and decline, they are threatened by a new obsolescence, and have regrettably lost touch with the present world.”

**Table 6: The greatest support to growing faith by age group  
(Hanmijun & GallupKorea 2005:190)**

	Case number	Worship service/ Pastor's sermon	Family	Cell group/ Small group/ Upbringing	Senior believer/ Fellow	Quiet time	Religious books	Christian media	Other s	Nothing
<b>Total</b>	1000	65.5	10.9	7.4	6.4	4.5	3.5	0.7	0.6	0.5
18-29 years old	323	<b>54.2</b>	12.4	<b>11.1</b>	<b>10.8</b>	<b>6.5</b>	<b>2.2</b>	0.6	1.5	0.6
30-39 years old	277	<b>65.63</b>	13.4	5.1	5.4	5.1	4.3	0.7	0.4	0.4
40-49 years old	184	<b>67.9</b>	9.2	9.2	3.3	2.7	4.9	1.6	-	1.1
Over 50 years old	216	<b>80.6</b>	6.9	3.2	3.7	2.3	3.2	-	-	-

Table 6 indicates that the older people are, the more they tend to grow their faith by means of the preaching and the worship services. On the other hand, the younger people are, the more likely they are to receive help for growing their faith through those close to them or a small group (Hanmijun & GallupKorea 2005:189). It should be noted that the influence of the pastor's preaching is diminishing among a section of younger people.<sup>33</sup>

This means that the result of the response to preaching differs in each age group. Although the same preacher preached the same sermon in the same church, the response differed according to the hearers. In other words, although the preacher and sermon are essential factors in preaching, the recent problem in the Korean Church's context seems to be related to the hearer and hearing, rather than the preacher and the sermon. Thus, we need to consider not only the preacher and sermon, but also the hearers and hearing in order to solve the Korean Church's problems.

The Korean Church has many younger members despite its general expectation. According to Figure 4, 23.2% of the total population of young people, 18 to 24 years old, are members of the Korean Church. The ratio of the younger generation from 18 to 29 years is quite high in contrast to Buddhism

<sup>33</sup> The same result can be found in the research of Howden (Howden 1989:203) in the Institut zur Erforschung des Urchristentums, as follows: "Given the current state of the research, all generalizations about the impact of the sex, age, and education of hearers on sermon response and effectiveness are suspect. The results of the various studies are too often contradictory to allow generalizations. One possible exception to this is the fairly common result that older people respond more favorably to sermons than do younger people." The gap of sermon response between older and younger people seems to grow bigger according to the passage of time.

or the Roman Catholic Church.<sup>34</sup> Moreover, according to the Table 7, the independent survey of GallupKorea, the ratio of the younger generation was higher than that of figure 4. Table 8 illustrates that the Korean Church also has far more believers than the other religions who start to believe from a very young age.<sup>35</sup>

However, the rate at which the Korean Church grows is decreasing now. This means that young people are given a great deal of weight in the Korean Church, but the young audience has a serious problem related to hearing a sermon, which is the most important reason for Korean Church growth.

Thus, many young members of the Korean Church have a problem in connection with listening to a sermon, and this problem seems to be one of the important reasons for the decline of the Korean Church. Therefore, the overlooked problem of Korean preaching appears to be a question related to the hearer and hearing. Suffice it to note that this is also the issue of homiletics.

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<sup>34</sup> According to the independent survey of GallupKorea, the ratio of the younger generation was higher than that of figure 4.

<sup>35</sup> According to Table 8, it seems that the young congregation comes from church schools for children. In other words, many of them might not be new believers, but might be born, or have become, Christians at an early age in the Korean Church.

Figure 4: The spread of religious population by age (Hanmijun & GallupKorea 2005:68)<sup>36</sup>

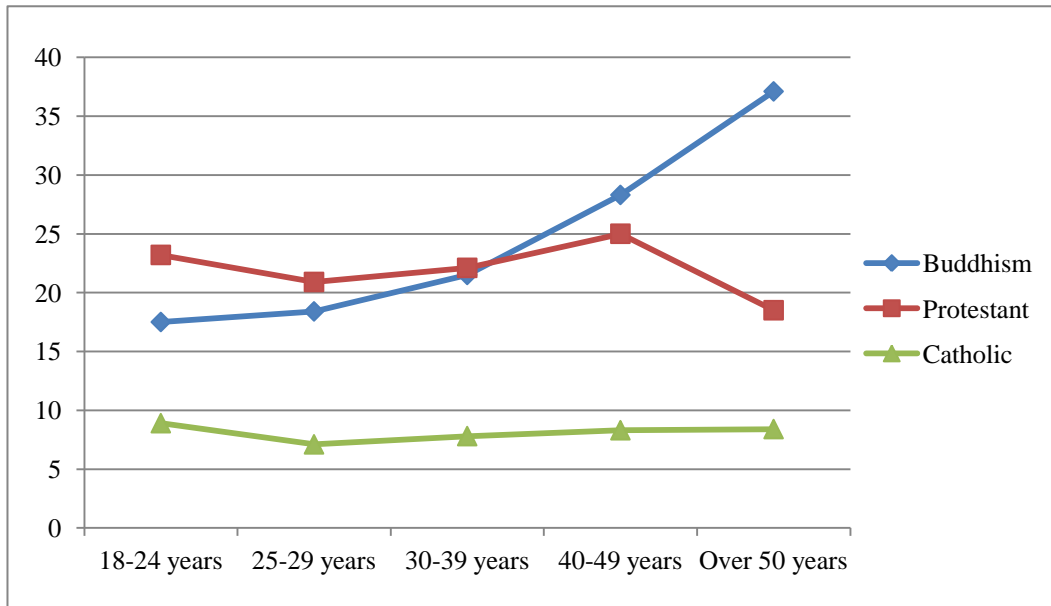


Table 7: A comparison re the rate of the religions by respondent characteristics (GallupKorea 30<sup>th</sup> May 2005:2)

Classification	Buddhist	Protestant	Catholic	No Religion
<b>Total</b>	24.4	21.4	6.7	46.5
<b>By gender</b>				
male	20.3	17.7	5.7	55.7
female	28.4	25.0	7.7	37.5
<b>By age</b>				
18~24 years old	14.6	23.9	6.6	54.9
25~29 years old	15.1	22.7	5.7	55.1
30~39 years old	20.5	22.5	6.1	50.6
40~49 years old	26.6	21.1	8.5	42.7
over 50 years old	35.2	18.8	6.4	38.0

<sup>36</sup> There are some differences between the Korean Protestant Church and the Korean Roman Catholic Church in the Korean context. Thus, the survey classified the Korean Church as Protestant and Roman Catholic.

**Table 8: When you started to believe the religion - by respondent characteristics  
(GallupKorea 30<sup>th</sup> May 2005:3)**

<b>Classification</b>	<b>Under 9 years</b>	<b>10~19</b>	<b>20~29</b>	<b>30~39</b>	<b>40~49</b>	<b>Over 50</b>
<b>Total</b>	<b>30.9</b>	<b>16.0</b>	<b>24.1</b>	<b>18.0</b>	<b>8.0</b>	<b>3.0</b>
<b>Buddhist</b>	27.2	14.3	<b>28.3</b>	18.6	8.0	3.6
<b>Protestant</b>	<b>37.3</b>	<b>19.6</b>	19.8	15.1	5.7	2.4
<b>Catholic</b>	27.5	12.8	20.9	<b>20.2</b>	<b>15.8</b>	2.8
<b>Male</b>	<b>37.5</b>	16.4	20.4	15.3	8.0	2.3
<b>Female</b>	26.4	15.8	<b>26.6</b>	19.8	8.1	3.4

## **2.2 THE PROBLEMS OF THE HEARER AND HEARKENING IN HOMILETICAL THEORIES IN THE KOREAN CONTEXT**

If the problem of the hearer and hearkening is the predicament that confronts the Korean Church, we need to scrutinize homiletical theories related to the hearer and listening. When speaking about narrative homiletics, Campbell (1997:122) classifies the theories of homiletics into three large groups: cognitive propositional preaching (traditional preaching), experiential expressive preaching (narrative preaching), and cultural linguistic preaching (post-liberal homiletics).

Recently, Campbell's book was translated into Korean and his opinion has been discussed.<sup>37</sup> In addition, according to Murphy (1996:42), each of these three understandings of doctrine and religion – the “cognitive-propositional,” the “experiential-expressive,” and the “cultural-linguistic” – incorporates a view of the nature of religious language.<sup>38</sup> Then, the classification as “three models of religion” seems to be able to apply the whole field of homiletics including “liberalism and fundamentalism” (Murphy 1996:41-42). Thus, in accordance with Campbell's classification, the researcher will consider the role of the hearer and hearing in each theory of homiletics with reference to the Korean context.

Before a detailed discussion, we need to consider each assumption of these three large groups. Cognitive propositional preaching has this assumption: if people could understand the right things (“information or logical argument or propositional knowledge”) (Campbell 1997:122), they would then live in the right way (cf. Jones 2006:70). Cognitive propositional preaching emphasizes the importance of the intellect. Experiential expressive preaching (narrative preaching) has the

<sup>37</sup> Cf. (Campbell 2001).

<sup>38</sup> Once Lindbeck (1984:16, 32) remarked about the threefold typology for classifying theories of religion and doctrine: a propositional view, experiential-expressive view and a cultural-linguistic view.



supposition: if people could be touched by the evoking of “level of experience” within an individualistic framework (Campbell 1997:135), they would then live in the right way. The focus is on emotional experience rather than intellect. Cultural-linguistic preaching has a theory: if people could be trained by “the disciplined life of particular Christian communities” (Campbell 1997:145), they would then live in the right way. This accentuates the discipleship of the community.

### **2.2.1 Cognitive propositional preaching in a Korean context**

According to Campbell (1997:120), narrative preaching is a New Homiletic Movement against traditional preaching ( or cognitive propositional preaching) which “begins with a general propositional conclusion and then applies it to the situation of the hearer” (Campbell 1997:128). Therefore, cognitive propositional preaching is “deductive and authoritarian.” Under the structure of cognitive propositional preaching, the hearers cannot help but be “passive.” The deduction of cognitive propositional preaching has provoked a “downward authoritarian movement” (Campbell 1997:129).

Lee (2003a:41) remarks that the aim of this traditional preaching is to persuade the audience by the preacher’s one-sided communication. The primary concerns of such preaching are for the preacher rather than for the hearer. McClure (1995:30-31) regards cognitive propositional preaching and the preacher as someone “who is an authoritative stance.” Loscalzo (1992:17) also mentions that traditional preaching is “rhetoric of authority.”

The researcher believes that cognitive propositional preaching and the Korean authoritarian context share many common characteristics. The features of cognitive propositional preaching seem to be amplified through Korean traditional values, especially Confucianism, about which, as part of the Korean mindset, Lee (1997:92-93) remarks as follows:

Like the Hebraic and early European societies, 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 behaviours. Confucianism has been a way of life for the Korean people. The Confucian mode of thinking is so deeply implanted in the unconscious mind of the Korean people that it is difficult to change the Confucian mind-set in spite of modernization.

The Korean people's Confucian mindset is found beyond religions.<sup>39</sup> According to Table 9 of GallupKorea's survey (22<sup>th</sup> Jan 2009:2), even 76.4% of Roman Catholics and 30.6% of Protestants employ the Confucian ritual to perform a memorial service for their ancestors on the Korean traditional New Year. This bears witness to the great influence of Confucianism on Korean Christians' mentality.

**Table 9: How to perform a memorial service for their ancestors  
on New Year – by religion**

In 2009 (%)					
	Classification	Case number	Confucian ritual (bow)	Christian ritual	No performance
	Total	1,507	75.2	15.7	9.0
<b>Classification</b>	Buddhist	426	94.9	0.2	4.8
	Protestant	357	30.6	57.2	12.3
	Roman Catholic	120	76.4	16.2	7.3
	Other religions	6	88.1	11.9	0.0
	No religion	598	87.4	1.9	10.6

**Table 9-1: The sample design of Table 9**

Classification	Contents
Respondent	Adults aged 19 or above
Area	Nationwide (except Jeju island)
Sample size	1,507 persons
Sampling method	Stratified probability sampling by regional groups
Data collection method	Face to face interview
Sampling error	±2.5% (confidence interval: 95%)
Period of actual inspection	From 11 to 26 December 2008

According to Kim (2005:69), the Confucian mentality has an effect on the formation of images of God in the Korean context:

<sup>39</sup> According to Chung (1999:28), Confucianism gave Koreans certain fundamental ideas of right, justice, and truth and stood for a rich culture.

Due to the influence of Confucianism, the Korean society has exhibited a higher degree of hierarchy. Thus, one could presume that due to the impact of hierarchy in the Korean society, for many Koreans, God has become as a more “authoritative and distant Being.” In fact, as previously discussed, during the Yi dynasty, they adapted the concept of “*Ch’un* (天)” as its political ideology, in which it was believed that Heaven (*Ch’un*) ruled the state as well as the universe by appointing a good man as a king. Because the social hierarchical system was occupied in a very strict way, the Confucian ethic of the Yi-dynasty emphasized a unilateral obedience on the part of the subordinate to the superior.

Kim (2005:71) comments that in the Korean context, there is a close connection between the images of God, father and pastor respectively, and Korean “Parishioners have perceived the majority of pastors as authoritative fathers who focus more on spiritual direction than on empathy.” Under Korea’s social hierarchical system, Korean preachers have easily become authoritarian, as Kang (2002:168) observes:

The Korean church leadership seems to have been characterized by authoritarianism rather than authority as expressed in the Bible. In other words, authoritarianism by position and function rather than authority by legitimacy, spirituality and character have been dominant in Korean church leadership and leaders have enjoyed controlling lay people with that authoritarian stance.

As pointed out above, both the Korean Church and cognitive propositional preaching exhibit a “downward authoritarian movement.” In a way, the cognitive propositional method had already become deeply rooted in the Korean context a long time ago. There seems to be a synergy between the Korean authoritarian context and the characteristics of cognitive propositional preaching. This synergy stimulates passiveness (cf. Campbell 1997:129) in members of the Korean Church. As a result, it appears that the passiveness of Korean hearers, especially the younger hearers, creates some obstacles for listening to preaching (Hanmijun & GallupKorea 2005:189).

Two scholars (Bass 1982:184-185; Randolph 1969:1-7) argue that cognitive propositional preaching is unsuccessful in deliberations about changing the hearers’ concrete situation. However, their criticism seems to be limited by the content and form of preaching, and they could not deal carefully with the matter of the hearers themselves. The researcher opines that we need to consider not only the content, form or delivery of preaching, but also the hearer’s attitude and skills. Sweazey (1976:310) claims the following as regards the responsibility of the hearers: “The skills of the hearers are more important than the skills of the preacher.” Nevertheless, narrative preaching has emerged as a counterproposal to cognitive propositional preaching.

## 2.2.2 Narrative preaching (experiential expressive preaching) in the Korean context

According to Campbell (1997:120), “Narrative homiletics is not one thing, but actually represents a large umbrella under which several different, but related, approaches are generally lumped.” Therefore, it is necessary to discuss briefly the terminologies of narrative inductive story-telling, and audience-oriented preaching or experiential expressed preaching.

### 2.2.2.1 A summary of the terms related to narrative preaching

For the purpose of a summary, the researcher will consider the shift in the focus of homiletics from traditional homiletics to the so-called New Homiletic Movement. Firstly, narrative preaching means a shift in focus from a deductive method to an inductive method. Craddock (1979:52-54) stresses the method of preaching as follows:

Not only content of preaching but method of preaching is fundamentally a theological consideration ... There are basically two directions in which thought moves: deductive and inductive. Simply stated, deductive movement is from the general truth to the particular application or experience while induction is the reverse.

Campbell (1997:118-119) also emphasizes the inductive method of preaching as follows: “*As One Without Authority*, which popularized the ‘inductive method’ and the New Hermeneutic for preaching, is undoubtedly the most important homiletics text in the past twenty-five years.”

According to Lee (2003a:66), “Craddock’s methodology is called inductive preaching.” Therefore, the method of inductive preaching can be defined as an attempt to emphasize the methodology of narrative preaching.

Secondly, the word “narrative” distinguishes the form of the sermon from “the dualistic two-step model”<sup>40</sup> (Lee 2003a:12-13), or “the three-point deductive sermon” (Lischer 2002:401), to a narrative form that has the structure of a story or a plot. The word “narrative” generally means a genre or form presented as a story or plot (Lischer 2002:120, 168). According to Lee (2003a:66), Lowry’s proposals, as well as Craddock’s, are expressed as a narrative art form more akin to a play or novel in shape than to a book.

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<sup>40</sup> According to Greidanus (1988:86-96), it can be called “an objective-subjective dualism trend.” The word “objective” means the objective truth of the ancient text and the word “subjective” indicates the subjective application for today’s congregation.

Therefore, the term “narrative preaching” seems to stress the form of a sermon,<sup>41</sup> as Lowry (1993:98) points out: “Narrative preaching more typically focuses on the plot shape a sermon may take – moving from opening disequilibrium to final resolution – whether or not a story is involved.”

Thirdly, the term “story-telling preaching” seems to emphasize the shift of communication skills from the transmission of the intellect to the delivery of experience. On the one hand, cognitive propositional preaching is related to the sharing of “information or logical argument or propositional knowledge” but, on the other hand, narrative preaching is connected with evoking a “level of experience” or emotion (Campbell 1997:122). On the shift of communication, Craddock (1978:58) comments on Søren Kierkegaard’s opinion as follows: “In fact, he [Søren Kierkegaard] regarded the transmission of information as one of the lowest forms of communication. The highest form is the communication of the ability to feel obligated.”

Additionally, Craddock (1978:57-78) suggests as follows that one of the highest forms of communication is story-telling: “If the stories are vehicles of God’s revelation, Why not?” (Craddock 1978:66). Although Lowry (1989:14) mentions that “narrative preaching is different from the story-sermons, or storytelling,” storytelling preaching is an indirect speech skill to let hearers hear the Gospel in a broad sense (Campbell 1997:120; Craddock 1978:82-83).

As we know, a good story also has a “movement” like a “plot.” As regards the importance of “movement,” Craddock (1979:145) says: “The movement of the sermon is so vital to its effectiveness that a structure should be provided which facilitates rather than hinders that movement.” According to Lowry (1985:52), “A plot is the moving suspense of story from disequilibrium to resolution.” Therefore, a plot also is part of a story, and storytelling preaching is part of narrative preaching.

Moreover, Campbell (1997:119-120) remarks that narrative preachers are composed of “those who argue for the actual telling of stories or a single story in the sermon and those who emphasize narrative form in more general terms.” This means that story telling is included in narrative preaching. Therefore, storytelling or story-sermons can be defined as another name for narrative preaching to emphasize the indirect communication skill as story to touch the hearers’ emotions.

Fourthly, there is a shift in the focus of homiletics from preacher-oriented preaching to audience-oriented preaching in narrative preaching. According to Lee (2003a:32-42), the shift blossomed, on the one hand, from the theological movement, like the new hermeneutics and the resurgence of literary criticism, and, on the other hand, from changing social situations in America from 1960 to 1970. As a result, the viewpoint of homiletics was transferred from preacher-based preaching to

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<sup>41</sup> Campbell (1997:120) remarks on the common ground of narrative homileticians as follows: “Finally, all of the writers offer a formal understanding of the role of narrative in preaching, with a specific emphasis on parable and plot.”

hearer-based preaching. Therefore, we can argue that audience-oriented preaching refers to a hermeneutical expression that emphasizes the shift.

Finally, one of the significant shifts is from text- or message-oriented preaching to human experience-oriented preaching. According to Aden and Hughes (2002:29), the shift seems to be related to theological issues, such as “neo-orthodoxy,” “liberalism,” etc. ...:

For decades the neo-orthodoxy of Barth and the liberalism of Fosdick seemed to posit competition between the two men, but in fact the critique of each other’s position helped the pastor in the parish to speak God’s Word to the worshiping community .... With Barth the pastor was called back to the Word of God; with Fosdick the preacher was challenged to attend to the life situation of the parishioner.

As seen above, the words “experiential expressive” are related to the position of liberalism focused on the parishioner’s life situation. According to Campbell (1997:120), “The experiential event evoked by a sermon” is at the centre of narrative preaching in its various forms. In addition, the “experiential event” is connected with the “Word event” in which new hermeneutics is accented (Campbell 1997:122). As a result, narrative preaching would be called “experiential expressive preaching,” which term. In the researcher’s opinion, seems to emphasize the theological background and hermeneutical presupposition behind narrative preaching. As Campbell (1997:119) indicates, there is no simple way to define “narrative preaching.” However, the researcher tried to define it in order to proceed in his study.

#### 2.2.2.2 The reaction to narrative preaching in the Korean context

As shown above, narrative preaching has the characteristics of human experience-oriented preaching related to a liberal proposition. However, the Korean Church, especially the Korean Protestant Church, seems to have a conservative view about the Bible and faith:

Most Korean ministers are convinced that the church grows faster when they preach from the Bible. Since most Korean Christians are fundamentalists who believe that the Bible alone contains the truth, they will come to church only if the preacher offers an uncritical exegesis of the Bible. So-called liberal preachers right out of seminary soon discover that the failure of their ministry is related, directly or indirectly, both to their liberal orientation toward church doctrine, and to their lack of commitment to uncritical exegesis. The use of historical criticism in preaching, for example, makes suspect the preacher’s commitment to the Christian faith in the eyes of many Korean congregations (Lee 1997:68).

It is clear that most Korean Christians have a negative view of liberal theology. This fact, which research confirmed, on the opinion of Korean Christians regarding this matter (Hanmijun & GallupKorea 2005:230-231), yielded the following results.

According to Table 10, Korean Protestants chose “the word of the Bible” (12.1%) as the most favourite sermon theme that they wanted their pastor to concentrate upon. Their next choice was as follows: “salvation” (6.8%), “love between Christians” (3.4%), and “the relationship of the family” (3.2%). This means that Korean Protestants mainly want a sermon that emphasizes Christian doctrines. On the other hand, as sermon themes, Roman Catholics preferred “home” (8.9%), “Bible” (8.9%), “peace of mind” (7.1%), and “a story closely connected with life” (6.3%), which means that they prefer a story about real life instead of biblical doctrines.

**Table 10: Which sermon theme would you want your pastor or father to focus upon?  
(Hanmijun & GallupKorea 2005:231)**

Classification	Theme of sermon	In 2004		In 1988	
		Case number	%	Case number	%
Protestant	The word of the Bible	107	12.1	145	16.4
	Salvation	60	6.8	37	4.2
	The love (between Christians)	30	3.4	26	2.9
	The relationship of family	28	3.2	37	4.2
	The example in everyday life	26	2.9	53	6.0
	The guidelines for a conduct related to the life of faith	22	2.5	69	7.8
	The sermon which gives us peace of mind	21	2.4	19	2.2
	The sermon on the real conditions	20	2.3	23	2.6
Roman Catholic	Home	10	8.9	4	3.8
	Bible	10	8.9	7	6.7
	Peace of mind	8	7.1	6	5.8
	A story in close connection with life	7	6.3	7	6.7
	The word to help our faith growth	5	4.5	4	3.8
	Salvation	5	4.5	4	3.8
	The philosophy of life	3	2.7	14	13.5
	Social service	3	2.7	4	3.8
	About human nature	3	2.7	5	4.8

So, Korean Protestants have a more conservative view of faith than Roman Catholics. Many Korean hearers want to hear preaching from the Bible, as well as dogmatic themes. Accordingly, most Korean

preachers prefer cognitive propositional preaching based on the Bible, rather than narrative preaching, which has an experience-centred tendency related to life situations and a liberal orientation. Korean homiletics also seems to be indifferent to experiential expressive preaching. Thus, it is difficult to find a positive contribution of narrative homiletics, such as rediscovering the significance of the hearer (Lee 2003a:86) and active participation of the listener (Craddock 1979:28). Although, for several years, narrative preaching contributed much to “hearer-based preaching” or “audience-oriented preaching” (Lee 2003a:32-42), the Korean Church and homiletics did not have a deep concern for the hearer and hearkening. As regards the importance of the hearer in preaching, Quicke (2003:60) comments as follows:

The hearer’s role in preaching seems obvious. Active listening makes preaching authentic, while unheard preaching is a waste of breath. No wonder that Jesus calls out, “Let anyone with ears to hear listen” (Matt. 11:15;13:9; Mark 4:9,23;7:16; Luke 8:8) ... “It is both an appeal to hear aright and at the same time a solemn warning of the possibility of a wrong hearing.”

Although the hearer’s role in preaching is essential, Korean homileticians, as well as contemporary homileticians, have no keen interest in the matter of the hearer and hearkening.<sup>42</sup> Consequently, it seems that the Korean Church’s apathy about the hearer and hearkening can trigger a serious problem of preaching in changing times.<sup>43</sup>

### 2.2.3 Cultural-linguistic preaching in the Korean context

In narrative preaching, the hearer has the “right” to draw his or her own “private” conclusions (Campbell 1997:133, 230-231). Just as a concert-goer, participating in a big event, is affected by the event, and reaches his or her individual conclusion, the hearer of narrative homiletics seems to be a consumer of the preaching as an “event.”<sup>44</sup> However, the concept of a consumer seems to be an Americanism rather than a Biblicism.<sup>45</sup> Cilliers (2007:5) remarks on consumerism as follows:

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<sup>42</sup> Regarding the unconcern about faithful listening, Campbell (1997:246) says: “In their attention to homiletical method and technique, contemporary homileticians have given almost no attention to the communal practices that enable ‘faithful listening.’”

<sup>43</sup> Cilliers (2004:9) comments on the changes as follows: “The changes in the communication media and information technology, in contrast, has ousted the Gutenberg era of printing in favour of a new communication mode of *image and imaginations*.”

<sup>44</sup> Lowry (1985:8) describes preaching as “an event-in-time.” Moreover, Campbell (1997:124) remarks on the relationship between narrative preaching and experiential events as follows: “The one thing that Rice retains from Barth is the latter’s emphasis on the ‘eventfulness’ of preaching. In Rice’s work, however, this emphasis on the eventful character of the sermon is placed within an experiential framework; the sermon becomes an experiential event.”

<sup>45</sup> Cf. (Peterson 1995:96-99) about the powerful, hard-to-detect influence of consumerism on the nature of Scripture.



*Americanism* could best be described in terms of the keyword: *consumerism*. Behind this keyword lurk a number of intertwined ideological paradigms, for instance the frenzied search for so-called “quality.” Materialism here takes on the form of a pathological competition to own the right “brand” and “label.” The sole object is to surpass normal consumption and to reach the highest peaks of luxury: always bigger and better.

As Campbell (1997:143-144) comments, narrative homiletics “runs the danger of selling out to the presuppositions of modern, liberal, American culture” and “has itself succumbed to the ‘tyranny’ of modern culture and more specifically to the ‘tyranny’ of liberal individualism in America.” Driven by such an Americanism,<sup>46</sup> the hearer of narrative preaching may become a consumer who wants a preaching event that is “bigger and better.”<sup>47</sup>

However, as Quicke (2003:61) points out, “Hearers of sermons are not consumers in church to score a sermon’s ‘edutainment’ level on a scale of one to ten.” Consequently, it seems that there are some overlooked hearer concepts under the structure of narrative homiletics related to Americanisms.

According to Campbell (1997:144), in their focus on individual experience and discrete experiential Word-events, contemporary narrative homileticians have disregarded the context of the community of faith within which communal practices take place. These homileticians also ignored the importance of a disciple community, as a distinctive cultural-linguistic community, for a “new hearing” of the Word (Campbell 1997:145).

To make up for the weaknesses in contemporary narrative homiletics, the focus of cultural-linguistic homiletics is not on an individual experiential event, but “on learning the distinctive language and practices – the infrastructure – of the Christian community, which then make certain ideas and experiences possible” (Campbell 1997:232). Supposing the hearer’s role in narrative preaching is that of an individual participant as a consumer in the event, the hearer’s role in cultural-linguistic preaching is one of the disciplines practised by a distinctive cultural-linguistic community. As regards becoming a Christian in the cultural-linguistic understanding of Christianity, Campbell (1997:69) says:

Correlatively, coming to be a Christian is not primarily associated with having some “religious experience,” but rather with learning a particular language and set of

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<sup>46</sup> Smith (2005:174-175) comments on America’s individualism as follows: “Whatever its social and institutional sources, therapeutic individualism is, for better or worse, now pervasive in American culture and society.... Religion as an external authority or tradition that people encounter and that makes authoritative claims to form their believing, thinking, feeling, desires, and living becomes increasingly inconceivable. Therapeutic individualists instead seek out religious and spiritual practices, feelings, and experiences that satisfy their own subjectively defined needs and wants. Faith and spirituality become centred less around a God believed in and God’s claims on lives, and more around the believing (or perhaps even unbelieving) self and its personal realization and happiness.”

<sup>47</sup> According to Küng (1973:39), under the system of the consumerism, all people must expand into bigger, faster and richer things (“*Alles muß immer mehr wachsen: Alles immer größer, rascher, zahlreicher werden*”).

practices; it is the acquisition of particular skills, which are behavioural and dispositional as well as linguistic and conceptual.

Therefore, the hearer's role in cultural-linguistic homiletics can be disciplined to learn, practice and use particular language within a particular cultural-linguistic community. As mentioned above, cultural-linguistic homileticians want to eliminate the weakness of narrative homiletics, but they do not want to revert to cognitive propositional preaching. Compare Campbell's (1997:232) following remark in this regard:

Within this model, preaching does not seek primarily to present cognitive propositions; here a postliberal homiletic accepts the criticism of cognitive-propositional preaching that has been developed by contemporary narrative homiletics. However, unlike much of contemporary homiletics, the postliberal alternative also does not emphasize the individual experiential event.

Thus, the emphasis on the hearer's role in cultural-linguistic homiletics seems to be stronger than that of narrative homiletics, because the hearer, as a disciple, can be more involved in the process of preaching than the hearer as a consumer. A disciple needs to learn a particular language, not only for the sake of learning the language, but also to practice and use it by reproducing it. On the other hand, the consumer participates in an event as someone who appreciates or criticizes, and only feels and experiences the event.

According to Campbell (1997:232), within cultural-linguistic infrastructure, "preaching does not seek primarily to present cognitive propositions". Then, Korean preaching, for the most part, is not cultural-linguistic preaching, as cognitive propositional preaching is still the norm in Korea. The hearer-as-disciple concept can hardly be detected in the Korean preaching context. Additionally, there is scarcely any trace of discipline for the hearer in the process of preaching. Campbell (1997:245-246) comments on the importance of discipline and practice for preaching as follows:

In many Protestant churches a similar emphasis can be discerned. For example, one strand of the Reformed tradition, generally associated with Martin Bucer and John Knox, has emphasized ecclesial discipline as a "mark" of the church along with the word and sacraments. As this theological position suggests, apart from a disciplined community it is improbable that the Word will be rightly proclaimed and heard and the sacraments rightly administered. 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.

Despite the importance of disciplining the hearer, little is said about the discipleship of the hearers, as the laity in the Korean Church context. Oak (2001:123) calls attention to the significance of discipleship as follows:

The Bible does not contain the word, ‘discipleship’. Not only that, the definition of ‘disciple’ is not even explained. Instead it is full of statements about who can be called a disciple and how he should live his life. So it may seem difficult to explain what discipleship training is. The definition of discipleship training is not as important, however, as knowing the practical side of the character and the life of the disciple. In other words, discipleship training is a lifestyle, a process, and a goal for ministry itself in the church. A pastor who has a burden for awakening the laity to develop them into disciples of Christ must correctly learn with an open Bible what discipleship training is.

However, Oak (2001:54) is of the opinion that “Unfortunately in many churches, the laity are slumbering. Giants with amazing powers and potential are not functioning.” The function of the laity is limited to “the role of passive handmaidens who continually hold on to the hem of the shirts of the clergy” (Oak 2001:54). The survey of Hanmijun and GallupKorea (2005:36-37) has proved this phenomenon:

Although worship service is important in a life of faith, there was little activity except worship service in the life of church. More than half (55.1%) of the respondents participate in only worship service as church members. Moreover, in the case of the answer of the laity as volunteer workers, the voluntary services were extremely limited to choir, church school, teacher, etc.

According to Campbell’s comments (1997:245-246), many Protestant churches have emphasized ecclesial discipline as a mark of the church along with the Word and sacraments. The Korean Church also has the three elements of a church: the Word, sacraments and discipline. However, the communal practice of a disciplined community for hearkening to a sermon can hardly be found in the Korean Church context. There seems to be no connection between preaching and discipline in the Korean Church. In Campbell’s (1997:245-246) words, preaching demands “a people capable of hearing the Word rightly.” However, it is difficult to find the discipline to build up such a group of people in this Church. Therefore, it seems that Korean hearers, especially the younger generation, still have a problem of listening in the process of preaching.

## **2.3 CONCLUSION**

“What is going on” (Osmer 2008:4) in contemporary Korean preaching? This chapter indicates that there is a problem related to the hearer and hearing in the Korean homiletical context and the resulting

problem has enfeebled preaching as the main factor that is hampering Korean Church growth. As we know, this problem is one of the important issues in homiletics.

However, the Korean Church is still in a cognitive propositional preaching stage, so it seems that in the Korean pulpit, the role of the hearer has diminished. In addition, the Korean authoritarian context has worsened the situation, the conservative tendency of Korean congregations, and the separation between preaching and the community's discipline.

In conclusion, the fundamental problem of the hearer and faithful hearing that the Korean Church experiences, is linked to its decline. Therefore, we need to grasp the reasons for the problem, which are the hearers' alienation from the process of preaching. The next chapter will examine these reasons.

## **CHAPTER 3: THE REASONS FOR THE PROBLEM OF LISTENING**

The pastor's preaching is one of the most important factors for the growth and health of the Korean Church. Most of its members still want to hear the pastor's preaching from the Bible. However, the Korean Church is declining at the moment, and the Korean audience, especially younger hearers, experience problems in listening to preaching. Thus, one could ask the following questions: Why does the problem occur in the Korean Church? And: Why do Korean hearers have obstacles that prevent them from listening to the pastor's preaching? In this chapter, the researcher will examine the reasons for the problem of listening to sermons in the Korean context.

### **3.1 THE CHANGES IN THE COMMUNICATION MEDIA AND INFORMATION TECHNOLOGY**

Today is the age of technological innovation. According to Babin (1991:7), "Under the influence of electronics and new technologies, the functioning of the world has changed. If you want to understand the world, you must change your way of looking at it and the way you perceive its interconnections." The French philosopher, Debray, (as recite in Cilliers 2008b:14)<sup>48</sup> classified the so-called eras or spheres of communication into three cultural shifts: the logo-sphere (oral tradition), grapho-sphere (printed media) and the video-sphere<sup>49</sup> (transmission of images via electronic means). As the above comments indicate, people's preference for the media and information technologies seems to change their perception or communication. Moreover, a shift in the technologies seems to change the hearer's way of listening. Therefore, we need to consider "the impact of shifts in communication" (Quicke 2003:32).

#### **3.1.1 From an aural-orality era (the logo-sphere) to the Gutenberg era (grapho-sphere)**

The first believers lived in "an aural-oral culture" and were "a community of the ear" (cf. Babin 1991:6; Quicke 2003:75-77). Much of both the New and Old Testaments originated as oral proclamations (Greidanus 1988:198, 268, 313)<sup>50</sup> and the Gospel was revealed in an aural-oral culture

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<sup>48</sup> Cf. (Debray 2000).

<sup>49</sup> According to Debray (as recite in Reader 2006:491), the video-sphere is based on the audiovisual media.

<sup>50</sup> Ong (Ong 2009:74) comments on this point as follows: "In Christianity, for example, the Bible is read aloud at liturgical services. For God is thought of always as 'speaking' to human beings, not as writing to them. The orality of the mindset in the Biblical text, even in its epistolary sections, is overwhelming."

(cf. Babin 1991:6; Quicke 2003:76; Walker 1996:94). Quicke (2003:75) mentions the way of communication in the aural-oral culture before the invention of printing as follows:

Aural-orality occurred among people who were not writers and whose communication was through spoken and heard words (the world's population before the advent of print). In this era, words were "sounds" from within a person's "interior consciousness," and these sounded-out words were events in themselves. Hence, the Hebrew word *dabar* means both "word" and "event." The ear was primary to communication because only sound mattered. There was no backup for memory. If people failed to hear and remember, communication failure resulted.

As Quicke mentions above, the way of communication in the aural-oral era was dependent upon the sound, the ear and listening. However, the invention of printing affected the way faith was communicated. Babin (1991:24-25) comments about the influence of the print medium on the method of communication as follows:

Printing from movable type was invented in Europe by Johannes Gutenberg between 1440 and 1456. It was an inspired act on the part of the church, the prophets, and the saints of that time to seize on this new medium to react against the degradation and the aberrations of faith at the end of the Middle Ages ... They created a different way of communicating faith, which was based on the potential of the new print medium ... The most important factor in the religious revival of the sixteenth century, both Catholic and Protestant, was the effort to ensure that the ordinary people learned the theological foundations of Christianity.

As indicated above, in the era of the Reformation, the new print medium converted the method of communication from "aural-oral"<sup>51</sup> to "writing and print" (Quicke 2003:75). Simultaneously, this transformation affected the preachers and hearers in those days. The hearers could learn the catechism by mass produced words of God in printing, and the preachers became more logical interpreters of what people had already learned through print (Quicke 2003:31). Printing transformed the way of learning or listening to preaching. By preaching to the people through the new available mediums, the Protestant Reformers were able to achieve the Reformation.<sup>52</sup> In other words, the way of preaching and teaching depended on the shifts of communication. Babin (Babin 1991:29) comments about the changed way of preaching or teaching in the era of printing as follows:

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<sup>51</sup> According to Ong (2009:11), "aural-oral" can be "primary orality" in contrast to the secondary orality of the present-day high-technology culture.

<sup>52</sup> According to Eisenstein (1994:368, 371, 375), the position of the Church and the quality of Christian faith was already in the process of being transformed by the shift from script to print before the Protestant revolt had begun, because the very first German Bible to appear in print had been published more than 20 years before Luther's birth. Therefore, we can also say that the publishers prepared the Reformation's way and they secured its results.

It would not be wrong to say that printing gradually led to the emphasis being placed initially by church leaders and official teachers, on precise concepts and strict definitions, formulas of great uniformity, and logical systems and ideologies of vast dimensions, all of which were seen from a single vantage point. Slowly but surely, rational analysis, the practice of making logical distinctions and connections, and the cult of obedience to formulas and to canon law became more important than feeling oneself at one with the church or taking an active part in the liturgy.

To sum up, in the era of the Reformation, the technological innovation of printing transformed the way of communicating faith from feeling, hearing and orality to rational analysis, logical inspection and written formulas.<sup>53</sup>

### **3.1.2 From the Gutenberg era (grapho-sphere) to the audiovisual era (the video-sphere)**

The advent of the electronic revolution, as well as the invention of printing, has greatly influenced the way of communication. Cilliers (2004:9-12) argues that the changes in the communication media and information technology have ousted the Gutenberg era of printing:

The Gutenberg printing era has become a vague memory for many. The culture of the image is replacing the culture of books. In fact, some state that we have entered an era in which the art of reading may become an anachronism, a mere nostalgic luxury. The century of the script must make way for the century of imagination. Icons are replacing concepts, and images are replacing words. Or rather, conceptual language is fading away in favour of symbolic language.

It is clear that the Gutenberg era has passed and that a new era of communication, called the “secondary orality” (Ong 2009:133; Wilson 1995:49-51),<sup>54</sup> or “audiovisual civilization” (Babin 1991:36), has arrived. The characteristics of this new era seem to be more similar to aural-orality than to the Gutenberg era. Ong (2009:134) surmises that a similarity between the primary orality (aural-orality) and secondary orality exists as regards a strong group sense and a true audience for listening to spoken words. However, the secondary orality has larger groups than those of the primary orality because of the distinctiveness of a global network in the electronic media. According to Babin (Babin 1991:31-32), the electronic civilization has two forms of electronic media: “an audiovisual form”

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<sup>53</sup> The mid-century German historian, Johann Sleidan (as cited in Eisenstein 2000:150), says that the art of printing opened German eyes; now, it had even brought enlightenment to other countries, and all persons became eager for knowledge, not without feeling a sense of amazement at their former blindness.

<sup>54</sup> Ong (2009:11) comments that the secondary orality is sustained by telephone, radio, television, and other electronic devices that, for their existence and functioning, depend on writing and print.

related to heart and human feeling, and “a purely notional form” connected to the intellect and reason. The combination of these two forms has unlocked “a new era in religious communication.”

Consequently, the faith communication system has changed in the new era of religious communication. For example, who are the agents in charge of communicating faith in the audiovisual era? Table 11 below illustrates that “the parish or the family, members of spiritual movements, or young people who are concerned for those who are even younger than themselves” become more important than “pastors, teachers, or catechists” in the secondary orality (Babin 1991:35). Moreover, Table 11-1 indicates that a small group with creativity, self-sufficiency, participation, etc. can be more authoritative than the pulpit of a preacher with somewhat of a hierarchical status in the new communication era.

**Table 11: The faith communication system – Agents of faith communication**  
(Babin 1991:37)

<b>The Faith Communication System</b>	
<i>Print-media civilization</i>	<i>Electronic/Audiovisual civilization</i>
<i>Agents of faith communication</i>	
1. Priests and pastors (church)	1. Spiritual people (gurus, awakeners)
2. Teachers (school)	2. Animators and coordinators of learning, who ensure the creation of programs, publicity, and organization; communication between groups and leaders; and the training of leaders rather than direct catechesis.
3. Catechists (under formal instruction)	3. Leader in the field; parents; young people; church officials; various volunteers, distinguished not by scholarly training, but by local involvement and training linked to action and life, associated with trainers and/or spiritual families.
4. Family (secondary)	4. Experts who ensure constant renewal and critical evaluation.



**Table 11-1: The faith communication system – Authority (Babin 1991:38)**

<b>The Faith Communication System</b>	
<i>Print-Media Civilization</i>	<i>Electronic/Audiovisual Civilization</i>
<i>Authority</i>	
1. The church hierarchy, linked to the guardianship and power of books	1. A democratization of the word; information is given to all
2. The authority of teaching and pedagogy	2. Authority resides primarily in whoever has an intimate experience of truth and values. Greater importance is given to creativity, self-sufficiency, participation, commitment, and group relations
3. Intent: To instil in its pupils the main virtues of obedience, generosity, and faithfulness	3. Intent: To assure the unity of the body while making the limbs communicate

Interestingly, it seems that the change of the faith communication system in the audiovisual civilization agrees with the context of the contemporary Korean Church referred to in Chapter 2 (Hanmijun & GallupKorea 2005:189).<sup>55</sup> The young people of Korea are more likely to assist the growing faith through and around people or small groups, than through the pastor's preaching. It should be noted that the faith communication system in the secondary orality greatly influences the contemporary Korean Church's communication system. Thus, we need to consider the characteristics of the new era of communication.

<sup>55</sup> Compare with Table 6 of Chapter 2.

**Table 12: Some characteristics of the three eras of communication (Quicke 2003:81)**

<b>Aural-Orality</b>	<b>Writing and Print</b>	<b>Secondary Orality</b>
Before writing but also affecting a majority of the population before print	Alphabetic letterpress invention of print (1450s)	Since 1985 The electronic revolution
Aural/oral way of thinking	Literate way of thinking	New ways of thinking
Ear-thought relates to sound	Eye-thought relates to sight and space	Ear and eye-thought relates to space and time
Mono – right brain	Mono – left brain	Stereo – right and left brain image, beat, and visualization
Story – memorable, mnemonics, rhythms, repetitions	Ideas – conceptual, abstract, analytical, explanation, linear, one-way	Story and ideas – symbolic, image, experiential, modulation, participation, intuitive, holistic, two-way
Language – mobile, warm, personally interactive	Language – inhuman, passive, unresponsive	Language – new self-consciously informal style
Community – group minded because no alternative	Individuality – private world of print	Community – self-conscious global village, spectacle

Table 12 shows a considerable discrepancy in the way of thinking between “writing and print” and “secondary orality.” Babin (1991:56) comments about the new ways of understanding in the secondary orality as follows:

”Realities seem to change when our senses change.” This proverbial saying can be applied to faith. The message of the gospel and even the object of our faith seem to change when our sensory perceptions change. And I emphasize that they seem to be changed. We are not concerned here with the content of faith. What is involved is our approach to faith, our “new ways of understanding.” Our eyes, ears, and hands are involved when we come into contact with the word of life.

If a preacher preaches to hearers according to the way of communication in the Gutenberg system (cf. Babin 1991:24-25) and the hearers hear the preaching in line with the secondary orality system (cf. Ong 2009:11), there could be a serious breakdown in communications between the preacher and hearers.

According to Brosend (2009:13), “closing the gap between the time we [the preachers] have spent pondering the hermeneutical and homiletical possibilities and the time our listeners have not is critical to good preaching”. However, the gap between preachers and listeners is not only the problem of the

time for preparation, but also the problem of the way of thinking. Preachers have a way of communication in the Gutenberg system that is a theological way of thinking like the hermeneutical and homiletical approach. On the other hand, hearers have a new way of communicating in the secondary orality (cf. Bate 1995:353).

Moreover, Carrell (2000:8, 114) affirms that there is a big difference between preachers' and hearers' expectations; 57% of the preachers say that their primary goal is to change hearers. On the other hand, 35% of the hearers want to be inspired, and 30% listen for an application to life. If this is so, what is the reason for the differing expectations? The reason can be found in the changed way of communication.

Although the problem of the change in sensory perceptions has nothing to do with the content of faith, the problem can be a decisive issue in homiletics. Therefore, the Korean Church seems to face a homiletical crisis, because the problems of communication have already entered its context.

As mentioned in Figure 4, Tables 8 and 9, the Korean Church has many younger hearers. According to Tables 6 and 11, younger hearers in the Korean Church have chosen a person, such as a guru or awakener, as an agent of faith communication, rather than a formal pastor or catechist. This means that younger hearers, who have a great deal of weight in the Korean Church, belong to the secondary orality. However, most preachers or church leaders seem to belong to the Gutenberg era as regards communication, because the Korean society is still best characterized as a patriarchal hierarchy (Lee 1997:92-93), as many Korean Church preachers or leaders practise patriarchal authoritarianism (Kang 2002:168; Kim 2000:38, 45, 50; Kim 2005:71).

As stated in Chapter 2, cognitive propositional preaching is deductive and authoritarian (Campbell 1997:128, 129; Loscalzo 1992:17; McClure 1995:30). The purpose of cognitive propositional preaching is to persuade the audience with one-sided communication (Lee 2003a:41). According to Quicke (2003:110-111), cognitive propositional preaching – that is traditional preaching – is related to deductive, left-brained thinking - literacy, and conceptual, analytical, explanatory thinking. When these characteristics of cognitive propositional preaching are taken into consideration, the way of cognitive propositional preaching's communication seems to be affiliated with the Gutenberg era, rather than the secondary orality.

To borrow Cilliers's (2004:14) words, the sermons in the Gutenberg era are essentially logical, sequential and linear, while the sermons in the secondary orality implement other intuitive and participatory instruments for the transfer of knowledge. Babin (1991:150-151) remarks that "conceptual language" is representative of the Gutenberg sermon language, and "symbolic language" represents sermons of the electronic era. According to Quicke (2003:117), many preachers are trained in literate ways of preaching, so they have every possibility of using conceptual language rather than

symbolic language, regardless of their ages (Babin 1991:66-67). As mentioned in Chapter 2, most Korean preachers prefer cognitive propositional preaching to experiential expressive or liberal preaching (Lee 1997:68-69).

In summary, most Korean preachers prefer the Gutenberg style of communication. Many Korean hearers, especially the younger parishioners, are inclined to employ new ways of communication, i.e. the secondary orality. As a result, several significant communication misunderstandings have occurred between preachers and hearers in the Korean Church's context. So, we need to consider the situation of hearers of the Korean Church in the secondary orality.

### 3.1.3 The Korean Church's situation in the electronic era

According to Rogness (1994:22), television has clearly had a major influence on the creation of a new kind of audience in the electronic era. Fore (1987:21) mentions that a hidden role of television is to inform what our world is like, how it works, and what it means. In other words, the whole process of television provides us with a worldview that not only determines what we think, but also how we think and who we are (Fore 1987:22). Television is like a new religion, as the following remark exemplifies:

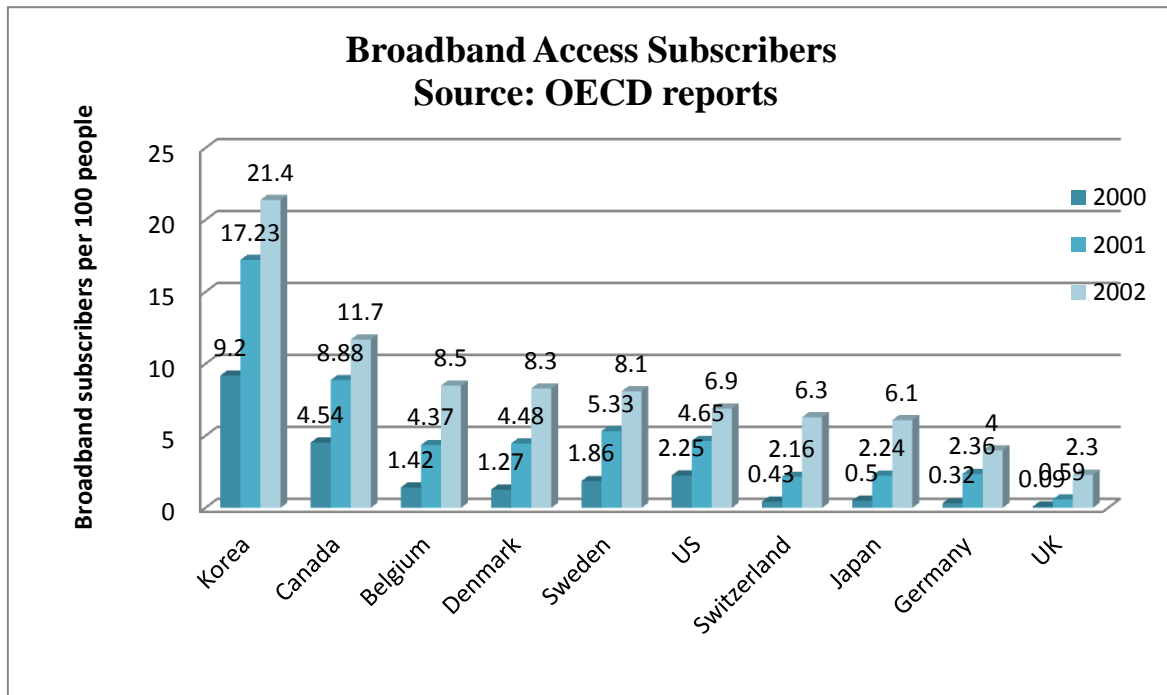
Television today, whether the viewers know it or not and whether the television industry itself knows it or not, is competing not merely for our attention and dollars, but for our very souls ... This means that television is itself becoming a kind of religion, expressing the assumptions, values, and belief patterns of many people in our nation, and providing an alternate worldview to the old reality, and to the old religious view based on that reality, for millions of viewers (Fore 1987:24-25).

Sample (1998:46-48) mentions that the advent of the computer and the Internet has accelerated the influence of television. At the beginning of 2010, the *New York Times* (Wortham 2010:3) reported on "Web TV," as one of five tech themes for 2010, as follows:

**Web TV:** ... Ditching the set-top box and watching TV online is little more than a few clicks away. But while this set-up was admittedly more complicated than simply connecting your laptop to a big screen, it will get easier in 2010. In addition to start-ups like Clicker and SetJam aiming to make it easier to find what you want to watch online, Apple may even start peddling a monthly subscription service that would allow television companies to deliver TV programs via its multimedia software. Companies are getting into the game with services like Comcast on Demand Online that allows customers to watch thousands of TV episodes and some movies via their Web browsers.

As the above report indicates, the impact of television has become greater through the Internet during this century. In the Korean context, this influence seems to be more significant than before. Due to the commercialization of high speed wireless Internet access (Cho 2010:3), Korean people are now able to watch television and movies or use the Internet on the street, in a café, even in a bus and a subway moving at high speed.

**Figure 5: Subscribers for broadband access services, 2000-2002**  
(Ismile & Wu October 2003:2)



According to Figure 5,<sup>56</sup> Korea has become one of the countries in which the electronic environment concerning broadband Internet has changed rapidly since 2000. Although Northern European countries, including the top three (Denmark, the Netherlands and Iceland), have pushed ahead in

<sup>56</sup> Broadband subscribers in selected OECD countries, December 2002 (Ismile & Wu October 2003:4)

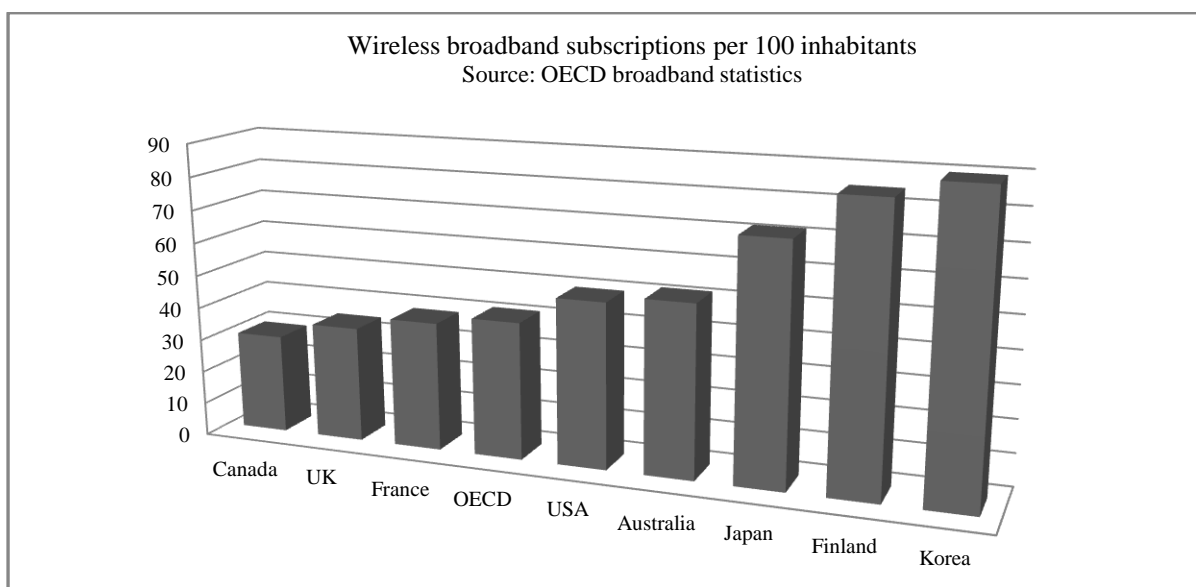
December 2002	DSL subscribers	Cable Subscribers	Other subscribers	Total Subscribers	Subscribers per 100
<b>South Korea</b>	6,386,646	3,701,708	39,959	10,128,313	<b>21.4</b>
<b>Canada</b>	1,642,554	2,008,566	-	3,651,120	<b>11.7</b>
<b>Belgium</b>	517,000	326,181	25,813	868,994	<b>8.5</b>
<b>Denmark</b>	307,055	133,003	5,784	445,842	<b>8.3</b>
<b>Sweden</b>	424,000	153,700	142,500	720,000	<b>8.1</b>
<b>U.S.</b>	6,595,532	11,300,000	1,928,152	19,823,684	<b>6.9</b>
<b>Switzerland</b>	195,220	260,000	-	445,220	<b>6.3</b>
<b>Japan</b>	5,645,728	1,954,000	206,189	7,805,917	<b>6.1</b>
<b>Germany</b>	3,195,000	56,845	70,000	3,321,845	<b>4.0</b>
<b>U.K.</b>	590,000	779,319	2,000	1,371,319	<b>2.3</b>
<b>OECD<sup>56</sup></b>	30,058,261	23,075,208	2,625,176	55,758,645	<b>4.9</b>

subscription rates since 2006, Korea is one of the countries with the highest Internet usage per capita in the world<sup>57</sup> because of the following reasons:

The first indicator measures household adoption rates. Although the OECD assesses deployment on a per capita basis, household adoption may be a more accurate measure. Different average household sizes mean that countries require different numbers of broadband connections to achieve the same levels of penetration. To see why, consider that the average household size in Korea is 3.1 persons compared to 1.9 in Sweden. On average, a single broadband connection (one “subscriber”) in a Korean home gives access to 50 percent more people than a connection does in Sweden. For this reason, Korea’s relative level of broadband penetration is actually significantly higher than the OECD reports.<sup>58</sup> As a result, even if the same share of households subscribed in Sweden as in Korea, Korea would rank significantly lower in subscribers per capita because they have larger households (Correa April 2007:3).

Hence, Korean preaching is still inclined toward the communication of the Gutenberg era, while Korean hearers lean largely toward the new way of communication in the secondary orality. Consequently, there is a huge gap between preaching and hearing in the Korean context because of the rapid changing of hearers and persistent traditional preaching. Moreover, the lack of communication between the younger and the older generation is the bane of the Korean society, as well as the Korean Church community. Therefore, we need to examine the hearers’ characteristics in the secondary orality.

<sup>57</sup> According to OECD broadband statistics in 2011(OECD 2011:1), “Korea is the leading country for wireless broadband subscriptions, with 89.8 per 100 inhabitants, followed by Finland (84.8), Sweden (82.9) and Norway (79.9). This compares to an OECD average of 41.6 and a total of just under 512 million.”



<sup>58</sup> According to OECD, as of December 2006, the penetration ranking per household of Korea was first, but the ranking per capita was fourth (Correa April 2007:5).

### **3.2 THE CHANGES OF HEARERS BY THE COMMUNICATION TECHNOLOGIES OF THE SECONDARY ORALITY ERA**

Some inventions seem to have a great influence on human life,<sup>59</sup> as the following observation illustrates:

The habit in which we live is always changed by our invention: from money, clocks, trains, and planes to elevators, ATMs, and shopping malls. The cities and nations in which we live have been radically restructured, for example, by the advent of the automobile, and in ways few anticipated. Communications technologies mould the message we deliver in unanticipated ways as well, crucially influencing our self-conceptions, notions of human relations and community, and the nature of reality itself (Dawson & Cowan 2004:9).

The above comment shows that communication technologies have changed contemporary hearers' notions of social life and the nature of reality. Thus, one could ask the following question: What are the changed characteristics of hearers in the new era of communication?

#### **3.2.1 The hearers who are trained by the images and sound of the electronic era**

It may be fair to say that contemporary people continuously come into contact with images, not only at home, but also in places like cars, elevators, theatres, hotel lobbies, and subways, through a variety of media, such as the radio, television, newspapers, the Internet and mobile communication. Cilliers (2004:10) remarks, "From the cradle to the grave, from morn till night, from one season of life until the next, images hound us, call us, seduce us – and not always to our benefit." Furthermore, they contaminate our minds and cause people to move in another direction (Cilliers 2004:11). Indeed, "Images tend to precede the reality that they should reflect" (Cilliers 2004:10). Such images transform our language from conceptual language to symbolic language (Cilliers 2004:12).

As regards symbolic language, Babin (1991:150-151) mentions that sensitivity to signs and indicators is more important than analyses and logical relationships. The hearers of symbolic language esteem unconscious imagery more than intelligence. Resonances and rhythms, stories and images have a greater effect on hearers in the electronic era than a scholastic, alphabetical work and an abstract, limited and fixed mental representation of reality. For this reason, "Indeed contemporary preachers cannot help but notice a growing dissonance between message and sensorium, between the gospel and the all-encompassing sea" (Lischer 2005:11-12) as the communicational context of the secondary

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<sup>59</sup> The ex-Prime Minister of Singapore, Lee Kuan Yew, has hailed the air-conditioner as one of humanity's great inventions because it produces good working environments and diligent workers in Singapore's heat and humidity (McCarthy 1999:7).

orality era. In summary, hearers in the second orality have a different kind of mental and emotional behaviour than hearers in the Gutenberg era.<sup>60</sup>

The importance of image and sensitivity in symbolic language shifts the emphasis to a new form. Babin (1991:12) remarks that the age of secondary orality is not basically a matter of creating individual pieces of information, but a matter of giving the existing information a new form. Compare his following observation in this regard:

The society of information then is a society in which giving a new form is more important than producing material goods or even data. It is also a society in which professions that create new forms are more numerous and important than any other trades (Babin 1991:12).

It is clear that in the secondary orality era, the creation of a new form is more important than producing substance in the sense of communication between the preacher and the hearer. Peterson (1987:92) states, “The form in which a message is transmitted has more effect, and thus is more important upon the person and his culture, than the content of the message.” In other words, the content of the message of preaching is extremely important, but the new generation of the secondary orality era cannot listen to the valuable message without the new form. Because hearers in the secondary orality era have been trained by images, symbols or icons of this specific era, preachers need to consider the changes in order to preach the message to new hearers who live in a new communication environment.

One of the characteristics of the secondary orality era is that “visualization concerns not merely viewing the screen in an electronic culture, but visualizing it in combination with images and sound as never before” (Quicke 2003:80-81).<sup>61</sup> For example, a musical sound is imaged in a musical video. In respect of film music, a so-called OST (original sound track) of a film can make images that are connected to pictures. There is an amalgamation between image and sound in the secondary orality era (Walker 1996:98). Not surprisingly, the secondary orality can be called “audiovisual civilization” (Babin 1991:37-38). Table 12 above illustrates that hearers of the audiovisual civilization have both the ear of the aural-orality era and the eye of the Gutenberg era. According to Peterson (1987:95), “Hearing is joined with seeing. The two senses operate in tandem.” Moreover, new hearers’ way of thinking seems to originate in both the brain’s right and the left hemispheres. If the hearer of the aural-orality era had been left-handed and the hearer of the Gutenberg era had been right-handed, the hearer of the audiovisual era would be ambidextrous.

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<sup>60</sup> Willimon (1986:76) also points out that contemporary people, especially the younger generation “are being instructed, carefully informed and trained into the ways of an ideology which is alien to much of the gospel” because of the images and sounds of the electronic era.

<sup>61</sup> (cf. also Sample 1998:49, 51)).



In addition, it seems that the influence of “virtual reality” (VR) not only accelerates the combination between the eye and ear, but also generates a multisensory way of thinking that include both eye and ear. Fuchs (2008:137) says, “VR is an extension of human reality in the sense that is based on human beings, their actions and interactions.” In other words, VR creates a new human experience, and human beings are trained by the VR that produces a new “sensual human experience” as follows:

Hence, the computer is a multi-medium. Digitization allows the convergence of text, sound, image, videos, animations, and so on. Human-computer interaction (HCI) involves a potentially endless feedback loop between the human user and the computer in which the activity of a human being’s sense organs changes the system’s output and the output changes sensual human experiences (Fuchs 2008:137-138).

In summary, listeners of the audiovisual civilization have a new way of thinking, which is trained and extended by television, contemporary music, movies, the Internet, VR, and so on. If hearers in the aural-orality and Gutenberg eras had a mono way of thinking, hearers in the secondary orality era would have a stereo way of thinking, as the following comment indicates:

The electronics revolution has opened up new possibilities for stereo listening and preaching, head and heart, word and image. “Let anyone who has ears to hear and eyes to see, listen and see.” Secondary orality has brought a new way of learning, combining both the right brain and the left brain (Quicke 2003:79).

Therefore, there is a giant chasm<sup>62</sup> between the hearers of the audiovisual civilization and preachers of the print-media civilization.<sup>63</sup> Moreover, a congregation can be split into two camps, namely a new and an old generation.<sup>64</sup> That is because the new younger generation of the secondary orality era has a multisensory way of thinking in a combination of hearing and seeing as never before.

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<sup>62</sup> The researcher believes that the Middle East revolution of 2011 started from the great chasm between two camps. Zakaria (2011:22-23) comments on this as follows: “There are two fundamental reasons the tensions that have been let loose in the Middle East over the past few weeks are unlikely to disappear, and they encompass two of the most powerful forces changing the world today: youth and technology.... It’s too simple to say that what happened in Tunisia and Egypt happened because of Facebook. But technology – satellite television, computers, mobile phones and the Internet – has played a powerful role in informing, educating and connecting people in the region.... Today’s technology is all to many - networks in which everyone is connected, but no one is in control. That’s bad for anyone trying to suppress information.” According to the millennium project report of the UN (Park, Glenn, Gorden & Florescu 2011:10), the “Arab spring awakening” was caused by the great chasm between two camps.

<sup>63</sup> Jones and Dean (2006:262) comment on the generational discontinuity as follows: “As adolescents develop self-identity, they do so in relation to their parents, but this is problematized in times of rapid social and technological change which imbues young people with a vastly different set of cultural assumptions than those of their parents. Although the presence of a ‘generation gap’ has been disputed since the 1930s, cross-generational discontinuity seems to be significantly heightened in the shift from modernity to post modernity.”

<sup>64</sup> According to Dawn (1995:3-4), congregations split into competing camps because of the world’s civilization; for example, members of the boomer generation versus their elders, returnees versus loyalists, the clergy versus musicians, the clergy versus laypersons, organists versus guitarists, or supporters of classical or liturgical styles versus those who favour folk or evangelistic styles.

### 3.2.2 Participant hearers as co-operators in online religion

According to Table 12, the relationship between a preacher and hearer was a one-way communication system in the writing and print era, because the preacher spoke and parishioners just listened to the sermon. However, the advent of the Internet has changed the relationship into a two-way communication system, as the following statement of Helland (2004:33) exemplifies:

After the destruction of the World Trade Center towers and the attack upon the Pentagon, hundreds of thousands of people began posting online prayers, lighting virtual candles, and entering into religiously based dialogue in an attempt to cope with the tragedy ... For these, the Internet can constitute an effective medium for nondenominational, non-affiliated religious participation.

Quicke (2003:85) opines: “Images enabled us all to participate as witnesses in a global experience.” Therefore, the participation of hearers is one of the most important characteristics of secondary orality. Fuchs (2008:131-135) argues that, because of the development of social software – Web 1.0, Web 2.0 and Web 3.0 – the constitution of the web has been changing rapidly into “real participation”<sup>65</sup> and “instantaneous cooperation”<sup>66</sup> as follows:

The era of web 1.0 was one of text-based websites, although there were of course also communicative features, the Internet was dominated by the phenomenon that everyone could easily publish his information online and embed it into the global web. Web 1.0 was predominantly a system of cognition. Since the millennium, the character of the web has been successively changing. With the rise of new heavily frequented platforms such as MySpace, YouTube,<sup>67</sup> Facebook,<sup>68</sup> Wikipedia,<sup>69</sup> Friendster, etc., communication and cooperation have become more important features of the web. According to the three aspects of information, a web dominated by cognition is termed web 1.0, a web dominated by communication web 2.0, and a web dominated by cooperation, web 3.0 (Fuchs 2008:125-126).

As regards religion, the participation and co-operation of secondary orality means transformation from “religion online” to “online religion.” The difference between “religion online” and “online religion” seems to be the methodical difference about how to use the Internet. In religion online, the Internet is used for *information about* religion (Young 2004:94), that is “the online resource to which

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<sup>65</sup> Fuchs (2008:133) comments that the contrary concept of “real participation” is “participation as ideology.”

<sup>66</sup> Zittrain (2008:133, 143) says that the character of cooperation in web 2.0 is a system of self-governance that has many indicia of the rule of law without heavy reliance on outside authority or boundaries.

<sup>67</sup> Youtube was started on 23 April 2005 (Gibbs 2010:14).

<sup>68</sup> Facebook was born on 4 February 2004 (Gibbs 2010:14).

<sup>69</sup> Wikipedia came into existence on 15 January 2001 (Gibbs 2010:14).

an audience member turns to embrace his/her beliefs in traditional, established institutional, religious systems” (Hoover & Park 2004:122).

By contrast, in online religion, the Internet can be used for *participation in* the religious dimension (Young 2004:94) as “a substitution for official religion” (Babin 1991:31), that is, “the online resource an audience member uses to seek his/her more subjective, reflexive, autonomous, religious beliefs” (Hoover & Park 2004:122). Helland (2000:27) comments that religion online is based upon a vertical conception of control, status and authority, while online religion is connected to unstructured, open and non-hierarchical interaction. According to Larsen (2004:17), “Some 28 million Americans have used the Internet to get religious and spiritual information and connect with others on their faith journeys.” Since the beginning of the new millennium, the social software has changed the patterns of thought and the hearers’ attitude from religion online to online religion, from vertical conception to non-hierarchical interaction, and from a one-way communication system to a two-way communication system.

Dawn (1995:21) remarks that television has habituated its watchers to a low information-action ratio, that people are accustomed to “learning” good ideas (even from sermons) and then doing nothing about them. However, the social software and the Internet have changed this passive habit into an active practice.<sup>70</sup> To sum up, hearers’ characteristics in the secondary orality era are a stereo way of thinking in the right and the left brain, and real participation and spontaneous cooperation. In view of the afore-mentioned notions, the question can be asked: What is the influence of hearers’ characteristics on their listening capacity?

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<sup>70</sup> According to Ramzy (2011:28), the social media can fuel democratic uprisings, as Tunisia and Egypt prove. He (Ramzy 2011:29) comments on social software’s active practice as follows: “The way that users communicate on micro-blogs and social-networking services means that messages, including controversial news stories and call to action, travel with incredible speed, spread rapidly to a large number of people – and place potentially more pressure than ever before on authoritarian regimes like China’s.”

### 3.2.3 Are the hearers' listening capacity reduced, or not?

There are some arguments about the reduction of listening capacity because of the influence of television in homiletics (Day, Astley & Francis 2005:155). An expert on educational matters, Healy (1990:47-45, 195-234), mentions that many children in contemporary society actually are less intelligent and less capable of learning than their forebears were, because of the effect of television. Rogness (1994:22-23) remarks that a hearer's concentration span is shorter because the commercials on television have 50 images in 30 seconds and an intermission every 10 to 12 minutes. Hearers listen more passively because television combines seeing and hearing in ways that contrast remarkably to previous eras of speaking or reading.

If we think about the problem of listening capacity in terms of the Gutenberg era, the contemporary churchgoer's capacity to listen seems to be reduced. However, when we consider the problem in terms of the secondary orality era, the churchgoer's capacity to listen has not reduced, but changed. Mitchell's (2005:156-157) following remark shows how the audiovisual civilization has changed hearers' listening expectations about the length, style and content of public discourse:

On this basis, it is possible to agree with the authors discussed above that television has not irrevocably undermined the ability to listen, but it has changed how people listen. First, I have suggested that television has not irrevocably undermined the ability to listen, but it has changed the way people listen and the expectations they bring with them. On this basis, I have secondly drawn attention to the fact that listeners are accustomed to an increasingly conversational form of discourse. Thirdly, listeners do not come into church like a passive clean slate waiting for words to be written on to them. They come instead as an 'active audience', who has a whole range of images, stories and experiences already engaging their attention.

We need to hearken to the words of an "active audience." Contemporary hearers are not passive: "they are not receptacles into which the communication may be poured" (Day, Astley & Francis 2005:5). The hearers are active listeners who have "a personal and idiosyncratic way" in the listening process (Day, Astley & Francis 2005:5). Moreover, the Internet and the World Wide Web "have struck our species' informational ecology with a similarly explosive impact, their shock waves rippling through our cultural, social, economic, political, technological, scientific, and even cognitive landscapes" (Tooby 2011:60). According to Tooby (2011:64), "The Internet unleashes monsters from id – our evolved mental programs are far more easily triggered by images than by propositions." About that, 2Timothy 4:3-4 reads:

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what

their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.

Actually, most preachers know that hearers listen to what they want to hear and they will make “their own meaning out of what you (the preachers) say” (Horsfield 2004:30).<sup>71</sup>

Bohren (1980:504) also believes that hearers reinterpret what they hear and listen to what they want to hear. According to Nichols (1980:69-70), when a message begins, a mental search mission ensues in the minds of hearers:

From their vast internal computers of stored experience comes a set of meanings, images and previous understandings to which the unfamiliar incoming message is referred for translations, so to speak ... As soon as that happens, which as a rule takes something like a billionth of a second, communication has become essentially a receiver phenomenon. The meaning of the message is not ‘transmitted’, as we sometimes mistakenly say; it is, so to speak, ‘transgenerated’ in the awareness of the hearer, reassembled in the context of his or her own story.

It seems that the stored experience related to images and previous understanding have a great influence on hearers’ listening expectation. There are new ways of understanding and new experiences in the audiovisual civilization. In the context of a new communicational environment, the changed listening expectation transgenerates and reassembles the meaning of a message. Through the process of reassembly, the meaning of a message can occasionally become meaningless.<sup>72</sup> While, from the outside, hearers’ listening capacity might seem to be reduced, it is not the case; instead, audiovisual civilization changes their listening expectation. The new communication era of the secondary orality has really arrived. Therefore, “Whether we like it or not, we must recognize that there is a new balance of human powers and that the imagination and the affections now form an essential part of us in modern times” (Babin 1991:44).

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<sup>71</sup> “Der Hörer deutet Gehörtes um, er hört, was er hören will” (Bohren 1980:504). Cf. (Day, Astley & Francis 2005:15; Meyers 1993:11-13) about the problem of “itching ears.”

<sup>72</sup> About meaninglessness, Quicke (2003:43) comments as follows: “Unless we invest time and effort to understand and respond to the cultural changes around us, preaching will become increasingly irrelevant and ‘a chasing after wind’ (Ecc. 2:26).”

### 3.3 THEOLOGICAL AND SOCIAL FACTORS

Contemporary hearers experience obstacles when listening to a pastor's preaching. There are theological and social factors related to the problems of listening above and beyond the new communication and technical factors.

#### 3.3.1 The influence of foundationalism in modernity

"Modernity was birthed in the Renaissance, as human reason reigned supreme, and was crowned in Enlightenment culture" (Quicke 2003:70). According to Quicke (2003:69-71), the patron of modernity, Rene Descartes, turned a phrase of Augustine into a creed: "I think therefore I am." Therefore, the thinking of modernity had "a reassuring, overarching sense of rational coherence" (Quicke 2003:70). Webber (1999:34) characterized the thinking of modernity as reason - systematic and analytical, verbal, and individualistic. Murphy (1996:13) argues about the thinking of modernity as follows:

If human reason was a faculty shared universally, then a new structure built on the deliverances of human reason must garner universal assent. So, from Descartes' time, the ideal of human knowledge focused on the general, the universal, the timeless, the theoretical – in contrast to the local, the particular, the timely, and the practical. In short, it is the quest for *universal* knowledge that drives the modern quest for *indubitable* foundations.

Murphy's above-mentioned assertion indicates that the modern quest for an indubitable foundation produced foundationalism, the influence of which has had a profound impact on the formation of modern theology.

According to Murphy (1996:85), the foundationalism of modern philosophy has been largely responsible for bifurcating Christian theology into two camps, the liberal and the conservative. Whereas conservatives have chosen "Scripture," liberals, on the other hand, have characteristically, chosen "experience" (Murphy 1996:2). As Murphy has mentioned, there are only two options.<sup>73</sup> In other words, there is no bridge between Scripture as "an external authority" (Murphy 1996:35) and "inner experience."<sup>74</sup> If theories of knowledge can be classified as either inside-out or outside-in,

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<sup>73</sup> Murphy (1996:12) discusses two options, as follows: "Theologians have conceived of theology as a building needing a sturdy foundation. But what is that foundation to be? The short answer is that there are only two options: Scripture and experience. Conservative theologians have chosen to build upon Scripture; liberals are distinguished by their preference for experience. This forced option has been one cause of the split between liberals and conservatives."

<sup>74</sup> Peterson (2006:17) comments on the problem as follows: "It is a *matter* of urgency that interest in our souls be matched by an interest in our Scriptures – and for the same reason: they, Scripture and souls, are the primary fields of operation of the Holy Spirit. An interest in souls divorced from an interest in Scripture leaves us without a text that shapes these souls. In the same way, an interest in Scripture divorced from an interest in souls leaves us without any material for the text to work on."

foundationalism gives theologians only two options which cannot be mixed or matched at will (Murphy 1996:35). As a result, there seems to be a lack of communication between external Scripture and internal experience under the theological structure of foundationalism.<sup>75</sup>

“So then faith cometh by hearing, and hearing by the word of God” (Rom.10:17). According to the Word, we need “hearing” as a bridge between “the Word of God” as external authority, and “faith” as inner experience. There seems to be much study about the Word of God or faith in modern theology that was dominated by foundationalism, but few studies about hearing as a link of external Scripture and inner experience (cf. Campbell 1997:246; Marty 1984:15). Therefore, from a theological point of view, the above-mentioned problem of hearing may be caused by foundationalism.

### 3.3.2 The theological reaction to postmodernism

Dawn (1999:44) is of the opinion that “The major characteristic of the postmodern condition is the repudiation of any Truth that claims to be absolute or truly true.” Then, in postmodernism, truth is “multi-faceted, relational and uncertain” (Cilliers 2004:7). According to Cilliers (2004:7), postmodern life is viewed as too complex to be changed or even described in a sermon prepared by an individual. As regards the influence of postmodernism on contemporary young people,<sup>76</sup> Dawn (1999:43-44) observes as follows:

As many scholars in the United States have noticed, postmodernism has moved young people from the alienation of the 1960s to the schizophrenia or multiphrenia (a legion of selves with no constant core of character) of the 1990s and 2000s. Having no point of reference, no overarching story, no master narrative, people don’t know who they are ... Furthermore, since they have no sense of themselves, they are unable to make commitments to another person in marriage or friendship or to a job, a vision, a vocation, a religion ... Thus, the postmodern condition has moved people from both the premodern confidence on authorities and modern confidence in self (autonomy) to the decentering of both self (incoherence) and society (fragmentation) in contemporary culture.

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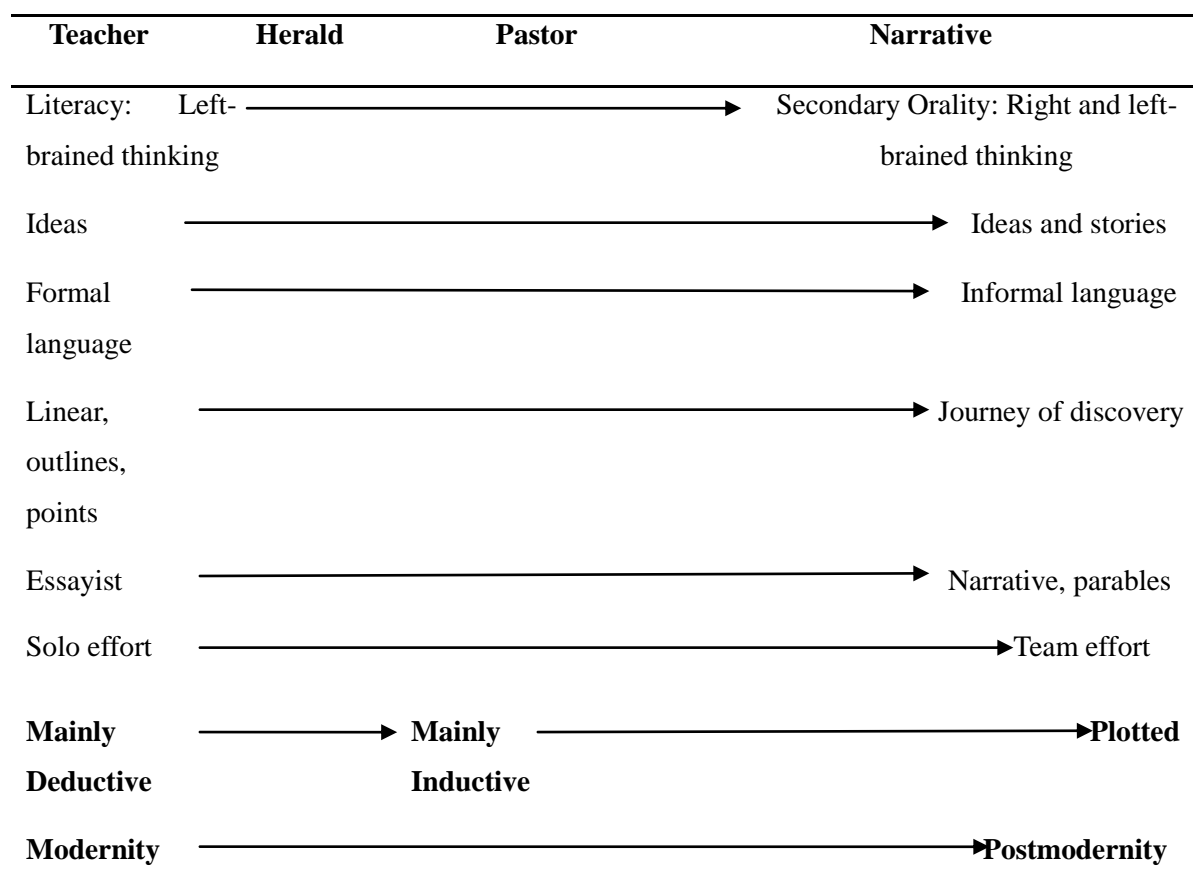
<sup>75</sup> Gritsch (2009:4-5) insists that there are four main toxic Christian traditions: Anti-Semitism, Fundamentalism, Triumphalism and Moralism. He (Gritsch 2009:69) says that fundamentalism, whether Protestant bibliolatry or Catholic traditionalism, represents a drive for intellectual security, for a “religion of the head” (over against a “religion of the heart” as exemplified by anti-intellectual revivalists). However, he doesn’t comment about liberalism as a religion of human experience, according to Murphy.

<sup>76</sup> According to Van Rensburg (2010:214), there are three images of post-modern man: the post-modern human being, the human being who is influenced by post-modern ideas, consciously or unconsciously, and the human being who rejects postmodernism. Contemporary young people can be both post-modern human beings and human beings who are influenced by post-modern ideas.

“Preaching appears to be more and more an absolute impossibility” (Cilliers 2004:7), because of the postmodern situation of no overarching story, no master narrative and no commitment to religion. Preaching of postmodernism needs a new way to solve the above problem.

According to Figure 6, the characteristics of the New Homiletics – narrative, stories and plot – are expressed as an alternative proposal to preaching in postmodernism. Johnston (2001:149-172) comments that contemporary preachers need to take a dialogical approach, be inductive, use storytelling, and so on (cf. Campbell 1997:118, 120). Robinson (2002:10) also mentions that narrative preaching and inductive sermons have come into vogue during the past 20 years. In short, the so-called New Homiletics appears to be an alternative option in the postmodern situation.<sup>77</sup>

**Figure 6: Spectrum of preaching possibilities (Quicke 2003:110)**



However, from the viewpoint of hearing as a link between external Scripture and inner experience, there seems to be a deficiency in New Homiletics. According to Campbell (1997:122), the centre of

<sup>77</sup> Despite the opinion that the field of New Homiletics belongs to modernism (McClure 2001:47), New Homiletics seems to be affiliated to postmodernism from a theological point of view, because the reader response hermeneutics of the postmodernist has a great influence on New Homiletics (cf. Osborne 1991:361). Moreover, Thompson (2001:7) argues that, if the traditional homiletics fits comfortably within the modern era, the New Homiletics fits comfortably within the postmodern era.



the major works in narrative homiletics is an emphasis on human experience and the key concern of narrative homileticians is not the biblical text, but the human experience behind it. Accordingly, the basis of narrative preaching does not seem to be Scripture, but human experience (cf. Campbell 1997:128; Craddock 1979:58). Some scholars (cf. Campbell 1997:33, 121; Day, Astley & Francis 2005:154) argue that narrative preaching is based on the presuppositions of modern liberal theology that is influenced by foundationalism. McClure (2001:47) also remarks on the relationship between liberal theology and New Homiletics as follows:

The humanist idea of “common human experience” has been one of the lynchpins of both modern liberal theology and the modernist New Homiletics. In fact, the quest for common, universal, and generalizable human traits underscores most modern scholarship, especially in the human sciences. The assumption that these universals exist was undergirded by the epistemological foundationalism of the Enlightenment.

The above mentions mean that New Homiletics under the influence of modern liberal theology has been limited to foundationalism (cf. Chapter 3.3.1). Therefore, it seems that no encounter exists between external Scripture and internal experience in New Homiletics.<sup>78</sup> As a result, the problem of hearing remains as a link between external Scripture and inner experience.

Moreover, there is another reason for the problem of hearing in New Homiletics. According to McClure (2001:51), the idea of interchangeable experience is essential to the New Homiletics, as the following comment indicates:

Inductive preaching communicates that preachers and hearers trust one another’s experiences, abilities, and vision. Rather than promoting authoritarian dependence on the preacher, inductive preaching sponsors a sense of interdependence or even interchange-ability. This idea of interchangeable experience pervades modern homiletics and is fundamental to the New Homiletics. Assuming that their experiences are interchangeable with their hearers’, preachers have increasingly made use of their own experiences as a way to invite their hearers to identify with their messages.

However, according to Sample (1998:37, 47) and Quicke (2003:80-81), the experience of young people never existed before as the “combination with images and sound” of the secondary orality. Therefore, the assumption of the interchangeable experience of New Homileticians does not seem to be available under postmodernism, as the experience of the younger generation is too unique to interchange with their preachers’ experience.<sup>79</sup> Long (2009:2) points out “the underwhelming

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<sup>78</sup> Snodgrass (2002:12) says, “reader response is listening to the wrong person.” This means that the listening of reader response hermeneutics is not from external Scripture. Therefore, there is no hearing as a link between the Word of God and faith (cf. Rom. 10:17).

<sup>79</sup> According to Babin (1991:66-67), an intellectual discipline, like theology, can influence one’s attitude or

response of younger hearers,” like his students, to narrative preaching as a proof of the above-mentioned. According to (Long 2009:1), “They were bored and disoriented, particularly by the narratives” and “in the middle of the twentieth century, American Christianity was bored and disengaged” (Long 2009:6) because of the influence of narrative preaching. As a result, it lingers on in New Homiletics that the problem of hearing is a link of external Scripture to inner experience.

The above discussion shows that there is a social upheaval in postmodernism with its electronic civilization. Sample (1998:37) refers to the postmodern teenager who rephrased Descartes: “I vibrate therefore I am.” According to Quicke (2003:71), there is a new creed in the postmodern world: “I feel therefore I am.” If there is no “hearing” as a link between the Word of God and human experience in the period of “feeling” and “vibrations,”<sup>80</sup> the human experience neglecting the Word of God can change to “Baalism.” While Long (1989b:40-41) comments on the theological danger of the negative human selfish experience, he says the following: “One could always count on Baal for a religious experience, but not so Yahweh.” Therefore, we advocate the necessity of hearing as a link between external Scripture and inner experience, especially in postmodernism and the electronic culture.

### **3.4 THE CHANGES IN PASTORAL CIRCUMSTANCES**

Changes in pastoral circumstances appear to be one of the reasons for the listening problem of the contemporary preaching context, together with the changes of the information technology era, the hearers’ changed listening expectation, the influence of foundationalism in modernity, and the theological reaction to postmodernism. What is the interrelation between the changes in pastoral circumstances and the listening problem?

#### **3.4.1 The decline of the church**

A correlation exists between preaching and the decline of the church. Suffice it to note that we have considered the correlation between Korean Church contexts in Chapter 2. Cilliers’s (2004:16) observation also illustrates this as follows:

Large numbers of congregants – also faithful, believing congregants – suffer in silence or declare that preaching is, or has become, boring, irrelevant and disappointing and many church members vote with their feet by leaving the church degeneration.

Cilliers (2004:18) argues that preaching is still the heart and hope of the church. Hence, the church’s decline begins with the deterioration of preaching, which causes the church to shrink even more.

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approach to faith, i.e. a Gutenberg attitude or audiovisual approach. Therefore, it is possible that preachers with theological training have a Gutenberg attitude, rather than an audiovisual approach, regardless of age.

<sup>80</sup> (cf. also Brown 1996:3).

If this is so, what is the church's response to the depression of preaching? According to Day, Astley and Francis (2005:158), it can be summarized in the following three responses: The first is to withdraw from preaching, and then concentrate on pastoral care, small discussion groups on liturgical and musical excellence. The second response is to highlight the areas where biblical preaching is experiencing a renaissance, and argue that these are successful and faithful models worth imitating. The third response is to argue that our communicative context raises not only challenges, but also new opportunities for preachers.

In respect of the first response, preaching is not the heart and hope of the church and it is substituted by other options. Eventually, preaching will weaken more and more because of such a response. There is no solution to the problem of hearing in the contemporary preaching context. In the same way, the second response does not seem to solve the problem. Such areas, where biblical preaching is experiencing a renaissance, are not general, but restricted and exceptional. There is confusion between exceptionality and universality in the second response. Moreover, the response is a temporary and partial measure because the fact of changed hearers in postmodernism is not considered. Hence, the problem of hearing can become increasingly worse. A common feature of the first and second responses is that both can weaken preaching in a postmodern context. To conclude, such pastoral responses do not seem to solve the problem of hearing in contemporary preaching.

However, there seems to be a possibility of solving the problem of hearing in the third response. As discussed above, our pastoral circumstances raise serious challenges for preaching, but there are new opportunities for preachers and preaching in a postmodernist or secondary orality context. Therefore, the researcher will continue his examination in accordance with the view of the third response.

### **3.4.2 Moral change and moralistic sermons**

A change of the hearers' morality is one of the important factors in pastoral circumstances. According to Babin (1991:41), "Electricity" is not just a means: it is a forest, it is today's jungle. As the person who lives in the forest with wild animals becomes a "forest person," so the person who lives in "Electricity" with everything that flows from it (light, television, computer and interconnected equipment) becomes another person who has "another type of moral behaviour that is distinguished by the characteristics of electronics."

**Figure 7: What is the present generation’s moral status, influenced as it is by the increased use of audiovisual electronics? (Babin 1991:39)**

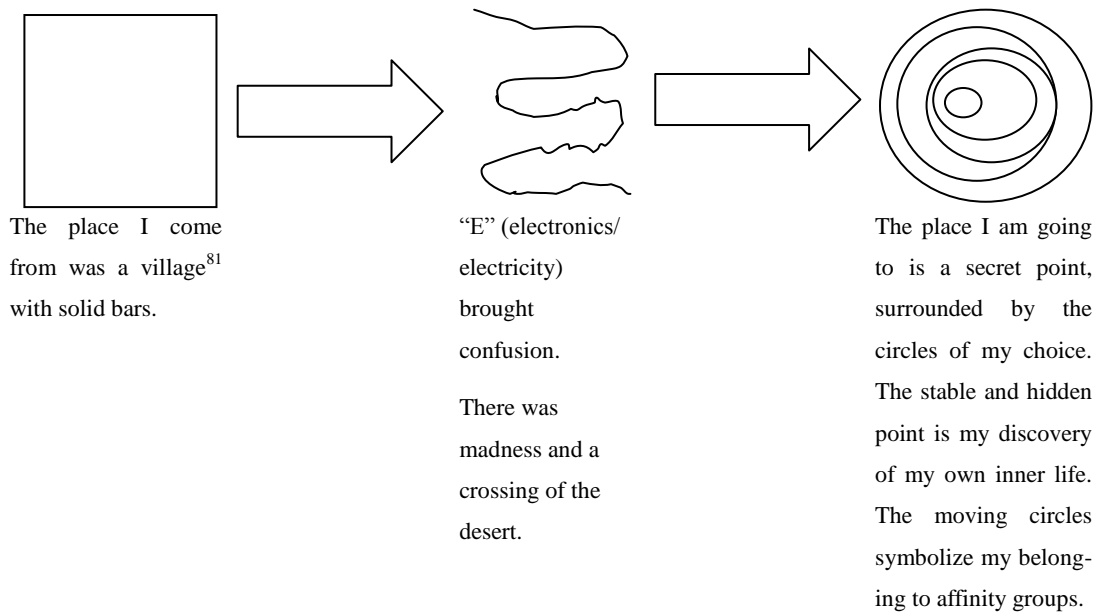


Figure 7 illustrates that the moral status of the present generation has been transformed from belonging to traditional authority like a square, into belonging to affinity groups which are selected like moving circles. There is some possibility that contemporary hearers in a preaching context have a different type of moral behaviour from that of preachers. Therefore, when a preacher preaches on issues of morality to young people, the preaching is misleading. Cilliers (2004:15) comments on the problem of “moralism” as follows:

Others refer to the phenomenon of moralism that is still virulent in our preaching. Apparently, it continually creeps back into our sermons and, over many years, has conditioned so many that one could ask justifiably whether they can still hear the Gospel? Add to this the fact that traditional sermons are mostly introvert in essence, that, in fact, traditional sermons are concerned mainly with the religious needs of individuals, or perhaps congregations, but do not necessarily address the daily wider ethical and social needs and issues. This state of affairs goes hand in hand with the phenomenon of moralism. In fact, moralistic sermons are always unethical. And, sadly enough, this is how preaching mostly takes place in the institutional sense of the word. Surely, all of this is enough to cause sermonic fatigue to overwhelm you, especially if

<sup>81</sup> According to Babin (1991:40), the village is the symbol – the first extension – of our mother’s womb, the place of tradition and solidarity. In the village, three forms of authority govern morality: the authority of the leader, that of the elders, and the authority of nature.

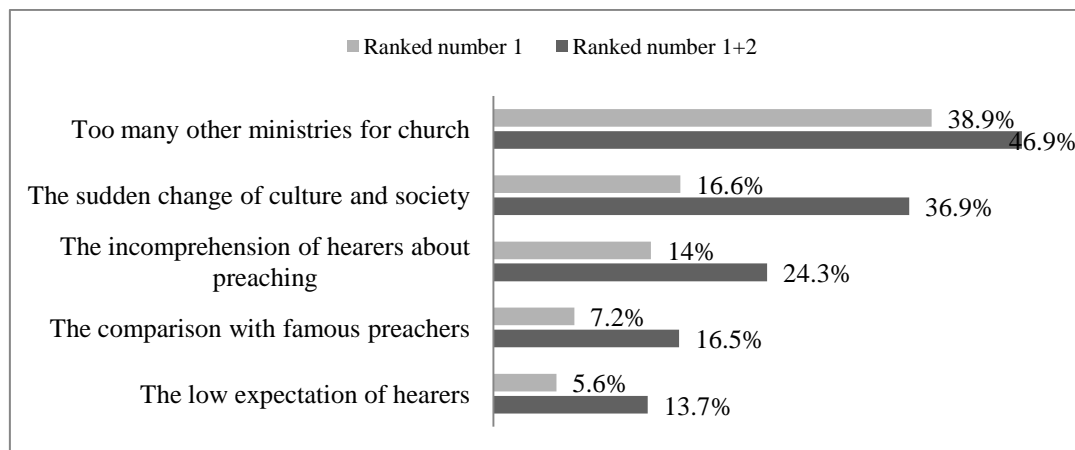
you intend to be a discerning listener to a sermon!

The afore-mentioned observation indicates that moralistic preaching can trigger a more serious problem of hearing because the lifestyle of the younger generation differs from that of the older generation. Contemporary circumstances have changed the new generation’s habits, lifestyle and moral behaviour. Thus, we must recognize that such “moralism” causes hearers to not listen to preaching.

### 3.4.3 Complicated church ministries

There are many ministries in a church, especially in the Korean Church, and preachers have little time to listen to the Word of God. Cilliers (2004:18) imparts, “Sometimes, preachers struggle with the experience of having heard nothing in the Biblical text or from the Lord; yet, they must preach on Sunday.” According to Figure 8, these struggles intensify in the Korean context because there are more ministries in the church than only the preaching ministry.

**Figure 8: The difficulties of the preaching ministry (*Ministry & Theology* 2009:34)**



Moreover, Korean preachers spend less time listening to a biblical text or to the Lord, because they have to preach more than ten times per week. According to the survey of *Ministry and Theology*<sup>82</sup>

<sup>82</sup> The survey design of Preaching series 01: The analysis of preaching in the Korean Church (*Ministry & Theology* 2009:26):

Respondent	The senior pastors of National Protestant Churches in Korea
Area	Nationwide
Data collection method	Telephone (with fax and online)
Sample drawing	Proportionate quota sampling according to the ratio of geographical distribution of churches
Sampling method	The random sampling in the list of subscribers to <i>Ministry &amp; Theology</i>
Sample size	578 persons (valid sample)
Sampling error	±3.9% (Confidence interval: 95%)
Period of actual inspection	From 22 January to 5 February in 2007 (for 15 days)
The institute of survey	<i>Ministry &amp; Theology</i> , global research

(2009:118), the frequency of preaching per week averages 8.9 times in official worship services, and 4.2 in unofficial services. The total average times are 13.1 per week in the Korean Church. In short, such complicated church ministries<sup>83</sup> have a negative influence on preaching and hearkening to it.

### **3.5 A CRISIS AND OPPORTUNITY IN PREACHING**

As Babin (1991:17) mentions: “It is impossible to enter into the electronic media’s world without breaking the circle of the print-oriented universe: leaving ‘your country and your kindred and your father’s house’ (Gen. 12:1).” The “breaking” and “leaving” appears to be a challenge and an opportunity for contemporary preachers.

#### **3.5.1 A crisis in preaching**

The reasons for the problem of hearing provoke the problem of the hearer and hearkening, so that contemporary preaching is ineffective for the new generation. On a crisis in preaching, Quicke (2003:34) observes:

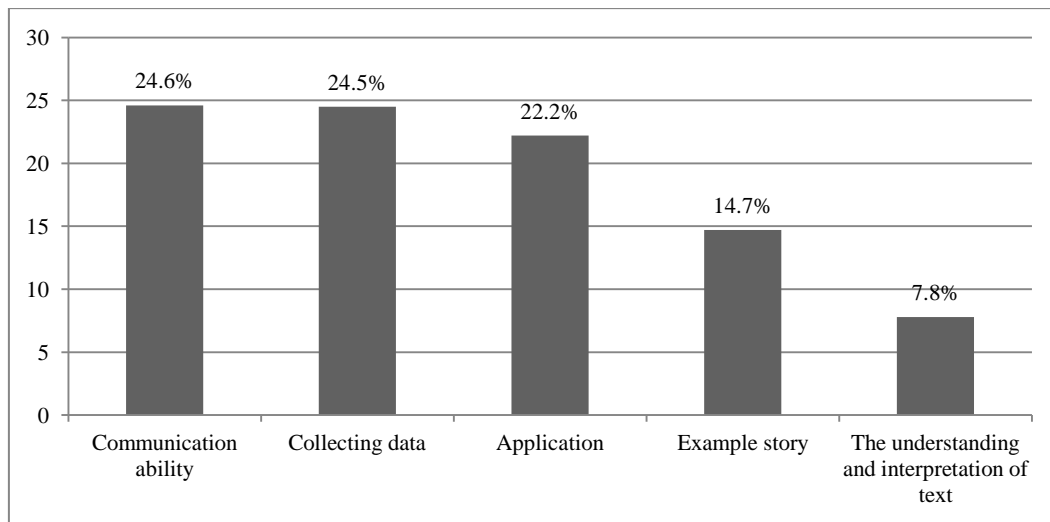
Ineffectual preaching has dire consequences for God’s church and mission in the twenty-first century. A crisis in preaching means a crisis in the health and life of the local church. Of course, local churches live and die for many reasons. Strong churches with authentic worship and a vital mission owe much to factors such as gifted leadership, spiritual vitality, prayer, vision, and above all the grace of God. But preaching has primary responsibility, and when it is weak and sick, the local church and its mission are weak and sick.

The changed hearers in the electronic era have enfeebled the preachers’ communicative ability. According to Figure 9, the Korean preachers’ communicative ability is the weakest point in the preaching ministry. Therefore, the lack of communication can be a crisis in a preaching context.

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<sup>83</sup> Even, “Korean pastors ... live under great pressure to pick and choose the appropriate Bible passages for all sermon duties” (Kim 2004:26).

**Figure 9: An illustration of the weakest point in the preaching ministry**  
*(Ministry & Theology 2009:33)*



According to Babin (1991:30), “We are, in fact, confronted with two types of crisis and two types of new media.” The first is the Gutenberg crisis as “a notional and cerebral faith that lacked any spiritual roots or any personal force” (Babin 1991:30). The second is an electronic civilization crisis as “destructuring of faith’s intellectual foundations and the growing power of gods dormant in our own blood” (Babin 1991:30).

Moreover, Babin (1991:31-32) maintains that the two types of media are the audiovisual media associated with pleasure and entertainment, and the data-processing media (the computer) linked to information, calculation and the printed media. In other words, there are both the data-processing media as print culture and the audiovisual media as a secondary orality culture of present hearers and preachers. Walker (1996:96) amplifies the crisis of the secondary orality era as follows:

Literary culture introduced a fund of novelty and innovation into human affairs that oral culture was incapable of creating. Furthermore, orality may have been ‘gospel friendly’ but it was also culturally promiscuous. It promoted the gospel, but it also promoted paganism and any other religious or mythopoeic narratives.

According to the above-mentioned observation, both the Gutenberg crisis and the electronic civilization crisis affect present hearers and preachers. Consequently, they face a dilemma between “a notional and cerebral faith that lacked any spiritual roots or any personal force” and “destructuring of faith’s intellectual foundations” as “culturally promiscuous.”<sup>84</sup> Therefore, the worst crisis in preaching might be that preachers and hearers are at two extremes of the dilemma.

<sup>84</sup> Walker (1996:96) says, “If the gospel had come into existence in the electronic culture, it is difficult to see how it could have survived” because of the characteristics of the electronic culture, such as manipulation, editing and virtual reality.

### 3.5.2 An opportunity in preaching

Osborne (1999:112) insists, “We must go to war against postmodernism inside and outside the church.”<sup>85</sup> However, we need to remember that “like modernism, postmodernism is not all evil, nor is it entirely good” (Cilliers 2004:8). Therefore, in spite of the deconstructionism of the postmodernist era and the manipulation of the electronic era, we need to seize the opportunity to establish a contact point with contemporary culture in order to preach the Word of God. On this opportunity, Quicke (2003:31-32) remarks as follows:

The Protestant Reformation, therefore, was spread through the fusion of two mediums – preaching and printing ... Past pulpit giants are giants partly because they grasped opportunities to proclaim timeless truths in changing times. Just as preachers once saw new opportunities in printing, so contemporary preachers are confronted by opportunities in the electronics revolution.

In addition, Peterson (1997:91) makes the following observation regarding this opportunity:

Christian preachers, pastors, and teachers - those in the church who proclaim, converse, lecture, and listen - are in a better position today to discover and interpret the documents of the gospel message with accuracy and authenticity than their predecessors of several centuries. The reason is that ears are back. Hearing is once again the primary means of communication. For long centuries, learning was dominated by the printed word; and the characteristic experience with the word was of something seen, not heard. But electronic media dominate the communications scene today. These electronic media are primarily oral/ aural, which is essentially what communications were in the years in which the biblical material was in formation. That means that contemporary humanity is closer in terms of communications experience to the first century than to the nineteenth.

For example, in the case of a hermeneutics of the Apocalypse, “Television-trained lay Christians may discover that it is the one biblical book in which they hold an interpretive advantage over their more bookish pastors and theologians” (Peterson 1997:100). The hearers of the secondary orality era will be able to “hear, see, and feel the message of the Apocalypse without Gutenberg distortion” (Peterson 1997:100). While McClure (2001:2) comments on deconstruction as an important characteristic of postmodernism, he insists on exiting doors of contemporary preaching in the postmodern era as follows:

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<sup>85</sup> Sass (1992:29-32) parallels modernism with mental illness, specifically schizophrenia, and insists that the attributes of modernism, like negativism, anti-traditionalism and dehumanization intensify into postmodernism.



When we say that preaching is in the process of deconstruction, therefore, we mean critics and practitioners of the sermon can in the late modern context investigate various contradictions or problems within the plausibility structures (authorities) for preaching that may reorient preaching itself. Through these deconstructions, the themes that accompany the thinking of preaching may well be dislodged so that preachers can begin to see (and feel) preaching more clearly as it is emerging and changing in this historical moment.

The afore-mentioned observation indicates that preaching can exit through the electronic revolution, as a new powerful medium, and the deconstructions of the authoritarian factors that have bequeathed to us an unsuitable tradition for contemporary preaching. It seems the electronic culture and the deconstructions of postmodernism can be positive factors for present preaching. Cilliers (2004:8) comments on the evaluation of postmodernism as follows:

Postmodernism is repetition, not revolution. Only a faint historical consciousness is necessary to know that the ancient philosopher’s words are true: “What has happened before will happen again. What has been done before will be done again. There is nothing new in the whole world” (Ecc. 1:9).

**Table 13: Paradigms of church history (Webber 1999:34)**

Ancient	Medieval	Reformation	Modern	Postmodern
Mystery	Institutional	Word	Reason	Mystery
Community			Systematic and analytical	Community symbol
Symbol			Verbal individualistic	

According to Table 13, the paradigm of church history in a postmodern era is the repetition of an ancient era. Webber (1999:34-35) mentions that the early church’s context, which was pagan, pre-Constantinian, and marked by spiritual hunger, corresponds to the contemporary situation, which is neo-pagan, post-Constantinian, and also manifests spiritual hunger. Webber insists on a recovery of core components – mystery, community, and symbol – for the “missional church”<sup>86</sup> in the midst of the emerging postmodern context.

<sup>86</sup> According to Gelder (2007:vii-viii), the primary issue about the missional church is needed to re-examine

Oak (2001:90-91) says, “The circumstances facing the Twentieth Century church bear a closer resemblance to the situation of the early church than the situation of the church during the Middle Ages.” Quicke (2003:69) also comments by saying that the characteristics of the most recent cultural shift, postmodernism, actually parallel those of the early church. Thompson (2001:10) suggests that preaching in a post-Christian culture has much to learn from the preaching of a pre-Christian culture. In other words, the preachers of the postmodern era can learn how to proclaim the Gospel to those who live in a new pagan culture from the early biblical church.<sup>87</sup>

According to Dawn (1999:51-57), the biblical meta-narrative, the Christian community and the truth of God can be gifts to the postmodern world. He states that the Christian story that we offer to our neighbours introduces them to Jesus, the Truth, who brings healing to postmodern wounded souls.

According to Figure 10 and 11, present Korean preachers conclude that preaching is essential for the growth and maturity of the community, and is a more important ministry than in the past, which means that Korean preachers believe in preaching. They believe that “preaching is still one of the most hopeful acts in which we can participate” (Cilliers 2004:19). Korean preachers’ views are in accordance with Korean hearers’ views, as discussed in Chapter 2 (Hanmijun & GallupKorea 2005:189). In spite of the many reasons for the problem of hearkening, both Korean preachers and hearers believe that “preaching is a concentrated form of Christian hope” (Cilliers 2004:19).

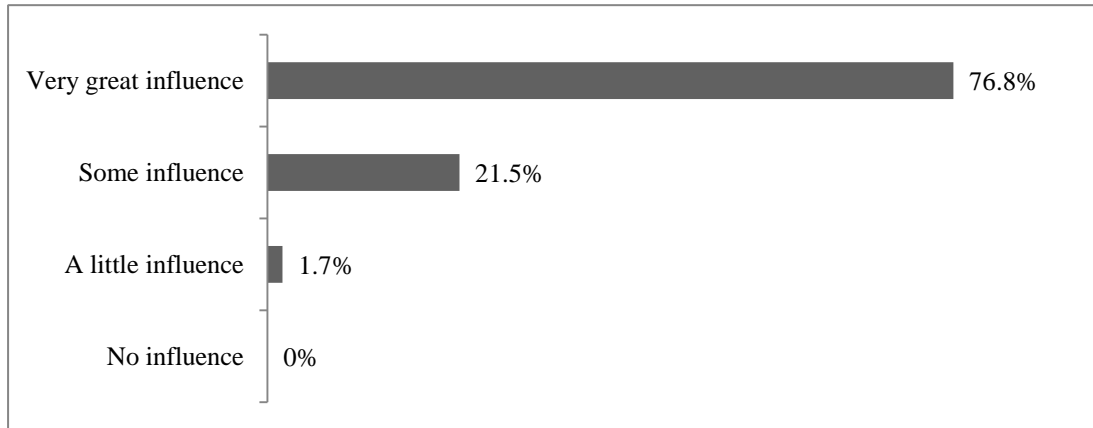
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and re-envision what it means to be church amidst the emerging postmodern context: It is about the very nature or essence of what it means to be church in our context today.

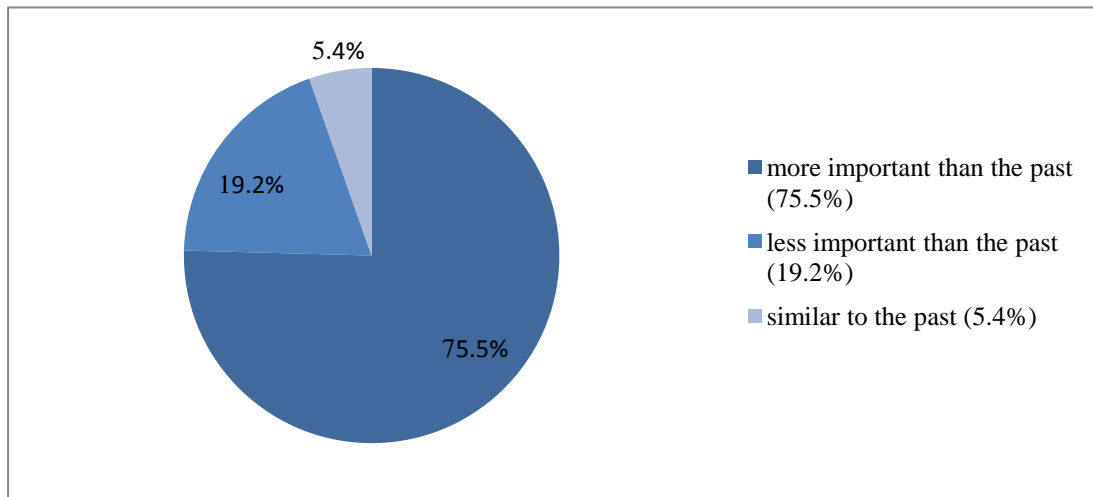
According to Guder (2006:1-29), “The word mission means sending, and the church is the primary way in which God’s sending is happening.” However, “Mission no longer begins when we cross a cultural or national boundary.” On the contrary, mission happens today in the context of a rapidly changing world that is “radically secularized” or rapidly electronicized by contemporary media technology. We need to send preachers into the rapidly changing communication context.

<sup>87</sup> In this regard, compare Babin’s (1991:58-59) following remark: “Once again, we see the predominance of the ear and therefore, return to a type of oral culture.”

**Figure 10: The influence of preaching on the community's growth and maturity**  
(*Ministry & Theology* 2009:28)



**Figure 11: The evaluation of the importance of preaching for pastoral ministry compared with the past** (*Ministry & Theology* 2009:29)



### **3.6 CONCLUSION: THE ADVENT OF A NEW GENERATION OF HEARERS**

The above discussion shows that the advent of the so-called electronic civilization and the secondary orality era has brought about a new generation of hearers in the contemporary preaching context. Accordingly, important changes occur in the hearers' listening expectations, ways of communication, lifestyles and even moral behaviour. As we have considered, contemporary context is closer in terms of the ways of communication to the early biblical culture than modern print culture. Moreover, just

as Reformers once saw new opportunities in printing culture as a new medium, so contemporary preachers can grasp opportunities to proclaim timeless truths in changing times due to electronics revolution. Then, we need to learn the ways of communication from both the early biblical church and the Reformation. The problem will be dealt with closely in Chapter 5.

There are seriously differing communication modes between preachers who are educated by the print media and young hearers who live in the secondary orality era.<sup>88</sup> It is very difficult to distinguish hearing from seeing, because hearing is connected to seeing in the secondary orality era. For the preachers of the print culture, it is extremely confusing to understand the audiovisual era's new ways of communication, such as the fusion of two senses. In addition, theological and pastoral factors exacerbate the situation. Because of such reasons, the hearer and hearkening problem emerges in the Korean Church's context.

Although the problem of hearing exists in the Korean Church's context and because of such reasons, the researcher has conceived some possibilities of changing the crises into opportunities.

Until now, he has considered the reasons for the question why the people of our own time have difficulties in listening to preaching. The next chapter will examine the "normative task" to solve the problem.

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<sup>88</sup> According to Powell (2007:28-30, 55), there is a disconnection between the clergy who base their sermons on "idealistic empathy choices" for Jesus (i.e. "we ought to be like Jesus"), and the laity who are more inclined to begin with "realistic empathy choices" that are based on analogy with different characters in the story. The disconnection seems to stem from the above reasons.

## **CHAPTER 4: THE NEED FOR A PARADIGM SHIFT FOR HOMILETICS IN THE SECONDARY ORALITY ERA**

Chapter 3 explained why the problems of hearing occur in the contemporary preaching context. This chapter will examine “ethical norms” to guide our response (Osmer 2008:4) or “the vision, meanings and values that conduct the actions of churches and believers” (Dingemans 1996b:92). In this chapter, the question for a normative task is: What ought to be happening in contemporary homiletics related to the hearer and listening? However, the question is not for “the quest for *universal* knowledge that drives the modern quest for *indubitable* foundations” (Murphy 1996:13), but “practical theological interpretation” as “prophetic discernment” (Osmer 2008:128,132) for the contemporary preaching context.

### **4.1 THE NEED FOR NEW WAYS OF THINKING IN THE SECONDARY ORALITY OR AUDIOVISUAL ERA**

As shown in Chapter 3, the expectation of contemporary hearers is changing - it is closer in terms of the communication experiences of the first century’s oral culture than to the written and print era. According to Walker (1996:94-96), the secondary orality culture is similar to the oral culture related to the growing and rooting power of the religious narrative.<sup>89</sup> Babin (1991:58-59) says, “Once again, we see the predominance of the ear and therefore a return to a type of oral culture.”

However, the secondary orality culture is not merely “some reprise of orality” (Sample 1998:49). Babin (1991:32) also remarks that the electronic era combines “an audiovisual form” and “a purely notional form.” Indeed, we have already stepped into “a new multisensory culture that integrates image, beat, and visualization in ways never experienced before” (Quicke 2003:118). Quicke (2003:110) comments that preaching in the 21st century means preaching amidst change. “Unless contemporary preachers learn to speak in new ways, they will fail in the new age” (Quicke 2003:117).

Religious educators must be trained like those who present information for television, because the hearers in the audiovisual civilization do not want rational arguments, but wish to be “physically moved” (Babin 1991:58-59). In other words, younger hearers in the electronic era are more interested in God’s beauty than in the proof of his existence (Babin 1991:14). Dawn (1995:4) remarks that, in the audiovisual era, “feeling is believing,” rather than “thinking is believing,” or “being convinced by logical argument is believing.” Accordingly, contemporary preachers need new ways of communicating to link external Scripture and inner experience.

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<sup>89</sup> Quicke (Quicke 2003:81) comments on the similarity in Table 11.

Preachers do not need electronic technology as “a fashionable, superficial means to spruce up tired, lifeless language,” but a new way of thinking as “renewed spirituality and holistic engagement with Scripture” (Quicke 2003:118). For example, some attempts to present preaching, like PowerPoint slides or overhead projections acetates, are “likely to irritate and distract rather than help” (Quicke 2003:118), because three points and lumps of text in PowerPoint are akin to the thought patterns of the Gutenberg era. If so, how do we communicate or preach the Gospel to “a generation that hears with its eyes and thinks with its feelings”? (Zacharias 2000:26). What is the new way of thinking or communication in the secondary orality era?

#### **4.1.1 The direction towards “a hermeneutics of hearing”<sup>90</sup>**

As considered in Chapter 3, reader response hermeneutics appeared as an alternative proposal in the postmodern era (Osborne 1991:361, 377-380), and this reader response hermeneutics had a great influence on New Homiletics in the secondary orality era (cf. Gwon 2010:30-32; Heidegger 1962:195; Kermode 1979:18; Thiselton 1980:411-415, 433; Wright 2007:29). Reader response hermeneutics seems to be an alternative way of new thinking for the new era. However, the reader response hermeneutics as well as the New Homiletics have the limitation of foundationalism (cf. Campbell 1997:33, 121; Day, Astley & Francis 2005:154), because there is no hearing as a link between Scripture and contemporary people. Snodgrass (2002:2) comments on the problem of reader response hermeneutics as follows:

The problem, of course, is that in the attempt to decipher life in the mirror of the text we often see only our own faces and agendas. We end up abusing Scripture rather than understanding and appropriating its message. The abuse of Scripture is a continual problem in the reading of lay people and clergy, as many Sundays demonstrate, and also among scholars. Especially with lay readers the focus is often on what the text ‘means to me,’ but now in our time academic treatments do essentially the same thing under the name of reader response hermeneutics.

The problem of “abusing Scripture” appeared as a necessary result, because there is no hearing as a link between external Scripture and readers’ inside experiences in reader response hermeneutics.<sup>91</sup> For example, Morgan and Barton (1988:7, 14) say, “Texts, like dead men and women, have no rights, no aims, no interests.” Moreover, Barthes (1977:148) speaks plainly when he says: “The birth of the

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<sup>90</sup> According to Snodgrass (2002:1), the expression, “a hermeneutics of hearing,” was originally presented as part of the Carmichael-Walling Lectures at the Abilene Christian University.

<sup>91</sup> Cf. 3.3.1 for the influence of foundationalism in modernity, and 3.3.2 for the theological reaction to postmodernism.

reader must be at the cost of the death of the author.” According to them, texts can be used in whatever way readers or interpreters choose.<sup>92</sup>

The same problem also exists in the Korean context. According to Kim (2009:314), a serious crisis in the Korean Church is the problem of the *content* of preaching: it is plagiarized, it goes astray from the biblical text, it uses the Bible arbitrarily and uses it in fragments. In a word, the problem of the content of preaching in the Korean context is the problem of “abusing Scripture.” There is no hearing as a link between the external message and internal experience in the context of “abusing Scripture.” Therefore, we need a hearing or listening to link the two. Cullmann (1963:xiv) comments on the need for hearing or listening as follows:

I know of no other ‘attitude’ toward the text than obedient willingness to listen to it even when what I hear is something completely foreign, contradictory to my own favourite ideas, whatever they may be; the willingness at least to take the trouble to understand and present it, regardless of my own philosophical and theological ‘opinions’; and above all a willingness to guard against designating a biblical statement a dispensable ‘form’ because it is unacceptable to me on the basis of my opinions.

“Obedient willingness to listen to the text” can become an obedient willingness to listen to preaching from a homiletical standpoint. We need a paradigm shift in terms of preachers from self-centred talking (cf. Snodgrass 2002:9) to other-centred listening (cf. McClure 2001:133-135). On the importance of listening or hearing, Snodgrass (2002:11-12) says the following:

What is of most significance to me is that the biblical text itself gives priority to hearing and by implication calls for a hermeneutics of hearing ... Of all the commands, expectation, and desires that God has for humans, the most frequent and important is hearing, the recognition of God as the *Others* to whom we should give attention and listen. The *Shema*, which takes its name from the first word of Deut 6:4, the singular imperative of the Hebrew verb for hearing, is part of the foundation of the OT covenantal thought and later the creed without parallel in Judaism, recited twice daily by every Jewish male and affirmed by Jesus as the greatest command (Matt 22:37): ‘Hear O Israel, Yahweh our God, Yahweh is one. You will love Yahweh your God with all your heart and with all your soul and with all your strength.’ The greatest command is to love God; the prior command is the command to hear. To point to only one NT

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<sup>92</sup> Oeming (2006:7) comments on four factors of the contemporary biblical hermeneutics as follows: “Like all other forms of understanding, the process of understanding the Bible is intimately tied to a process of communication. Four factors are involved; (1) The *author*, who aims to communicate an insight or experience from his world; (2) the *text*, which at least partially contains what the author intended to communicate; (3) the *reader*, who initiates contact with the author and his world by dealing with the text and its world; (4) the *subject matter* which connects author, text and reader.” As he mentions, there is no factor of hearers in contemporary biblical hermeneutics, which is needed for these hermeneutics.

text, Rom 10:17 emphasizes that faith comes from hearing and that *hearing* is through the proclamation of the word about Christ.

This means that the biblical text itself demands a hearing to link faith and the proclamation of the Word. Snodgrass (2002:9) insists, “What we need most is a hermeneutics of hearing; we need to hear a voice other than our own or even our community’s.”

Preachers and hearers need at least a chance “to hear the voice of God.”<sup>93</sup> Moreover, as observed in Chapter 3, the characteristic of a secondary orality era is more similar to aural-orality than to the Gutenberg era. One of the distinctive features of the secondary orality era is “hearing and orality.” Therefore, the direction towards “a hermeneutics of hearing” seems suitable for the biblical text<sup>94</sup> and for the contemporary context.

#### **4.1.2 The need for a reformation of images in preaching**

The need for a direction towards “a hermeneutics of hearing” signifies the need for a reformation of images in the preaching of the secondary orality era. That is because hearing and seeing operate in tandem in the audiovisual era (cf. Babin 1991:37-38; Ellul 1985:37; Walker 1996:98).

In the Gutenberg printing era, the culture of the image was replaced by the culture of books (Cilliers 2004:12). In the context of the Korean Church,<sup>95</sup> the Calvinist assumption acted as a catalyst to stimulate the phenomenon of the loss of images<sup>96</sup> because of the following reason:

Successive editions of Calvin’s Institutes elaborated on the need to observe the Second Commandment. The favourite text of the defenders of images was the dictum of Gregory the Great that statues served as ‘the books of the illiterate.’ Although Calvin’s scornful dismissal of this dictum made no mention of printing, the new medium did

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<sup>93</sup> Snodgrass (2002:12) comments on the hearing of God’s voice as follows: “The presupposition of a hermeneutics of hearing is at least a claim that God speaks. Most obvious is perhaps the document called ‘Hebrews.’ The whole first chapter is an assertion that God has spoken in various ways throughout history, but has spoken decisively in his Son at the end of ages and that God, in speaking specific words to the Son, demonstrates his unique and exalted status, because God’s words to him are different from the words addressed to the angels ... The call throughout Scripture is to hear the voice of God, even if nearly always God’s voice comes through a human voice or through the recorded words of the Hebrew Scriptures.”

<sup>94</sup> According to Wendland (2008:6-7), “Most major communication events in an Ancient Near Eastern setting were oral-aural in nature and were subsequently committed to writing in order to preserve them and also to ensure the credibility and/or authority of the message that was being transmitted” (cf. Carr 2005:4-14). (Wendland 2008:viii) points out that “the text of Scripture” is ideally suited for public oral proclamation to a listening audience. Therefore, this text seems to support the direction toward the hermeneutics of hearing in both the content and form.

<sup>95</sup> According to Kang (2001:145, 149), conservatism or fundamentalism was a general trend of theology in the Korean Church and such conservative theology is Calvinism and Puritanism in Westminster Standard Literature that this Church accepts. Therefore, Calvinism has a great influence on the Korean Church.

<sup>96</sup> According to Cilliers (2012:26-27), Calvin’s specific fear of idolatry should be re-evaluated because idols have now taken on other forms with the rise of the information technology.



underlie the Calvinist assumption that the illiterate should not be given graven images but should be taught to read. In this light it may seem plausible to suggest that printing fostered a movement ‘from image culture to word culture,’ a movement which was more compatible with Protestant bibliolatry and pamphleteering than with the baroque statues and paintings sponsored by the post-Tridentine Catholic church (Eisenstein 2000:36).<sup>97</sup>

This means that the Korean Church and its pastors are closer to the “word culture”<sup>98</sup> or print culture than the “image culture.” However, contemporary Korean parishioners, especially the younger generation, are more akin to the “image culture” than the print culture.<sup>99</sup> This causes communication problems between preachers and hearers in the contemporary preaching context.

As regards such obstacles to communication, contemporary preachers can learn something from the Reformers of the 16<sup>th</sup> century. There seems to be a similarity between the contemporary context and the 16<sup>th</sup> century context. Compare (Eisenstein 2000:149-150) following statement in this regard:

By pamphleteering directed at arousing popular support and aimed at readers who were unversed in Latin, the reformers unwittingly pioneered as revolutionaries and rabble rousers. They also left ‘ineradicable impressions’ in the form of broadsides and caricatures. Designed to catch the attention and arouse the passions of sixteenth-century readers, their antipapist cartoons still have a strong impact when encountered in history books today. By its very nature, then, the exploitation of the new medium by Protestants is highly visible to modern scholars.

Sixteenth-century readers or hearers belong to the era of aural-orality that is related to the “image culture.” These readers were not familiar with the book culture and many were even illiterate. As a new medium, print had the characteristics of the print culture that is conceptual, abstract, analytical, explanatory, linear and one-way.<sup>100</sup> However, 16<sup>th</sup> century readers or hearers lived in a culture of orality, not in a written-print culture.

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<sup>97</sup> Although Eisenstein (2000:38) insists that “to think in terms of a movement going from image to word points technical literature in the wrong direction”; because in the late 15th century, print was not the “printed word” but the “printed image,” the Calvinist assumption, related to the loss of image, that has a great influence on the Korean Church context. Even some Korean Churches refuse to have the image of the cross in their chapel, because of this Calvinist assumption.

<sup>98</sup> Although Eisenstein (2000:93) says that “A literary culture created by typography was conveyed to the ear, not the eye, by repertory companies and poetry readings,” Eisenstein’s word “culture” seems to be closer to book or paper culture rather than oral culture.

<sup>99</sup> Brueggemann (2005:22) comments on the tendency of a return to imagination as follows: “There is, of course, a long history of suspicion about imagination going back to Aristotle and suggesting that imagination is an inferior and unreliable source of knowledge. With the failure of the Enlightenment notion of ‘objectivity’, imagination has made an important come back as a mode of knowledge.”

<sup>100</sup> Ellul (1985:45-46) describes the characteristics of writing as follows: “The word when written becomes a means of abstract, solemn discussion.... Language is thus reduced by being written down. It ceases being multi-

To solve the problem, the Reformers' print was not the "printed word" but the "printed image" (cf. Eisenstein 1994:129-131).<sup>101</sup> In the era of aural-orality, they knew how to use the new media for the hearers. We need to remember that the Reformers even used broadsides, caricatures, cartoons, etc. to communicate with the hearers of their day. They did not abandon images, but reformed them for the Word of God. If the Reformers utilized such tools, how much more should contemporary preachers do so? According to Quicke's comment (2003:81), we should remember that contemporary people communicate by image and symbol rather than by concepts and abstracts. Buttrick (1993:205) also points out, "These days, rationalism is in collapse, so that people seem to be thinking through images. If so, preachers must weigh images with rhetorical care and theological precision." Mckim's (1996:123-124) remarks about this follow:

The gospel as the good news of Jesus Christ is a multifaceted message that meets persons in the midst of their needs, diverse as they are. What was not true then and is not true today is that the Christian gospel must be expressed in only one way, in only one vocabulary ... What is needed is for preachers, teachers, and all who would communicate the good news of great joy to realize and convey the gospel in contemporary terms with meanings that are significant in our cultural contexts.

This means that contemporary preachers need to use contemporary terms with new images that are created in an audiovisual or secondary orality cultural context. For example, the younger generation's image of the Titanic differs from that of the older generation. Zacharias (2000:22) points out the contemporary media's changed image of the Titanic as follows:

The third shift is the power to inform through the visual and the blurring of reality and imagination. The visual has changed the way people arrived at truth. Is it not interesting that every previous movie production of the sinking of the Titanic sent the audience away feeling sorry for what had happened and very shaken up by the tragedy but that in this latest production, the plastic heroes have surfaced to the top from the sinking ship? The romance of the arts through the eye gate has sunk reality and glamorized the artificial personalities of stage heroes. In fact, now the Titanic is to be rebuilt and will set sail in 2002, ninety years to the day from the original voyage. Some will pay hundreds of thousands for the best suites, even as this is now branded 'The Ultimately Unsinkable.' Reality has crossed swords with imagination and lost.

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centred and flowing, evocative and mythological."

<sup>101</sup> In later years, Eisenstein (2000:93) commented as follows: "A literary culture created by typography was conveyed to the ear, not the eye, by repertory companies and poetry readings." His point seems to be that early printers wanted to make a book for those who live in the orality culture. Thus, they would use the oral medium and image, but not an intellectual concept or analytical explanation as characteristics of the print culture.

According to the above, if a preacher wants to use an illustration of the Titanic for a sermon, he/she must consider the “mutation” of the image (Ellul 1985:205).<sup>102</sup> For preaching, contemporary preachers need a reformation of the images. About the need for imagery and evoking imagination related to the principle of communicative Bible translation, Wendland (2008:v) observes the following:

Then, communicative Bible translation requires the use of literary (*oratorical*) verbal forms which somehow reproduce at least part of the artistic *beauty* and rhetorical *power* that are present in the original text. This involves not only the attractiveness of imagery, but it entails also the energy and vibrancy of the language as a whole, including in particular the entire *phonological* dimension of biblical discourse in translation ... ‘That is what is needed, ideally, to engage the full sensorium of listeners more adequately, evoking their visual imagination coupled with that of sound, of course, and to a lesser extent also the associated senses of taste, smell, touch, and feeling in general.’

According to Wendland,<sup>103</sup> it seems that not only Bible translators, but also contemporary preachers, need to adhere to the principle of communicative Bible translation because contemporary hearers have a similitude to hearers in biblical times in terms of oral culture. Brueggemann’s (2005:22) observation is relevant in this regard: “The work of preaching in an act of imagination.” Thus, contemporary preachers<sup>104</sup> need a reformation of image for communicative preaching to an audiovisual generation.

#### 4.1.3 From the author’s mind to the author’s communicative intent

One of the important matters in communicative preaching is the author’s communicative intention in order to transmit the Word of God, rather than “the mind of the author”<sup>105</sup> related to a written text. Snodgrass (2002:17) insists on the importance of the communicative intent as follows:

<sup>102</sup> According to Allen (1988:170), “Different images lead to different ways of conceiving the sermon; they also lead to different relationships between speaker and hearer and to different social effects.” Ellul (1985:205) points out that “This mutation took place not because people reflected and chose it (consciously preferring sight and this imaged universe) but as a result of the change in environment and circumstance.”

<sup>103</sup> On the characteristics of formal written texts in an Ancient Near Eastern environment, Wendland (2008:10-11) comments as follows: “Formal written texts thus tended to feature an ‘oral register’ of discourse.” Accordingly, biblical texts have “oral-aural elements” that have great influence on the associated senses of taste, smell, touch, and feeling in general, and appeal to and evoke “the full sensorium or imagination of listeners.” Bible translators must be able to translate the oral-aural elements in the text of Scripture for contemporary readers or listeners.

<sup>104</sup> According to Strathie & Baker (2010:177), “Imagination was not only employed by those who wrote original texts, but is employed by the preacher in constructing and delivering the sermon and by the congregation in hearing and interpreting it for themselves.”

<sup>105</sup> Carr (2005:5-6) insists on the oral-written interface and the shaping of the mind as follows: “The main point here is that this element of visual presentation of texts is but one indicator of the distinctive function of written copies of long duration texts, like the Bible, Gilgamesh, or Homer’s works. The visual presentation of such texts presupposed that the reader already knew the given text and had probably memorized it to some extent. I will

We must also recognize that all speech and all texts have a varying degree of indeterminacy, which sometimes makes interpretation difficult. All that is in an author's thinking cannot be conveyed and is not even conscious to him or her. Further, hearers and readers never grasp all that is communicated. Most of the time, however, even with the varying levels of indeterminacy, communication works wonderfully well, for the more an author cares about communicative intent, the more ideas are repeated or guarded to prevent misunderstanding. The more contexts we have, the more meaning is circumscribed. Even with elements of indeterminacy, the communicative intent is usually clear.

Therefore, to grasp the author's mind or thinking in speech or texts is so difficult that preachers or hearers could have many misunderstandings about what was said or written. According to Snodgrass (2002:17), "The goal of interpretation is not to get in the mind of the author, but to understand the author's communicative intent." In the same manner, the aim of communicative preaching is not to explain the author's mind, but to preach the communicative intent of the text or author. Snodgrass (2008:3) remarks on the importance of seeking the communicative intent as follows:

The work of deciphering Jesus' intent is sometimes difficult. We have the parables of Jesus only as they are remembered by the early church and communicated by the Evangelists. On the other hand, the task is not as impossible as some have suggested and sometimes is not difficult at all. The parables do not need to be curtailed, rewritten, domesticated, psychologized, theologized with foreign Christological and atonement contribution, decontextualized, or controlled. They need to be allowed to speak, and they need to be heard. Some parables are as clear as bells, and, while we may discuss nuances and backgrounds in lengthy treatises, they do not need explanation so much as implementation. They in effect say to us, 'Stop resisting and do it,' or 'Believe it.' We do not need much commentary to know the intent of the parable of the Good Samaritan. Despite the numerous studies of this parable – studies which I will treat – the parable compels us to stop resisting and live its message.

According to the above as well as Table 12, it seems that to curtail, rewrite, domesticate, psychologize, theologize with foreign Christological and atonement contributions, to decontextualize, or to control the parables of the Bible belongs to a "literate way of thinking" in the written and print era. As we

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argue further that such written copies were a subsidiary part of a much broader literate matrix, where the focus was as much or more on the transmission of texts from mind to mind as on transmission of texts in written form. Both writing and oral performance fed into the process of indoctrination/education/enculturation. Thus, *the mind* stood at the center of the often discussed oral-written interface. The focus was on inscribing a culture's most precious traditions on the insides of people."

consider the above, such an abstract and conceptual approach<sup>106</sup> is not suitable for contemporary preaching, especially in the era of secondary orality, because, as Snodgrass (2008:3) comments, “Communication is not about abstract meaning; it acts and seeks to change things.” Therefore, contemporary preaching needs a change from the mind to the communicative intention.

#### **4.1.4 From our own experience, agendas and beliefs to hearkening to the Word of God**

As considered in the previous chapter, the so-called New Homiletics appears to be an alternative option in the postmodern world that has a new creed: “I feel therefore I am” (Quicke 2003:71). The New Homileticians have chosen “common human experience” (McClure 2001:47) as “indubitable foundations” (Murphy 1996:13).

Counting on the human selfish experience neglecting the Word of God can cause theological dangers,<sup>107</sup> such as “Baalism” (Long 1989b:40-41), “the abuse of Scripture” (Snodgrass 2002:2), and “the community’s desires for the tranquility of the moment or individual satisfaction” without focusing on the “ultimate needs” of God (Thompson 2001:92).<sup>108</sup>

Such theological dangers arise from the deficiency of hearing as a link of external Scripture and inner experience (cf. Snodgrass 2002:12). Cilliers (2004:16) points to such theological dangers with the following illustration:

Let us be candid about this: many members are disillusioned with the church. And let us concede that we, the ministers and the church, cannot boast a history of ‘sound proclamation’ of the Word. On the contrary, we have often adapted the Gospel to suit our own agendas and beliefs. Dare we, for instance, forget how a part of the church in South Africa recently supported the ideology linked to Apartheid? Because of factors such as these, people are asking: Who knows whether ministers are telling the truth now?<sup>109</sup>

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<sup>106</sup> According to Jung (1986:35, 36), “To Lloyd-Jones the real function of preaching is not merely to give information, but it is to give a sense of God and His presence and to bring out something of the glory and the moving aspect of the truth.” This means that the real function of preaching is not to give abstract and conceptual information, but to give a communicative intent related to a living encounter with God.

<sup>107</sup> Peterson (1997:15) comments on one of the dangers - that “of self-absorption” - as follows: “Spirituality is always in danger of self-absorption, of becoming so intrigued with matters of soul that God is treated as a mere accessory to my experience. This requires much vigilance. Spiritual theology is, among other things, the exercise of the vigilance; spiritual theology is the discipline and art of training us into a full and mature participation in Jesus’ story while at the same time preventing us from taking over the story.”

<sup>108</sup> According to Thompson (2001:92), there are two kinds of needs in the Bible: “If Paul is a model for pastoral preaching, the needs of the community define the content of preaching. These needs are, however, ultimate needs, not the community’s desires for the tranquility of the moment or individual satisfaction. Eschatological preaching focuses the attention of the congregation not only on matters of the individual’s future but on God’s future as it impinges on the present moment.”

<sup>109</sup> According to Cilliers (2010b:70-71), such theological problems cause the church to decline as follows:

Moreover, Campbell and Cilliers (2012:xiii) warn us of the existing temptation of such theological dangers as follows:

The former Presbyterian Church in the United States (the southern Presbyterian Church) supported slavery, and the Dutch Reformed Church in South Africa supported apartheid. Both of us know the dangers of theology and church that exclude and oppress. Finally, both of us experience the reality of liminal societies and churches, in which deep changes are taking place, identities are shifting, and the temptation exists, particularly among those traditionally privileged, to cling to or develop reactionary securities and exclusive identities that simply reinforce the old powers.

According to the above-mentioned remarks, the adaptation of the Gospel to satisfy “our own agendas and beliefs,” like “reactionary securities and exclusive identities,” also seems to come from the lack of communication between external Scripture and internal experience under the theological structure of foundationalism: “liberalism and fundamentalism” (Murphy 1996:41-42). Contemporary preaching needs a hermeneutics of hearing as a new way to link Scripture and experience,<sup>110</sup> especially as an alternative to New Homiletics in a postmodern world, as people’s experience in a secondary orality or audiovisual era never existed before (cf. Quicke 2003:80-81; Sample 1998:37, 47). The experience of audiovisual younger hearers is too peculiar to interchange with the experience of their preachers (cf. Babin 1991:66-67). On the hermeneutical task to forge a link between Scripture and experience, Weyel (2010:53) remarks as follows:

In this way, the Gospel’s relevance to life comes to the fore of the homiletic process. This fact is, as such, nothing new. However, under today’s circumstances it takes on a new meaning. It has become more difficult to make the Gospel vivid for the reality of the listener’s life, because people and their situations are full of infinite variety. The hermeneutical task consists of reference to a biblical text and, simultaneously, a contribution to the listener’s own world (*Lebenswelt*).

The above quotation indicates that the experience of contemporary people is quite different from what preachers expect in line with the experience of full infinite variety, the listeners “who irregularly or seldom attend a service” (Weyel 2010:55) demand for themselves “autonomy concerning the interpretation” and each of them is “very selective about the sermon” (Weyel 2010:56). Because of “the

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“After the demise of apartheid and the shattering of the myth, the question that faces the DRC (Dutch Reformed Church) preachers is: What form should ‘pastoral preaching for the people’ now take? ... Many people no longer trust the church, or at least have lost their blind and naïve loyalty to the church ... The first and foremost problem facing the church is simply that many of these people are no longer present; the audiences who listen to sermons are rapidly decreasing.”

<sup>110</sup> Weyel (2010:55) expresses “Scripture and experience” as “biblical text and the listener’s life” as follows: “The listener expects reference to the bible and reality, biblical text and the listener’s life. And these are all, seen from the side of the listener, of equal importance. Text interpretation and life interpretation are, ideally, combined.”

mechanisms of selective listening,” listeners don’t listen to the Word of God, but to their own thoughts or own sermons (Weyel 2010:56).

This means that, to develop a sermon according to our own experience, seems very difficult because there is little interchange of a common experience in the diversified experiences of contemporary people. Moreover, our own agendas and beliefs call forth no response from contemporary people, because their situations are full of infinite variety. Therefore, contemporary preaching needs to change from our own selfish experience, agendas and beliefs to hearkening to God’s voice. Peterson (1997:27) insists on the importance of a listening spirituality as follows:

Christian spirituality does not begin with us talking about our experience; it begins with listening to God call us, heal us, forgive us. This is hard to get into our heads. We talk habitually to ourselves and about ourselves. We don’t listen. If we do listen to each other it is almost always with the purpose of getting something we can use in our turn. Much of our listening is a form of politeness, courteously waiting our turn to talk about ourselves. But in relation to God especially we must break the habit and let Him speak to us. God not only is; God says. Christian spirituality, in addition to being an attentive spirituality, is a listening spirituality.

Contemporary preaching needs a new direction, like “a listening spirituality” or “a hermeneutics of hearing.” Such speaking about our experiences, agendas or briefs seems to be useless for the problems of “the distant church members” (Weyel 2010:55). However, fortunately, “the people who relatively regularly attend church services” expect both a biblical text and the listener’s life (Weyel 2010:55).<sup>111</sup> Accordingly, our choice should be a biblical text instead of our experiences, agendas or briefs. While Aden and Hughes (2002:49) criticize early forms of pastoral preaching that were affected by liberalism, they point out what ought to be going on in preaching as follows:

The design of the sermon is initiated by posing a question of the biblical text: What is God doing here? The answer, framed as a crisp declarative sentence, keeps the sermon focused on God’s activity. Thus God, Christ, or the Holy Spirit becomes the subject of the sermon sentence and of the resulting sermon. The action inheres in the verb: What is God saying or doing, first in the text and then in the present? The sermon sentence should underscore what God is doing here and now in a present-day situation of human need.

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<sup>111</sup> On this point, Weyel (2010:55) maintains the following: “The theology of the sermon and the expectations of the congregation happily correspond exactly.” Moreover, Schwier (2010:165) comments on this as follows: “The close connection between biblical and real life references is the first expectation to highlight. From the point of view of the listeners these should not be dealt with one-sidedly, but they should be intertwined with one another.”

The more we consider the context of contemporary preaching, the more we must emphasize the importance of the biblical text. Contemporary preaching ought to underline the biblical text because it is not only a theological consideration, but it is also practical. Simultaneously, contemporary hearers need to learn how to hear God's voice from the sermon, based not on our own experiences or agendas, but on the biblical text.

There are many books and many good ways concerning the hearing of God's voice, but it is very difficult to find how to listen to preaching. Although a spiritual director, as a wise guide, is mentioned, preaching or a preacher as the route of God's voice receives little attention.<sup>112</sup> Though we would say "*praedicatio verbi Dei est verbum Dei*" (THE PREACHING OF THE WORD OF GOD IS *THE* WORD OF GOD) (as recite in Bohren 1980:50),<sup>113</sup> preachers hardly teach how to hear the voice of God through preached words. Christians should learn to do this through the preached words because preaching is "the public reservoirs of the church"<sup>114</sup> for the Word of God and the official route for the delivery of his voice. Thus, we need to learn how to hear God's voice through preaching before learning other ways of hearing his voice.

#### 4.1.5 From solitary and individual to solidarity and community

According to Table 12: Some characteristics of the three eras of communication (Quicke 2003:81), one of the characteristics of the secondary orality era is "participation" or "community," distinct from the "individuality – private world of print." There seems to be different factors between preaching and the press. Eisenstein (2000:95) comments about the different factors as follows:

The displacement of pulpit by press is significant not only in connection with secularization but also because it points to an explanation for the weakening of local community ties. To hear an address delivered, people have to come together; to read a printed report encourages individuals to draw apart.

Preaching or address possesses the characteristics of "community,"<sup>115</sup> while the print era stimulates "individuality."<sup>116</sup> If this is so, what is a characteristic of preaching in the written-print era? It seems

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<sup>112</sup>(cf. Barry 2004:1-5; Farrington 2003:126-132; Johnson 1990:9-21; Long 2007:139-181; Morris & Olsen 1997:77-107; Waltke 1995:104-120).

<sup>113</sup> The statement: "THE PREACHING OF THE WORD OF GOD IS *THE* WORD OF GOD" came from the Second Helvetic Confession (Latin: *Confessio Helvetica posterior*) written by Bullinger in 1562 (cf. Bitzel 2009:60; Greidanus 1988:8-9; Lischer 1981:78).

<sup>114</sup> Luther commented on preaching as follows: "The Word is the channel through which the Holy Spirit is given. This is a passage against those who hold the spoken Word in contempt. The lips are the public reservoirs of the church. In them alone is kept the Word of God. You see, unless the Word is preached publicly, it slips away. The more it is preached, the more firmly it is retained. Reading it is not as profitable as hearing it, for the live voice teaches, exhorts, defends, and resists the spirit of error. Satan does not care a hoot for the written Word of God, but he flees at the speaking of the Word" (as cited in Pelikan & Lehmann 1965b:401).

<sup>115</sup> Bonhoeffer (2001:169-170) declares that the community is separated from the community to which they



to be a lack of community spirit in preaching.<sup>117</sup> That is because “the community or assembly of God’s people is the primary context in which preaching takes place and is heard” (Strathie & Baker 2010:174). Thulin (1991:1) points out the lack of communality in preaching as follows:

If there is an area of silence in homiletical literature, it might be called ‘the Nature of the Congregation’. It is an area rarely pointed to and rarely entered. Its significance is rarely acclaimed and rarely demonstrated. Only in recent works on preaching have preachers been urged to think of the congregation as the hearer of the sermon.

The lack of communality, as an area of silence in homiletics, is a more serious problem than before because we are now living in the secondary orality era; people in this era gravitate toward community.<sup>118</sup> This transition from individuality into community can create an opportunity for “the renewal of the preaching ministry.”<sup>119</sup> On this opportunity, Long (2000:326) comments as follows:

For Christians, people desiring to come together in community is primarily good because God has created us to relate not just to ourselves and to him, but to relate to him and to each other. He created us to live in community. This renewed desire for community is one of the doors of opportunity for the gospel to be proclaimed and lived out.

Accordingly, contemporary preaching also needs a shift of focus “from solitary to solidarity” because of the changed preaching context (cf. Louw 2002:15; Vos 1999:122). Moreover, there is another important reason for the shift, namely the communality of preaching. On the communality of the Word, Wardlaw (1988:68) says the following:

The supreme example of the Word’s social contextuality is seen in the incarnation. When John, in one of the most penetrating verses in the New Testament, says, ‘And the

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previously belonged and were bound solely to Jesus.

<sup>116</sup> Eisenstein (2000:35) comments on an example of the case as follows: “Learning to read is different, moreover, from learning by reading ... After the advent of printing, however, the transmission of written information became much more efficient. It was not only the craftsman outside universities who profited from the new opportunities to teach himself. Of equal importance was the chance extended to bright undergraduates to reach beyond their teachers’ grasp. Gifted students no longer needed to sit at the feet of a given master in order to learn a language or academic skill. Instead, they could swiftly achieve mastery on their own.”

<sup>117</sup> On this problem, Troeger (2003:28) points out: “There is a significant difference between a picture in a book and an image such as a statue or stained-glass window that commands the attention of an entire worshiping assembly.... Looking at a book is different from looking at an image that fills public space. The eyes and generally the shoulders move downward so that the individual becomes more encapsulated, thus losing the sense of community that results from looking up and out with other worshipers at the same image.”

<sup>118</sup> On this, Long (2000:325-326) contends: “One trend is a shift of focus from the autonomous self to tribalism. This transition into tribalism or community involves people needing other people. In the 1950s and 60s when I was growing up, except perhaps in the hippie movement, people were more concerned about themselves and had little desire or need for community ... When I was a student at Florida State, my favourite song was Art Garfunkel’s ‘I am a rock, I am an island.’ The song did not have great spiritual insight, but it reflected how I felt. I was by myself. In contrast to that time, people today gravitate toward other people.”

<sup>119</sup> Van den Heuvel (1966:71) once said, “The renewal of the preaching ministry is the rediscovery of its communal character.”

Word became flesh and dwelt among us' (John 1:14), he shows the Word seeking its ultimate target and form in the person of Jesus Christ. If the Word's target is always where the action is, John implies the same with his use of the word, 'dwelt.' The Greek word for 'dwelt,' *skenow*, is the same word used in the Septuagint for 'tabernacle.' The tabernacle was for early Israel a special tent for worship and sacrifice that was always set up at the heart of the Hebrew encampment no matter where Israel was in her desert wanderings. The tabernacle was the dwelling-place for the special presence of Yahweh. Thus, wherever Israel went, God was always especially present in her midst. To say, then, that the Word 'dwelt among us' is to say that the Word chooses as target the heart of the common life of the people of God, wherever that might be in their pilgrim wanderings. The Word, by definition, lives in the midst of the cultural context of God's people.

Preaching without communality seems to be disqualified from the essence of the Word.<sup>120</sup> Moreover, preachers are members of God's people and cannot preach without Christian communities, because one of the crucial tasks of preaching is listening to parishioners' stories<sup>121</sup> (Bohren 1980:377-378; Jung 1995:182; cf. Tisdale 1992:245-247). According to Campbell (1997:96-97), "Scripture and community are held inextricably together" because it is in the dynamic interplay of Word, sacrament, and discipleship that Christians learn the communal rules for reading Scripture or biblical interpretation. Thus, preaching's lack of communality is a serious problem that needs urgent attention.<sup>122</sup>

However, Korean preaching has a tendency towards individualism. Yoo (1999:97-98) claims that the Korean Church has an individualistic belief, because of the influence of separatist Puritanism, Congregationalism and American Revivalism.<sup>123</sup> Thus, it is very difficult to find a communality of preaching in the context of the Korean Church; this lack can trigger many problems, especially a communication problem in this Church, as many hearers have a renewed desire for community in the secondary orality era.

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<sup>120</sup> On the communality of the Word, Johnson (2002:87-88) observes: "I believe that other people do reflect their perceptions of our call, and in their perceptions we often hear the Voice of God. The very act of stating our sense of call to another person clarifies it for us. Hearing the feedback from others also enhances our understanding. I emphasize the 'people connection' because turning to others is the most natural thing to do and often the most fruitful as well."

<sup>121</sup> According to Jung (1995:182), preaching, in this sense, is not only telling, but listening.

<sup>122</sup> On this problem, Pagitt (2005:25) insists: "Preaching isn't simply something a pastor does ... it's a socializing force and a formative practice in a community." Moreover, Conder and Rhodes (2009:14) emphasize the communality of interpretation and proclamation: "We desperately want to liberate the Scriptures from the prisons of individualism and contesting authorities."

<sup>123</sup> However, the problem of an individualistic tendency is not only a problem of the Korean Church but also the problem of every church in the written-print era, because of the lack of communality that is typical of this particular era.

If this is so, how can we solve the problem? As an alternative to the lack of communality in preaching, Cilliers (2010a:79-80) proposes the principles of “*Ubuntu*”<sup>124</sup> as follows:

The component of individuality differs from the Cartesian model. In the latter the individual can exist prior to, separately and independently from, the rest of society. Society is then only an elongation of a pre-existing entity. *Ubuntu* neither campaigns for a form of collectivism, which is only the bunching together of the above-mentioned pre-existing entities. *Ubuntu* rather defines the individual in terms of relationships. It represents a sort of web of reciprocal relations in which subject and object are indistinguishable. Therefore not: “I think, therefore I am,” but rather “I participate, therefore I am.” Or even: “I dance (with you), therefore I am.” Together, we dance ourselves into existence. This is true of all human activities: eating, drinking, working, etc. Indeed, in this understanding of *Ubuntu* we do not find the competitiveness that often characterizes the Western search for meaning, but rather *shosholozza* (“work as one”). In one-ness lies meaning. This web of reciprocal relations implies a paradigm shift “from solitary to solidarity, from independence to interdependence, from individuality vis-à-vis community to individuality à la community.”

As a sort of web of reciprocal relations, *ubuntu* is fairly similar to participation and community as the characteristics of the secondary orality era, more so than the written-print era (cf. Table 12). On notable points of distinction between African Christians and most of their Western counterparts, Hollenweger (1991:7-22) says:

The orality of liturgy and the narrativity of theology; the participatory character of services and of church life more generally; the importance of dreams and visions; and the specific understanding of the body-mind relationship; the extreme attention to the Bible as the authoritative and infallible word of God. Most the notable points bear also close resemblance to the features of secondary orality era.<sup>125</sup>

<sup>124</sup> “*Ubuntu* is the principle of caring for each other’s well-being ... and a spirit of mutual support ... Each individual’s humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual’s humanity. *Ubuntu* means that the people are people through other people ... It also acknowledges both the rights and responsibilities of every citizen in promoting individual and social well-being” (Cilliers 2010a:78). According to Campbell & Cilliers (2012:51), *ubuntu* “represents a sort of *web of reciprocal relations* in which subject and object are indistinguishable – not ‘I think, therefore I am’, but rather ‘I participate, therefore I am’, or even ‘I dance (with you), therefore I am.’”

<sup>125</sup> Cilliers (2008b:14) states that the majority of Africa still remains in the oral tradition, as follows: “Whilst the Western world has to a large extent moved through these spheres (the logo-sphere: oral tradition, grapho-sphere: printed media and the video-sphere: transmission of images via electronic means), South Africa has been slowed down in this process, specifically under apartheid, and now faces the challenge of processing in a condensed time-frame what other countries have achieved under more normal conditions. To a large extent Africa is still within the logo-sphere, whilst the grapho- and video-spheres have only been integrated in an elitist fashion on corporate and governmental levels.” It may sound paradoxical, but the researcher believes that African people can well adapt themselves to the secondary orality or video-sphere era because of the slow process.

Such a phenomenon implies that the characteristics of the African Church can be linked with “a phenomenal growth in the African Independent Churches (AIC)” (Cilliers 2010b:71). According to Haar (2009:31), the African spiritual ideas have been carried overseas and incorporated into the life of African Christian communities outside Africa, including in Europe. Compare his following remark in this regard:

Since the middle of the twentieth century, the decline of Christianity in Europe and its simultaneous expansion in Africa have brought about a reversal of the religious roles of the two continents. In recent decades, this process has been strengthened by the rise of African migration worldwide. Africa is now a major player in world Christianity, and has become conscious of a reversal of roles regarding the West (Haar 2009:99).

Kenneth Kaunda, Zambia’s founding president, commented, “Let the West have its technology and Asia its Mysticism! Africa’s gift to world culture must be in the realm of Human Relationships” (as recite in Cilliers 2010a:78). Kaunda mentioned that contemporary preachers in the secondary orality era also need to learn from the African Church, which knows the orality culture and the understanding of the body-mind relationship. To conclude, contemporary preaching, especially Korean preaching, needs to change from solitary to solidarity.<sup>126</sup>

#### **4.1.6 From the clergy system to a laity system**

According to Tables 6 and 11, younger hearers in the secondary orality era have chosen those around spiritual persons, such as gurus or awakeners, as agents of faith communication, rather than “pastors, teachers, or catechists” (Babin 1991:35). In other words, contemporary people, especially younger people, have chosen the laity as agents of faith communication rather than the clergy. If we consider the change of context, we need to change the church system for new ways of communication in the secondary orality.

As discussed in Chapter 2, many Korean Churches have a system of hierarchical authoritarianism, that is, a clergy system. However, such a system seems to be inadequate for contemporary preaching because of the change of hearers and communication contexts in the secondary orality era. Thus, we need to change the homiletical model from a clergy system to a laity system.

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<sup>126</sup> McClure (2001:97) points out such a change as follows: “These movements seek to identify the ways that both facts and values are constituted by ‘use’ within contexts of action and language. In the process of analyzing linguistic and communicative use, these homileticians have become increasingly aware of the non-ontological, non-logocentric, non-referential, discourse-based, and intertextual status of reason – especially reason that is oriented from and toward that which is otherwise than Being.”

According to Long (1989b:12), preachers “come from God’s people” also in another and more basic sense. Preachers or clergy are members of Christ’s body, the church, before they are its leaders. Furthermore, Oak (2001:49-50) emphasizes the relationship between the clergy and laity as follows:

All who believe in Jesus Christ are God’s people chosen by him. There can be no difference between the clergy and the laity relative to being chosen, since all have been called out by grace ... Next is the concept of God’s temple ... In this sense, the Church is the temple of God. From within, all believers have become a holy priesthood offering spiritual sacrifices acceptable to God (1Peter 2:45). This sacrifice is not a material but spiritual sacrifice of prayer, praise and thanksgiving and repentance. There is no difference, therefore, between clergy and laypeople in having the indwelling presence of the Holy Spirit ... Third is the concept of the body of Christ. Paul said that the Church is the body of Christ (Ephesians 1:23). The head is Christ and the body is formed from the believers (1Corinthians 12:27, Colossians 1:18). A believer participates in the body of Christ when he is baptized with the Holy Spirit (1Corinthians 12:13), and experiences supernatural oneness with the body of Christ when he partakes of the bread and the cup in communion (1Corinthians 10:16,17).

It is clear that the clergy and laity are equal, with no difference in their respective positions. Therefore, the clergy, as preachers, and the laity, as hearers, need to cooperate in the ministry of the Word. Contemporary preachers need the help of the spiritual laity as agents of preaching.

In the clergy system, the model of preaching is linear, or a two-dimensional model. There are only “the preacher as sender and the congregation as passive recipients” in the linear model (Wardlaw 1988:58). According to Wardlaw (1988:60), a presumption about the two-dimensional model is that the preacher more often stands apart from, and above, the people in the things of the Spirit, and this frequently translates into a hierarchical, authoritarian stance. On the role of the congregation in the linear model, (Wardlaw 1988:61-62) comments as follows:

The linear model sees the congregation as passive recipients of the message ... The congregant’s role in preaching is to ingest the weekly dose of doctrine prescribed from the pulpit ... At other times with this passivity in the pews the listeners function mainly as private consumers, more as an aggregate of individuals than as a corporate body. This privatistic, consumer mentality reflects a predominant ethos of American individualism that takes radical private validation as the only criterion for behaviour ... This American individualist sits in the pew distrustful of most corporate alignments, listening selectively to the preacher for information and inspiration useful for self-validation.

In brief, the hearers of the linear model in a clergy system are passive recipients under the clergy's hierarchical, authoritarian stance. However, as explained in Chapter 3, contemporary hearers are active listeners who have "a personal and idiosyncratic way" in the listening process (Day, Astley & Francis 2005:5). Such active hearers become passive recipients in the linear model of preaching. This means that there might be a problem of listening to preaching in a clergy system's linear model. According to Witkin and Trochim (2009:71), "Listening is the active process of receiving, constructing meaning from, and responding to spoken and/or nonverbal messages." Thus, passivity in the pews means that there are obstacles to listening to a pastor's preaching and "the possibility of a wrong hearing" (cf. Campbell 1997:143-144; Cilliers 2007:5; Quicke 2003:60-61).

If this is so, how can we transform passive hearers into active listeners for faithful listening to preaching? One of the solutions is participation of the laity in preaching. For the purpose of participation, we need to change from a clergy system to a laity system. If the clergy system is a linear or two-dimensional model, the laity system is a dynamic or "multi-dimensional model" whose very *gestalt* is the dynamic swirl of interaction of Scripture, preacher, and people (Wardlaw 1988:63). In the multi-dimensional model, sermon formation truly begins when the body of believers, not only the preacher, listens for God's address in Scripture (Wardlaw 1988:65-66). The detailed ways of participation will be considered in Chapter 6.

#### **4.1.7 From mono-preaching to stereo-preaching: A combination with a symbolic and conceptual way**

As discussed in 3.2.1, contemporary people respond with eyes and ears, "needing both conceptual and symbolic language" (Quicke 2003:179). In other words, contemporary hearers have two forms or ways of communication: "an audiovisual form" related to heart, and "a purely notional form" connected to the head (Babin 1991:31-32). Therefore, preachers in the audiovisual era need two kinds of language for their preaching. As shown in Table 12, the communication in the secondary orality era needs both ear and eye, right and left brain, story and ideas.

Contemporary preachers need to remember that conceptual language, the thinking way of the print culture, is not a royal way for communicating in the secondary orality era. One needs the story and sound of oral culture to communicate with contemporary people.

However, one should not forget that oral culture also has its limitations: "It is incapable of a deep reflexivity without writing" (Walker 1996:96). Contemporary preaching must change from a mono-mode to a stereo-mode; Babin (1991:182) calls this "stereo catechesis." Mitchell (1999:193) describes it as "a spontaneity and casualness that are carefully constructed." Quicke (2003:179) calls it a "stereo

draft.”<sup>127</sup> On the necessity of fantasy for preachers (*der Notwendigkeit der Phantasie für den Prediger*), Bohren (1980:272) says: “The Holy Spirit uses not only the power of reason and understanding but also fantasy or vision for his works.”<sup>128</sup>

New Homiletics opened our eyes to the importance of narrative and story. However, as stated in 3.3.2, we need not only narrative and story, but also proclamation and persuasion in secondary orality. Mckim (1996:130) stresses the importance of proclamation and persuasion as follows:

The gospel is empowered speech for proclamation and persuasion. To preach the gospel today is critically important as the means God uses for establishing faith and new life by the power of the Holy Spirit. The Word proclaimed promotes the gospel as announcement of a radically new human situation inaugurated by God. In so doing, the work of homiletics – as a persuasive project – attends to the means by which this gospel can be proclaimed persuasively, compellingly, and faithfully.

In respect of stereo-preaching, Korean preachers have an advantage, because the Korean alphabet, i.e. Hangul, may be one of the most efficient alphabets for writing a speech or describing an image<sup>129</sup> (cf. Ong 2009:87). The 21st century might be a secondary orality or audiovisual era, but the combination of a symbolic and conceptual way has trained the Korean people, especially the younger generation,<sup>130</sup> as never before (cf. Quicke 2003:80-81). Therefore, we need to change from mono-preaching to stereo-preaching in the secondary orality era.

## 4.2 THE NEED FOR A CHANGE OF THE CONCEPT OF HEARERS

Because the communicational environment has been changing, contemporary hearers are changing. Thus, we need to redefine the concept of hearers in contemporary homiletics. As discussed in 4.1.1,

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<sup>127</sup> On the stereo draft, Quicke (2003:179) believes: “Writing a stereo draft is therefore paradoxical. It must be written as though it is not written! We have to learn to write the way we talk.”

<sup>128</sup> Bohren (1980:272-273) points out the need of fantasy as follows: “In der theonomen Reziprozität braught der Heilige Geist für sein Werk nicht nur die Kräfte der Vernunft und des Verstandes, sondern auch die Phantasie.“ According to him, with the help of fantasy, we can jump over the wall of time, environment and experience.

<sup>129</sup> Ong’s (2009:91) comments follow: “Perhaps the most remarkable single achievement in the history of the alphabet was in Korea, where in AD 1443 King Sejong of the Yi Dynasty decreed that an alphabet should be devised for Koreans ... Sejong’s assembly of scholars had the Korean alphabet ready in three years, a masterful achievement, virtually perfect in its accommodation to Koran phonemics and aesthetically designed to produce an alphabetic script with something of the appearance of a text in Chinese characters.”

<sup>130</sup> About the literacy of the Korean younger generation, Ong (2009:91) remarks as follows: “The democratizing quality of the alphabet can be seen in South Korea. In Korean books and newspapers the text is a mixture of alphabetically spelt words and hundreds of different Chinese characters. But all public signs are always written in the alphabet alone, which virtually everyone can read since it is completely mastered in the lower grades of elementary school, whereas the 1800 *han*, or Chinese characters, minimally needed besides the alphabet for reading most literature in Korean, are not commonly all mastered before the end of secondary school.”

the direction towards “a hermeneutics of hearing” meets the need of the secondary orality era. In terms of the hearers’ concept, Snodgrass (2002:30) points out the need for training hearers for depth listening, as follows:

A faithful hermeneutic is also one that continues learning, for the more one hears the more one can hear. Just as musicologists are trained and hear more than the average person, readers can be trained to hear what depth listening reveals about a text. A surface hearing will not do. With the parables and the letters to the seven churches in Revelation the challenge and invitation is given, ‘Let the one who has ears hear.’ This is a call for depth listening and a warning that the significance of the message will be missed by careless and thoughtless readers. Faith comes from depth hearing, a hearing that leads to faith.

The above comment shows that if preachers, as readers of a text, need to be trained to hear, so the hearers of preaching also need to be disciplined for faithful listening. Moreover, Campbell (1997:247) insists that “a genuinely new hearing” will require a disciplined community of hearers. That is, because the Spirit works in the preaching and hearing of the Word, not just in the discrete events on Sunday mornings, but in all communal practices that build up the congregation within which the sermon is preached and heard.

Contemporary homiletics needs the concept of hearers’ discipline for faithful listening. However, it is difficult to find the concept of hearers’ discipline in cognitive propositional preaching and experiential expressive preaching (cf. Bass 1982:184-185; Campbell 1997:247; McClure 1995:34; Randolph 1969:1-7).<sup>131</sup> The researcher will examine cultural linguistic preaching to possibly find the concept of hearers as disciples for the preaching in the secondary orality era.

#### **4.2.1 The need for a cultural-linguistic framework**

One needs a framework of cultural-linguistic preaching for secondary orality hearers, because narrative homiletics continues to operate within a modern, liberal framework, and traditional preaching stops at the hierarchy that has a “downward authoritarian movement” (Campbell 1997:123, 129). A “cultural-linguistic framework” means that the Christian faith is understood, not primarily as an individual experience or cognitive conceptualization, but as a larger set of skills and practices within a distinctive, cultural-linguistic community (Campbell 1997:138, 145). In cultural-linguistic preaching, the infrastructure of a Christian community is one of the most important factors for faithful listening.

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<sup>131</sup> Cf. 2.2 and 3.3.2.



According to Campbell (1997:247), faithful preaching and hearing of the Gospel are deeply embedded within this larger political context of the church – within the various activities, practices, and habits that shape the life of the community within which preaching takes place. Thus, in the framework of cultural-linguistic preaching, the hearer is a disciple who should have “the disciplined life of particular Christian communities” (Campbell 1997:69, 247). Within the cultural-linguistic framework, both preacher and hearers are disciples of Jesus Christ.<sup>132</sup>

In other words, for faithful listening, preachers need the disciplining of hearers in a Christian community. Hearers can learn to listen to preaching through training and discipline in “the believing, listening community” (cf. Brueggemann 1997:78; Campbell 1997:158).

Within a cultural-linguistic framework, the preacher can also be called to be a disciple in whom the pattern of Jesus’ storied identity is followed “at a distance,” also in the practice of preaching (Campbell 1997:212, 216). According to Poulton (1972:60-61), a preacher must be a disciple of Jesus for effective communication, as the following comment exemplifies:

The most effective preaching comes from those who embody the things they are saying. They *are* their message. Christians ... need to look like what they are talking about. It is *people* who communicate primarily, not words or ideas. Authenticity ... gets across from deep down inside people. A momentary insincerity can cast doubt on all that has made for communication up to that point. What communicates now is basically personal authenticity.<sup>133</sup>

In addition, Barr (1964:75) insists, “Preaching is properly a function of the entire church and not of one man.”<sup>134</sup> Ritschl (1963:124, 126) argues that the responsibility of proclamation should not be left to the pastor alone, but rather through various stages in the church’s daily life, for instance, sermon preparation, prayer, conversation among members of the Body of Christ including the clergy and laity, the reading and exegesis of Scripture, and collective listening to the Holy Spirit. In short, as

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<sup>132</sup> Stott (2010:14) remarks on this as follows: “Then the apostle Peter, whose first letter was written against the background of growing persecution, found it necessary to distinguish between those who suffered ‘as a criminal’ and those who suffered ‘as a Christian’ (1Peter 4:16); that is, because they belonged to Christ. Both words (Christian and disciple) imply a relationship with Jesus, although perhaps disciple is stronger of the two because it inevitably implies the relationship of pupil to teacher. Accordingly, disciples mean they belong to Christ, that is, disciples of Jesus Christ.”

<sup>133</sup> On the exemplariness of a preacher in effective communication, Bohren (1980:388) says: “The study of communication emphasizes the problem of the exemplariness of a preacher in its manner.” That is because the preacher obtains credibility and prestige as he/she not only pronounces and speaks to congregation but also hears and follows the Word. (Die Kommunikationsforschung unterstreicht auf ihre Weise die Frage nach der Vorbildlichkeit des Predigers; denn Glaubwürdigkeit und Prestige gewinnt der Prediger. Indem er der Gemeinde nicht nur etwas vorsagt und vorspricht, sondern auch vor ihr hört und dem Worte folgt also Vorbild wird.) Hearing and following are characteristics of disciples. Thus, preachers should become not only speakers, but also disciples.

<sup>134</sup> Howe (1967:77) also insists that, to preach, preachers need to listen to the laity.

considered in 4.1, all church members, including the preacher and hearers, need to participate in the preaching especially for the secondary orality hearers.

Preaching requires a holistic approach rather than the foundationalism of modernity, as is clear from Murphy's (1996:89) following comment: "My prediction is that historicist-holism will provide much more useful resources for understanding theological method (and perhaps for reforming the theological craft) than did the foundationalist model."<sup>135</sup> There are holistic concepts of practice, discipling and communality (cf. Jones 2006:70-71) in cultural-linguistic preaching. Accordingly, contemporary preaching needs a cultural-linguistic framework for a hermeneutics of hearing and faithful listening to preaching.

#### **4.2.2 The audience as a community of disciples**

Some differences exist between hearers and readers. The collective concept for hearers is the audience, but "there is no collective noun or concept for readers corresponding to audience" (Ong 2009:73). An audience has the characteristics of communality. One needs to understand the difference between reading and hearing, as Ong (2009:73) remarks:

When a speaker is addressing an audience, the members of the audience normally become a unity, with themselves and with the speaker. If the speaker asks the audience to read a handout provided for them, as each reader enters into his or her own private reading world, the unity of the audience is shattered, to be re-established only when oral speech begins again. Writing and print isolate.

Reading is solitary and individualistic, but hearing is collective and unified. As we know, a distinction between the print and the orality cultures exists. Eisenstein (1994:132) points out this distinction as follows:

To hear an address delivered, people have to come together; to read a printed report encourages individuals to draw apart ... By its very nature, a reading public was not only more dispersed; it was also more atomistic and individualistic than a hearing one. Insofar as a traditional sense of community entailed frequent gathering together to receive a given message, this sense was probably weakened by the duplication of an identical message which brought the solitary reader to the fore.

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<sup>135</sup> According to Robinson (2008:4-5), we need a vital third way for a conversation with the congregation: "Is there a way beyond the polarized alternatives of either liberal or conservative, left or right, red or blue, traditional or contemporary, praise or classical?"

The written and print culture has weakened the sense of community. However, today we have a secondary orality culture. The sense of community is strengthened by the secondary orality or audiovisual culture.

It seems to be a fundamental problem for New Homiletics to regard hearers as readers because of the influence of reader response hermeneutics (cf. section 4.1.1). However, in the cultural-linguistic framework, the hearers are not solitary readers, but the audience is a community of disciples (Campbell 1997:69, 247).

As discussed in 2.2.3, hearers as solitary readers, can be consumers in narrative homiletics because of reader response hermeneutics. According to Bohren (1980:463), the hearer, as a consumer, can be a king because of preachers' wrong conformity (*die Anpassung*). Thus, without the words of God, hearers can dominate preaching.

However, if we regard hearers as a community of disciples, preachers can be free from hearers, as consumers, and love them. Bohren (1980:75, 456) believes that, in preaching, the hearer is not always singular, but plural, because God, the Son and Holy Spirit are with the hearer. God, the Trinity, is the first hearer (*der erste Hörer*) of our preaching (Bohren 1980:454-457). In other words, the hearers, as plural, are more than the summation of singular (Bohren 1980:456). The hearers are the holy community chosen by God's grace (*Gnadenwahl*)<sup>136</sup> and God is in their midst (cf. Bohren 1980:456). Thus, preachers do not need to be bound by human hearers<sup>137</sup> and can accommodate themselves to the hearers according to the commandment of love (*das Gebot der Liebe*).<sup>138</sup> We can have a correct understanding of hearers only in the real cognition of God (*in der Gotteserkenntnis*) (Bohren 1980:456).

The concept of hearers needs to change from reader, or consumer, to the community of disciples with God, the Trinity. It seems to be an important reason for all homiletic vices (*alle homiletischen Laster*) that we cannot find the hearers as a community of disciples with God (Bohren 1980:455). As a

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<sup>136</sup> On the need of predestination for a creative finding about hearers, Bohren (Bohren 1980:467) insists as follows: "Den Hörer erfinden heißt, den Vorgefundenen als vor Gott befindlich finden, heißt ihn in der *Gnadenwahl* sehen. Die Prädestinationslehre weist den Prediger an, den vorgefundenen Hörer zu >>erfinden<<... Die Prädestinationslehre bildet den hermeneutischen Schlüssel zur Hörschaft ... Etwas Besseres kann ich von meiner Hörschaft nicht in Erfahrung bringen als eben dies, daß sie eine erwählte ist."

<sup>137</sup> On this problem, Bohren (1980:454-455) comments: "Der das Ohr gebildet, hört. Der da war und der kommt, ist da, der einzige Hörer, auf den Verlaß ist, mit dem auf alle Fälle zu rechnen, der auf alle Fälle zu kennen und also zu respektieren ist. Bevor Predigt ein Wort für Menschen ist, ist sie ein Wort für den Schöpfer, Erlöser und Neuschöpfer des Menschen, ist sie dieses Wort in Gottes Ohr."

<sup>138</sup> According to Bohren (1980:463), the accommodation in conformity with the commandment of love in preaching is essential for the vivid voice of the Gospel (*viva vox evangelii*), as follows: "Der Dienst am Wort geschieht darum immer als Dienst an der Akkomodation. Handelt in ihr der Geist dessen, der sich erniedrigte, vollzieht sich in ihr für den Prediger die Konformität mit Christus. Der Dienst an der Akkomodation kann nicht von der Nachfolge getrennt werden, er folgt dem Gebot der Liebe. Calvin vergleicht die Akkomodation Gottes mit der Amme, die dem Kind die Nahrung vorkaut; dann aber erwächst dem Prediger die Aufgabe, das Wort dem Hörer >>mundgerecht<< darzubieten, damit es Wort für den Hörer werde."

consumer, the hearer is not king, but he/she is one of the disciples in the community who needs the discipline or practice of listening to the Word of God.

Actually, all Christians are disciples because “Both words imply a relationship with Jesus, although perhaps disciple is stronger of the two because it inevitably implies the relationship of pupil to teacher” (Stott 2010:14). According to Bonhoeffer (2001:47), through Scripture, God showed Luther, the Reformer, that “discipleship is not the meritorious achievement of individuals, but a divine commandment to all Christians.” In preaching, all hearers should be disciples, who come into the world by means of practice or training. According to Jones (2006:70-71), the formation of disciples can arise from the community’s practices as follows:

More than anything else disciple forming is an enculturation process. Discipleship cannot just be taught; it has to be lived. For that reason the practices of the congregation play a vitally important role in disciple-forming. The knowledge that is essential to living as a Christian is acquired in a social context around a set of practices that establish a learning community. That learning community is the disciple-forming congregation.

Therefore, we need to consider the practice of hearers as disciples for faithful listening.

#### **4.2.3 The need for the practice of hearers as disciples**

In the framework of cultural-linguistic preaching, the hearer is a disciple in the Christian community. Then, within the cultural-linguistic framework, both preachers and hearers are disciples of Jesus Christ.<sup>139</sup>

The concept of practice is very important to disciples. On the importance of practice in the discipline of the hearers, Jones (2006:70) remarks as follows:

One of the consequences of modernity was an operating assumption that classroom learning could provide most, if not all, a person needed to know to be a Christian. Content was what mattered – especially content that could be communicated within the confines of an easy-to-use curriculum. So, new member classes shared information about the church and the denomination, and ‘discipling’ new Christians meant telling them what Christians should believe about important matters of faith. We opted for the modern belief that if people could understand the right things they would then live the

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<sup>139</sup> Stott’s (2010:14) remarks on this follow: “Then the apostle Peter, whose first letter was written against the background of growing persecution, found it necessary to distinguish between those who suffered ‘as a criminal’ and those who suffered ‘as a Christian’ (1Peter 4:16); that is, because they belonged to Christ. Both words (Christian and disciple) imply a relationship with Jesus. Accordingly, disciples mean they belong to Christ, that is, disciples of Jesus Christ.”

right way ... One of the great blessings of the postmodern world is that it has enabled us to move beyond this ‘head tripping’ about faith and recover the importance of practice in forming disciples.

The practice of forming disciples is very important, especially in the postmodern world, because of the characteristics of the way of communication in a postmodern context.<sup>140</sup> According to Jones (2006:76), “Book learning, classroom teaching and dynamic preaching isn’t enough for the changed life of a Christian.” He insists that “practice – the living out of faith in disciplined ways – may not make perfect, but it is essential” (Jones 2006:76). In view of this, the following comment of Jones and Dean (2006:270) is very important for contemporary hearers, especially the younger generation:

In other words, teaching young people Christianity is not a matter of translating first century traditions into twenty-first century idioms. Instead, teenagers acquire faith much like toddlers acquire language – not by learning the abstract principles of grammar, but by hearing those around us use it, and by practicing speaking the language ourselves. In so doing, the tradition-bearing forms of life from generations are passed onto the next – and for a brief moment of overlap, they practice their faith together.

Contemporary hearers, especially younger people, live in the secondary orality culture that is closer to the aural-orality culture than the written-print culture.<sup>141</sup> Thus, the ways of the aural-orality culture, such as hearing and practising, are extremely necessary in the secondary orality era. Oak (2001:20) remarks on the relationship between practising and preaching as follows:

Discipleship training is to break up the ‘unplowed ground of the heart’ of the lay member who has been saturated in the church culture for too long, who exhibits a temporary reaction no matter how moving a sermon message is, and who shows little change in character or daily life.

Discipleship training can contribute to hearers’ faithful listening; those without discipleship training could have problems of hearing, such as a temporary reaction and little change. Gwon (2010:7), who studied Oak’s preaching insists that “preaching is a matrix of discipling.” However, he observes, “Preaching and discipling can make reciprocal stimulus and mutual synergy with each other” (Gwon 2010:7). In other words, discipling can produce faithful listeners; so, discipling can develop preaching. Bohren (1980:501) points out the importance of hearing a sermon in the preparation of preaching. He insists that any preaching is dead to a plugged ear (*tauben Ohren*) (Bohren 1980:501). Moreover,

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<sup>140</sup> Cf. Tables 11, 11-1 and 12.

<sup>141</sup> Cf. Table 12.

hearing implies endeavour, and people can learn and practice hearing (Bohren 1980:502). Therefore, discipleship training or practise is essential for making faithful listening and hearers.

#### **4.2.4 Hearers as disciples in the Korean Church context**

The concept of “disciple” exists in the Korean Church’s work. According to Shim (2007:181), in the Korean Church, “Discipleship Training” has become a sound tool for church growth. However, there seems to be little research about the connection between discipling and preaching in this Church. For instance, it is difficult to find anything in this regard in the books of Oak (Oak 2001; Oak 2006). Actually, in the following interview, he confesses that he does not know why his preaching moves a number of people:

Question: ‘What is the reason a number of people are moved by your preaching?’

Answer: ‘I am not a fluent speaker. I have no literate talent. My sermons are too long and strong to fascinate. My image as a preacher is not soft or warm enough to attract people. I am not a notable scholar. I have no carrier to be proud of. Moreover, I have no special life, like Rev. Jin Hong Kim.<sup>142</sup> I am not a follower who gives up every position in order to follow Jesus. Accordingly, it is a mystery and riddle that my sermons can move many people’ (as cited by Gwon 2010:468).

Gwon (2010:6-7) discusses the bond between preaching and discipling in this recently published book: “The grace of preaching makes the success of discipleship training.” However, the researcher thinks that we must not miss the point that discipleship training could make good hearers, and that they could make gracious preaching. Oak’s discipleship training could make good listeners, who could make good preaching, and vice versa.

Although both discipleship training and preaching exist in the Korean Church, the concept of hearers, as disciples, as an alternative, is absent, and the study of the bond between preaching and discipleship training is insufficient. Therefore, we need a homiletic model of preaching as discipling (cf. Chapter 6.3 and 6.4): “Preaching is a matrix of discipling” (Gwon 2010:7) and, simultaneously, discipling becomes a base for preaching.

#### **4.2.5 The role of preachers in a cultural-linguistic framework**

As discussed above, preachers, as well as hearers, are disciples of Jesus Christ in a cultural-linguistic framework. Bohren (1980:21-22) also remarks that the preacher should always be a novice and a

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<sup>142</sup> Jin Hong Kim is one of the most famous relievers and ministers for the poor in Korea.

learner. Although preachers are theological experts, as beginners they should enter the context of hearers and listen to their voices. Moreover, in a situation, preachers as learners must listen to the Word of God, who speaks to his people. Just as “the Twelve were disciples before they were apostles” (Stott 2010:14), so preachers are disciples before they are teachers or trainers.

On the role of a preacher in a cultural-linguistic framework, Dingemans (1996a:41) says the following: “God speaks to and with the congregation in the liturgical setting of the worship and the participants react and reply in prayers and songs. And at a given moment the preacher intervenes in this communication with his or her homiletical communication to assist people in their own relationship to God.” In such a framework, the preachers’ role seems to be to assist hearers in their own relationship to God. There is “a double communication” (1996a:41) in the preaching of a cultural-linguistic framework. Preachers speak to the congregation and listen to hearers because God speaks to the congregation. Preachers and hearers, as the same disciples, assist each other. Therefore, the role of preachers seems to be that of assistants to hearers.

However, in terms of discipleship, a preacher has a much more important role than that of a mere assistant; he/she must be an example of how parishioners should live in Christ. Bohren (1980:393) refers to this role as follows: “Paul demands that we should follow his example (*Nachahmung*) so that we may follow Christ’s example. That is because we have no figure of the Nazarene. What we see are the people who follow Jesus Christ; we can see Him only in model disciples or exemplary followers, through the Holy Spirit.”<sup>143</sup> Preachers are not only assistants, but also models who provide the pattern of life (*Vorbilder*).

All disciples, including preachers and hearers, are not only speakers but also followers.<sup>144</sup> “Basically, all discipleship is our resolve not only to address Jesus with polite titles, but to follow his teaching and obey his commands” (Stott 2010:135). However, because preachers lead hearers,<sup>145</sup> they are model disciples whom hearers follow. In his interview with Gwon (2010:469), Oak comments on preachers, as model disciples, as follows:

Contemporary preachers must abandon tactics to delight people and restore the real authority of the Word of the living God. Simultaneously, preachers have to go down to the world of lay people .... A great messenger has not only the authoritative Word of

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<sup>143</sup> Bohren’s (1980:393) comments on this follow: “So habe ich Jesus Christus nur indirekt; noch ist er nicht schlechthin anschaulich in den Vorbildern, kommt er doch in ihnen nur als der Verborgene zum Vorschein; aber ohne diese Vorbilder ist er für mich kaum erkennbar.“

<sup>144</sup> According to Bohren (1980:394), preaching is not only a verbal act but it contains the preacher’s character and service. The conjunction of preaching and pastoral care emerge from the preaching as both speech and action.

<sup>145</sup> Bohren (1980:18). regards this as avant-garde work or a vanguard of the worker: “Wer sich um die Predigt müht, gehört zur Avantgarde der Arbeit. Der Prediger ist grundsätzlich Vor-Arbeiter.”

God but also the figure of a servant who incarnates himself as a live pattern of lay people.

Indeed, as discipling, preaching needs preachers as servants who incarnate themselves as a live pattern for lay people. Preachers should be model disciples for preaching, as discipling.

### **4.3 CONCLUSION**

In the current homiletical crisis, what ought to happen in contemporary homiletics? As considered in this chapter, because of the change of hearers, a paradigm shift from a hermeneutics of reading in the written print culture to a hermeneutics of hearing in the secondary orality culture is needed. In terms of the direction toward a hermeneutics of hearing, the concept of the hearers in preaching should be changed from solitary readers to unified hearers.

Hearers can be faithful listeners through the disciplined life of particular Christian communities. The discipling of hearers is an essential ministry for preaching. There is a complementary relationship between preaching and discipling. Through discipleship training, hearers can become faithful listeners who can help preachers to prepare and proclaim good preaching. Therefore, we need to look for concrete ways with regard to training for listening.



## **CHAPTER 5: AN ALTERNATIVE PROPOSAL TOWARD A HERMENEUTICS OF HEARING**

Chapter 4 focused on the importance of a hermeneutics of hearing as normative task. In the view of pragmatic task, this chapter will examine how one should listen to the words of God in a text in terms of a hermeneutics of hearing. Preachers' faithful listening to Scripture takes precedence over parishioners' faithful listening to a sermon (cf. Bohren 1980:147), because, if preachers fail to listen to the words of God, parishioners will also fail to listen faithfully. Moreover, the researcher will consider how to communicate a sermon, prepared by faithful listening, to hearers in terms of the Reformation and Renaissance.

### **5.1 HOW TO LISTEN TO THE SCRIPTURES**

The joy of preachers emanates from the successful hearing of God's words (cf. Bohren 1980:19). However, according to Cilliers (2004:18), preachers will struggle if they experience having heard nothing from Scripture. It seems that, in the process of preaching, preachers face some obstacles when listening to God's words.

#### **5.1.1 Obstacles to hearing God's words from Scripture**

These obstacles are related to the interpretation of Scripture. The cause of obstacles seem to be connected with the problems of the grapho-sphere (Cilliers 2008b:14) or print culture in the process of interpretation.

##### **5.1.1.1 "Exclusively literary tools" of criticisms**

The fact that preachers regard the reading of various professional criticisms as the only way to interpret Scripture can be an obstacle to hearing God's words from the Bible. As Schalfer (1992:46-47) points out, various sophisticated criticisms – text, source, historical, form, redaction, sociological and literary criticisms – are "*means to a fresh hearing, not ends in themselves.*" According to Peterson (1997:94), for fresh hearing, we need an oral medium, other than the critical medium:

No biblical book has suffered such an extreme fate at the hands of its scholarly exegetes. The reason is now easy to see no biblical book has been so far removed in its origin from the literary medium. The vision was written; but it was read aloud and very

quickly put back into the oral medium. And the reason, of course, was that it was addressed to persons who, in the main, could not read. Sound was primary. The experience of hearing the Apocalypse, whatever else it might have been, was not a literary experience. The medium was the ear. If neither the cause nor effect of the message was determined by literacy, it can hardly bode well for the interpreter to assume exclusively literary tools in his hermeneutical work.

Thus, the experience of hearing is more important than a literary experience in terms of the interpretation of Scripture. Moreover, Ellul (1985:45) comments, “Writing changes hearing into sight, and transforms the understanding of a person, with his words’ halo of mystery and echoes into the understanding of a text.” The written word loses “its life and immediacy” (Ellul 1985:45). According to Ellul (1985:37), sight occupies a privileged position in Western philosophy as the following observation exemplifies:

Platonism establishes the philosophical sovereignty of sight and G. Hegel follows it closely. Plato defines the essence of things on the basis of their perception. True knowledge is knowledge of ideas and of *form*; but idea, *eidos*, comes from the verb *eido*, which means to *see*. Rene Descartes also places sight in an absolute and privileged position, as the model of intuition. *Intueri* also means to *see*. What a constant repetition of error!

In Western philosophy, the philosophical sovereignty of sight seems to accelerate exclusively literary tools of theology, which have ignored the question about the life and immediacy of the Word.

If preachers stick to exclusively literary tools to interpret biblical texts, they will lose some important elements of Scripture. Although the meaning of a biblical passage should be “presented *entirely* and *exactly* as it was intended by God” (MacArthur 1992:23), preachers might fail to proclaim the entire and exact Word of God, because of their exclusively literary tools.<sup>146</sup> On the danger of using such a medium without an oral medium, Peterson (2006:92) comments as follows:

Print technology – a wonderful thing in itself – has put millions and millions of Bibles in our hands, but unless these Bibles are embedded in the context of a personally speaking God and a prayerfully listening community, we who handle these Bibles are at special risk. If we reduce the Bible to a tool to be used, the tool bulks up calluses on our hearts.

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<sup>146</sup> According to Brown (2012:121), we still need theories of text interpretation as literary tools, “... but the hermeneutical requirements of contemporary practical theology far exceed the limits of traditional text-interpretative hermeneutical theories. Practical theologians will continue to draw upon an array of disciplines and strategies of inquiry in their quest to discern and respond to the world-transforming work of God in the living texts of human action, both within the church and beyond.”

Moreover, Thomas (1986:369) points out the peril of the Reformed Church's exclusively intellectual preaching:

One of the great perils that face preachers of the Reformed Faith is the problem of hyper-intellectualism, that is, the constant danger of lapsing into a purely cerebral form of proclamation, which falls exclusively upon the intellect. Men become obsessed with doctrine and end up as brain-oriented preachers. ... Such pastors are men of books and not men of people; they know the doctrines, but they know nothing of the emotional side of religion.

Hyper-intellectualism, as an exclusively literature tool, can be one of the obstacles to hearing the words of God from Scripture.

#### 5.1.1.2 Fixed conviction for a self-centred purpose

Our misguided belief is also an obstacle to hearing God's voice. According to Peterson (2006:11), "The danger in all readings is that words be twisted into propaganda or reduced to information, mere tools and data." Preachers silence "the living voice and reduce words to what we can use for convenience and profit" (Peterson 2006:11). As a result, there is no listening to God's words, but our propaganda for a self-centred purpose. Such a problem has existed in the history of mainline churches.

In the context of South African mainline churches, Cilliers (2006:81) discusses the problem of reading Scripture as follows:

We often read the Word just to strengthen our convictions. This is our dilemma. The problem of the South African society during the apartheid era was indeed the fact that our great variety (ethnic, cultural, political, social) had degenerated into a sinful partitioning, also in church. A pattern of separation was established. Churches and groups read and proclaimed Scripture from their own experience and perception of the South African reality, often from directly opposite world views, with conflicting interpretative frameworks, perspectives, collective "stories" and myths.

In South Africa, the problem of reading "was aggravated by the fixed conviction of such churches and groups" (Cilliers 2006:18). We must differentiate between our convictions and God's Word. Because of fixed convictions, we do not hear the Word of the living God through the Spirit, and read only the letter written in ink on paper for our self-centered purpose. Compare Peterson's (2006:59) remark in this respect: "One of the most urgent tasks facing the Christian community today is to counter this self-sovereignty by reasserting what it means to live these Holy Scriptures from the inside out instead of using them for our sincere and devout but still self-centered purpose." According to Søren

Kierkegaard (as cited in Ellul 1985:37), the privileged position of sight in Western philosophy needs to be broken in order to hear the Word:

The speculative individual wants to touch everything he sees ... Why doesn't he respect the distance imposed by Being? Why doesn't he deal carefully with the difference between himself and the other person in order to understand who he is? In order to understand, he must give ear: hasten to listen. You must learn to listen.

In order to hear the Word, the self-centred individual, who wants to touch everything he/she sees, needs to be changed into an other-centred person who has an unplugged ear toward others.

### 5.1.1.3 A self-centred experience

Contemporary emerging churches are responding to the fixed conviction of mainline churches.<sup>147</sup> According to Pagitt (2005:23, 163), experience and feeling are more important than text and knowledge. He accentuates the importance of self-centred experience as follows: "At bottom, our trust in the Bible does not depend on information that 'proves' the Bible to be credible. We believe the Bible because our hopes, ideas, experiences, and community of faith allow and require us to believe" (Pagitt 2005:168). According to Pagitt's above remark, "the Emerging Church movement" (Carson 2005:36) seems to rely on self-centred experiences or feelings, rather than a scriptural message or information. Then, the self-centered experience of Pagitt can change to "Baalism" without the Bible and God (cf. Chapter 3.3.2). Whereas some mainline churches struggle to hear God's voice because of their exclusively literary tools, the Emerging Church movement struggles because it focuses on self-centred experiences and cannot hear His words (cf. Snodgrass 2002:9).

According to Babin (1991:38), "Authority resides primarily in whoever has an intimate experience of truth and values." However, a self-centred experience does not experience God's words, but has a different experience from Scripture. According to McClure (2001:47), "the epistemological foundationalism of the Enlightenment" undergirds a self-centred experience, as well as the exclusively literary medium. Thus, both have the limitation of foundationalism and fail to hear the words of God (cf. Murphy 1996:85).

A self-centred experience and a belief in this experience must be overcome by moving away from a self-centred standpoint in order to hear God's words. We need to consider not only "God for us," but "God for the others" (Cilliers 2006:81-82; cf. Kang 2005:150-151; McClure 2001:133-135; Nissen 2010:190-192).

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<sup>147</sup>According to Carson (2005:36), "The Emerging Church movement is characterized by a fair bit of protest against traditional evangelicalism and, more broadly, against all that it understands by modernism."

#### 5.1.1.4 The problem of theological education

Some of the obstacles mentioned above are virtually the problems of theological education. For example, we learned the literary tools of criticism in theological schools, as the following comment of Jacks (1996:6) illustrates:

We spend three years in seminary building ourselves a citadel of books that can too easily isolate us from the world we're living in – the world we're supposed to be preaching to. Each year the pile of books grows. Our love of the written text and the world of ratiocination grows.

Such a problem of theological education can isolate us, not only from the world to which we preach, but also from the listening community to which God speaks (cf. Peterson 2006:92).<sup>148</sup> The separation between preachers and the listening community<sup>149</sup> means that preachers face obstacles to hearing God's words, because they are also a part of the listening community to which God speaks (cf. Bohren 1980:462, 552).

According to Martin (2008:18-19), theological schools turn students into mechanical interpreters without careful reflection. Parker (1992:39) furthermore points out the problem of contemporary theological education contrary to the excellence of Calvin's preaching school as follows:

There was none of the pernicious concentration on literary problems which has so bedevilled theological training in our own century – so that a bewildered student might well have conceived that the Pentateuch and the Synoptic Gospels had been composed solely to provide entertainment for minds left idle by a too-quick solution of *The Times* crossword.

Thus, our theological education needs theological training with careful reflection to hear God's words.

### 5.1.2 How to overcome the obstacles to hearing God's words

We must overcome the obstacles to hearing God's words from Scripture. How can we solve this problem? The researcher will now enter into details about relevant methods.

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<sup>148</sup> On shifting to a modern way of women's knowing, Mathews (2003:86) declares: "Women learn formulas in algebra or geometry that allow them to move through a process to the right answer. In literature courses, they learn procedures for analyzing a poem or a play. Professors insist that there are proper ways or methods for thinking things through, and both men and women must learn them. In seminaries, they learn the process of exegesis in order to grasp the central idea of a biblical text, and they may also learn a process of hermeneutics for interpreting that text."

<sup>149</sup> Wilson (1995:69) comments on the educational problem of some theological seminaries as follows: "We have assumed a minimal distance between the pulpit and systematic class. The rhetorical gap between classroom and pulpit is no small furrow in a wheatfield that students might hop. When we get close, we discover a sizable fissure, deep and wide. Too often in the past, the gap that students need to jump has been underestimated, with unfortunate consequences."

#### 5.1.2.1 A wide-awake ear

We need to restore hearing rather than sight, as our perception can be restricted to remain within the written text; so we could lose our faithful hearing of God's living voice. As regards the importance of the recovery of an oral medium for hearing God's words, Peterson (2006:85-87) remarks as follows:

Words are first of all an oral/aural phenomenon. Most of the words in our Scriptures were not formed first in writing – they were spoken and heard. ... We need to be repeatedly reminded of this lest we lose touch with the basic orality of God's word in our lives ... Speaking comes first. Writing is derivative from speaking. And if we are to get the full force of the word, God's word, we need to recover its atmosphere of spokenness.

As mentioned above, we need to recover the basic orality of God's Word. In other words, we need "a wide-awake ear" (Cilliers 2006:79) to receive the entire and exact Word of God. How can we attain such an ear to hear his living voice?

##### 5.1.2.1.1 Theological training for hearing

Preachers need to be trained theologically to hear a text of Scripture to attain a wide-awake ear. This theological training can start with an understanding of the problem of the print culture.

According to Table 11 in Chapter 3, the characteristics of the print-media era are a "literate way of thinking" and that "thought relates to sight and space." In short, intellectual knowledge and visualization are extremely important in the print culture. However, this knowledge and visualization can make it difficult to hear the words of God.

Calvin (1960:62) points out the danger of overemphasizing intellectual knowledge for preachers:

Consequently, we know the most perfect way of seeking God, and the most suitable order is not for us to attempt with bold curiosity to penetrate to the investigation of his essence, which we ought more to adore than meticulously to search out, but for us to contemplate him in his works whereby he renders himself near and familiar to us, and in some manner communicates himself.

According to Parker (1992:39), "The knowledge of the Bible, so necessary in a preacher, is not a purely intellectual knowledge; it is, as Calvin was never tired of saying, 'a knowledge of the heart'. The preacher studies the Bible because he loves the Bible, and he loves the Bible because he studies the Bible."

As mentioned above, preachers cannot hear God's words from the Bible by means of only intellectual knowledge (cf. Abbey 1967:64; Danne 1980:61). Contemporary preachers need training for the knowledge of the heart and for loving the Bible more, because of a gap between the print culture and the secondary orality culture. On knowledge of God, Calvin (1960:61-62) comments: "Not that knowledge which, content with empty speculation, merely flits in the brain, but that which will be sound and fruitful if we duly perceive it, and if it takes root in the heart."

Knowledge of the heart is the relation of the love between the preacher and the Bible. Preachers can hear God's words through the relation of love, like a child recognizes his/her own mother's voice (cf. Cowley 2000:13). Preachers' capacity to hear the words of God is grounded in their relationship with Him; and the relation between a preacher and the Bible is more important than intellectual knowledge of the Bible. Thus, contemporary preachers must be equipped with intellectual knowledge and need to receive training regarding their relationship with God for a hermeneutics of hearing. For example, we cannot understand Mark 2:14 by means of only intellectual knowledge:

As Jesus was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he got up and followed him" (Mark 2:14). The call goes out, and without any further ado the obedient deed of the one called follows. The disciple's answer is not a spoken confession of faith in Jesus. Instead, it is the obedient deed. How is this direct relation between call and obedience possible? It is quite offensive to natural reason. Reason is impelled to reject the abruptness of the response. It seeks something to mediate it; it seeks an explanation ... But the text is stubbornly silent on this point; in it, everything depends on call and deed directly facing each other. The text is not interested in psychological explanations for the faithful decisions of a person. Why not? Because there is only one good reason for the proximity of call and deed: Jesus Christ himself. It is he who calls. That is why the tax collector follows. This encounter gives witness to Jesus' unconditional, immediate, and inexplicable authority (Bonhoeffer 2001:57).

As Bonhoeffer believes, this obedient deed was possible because the tax collector met Jesus Christ, like a sheep meets its shepherd. We cannot rely on only intellectual knowledge and reasonable explanations of the print culture to hear the words of God from the text.<sup>150</sup> We need knowledge of the heart as well as theological training for a relationship with God and also people.

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<sup>150</sup> According to Tables 11 and 12, the communication system of the secondary orality era is distinguished, not by scholarly training, but by local involvement and training linked to action and life, associated with trainers and/or spiritual families. Greater importance is given to creativity, self-sufficiency, participation, intuition, commitment, and group relations, but not intellect and reason.

We cannot see the heart and a relationship. However, the print culture, in which many preachers grew up and studied, focused on visualization. Ellul (1985:191) comments on the danger of visualization as follows:

The spread of images that the modern world has experienced began in the Church. Its source was in the ‘enthusiasm’ for images in the Church that is the precise counterpart of the abandonment of revealed truth, of the meaning of the word, of the humility of the Incarnation, of the discretion of revelation, and of the uncertain openness to the beyond and to the echo. The Church opted for what is visible, and with it, for power, authority, efficacy, and the agglomeration of crowds around a reality that was at last seen and grasped. This was a radical choice of what would be shown; it involved showing and demonstration. But the Word was no longer present. This was because the conflict between sight and language and between idols and the word is essentially a religious conflict, when a rupture occurs between reality and truth.

Visualization weakens our ears so that we do not hear, and do not hear God’s words, because of sight and idols. To have wide-awake ears, preachers need to concentrate on what is not visible, like the heart and relationships. Because of power, authority, efficacy, the agglomeration of crowds, organization, institutions,<sup>151</sup> etc., preachers cannot concentrate on hearing the Word, which is not seen; instead, they are absorbed in visible things. According to Van Harn (1992:19), Peter made the same mistake:

Peter had to learn to listen before speaking. He is exposed in the Gospels as a disciple whose speaking Jesus frequently rebuked. The experience on the mount of transfiguration was stunning in its beauty and uniqueness for Peter. The three of them – Peter, James, and John – saw Jesus’ glory unveiled before their eyes as he spoke with Moses and Elijah. Peter loved the experience and wanted to make it permanent. He offered to make three booths, one each for Jesus, Moses, and Elijah. But while Peter was *still speaking*, a voice from the cloud said, “This is my beloved Son ... *listen to him*” (Matt. 17:5).

As Peter had to learn to listen, contemporary preachers need to be trained to hear God’s words. If one has learnt to concentrate on what is invisible, one will have a wide-awake ear to hear his words.

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<sup>151</sup> On the connection between institutes and visualization, Ellul (1985:189-190) comments: “Institutionalization and visualization – the two reinforce each other. The institution arises from visualization and from the invasion of images, and also reproduces this invasion. The power of images is established on the very foundation of the institution. We must have something to show. Only institutions fill this need. We must have something spectacular and flamboyant, and the institution allows us to have popular celebrations and fireworks. Liturgy becomes sumptuous, and the Church becomes the showing Church because the institution organizes things and manifests itself.”



#### 5.1.2.1.2 Listening to the community: The role of the community and laity in hearing

To hear God's words, we need to listen to the community while concentrating on the invisible. Preachers should listen to Christ and the church - the body of believers - because God hears his people before speaking to them. Schlafer (1992:23) comments on the need to listen to people as follows:

The speaking of a sermon arises from listening to all kinds of voices ... In and through, beneath and beyond all these voices, preachers are listening for the voice of God. But the God whom the preacher is attempting to hear is not simply a talking God. We worship a God who listens as well. 'I have heard the cry of my people in Egypt,' God tells Moses. If God listens before speaking, and then listens for a response as well, surely preachers can do no less.

Preachers need to move from speaking to people, to listening to them. Van Harn (1992:16) expresses this as the need to shift from pulpit right to pew right:<sup>152</sup>

Faith comes from what is heard. That is why St. Paul's mission order includes a church order and a salvation order: Sending – Preaching – *Hearing* – Believing – Calling on the name of the Lord. That order has survived waves of persecution and prosperity alike. But when children of the Reformation shift the center of the church's mission order from hearing to preaching, we miss Calvin and Luther's intent and leave some Reformation business unfinished.

We need to place hearing at the centre of the church's mission order, as the Reformers intended. As regards hearing, preachers are listeners who first listen. Van Harn (1992:23) observes that preachers are pioneer listeners who "... need to listen, to listen *to* the congregation and *with* the congregation in order to listen *for* the congregation. Only then will they be able to speak *to, with, and for* them with grace and truth."

According to Davis (2008:112), Calvin emphasises the importance of community in preaching:

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<sup>152</sup> According to Van Harn (1992:13-14), children of the Reformation changed "faith comes from hearing" to "faith comes from preaching": "When John Calvin commented on Romans 10:17 ('Faith comes from hearing, and hearing through the preaching of Christ'), he wrote about preaching but not about hearing. He exalted the human voice as a marvelous instrument of God but said nothing about the ear. In his commentary on this text, he wrote that 'this is a remarkable passage with regard to the efficacy of preaching; for he testifies that by it faith is produced.' But, Calvin did not intend thereby to remove hearing from its central place. Indeed, when he set forth the marks of the church, he began by saying, 'wherever we see the words of God purely preached and heard ...' (Institutes, 4.1.9) ... A subtle shift takes place when children of the Reformation allow the Reformers' emphasis on preaching to displace St. Paul's 'faith comes from hearing' with 'faith comes from preaching.' This shift from hearing to preaching may seem insignificant, but in fact it can change the character of the church, change the way we view what happens in Christian worship."

Calvin preached to a community. What is more, he preached to a community with the understanding that, through the instrument of preaching, Christ himself would be present and, as present, would serve as the head of the body. Christ is not so much the saviour of individuals as he is the saviour of the church, to which individuals are joined by the Holy Spirit as members of one body. Christian faith for Calvin was personal and experiential, but it was not individualistic.

This confirms that preachers are also members of the one body. Preachers, as well as parishioners, must listen to the words of God, who speaks through the community. As “Christian experience by nature is always experience within the context of the church as the body of believers” (Davis 2008:113), so preachers’ experience is also experience within the community. Without the church, as the body of believers, preachers cannot hear the Word (cf. Long 1989b:56). Thus, preachers must hear the members of the community before they preach.

There is another reason for hearing from the community. According to Long (2007:175), “Listening is at the heart of God for he is not one but three, a Trinity of Father, Son and Spirit.” There is “a mutual listening,” “loving self-giving” and “ceaseless communication” in the Trinity. The Triune God asks us to hear each other: “The God who listens in infinite compassion is the God who creates in each of us the desire to listen to him, to his world, to each other, to ourselves so that, filled with his Spirit, we might continue his work here on earth” (Long 2007:179).

Therefore, preachers should listen to the community and the laity, as members of one body. The community and the laity are a part of the source - the body of Christ - for preachers’ hearing, as the target of preaching. Preachers need to change their views regarding the laity and the community, so that they may have a wide-awake ear attuned to the words of God. Schlafer (1992:48) proposes the following concrete method of listening to the laity:

A preacher does not listen to parishioners in order to seek out foibles against which to rail, anonymously and in the abstract. Rather, in regular parish activities, casual conversations, and formal appointments, preachers listen for the heartbeat of the parish – its fears, hopes, joys, stresses, blind spots; its rough and cutting edges. If this listening is intent and ongoing, a preacher will be able to draw attention to subtle shifts in parish mood and direction that need to be encouraged or held up to scrutiny.

The method of listening to the community and laypeople is to have a heart of listening, like the heart of God; a wide-awake ear stems from his heart. Thus, preachers need to have God’s heart.

#### 5.1.2.2 A wide-awake eye: The renovation of imagination through multisensory perception

Another problem, namely a lack of imagination, characterises the print culture. According to Quicke (Quicke 2003:81), print culture is closer to concept and explanation than imaginative faculty and

imagination. Thus, preachers who are educated in the print culture, could be unaccustomed to imaginative faculty or imagination (cf. Babin 1991:66-67). As the visualization of print culture weakens our ears so that we do not hear the words of God (cf. Chapter 5.1.2.1.1), so the visualization weakens our imaginative faculty so that we do not see the invisible world. A lack of imagination could cause preachers to have blind spots and misinterpretation in terms of hermeneutics. On the need for imagination as the solution to this problem, Cilliers (2006:79-80) remarks as follows:

Therefore, one of the main tasks of homiletics is to change the innocent eye into a wide-awake eye, an eye that observes and investigates the shadowy depths of our mythological worlds, and simultaneously is aware of its own distortions and blind spots ... Such a hermeneutic cannot function with a one-eyed glassy stare, but with imagination and fantasy.

As mentioned above, preachers need a wide-awake eye - an imagination - to search shadowy depths. The wide-awake eye is not for “the lust of the eyes” (1John 2:16) and for “delight to the eyes” (Gen. 3:6), but for the revelation and vision of God. In other words, preachers need a wide-awake eye for his words. Paradoxically speaking, we need a wide-awake *eye* to *hear* the Bible.<sup>153</sup> In terms of an understanding of the Bible, Peterson (2006:67-68) emphasises the importance of imagination as follows:

As we cultivate a participatory mind-set in relation to our Bibles, we need a complete renovation of our imaginations. We are accustomed to thinking of the biblical world as smaller than the secular world ... Our imaginations have to be revamped to take in this large, immense world of God’s revelation in contrast to the small, cramped world of human ‘figuring out.’ We learn to live, imagine, believe, love, converse in this immense and richly organic and detailed world to which we are given access by our Old and New Testaments. ‘Biblical’ does not mean cobbling texts together to prove or substantiate some dogma or practice that we have landed on. Rather, it signals an opening up into what ‘no eye has seen, nor ear heard, nor the heart of man conceived, (but) what God ... has revealed to us through the spirit’ (1Cor.2:9-10).

The above comment shows that our ears could be plugged by a fixed imagination or visualization<sup>154</sup> in respect of the Bible’s revelation. Our plugged ears need to be unplugged to hear God’s Word. A wide-awake eye can unplug our plugged ears.

According to Jones (2009:20, 29-28), a traumatic event, such as the terrorist attack of 9/11, reconfigures a collective international experience, as many could see the moment of its occurrence

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<sup>153</sup> Ellul (1985:27) notes that, although there is a fundamental difference between seeing and hearing, the two are inseparable and complementary; “Nothing in human affairs can be done without their joint involvement.”

<sup>154</sup> Cf. section 5.1.2.1.1.

through “our current telecommunications technology.” As a result, one’s imagination can be changed into “disordered imagination.” A “healing imagination” can restore a “disordered imagination” (Jones 2009:21). If so, how can we revamp our imagination?

In order to evoke our imagination to be unplugged for an understanding of the Bible, we need to have multisensory perception or “full sensorium” (Wendland 2008:10-11), as indicated in 4.1.2. Multisensory perception includes the senses of hearing, sight, taste, smell, touch, and *sensus Divinitati*, upon which Calvin insisted (cf. Helm 2004:218-237). According to Helm (2004:229), *sensus Divinitati* is a sixth sense and “a capacity to know that there is a God”:

So the SD (*Sensus Divinitati*) is a universal phenomenon. And one important point that arises from Calvin’s description of the awareness that there is a God as a sense, is precisely to draw attention to its universal, ‘natural’ character. The SD is not of course a sense in the way in which the five senses are. But as the five senses are universal human capacities to discriminate sounds and tastes and so forth which arise in our environment, and are the proper endowment of any normal human being, so the SD is a universal (and original) capacity, distinct from the five senses but not wholly unrelated to their operation, as we have seen. Thus it is a natural capacity, a capacity to know that there is a God, a capacity which is activated or actualized when proper attention is given to the world that we inhabit as in an unfallen world, it invariably would be.

*Sensus Divinitati* is related to the five senses. Thus, this *Sensus* seems to be a kind of multisensory perception system.<sup>155</sup> Through such multi-senses that God gave us, our imagination can be renovated for an entire and correct understanding of the Word. No doubt, the Holy Spirit must control such multisensory perception, as Troger’s comment (2003:125) on Acts 2:5-12 exemplifies:

Analyzing the deep, material roots of our cultural differences leads us to realize that the only one capable of understanding all sensorial simultaneously is God ... People of multiple languages do not suddenly speak one language, but a universal understanding is granted to them while they each speak in their distinct tongue. The result is amazement and astonishment ... Pentecost happens when the Spirit of God intersects our varied sensorial and opens our hearts to acknowledge that the grace and wonder of God are manifest through multiple idioms ... Pentecost reveals that our unity does not depend on melting away our differences. Our unity is found in the living Spirit who

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<sup>155</sup> According to Calvin (2009:6), God has elevated our senses to glorify Him, as illustrated by the following observation: “For our part, our Lord has given us both eyes and senses to perceive more than we see, namely, that the things which are apparent did not create themselves, but that they proceed from another source, that there is a sovereign workman to whom all praise must be attributed. God, I say, has elevated our senses for that reason. For if we contemplate the heaven and the earth for any other reason than to glorify God, it is sure, as I said, that our eyesight warps everything, unless we offer ourselves to our God.”

created us all and who can use our varied idioms to express divine grace, love, and justice.

The above observation indicates that there were multiple languages, not a mono-language, during Pentecost. Moreover, we need to remember there were objects of multiple senses, like sound and appearance: “a sound from heaven as of a rushing mighty wind” (Acts 2:2) and “cloven tongues like as of fire” (Acts 2:3). Those who experienced this in the Pentecost heard the sound and saw what seemed to be tongues of fire. The Holy Spirit can use our varied senses to open our plugged imaginations. According to Jones (2009:21), “The language of faith can reach straight into the heart of the imagination” because of the power of the Holy Spirit.<sup>156</sup> Thus, we can renovate our imagination by means of developing a multisensory perception through the Holy Spirit.

### 5.1.2.3 Going into exile from a self-centred world

We cannot hear God’s words when we are locked up in a self-centred world (cf. 5.1.1.2). In such a world, preachers may perhaps hear only the “cheap grace” (Bonhoeffer 2001:44,45)<sup>157</sup> for self-purpose without God’s intention.

Bonhoeffer (2001:46) comments on the cause of cheap grace as follows: “The expansion of Christianity and the increasing secularization of the church caused the awareness of costly grace to be gradually lost. The world was Christianized; grace became common property of a Christian world. It could be had cheaply.”

If preachers do not go into exile from cheap grace, they cannot help hearing the world’s voice, because the Christianized world of cheap grace is not much different from this world. In order to listen to the costly Word, preachers need to go into exile from a self-centred world.

Brueggemann (1997:78) says, “Biblical preaching is addressed to the particular community of believers committed through baptism to the claims of biblical faith.” This “particular community” is like a community of exiles “in order to articulate, sustain, and empower a distinctive identity in the world” (Brueggemann 1997:78). According to Jones (2006:164), a time of a new exile faces the contemporary church:

The similarities between our time and the time of the exile are, at least on the surface, quite striking. We, too, live in an age of dislocation. The traditional sources of meaning, security, and faith have been lost. For the church, the end of Christendom has

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<sup>156</sup> Jones (2009:21-22) argues: “If grace has power to reshape the imagination, then theology is the language that both describes that power and evokes it in the lives of people by telling grace-filled stories of new imaginings.” Thus, “The church is called, as it exists in this space of trauma, to engage in the crucial task of reordering the collective imagination of its people and to be wise and passionate in this task” (Jones 2009:31).

<sup>157</sup> Cf. Chapter 6.4.3.2 about the detail of cheap grace

profoundly shaken our identity and the entry into a postmodern world has had an equally disorienting impact. Given these similarities, the exile as image or metaphor can provide insight for our times.

Our times and the time of the exile are alike in several respects. As “God was behind the destruction of the temple” (Jones 2006:165) in the biblical time of the exile, so God is behind the dislocation and disorientation of contemporary churches in the postmodern world. As the prophets proclaimed to the exiles, so contemporary preachers need to preach to “contemporary exiles” (Jones 2006:165). According to Brueggemann (1997:78), Christian preaching has an essential element of “preaching to exiles.”<sup>158</sup> To do this, preachers must go into exile with the exiles. For this purpose, preachers need to be disciples before they teach or preach. Parker (1992:26) amplifies:

The preacher or teacher must, before he can instruct others, first have been ‘a disciple’ in the strict sense of the word, one who learns from a teacher ... it must have been drawn out of ‘the pure Word’. So on the contrary side, it must not be ‘secular knowledge, it must not be ideas fabricated in his head, not his own *songes et resveries* (dreams and reveries).’

Becoming Christ’s disciple means the destruction of one’s own knowledge, ideas, dreams, reveries, etc., and the willingness to learn from Him. In other words, as disciples, preachers should go into exile from the self-centred world<sup>159</sup> to hear God’s pure Word. He, who worked for the exiles,<sup>160</sup> works for the contemporary exile. Our alternative to staying without God is exile with God.

#### 5.1.2.4 *Lectio divina*

As discussed in 5.1.1.4, “the pernicious concentration on literary problems” (Parker 1992:39) is one of the obstacles to hearing God’s words in contemporary theological education. As a solution to the problem, the need for preachers to undergo theological training was emphasised.

For instance, after 1572, the religious situation of the Dutch society was characterised as an “ecclesiastical vacuum” (Bosma 2003:347). “Preaching had become more important than ever, but – paradoxically – few people attended the services” (Bosma 2003:348). As regards this situation, Bosma (Bosma 2003:348) comments as follows: “Often churches stood empty in the towns, with hardly any

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<sup>158</sup> According to Brueggemann (1997:78; cf. Lasch 1979; Thompson 2001:10), “‘preaching to exiles’ suggests that the believing, listening community addressed in Christian preaching lives in a demanding circumstance, beset by a culture that is hostile or indifferent to its faith, but a community in any case that refuses to credit its faith claims, that is, refuses to imagine the world according to a narrative that has Yahweh as its key character”.

<sup>159</sup> The self-centred world does not serve God, but themselves, like the temple of Jerusalem, for “self-serving rather than God-serving” (cf. Jones 2006:165).

<sup>160</sup> Cf. Jeremiah 29 in terms of God’s works for the exiles.

Calvinist worshippers, nor ministers to conduct the church services. Many towns had but one or two ministers (only a fraction of the former huge numbers of the Catholic clergy).”<sup>161</sup>

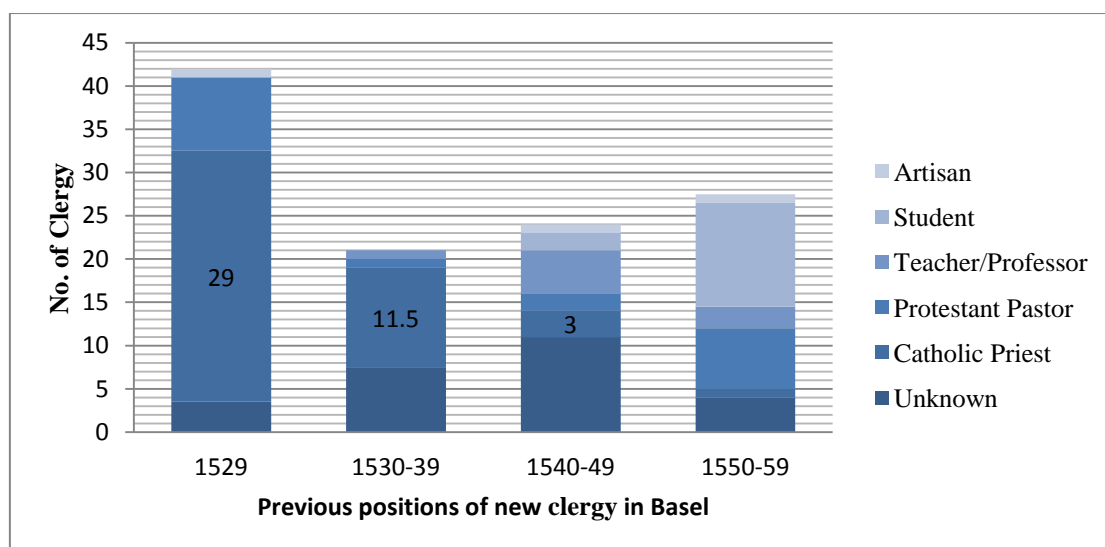
The former Catholic clergymen had little new theological education for the Reformed Church’s preaching. According to Bosma (2003:347-348), the lack of trained preachers could lead to all kinds of trouble related to the “ecclesiastical vacuum.” Therefore, it could be argued that theological education for preachers may help us to solve the current ecclesiastical vacuum.

Theological education for preachers can be realized by restoring the *lectio divina* (Tugwell 1984:94). The Carthusian, Guigo II (– 1188) (as recite in Tugwell 1984:93-100) calls *lectio divina* “the spiritual exercise (*spiritale exercitium*) of the Christians.” It consists of reading, meditation, prayer and contemplation. According to Peterson (2006:90-91), “*lectio divina* provides us with a discipline, developed and handed down by our ancestors, for recovering the context, restoring the intricate web of relationships to which the Scriptures give witness but that are so easily lost or obscured in the act of writing.”

For *lectio divina*, we firstly need to change our attitude to the Bible. The Scripture is not “just to get information, about either doctrine or ethics” (Martin 2008:60), but to get “words as a basic means of forming an intricate web of relationship between God and the human, between all things visible and invisible” (Peterson 2006:4).

On the problem of Western theology in respect of exclusively literary tools, Lee (2003b:214) comments: “Western theology would dispute about the authority of the Bible through a theory like infallibility of the Scripture or biblical inspiration. However, Western theology has reached its uppermost limit because recognizing the authority of the Bible is a matter of attitude, not disputation,

<sup>161</sup> For example, according to Burnett (2006:288), until 1539, the Catholic clergy dominated previous positions of the Reformed Church’s new clergy in Basel as follows:



proof or persuasion.” Martin (2008:19) claims that contemporary theological students do not know what they are doing when they read texts, as they do not learn “how to think broadly and critically about the varied tasks of reading texts and using texts in society and the church.” The matter of attitude is related to reading texts. According to Peterson (2002:9), our reading attitude has to change:

Many of us find that the most important question we ask when we read is not ‘What does it mean?’ but ‘How can I live it?’ So we read personally, not impersonally. We read in order to live our true selves, not just get information that we can use to raise our standard of living. Bible reading is a means of listening to and obeying God, not gathering religious data by which we can be our own gods.

We can restore the *lectio divina* by changing our reading attitude from pernicious concentration on literary reading, to a divine reading. For example, the understanding of metaphor in the Bible is not possible through a literary reading of texts:

But ‘seriously’ in our present-day reading culture very often means literally ... Metaphor is a form of language that cannot pass such logical scrutiny, cannot make it through the laboratory tests. Unfortunately (or fortunately, as it turns out) the Bible is chock full of metaphor, which means that if we assume that ‘literal’ is the only means to ‘serious’ we are going to be in trouble much of the time. For a metaphor is literally a lie (Peterson 2006:93-94).

The above observation indicates that a serious reading of the Bible is not only a literary reading, but also *lectio divina* or “spiritual reading” that “enters our souls as food enters our stomachs, spreads through our blood, and becomes holiness and love and wisdom” (Peterson 2006:4).

According to Snodgrass (2002:15-16), “Meaning is the valuation or discernment attributed to a set of relations, the awareness of the world created by the set of relations arranged in the text. Communication is the conveyance of a valuation (or discernment) attributed to a set of relations.” As a set of relations between words creates meaning, so the relation between God and humans creates real meaning in terms of the Bible. Without these relations, listening to and obeying God, understanding the entire and exact meaning of the Bible, and preaching as real communication, seem to be out of the question. For this reason, in our time, theological education needs to strengthen education of the Bible related to listening to, and obeying, God.

Secondly, meditation is important to solve the problem of an exclusively literary reading. According to Frye (1982:22), “The ability to record has a lot more to do with forgetting than with remembering: with keeping the past in the past, instead of continuously recreating it in the present.” Thus, the written-print culture has a weakness of remembering and recreating the past in the present.



If one does not make an effort to meditate on the text, one will find it difficult to remember and recreate it in the present. According to Bohren (1980:350), meditation is an endeavour to remain in Christ and to recall his Word. This endeavour means we try to repeat the Word ourselves (*ein Sich-Wiederholen des Wortes*) (Bohren 1980:350). Peterson (2006:101-102) comments on meditation as follows:

Meditation moves from looking at the words of the text to entering the world of the text ... Meditation is the primary way in which we guard against the fragmentation of our Scripture reading into isolated oracles. Meditation enters into the coherent universe of God's revelation. Meditation is the prayerful employ of imagination in order to become friends with the text ... By meditation we make ourselves at home and conversant with everyone in the story, entering the place where Moses and Elijah and Jesus converse together. Participation is necessary. Meditation is participation.

Meditation makes us participate in the words of God, so that we can pray with the persons of the Bible and live in Christ.

According to Peterson (2006:91), "*Lectio divina* comprises a factor of meditation because it has four elements: *lectio* (we read the text), *meditatio* (we meditate the text), *oratio* (we pray the text), and *contemplatio* (we live the text)." The four elements are not sequential, eliminated and isolated from each other, but fused and interpenetrated into each other. "*Lectio divina* is a way of reading that becomes a way of living" (Peterson 2006:91). Moreover, *lectio divina* can be a way for a hermeneutics of hearing:

An arresting phrase in Psalm 40:6 serves admirably as a metaphor for *lectio divina*: '*aznayim karitha li*, literally, 'ears thou hast dug for me.' ... But the palms poet was bold to imagine God swinging a pickaxe, digging ears in our granite blockheads so that we can hear, really hear, what he speaks to us (Peterson 2006:92).

Through *lectio divina*, we can remove the obstacles to hearing. If we can "redig the ears trashed with audio junk," the act of reading will become an act of listening (Peterson 1995:102). Accordingly, contemporary theological education needs spiritual exercise to restore *lectio divina* in order to hear God's words.

## **5.2 HOW TO COMMUNICATE A SERMON TO HEARERS: LEARNING FROM THE REFORMATION AND RENAISSANCE OF THE 16TH CENTURY**

As learnt above, listening to God's words is one of the essential missions of preachers. In addition, the delivery of the Word that preachers had heard from God, is another important assignment. To communicate the Word, contemporary preachers need to look at their counterparts in the periods of the Reformation and Renaissance. Parker (1992:38-39) insists that contemporary theological seminaries need to learn from Calvin's preaching school and Renaissance universities:

They had been taught Hebrew and Greek and had been taken through enough books of the Bible to learn how they should understand the rest. They had also received a good general education as the universities then understood it – grammar, rhetoric, classical authors, mathematics, some science, history, especially Church and classical history, and what we call philosophy. The modern school-university-theological college course cannot compare in excellence with the training for preachers in Geneva (especially after the Academy had been founded in 1559) or for that matter in any good Renaissance university.<sup>162</sup>

The above teaching prompts the following question: What were the reasons for the excellence of Calvin's preaching school and the Renaissance universities?

### **5.2.1 The reason to learn from the Reformation and Renaissance**

According to Eisenstein (2000:147), in the late 15th century, the print revolution had a great influence on the Renaissance and Reformation, as the following observation exemplifies: "Under the aegis of the early presses, a classical revival in Italy was reoriented. Under the same auspices, German Protestantism was born." As discussed in Chapter 3, the current information technology has caused contemporary people's new way of thinking. A similarity in the communication context seems to exist regarding the media revolution between the 16<sup>th</sup> and 21<sup>st</sup> century. It is very interesting that the relationship between the Scholasticism of the Middle Ages and Humanism of the Renaissance seems similar to the relationship between the print culture and audiovisual culture. On the characteristics of Scholasticism, McGrath (1988:50-52) comments as follows:

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<sup>162</sup> According to Burnett (2006:165), the skills that a preacher needed were taught in the arts faculties in the universities of the 16<sup>th</sup> century, as follows: "The extensive study of Greek prepared future pastors to read the New Testament in its original language, and they at least had the opportunity to learn Hebrew so that they could read the Old Testament text as well. Humanist dialectic taught them how to analyze a text, while classical rhetoric provided both the rules for public speaking and examples of effective oratory."

Scholasticism is best regarded as the medieval movement, flourishing in the period 1250-1500, which placed great emphasis upon the rational justification of religious belief. ... This, then, is the essence of scholasticism: the demonstration of the inherent rationality of Christian theology by an appeal to philosophy, and the demonstration of the complete harmony of that theology by the minute examination of the relationship of its various elements. Scholastic writings tended to be long and argumentative, frequently relying upon closely-argued distinctions. ... Each scholastic system tried to embrace reality in its totality, dealing with matters of logic, metaphysics and theology. Everything was shown to have its logical place in a totally comprehensive intellectual system.

Scholasticism emphasised rationality, argumentation, a logical system, etc.<sup>163</sup> These characteristics are similar to cognitive propositional preaching that uses the literary tool of the print culture.<sup>164</sup> On the other hand, Humanism in the Renaissance can be characterised as follows:

Humanism was essentially a cultural programme, laying emphasis upon the promotion of eloquence, which appealed to classical antiquity as a model of that eloquence. In art and architecture, as in the written and spoken word, antiquity was seen as a cultural resource, which could be appropriated by the Renaissance. ... Humanism was concerned with *how ideas were obtained and expressed*, rather than with the actual substance of those ideas. ... The diversity of *ideas* which is so characteristic of Renaissance humanism is based upon a general consensus concerning *how to derive and express those ideas* (McGrath 1988:32).

Humanism was regarded as a cultural programme. Humanism's emphases are very similar to the framework of cultural linguistic preaching for the audiovisual or secondary orality culture, rather than to that of cognitive preaching in the print culture.<sup>165</sup> McGrath's (1988:43) following comment highlights such a characteristic:

Reformation concerns primarily the life and morals of the church, rather than its doctrine. For most humanists, 'philosophy' was about the process of living, rather than a set of philosophical doctrines (see, for example, Erasmus' concept of the *philosophia Christi*, the 'philosophy of Christ', which is essentially a code of life). Initially,

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<sup>163</sup> For example, according to Debby (2002:149), Savonarola, who attacked the papacy and its corruption in his preaching, departed from the scholastic tradition of the *sermo dodernus* and applied a more direct style of lecturing. His sacred lectures are not medieval sermons – characterized by an opening *thema* taken from the New Testament and followed by complex scholastic subdivisions – but more in the nature of a commentary on the Bible. In particular the books of the prophets delivered simply and directly. Consequently, complex literary devices including descriptions of works of art do not appear in his sacred lectures.

<sup>164</sup> Cf. 3.1.2.

<sup>165</sup> Cf. 4.2.1.

Zwingli does not seem to have regarded reformation of the church as extending to its doctrine – merely to its life. Thus Zwingli’s initial reforming actions concerned the practices of the Zurich church – such as the way in which services were ordered, or the manner in which churches were decorated.

The emphases on the life of the church and the process of living, etc., seem to be similar to those of the cultural-linguistic framework related to discipleship (cf. Campbell 1997:158, 212, 216). Thus, the Reformation was “an essentially human process, based upon the insights contained in the New Testament and the early church fathers” (McGrath 1988:43), as the discipleship of the cultural linguistic preaching model is a process of living (cf. Jones 2006:70-71) in the believing community.<sup>166</sup>

Moreover, according to Ford (2003:71), “The reformer’s pastoral concern to preach the Gospel merged with the Renaissance ideal.” According to Helm (2008:5), Calvin was not a Renaissance man, but he was undoubtedly greatly influenced by the Renaissance movement. The effect of the Renaissance did not bypass Calvin. “It is to be seen in his *ad fontes* approach to Scripture in his direct, personal style, his rhetorical cleverness and in his dialectical stance.” Estep (1986:xii) believes that the Renaissance showed Reformers the way to hear the voice of God again:

Indeed, in its desire to return to the pure fountains of the ancients and its rediscovery of Greek and Latin sources of learning, the Renaissance showed Reformers the way in which they could effect a renaissance in the life of the church. By returning to the New Testament and the best manuscripts of the Greek text, they could once again hear the voice of the apostles – and that of God.

Thus, in order to communicate with the hearers in the 21<sup>st</sup> century, contemporary preachers need to learn ways of communication from both the Reformation and the Renaissance of the 16<sup>th</sup> century.<sup>167</sup>

## 5.2.2 The rehydration of sermons through multisensory perception

When spoken words become written texts, a change occurs. Wendland (2008:10) observes that formal written texts tended to feature “an ‘oral register’ of discourse.”<sup>168</sup> Formal written texts thus need to be restored to their original state.<sup>169</sup>

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<sup>166</sup> Cf. 2.2.3 and 4.2.1.

<sup>167</sup> However, we need to be cautious when learning from the Renaissance. On the mixture of pagan sources and the Bible in Roman Catholic sermons, Worcester (2003:9-10) points out: “In their zeal for recovery of ancient texts, Renaissance humanists focused new attention on both ‘pagan’ sources and on the Bible. Their study of Greek and Roman antiquity included rhetorical theory and practice; works of Quintilian and Cicero became textbooks for those who would take up public speaking. Preaching was by no means immune from these new priorities.”

<sup>168</sup> On the oral register of discourse, Wilson (1995:48) enlightens: “The biblical world was predominantly an oral culture. While our biblical records obviously came to us from skilled ancient writers, the writer’s world was

According to Jones (2009:46), Calvin understood that “Scripture is never just a book we read ; it is a dramatic world we are invited to stand within and to inhabit as our own, a world where we encounter the God of Israel and of Jesus Christ, who creates and redeems the world.” Jones (2009:46) maintains that Calvin’s task as a pastor “was to help readers and hearers see, feel, touch, and taste the world of Scripture so that they might imaginatively stand alongside the people of Israel and Christ’s disciples and, by playacting well, find God, just as their friends of old did.” Thus, Calvin would use multisensory perception to teach the Bible.

According to Peterson (2006:88-89), “There is a sense in which the Scriptures are the words of God dehydrated, with all the originating context removed – living voices, city sounds, camels carrying spices from Sheba and gold from Ophir ... all now reduced to marks on thin onion-skin paper.” Therefore, preachers should make an effort to “rehydrate” the original context and assimilate it into our context - the world in which we live (cf. Peterson 2006:88).

We can apply rehydration in the act of sermon delivery, as a manuscript for preaching is a mere written text and cannot restore the hyperbolic, emotively-charged in nature, acoustically-oriented characteristics like living voices and sound, “snorting down in the bazaar” and the “fragrance from lentil stew simmering in the kitchen” (Peterson 2006:89). The researcher will investigate why multisensory perception is needed to rehydrate the written text with the insight of the Reformation and the Renaissance.

#### 5.2.2.1 Imaginative faculty

Listening to God’s words does not seem to relate to sight or image, but hearing or the ear. Normally, preachers think sight and image have a negative impact on the words of God. On the problem of the impressive sight before the viewer, Ellul (1985:6) remarks as follows:

Sight gives me information concerning the world around me ... Sight has made me the centre of the world because it situates me at the point from which I see everything, and

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a specialized world, not the typical world of most people. Writers were saturated with oral ways of thought. ... We assumed incorrectly that the biblical writers thought of writing the way we do. Writing was a skilled technology, and markings on the page were notes that needed to be sounded in order to be understood. Thus we miss the significance of much of what we read.”

<sup>169</sup> The original state could be characterized as being “*formulaic* (using various largely unit-initial formulas); *recursive* (featuring various kinds of exact or synonymous repetition); *agonistic* (polemical – strongly defensive of an already held set of beliefs and values); *contrastive* (featuring black-and-white distinctions); *traditional* (faithful to the ‘teaching of the fathers’); *experiential* (based on perceived ‘real’ events and concrete social situations); *colourful* (image-laden and richly evocative), *hyperbolic* (to make a more vivid mental impression); *emotively-charged* in nature (i.e., expressing the ethos of the author and appealing to pathos in the audience); and *acoustically-oriented* (appealing to and evoking the sense of sound and phonological combinations, within both the text itself and also the listening audience)” (Wendland 2008:10-11).

causes me to see things relative to this point. My vision makes a circular sweep of space, working from this point: my point of view.

The above comment proves that the impressive sight makes me the centre of the world. When readers read a text by sight, they tend to subject the text to their views. Ellul (1985:13) comments accordingly: “I direct my gaze, turning it spontaneously toward a certain face, toward a landscape which awaits me. I am the subject. I act and decide what I want to see.” However, listening to the words of God means the Word is the subject and I am the object (cf. Peterson 2002:9). There are many problems, negative factors in sight related to the print culture as sight and image; nevertheless, sight and image have a great influence on the way we think:

The sort of knowledge produced by an image is by nature unconscious. Only rarely do I remember all the elements of an image or a spectacle, but it has made a strong impression on my entire personality and has produced a change in me that is based in the subconscious ... Intellectual laziness causes the image to win out over the word automatically and we observe its victory on every hand. Finally, the way of thinking changes: images link themselves up to each other in a manner that is neither logical nor reasonable (Ellul 1985:36-37).

Sight and image are self-centred and illogical, but strong enough to change even our way of thinking. If so, why do we not use this strong power to communicate words? According to Ford (2003:74), Reformers, such as Zwingli and Calvin, used to create images to enliven sermons:

Zwingli and Calvin used many images from everyday life to enliven their sermons and make biblical principles more palatable to the lay listener. For instance, while Zwingli often referred to Christ as a captain, Calvin likened God to a schoolteacher and the Church as *l'escole de Dieu*. Calvin was particularly gifted in the use of fictional speeches or dialogues to illustrate a point.

In connection with the imaginative faculty of the listeners' inward, Calvin (1983:567) emphasizes the importance of figurative expression as follows:

Although a figurative expression is not so distinct, it gives a more elegant and significant expression than if the thing were said simply, and without figure. Hence figures are called the eyes of speech, not that they explain the matter more easily than simply ordinary language, but because they attract attention by their elegance and arouse the mind by their lustre, and by their lively similitude better penetrate the soul.

As Calvin indicates, preachers need “the eyes of speech” to attract and get through to lay listeners. However, contemporary preachers lack imagination because of the print culture, as explained in 5.1.2.2. Regarding this problem, Lloyd-Jones (1981:235) remarks as follows: “We have all become so

scientific that there is but little room left for imagination. This, to me is most regrettable, because imagination in preaching is most important and most helpful.”

The use of sight and image with imaginative faculty is most helpful for communicating with listeners. However, Lloyd-Jones (1981:236) draws attention to the dangers of imagination in preaching:

The danger is that imagination tends to run away with us and one can easily cross the line from which it has been helpful, to that point, once more, where it draws attention to itself and you have lost contact with the Truth which gave origin to it. In the end it is the imagination, and your statement of what you have seen with your imagination, that influence the people rather than the Truth.

If preachers’ imagination, rather than the Truth, influences the listeners, preachers must stop using it. Lloyd-Jones (1981:239) comments:

Where do you draw the line? I suggest that the preacher always knows himself when he is taking delight in the story or imagination itself rather than in what it is meant to illustrate. The moment that point is reached you must stop; because we are not concerned just to influence people or to move them; our desire must be that the Truth should influence them and move them.

If preachers can use imaginative power for the Truth to influence listeners and move them, there is no reason not to use sight and image with imagination. Actually, the Bible is also ambivalent about images:

Whether we are dealing with the ancient church or the modern era, the community of faith goes back and forth between affirming and denying the place of visual images in the life of faith. The oscillation arises in large part from the Bible’s ambivalence about images. We are commanded not to make images of God, yet scripture presents us with a plethora of imaginative visions of the deity, describes the temple as a richly decorated interior space (1Kings 6:14-37), and names Christ to be ‘the image of the invisible God’ (Col. 1:15) (Troeger 2003:30).

Troeger’s comment indicates that preachers need to use images within the biblical limits. According to Lloyd-Jones’s comment (1981:235), imagination as a gift of God is most helpful for our preaching: “Imagination has a real place in preaching the Truth, because what it does is to make the Truth lively and living”. Preachers can rehydrate their sermons for contemporary listeners through the use of imaginative faculty in preaching.<sup>170</sup>

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<sup>170</sup> Refer to *Preaching and teaching with imagination* (Wiersbe 1994) for the details of the use of sight and image.

### 5.2.2.2 Hearing and sound

A written sermon is no more than a dehydrated text until a preacher has articulated it. According to Saunders and Campbell (2000:104), when all of the institutional trappings of preaching have been stripped away, for preachers, God's Word and the human voice remain the "absolute trust in the Word of God and faithful stewardship of the human voice." When Word and voice come together, preaching happens (cf. Saunders & Campbell 2000:105). Preaching, i.e. voicing the printed sermon, does not mean preachers merely read their written sermon. Lloyd-Jones (1981:70) remarks on "the danger of printing sermons and reading them," as preaching is not reading an essay (cf. Lloyd-Jones 1981:70-71, 217).<sup>171</sup>

Preachers' voices are not merely their physical voices. According to Troeger (2003:43-44), the sound of a sermon is just as important as the content of the sermon, its rhetoric, or theology:

Part of what any culture gives us is a word of sound. We operate on the basis of the sonic signals we receive, and we are puzzled if the sound does not match the words. We do not expect 'Hello! How are you?' to sound like an ultimatum from the boss. We do not expect a football cheer to sound like the Lord's Prayer. Each has its characteristic inflection, and that inflection awakens associative patterns of memory and meaning (Troeger 2003:44).

Troeger (2003:44) calls such invocations of meaning that sound has awakened, "associative patterns;" the "associative patterns are the constellations of memory and meaning that move not just through words but through the sequences of sound that characterize the aural nature of any culture."

Therefore, the preacher's sound is much more than simply a matter of a sweet or a poor voice. "It is an aural manifestation of particular theological understandings about the nature of God's revelation" (Troeger 2003:44-45). Preachers' sound must resonate with God's voice in the Spirit, otherwise the sound will be merely one of many sounds in the world, as Parker (1992:30) observes:

It is true that Calvin quite often speaks of the possibility of the preacher's words being mere sounds and dying on the air without having any effect. But the reasons for this will be that the words are expressing only the preacher's own ideas and not the mind of

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<sup>171</sup> Lloyd-Jones (1981:70-71) insists on the difference as follows: "An essay is written to be read, a sermon is primarily meant to be spoken and to be listened to. In an essay you look for literary elegance and a particular form, whereas that is not one of the primary desiderata in a sermon. A further difference is seen in this; repetition in an essay is bad, but I would stress that repetition in a sermon is good ... Furthermore, an essay generally deals with a particular idea or thought or concept. It plays with it and looks at it from different aspects. The danger, therefore, for a preacher who does not recognise the distinction is to go to a text just to get an idea; then, having got this idea, to say farewell to the text and the context, and to proceed to write an essay on the idea that has been suggested by the reading of that verse or passage. He proceeds to write an essay, and then enters a pulpit and either reads or recites this essay which he has so prepared. But I suggest that that is not preaching at all...."



God; or else he will use such an expression to assure us that in fact God's Word never is, in itself, devoid of the power of the Spirit.

Troeger (2003:45) believes, "How God sounds in the ear resonates with how God speaks to the hearts and minds of the congregation." A preacher's sound to rehydrate a sermon should be from hearing the voice of God.<sup>172</sup> If the preacher fails to hear this voice, the inflection of his/her voice will differ from God's, and rehydrating "what the Book says" (De Koster 2004:81) will fail. Preachers, thus, must listen to God's voice to rehydrate their sermons. According to Van Harn (1992:18), they are "pioneer listeners" who have the spirit of adventure, risk, and discovery, as follows:

Preachers are pioneer listeners on behalf of the community of faith. Preachers who remain behind the travellers to take pictures and keep records of what happened along the way cannot help us with what is ahead. Preachers who remain in the company of the faithful without risking the look ahead and around may be able to help us with what's happening now but they will not be able to lead us safely around the bend. Preachers should be listeners before they are speakers.

If preachers are "pioneer listeners," their sermons will not be dry records of what happened. Rather, these sermons will be God's living voice that is able to lead his people. Accordingly, to rehydrate sermons, it is important to hear the voice of God and make the sound of the sermon an aural manifestation of his revelation.

### 5.2.2.3 The fusion of image and sound as multisensory perception

As discussed above, we need both image and sound as multisensory perceptions<sup>173</sup> for the delivery of a sermon, as well as for hearing God's words (cf. 5.1.2.2 above). Van Harn (1992:47-48) comments on the fusion of sound and image in terms of listening to a sermon as follows:

We listen to sermons to see the Story. Our ears and eyes work together when we listen. When we have heard the good news Story in a sermon, we can say, 'I see! I see!' ... When we listen to sermons, we should be able to see the drama, the good news Story of what God has done for us. That Story lives behind the Bible texts (some more visibly than others). If the Story shines in and through the text, it will also be visible in and through the sermon itself, and then in and through the lives of those who listen.

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<sup>172</sup> According to Sweazey (1976:53), preachers need empathy with the Holy Spirit, as "The Receiver needs *empathy* with the way the Source thinks and feels in order to interpret rightly what he says."

<sup>173</sup> Cilliers (2012:136, 147) comments on the "*aesthetical hearing*" and "*theological aesthetics*" in terms of multisensory perception.

Hearers need both ears and eyes to listen to a sermon. Preachers also need both images and sound for preaching.<sup>174</sup> Many Reformers also used multisensory perception for preaching, as Humanism influenced them during the Renaissance.<sup>175</sup> Humanists had a “multifaceted phenomenon” (Estep 1986:20) in terms of their way of communication, for example, “a scholarly movement devoted to the study of the classical period” (McGrath 1988:30), arts, music, etc.

Moreover, we can find Reformers’ multisensory perception in terms of the printing press. As noted, the Reformers’ new way of communication was through printing. However, in those days, the hearers were not familiar with the new printing culture.<sup>176</sup> Then, Reformers printed spoken words (Eisenstein 1994:129-131), cartoons and character posters (cf. Dyness 2004:90-103; Eisenstein 2000:37, 39). At that time, the Reformers used both image and sound to communicate with people.

According to Peterson (2006:92), the contemporary print culture has exclusive literary tools. On the other hand, Eisenstein (1994:129-131; 2000:38)<sup>177</sup> claims that the early print culture had multisensory tools, like image, sound, etc., because the hearers of early-modern Europe lived in the oral culture rather than in the print culture. Thus, in the late 15th century, the print culture - especially the Reformation’s print culture - seems to differ from the current print culture.

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<sup>174</sup> According to Sweazey (1976:52), every preacher needs to be a multisensory communicator: “The Preacher has to put his thoughts into containers that can convey them from his mind into the minds of the Hearers ... A preacher, chiefly, counts on words to deliver what he wants to say. Communication specialists have brought some surprising insights into the effects of the words we use. Words have ‘denotative’ and ‘connotative’ meanings which speakers commonly confuse ... Words are not the only signals a preacher uses. His facial expression, body, and manner communicate. He may use symbols, banners, pictures, song, or drama to transmit his message. Every sermon is a multimedia communication. The preacher is by sound and sight transmitting over multiple channels.”

<sup>175</sup> Concerning this, McGrath (1987:65) argues as follows: “Without humanism, there would have been no Reformation – because the Reformers needed the scholarly and political support of humanism until it had developed sufficiently to take care of itself.” Scholarly support of humanism can be summarized by the words of “back to the original sources” as follows: “The literary and cultural programme of humanism can be summarized in the slogan *ad fontes* – back to the original sources. The squalor of the medieval period is bypassed in order to recover the intellectual and artistic glories of the classical period. The ‘filter’ of medieval commentaries – whether on legal texts or on the Bible – is abandoned in order to engage directly with the original texts ” (McGrath 1988:32).

Moreover, Troeger (2003:29) regards the Reformation as a transformation of the sensorium: “The Protestant movements transformed the sensorium of the church. Champions of the new culture arose to vaunt its superior values. For example, the Christian humanist scholar Erasmus (probably 1469-1536) writes in *The manual of the Christian knight*: ‘You honour the image of the bodily countenance of Christ formed in stone or wood or else portrayed with colours. With much greater reverence is to be honoured the image of his mind, which by workmanship of the Holy Ghost is figured and expressed in the Gospel.’”

<sup>176</sup> According to Kreitzer (2003:59), there were many illiterate hearers in those days, as the following remark exemplifies: “From its roots in the late medieval preaching revival, the Reformation’s messages were spread through the largely illiterate population of the early modern Empire as much by actual preaching as by the written word, and many of the early books and pamphlets were sermons.”

<sup>177</sup> Eisenstein (1994:129-131) insists on the printed spoken words as follows: “In many cases, for example, spoken words would be conveyed by printed messages without being replaced by them. While often transposed into print, sermons and public orations thus continued to be delivered orally ... A literary culture created by typography was conveyed to the ear not the eye by classroom lectures, repertory companies, and poetry readings.” On the other hand, Eisenstein (2000:38) also remarks that the early print culture had a tendency which strengthened the faculty of sight. For example, “In the late fifteenth century, print was not the ‘printed word’ but the ‘printed image’ as a ‘saviour for Western science.’”

It has become known commonly that the Reformers abandoned images because of the emphasis on the importance of the Word. However, the Reformers, especially Calvinists, made new images for the Reformation,<sup>178</sup> as Troeger (2003:28)<sup>179</sup> observes:

Calvinistic reformers did not abandon the eye altogether. That would have required worshiping with blinders on! Instead, they reduced the amount of visual stimulation. Anyone who has ever worshiped in a New England meeting house will remember the clear glass windows, the white walls, the minimal use of symbols: usually a high pulpit, a baptismal font, a table, and possibly a simple empty cross. The effect of light and simplicity in a well-proportioned room can itself be a stunning visual experience, and it can powerfully symbolize the light and clarity of God and God's Word. It is a way of employing the eye, but it is very different from late medieval visual culture.

Thus, Reformers used their multisensory perception to preach the Gospel; contemporary preachers also need to use this because of the similarity between the contemporary and Reformation contexts.<sup>180</sup>

According to Van Harn (1992:76-77), preachers need to remake some biblical images for preaching:

When we listen to a sermon, we can watch for *pictures* that the text and sermon bring to us. The Bible is filled with images and stories that can be pictured on the mental screen of the listener. Some sermons transport biblical images directly into our world with enough familiarity that they do not need to be retouched ... We need to have some biblical images retouched or remade if they are to communicate faithfully.

Van Harn's comment highlights the close link between listening and watching in respect of preaching. Preachers need to create some images that may help hearers in their listening to sermons.

According to Calder (2003:160), contemporary preachers need to voice biblical visions: "The way we preach will cause some who hear us to ask some new questions, listen a little more willingly, imagine pictures, smells or tastes that may conjure up a memory of another alternative."<sup>181</sup> Moreover, Troeger

<sup>178</sup> According to Dyrness (2004:50, 83, 86), the removal of images as iconoclasm "was not an end in itself, but was part of a larger project: reconstructing the Church and society after a new blueprint provided by Scripture." A new aesthetic seems to be inward images which are shaped by God's Word and Spirit.

<sup>179</sup> In order to quote Troeger's comments, it is necessary to define his terminology. There is the following ambiguity in the definition of the difference between hearing and reading: "Nowadays the growing use of PowerPoint and video images in the 'contemporary worship' of many Protestant churches may be a form of returning to late medieval visual culture. One way to understand the phenomenon is to see it as an attempt to rebalance the lopsided piety of Protestant worship that resulted when the ear displaced the eye, when hearing and reading ascended to the dominant position that public images had once commanded" (Troeger 2003:28-29). According to the above-mentioned, there is no distinction between the eye for reading and the ear for hearing. However, as we have maintained, there is a big difference between reading and hearing. If we consider this point, the ear, about which Troeger remarks, seems to be connected with the plugged ear in 5.1.2.2.

<sup>180</sup> Cf. 3.2.1.

<sup>181</sup> In connection with the use of multisensory perception, Roncace & Gray (2007:2-3) observe, "In addition to providing analogies for various approaches to the study of the Bible, using comparative texts from popular culture and the arts, broadly defined, helps students to become critical and creative readers and thinkers."

(2003:39) observes, “The Church’s historical use of images as an expression of the gospel filled a gap in the hearts and minds of people that words alone could never reach.”

The need for a fusion between image and sound is more urgent than before.<sup>182</sup> That is because contemporary hearers, especially young people of the secondary orality era, have a multisensory way of thinking by combining hearing and seeing.<sup>183</sup>

### 5.2.3 Familiar style and distinctive language

Contemporary preachers need the sermon’s familiar style to accommodate hearers. This refers to a style of speaking that is familiar to hearers in a cultural-linguistic community. As explained in 4.2.1, contemporary preaching needs a cultural-linguistic framework. Thus, contemporary preachers need to “accommodate” (cf. Bohren 1980:463) themselves to hearers’ cultural-linguistic framework.

According to Davis (2008:107), accommodation played an important role in Calvin’s thoughts:

It was not just about explaining Scripture; it was the heart of Scripture. More than that, for Calvin it constituted the heart of the Gospel, because the Gospel is Christ, and Christ in his humanity is God’s accommodation par excellence. Accommodation, therefore, was not simply a tool; it was not even primarily about the form of scriptural interpretation and theology; it was, for Calvin, about the content of salvation. God reveals Godself to fallen humanity, God redeems fallen humanity, God sustains redeemed humanity through God’s action and presence in the body of Christ.

Thus, Christ is God’s accommodation par excellence; preachers who preach the Gospel should also accommodate themselves to hearers’ cultural linguistic framework.<sup>184</sup> (Parker 1992:149) comments as follows:

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Roncace & Clanton Jr. (2007:7-8) also say that “Music can provide a catalyst for engaging the multitude of questions raised in the academic study of the Bible.”

<sup>182</sup> According to Troeger (2003:38), “Most ministers have received rigorous training in the use of words including profound critical attention to the language of scripture and their tradition. But they have received little or no training in how to understand visual images. This is a major distortion of the Christian tradition that leaves ministers ill-prepared to respond to a contemporary culture in which images are once again one of the primary means by which people think.”

<sup>183</sup> Cf. 3.2.1. Moreover, according to O’Donnell (2011:191,192), the Internet has produced a new way of thinking, as follows: “How is the Internet changing the way I think? My fingers have become part of my brain. ... My eyes and hands have already learned to work together in new ways with my brain – in a process of clicking, typing a couple of words, clicking, scanning, clicking again – which really is a new way of thinking for me.”

<sup>184</sup> According to Helm (2008:19-20), “Calvin’s key idea about language, the language of divine revelation with which he is principally concerned, and idea which I think he gets from Chrysostom, is that in using human language God accommodates himself to us. He comes down to our level by disclosing himself to us in language that is suited to our condition, to our straitened circumstances as time-bound and space-bound creatures.”

Calvin's style as extemporary preacher is markedly different from that which we find in his French writings. There he displays the virtues that make him one of the great French masters and a moulder of modern French. But here, in the sermons, he deliberately adapts his style to the grasp of the common people in his congregation. To use a term that he frequently employs of biblical writers, he 'accommodates' himself to the ignorance of the people. The most marked change is that the conciseness on which he so prided himself has to give place to diffuseness and repetition.

This type of accommodation produces a familiar style of speaking to hearers. Parker (1992:139-140) comments that Calvin also used a familiar style of speaking when preaching:

The word that Calvin used to describe what he regarded as the most suitable style for the preacher is *familiere* ... To make the Scriptural message *familiere* Calvin used a familiar, homely style of speaking. The familiarity of speech is made possible and also heightened by his preaching extemporarily, for he had no time to polish each sentence and paragraph as he liked to do when he had a pen in his hand. He had to use a set pattern of sentences dictated by the movement of his thought and to make do with clichés and colloquialisms.

"Familiarity of speech" means giving up something on which we so pride ourselves. The familiar style is distinct from a favourite style. For instance, the language of a Christian cultural-linguistic framework differs from that of a worldly cultural-linguistic framework.<sup>185</sup> There is a great difference between the language of a Christian cultural-linguistic framework in the secondary orality era and that in the era of print culture.

Thus, contemporary preachers need to recognize the fact that a familiar style of preaching can differ from a worldly cultural style. In other words, a familiar style of preaching means that preachers change their style of speaking to accommodate a distinctive community. If preachers can accept the distinctiveness of the community, they will be able to familiarize themselves with the community.

Accordingly, we need to understand that Christianity's distinctive language does not refer to theological terminology or literary tools in the grapho-sphere. On the contrary, the distinctive language is the everyday language of laypeople as the infrastructure of the Christian community.<sup>186</sup> In addition, as stated in Table 12, hearers of the secondary orality era have changed from individuals in a private world of print to a community in a global village (cf. Babin 1991:37; Quicke 2003:81). Therefore, contemporary preachers need to learn the distinctive language of the community of hearers in the secondary orality era.

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<sup>185</sup> Cf. (Campbell 1997:138, 145, 232).

<sup>186</sup> Cf. (Brueggemann 1997:78).

According to Robinson (2008:2), a new language is required “in order for congregations of the once venerable mainline Protestant tradition to make progress on significant challenges.” “The movement toward making progress will involve changing the conversation. It will mean discovering new language or perhaps recovering old words and concept from the living tradition of our faith” (Robinson 2008:2). If mainline Protestant preachers can learn the new language, that is the distinctive language of the Christian community in the secondary orality era, the audience will find their sermons easier and simpler.

A “familiar style of speaking” means that it is simple and easy for the hearers. Peterson (2002:8) comments on the importance of a simple and easy message as follows:

We don't have to be smart or well-educated to understand it, for it is written in the words and sentences we hear in the marketplace, on school playgrounds, and around the dinner table. Because the Bible is so famous and revered, many assume that we need experts to explain and interpret it for us – and, of course, there are some things that need to be explained. But the first men and women who listened to these words now written in our Bibles were ordinary, everyday, working-class people. One of the greatest of the early translators of the Bible into English, William Tyndale, said that he was translating so that ‘the boy that driven the plough’ would be able to read the Scriptures.

According to De Koster (2004:81), Calvin also preached to make ‘open and plain the simple and pure substance of the text.’ Luther (as recite in Pelikan & Lehmann 1965a:235, 383) also emphasised the importance of the simplicity of messages:

Cursed be every preacher who aims at lofty topics in the church, looking for his own glory and selfishly desiring to please one individual or another. When I preach here I adapt myself to the circumstances of the common people. I don't look at the doctors and masters, of whom scarcely forty are present, but at the hundred or the thousand young people and children. It's to them that I preach, to them that I devote myself, for they too need to understand. If the others don't want to listen, they can leave. ... We preach in public for the sake of plain people. Christ could have taught in a profound way, but He wished to deliver His message with the utmost simplicity in order that common people might understand. Good God, there are sixteen-year-old girls, women, and farmers in the church, and they don't understand lofty matters.

In terms of the importance of simplicity,<sup>187</sup> Lloyd-Jones (1981:191-192, 217) observes: “Surely the great danger today, and especially in certain circles, is over-intellectualisation,” that is “too-ornate style, to pay too much attention to the literary quality or the literary element.”

According to Snodgrass (2008:18), Jesus’ language was familiar with “the commonness of first-century Palestinian human life.” On the Reformed preaching style also being common and plain, Ford (2003:73-74) comments as follows:

The reformers’ aim of being understood clearly led them to avoid ornamentation and to use common and plain speech. Consequently, a defining characteristic of Reformed preaching was the ‘plain style.’ While an authoritative exposition of Scripture required a high level of training in the biblical language and exegesis, Reformed preachers did not want to dazzle the congregation with their learning and thereby deflect listeners from the words of God.

Since the Reformers knew the difference between the orality culture and the written culture,<sup>188</sup> they preached in a plain style so that listeners could easily understand the words of God. Therefore, contemporary preachers need a simple, easy and familiar style of preaching to accommodate listeners because of the similarity of the communication context between the contemporary context and the Reformation period.

#### **5.2.4 The need for a new oratory**

In order to make preaching easy and simple, we need the help of oratory. According to Burnett (2006:156-158), effective preaching requires two types of skill: those of textual analysis for the exegesis of Scripture, and those related to composition and delivery of an oral message. Central to both of these types of skill in the 16th century were the two disciplines of “dialectic and rhetoric” remaining closely intertwined,<sup>189</sup> but, “At the time of the Reformation, much more emphasis was

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<sup>187</sup> Savonarola (1452-1498) (as cited in Debby 2002:151) remarks on simplicity as follows: “The preacher that does not [preach] in a simple manner, who speaks in high rhetoric, you notice that and he bores you, and you realize that inside him there is no simplicity. It is needed that the preacher go [forth] with simplicity if he wants to produce fruits ... Ask the painter what pleases more, an image that is forced, or [one] that is natural, without effort. They say that certainly the natural is better and pleases more. In the same way, rhetoric pleases more when it is unobtrusive, since it is more natural, and it does not please when you expose it and force it.”

<sup>188</sup> On the difference between spoken and written sermons in terms of preaching, Lloyd-Jones (1981:223) also notes: “I have emphasised in general, at the beginning in my original outline, the importance of reasoning and development and sequence in the sermon; but do not make the reasoning too close or refined or subtle. Because this sermon is going to be spoken, and it is not as easy to follow a very close and well-reasoned argument when you are listening as when you are reading. So if you go too far in that respect, you are hindering the people from receiving the truth. This can apply also to extemporary preaching, but it is a particular danger I feel in connection with written sermons.”

<sup>189</sup> According to Wilson (1995:65), “Rhetoric in its classical sense is the art of persuasion.” Moreover, “The modern search to understand how meanings happen and what texts mean (a discipline we call hermeneutics)

placed on rhetoric” (Burnett 2006:158). Rhetoric was very important to the Reformed homileticians. Ford (2003:71) remarks that Reformers needed a new oratory for their lay audience:

They avoided the elaborate schemata of the ‘modern method’ of sermon construction that had developed in the universities, since they were difficult to follow and not intended for a lay audience. Reformers also turned to classical oratory as advocated by humanists such as Erasmus (1466-1536) and Johannes Reuchlin (1455-1522). The Reformers did not adhere strictly to the parts of a classical oration – Exordium, Narration, Division, Confirmation, Confutation and Conclusion – but developed some and omitted others.

Although some preachers, especially many Korean preachers, refuse to use rhetoric; they already have an oratory as the modern method of sermon construction, such as introduction, main-subject, conclusion, etc. However, contemporary preachers need a new oratory for hearers in the secondary orality culture. That is because “Rhetoric is actually a kind of cultural awareness; it helps us to see how the people to whom we speak think, understand, visualize, and believe” (Buttrick 1993:205).

Lloyd-Jones (1981:240) comments on Paul’s eloquence as follows:

Again I would refer to those eloquent flights of the great Apostle Paul in his epistles. He never set out to produce a literary masterpiece; he was not even concerned about literary form. He was not a literary man; but when the Truth took hold of him he became mightily eloquent. He tells us that the Corinthians said of him that ‘his speech was contemptible.’ That simply meant that he did not affect the rhetorical manner of the Greek rhetoricians; it did not mean that he could not be eloquent. What it did mean was that his eloquence was always spontaneous and inevitable – never contrived, never produced, never done to order. It became inevitable because of the grandeur of the Truth and the conception that had opened itself before his mind. When eloquence is so produced, I say that it is one of the best handmaidens of true preaching.

Eloquence is not a master, but a handmaiden of true preaching, which preachers need to communicate with hearers. As regards the Reformers’ use of oratory, Ford (2003:74) remarks as follows: “They saw the use of oratory as a means to an end ... Calvin believed that eloquence was a gift from God and, following Augustine,<sup>190</sup> thought it could be used in the service of the Gospel.”

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originates from rhetoric’s concern with the purpose of discourse, the form it takes, a consideration of what is persuasive, and understandings of how persuasion happens.” Thus, dialectic, systematic theology and hermeneutics are not outside the realm of rhetoric.

<sup>190</sup> “Calvin employed rhetorical effects such as *copia*, *brevitas*, *amplification*, *inclusio*, *explicatio*, both in his own argumentation and in his use of Augustinian citation” (Han 2008:78).



The oratory of the Reformers, especially Calvin, was not an end, but a means to communicate with hearers.<sup>191</sup> According to Davis (2008:98), Calvin's rhetoric can be summarized in the use of persuasive metaphor<sup>192</sup> as follows:

What interests me most, however, is to examine what in language Calvin thought constituted persuasive speech, and on this matter he was quite clear: it is the language of metaphor that moves hearts. Calvin knew that metaphors are inherently inexact but said he was willing to sacrifice some exactness of definition to find the persuasive metaphor that impresses on the heart the meaning of Scripture. This seems to me to be an extremely important principle in Calvin's preaching; though he did, actually and for pedagogical reasons, want to make the things of Scripture clear, he also wanted to make those things clearly present to the heart of believers.

Calvin considered oratory as a most important means for communicating with believers. He needed oratory to forge a link between the clear meaning of Scripture and the hearts of believers. Contemporary preachers also need a new oratory as a means for "a kind of transitional stage" (Frye 1982:27) between the written and the secondary orality cultures.

As noted in section 4.1.5, the sermons in black churches can be a very good model for the new oratory in the secondary orality era. LaRue (2000:10-11) comments on the rhetoric of black preachers as follows:

Unlike many European and mainline American denominations, where architecture and classical music inspire a sense of the holy, blacks seek to accomplish this act through the display of well-crafted rhetoric. The listening ear becomes the privileged sensual organ as the preacher attempts through careful and precise rhetoric to embody the Word. For this reason, the rhythm, cadence, and sound of words as well as their ability to 'paint a picture' in the minds of the hearers are very important in the African

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<sup>191</sup> On the importance of communication in the church, Sweazey (1976:46) comments: "Modern studies of communication promise to be of great significance for the Church. Communication is the church's business. The Church is called to proclaim, to evangelize, to teach; its health depends on how well its members communicate with each other; its Lord is the Word. The Church must therefore stay in close and grateful contact with the vast amount of new study and research that is being devoted to communication."

<sup>192</sup> According to Ford (2003:67), Calvin needed rhetoric for the exhortations or vehemence to penetrate the heart of hearers: "Calvin believed that the preacher spoke in two voices: one that exhorts the godly and sets them on the right path, and the other that wards off the wolves from the flock. He encouraged ministers to follow the example of the prophet Micah who did not refrain from condemning rulers for misleading the people. The preacher must exhort believers and apply the Scripture, because doctrine without such exhortations is 'cold.' The minister of the Word, according to Calvin, should not only give a clear understanding of Scripture, but must also add *vehemence* so that the message will penetrate the heart." Moreover, on the importance of "the stimuli of exhortation" in Calvin's preaching, Parker (1992:114-115) observes: "We remind ourselves that the purpose of preaching is *edification*, the building up of the believer and the Church ... With the aim in mind, Calvin frequently said that it was useless for the preacher merely to declare the truths of the Bible and leave the congregation to accept them or not without more ado."

American sermon. The black preacher’s careful search for the precise words and phrases are continuing evidence of the importance of rhetoric and the modest circumstances that originally gave it a place of primary in the black sermon.

Contemporary preachers need rhetoric, not for reading, but for hearing, as the listening ear has become a privileged sensual organ in the secondary orality era. The rhetoric for hearing is based on writing for the ear. On the difference between a written style for reading and an oral style for hearing, Greidanus (1999:292) comments as follows: “In contrast to written style, oral style is characterized by short sentences, vivid words, strong nouns and verbs, the active voice, narration in the present tense, memorable images, and moving illustrations.” According to Jacks (1996:16), preachers need to practise “to write for preaching the way you talk.” He (1996:18) comments on the problem of writing for preaching as follows:

From grade school on up, we’ve been taught to write stuff that other people will be reading. Unless we’ve done some work in creative writing, or written script for someone to read over the radio, or perhaps written speeches, we haven’t had much experience writing stuff that other people will be hearing. And here’s where the problems arise.

Wilson (1995:47) also observes, “After often eighteen years of academic training for ministry, most of it for the page, our theological writing tends not to imitate speech; rather, our theological speech normally imitates writing.” According to him, writing for the ear is no small task because it requires a shift in our ways of thinking “more than a shift in our language about God” (1995:48, 51). However, writing exercises for the ear can help us to effect this important shift. To gain much experience in writing what other people will be hearing, we can use the following “rules for writing for the ear” (Jacks 1996:31) and “exercises in oral ways of expression” (Wilson 1995:51-58).

**Table 14: Writing for oral ways of expression**

Rules for writing for the ear	Exercises in oral ways of expression
<ol style="list-style-type: none"> <li>1. Active voice is more alive than passive.</li> <li>2. Don’t use a 50 cent word when a 5 cent word will do.</li> <li>3. Remove unnecessary occurrences of that and which.</li> <li>4. Remove unnecessary or assumable information and get to the point.</li> <li>5. Use dialogue for added interest and life.</li> <li>6. Don’t waste words.</li> </ol>	<ol style="list-style-type: none"> <li>1. Accumulate thought rather than analysis or sorting.</li> <li>2. Repetition for emphasis.</li> <li>3. Building trust.</li> <li>4. Connecting to real-life experiences.</li> <li>5. Emphasizing the present.</li> <li>6. Using action words.</li> <li>7. Composing for clarity and feeling.</li> <li>8. Composing for memory.</li> </ol>

<p>7. Use contractions where appropriate.</p> <p>8. Verbs are more alive than nouns.</p> <p>9. Accentuate the positive.</p> <p>10. Avoid the “literary” sound.</p> <p>11. Avoid clichés.</p> <p>12. Remove forms of the verb to be whenever possible.</p>	
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The new oratory for contemporary preachers is the rhetoric of hearing in the secondary orality era. Moreover, the rhetoric of hearing can mean the rehydration of written texts (cf. 5.2.1 above). If preachers have the rhetoric of hearing as a tool for delivery, they will be “like an actor on stage,”<sup>193</sup> rather than a lecturer in the classroom.<sup>194</sup> Contemporary preachers, especially Korean preachers who are trained in the print and reading culture, need the rhetoric of hearing to create a link between the print and the secondary orality cultures.

### 5.2.5 The working of the Holy Spirit

Although we have an excellent language, like a multisensory perception, familiar style, and new oratory, we do not understand the Bible without the illumination of the Holy Spirit,<sup>195</sup> as Calvin (1960:95) points out:

For by a kind of mutual bond the Lord has joined together the certainty of his Word and of his Spirit so that the perfect religion of the Word may abide in our minds when the Spirit, who causes us to contemplate God’s face, shines; and that we in turn may

<sup>193</sup> According to Carlson (2003:256), Richard Greenham (1542?-1594) earned a reputation as “a model godly minister” in the English Reformation period. “He as preacher was ‘like an actor on stage’ and ‘his delivery was also more that of the actor than the lecturer’ because ‘Greenham understood preaching to be part of a great cosmic drama.’”

Cf. (Cilliers 2008a: Clowning for Change) about the preacher as a clown or jester.

<sup>194</sup> According to Lloyd-Jones (1981:72-73), a sermon is not a lecture: “That is something, I argue, which is never true of an essay or of a lecture, and indeed it is not true of a mere series of comments upon a number of verses. I maintain that a sermon should have form in the sense that a musical symphony has form.” Schlafer (1992:31) comments, “Effective preaching is not merely a series of words or reports; instead, it is intended by God as an actual creative extension of the Word of Life.”

<sup>195</sup> “This is obviously so. But nothing is accomplished by preaching him if the Spirit, as our inner teacher, does not show our minds the way. Only those men, therefore, who have heard and have been taught by the Father come to him. What kind of learning and hearing is this? Surely, where the Spirit by a wonderful and singular power forms our ears to hear and our minds to understand” (Calvin 1960:279).

While Mathews (2003:90) writes on the way of contemporary women’s knowing, she insists on the importance of the Holy Spirit, as follows: “Understanding how people in the pews know what they know can be helpful, but it is certainly not the entire story. God’s Word has the power to break into any way of knowing, and God’s Spirit enables listeners to hear that life-changing Word.”

embrace the Spirit with no fear of being deceived when we recognize him in his own image, namely in the Word.

According to McNeill (1959:145), “For Calvin the Scripture brings the Word of God to only those who are inwardly taught and persuaded by the Holy Spirit, and Word and Spirit must never be dissociated as if one of these could serve for man’s salvation without the other.” Human efforts, like the rhetoric of hearing, “may contribute something, but only as secondary aids to our incapacity ” (McNeill 1959:133).

Furthermore, preachers do not move hearers’ hearts without the power of the Holy Spirit. Parker (1992:29) comments, “The reality was present, however, not through vivid imagination or the power of language, but by the working of the Holy Spirit. This is the significance of the final sentence: God ‘gives such power that the effect is joined with the Word.’”

On the other hand, according to Thomas (1986:370-371), “Every sermon is to be accompanied by divine power if it is to be a true proclamation of the words of God.” Calvin spoke on the reason for preaching devoid of the power of the Holy Spirit, as the following observation of Parker (1992:30) illustrates:

It is true that Calvin quite often speaks of the possibility of the preacher’s words being mere sounds and dying on the air without having any effect. But the reasons for this will be that the words are expressing only the preacher’s own ideas and not the mind of God; or else he will use such an expression to assure us that in fact God’s Word never is, in itself, devoid of the power of the Spirit.

If preachers proclaim the true word of God, and not their own ideas, the power of the Holy Spirit will be part of their sermons.<sup>196</sup> Therefore, language, such as multisensory perception, familiar style, and new oratory, should be implemented for a true proclamation of God’s words.

Preachers do not have to add their own ideas to God’s words, and do not have to subtract the living voices and sounds of the original context from it. When they preach God’s words without addition or subtraction, the Holy Spirit, who dwells in the midst of hearers (cf. Bohren 1980:456, 463) will move the hearers’ hearts, because the Holy Spirit is the first hearer of our preaching (Bohren 1980:454-457).

Accordingly, preachers should endeavour to proclaim God’s Word with tools, such as multisensory perception, familiar style, new oratory, etc. In addition, they must pray for the help of the Holy Spirit

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<sup>196</sup> According to Sweazey (1976:41-42), this is God’s promise: “The sort of help Jesus promised His disciples has not ceased – ‘It is not you who speak, but the Holy Spirit’ (Mk. 13:11). ‘I myself will give you power of utterance and wisdom’ (Lk. 21:15 NEB). Paul recognized that ‘we impart this in words not taught by human wisdom but by the Spirit’ (1Cor. 2:13).”

to proclaim a true sermon. For example, in the Sunday services, the Genevan liturgy of 1542 allowed the minister to say a prayer of illumination immediately before the sermon, like Calvin's (2006:1) practice:

Prayer before the Sermon<sup>197</sup>

Let us call upon our good God and Father, beseeching him, since all fullness of wisdom and light is found in him, mercifully to enlighten us by his Holy Spirit in the true understanding of his Word, and to give us grace to receive it in true fear and humility. May we be taught by his Word to place our trust only in him and to serve and honour him we ought, so that we may glorify his holy name in all our living and edify our neighbour by our good example, rendering to God the love and the obedience which faithful servants owe their masters, and children their parents, since it has pleased him graciously to receive us among the number of his servants and children.

As Sweazey (1976:41,42) mentions, "help is given during the preparation of the sermon" and "help is given during the preaching of the sermon." Moreover, the Spirit's help can be given "after the sermon has been preached" (Sweazey 1976:44). Thus, we should pray for the Holy Spirit's help after the sermon as follows:

Prayer after the Sermon<sup>198</sup>

Next we pray, most gracious God and merciful Father, for all men generally. Since you desire all men to acknowledge you as Saviour of the world, through the redemption won by our Lord Jesus Christ, may those who do not know him, being in darkness and captive to ignorance and error – may they by the light of your Holy Spirit and the preaching of your gospel, be led into the way of salvation, which is to know you, the only whom you have already visited with your grace, and enlightened by the knowledge of your Word, grow in all goodness, enriched by your spiritual blessing, so that together we may all worship you with heart and voice, giving honour and homage to Christ, our Master, King and Lawgiver (Calvin 2006:84-85).

Such multisensory perception, familiar style, new oratory, etc., must be regarded as *a means to an end*, rather than *an end in itself* (McGrath 1988:30). When the Holy Spirit uses these tools for the true proclamation of the Word, a preacher will be able to communicate with the hearers.

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<sup>197</sup> "In the Genevan liturgy the sermon, preceded by a call to worship, a general confession, sung metrical Psalm, and prayer for illumination, was followed by an extended intercessory prayer and the benediction" (Calvin 2006:xi).

<sup>198</sup> According to White's comment (Calvin 2006:83), "The Sunday sermon was followed by a long prayer of intercession, said by the minister." This is a part of the long prayer of intercession in the Genevan church of the 16<sup>th</sup> century.

### 5.3 CONCLUSION

When we consider an alternative proposal for a hermeneutics of hearing, there are two phases, namely the preachers' faithful listening to the Scripture and the hearers' faithful listening to a sermon.

First of all, preachers need to unplug obstacles from their ears, such as exclusively literary tools, fixed convictions for a self-centered purpose, self-centred experience, the problem of theological education, etc. Furthermore, preachers must develop their senses to have a wide-awake ear and eye with multisensory perception to hear the words of God.<sup>199</sup>

Secondly, to rehydrate sermons, preachers need to learn from the Reformation and Renaissance of the 16<sup>th</sup> century, because the relationship between the Scholasticism of the Middle Ages and Humanism of the Renaissance period seem to be similar to the relation between the print culture and the audiovisual or secondary orality culture. Contemporary hearers, especially younger people living in an audio-visual era, have a multisensory way of thinking by combining hearing and seeing. Thus, contemporary preachers need a fusion between image and sound, new oratory and distinctive language, to communicate with the "new hearers."

Such tools, however, are mere means, not ends. Our aim is to hear God's words and for true proclamation of the Word. Without the working of the Holy Spirit, we cannot achieve our aim because the Holy Spirit inspired the Bible and dwells amidst the hearers. Therefore, the Holy Spirit should control such tools.

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<sup>199</sup> Peterson (2006:92) remarks on the development of hearing the Word as follows: "The primary organ for receiving God's revelation is not the eye that sees but the ear that hears – which means that all of our reading of Scripture must develop into a hearing of the words of God."

## **CHAPTER 6: AN ALTERNATIVE SUGGESTION FOR THE DISCIPLING OF HEARERS**

Listening takes precedence over speaking in terms of preaching, as emphasized in Chapter 5. Preachers must listen to God through the Bible before speaking to congregants. Moreover, hearers ought to listen to God's words through the preacher's sermon. In order to listen faithfully to God's words in sermons, hearers need to be trained in the church community. This chapter will examine the question of the discipling of hearers in the view of pragmatic task.

### **6.1 THE THEOLOGY OF DISCIPLING TO WAKE UP HEARERS FOR FAITHFUL LISTENING**

If preachers listen to the words of God before preaching, they are "pioneer listeners" (Van Harn 1992:18), as they listen to his words before the parishioners do so.<sup>200</sup> The church's hearers can listen to God's words by "appointing pioneer listeners" (Van Harn 1992:18). As the words of Romans 10:17<sup>201</sup> exemplify, "If hearing the word of faith is central to the church's mission order, then listening for the word of faith is central to the church's responsibility" (Van Harn 1992:14). Then, the hearers, as the church community, have to make an effort to listen to God's words. We need a theology of discipling to wake up the hearers for faithful listening.

#### **6.1.1 The inability of hearers to listen to a sermon**

Contemporary people seem to have a fundamental problem of listening to a sermon, because of "the context of the non-Christian religious universe of our modern world" (Ellul 1985:192). To explain the fundamental problem, Ellul (1985:192) asks a central question: "In what do people place their confidence today?"

According to Ellul (1985:192), modern people "rely not on the sight of a reality that surrounds them, but rather on the multiplication of artificial visual images that constantly attract their attention." The artificial visual images shown on television<sup>202</sup> cause "the stupefying multiplication of images" as "a whole universe of images in which we are situated" (Ellul 1985:194). Ellul (1985:195) insists that "a modern individual's beliefs" are all situated within the fictitious universe.

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<sup>200</sup> Cf. 5.1.2.1.2.

<sup>201</sup> Cf. 5.1.2.1.2.

<sup>202</sup> Cf. (Ellul 1990:60-73) in terms of the negative effects of technical progress.

Because of the fictitious universe, “what people do not understand is not certain words but the word itself, whatever its content” (Ellul 1985:201). They can no longer trust a person’s word itself. Contemporary people’s fictitious reality is a fundamental obstacle to listening to a preacher’s sermon,<sup>203</sup> as Lischer (1981:85) teaches:

We have learned to distrust words, and rightly so. Even such words as ‘democracy,’ ‘perfectability,’ and ‘kingdom of God’ in the above paragraph mask as much as they reveal, and no one articulates a position on any subject without flirting with ideology. The underside of democracy was slavery; the implication of perfectability was the Master Race; the vehicle for the kingdom of God was the lunatic Crusades and mass murder in the name of Jesus.

Taylor (1993:207) also comments on a language problem in the church: “Charity is more likely to mean a tax-deductible donation to us than anything having to do with the heart, mission is something every corporate business has, and stewardship is a dreary season in the fall.” These examples illustrate that our beliefs and language have been kidnapped by the fictitious universe; that is, the fictitious reality prevents us from listening to a sermon.

According to Ellul (1985:202), an artificial means of church can be another obstacle to listening to the words of God, as follows:

Since people no longer understand the word, we should use propaganda: ‘audiovisuals’, expositions, and large gatherings where the word will be only background noise or a pretext. Such a gathering is an image in itself. You have the crowd, orchestration, projectors, and, in this context, someone who speaks and is nothing but an image himself ... These means can move people, gather them, convince them, and even bring them to church. But such means really convey nothing of the truth of Jesus Christ to people. They merely recruit people by leading them into all sorts of misunderstandings about Christianity. Thus theologians, priests, and pastors are contaminated by the relentless triumph of images.

As mentioned above, it is difficult for contemporary parishioners to hear the words of truth because of the multiplication of artificial images inside and outside of the church. Moreover, many contemporary Christians do not sense the situation because the positive results of the technical means are immediate and concrete, but the negative effects are long-term and usually abstract.<sup>204</sup>

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<sup>203</sup> According to Baym (2010:26), “Communication technologies make us dumber.” The more we use them, the more the new technologies use us, the more we are influenced by them.

<sup>204</sup> According to Ellul (1990:73-75), most people do not sense the negative effects of contemporary technique because of the factors as follows:

i. The positive results of a technical enterprise are immediate. The negative effects, however, are long-



### 6.1.2 Grace and discipline

Actually, the problem of the reality of man is not only a current issue, but also one that has vexed the scholars of earlier periods. According to the doctrine of “total depravity” of the five-point Calvinism (Neuhaus 2008:61),<sup>205</sup> and “As a consequence of original sin, there is absolutely nothing we are capable of doing in order to be saved.” In other words, human beings are incapable of listening to God not just because of the context, but also because of their depraved nature as lost beings. As an expert on Calvin, Parker (1992:13) comments, “When an unbeliever is still in darkness and ignorance, without the knowledge of God, he is completely senseless and heedless.” According to the aforementioned, it seems to be more difficult than before for contemporary hearers to listen to the words of God because they must deal with the problem of their own sinful natures and the problems of their context. If so, how can contemporary people hear the words of God?

According to Parker (1992:13),<sup>206</sup> after being utterly lost and incapable, and the grace of the reconciliation has enlightened man, he now has unplugged ears and can listen to the truth of God. In Parker’s view, contemporary people cannot hear the words of God without the grace of the reconciliation. We definitely need “*sola gratia*” in order to hear God’s words. Calvin (as quoted in Parker 1992:51) comments on this as follows:

When we come to hear the sermon or take up Holy Scripture to read it, let us not have this foolish presumption of thinking that we shall easily understand by our own wit everything that is said to us and that we read; but let us come with reverence, waiting entirely on God, well aware that we have need to be taught by his Holy Spirit, and that without that we can in no way understand what is shown us in his Word (1Tim 3.9; Sermon 25. CO 53.300; 6-16).

Parker (1992:51) believes that “It is God’s Spirit who makes a man ready to be taught by his Word.” In other words, it is the work of the Holy Spirit, not that of human nature, that enables us to listen to a

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term and are felt only with experience.

- ii. Whereas only a small fraction of the population usually has to bear the costs and carry the risks of a new technique, the advantages are widespread.
- iii. Except in the case of accidents, the problems and dangers are very diffuse and there seems to be no clear causal relation between the technique and its effects.
- iv. The advantages are concrete but the disadvantages are usually abstract.

<sup>205</sup> According to a theological journal, edited by a predominantly Catholic perspective (Neuhaus 2008:62), the five points of Calvinism are not a worn-out doctrine, because five-pointers (Calvinist) are increasing in the Southern Baptist Convention (SBC), the largest Protestant ecclesial community (about 15 million members) in the United States as follows: “I bring this up because a 2006 study found that about 10 percent of ministers in the Southern Baptist Convention (SBC) are five-pointers. A new study of the most recent SBC seminary graduates, however, reports that 27 percent ‘somewhat agree’ or ‘strongly agree’ that they are five-point Calvinists. For instance, 67 percent affirm that ‘God’s grace is irresistible,’ and 58 percent say they believe that ‘people do not choose to become Christians; God chooses and calls people who respond to him.’”

<sup>206</sup> (Cf. Ellul 1985:269).

sermon as the words of God, and to submit ourselves to the words.<sup>207</sup> Then, above all else, preachers and hearers must seek the grace of the Holy Spirit, who unplugs our ears and enables us to hear the words of God.

In that case, what does “seeking grace” mean? According to Parker (1992:50), the seekers for grace need to pray and strive towards “mortifying our rebelliousness against God’s Word.” Calvin (as quoted in Parker 1992:13) advises, “We must no longer put God and the salvation of our souls out of our minds but be attentive to it.” Furthermore, Parker (1992:14) argues that the preacher should not be content to just talk to hearers, but must speak with “force and violence” to reform them, so that, if they have sunk into vice, they may be raised out of it.

For their part, preachers and hearers do not find their endeavour lessened by God’s grace (cf. Carson 1981:203).<sup>208</sup> Calvin termed the relationship between God’s grace and human endeavour, “duplex gratia,” and this is elucidated as follows:

It is in the context of this differentiated unity of the duplex gratia that Calvin develops his theology of sanctification ... Faith is an act of the Spirit, a ‘gift’ from God, received through God’s freely elected favour. Yet, faith is also a human act, requiring consent, knowledge, and the affections of the heart. Faith needs to grow in a gradual manner, through being nurtured by the Word and the Spirit. In a twofold way, faith involves reception as a ‘gift’, but it is inseparable from a human response of grateful knowledge through the Spirit. These two, like the two natures of Christ, can be distinguished but not separated (Billings 2007:108).

For instance, many Calvinists who give priority to God’s grace, such as “unconditional election” and “irresistible grace,”<sup>209</sup> do not see the important point of trying to win those who are not saved. However, according to Neuhaus (2008:62), “the more Calvinistic recent graduates report that they are somewhat more committed to personal evangelism than their peers,” because Calvinists have “a richer theological and intellectual tradition that equips them to be more effective ecumenical interlocutors” (Neuhaus 2008:62). There is no conflict between God’s grace and discipling as a human endeavour. Therefore, preachers must strive to discipline and prepare the hearers as disciples for faithful listening to a sermon.<sup>210</sup>

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<sup>207</sup> Parker (1992:50,51) comments on this: “The submission to God’s message is the work of grace, not of nature. ... As the work of grace, this submission to God’s Word is the work of the Holy Spirit.”

<sup>208</sup> Carson (1981:206) claims that logical pitfalls may be avoided, so that belief in divine sovereignty and in human responsibility does not *entail* logical contradiction.

<sup>209</sup> According to Neuhaus (2008:61), “Unconditional election means that God predestines who will be saved and who will be damned” and “irresistible grace means in the case of the elect, just what it says. And the perseverance of the saints is often expressed as once saved, always saved.”

<sup>210</sup> Foss (2000:11) comments on the central challenge facing Protestant mainline congregations as a paradigm shift from a “culture of membership” to a “culture of discipleship,” especially discipleship in order to hear the

### 6.1.3 Communalism in hearing versus individualism

Discipling of hearers as disciples, is always practised within the community of the faith (cf. Campbell 1997:69, 247; Davis 2008:113),<sup>211</sup> because, when someone becomes a Christian, he/she becomes a part of the body of Christ.<sup>212</sup>

“The body of Christ, the social body, was originally understood as a visible and temporal entity” (Sigurdson 2008:27). This means that the body of Christ is not just a phantom-body, but a real, physical body, as follows:

When the Christian church confronted interpretations of the gospel from the side of Docetism (that maintained that the body of Christ was not a real, physical body) and Gnosticism (that maintained that salvation meant salvation from the body), one of its main points against these movements was that the resurrected body – both the resurrected body of Christ and the resurrection that his disciples look forward to – really was a physical body and not just a phantom-body (Sigurdson 2008:30-31).

The “body” means not only an “intersubjective” community, but one that also is “intercorporeal” or “transcorporeal” (Sigurdson 2008:27). According to Sigurdson (2008:28), the “history of the privatization of faith also meant the individualization of the body, which, together with the philosophical and cultural paradigm shift, had as an effect the objectification of the body.” As a result, the dynamic and intercorporeal conception of the body has disappeared and the body has become mute (Sigurdson 2008:27-28). In addition, Buttrick (1998:2, 47) warns that “American individualism” has undercut the imagery of the kingdom of God, because such individualism has “a constitution supposedly designed to guarantee individuals ‘life, liberty and the pursuit of happiness’ and overlooks the more useful goal of a free, worthy interactional life together.”<sup>213</sup>

We remember the doctrine of the incarnation as the complete Christological definition, which was agreed upon at the Council of Chalcedon in 451 AD; that is, “Christ was complete in his divinity as well as his humanity, he is ‘truly God and truly man, composed of rational soul and body’” (Sigurdson 2008:31). The body of Christ, to which an individual belongs, was similar to our own physical body. As our “own body does not stop at its finger-tips but extends into other bodies” (Sigurdson 2008:27),

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words of God.

<sup>211</sup> Cf. 5.1.2.1.2.

<sup>212</sup> Cf. 4.2.2. Howe (1967:43) comments that the believers should be participants because they are a part of the church, a part of the people of God! As such, they are not meant to be passive recipients of, but active participants in, the witness of the church in the world.

<sup>213</sup> Buttrick (1998:47) comments on the history of democratic individualism as follows: “We have so personalized the gospel message that we have de facto excluded the political. We tell congregations that Jesus’ teachings are to be lived out in one-to-one human situations, ‘my neighbor and I’ situations. Nineteenth-century pietism was personalistic, twentieth-century psychology has been personalistic, and even existentialism in the 1950s tended to set an existing self, *dasein*, over against the *das Mann* inauthenticity of society; we are inheritors of American individualism.”

so the body of Christ does not stop at the borderline of an intersubjective community, but extends into others. Accordingly, “the personal body of the individual Christian cannot be divorced from incorporation in the social body, the body of Christ” (Sigurdson 2008:38). Moreover, according to Küng (1995:88), the individual believer never exists alone, but subsists in the community of the church, because the beginning of the church was not by an individual, but by God who calls all his people ahead of every individual deed, including faith. Bonhoeffer (1998:190) also comments on this: “Not all the individuals, but the church-community as a whole is in Christ, is the ‘body of Christ’; it is ‘Christ existing as church-community.’”

Through his words, God speaks to the church as a community, and the church responds to God through prayer and praise during the worship service (Küng 1995:109). If we consider that “the preaching of the Word of God is the Word of God” (*praedicatio verbi Dei est verbum Dei*),<sup>214</sup> God’s people can hear his words through the preaching of his Word in the community of the church. To use Lischer’s (1993:115-116) words, “Preaching is not a virtuoso performance but the language of the church that accompanies the laborious formation of a new people. No speaker preaches a sermon, then, and no hearer receives it apart from *a medium* of encounter, and that medium is the church.”

Accordingly, a Christian can hear the words of God in the community of the church, rather than in an individual strategy.<sup>215</sup> However, as explained in 4.2.2, preaching, as a sense of community, was weakened by the print culture (cf. Barry 2004:1-5; Farrington 2003:126-132; Johnson 1990:9-21; Long 2007:139-181; Morris & Olsen 1997:77-107; Waltke 1995:104-120); i.e., because the “private reading world” (Ong 2009:73) of the print culture made the hearing world of the community of disciples feeble (cf. Bohren 1980:456; Eisenstein 1994:132; Meyers 1993:21; Peterson 1995:90-93). Once, Socrates (as quoted in Baym 2010:25-26) warned the inventors of the alphabet and writing, which was a threat to the oral tradition of Greek society: “This discovery of yours will create forgetfulness in the learners’ souls, because they will not use their memories; they will trust to the external written characters and not remember of themselves.” Peterson (1995:91) also comments on this: “Gutenberg’s invention changed all that. A thorough-going orality in which the word held people in a listening community gave way to discrete individuals silently reading books alone.” Thus, we need to restore the sense of community for faithful listening to the preaching as the route of God’s voice, especially for contemporary people in the secondary orality culture.

The new communication technologies of the secondary orality culture are “a complex mixture of positive and negative elements” (Ellul 1990:37). However, preachers need to use the positive elements of these technologies for their hearers’ discipline. Fortunately, the new communication technologies of

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<sup>214</sup> Cf. 4.1.4.

<sup>215</sup> On the communalism of listening, Peterson (1995:88) says: “Listening is an interpersonal act; it involves two or more people in fairly close proximity.”

the secondary orality culture seem to bring hope for the community, as compared to television.<sup>216</sup> In this regard, see Baym's (2010:36) following remark:

In the context of contemporary digital media, the hope remains that new communication technologies will *bring families and loved ones together*. Today, we hear of people staying in touch with their children through Facebook, or using mobile 'family plans' to keep the family in continuous contact (Baym 2010:36).

As seen in Table 12 of Chapter 3.1.2, a characteristic of the writing and print era is individuality, so the characteristic of the secondary orality era is community. According to Brockman (2011:xxvii), contemporary people have a "collective externalized mind" because of the Internet as "a code for the collective consciousness that requires a new way of thinking." Such thinking ways of these people can provoke collective selfishness (Park, Glenn, Gorden & Florescu 2011:50) or totalization, as Root (2006:70) elaborates, "From totalization is bred hatred, violence, and dehumanization, all of which the ministry of the historical Christ opposes." However, contemporary preachers need to use a collective externalized mind - the characteristic of the secondary orality era - to restore the sense of community.<sup>217</sup>

Johnson (1990:138-139) states, "The solitary individual, without roots in a community, face another common and pervasive malady-amnesia," that is, forgetfulness of God's grace. The solitary hearer who lives outside the Christian community, can be confronted with the danger of becoming deaf to the words of God. Therefore, both preachers and hearers are in urgent need of understanding the change in the way of thinking, as a chance to recover the sense of community to hear God's words.<sup>218</sup>

## 6.2 THE PARTICIPATION OF HEARERS IN PREACHING

In order for hearers to have a sense of community, as mentioned above, they need to participate in the community (cf. Billings 2007:142-147; Davis 2008:107-108). As we know, believers' participation in the sacraments embodies the community of the body of Christ (Küng 1995:108). The Eucharist, as the flesh and blood of Christ, is the visible Word (*visibile verbum*)<sup>219</sup> and "life-giving Word of the Father"

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<sup>216</sup> According to Table 12, the secondary orality generation started in 1985 due to the electronic revolution. The revolution of the computer, Internet, social software, etc. accelerated people's change from the print culture to the secondary orality culture. Then, there is some difference between the invention of television and the electronic revolution. We need to distinguish the secondary orality generation from the television generation.

<sup>217</sup> According to Root & Dean (2011:34), "Perhaps the most noticeable change in youth ministry in the early twenty-first century is the diminished role of denominations, youth programs and events in favor of relationships and spiritual practices," as activities of the Christian community. Some ministers of the youth ministry seem to understand the change and apply it.

<sup>218</sup> Cf. the article of Lee (2010:112-117) about the detailed strategies of preaching for the revitalization of believing community.

<sup>219</sup> Augustine (as quoted in McNeill 1959:146) depicts a sacrament as "*visibile verbum*": "*Accedit verbum ad*

(cf. Billings 2007:134). As believers should participate in this sacrament of eating and drinking the visible Word, hearers must participate in preaching to hear God's words.

Küng (1995:156-157) comments that every hearer, as a lay person, can teach another according to what he/she learns from God, and every believer, as the receiver of God's words, has to preach to others; basically, the preaching of lay people is desirable (cf. Bohren 1980:436; Evans 1981:321-322). However, in this chapter, the question is: How can we allow hearers to participate actively in the sermonic process without losing sight of the listeners to the words of God?

### 6.2.1 Problems related to hearers' participation

Firstly, to answer the above question, we need to consider the problems that hamper the hearers' participation in preaching. The researcher will examine the problems by classifying them into three groups: cognitive propositional preaching, narrative preaching and cultural linguistic preaching (Campbell 1997:122; Murphy 1996:42).<sup>220</sup>

#### 6.2.1.1 The problem of cognitive propositional preaching

Under the structure of cognitive propositional preaching, hearers are no more than a passive audience (cf. 2.2.1), as it is "almost always monologic" (Evans 1981:321-322). As seen in Table 15 below, the information, or propositional knowledge of the message, is very important for cognitive propositional preaching. In contrast, a passive audience has nothing in particular to do with preaching. Thus, we can call cognitive propositional preaching message-oriented or message-centred preaching (cf. 2.2.2.1). Meyers (1993:27) also elaborates on the role of the hearer of message-centred rhetoric as follows:

Since Aristotle, rhetoric has been preoccupied with the science of message construction. Audiences were analyzed. Logical strategies selected, appropriate tropes and figures were hung on the speech like ornaments on a Christmas tree, and a mode of delivery was chosen to maximize the persuasive effect. For the most part, the message did something to listeners; listeners did not do something with the message.

Under the concept of a traditional message-centred model, the listener was little more than a "rhetorical aim" to be analysed (Meyers 1993:27). According to Meyers (1993:28), hearers can be victims because of a message-centred model, like "the hypodermic-needle approach." (Meyers 1993:28) explains: "The so-called hypodermic-needle approach to persuasion describes the view that people can be persuaded against their will, 'injected' with a persuasive message much as a drug is

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*elementum et fit sacramentum, etiam ipsum tamquam visibile verbum*" (The word comes to the element and the sacrament results in a kind of visible word).

<sup>220</sup> Cf. 2.2.

administered with a syringe.” In this respect, the hearers of a message-oriented model become “largely passive victims” (Meyers 1993:27). Thus, it is difficult to find active participation of hearers in terms of cognitive propositional preaching.

**Table 15: The assumption and emphasis of the theories of homiletics (cf. 2.2)<sup>221</sup>**

<b>Classification</b>	<b>Assumption</b>		<b>Emphasis</b>
Cognitive propositional preaching	If people could understand the right things (“information or logical argument or propositional knowledge”), <sup>222</sup>	they	Intellect
Experiential expressive preaching (narrative preaching)	If people could be touched by the evoking of a “level of experience” <sup>223</sup> within an individualistic framework,	would then live	Emotional experience
Cultural-linguistic preaching	If people could be trained by “the disciplined life of particular Christian communities,” <sup>224</sup>	the right way.	The discipleship of community

<sup>221</sup> This table is based on our study in section 2.2.

<sup>222</sup> (Campbell 1997:122).

<sup>223</sup> (Campbell 1997:135).

<sup>224</sup> (Campbell 1997:145).

### 6.2.1.2 The problem of experiential expressive preaching

Experiential expressive preaching appeared in opposition to traditional preaching (cf. 2.2.2). Whereas traditional preaching is message, or preacher-centred, preaching, experiential expressive preaching is hearer-centred preaching, or “audience-oriented preaching” (Lee 2003a:32-42). Experiential expressive preaching has found actively participating listeners (Craddock 1979:28), but it is “self-centred and talk[s] too much” (Snodgrass 2002:9), being influenced by reader response hermeneutics (cf. Gwon 2010:30-32; Heidegger 1962:195; Kermode 1979:18; Thiselton 1980:411-415, 433; Wright 2007:29). The message of a sermon becomes mute and self-generated, meaning that it brings about “the abuse of Scripture” (Snodgrass 2002:2) and becomes loud and noisy.

The hearers’ participation in experiential expressive preaching seems to be similar to that in the self-persuasion theory. According to Meyers (1993:12), the assumption of the self-persuasion theory is that “The listener responds by creating messages of his or her own and then assigning meaning to those messages.” Furthermore, “It suggests that persuasion is finally a self-generated, rather than an other-generated phenomenon” (Meyers 1993:12). In other words, the participation of self-persuasion means “internalization or voluntary acceptance of new cognitive states or patterns of overt behaviour through the exchange of message” (Smith 1983:7). Such participation is not desirable, because this participation changes God’s message into a self-generated message, as Meyers (1993:49) observes:

Self-persuasion theory rests on one very simple but central premise: the messages we generate for ourselves are more authoritative than those from an outside source. This clear and decisive break with classical rhetoric locates persuasion at the ear of the listener, not at the mouth of the rhetor. And there exists a substantial body of research to back up the claim that when it comes to authority, the holiest of trinities is Me, Myself, and I.

As mentioned above, hearers’ participation in self-persuasion or reader response theory means that readers or listeners as “Me, Myself, and I” become the centre of the message or story. However, participation in God’s words, means hearers enter the centre of *his* story “without becoming the centre of the story” (Peterson 1997:15). We are invited to die Jesus’ death and live his life with the freedom and dignity of participants, but not for *my* story, my beneficiaries, or my life (Peterson 1997:15).

According to Cilliers (2008:23), “God speaks and we need silence to hear the words,” but self-persuasion, or reader response theory, lacks God’s voice, “the author’s communicative intent” (Snodgrass 2002:17), and faithful listening to God. There is only “intentional acts of self-persuasion” (Meyers 1993:15) or own “interpretations of what it once said” (Meyers 1993:37).

Moreover, as discussed in 4.2.2, the fundamental problem of experiential expressive preaching is to regard hearers as readers. Reading is individualistic, but hearing is communalistic. There is



individualistic and self-centred participation, but a lack of the sense of community in experiential expressive preaching (cf. Table 15). Lischer (1993:118) comments about “the ‘turn to the subject’ in terms of the church’s rejection of a cognitive model of doctrine in favour of the ‘experiential expressive’ in which doctrine (and, eventually, preaching) becomes an expression of individual piety.” In other words, hearers’ participation in experiential expressive preaching is not participation in the Word of Christ, but self-centred participation in a reader-response meaning, or an individual “listener-generated message.”<sup>225</sup> Regarding this aspect, Lischer (1993:119) critiques as follows:

Preaching relies on experience (the more riveting the better), and its purpose even in an established congregation is persuasion, or conversion. Although the Holy Spirit oversees the project, both the preaching and the repenting are carried out by individuals. Conversion is not the work of the Spirit but the result of the skilled application of religious techniques.

Although listeners in the self-persuasion model are the dominant participators who are responsible for the ultimate persuasive effect (cf. Meyers 1993:28-29), they are not participators who belong to the community as the body of Christ with a sense of community.<sup>226</sup> Therefore, hearers’ participation in experiential expressive preaching is too individualistic and self-centred to find a spirit of community and faithful listening to others, particularly the words of God.

### 6.2.1.3 The problem of the authoritarian Korean context

Section 2.2 notes the passiveness of Korean hearers, especially the younger ones, because of the theological characteristic, pastoral context and authoritarian culture in the Korean Church. So, in the Korean context, it is not easy to find hearers’ participation in preaching.

According to a recent survey (Kim 2010:146), “Contemporary Korean Presbyterian preachers prefer the herald image, which means that they regard the relationship between God and the preacher, between the preacher and the Bible as significant.” In other words, it can be concluded that they have overlooked the relationship between the preacher and the congregation. As Evans (1981:321) comments, “Monologue is inherent in heralding.” Thus, it is no wonder that hearers remain a passive audience without active participation in the Korean preaching context.

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<sup>225</sup> Self-persuasion is “a complex set of responses that locate persuasive effect in listener-generated message” but not “a state of passively receiving and being manipulated by external message” (Meyers 1993:12). “Although it is typical to think of persuasion as a speaker’s effort to change a listener’s attitude, self-persuasion suggests that speakers can get people to talk themselves into or out of attitudes by using the original message as a stimulus” (Meyers 1993:13). As mentioned above, it is difficult to find the concept of a faithful listener. There is only the concept of a talker who communicates a self-message.

<sup>226</sup> According to Lischer (1993:121), experiential expressive preaching has the potential of “isolating the hearer in a private encounter with the Word and abstracting the worshiper from the church.”

As explained in Chapter 2.2, Korean preaching verges on traditional preaching or cognitive propositional preaching. The repulsion against the theological premise of experiential expressive preaching has rendered hearers powerless. Due to its conservative tendency, the Korean Church has regarded the participation of hearers as theological apathy, thus hearers' participation has become estranged from the Korean Church's pulpit and pew. Accordingly, we need to find a way to make the participation of hearers in the Korean context the essence of preaching in order to restore communalism among Christians in Korea. A way seems to be found in the framework of cultural linguistic preaching.

### **6.2.2 Calvin's theology of participation and cultural-linguistic framework**

It is difficult to find hearers' participation as a sense of community in preaching, i.e. in experiential expressive preaching that regards the role of hearers as individual self-generators. Cognitive propositional preaching limits the active role of hearers and regards them only as a passive audience. However, hearers' real participation can take place in the framework of cultural linguistic preaching in the disciplined life of Christian communities (Campbell 1997:145).<sup>227</sup>

As maintained in 2.2.3 and 4.2.1, the hearer of cultural linguistic preaching is a disciple who is being trained in a cultural-linguistic community. In the framework of cultural-linguistic preaching, hearers participate in "the life of discipleship" (Campbell 1997:212) through "word and sacraments" (cf. Campbell 1997:245-246). Preaching is the centre of training for discipleship. Then, as disciples, hearers can participate in preaching. So, there seems to be a link between the framework of cultural-linguistic preaching and Calvin's theology of participation.

According to Billings (2007:197), "A central passage for Calvin's teaching on participation was Paul's statement that, in baptism, believers participate in Christ's death with him, as well as in his resurrection. The old self is crucified, and believers are made alive to God (Rom. 6:1-11)." Parker comments on Calvin's theology of participation as follows:

Calvin certainly expected the congregation to be active in the business of the Church's preaching. For preaching is a corporate action of the whole Church; it is a specific act of the worshipping Church. In the same way, therefore, as each Christian participates in the activity which is the Lord's Supper, taking and eating the Bread, receiving and drinking the Wine, so also in the audible Sacrament which is the sermon he actively hears and takes into himself the Word of God. It is true that the preacher gives and the congregation receives; but the reception is not passive, but an active participation, a listening that is an act of faith (Parker 1992:48).

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<sup>227</sup> Cf. Table 15.

Each Christian should participate in the Lord's Supper and hearers should not fail to participate in preaching the audible Sacrament. Moreover, as the Lord's Supper needs active partaking and eating, receiving and drinking, so listening to a sermon needs active participation.

Regarding the importance of this participation for Calvin, Davis (2008:107) remarks, "The Christian experience is nothing more and nothing less than participation in that body." He (2008:108) believes that, if we miss participation in the body, we miss everything. If hearers miss active listening to the Word of God, they miss "Christ, who is the 'life-giving Word of the Father, the spring, and source of life', for 'the flesh of Christ is like a rich and inexhaustible fountain that pours into us the life springing forth from the Godhead into itself'" (Billings 2007:134).

According to Calvin's doctrine of the Lord's Supper, to which Billings (2007:142-147) refers, as "believers participate in the *koinonia* of the Body of Christ and the outreaching love of neighbour," hearers, who participate in the audible Sacrament, need to "communally participate in Christ on vertical and horizontal levels." Billings (2010:13) comments on the two levels of the Lord's Supper as follows:

The Supper is a meal that nourishes us with the gift of union with Christ. In John 6, Jesus as 'the bread of life' proclaims that 'those who eat my flesh and drink my blood abide in me, and I in them' (John 6:48, 56). But the Lord's Supper also makes us even more hungry — hungry to live into God's promise until Christ returns. 'For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes,' Paul says (1Cor 11:26).

As Billings mentions, hearers need to participate in preaching as God's words on vertical and horizontal levels: eating the words and living in the words.<sup>228</sup> As "in the Supper we receive our identity as a community united to Jesus Christ in heaven to be the body of Christ on earth — a community sent into the world to love embodied persons in need" (Billings 2010:14), so, as disciples, hearers should participate in learning the distinctive language of preaching in a Christian community and living according to the community's discipleship (cf. Campbell 1997:232). On that point, the framework of cultural-linguistic preaching is in accordance with Calvin's theology of participation (cf. 2.2.3). The participation of hearers, as laypeople in preaching, is an essential element of the church as the body of Christ.

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<sup>228</sup> Buttrick (1998:111) stresses the horizontal levels of the Eucharist as follows: "As we come to the communion table, though socially diverse, we gather as one family of God, sisters and brothers in Christ, serving one another. Surely we are forming ourselves into a sign of the gospel, the social shape of God's promised new order."

### 6.2.3 The discipling of hearers: One of the best ways for the hearers' participation

It seems that cultural linguistic preaching allows for hearers' active participation without losing sight of the listeners to God's words. In the cultural-linguistic preaching model, the focus is on hearers as disciples, that is, they are not a passive audience, individual consumers or self-regenerators, but disciples. If hearers become disciples, they will participate actively in faithful listening to a sermon (cf. 4.2.3).

Stott (2010:14) observes that, during Jesus' three years of public ministry, the Twelve were disciples under instruction, and Christians of the following centuries were "self-consciously disciples of Jesus," and "took seriously their responsibility to be under discipline." Also early Christians were disciples and active participators in the community's discipline. Moreover, Bonhoeffer (2005:132) insists: "Discipling is calling for participation in God's ongoing ministry in the world." Thus, it can be argued that, if the hearers have self-consciousness as disciples of God's words, they can participate in the ministry and in preaching God's ongoing words.

For the discipling of hearers, as well as Calvin's doctrine of the Lord's Supper, we need vertical and horizontal factors. Firstly, the vertical factor for the hearers' discipling is God's grace, as the Triune administration. According to Billings's (2007:17) study about Calvin's theology, "Believers are made 'completely one' with Christ by faith, the Father is revealed as generous by his free pardon, and the Spirit empowers believers for lives of gratitude." In other words, "The life of faith is one of participation in Christ through the power of the Spirit, receiving the pardon of the gracious Father" (Billings 2007:197). "As such, the life of faith is a life of voluntary gratitude, made possible by the God who restores to sinners what they have lost, and reunites them with God" (Billings 2007:197). It seems that God's Triune administration, especially which of the Holy Spirit, makes the life of disciples possible:

Through the Spirit, believers have intimate communion with God and are united to Christ. The Spirit enables believers to obey God voluntarily, to follow voluntarily the path of the law. The way of the law is itself a uniting communion with God. As a consequence, voluntary obedience is not possible without the interpenetrating participation of the Spirit (Billings 2007:156).

Hearers can be disciples of Christ on a vertical level because "Christ, when he illumines us into faith by the power of his Spirit, at the same time so engrafts us into his body that we become partakers of every good" (Calvin 2002:368).

Secondly, on a horizontal level, the discipling of hearers need a human agency as "a participatory vision of human activity and flourishing" (Billings 2007:17). Billings (2007:17) comments on Calvin's strong account of the Triune administration as a divine agency that "enables, rather than

undercuts, human agency in sanctification” because “Grace fulfils rather than destroys nature, so that believers may ‘participate in God,’ the *telos* of creation” and “loving relationships of social mutuality and benevolence.”

For instance, church attendance and catechization are important human agencies for discipling of hearers, as was the case in Basel around the 16<sup>th</sup> century:

Preaching, the first duty enjoined by Basel’s Reformation Ordinance, was most vital for the pastor’s own understanding of his role as a teacher of God’s word ... Yet, as Basel’s pastors recognized, preaching was of little use unless there was an audience for their sermons, and so they campaigned ceaselessly to improve church attendance. They also emphasized the importance of catechization to ensure that all their parishioners knew the fundamental elements of their Christian faith. They strove to increase the frequency of catechism instruction, supplementing parental responsibility for catechization with their own instruction (Burnett 2006:222).

Catechization teaches the fundamental elements of Christian faith; there hearers are taught the basics for participating in preaching. For example, preachers need to teach the importance of prayer for preaching. Chung (1999:224-246) says that prayer is the elementary point for hearers’ participation and the congregation uncovers, through their faithful prayers, the co-operative act of preaching. He comments furthermore that, if preachers teach hearers to pray faithfully, hearers will co-operate in the preaching.

Accordingly, preachers need to convey the importance of prayer, the sermon, worship service, etc. in a discipling program like catechism instruction. By way of illustration, preachers can teach the hearers an act of worship in terms of preaching as follows: Attending divine service means attending the sermon because the exposition of Scripture is “a liturgical act, an act of worship, designed not only to instruct the mind and to nourish godliness but to warm the heart and to lift it in gratitude to Father, Son and Holy Spirit” (Calvin 2006:xi). Then, as worshippers participate in a worship service, so hearers must participate in preaching.

Such endeavours are the human agency that the divine agency instituted for the discipling of hearers on the horizontal level. The divine, as well as the human agency, enables hearers to be disciples, so they can participate in preaching the words of God. Therefore, the discipling of hearers is one of the best ways to attain the hearers’ participation in preaching.

The concept of discipling hearers is in contrast to that of the reader-response or self-persuasion theory. As pointed out above (cf. 6.2.1.1), the theorists say, “The listener actively creates meaning out of the words heard, according to his or her own mental processes, goals, and needs” (Chartier 1981:48). According to the reader-response and self-persuasion theorists, people have “their own desire” to hear

“what their itching ears want to hear” (cf. 2Tim 4:1-5). If hearers hear only their own message, it would be almost impossible for preachers to preach for every single person that has his/her own desires (cf. Nichols 1980:99). Therefore, although people turn their ears away from the words of God, preachers should perform their duties by disciplining hearers to listen to preaching as the words of God.

### **6.3 FRAMEWORK FOR DISCIPLESHIP TRAINING OF HEARERS**

For the preacher’s duties, we need a new framework for the discipleship training of hearers. Weyel (2010:61) comments that the sermon is unique because “it is positioned between ritual and discourse communication within the framework of the church service.” This framework is important for understanding the uniqueness of preaching, and the framework of discipleship training is essential for attentive listening to a sermon. For the framework, we need to consider the difference between the hearers of the print culture and those of the secondary orality culture (cf. Snodgrass 2008:2).

As communicated in 3.1, contemporary hearers have “the desire to become involved in the actual doing of things” (Jones 2006:142). Furthermore, “whether it’s sports or mission trips, there is in the emerging world a great desire for participation” (2006:142). Thus, we need to use an intense desire for participation as one of the key features in the secondary orality era for developing the framework of preaching. A strong desire for participation initiates a move away from the framework of individualism toward that of communality within the church.

#### **6.3.1 Awakening the laity as hearers**

God is already doing much work with the laity, as Johnson (2002:4) remarks: “Increasingly I sensed that God was doing something special not only with clergy but also with laypersons.” According to Eisenstein (1994:425), use of the Reformers’ printing press made blurry lines of distinct “boundaries between priesthood and laity, altar and hearthside.” For instance, “placing Bibles and prayer books in the hands of every God-fearing householder” quickly encouraged the laymen ministry (Eisenstein 1994:425). About there being no difference between the clergy and laity in the view of serving God and the church, Oak (2001:50) comments as follows:

The Church as the body of Christ refers to the fact that each believer, as an essential part, is important and is equally endowed with special talent and dignity. So, it is imperative that everyone serve with care, love, joy and thanksgiving. Can there be any difference between the clergy and laity in this sense?

As stated in 4.1.6, the participation of laypersons ought to take place in the contemporary preaching ministry. Some scholars (Bohren 1980:436; Evans 1981:321-322; Küng 1995:156-157) maintain that

laypersons can even preach like clergymen. However, as regards homiletics, there is a distinct difference between speakers as preachers and hearers as laymen. Although a layperson becomes a preacher and a clergyman takes a pew, the difference between speaker and hearer remains.

Awakening laymen as hearers means changing hearers from being a passive audience into active participators. For communication, “active participation is more effective than passive” (Hovland, Janis & Kelley 1982:152), but active participation could not mean that active speaking is more effective than silent listening in our case. Active participation is not connected to speaking, but to listening. One of the most important things in a laymen ministry might be their listening to God’s words before speaking. If they fail to do so, they will fail all ministries for him. Accordingly, we need a framework of hearers.

If so, how can hearers actively participate in the process of listening, but not speak? As indicated in 4.2, the answer lies in the concept of hearers as disciples, who can participate actively in a relationship with preachers and other hearers, so that they can effectively learn more than a passive audience. Moreover, these hearers can participate actively in the practice of discipleship, so they can participate more actively in accepting and obeying God’s words than the self-generated or self-centred hearers (cf. 4.2.3).

The three phases of participation, viz. before, during and after preaching, will be examined in detail at a later stage. However, the researcher will firstly consider the framework of small groups as a ground for a relationship and practice.

### **6.3.2 The importance of discipleship training for a relationship between preachers and hearers**

Active participation in listening to a sermon seems to be the result of active participation in a relationship. Peterson (1995:95) comments, “Language, of course, does provide information, and books are conveniently accessible containers for it. But the primary practice of language is not in giving out information but being in a relationship.” If the primary practice of language is “being in a relationship,” it will be difficult to listen to others without being in a relationship. Long (2007:175) discusses the importance of a relationship in listening as follows:

Listening is at the heart of God for he is not one but three, a Trinity of Father, Son and Spirit. Rublev’s fifteenth-century icon of the Trinity depicts three angels looking at each other in mutual listening, loving as self-giving, three yet one in unity and purpose.

It reminds us of the ceaseless communication that is going on within the Godhead.

According to Long (2007:179), “All listening begins and ends in God,” the Trinity of Father, Son and

Spirit. In other words, all listening begins and ends in this relationship. According to Table 11 in 3.1.2, the faith communication system in the electronics or audiovisual era is not distinguished by scholarly training, but by local involvement and training linked to action and life associated with trainers and/or spiritual families. Fortunately, contemporary believers have a tendency to communicate in their relationship in the community.

Ethos is the main element that determines listener response, as Wilson's (1995:28) following comment exemplifies: "When listeners make a positive judgement about the ethos of a speaker, they identify with the speaker and what the speaker is saying and give that person authority." According to Wilson (1995:29), ethos in preaching is not about "communication of information," "satisfying one's own ego needs, or turning the sermon to focus on oneself." "Rather it is the nurturing of the relationship between the congregation and preacher."

For example, if the relationship between a preacher and his/her hearers goes awry, "no matter what is said, or how well it is said," the hearers may not listen (Wilson 1995:27). On the other hand, if a congregation and the preacher trust each other and have a good relationship, "then communication is enhanced" (Wilson 1995:27). Thus, "establishing a speaker-listener relationship" is the first key to the unlocking of an audience (Miller 1994:13-14).

Hearers, as disciples, are not a passive audience or listeners, but followers. According to Bonhoeffer (2001:4), the sole content of discipleship is to "follow Christ."<sup>229</sup> We cannot follow Christ without having a relationship with him. This relationship means also having a relationship with others (cf. 6.1.3). Thus, hearers, as disciples, participate actively in their relationship with Christ and others, so they can participate actively in the process of listening.

According to Long (2007:179), listening is one of the purposes of creation: "The God who listens in infinite compassion is the God who creates in each of us the desire to listen to him, to his world, to each other, to ourselves so that, filled with his Spirit, we might continue his work here on earth." Actually, hearers as disciples participate in listening to God and join each other in a "people connection."<sup>230</sup> For participation in the purpose of God's creation, hearers should be trained for a relationship with him and other people. Thus, the framework of preaching is not only to provide information, but also for being in a relationship. According to Wilson (1995:36), the relationship between a preacher and congregation is determined by the preacher's ethos, which is "ultimately determined by the listener" to a sermon. He (Wilson 1995:30) remarks that this ethos, as "the

<sup>229</sup> Bonhoeffer (2001:4) gave the original book a simple title, *Nachfolge*, literally, "following after."

<sup>230</sup> The "people connection" is important to hear the voice of God, according to Johnson (2002:87-88): "I believe that other people do reflect their perceptions of our call, and in their perceptions we often hear the Voice of God. The very act of stating our sense of call to another person clarifies it for us. Hearing the feedback from others also enhances our understanding. I emphasize the 'people connection' because turning to others is the most natural thing to do and often the most fruitful as well."



nurturing of the relationship”<sup>231</sup> between preachers and hearers, must be re-established during the opening minutes of a sermon.

If so, the speakers’ ethos is determined merely by a show or an appearance that is visible to listeners in the early stages of a sermon, but not by a preacher’s personality or life. However, the essence of ethos or a relationship is not pretence, but existence and living. Therefore, the relationship or ethos can be nurtured in the course of someone’s entire life. We need time and space to share our lives. A small-group system can offer us the time and space as the framework of an active participation in a relationship with the community.

### 6.3.3 The small group as a holistic framework

Discipleship training occurs “in and through healthy small groups” (Jones 2006:102). According to Jones (2006:102), “The primary organizational unit of the disciple-forming congregation is the holistic small group” that “engages the whole person – body, mind, and spirit – in experiences of deepening, equipping, and ministering.” Moreover, “good small groups are an integral factor in growing churches” (Law 2003:5).

Reid (1960:14; 1967:88) comments that conversation in small groups could improve the individual’s ability to understand the sermon, maintain interest and attention during preaching and increase his/her church attendance. According to Barr (1964:76), small groups are essential for the participation of hearers in preaching.

A healthy small-group system seems to be important for overall church ministry, including preaching. However, this dissertation will focus on hearers’ active participation in listening to the words of God in a small-group system as a holistic framework.

#### 6.3.3.1 Praxis<sup>232</sup> and theory

In small groups, praxis and theory can have a holistic relationship. According to Anderson (2001:48), “Praxis and theory mutually inform each other.” In other words, praxis is not only the application of theory, but also information for the theory (cf. Dingemans 1996b:83). Theories are discovered through

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<sup>231</sup> According to Wilson (1995:28-29), “Ethos in preaching is never simply to be conceived as communication of information about who we are as preachers. Ethos is not about satisfying one’s own ego needs, or turning the sermon to focus on oneself. Rather it is the nurturing of a relationship between the congregation and preacher. This happens in the course of the preaching in and through what is being said, as part of the actual message. Classical rhetoricians would claim that ethos is of such importance that it is the main element that determines a listener’s response. Today’s rhetoricians call the *identity*: When listeners make a positive judgement about the ethos of a speaker, they identify with the speaker and what the speaker is saying and give that person authority.”

<sup>232</sup> According to Osmer (2008:157-159), praxis means “transforming practice” or “purposeful action” toward transformation.

the praxis of Christ in the field of ministry (cf. Anderson 1997:28-29). Anderson (2001:48, 53) says, “Scripture and Christopraxis are also holistic relation as the incarnate Word” and “the praxis of the church is in fact the embodiment of its theology.” Praxis and theory, practice and cognition cannot be separated from each other in view of the incarnation of Christ (cf. Campbell 1997:145).

According to Davis (2008:107-108), “Calvin was never able to fully comprehend, much less explain to others, the details of the mode of union. He was content simply to have experienced it, and having experienced it, to bow down in praise and wonder.” The union of Christians and Christ can be known, not only by the explanation of theory, but also by praxis. In addition, about our need for the practices of community to gain the confidence of hope, Keshgegian (2006:188, 204) argues as follows:

The miracle of hope is experienced in the practice of it, not in absolute guarantees. Just as babies gain confidence in walking as they take more and more steps and manage to stay on their feet more often than they fall, we will gain confidence in hope as we enter more deeply into the practices of hope ... We do not hope alone; nor can we cultivate these habits by ourselves. We need the support of others in order to engage in the practice of hope, and we need to support others in their practice. Hope is ultimately a social habit, not simply a personal and spiritual one.

Abstract conceptions of Christian virtues, such as hope, belief and love, are cultivated in the praxis of community. These can be examples for practical knowing of the holistic relation between praxis and theory. A small group is an excellent environment for the practice of theory, as Law’s (2003:5) comment exemplifies, “One of the best ways of training small group leaders is in a small group setting. Not only can leaders learn new ideas and skills, but they actually have a chance to work them out in a real small group situation.” According to Law, we can find a holistic relation between praxis and theory in a small-group system, the holistic framework of which is one of the best ways for the training of hearers as disciples. As a real small group situation is one of the best ways of training small group leaders, so the holistic approach in a small group can be one of the best ways to train faithful listeners to the words of God.

#### 6.3.3.2 Stories and ideas

Contemporary hearers, especially the younger generation, have a multisensory way of thinking as never before (cf. 4.1.7). Contemporary preaching needs the fusion of image and sound or story and ideas (cf. Table 12, sections 3.2.1 and 5.2.2.3). Quicke (2003:114) insists, “Today, preachers must be immersed with heart and head, with the right brain as well as the left, with stories as well as ideas so

that Scripture comes alive within their message.”<sup>233</sup> According to Van Rensburg (2010:216), “There is an urgent need for a balance between deductive and inductive approaches to preaching if we are to escape the danger of irrelevant dogmatism on the one hand the kind of secular speculations that was so typical during the height of Modernity”<sup>234</sup> (cf. 5.1.1.1).

Moreover, the framework of cultural linguistic preaching that is suitable for the hearers’ participation (cf. 6.2.2) does “not ignore the cognitive or experiential dimensions of religions” (Murphy 1996:127).<sup>235</sup> In other words, we can have a holistic homiletics connected to both cognitive propositional preaching and narrative preaching.<sup>236</sup> The researcher will examine how such holistic homiletics can grow in a small-group system.

Long (2009:13-14) insists there are “episodic” people who like short episodes or teaching, and “diachronic” people who like historical or long stories. According to him (Long 2009:14), in the American context, “some megachurch preachers have seemingly noticed, or perhaps intuited, an increased presence of episodic listeners” due to the digital age. Some American preachers “have, in response, begun fashioning ‘antinarrative’ sermons” (Long 2009:14). However, Long (2009:14) warns against strange sermons, like bulletins, as follows: “Hearers are invited to browse these sermons as they would a Web page skipping here and there as interest would allow,” but “it tends to reinforce the fragmented, nonnarrated character of contemporary life.”

As mentioned above, episodic listeners of the digital age are not interested in narrative sermons. Even so, we should not preach only on episodes, like some American preachers. We need both biblical narrative and propositional declaration or teaching because most of us “may be blends of Episodic and Diachronic tendencies” (Long 2009:14). Thus, contemporary hearers want “a rhythmic movement between *haggadah* (i.e., ‘the story’) and *halakah* (i.e., ‘the way,’ that is, teaching and ethics)” (Long 2009:18).

However, as our study in sections 3.3.2 and 4.1.7 has shown, the assumptions of New Homileticians are not available to contemporary hearers who have both episodic and diachronic tendencies. Long (2009:9) comments on the change of situation as follows: “Kierkegaard in the nineteenth century and Craddock in the 1970s may have claimed that ‘there is no lack of information in a Christian land’, but

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<sup>233</sup> According to Quicke (2003:114), “Throughout preaching’s history, effective preachers have always responded holistically to Scripture, but in the twenty-first century this need has become imperative” because of the above reason. Moreover, Morgan (1980:89) comments on the importance of the holistic respond as follows: “As to emotion, let feelings and brain work together, sometimes by pathos, just as the theme itself is moving us. Never forget that we are storming that central will”.

<sup>234</sup> Cf. McClure (2001:116).

<sup>235</sup> Cf. McClure (2001:116).

<sup>236</sup> According to Eriksson (2010:150), “Literacy, understood as a social practice impregnated by ‘socially constructed epistemological principles’ helps us to see first of all, that Christian faith cannot be taught and learnt once and for all by learning a doctrinal content and a specific religious practice. But at the same time and secondly, literacy nevertheless stresses the importance of knowing doctrinal content and religious practice, seeing that literacy is part of the process of shaping and construing faith and tradition.”

now there is a lack of information, and isn't a Christian land." As stated in 2.2.2, narrative preaching depends mainly upon evoking a level of experience (cf. Campbell 1997:122). Narrative sermons "blow narrative breath on the coals of latent knowledge and conviction, and they function best among people who have been well taught but who lack a deep sense of delight about what they have been taught" (Long 2009:9). However, there are few experiences in connection with biblical information, contents or memories "to evoke and revivify" (Long 2009:9) contemporary Christians, especially the younger generation.

Moreover, a self-generated message of narrative preaching doesn't meet a demand that "the hearers may well have been unable to supply for themselves" (Long 2009:17). Willimon (1994:25) observes, "The gospel is an intrusion among us, not something arising out of us," as "Easter is the ultimate intrusion of God."<sup>237</sup> According to Lischer (2005:163), "Reconciling speech is not our native language. It comes from outside us in the testimony of Scripture and the lyricism of worship, language that even the believer may find awkward to use in the marketplace." We desperately need God's intrusive message among us, but not our own message arising from within us. "Narrative preaching can easily end up being like a massage at a spa, a pleasurable aesthetic experience without content or goal" (Long 2009:9). Thus, we need theological and propositional information as a factor of traditional preaching.<sup>238</sup> (Long 2009:18) believes:

Preaching today is going to need to learn to speak in multiple voices, some of more direct, commanding, and urgent than narrative. The power in Christian preaching comes not only from narration but also from declaration ('Christ has been raised from the dead!'), explanation ('If for this life only we have hoped in Christ, we are of all people most to be pitied'), invitation ('Be steadfast, immovable, always excelling in the work of the Lord'), confession ('By the grace of God, I am what I am'), and even accusation ('O death, where is your victory?'). Every rhetorical instrument of human truth telling needs to be pressed into the service of proclaiming the gospel, and must become obedient to that gospel.

As Osborne (1991:362) points out, "The Bible is indeed theological and propositional at the core;" for instance, "Redaction criticism has shown that behind even biblical narrative is a theological core." If one misses the theological and propositional factor in preaching, one misses the core of the Bible.

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<sup>237</sup> According to Willimon (1994:25), "The gap between our alliance with death and the God of life as revealed on Easter is the ultimate gap with which gospel preaching must contend." Thus, he insists, "I don't preach the Jesus' story in the light of my experience. Rather, I am invited by Easter (as the intrusive word) to interpret my story in the light of God's triumph in the resurrection."

<sup>238</sup> According to Allen, Blaisdell & Johnston (1997:94), "Some postmodern preachers rightly point out that knowledge is more than information. Furthermore, God's grace, not information, is salvific. However, Christians need some basic information in order to move toward optimum Christian functioning. Christians should know the generative stories of the Bible (and how to interpret them), as well as foundational Christian doctrines and ethical principles, and how to apply those principles in today's world."

Simultaneously, we do not need to abandon narrative or inductive dimensions. Contemporary people need a diachronic story because of the fragmented, incoherent character of contemporary life caused by the lack of an overarching story or master narrative (cf. Dawn 1999:43-44). Then, one of the most important things is a holistic balance between stories and ideas. If the balance is broken, we may face the problem of struggling to listen to a sermon.

One mode of preaching – the preacher’s image as a poet, his/her description as a storyteller or view as an essay writer (cf. Schlafer 1995:58-59) – can lead to listening problems for hearers. Schlafer (1995:57) comments on this problem as follows: “If a preacher operates incessantly from one mode, listeners will begin to typecast the sermons and lose interest. Eminently predictable sermons seldom catch folks up in the surprising dimensions of grace.”

If preachers use various rhetorical strategies and different sermon shapes according to different texts, audiences and circumstances, there will be no problem about one mode preaching. However, the most preachers, in fact, “function more naturally in one mode than another” (Schlafer 1995:57). Although we realize the need for a variety of sermon forms “beyond our respective comfort zones” (Schlafer 1995:57) for diverse circumstances, it is almost impossible for preachers to identify themselves with all sorts of sermon modes. Preachers are not almighty; few can command such skills.

Yet, there is hope because there could be a poet, storyteller, essay writer, counsellor and actor, or episodic and diachronic person, etc. in a small group. They can listen to each other through diverse modes in a small group. For example, the so-called narrative discipleship can develop into a small group, as Byrd (2011:257-258) comments:

... [a] story-linking process, a similar component of narrative discipleship is helping the believer connect his or her experiences with similar themes and stories in the biblical narrative. Both the discipler and the faith community can be valuable in assisting in this process. Often believers feel they are alone or unique in their experiences. When experiences are constructed and verbalized to one or more fellow Christians in a safe environment, the occasion is created for others to share similar personal experiences.

Small groups can offer disciples a safe environment for their narratives because they are not open to all people like a worship service; members of a small group can protect each other in an intimate relationship. According to Byrd (2011:258), “Learning to narrate meaning in the midst of life and to apply disciplined critical reflection and prayer in the midst of confusion is a helpful skill in this rapidly changing milieu of cultural and religious plurality.” A small-group system can help hearers as disciples “‘re-story’ their beliefs and practices” so that narrative discipleship can be “an integral step in transformation and in creating a religious conversion sufficient” for the demands of contemporary

hearers (Byrd 2011:258). The Word of God can be present in the conversations of small groups, as Marty (1984:9) remarks: “The Word of God, capital ‘W,’ is recognized whenever Jesus Christ is present in prayer and in trust. The Word of God moves from one person to another in private conversation. Any believer can be an agent of such movement. The Word thus takes many forms.”

In the discipleship of a small group, the preacher’s role is “to listen, first of all” (Roen 1989:72). Although discipling a small group is different from a sermon criticizing group, Roen’s (1989:72) suggestion seems to be most helpful for our discussion:

The preacher should also be able to take an active part in the discussion. But a sermon critique group is not a forum for him to dwell upon himself. He is there to listen, first of all. And if he does, he will certainly leave with a greater awareness of the image he projects in the pulpit. Remember: Preaching is a mutual work. Now it is their turn.

Preachers can listen to God’s voice, which can also resonate through the proclaiming of the pulpit. Although preachers can preach in only a few modes of preaching, hearers of a small group can listen to the words of God in diverse modes. It is important for a holistic approach to link preaching and the small group. Section 6.4 will examine this link.

Anyway, we need a small-group system for holistic preaching and a listening mode. However, the small group never replaces preaching,<sup>239</sup> because preaching is “the beginning point” (Evans 1981:318) of God’s ministry. The ministry of the small group also begins with preaching as the words of God. Preaching, as proclaimed words, can become our story, which can be part of the sermon as teaching and ethical speech within the framework of a small group. Moreover, a story in the sermon can be our declarations, and such proclamations can develop into a story for a preacher’s sermon. As disciples, hearers can participate actively in faithful listening to a sermon in the process of the holistic relation between ideas and stories embedded in a small-group system.

### 6.3.3.3 Communion (*koinonia*) and service (*diakonia*)

The small group can offer hearers, as disciples, a community of intimacy and they can serve others in the community. In a small group, we can find a holistic relation between communion and service and, in this relation, hearers as disciples can actively participate in a relationship with preachers and others, so that they can listen faithfully to sermons (cf. 6.3.2).

According to Long (137-138), “Postmodern generations are characterized by a yearning for

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<sup>239</sup> According to Lischer (2005:12), contemporary preachers must continue to preach in a holistic way; not turning aside to the right or the left, as follows: “Some ministers have turned to the didactic or teaching sermon in the conviction that ours is the most biblically tone-deaf generation ever. Others have given up on the sermon in its traditional form and replaced it with informal group discussions in a Starbucks-setting or film clips from *The Lord of the rings* in hopes that the service might build on cultural resonances.”

communities of intimacy” and this longing is an outgrowth of the current societal transition from the Enlightenment, as the major paradigm for the last 400 years, to postmodernism as the major paradigm for the next 100 years. “This intimacy has a horizontal dimension in deep friendships and a vertical dimension in yearning for the sacred or the spiritual” (Long 1997:138).

Long (1997:137) says, “The small group movement is part of the answer to the human longing for community.” When we consider that the church is essentially a communion with Christ and other believers (cf. Küng 1995:107), the small-group movement can help restore communality as the essence of the Church that was weakened by individualism (cf. Table 12 and 4.1.5).

Moreover, as some scholars (Allen, Blaisdell & Johnston 1997:140) point out, contemporary people yearn for “the communal relationship” as “constitutive of human identity,” but they still value individuality, as the following remark exemplifies:

Communality is a part of the vision of many postmodern people ... At the same time, they seek to honour the integrity of the individual and to make it possible for individuals to become all that they can. Many people in the postmodern era regard the natural world as a part of a cosmic community. Many postmoderns are similar to premoderns in their understanding of community. Yet, they seek to retain a high value for the individual as a part of the lasting legacy of modernity (Allen, Blaisdell & Johnston 1997:140-141).

Thus, it is not easy for traditional organizations to satisfy the demands of contemporary people. However, a small-group system can meet such ambivalent requirements of contemporary people<sup>240</sup> so that they may participate in the community of the Word of God.

As we saw in 4.2.5, both preachers and hearers are disciples in cultural-linguistic preaching. In the small group, preachers and hearers can meet each other as disciples, but not as speakers and an audience. According to Lischer (2005:164), preachers are “released from treating our fellow believers as an audience to be placated, persuaded, or impressed” in Christ because they are disciples of the same small group. When preachers preach, they can love their listeners and “in so doing we will discover a surprising new power of expression, one that does not ‘win over’ but ‘joins with’ its audience” (Lischer 2005:164). Moreover, hearers can be released from treating their preachers as subjects “to score a sermon’s ‘edutainment’ level on a scale of one to ten” (Quicke 2003:61). That is because hearers can love and join their preachers from the view of the disciples in the small group,

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<sup>240</sup> Gibbs (2005:85) believes that traditional organizations are being replaced by small groups for contemporary people, as follows: “Today, we live in a culture of chaotic change that is comprehensive and deep-rooted. It affects every human institution. Self-protective and identity-preserving exclusiveness is being replaced by inclusiveness. Organizations can no longer afford to look strictly group to participate in their conversations. Traditional, strongly cohesive institutions are being replaced by short-term coalitions and temporary groupings.”

where the relationship between preachers and hearers can become more positive, and include other people who live in and outside of the small group.

According to Bonhoeffer (1998:111), “The root of all sin is pride, *superbia*. I want to be for myself; I have a right to myself, a right to my hatred and my desires, my life and my death.” There is no relationship with others, just pride and love for the self. In the small group, we can learn about a relationship with others and our responsibility for others. On a holistic relation, Johnson (1990:138) remarks as follows:

At the heart of Jesus’ teachings stands the commandment, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ... You shall love your neighbour as yourself” (Matt 22:37). How can a person love those with whom she or he has no relation? To love God and to love the neighbour takes persons out of isolation into relationship and thus into community. A private quest denies the very heart of the faith.

If hearers can participate actively in their relation with preachers and listening to the words of God, they will obey the words and love others. As Bonhoeffer (1998:50) mentions, “Human beings do not exist ‘unmediated’ qua spirit in and of themselves, but only in responsibility vis-à-vis and ‘other,’” hearers as disciples do not exist without *koinonia* and *diakonia* with others. Through the holistic relation between *koinonia* and *diakonia* in the small group, hearers can participate more actively in listening to the words of God.



## **6.4 TRAINING OF DISCIPLES FOR FAITHFUL LISTENING TO A SERMON**

God's Spirit, as the grace of reconciliation, prepares a human being to meet his Word. From the view of the preacher, we can preach because of the grace of reconciliation, as Ellul (1985:269) observes:

We can live this life only to the degree that we know that the reconciliation is already won, and that in Jesus Christ word and sight, proclamation and experience, space and time, are united. We need to know that we will see this reconciliation, that we "will understand fully, even as (we) have been fully understood," that we will see "face to face" what we have heard about (1Cor. 13:12) ... Based on this certainty, without which we have nothing to live for and without which the conflict would be intolerable, we can return to the daily struggle to make the word resound, alone and unshackled. During the space of time that separates us from this final sight, may the word resound for human freedom and for God's truth!

Preachers can struggle to preach because of the reconciliation. Moreover, as seen in 6.1.2, hearers, as well as preachers, must seek the grace of reconciliation. Hearers should be trained for discipleship so that they may listen faithfully to a sermon as God's words. The discipline of hearers will be examined in three phases: sermon preparation, during preaching, and after the sermon.

### **6.4.1 The phase of sermon preparation**

According to Lischer (2002:362), "The mighty preacher, theologian, and re-newer of the church John Calvin stresses the important of the Holy Spirit both in the interpretation of Scripture and in the 'manner of receiving the grace of Christ.'" In other words, hearers need a way of receiving the words of God. Moreover, Sweazey (1976:310) comments on the "skills of the hearers" as follows:

They (hearers) need to know what the whole idea of preaching is, and how the minister sees his task, and how he goes about it. Concertgoers do not have to be musicians, but they will get more if they know something about how music is put together and performed. Churchgoers need to know what the various sorts of sermons are getting at and why they are important.

There seems to be a difference between the manner of receiving and hearers' skills. However, there is also something in common between the two. The common feature seems to be the need for hearers to change in order to hear the words of God. To bring about the change in hearers, preachers should equip them with the necessary skills to hear the words of God.

#### 6.4.1.1 The hearers' knowledge for preaching: The Barth-Brunner debate

Firstly, we need to consider the “Barth-Brunner debate” (Long 1993:174) for an argument regarding hearers' knowledge. According to Long (1993:180), the debate begins with the following questions: “What does it mean to *say* the Word of God to a human? What is the point of contact on the human side for divine revelation?”

Emil Brunner relies on an optimistic anthropology,<sup>241</sup> as Long (1993:175) points out:

‘The point of contact between the Word of God and humanity is the *imago Dei* found in all human beings.’ ‘The formal *imago Dei* is simply the capacity to be human and to know and to respond to God. The material *imago Dei* consists of the content of a true knowledge of and relationship to God.’... It was the material *imago Dei*, Brunner argued, that was lost in the Fall; the formal *imago Dei* persists intact and, indeed, serves as the ‘point of contact’ for the Word of God.

On the other hand, Karl Barth insists on a pessimistic anthropology as total depravity, as Long (1993:175) remarks: “Evidently the ‘formal *imago Dei*’ meant that man can ‘somehow’ and ‘to some extent’ know and do the will of God without revelation. Human beings assist God in their won salvation. *Nein!* No! Absolutely not, thundered an aggrieved Karl Barth to that idea.” According to Long (1993:175), “Barth compared God’s saving of humanity to the experience of a person who has been saved from drowning by a strong and competent swimmer.” According to this comparison, the drowning man was unable to be saved, but “Brunner would say that the person had a formal, but not a material, capacity to be saved” (Long 1993:175-176). As examined in 3.3.1, the Barth-Brunner debate may also be regarded as an extension of foundationalism from Descartes’s time as “the quest for *universal* knowledge that drives the modern quest for *indubitable* foundations” (Murphy 1996:13). Thus, in the Barth-Brunner debate, there seems to be a lack of communication between external Scripture and internal experience. However, we need a holistic approach rather than the foundationalism of modern philosophy, as concluded in 4.2.1.

According to Buttrick (Long 1993:182), “We interpret revelation in light of being-saved, and we grasp being-saved in view of revelation.” In other words, we listen to the words of God in the light of the Holy Spirit, and we follow the Holy Spirit in hearing God’s words. Actually, there is a holistic relation in the point of contact between God’s words and human beings. We can find an attempt to solve the Barth-Brunner debate’s problem in Lischer’s (1981:93) following comment:

We wrestle with texts, craft our sermons, and tailor our diction in love for those who will hear our words and attempt to live according to them. ‘The listener is king’, say

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<sup>241</sup> According to Long (1993:186), Craddock, as well as Brunner, relied upon “a broadly optimistic anthropology.”

the old preaching manuals. No, he isn't. God is. No matter how crafted for human consumption, all sermons are ultimately addressed to God, whose word of love both invites and enables response. Paradoxically, the measure in which the sermon finds human ears and works love in situations of human suffering and unhappiness is the precise measure in which God is glorified.

Hearers, as well as preachers, should wrestle with hearing sermons, but hearing the Word depends on God, as King. Lischer's theology seems to be linked with Calvin's theology; and, according to this theology of *duplex gratia* and sanctification, we need both a pessimistic, as well as an optimistic anthropology.

Firstly, we need a pessimistic viewpoint in terms of human beings. Calvin (2002:365) remarks on this as follows: "Our mind has such an inclination to vanity that it can never cleave fast to the truth of God; and it has such a dullness that it is always blind to the light of God's truth." Moreover, Calvin (2002:367) emphasizes the incapacity of hearers: "Indeed, the word of God is like the sun, shining upon all those to whom it is proclaimed, but with no effect among the blind. Now, all of us are blind by nature in this respect." According to Calvin, hearers have no capacity to hear God's words.

Secondly, we need to have an optimistic anthropology. Calvin (2002:368) says, "Christ, when he illumines us into faith by the power of his Spirit, at the same time so engrafts us into his body that we become partakers of every good." When the Holy Spirit illuminates pessimistic human beings, they become optimistic, as disciples of Christ, so that they can participate in the words of God and the *telos* of the creation (cf. Billings 2007:108).

In view of this pessimistic anthropology, hearers should know their incapacity for hearing God. Actually, our ears are contaminated by a fictitious reality, self-centred and individual desires, so we cannot hear the words of God. Thus, we cannot count on our listening ability and knowledge, as Calvin (2002:364) comments:

For as God alone is a fit witness of himself in his word, so also the word will not find acceptance in men's hearts before it is sealed by the inward testimony of the Spirit. The same Spirit, therefore, who has spoken through the mouths of the prophets, must penetrate into our hearts to persuade us that they faithfully proclaimed what had been divinely commanded.

Accordingly, we must seek the illumination of the Holy Spirit so that we may hear the words of God. The first step towards hearers' knowledge is that they should realize their own inability to listen, as well as their need for the Holy Spirit's help.

From the view of optimistic anthropology under the Holy Spirit's illumination, hearers can be nurtured gradually by the Christian community's teaching and practices. For example, the Ethiopian

official in Acts 8 could hear God's words through Philip's teaching and assistance (cf. Eriksson 2010:150). Hearers can be developed by such a social practice within a Christian framework, as was the case in Acts 8, according to Eriksson (2010:150): "In order to become a Christian believer, one needs the 'language' of a Christian tradition, i.e. one need to be able to conceptualize one's experiences of God's gift of faith within a certain framework."

Parker (1992:49) notes, "Calvin does frequently urge the people to come well-prepared to the sermon in terms of a clear idea of what Christian preaching is and therefore of what is happening in the sermon." In other words, hearers need knowledge about the conception of preaching. Moreover, Philip Jacob Spener (1636-1705) remarks that it is very important for listening to a sermon that "diligent reading," "discussion" and teaching in a small group takes place as a social practice within the Christian framework. According to (Spener 2002:370), "All Scripture, without exception, should be known by the congregation if we are all to receive the necessary benefit" because "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2Tim 3:16). Therefore, we need other assemblies or small groups that "would be held in the manner in which Paul describes them in 1 Corinthians 14:26-40" in addition to our customary services with preaching (Spener 2002:371).

Spener (2002:371) suggests the following course of action: Meet "under the leadership of a minister," "take up the Holy Scriptures," "read aloud from them," and "fraternally discuss each verse in order to discover its simple meaning and whatever may be useful for the edification of all." If such small group activity is absent from our preaching context, the problem of hearing could occur, as Spener (2002:371-372) points out:

In the absence of such exercises, sermons which are delivered in continually flowing speech are not always fully and adequately comprehended because there is no time for reflection in between or because, when one does stop to reflect, much of what follows is missed (which does not happen in a discussion).

On the other hand, through small group activity,<sup>242</sup> preachers can "learn to know the members of their own congregations and their weakness or growth in doctrine and piety," and "a bond of confidence" can be established between preachers and parishioners (Spener 2002:371).

"At the same time the people would have a splendid opportunity to exercise their diligence with respect to the word of God and modestly to ask their questions (which they do not always have the courage to discuss with their minister in private) and get answers to them" (Spener 2002:371-372). In brief, under the control of the Holy Spirit, such small-group activities can be a good preparation in

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<sup>242</sup> As regards the small-group activity, McClure (2001:146) also comments: "Another option is for the preacher to create a weekly sermon-related discussion group (roundtable) in which diverse folk from within and beyond one's congregation engage with the preacher in biblical-theological reflection on both text and life."

order to change pessimistic human beings into hearers, as disciples, for faithful listening to a sermon.

#### 6.4.1.2 The hearers' prayer for preaching: The illumination of the Holy Spirit

To hear God's words people must have the basic knowledge that they are pessimistic human beings who cannot hear his words. Thus, "the task of the congregation, as Calvin portrays it, is a continuous life-long battle against their own rebelliousness, apathy, and arrogance in favour of God's teaching and call" (Parker 1992:53). This "continuous life-long battle" means the battle of prayer and, according to Parker (1992:53), "The members of the congregation, no less than the preacher, need continually to pray, 'Come, Holy Ghost!'" Contemporary hearers should also battle against a fictitious reality, self-centred tendency, individualism, etc. Furthermore, they should pray continually for the coming of the Holy Spirit, who opens their ears to the words of God (cf. Bohren 1980:66). That is, because "Without the illumination of the Holy Spirit, the word can do nothing" (Calvin 2002:366), and "The Spirit's advent is itself a 'participation' which enables another type of 'participation' in believers" (Billings 2007:156).

According to Bohren (1980:507), if preachers realize that they cannot do anything to solve the problem of hearing (cf. 3.2.4), their service for the hearers will firstly be a prayer of intercession (*Fürbitte*) for hearers to be ruled by the Spirit of creation. Just as hearers need a preacher's prayer, so a preacher also needs the hearers' prayers, as Sweazey (1976:312) points out:

A preacher needs his people's prayers during the week while he is working on the sermon and on Sunday when he is preaching it. A statement by the Church of England says, 'A preaching ministry to have effect requires the co-operation of an expectant and praying congregation. No one has earned the right to criticize the sermon who has not first prayed for the preacher.'

When hearers, as well as preachers,<sup>243</sup> pray for the coming of the Spirit, then the Holy Spirit comes and opens our ears, so that hearers and preachers can both participate in preaching (cf. Bohren 1980:462).

Preachers need to give hearers a detailed list of prayers so that they can actively participate. For instance, for the hearers' participation, the prayer for a sermon's text is very important. Quicke (2003:52) comments that Scripture has its "own inimitable power" (cf. 2Tim.3:16). Accordingly, preachers need to give Scripture's "own inimitable power" to their hearers by means of preparing the next text in advance. If preachers make lists of the next text and pray for it in advance, hearers can actively participate in the preaching, as Marty (1984:51) mentions: "People participate best in

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<sup>243</sup> Refer to the book of Bounds (Bounds 1989) for preachers' prayer for preaching.

preaching where they have been informed a year, or a season, or at least a week in advance what the next text will be.”

From the hearers’ standpoint, the announcement of the next text in advance will be a good opportunity for their own preparation to hear the sermon. One can study the text at home before coming to church. Willimon (1986:99) suggests:

Prepare yourself by asking yourself questions about the proposed topic of the sermon before you hear it. Assume that your preacher has something that you need to hear ...  
Prepare yourself to be surprised, to think about things in a new way, to hear something which you may not immediately comprehend or find useful.

Preachers can prepare hearers for the sermon in various ways. “An occasional sermon on such a subject as ‘Partners in Preaching’ can be useful. A class can offer a course on homiletics for hearers” (Sweazey 1976:310). Moreover, “The minister can explain in writing how he looks at preaching and what he hopes the church members will do to participate in it” (Sweazey 1976:310). Preachers can write an educational guide book for hearers, with, for example, the title, “With glad and generous<sup>244</sup> hearts” (Willimon 1986). In the small group mentioned above, hearers can also be taught in the relationship between group leaders and one another. It is important for contemporary preachers to remember the combination of two forms: “an audiovisual form,” related to the heart and human feelings, and “a purely notional form” regarding intellect and reason, which can unlock contemporary hearers’ ears. Therefore, our writing and reading should be activities in the service of speaking and listening (cf. 5.1.2.4).<sup>245</sup>

In summary, hearers need to pray for the sermon and learn the basic knowledge for preaching during their preparation for the sermon. Preachers can use the ways of the combination in the secondary orality culture in order to teach hearers the prayer and knowledge about preaching in preparation for faithful listening to a sermon.

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<sup>244</sup> On the importance of generous hearers, Miller (1994:8) says: “But much of the power communication is granted by those who hear it. Generous people, therefore, are also a source of our power. The argument which follows in this book will depend on this doubled axiom: both spiritual power and audience-conferred power must be in place if preachers are to make any significant differences in their audiences.”

<sup>245</sup> Peterson (1995:99) points out the importance of the connection as follows: “The genius of the book is that it provides the means by which a speaker can be linked to a listener without being in the same room or in the same century. The two middle terms of the sequence are subordinate to the first term (speaking) and the final term (listening); the book (combining writer and reader) is in between tissue that connects the speaker’s mouth with the listener’s ear, living organs both. Writing and reading, which is to say *books*, are activities in service of the speaking voice and listening ear.”

## 6.4.2 The phase during preaching: The hearers' attitude

If hearers have the proper knowledge of preaching and pray for it, their attitude to preaching will be changed. Parker (1992:48-49) says, "When Christians know what preaching is, they also know what their attitude to it must be" and "the people should bring with them to church a right frame of mind." Moreover, on the importance of the inner man in connection with the attitude of hearers, Spener (2002:373-374) comments as follows:

Our whole Christian religion consists of the inner man or the new man, whose soul is faith and whose expressions are the fruits of life, and all sermons should be aimed at this. ... One should therefore emphasize that the divine means of word and sacrament are concerned with the inner man. Hence it is not enough that we hear the word with our outward ear, but we must let it penetrate to our heart, so that we may hear the Holy Spirit speak there, that is, with vibrant emotion and comfort feel the sealing of the Spirit and the power of the word.

Regarding the aim of Philip Jacob Spener's program for preaching, Lischer (2002:369) observes as follows: "The aim of his program for preaching was not a new homiletical technique, but the re-formation of the 'inner man,' a transformation which, if it is to be effected in the congregation, must begin in the soul of the preacher." Thus, the re-formation of the hearer's attitude is more important than a new homiletical technique (also cf. Campbell 1997:247). Sweazey (1976:53) remarks that, although the sermon is beyond the hearer's range of knowledge, his/her attitude can cover this shortcoming. If so, what should the hearers' attitude be during a sermon?

### 6.4.2.1 Focus on God

If we remember that "the preaching of the Word of God is the Word of God," both preachers and hearers should focus on God during a sermon, as God is the one who speaks, not man. Thus, preachers have to preach God and his words, as Wilson (1995:83) points out:

The first lesson from systematic theology is that we keep God near the center of our discussions, instead of affording occasional glimpses of God at the periphery. Too often as preachers we are tempted to think that we are preaching about a doctrine, or a truth, or a story, or a text, and we forget the more basic focus, that we are preaching God. Systematic theologians often agree that their appropriate focus is first on God, God's self-disclosure in the life, death, and resurrection of Jesus Christ, in particular, and in human history in general.

In addition, during the preaching, hearers must have the desire "to hear the voice of their Good

Shepherd speaking to them what he knew they needed to hear” (Parker 1992:49). If we are not convinced that God speaks through preaching and uses preachers for his purpose; if we hear a sermon as only man’s idea or story, “we shall certainly not feel ‘the *vivacity* of God’s Spirit’ inflaming us” (Parker 1992:10). A sermon, as well as Scripture, “will be dead and powerless towards us until we know that it is God who is speaking, declaring to us his will” (Parker 1992:10). Accordingly, our starting point is a focus on God who speaks in preaching. As preachers have to speak about God and his self-disclosure during a sermon, so hearers must focus on God who speaks through preaching.

Although the following “five practices of good listening,” as Thomson (1966:87-92) suggests, seem to lie within the framework of cognitive preaching because of an intellectual approach, they could be useful:

1. Listen for the main idea. The listener should try to get a hold on one idea and make it a personal possession.
2. Anticipate the speaker’s next point. From the sermon’s start, the listener must ask, “What is the preacher getting at today?” “How is he likely to develop his next point?”
3. Identify yourself with the sermon’s idea.
4. Review what you have heard. Repetition is one of the most efficient forms of learning.
5. Put these principles at work in every listening situation.

We can apply this for contemporary hearers’ good listening in the secondary orality era, as follows:

1. Listen for God’s idea and language (in connection with his *logos*).
2. Focus on God’s intention and purpose (related to his *ethos*).
3. Identify yourself with God’s heart and emotion (in terms of his *pathos*).<sup>246</sup>
4. Review what you have heard.
5. Put what you have heard from God into practice (with his *logos*, *ethos* and *pathos*).

#### 6.4.2.2 Silence

When we focus on God during the preaching of a sermon, we cannot but become silent in order to listen to the words. However, “sometimes the silence is threatening” because contemporary people live in “a culture of perpetual sound” (Troeger 2003:47).

Being silent is not easy, as contemporary people are unaccustomed to silence. Troeger (2003:47)

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<sup>246</sup> Sweazey (1976:53) points out, “The Receiver needs *empathy* with the way the Source thinks and feels in order to interpret rightly what he says.” Moreover, according to Long (2007:39-44), one of the important qualities of the listener is “empathy.” “It means not ‘to feel like’ (that is sympathy) but ‘to feel with.’ It is about seeing the world through the other person’s eyes, being accurately aware of her feelings and attempting to put them into words.”



comments, “To move out of this sonic world into silence can represent a cultural shift that is as disorienting as arrival in a foreign country where you know neither the language nor the customs.”<sup>247</sup> Nevertheless, we need to move out of this sonic world in order to hear the words of God, as Cilliers (2008c:24) observes:

The brilliant Swedish film by Kay Pollak, *As it is in heaven*, seems to make, inter alia, exactly this point. When the famous musician and composer Daniel Dareus (played by Michael Nyqvist) returns to his hometown because of ill health, and is asked at a certain stage why he does not make a more direct, professional input in training the church choir, he simply answers something to the following effect: “I have come here to listen.... Music exists before we create it. It is all around us, reverberating through everything and everyone. We must just hear, discover and record it.... It has always been my dream to make music that opens up people’s hearts.” The implication is clear: in order to hear, discover and record the music, you need to be silent.

Thus, we should stop making sounds, so that we can be silent. If we cannot remain humbly silent, we cannot hear the words of God around us. Thus, silence seems to be accompanied by humility.

#### 6.4.2.3 Humility: Respect

This is so difficult for those who are certain that they know very well how to listen faithfully to others. Although the Bible says, “In humility consider others better than yourselves” (Philippians 2:3), they consider themselves better than others. Long (2007:39-44) regards respect as the first dimension of a good listener’s offering and skill: “Respect is about giving value to the other person, affirming him as unique, worthwhile, made in God’s image whether he acknowledges it or not.” However, those who pretend to know more than others have little respect for others and can hardly listen to them.

Pretending to know differs from knowing. According to Snodgrass (2002:28), humility “seeks to know rather than professes to know.” Those who pretend to know, do not seek to know and try to hear; therefore, “humility is part of a hermeneutics of hearing” (Snodgrass 2002:28). Peterson (1997:22) portrays the relationship between humility and listening as follows:

The primary way in which we counter our stubborn propensities to narcissism and prometheanism is by cultivating humility. Learning to be just ourselves, keeping close to the ground, practicing the human, getting our fingers in the humus, the rich, loamy, garden dirt out of which we have been fashioned. And then listen.

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<sup>247</sup> According to Troeger (2003:48), “In a culture where sound is the norm, silence is often used to punish, manipulate, or shun individuals. By refusing to speak to someone, we cut that person out of our world. Silence becomes a hostile act, a form of violence that disrupts relationships.”

Hearers need to cultivate humility to listen to a sermon. Preachers should teach their hearers humility so that the preaching can communicate with those who are listening. If so, how can we cultivate humility? It can begin with the preacher's attitude.

According to Parker (1992:39-40), "For Calvin the message of Scripture is sovereign, sovereign over the congregation and sovereign over the preacher. His humility is shown by his submitting to this authority." Thus, humility is also one of a preacher's qualifications, and hearers can learn it from preachers who submit to the sovereign God.

#### 6.4.2.4 Submission

Hearers need to have an attitude of submission to the preaching - not because of the speaker's authority, but because of God's authority. On the attitude of hearers who come to hear a sermon, Calvin (as cited in Parker 1992:50) comments as follows:

When we come to hear the teaching that is declared to us in the name of God, we must be prepared in humility and fear to receive all that is said to us and to give heed to it and not bring a spirit of gall, a spirit full of rebellion or arrogance or pride; but let us know that we have to do with our God, who wishes to test the obedience and subjection that we owe him, so often and whenever he calls us to him.

God desires hearers' obedience and subjection to preaching, as it contains his words. According to Parker (1992:51), without this attitude of submission - fear of God - "all our turning the pages of Holy Scripture, being preached to from morning to evening and then spending the night in meditating what we have heard, will be like water running off us." When Christians remain disobedient, preaching becomes empty and hearers no longer hear it, as Bonhoeffer (2001:67-68) points out:

What then happens is that people get so stubborn in their disobedience through their self-granted forgiveness that they claim they can no longer discern what is good and what is God's command. They claim it is ambiguous and permits various interpretations. At first they know clearly that they were disobedient, but their knowledge is gradually dimmed until they become unapproachable. Then the disobedient have entangled themselves so badly that they simply are no longer able to hear the word.

This point of view shows that submission and obedience unlock our inner ears so that we can hear the Word. Bonhoeffer (2001:10) believes that true faith calls for obedience to Jesus Christ in Christian deeds: "Faith, our confession, means letting God be God – even in our deeds – and especially being

obedient to God in those deeds.” In other words, submission to God’s words means that the right relationship with God opens up.

#### 6.4.2.5 Openness

Hearers need openness to God’s words. Snodgrass (2002:28) believes, “One will never hear without an openness and a receptivity - openness to God, to something new (including an eschatology), to faith, and to change.” However, according to Allen (2002:34-35), we have a proclivity to reduce our openness, or otherness, to sameness as follows:

We tend to see a text as a reflection and confirmation of our already existing ways of thinking, feeling and acting. In the process, we make the text into an image of preexisting theologies. When this happens, we diminish the capacity of the biblical text or witness from Christian tradition to enrich, call into question, offer alternatives, and prompt us to think more deeply about God and ourselves.

In a self-centred world, hearers, as well as preachers, have pre-existing ways of thinking (cf. 5.1.2.3). As long as hearers are locked up in the pre-existing world, they cannot hear God’s words. Hearers need “open and honest conversation with biblical texts and other elements of Christian tradition as a part of exploring what we really do (and do not) believe” (Allen 2002:35).

Cilliers (2006:79-80) argues that we, as hearers, need “the hermeneutic of suspicion” by suspecting ourselves and our world, so that we may discover God’s new worlds and dimensions. In this respect, the hermeneutics of suspicion can mean opening our pre-existing world to God’s world.

Moreover, hearers need openness to preachers who deliver God’s words. We should open our minds to preachers who deliver preaching very well, but we also need to be open to preachers’ *efforts* to preach well. Willimon (1986:99-100) points out: “Praise your preacher when you feel that he or she has struggled to preach well” ... “there is always the possibility that the sermon may fail. Understand that risk and support your preacher in his or her creativity.” According to Willimon (1986:100), preachers become daunted by congregational criticism so that they wear down and stick to the safe confines of thoroughly conventional and acceptable subjects. Consequently, their sermons can be “boring and inconsequential” (Willimon 1986:100). It is important for hearers to let their preacher know that they are not hostile. We should support our preachers and open our hearts to their struggle in preparing a sermon.

#### 6.4.2.6 Imagination

When we open our hearts to God and his new world, the Holy Spirit begins to use our imaginations, so that we can discover new dimensions of God. According to some scholars (Green 1989:149; Long 1993:181; Taylor 1993:213), imagination is the contact point between God and humans. Taylor (1993:213) portrays this as follows: “Imagination is the meeting place of God and humankind, the chamber between heaven and earth where the sacred and the commonplace mingle and flow in unexpected ways.”

As stated in 5.1.2.2, contemporary preachers definitely need imagination. According to Taylor (1993:213), “For preachers, imagination is the ability to form images in the minds of their listeners that are not physically present to their senses, so that they find themselves in a wider world with new choices about who and how they will be.” On imagining, as one of a preacher’s tasks, Cilliers (2004:214) says the following:

Preachers are mediators between the metaphors of Scripture and the metaphors of our daily realities, searching for contact points, for strengthening the good metaphors of life, but also sensitive to the fact that the metaphor of the Gospel may not be superficialized to the less virtuous, and even to evil metaphors that surround us ... Preachers move back and forth over the bridge between the text and life as *mediators and guardians of images and metaphors – also those of the Gospel!*

Cilliers’s comment indicates that, if preachers are “mediators and guardians of images and metaphors,” hearers will be receivers who accept the image of the Gospel according to the preacher’s mediation. As receivers of the Gospel’s images, hearers need divine imagination.

As seen in 3.2, image and imagination influence contemporary hearers. For instance, the image of September 11, 2001 “enabled us all to participate as witnesses in a global experience. Words, images, analysis, and experience interlocked as never before” (Quicke 2003:84-85). According to Cilliers (2004:11), “Words alone could not describe such an event. *It was too ghastly for words.* Images had to paint the whole gruesome picture before our eyes, a picture that was repeatedly repainted on our television screens and seared into our global, collective consciousness.” Cilliers (2004:10) comments on the big impact of images as follows: “Images are taking over from reality. They even tend to *precede* the reality that they should reflect. In fact, reality has become a vague reflection of images.”

Without exception, the hearer’s image influences his/her listening to a sermon. Long (2007:140) points out: “Yet the image we have of him (God) will greatly influence our desire to listen and respond to him (God). ... Inadequate images are far more widespread than we may think and can prove a serious block to our personal healing and growth.” If hearers have inadequate images of God, it will be difficult for them to hear his words.

According to Cilliers (2004:217), “One of the most difficult assignments for preaching is to portray the primary image of Scripture in a form that contemporary people would comprehend best without losing the essence of this primary image in the process.” As preachers have the assignment of portraying the primary biblical image, so hearers ought to give full scope to their imagination for the divine image in the message.

Peterson (1997:132) claims that, “For Christians, whose largest investment is in the invisible, the imagination is indispensable, for it is only by means of the imagination that we can see reality whole, in context.” Accordingly, “One of the essential Christian ministries in and to our ruined world is the recovery and exercise of the imagination” (Peterson 1997:133). Hearers, as well as preachers, must develop their imagination as “the capacity to make a connection between the visible and the invisible” (Peterson 1997:132).

#### 6.4.2.7 Expectation: The listening heart

If we attend to preaching while expecting to meet with God, we shall be able to hear his voice in the sermon. On the other hand, if someone comes to church in anticipation of meeting with a business partner, he/she will perhaps look restlessly, but curiously, around the inside of the chapel. According to Long (1989a:22), the whole communication process is affected by prior expectation: “When we watch the evening news we expect the newscaster to operate by the rules of informational communication, and our listening is governed by the rules of that game. If, on the other hand, we know we are hearing a poem, we have different expectations” (Long 1989a:16).

As this study showed in 3.2.4, contemporary listeners are active, so that they do not enter the church as passive clean slates waiting for words to be written on them, but they come instead with their own expectations that differ from those of preachers (cf. Mitchell 2005:157). According to Carrell (2000:114), 57% of preachers anticipate the hearers’ change from the fallen state of humanity to a restored humanity. In contrast, those who listen to sermons have very specific expectations of the sermon: 35% want to be inspired, 30% listen for an application to life, 21% listen for greater understanding, and the final 14% desire insight (Carrell 2000:8). Carrell’s survey shows that listeners’ and preachers’ expectations differ conspicuously. Although preachers want hearers to change, the latter desire something useful for themselves, rather than change. Then, in a sermon, the preachers’ and hearers’ different expectations can cause a lack of communication between them. Some parishioners even have wrong expectations when listening to a sermon, as Sweazey (1976:313-314) points out: “The Pharisees demonstrated one of them. ... the only reason they listened was ‘to entrap him [Jesus] in his talk,’ ‘to catch at something he might say.’ ... Anyone who aspires to be a connoisseur of preaching does not know what preaching is.” The Pharisees could not hear Jesus

Christ's words because of their wrong expectations, just as we cannot listen to the contents of a sermon because of wrong expectations, or improper anticipation.

Without eager anticipation to hear God's words, our hearing time is not well used during preaching.<sup>248</sup> On the other hand, if we have "a willingness to hear" (Snodgrass 2002:28) with the passion toward blessing (cf. Bohren 1980:22), the time will be blessed. We need to pray for the willingness to hear, i.e. the hearers' eager expectation to listen to God's words. Zenger (2010:29) comments on willingness to hear, and talks about Solomon's prayer as follows:

Solomon does not ask, as we would expect from the Egyptian model, for a long life, wealth, and power over his enemies; instead, he says: 'Give your servant a listening heart, so that he may rule your people well and know to discern between good and evil' (1Kgs. 3:9).

According to Zenger (2010:29), "The listening heart is here the precondition for everything else." Hearers' eager expectation to listen can also be the precondition for preaching a sermon. The reformation of inner man, the hearers' right frame of mind and good attitude seem to be integrated in the concept of a "listening heart," according to Zenger (2010:29):

The metaphor of the "listening heart" is both Egyptian and Israelite. "Heart" is not a metaphor for feeling; rather, it is the organ of the intellect and the center of personal identity. In this conception the heart is that part of the human being in which all sense impressions come together, are stored, and are contemplated. From the "heart" then go forth all the person's judgments and decisions. To that extent the "heart" is the place within the person that "hears" everything that comes from outside and reacts to it. But it was especially true – in Egypt and in Israel – that the heart was the organ through which God is "heard" and through which God "dwells within" the person. Thus the heart is the human organ of reception for discerning the order of the world and of life that is willed by God.

The heart is the centre of a human being and the seat of intellect and emotion. Parishioners listen to the voice of God through the heart (cf. Spener 2002:374). Just as Solomon desired a listening heart, so we should pray for it, be eager, and appropriately expect faithful listening to a sermon.

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<sup>248</sup> Sweazey (1976:312-313) explains the reason as follows: "A listener can grasp what is said at form 400 to 700 words a minute, but no speaker can talk that fast. 100 words a minute is tedious, more than 200 words a minute is unintelligible. So the mind uses its extra capacity and does other things while someone is talking. If these others things have to do with the sermon, the time is well used; if not, the sermon will accomplish much less. Our minds are working on several levels all the time. If you could put all your mind on just one thing, you would never dare drive a car... Your mind does not dart from one of these to another; they are being worked on simultaneously... This working of your mind, along with and around the words from the pulpit, is the real sermon. It is the one that is being preached to you by the Holy Spirit, if you are receptive to him."

### 6.4.3 The phase after the sermon has been preached

Even after a sermon has ended, preaching, as the words of God, influences hearers' lives; the preaching seems to continue after the sermon has been concluded. Lose (2003:107) points out: "Preaching, that is, is neither a single word nor the final word; rather, it exists to prompt and nurture the larger conversation of the faithful." Now, the training of disciples for faithful listening after the sermon has been preached, will be examined.

#### 6.4.3.1 Sharing the words

Hearers need to share the preacher's message after the sermon has been preached. According to Boren (1980:517), true preaching triggers many people's conversation, as Acts 2:37 relates: "When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'" Spener (2002:372) regards the sharing of words as a diligent word practice as follows:

This much is certain: the diligent use of the word of God, which consists not only of listening to sermons but also of reading, meditating, and discussing (Ps. 1:2), must be the chief means for reforming something, whether this occurs in the proposed fashion or in some other appropriate way. The word of God remains the seed from which all that is good in us must grow.

Spener's remark shows that preachers need to make room for sharing words. Firstly, they need room to share the words with hearers, as Carrell (2000:44) points out: "Communication isn't something we do to others; rather, it is an activity we do with them." As considered in 6.3.3, the small-group discussion for sharing the words is very useful for contemporary hearers (cf. Lischer 2002:369).<sup>249</sup> Therefore, preachers need to participate in a small group to converse with hearers.

Sweazey (1976:318) says that preachers need the help of hearers as follows: "Congregations teach their preachers; a minister learns more from his church members than he ever learned from his seminary ... Devoted, loving, wise congregations make devoted, loving, wise ministers." Moreover, hearers can actively participate in preaching through the small group's discussions (cf. Bohren 1980:552). In order to make the discussion between preachers and hearers possible, the latter need to train to recognize the intentions of a sermon through the ethos, pathos and logos of preaching. Roen (1989:68) insists that a sermon should be a constant effort to understand its best intention as completely as possible.<sup>250</sup> According to (Roen 1989:68), "Sorting out the kinds of meaning in the sermon – its 'ethos,' 'pathos,' and 'logos' – helps us to hear more completely the intentions of others

<sup>249</sup> According to Lischer (2002:369), Spener's proposals for a sermon, especially "his advocacy of small-group discussion of Christian issues" is useful for contemporary hearers.

<sup>250</sup> Cf. 4.1.3 regarding the importance of an intent in preaching.

when they preach, and to convey more completely our own intentions in preaching.” A review of what they have heard is one of the best forms of training for the sharing of the words. For instance, in the age of the Reformation, reviewing or analysing sermons was a very useful way for theological students who were being trained for preaching. Burnett (2006:165-166) observes: “The most important preparation for preaching that Basel’s students had was their regular attendance at preaching services, followed by the required analysis of what they had heard.” On the left side of Table 16, Roen (1989:70) suggests a “sermon evaluation form” for the training of hearers. We can apply the right side of Table 16 of his form to our sermon review form.

**Table 16: Sermon review form for sharing of the words**

Sermon evaluation form	Sermon review form
Date:	Date:
Critic:	Listener:
Preacher:	Preacher:
Text and Title:	Text and Title:
<p>ETHOS:</p> <p>What does the preacher reveal about his or her personality in the sermon?</p> <p>What elements of his or her experience have enriched this sermon?</p>	<p>ETHOS:</p> <p>What is God’s intention in the sermon?</p> <p>What does God reveal through the preacher’s personality in the sermon?</p> <p>What elements of the preacher’s life have enriched this sermon?</p>
<p>PATHOS:</p> <p>What feelings did the sermon stir in you?</p> <p>What was it that the preacher said that stirred those emotions?</p>	<p>PATHOS:</p> <p>What emotions of God can you experience through the sermon?</p> <p>What was it that the preacher said that stirred those emotions?</p>
<p>LOGOS:</p> <p>What was the unifying idea or image in the sermon?</p> <p>How did the rest of the sense of the sermon relate to it?</p>	<p>LOGOS:</p> <p>What was the unifying idea, image or story that God gives you in the sermon?</p> <p>How did the rest of the sense of the sermon relate to it?</p>



After the sermon, we can use a sermon review form to share the words that we had heard. While Bohren (1980:516-528) comments on the importance of discussion for the training of disciples, he emphasises the relation between preaching and discussing: Preaching can be an introduction for the discussion, which can be an introduction for preaching (cf. Bohren 1980:518-519). According to Bohren (1980:519), the preacher communicates with the hearer in the discussion, that is, the speaker becomes a hearer and the teacher becomes a student.

In addition, the Internet, as well as the discussion in a small group, becomes a space for the sharing of the sermon, as the result of the study of the Göttinger Predigten im Internet indicates.<sup>251</sup> According to Nembach's (2010:170-171) analysis, people read sermons on the Internet and these sermons are an indicator of Christianity. Compare the following remark in this regard:

The Göttinger Predigten im Internet have been published since 1997. What has been going on since these 10 years may be shown by the account of visitors ... During the time more and more visitors came to the Göttinger Predigten im Internet. Now more than 1.850 visitors are registered day by day. At great feasts the number of visitors is much higher. Those internet sermons are a part of Christian practice and may therefore be a means of a representative inquiry... Therefore downloading sermons is an indicator of the relationship between a website and its visitor while the relationship is a means to learn people's opinion of Christianity.

In addition to the above-mentioned use of the Internet, we can also use it for sharing the words between preachers and hearers.

Secondly, we need to make room for a sharing of the words among ourselves, as hearers. According to Roen (1989:68), the belief that lies behind this method of sermon evaluation or review is that "The art of hearing yourself preach cannot be perfected by the preacher alone, but must be learned through a continuing dialogue with a Christian congregation."

As argued in 6.2.1.2, narrative preachers, who rely on human experience (cf. Mitchell 1993:227; Taylor 1993:216), have a problem in addressing the fact that hearers' experience is "so diverse"<sup>252</sup> and "their experience of a believing community is, in most cases, limited to an hour on Sunday mornings" (Taylor 1993:208). Without the training of disciples, our sermons, in most cases, are also limited to an hour during the Sunday morning worship services. We need to expand God's words to every aspect of our lives. If we succeed in getting hearers to use his words in every facet of their lives, as heard during sermons, then their spiritual lives will be strengthened and they will become disciples of the Word of God (cf. Spener 2002:372). Thus, we need networks for the sharing of words among

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<sup>251</sup> Cf. <http://www.predigten.uni-goettingen.de/>

<sup>252</sup> As our study in 3.3.2 indicated, contemporary hearers' experience is too diverse to interchange with that of their preachers according to the assumption of the interchangeable experience of narrative preaching.

hearers (cf. Gibbs & Coffey 2001:69; Smith 2005:69-70). The combination of the small group and the social software on the Internet could create effective networks for the sharing of words among hearers (cf. 3.2.2), as “media use and face to face communication were positively correlated” (Baym 2010:141).<sup>253</sup>

The usefulness of a small group has been explicated in (Long 1997:137-138) comment: “Some have observed that small groups are not only a way to save Christianity but also a way to save American society by turning people away from destructive, self-oriented addictions toward caring for the needs of others.” Thus, we can, and should, use all types of small groups in our church, “such as Bible studies, prayer fellowships, self-help groups, twelve-step groups and recovery groups” (Long 1997:137-138), for sharing a sermon as God’s words. The function of the small group for such sharing among hearers can also be strengthened by the social software on the Internet, smart ‘phone, etc. (cf. Baym 2010:148).

As “the intention behind Christian preaching is to move men and women to a decision that forms the basis for an entirely new way of living, to transform<sup>254</sup> them through the power of the risen Christ” (Roen 1989:68), so “the primary objective of your sermon discussion will be a mutual opening to further transforming action by God’s Spirit, not a debate, a tug-of-war, or an exchange of ideas for their own sake” (Schlafer 1992:128). The aim of small-group discussion is “to facilitate an even deeper hearing of the sermon, not simply to report the feedback of each member of the group” (Schlafer 1992:127).

When considering the dialogue between preachers and hearers, we should be careful not to confuse dialogue with preaching. For example, in what follows, it seems that Pagitt (2005:52) regards “progressional dialogue” as preaching:

Progressional dialogue ... involves the intentional interplay of multiple viewpoints that leads to unexpected and unforeseen ideas. The message will change depending on who is present and who says what. This kind of preaching is dynamic in the sense that the outcome is determined on the spot by the participants.

According to Pagitt (2005:26), in the model of progressional dialogue, church members dialogue with the preacher during sermon preparation concerning their thoughts about the text, and also talk, as well as the preacher, during the sermon presentation. However, we need to draw a sharp distinction between preaching and dialogue, as Holland (2006:222) points out:

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<sup>253</sup> According to Baym (2010:141-142), “The more students reported using the Internet to maintain their social relationships, the more likely they were to use face to face conversations, telephone calls, and mail” and “people who had more social ties in their local communities were more likely to use the internet in order to meet new people.”

<sup>254</sup> Dawn (1995:210-211) also says, “The essential goal of preaching is that the listener be transformed.”

To read church history is to understand that the pulpit has come to us on a river of blood. Men were martyred because they refused to dialogue about the truth. Many could have saved their own lives had progressional dialogue been their conviction. But the truthfulness of Scripture anchored their souls and shook continents. The church does not need to be convinced that everyone is a preacher. The church needs more men who are faithful to the sacred desk, the public “speaching”<sup>255</sup> of Holy Scripture.

Because dialogue in the small group is able to transcend Pagitt’s (2005:26) deep concern about “one way communication as our primary means of talking about and thinking about the gospel,” his suggestion is insignificant. Although dialogue and discussion before and after preaching are very important factors for the training of hearers, dialogue and discussion have to be differentiated from preaching. For preaching, we do not need to substitute dialogue and discussion; they cannot replace the public preaching of the Holy Scripture as “the language of the salvation oracle” (O’Day 1993:32).

#### 6.4.3.2 Acting as obedience

After a sermon has been preached, “The sermon enters ongoing conversations in the minds and hearts of the listeners, and starts to reshape the directions of their lives” (Schlafer 1992:30). In other words, if we listen faithfully to the sermon, it triggers a change in our deeds. To hear means to obey, as Long (2007:166-167) points out:

The word obedience is derived from the Latin *audire*, to hear. To obey is to hear then act upon what we have heard. We are not being truly attentive unless we are prepared to act on what we hear. If we hear and do nothing more about it, then the sounds have simply fallen on our ears and it is not apparent that we have actually heard them at all.

The above comment proves that we cannot imagine faithful hearing without acting in obedience. Moreover, “Jesus not only preached the Good News; he enacted it in deeds of love and mercy” (Willimon 1986:92). Snodgrass (2008:18), for instance, remarks that the main purpose of Jesus’ parables is to change behaviour and create disciples.<sup>256</sup> Hearers, as disciples, must do more than simply listen; they must also act. According to Bonhoeffer (2001:4), “Discipleship means, quite

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<sup>255</sup> Pagitt (2005:11-12) created the term of “*Speaching*.” His definition of *speaching* is “the style of preaching that is hardly distinguishable from a one-way speech” as traditional preaching. However, Holland accents the appropriateness of traditional preaching as “speaching” versus Pagitt’s theory as “progressional dialogue.”

<sup>256</sup> “Jesus’ parables focus mostly on humans. Except for the Markan version of the Mustard Seed (4:30-32), even the parables comparing the kingdom to a seed include a human sowing the seed. On the surface Jesus’ parables are not accounts describing God or the world of animals and nature. They are ‘narratives of normalcy’ and mirror the commonness of first-century Palestinian human life, the life of farmers, shepherds, servants and masters, women, fathers and sons, and occasionally kings. Their humanness makes them interesting in their right, but by mirroring they seek to change behavior and create disciples. Their main purpose is to goad people into response” (Snodgrass 2008:18).

simply, Jesus Christ and Jesus Christ alone; the sole content of discipleship is to ‘follow Christ,’<sup>257</sup> and to follow Christ means that, as disciples, hearers should not remain in an intellectual doctrine or problem, but should go to life’s world with Christ of the Incarnation (cf. Sigurdson 2008:33).

According to Peterson (2006:71), because “obedience is the thing, living in active response to the living God,” the act of obedience can make our ears quicker than before toward his words, as follows: “The most important question we ask of this text is not, ‘What does this mean?’ but ‘What can I obey?’ A simple act of obedience will open up our lives to this text far more quickly than any number of Bible studies and dictionaries and concordances.”

Moreover, Lose (2003:64) comments, “Throughout the church’s history many have confessed their faith not only through their speech, but also and especially through their deeds.” (Lose 2003:233-234) argues that the Christian practice of confession, especially through deeds, is the most apt way of understanding preaching in our postmodern context because of the following:

Confession is the assertion of faith’s deepest convictions, prompts the conversation of the faithful, and functions as both (1) a summary of the ‘essential’ Christian tradition and (2) the articulation and actualization of that tradition in response to the proclaimed Word and the immediate circumstances of our hearers and world, it offers a unique way to re-envision preaching that is both faithful to the Christian tradition and responsive to our present context.

According to Calvin (1960:72): “All right knowledge of God is born of obedience”; all right hearing from a sermon is born of obedience to the sermon as God’s words. Bonhoeffer (2001:69) says that, as far as Christ is concerned, to do a deed itself gains nothing. But, in spite of that, Peter had to step out onto the rolling sea (Matt. 14:29), so that he could believe. Peter could not know what the word of Christ was until he got out of the boat, and walked on the water. Although “the works of the law” (Galatians 2:16) remain a “dead” work, the deeds of faith (cf. James 2:18), as obedience, can bear a deeper and deeper hearing of God’s words than before. Bonhoeffer (2001:69) maintains that, if people remain disobedient and console themselves with forgiveness that they grant themselves, they close themselves off from the God’s words. Because of “the fortress walls around them” (Bonhoeffer 2001:69), they cannot hear God’s words during a sermon. People can really hear God’s words through their obedience, as Bonhoeffer (2001:181-182) points out:

Jesus does not deliver his word up to his listeners, so that it is misused in their rummaging hands. Instead, he gives it to them in a way that it alone retains power over them. From the human point of view there are countless possibilities of understanding and interpreting the Sermon on the Mount. Jesus knows only one possibility: simply go

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<sup>257</sup> Bonhoeffer (2001:4) gave the original book the simple title, *Nachfolge*, literally, “following after.”

and obey. Do not interpret or apply, but do it and obey. That is the only way Jesus' word is really heard. But again, doing something is not to be understood as an ideal possibility; instead, we are simply to begin acting.

Johnson (2002:103) calls obedience "the epistemology of Jesus," which reverses the acts of knowing and doing as follows: "The usual way of taking action requires research, the accumulation of data, and a decision that leads to action. In this aspect of discernment, we discover what might be called the epistemology of Jesus: we act or obey in order to know." We act or obey in order to listen more faithfully to God's words. In this case, a hermeneutics of hearing can mean a hermeneutics of obedience.

The contemporary church seems to be much more in need of help regarding the epistemology of Jesus than before. That is because there is a *gnostic* impulse in our current Christian culture. Long (2009:82-83) points out "the list of the weather pattern of our current cultural and ecclesial moment" as follows:

1. Christian tradition is viewed as basically untrustworthy.
2. Traditional Christianity is seen as especially failing the theodicy test.
3. Christian eschatology has become implausible.
4. The core of the Christian faith is nevertheless worth saving.
5. Christianity is viewed as needing top-down revision, not small corrections.
6. There is hunger for a more 'spiritual' interpretation of the Scripture.
7. There is the conviction that profound differences exist between ordinary church people and those who deeply understand the spiritual truth of Christianity.

According to Long (2009:83), it is no less an instigation than a *gnostic* impulse. He (Long 2009:72-78) warns us about the shape of the "*gnostic* impulse" in the church today and identifies four broad themes in contemporary Gnosticism as follows:

1. Humanity is 'saved' by gnosis, by knowledge.
2. An antipathy toward incarnation and embodiment.
3. A focus on the spiritual inner self, the "divine spark" within.
4. An emphasis on present spiritual reality rather than eschatological hope, and on the God of timeless truth rather than the God who will bring history to consummation.

As can be seen from the above, such contemporary Gnosticism poses serious problems. In contemporary Gnosticism it is very difficult to find a relation between transcendence and immanence. Thus, there is no connection between an external message and an internal experience in Gnosticism (cf. 3.3 and 4.1.4). Such problems seem to be caused by antipathy toward incarnation and embodiment in contemporary Gnosticism. According to Sigurdson (2008:32), "The purpose of the doctrine of the incarnation is to conceive of the relation between transcendence and immanence in a

way that respects the integrity and the solidarity of both.” Thus, the antipathy of Gnosticism is finally a failure to obey the Word of God, as Long (2009:107-108) comments:

A Christ whose resurrection occurs only in our minds has no right to call us to put our bodies on the line for justice. But a risen Christ whose body still bears the marks of the wounds will send Christians passionately, even joyfully, marching across the bridge at Selma, hammering shingles on Habitat for Humanity houses, and changing bedpans in an AIDS hospice.

We must prevent hearers, as disciples, from being influenced by contemporary Gnosticism. According to Bonhoeffer (2001:44,45), grace without acting in obedience, is cheap grace, as the following remark exemplifies: “Cheap grace is a grace without discipleship, grace without the cross, grace without the living, incarnate Jesus Christ.” Acting as obedience, as the epistemology of Jesus, can be embodied by discipleship training in the communality of the small group as seen in 6.3.3. In this respect, preaching is not primarily storytelling, narrative artistry or a form of passivity, but rather “an act of moral obedience” or “an active engagement with the powers” (Campbell 1997:216). Preaching, as an act of moral obedience, submits to even persecution, as Penner (2004:116) points out:

To this point, my goal has been to show that a theology of persecution rests on the revealed truth that suffering is not foreign to the purposes and person of God but rather, as we have discovered, it is a central theme. It should therefore come as no surprise when Jesus teaches His followers that suffering is a part of the new life they have received from God. Jesus devoted what might seem like an inordinate amount of attention to the issues of persecution and martyrdom, as He taught His disciples what to do when on trial for the faith, and how they should respond when expelled and condemned by families, villages, and religious and political authorities.

The question that we, as preachers, need to ask ourselves is: “Am I prepared to be that last martyr for Jesus? A cross-centred gospel requires cross-carrying messengers” (Penner 2004:260). The question that we, as hearers, need to ask ourselves is: “Am I prepared to be that last martyr for the Word of God?” A cross-centred Gospel also requires cross-carrying hearers. Therefore, after the sermon has been preached, we need to be trained in what to do when on trial for our faith, and how we should respond to persecution. Acting in obedience must be sought repeatedly after the sermon has been preached, so that hearers may listen more faithfully to a sermon.

## 6.5 CONCLUSION

Hearers' faithful listening to a sermon is essential for contemporary preaching. This chapter has emphasised the importance of the discipling of hearers for faithful listening to a sermon.

Hearers, as well as preachers, have responsibilities before, during, and after a sermon. Quicke (2003:61) points out: "Just as they need to love God with all their hearts, and with all their souls, and with all their strength, and with all their minds (Mark 12:30), they need to listen and respond to preaching with all they are." In this regard, hearers need to participate in the process of preaching because participation is one of the best ways for faithful listening.

Hearers' participation occurs in the holistic framework of the small group, where they can be trained to be faithful hearers according to three phases: during the preparation of the sermon, during the actual sermon, and after the sermon has been preached. Through small-group training, hearers can share sermons and act in accordance with the Word of God in the Christian community. Furthermore, they can impact on the lives of others outside the Christian community through sharing and acting (cf. 6.3.3.3). Such endeavours should be based on listening to God's Word, as Peterson (1997:30) points out:

The Christian life consists in what God does for us, not what we do for God; the Christian life consists in what God says to us, not what we say about God. We also, of course, do things and say things; but if we do not return to Square One each time we act, each time we speak, beginning from God and God's Word, we will soon be found to be practicing a spirituality that has little or nothing to do with God. And so it is necessary, if we are going to truly live a Christian life, and not just use the word Christian to disguise our narcissistic and promethean attempts at a spirituality without worshiping God and without being addressed by God, it is necessary to return to Square One and adore God and listen to God.

As mentioned above, we must return to listening to God, the centre of our faith. When we have this strong centre, we can open ourselves to others (cf. 5.1.1.3). In other words, we need faith that is deeply rooted in the Word of God in order to open our minds and hearts to others (cf. Cilliers 2006:81-82; McLaren 2004:23; Robinson 2008:6). For this firm centre, we should restore the tradition of the early church communities, as Peterson (1995:104-105) mentions:

The greatest thing going on in this history in this earth is that God is speaking. The dominical command is *Listen*: "He who has ears to hear, let him hear" (Mark 4:9 and parallels). The command reverberates for decades through the early church communities, reappears at the outset of the *Revelation*, "Blessed is he who reads and *those who hear*," and then modulates into the seven famous repetitions of Jesus'

imperative that pull every word-weary reader that ever stood in a pulpit or sat in a pew into an alive listening to the word that knows, rebukes, commends, encourages, promises, invites, and ends up, as it started out, making all things new (Rev. 2:7,11,17,29, 3:6,13,22, and also 13:9).

Listening is our central mission. Hearers should not only be trained, they should also strive to accomplish this mission. As discussed in 3.4.3, in the contemporary church, especially the Korean Church, there are many ministries for its growth. Complicated church ministries enfeeble the ministry of preaching as listening to God's words. In this era of homiletical crisis (Cilliers 2004:16), our centre, which must be strong, is swaying. However, Forsyth (1981:5) comments, "With preaching, Christianity stands or falls because it is the declaration of a Gospel." Therefore, we have to preach, even at the risk of losing our lives, because life and death depend on the power of preaching (Bohren 1980:19).



## **CHAPTER 7: CONCLUSION**

This study has been examined according to four core tasks of practical theological interpretation (Anderson 1997:1-32; Osmer 2008:4): 1) the descriptive-empirical task as theological discovery, 2) the interpretive task as theological discernment, 3) the normative task as theological innovation and 4) the pragmatic task as theological praxis. Thus, the researcher will conclude the study according to these four core tasks and make some suggestions for the Korean Church's context and future study (cf. Figure 12).

### **7.1 THE CONCLUSION OF THE DESCRIPTIVE-EMPIRICAL TASK**

As regards the question: What is going on in contemporary preaching? (cf. Osmer 2008:4), this study has shown that there is a serious problem related to hearing rather than speaking - especially the younger hearers' hearkening in the Korean homiletic context. The problems of hearer and hearing, that preachers overlook, have weakened preaching as the main factor in Korean Church growth.

The Korean Church is still at a cognitive propositional preaching stage, with little interest in the problem of hearers and hearing. The hearer cannot help but be "passive" about the Korean pulpit in this situation, which has been worsened by the Korean authoritarian context, the conservative tendency of Korean congregations, and the lack of a disciplined community's communal practice for hearkening to sermons.

Moreover, although narrative homiletics is called audience-oriented preaching, it could not solve the problem of hearers and hearing in the Korean context. Firstly, this is because most Korean Protestant Christians, including preachers, have a negative view of "the liberal theological presuppositions" of narrative homiletics (Campbell 1997:13, 33, 143-144).

To conclude, the problem of hearer and hearkening as the fundamental issue of homiletics that the Korean Church experiences, is one of the most urgent problems in contemporary homiletics. Thus, we need to grasp the reasons for this problem, i.e. the hearer's alienation from the process of preaching.

### **7.2 THE CONCLUSION OF THE INTERPRETIVE TASK**

For this task, we need the question: Why does the hearer's alienation happen? Due to the world's rapidly changing communicational context, contemporary hearers' ways of thinking have changed from the print culture to the secondary orality culture in terms of the communication context, especially in the Korean preaching context.

The advent of the so-called electronic age and secondary orality era have brought about a new generation of hearers in the contemporary preaching context. The images, sound and communality of the electronic era influence and train these hearers.

Accordingly, important changes occur in hearers' listening expectations, ways of communication, lifestyles and even moral behaviour. Furthermore, there are seriously different communication modes among preachers, who are educated by the print media, and young hearers, who live in the secondary orality era. It is extremely difficult to distinguish hearing from seeing, because hearing is connected to seeing in the secondary orality era. For the preachers in the print culture, it is extremely confusing to understand the audiovisual era's new ways of communication.

In addition, theological and pastoral factors exacerbate the situation. For instance, the theological structure of foundationalism prompts a lack of communication between external Scripture and internal experience. The assumption of an interchangeable experience of narrative homiletics becomes invalid in the context of postmodernism, because the experience of young people is too unique to interchange with that of their preachers. Moralistic preaching for the religious needs of individuals can trigger a more serious problem of hearing, as the younger generation's lifestyle differs from that of the older generation.

In conclusion, the problem of hearer and hearkening emerges in the contemporary context, especially in the context of the Korean Church, because of the above-mentioned reasons. Therefore, the desirable effect of preaching, which was crucial for Korean Church growth, is becoming weaker. However, the circumstances facing the 21<sup>st</sup> century church bear a closer resemblance to the situation of the early church, as an aural-orality culture, than the situation of the church during the writing-print culture. In this respect, we can discover some possibilities of changing the crises into opportunities.

### **7.3 THE CONCLUSION OF THE NORMATIVE TASK**

As regards the question: What ought to be happening in such a situation of contemporary homiletics?, this study has shown the need for some change. Firstly, because of the change in hearers, preachers need a paradigm shift from a hermeneutics of reading in the written print culture to a hermeneutics of hearing in the secondary orality culture. This paradigm shift means the restoration of a biblical essence that was overlooked in the Gutenberg era, and the need for preachers to think differently in the secondary orality era. Thus, unless contemporary preachers learn to speak in the new ways of thinking as a biblical essence, they will fail in the new era. The biblical essence to be restored is "a hermeneutics of hearing," that is, hearing the Word as Romans 10:17 emphasizes: "Faith comes from hearing and that *hearing* is through the proclamation of the word about Christ." In other words, our

reading attitude needs to be changed toward a hermeneutics of hearing as a means of listening to and obeying God.

Secondly, in terms of a hermeneutics of hearing, the concept of the hearer in preaching should also change. For listening to the Word of God, hearers should be trained in “the disciplined life of particular Christian communities” (Campbell 1997:69, 247). From the framework’s view of cultural-linguistic preaching, preachers should be disciples of Jesus Christ, because it is *people* who communicate primarily, not words or ideas. Moreover, hearers ought to be disciples who learn and practice God’s words in “the believing, listening community” (cf. Brueggemann 1997:78; Campbell 1997:158). Therefore, the discipling of hearers is an essential ministry for preaching, which is a matrix of discipling and, simultaneously, discipling becomes a base for preaching.

Furthermore, the concept of the hearer ought to be changed from a solitary reader to unified hearers, because, in preaching, the hearer is not singular, but always plural, as God, the Son and Holy Spirit are with the hearer. Reading is solitary and individualistic, but hearing is collective and unified. Therefore, communality needs to be restored for listening to God.

To conclude, the paradigm shift of preaching toward a hermeneutics of hearing and hearers, as a community of disciples, should take place in contemporary preaching.

#### **7.4 THE CONCLUSION OF THE PRAGMATIC TASK**

The last question for this study is: How must we respond to the shift? When we consider an alternative proposal for a hermeneutics of hearing, we should focus on two phases, namely the preachers’ faithful listening to Scripture, and their hearers’ faithful listening to a sermon.

Firstly, preachers need to remove obstacles, such as fixed convictions for a self-centered purpose and, a negative human selfish experience neglecting the Word of God etc., and to restore the theological literary tools as a means for a fresh hearing of the words of God. Moreover, preachers should develop their senses into wide-awake ears and eyes for multisensory perception to hear God’s words. In other words, all our reading of Scripture must develop into hearing his words.

Secondly, preachers need to learn from both the Reformation and Renaissance of the 16<sup>th</sup> century for the rehydration of sermons, because the relationship between the Scholasticism of the Middle Ages and the Humanism of the Renaissance period seems to be similar to the relationship between the print culture and secondary orality culture. Contemporary hearers, especially younger people, have a multisensory way of thinking by means of their combination of hearing and seeing. Thus, contemporary preachers need a fusion between image and sound, and new oratory and distinctive language to communicate with the “new hearers.”

However, such tools are mere means, not ends. Our aim is the hearing of God's words and a true proclamation of the Word. Without the Holy Spirit's working, we cannot achieve our aim, because the Holy Spirit inspired the Bible and dwells in the midst of hearers. Therefore, the Holy Spirit must control such tools.

On the other hand, hearers' faithful listening to a sermon is essential for contemporary preaching, and not only preachers' faithful listening to Scripture. Hearers, as well as preachers, have responsibilities before, during, and after a sermon. In this respect, hearers need to participate in the process of preaching, as participation is one of the best ways to attain faithful listening.

To conclude, the hearers' participation occurs in the holistic framework of a small group, where they can be trained to be faithful hearers. Through small-group training, hearers can share sermons and act in accordance with the Word of God in the Christian community. Furthermore, they can have an impact on the lives of non-Christians through their sharing and actions, which should be based on hearing God's Word - the centre of our faith – because, when we have this strong centre, we can open ourselves up to others.

## **7.5 SUGGESTIONS FOR THE KOREAN CHURCH CONTEXT**

Our main aim is to allow contemporary hearers, as well as preachers, to listen faithfully to God's words. To succeed, the Korean Church needs integration between discipleship training and the preaching ministry, as preaching is a matrix of discipling and, concurrently, discipling is a base for preaching. By the integration, we can focus our energies and time on the essential church ministry, so that the problem of too many complicated ministries in the Korean Church will be solved.

Through discipleship training in a holistic small group, linked to the preaching ministry, we can restore the communality of hearers and overcome the problem of the American culture's individualism, which is pervasive in the Korean Church. The vertical and hierarchical relationship between preachers and hearers in the authoritarian Korean context has eliminated the hearers' participation in preaching. However, a horizontal and communal relationship between preachers and hearers in a holistic discipleship training group can induce the participation of hearers into preaching without losing sight of their clear convictions concerning biblical truths. Thus, contemporary preachers, especially Korean preachers, need to concentrate on instituting a holistic discipleship training system in their churches so that hearers may change from being consumers of sermons to being disciples of the Word.

Moreover, Korean Church leaders need to check the present situation of Korean theological education. Due to the rapidly changing communication technology and culture, the contemporary hearers' way of thinking has changed. Accordingly, contemporary preachers need to restore a hermeneutics of hearing, which was the early Christian communities' tradition for secondary orality hearers who were more

familiar with the aural-orality culture than the print culture. Listening to God should be the central mission of theological education in terms of homiletics. Therefore, our theological education needs to return to a hermeneutics of hearing, like the tradition of early Christian communities and the Reformation.

## **7.6 CONTRIBUTION OF THIS STUDY**

Throughout this investigation, it was found that traditional preaching - i.e. cognitive propositional preaching - does not focus on hearers and hearkening. Narrative preaching is indifferent to Scripture as an external authority, because of the liberal presupposition. If so, how can we let hearers participate actively in listening to a sermon without losing sight of their clear convictions concerning the truth of the Bible?

In order to answer this question, our study dealt with the problem of listening and listeners on the presupposition of orthodox theology, and ascertained a good chance of developing the study in a cultural-linguistic framework. Furthermore, we discovered the possibility of a hermeneutics of hearing as a bridge between “an external authority” and “an inner experience” (Murphy 1996:35), “an interest in Scripture” and “an interest in souls” (Peterson 2006:17). It can be a vital third way beyond the polarized alternatives of foundationalism, which is bound by modern philosophy (Murphy 1996:85; Robinson 2008:4-5).

In addition, our study can strengthen preaching, as an essential ministry, by integrating the preaching ministry and holistic small group activities. Through this integration, our study will offer a holistic balance between cognitive propositional preaching and narrative preaching as a rhythmic movement between *haggadah* (i.e. the story) and *halakah* (i.e. the way - teaching and ethics). Above all, our study has highlighted that interdependence exists between listening and speaking in preaching and that the study of listening is one of the most urgent assignments in contemporary homiletics.

## **7.7 SUGGESTIONS FOR FUTURE RESEARCH**

Because listening to God requires a balance between theory and praxis, the researcher believes that the study of a listening theory and concrete fields are still needed urgently for non-Christian hearers.

Under the cultural linguistic framework, there is no problem as regards the Christian hearer's discipling, as this will occur in the Christian communities. However, the discipling of non-Christian hearers is another matter, because they do not live the disciplined lives of particular Christian communities.

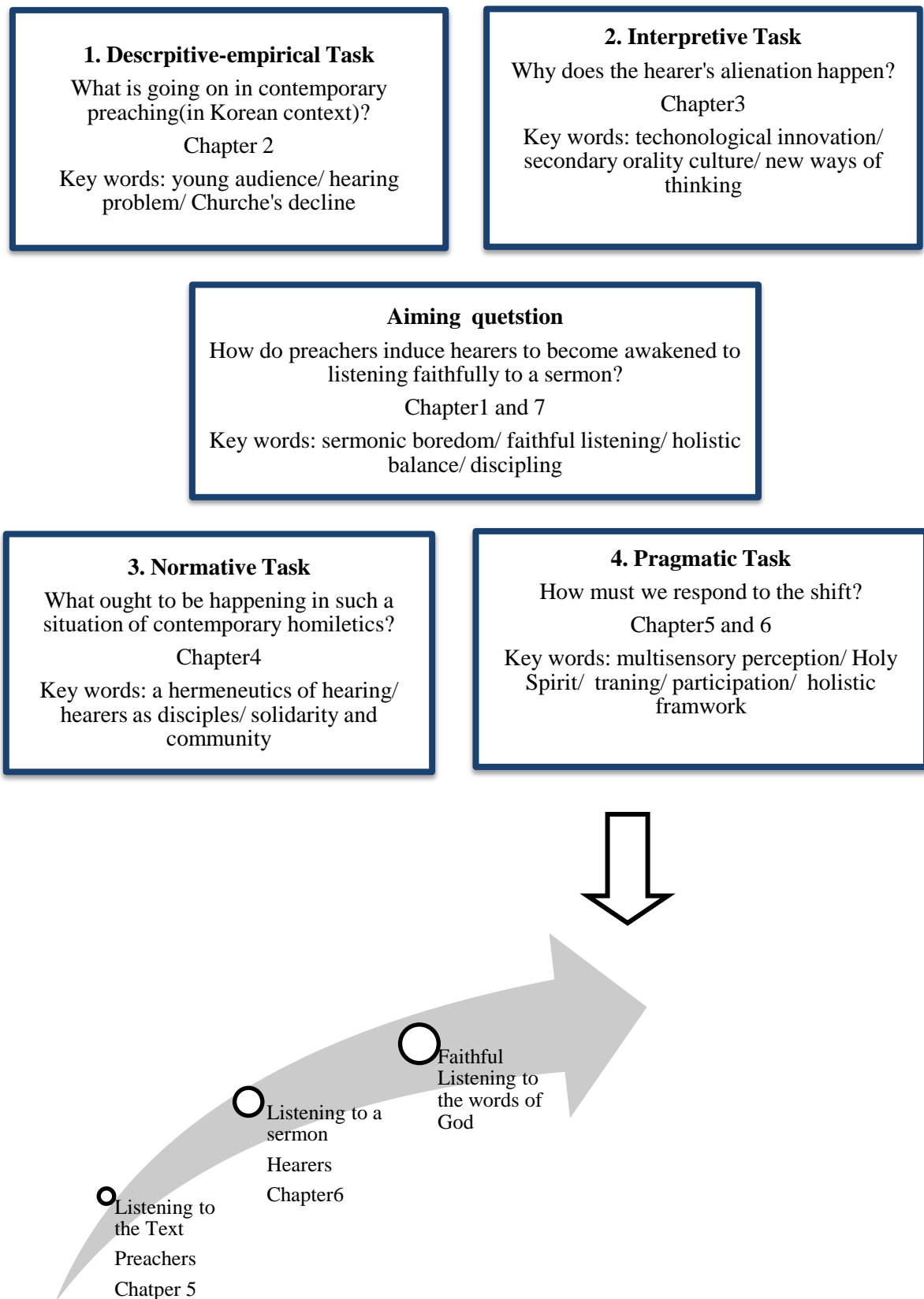
Thus, how can we preach to non-Christian hearers in the framework of linguistic-cultural preaching? How can we train hearers in a non-Christian cultural and linguistic context? In other words, is evangelistic preaching possible in the cultural linguistic framework?

According to Acts 24:5, Paul was a preacher, like a pestilent fellow, and his preaching was very contagious. As we know, Paul would use the Jewish synagogue to preach to Gentiles (cf. Acts 13:43, 17:2,10, 18:4, 19:8).<sup>258</sup> Given that the “synagogue of the Jews” means the Jewish community, it seems that Paul’s evangelical sermon was preached in a community prepared for its hearing. We can draw the following inference from this: although non-Christians do not have the disciplined life of particular Christian communities, we need a sort of community to prepare non-Christian hearers, like the community of the synagogue. The researcher believes that the holistic small-group activity can help create a relationship with non-Christian hearers, so that preachers can preach in transitional communities prepared for non-Christian hearers. How can we let non-Christian hearers of the secondary orality culture hear preaching as the Word of God? This question can be a suggestion for future research.

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<sup>258</sup> According to Acts 17:2, the use of synagogue was Paul’s custom.

**Figure 12: Four core tasks as the methodology of this study**



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