

**INDUCTIVE ELEMENTS IN PULPIT COMMUNICATION OF PENTECOSTAL
CHURCHES**

by

WILLEM MATHEUS BOOYSEN

submitted in fulfilment of the requirements for
the degree of

MASTER OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR : PROFESSOR H J C PIETERSE

NOVEMBER 1997

SUMMARY

TITLE OF THESIS

"Inductive elements in Pulpit communication of Pentecostal Churches"

Discontent with preaching as mode of communication is the problem statement of this study.

The authoritative nature of deductive preaching is mirrored by the exploratory, "discovery nature" of inductive models, emphasizing how dialogical preaching is enhanced by incorporating inductive elements into preaching. Meaning production and levels of meaning were studied, and a hermeneutical model for Pentecostal churches were proposed.

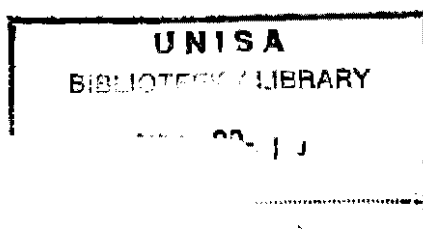
Dialogical preaching as attitude and principle as well as method was looked at, and the role of interactive participative communication in the dialogic process was described.

Special emphasis was placed on the Parable, the metaphor and narrative preaching as models for inductive preaching, and the development and phases of the "plot" was examined.

Bridging models between inductive and deductive styles were explored, while two dialogical tools for preparation of sermons were designed.

KEY WORDS AND TERMS

Discontent with preaching; authoritative approach; rhetoric; principles of induction; intersubjectivity and mutual understanding; participative interactive communication; inner dialogue; visualising the sermon; dialogical theory of preaching; meaning production; orders and levels of meaning; denotation; connotation; myth; macro and superstructures; meaning formulation strategies; content analysis; telling and listening; metaphor, parable; narrative; inductive preaching; plot.



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INTRODUCTION.

1. The need for the study - A statement of the problem of discontent with preaching as mode of communication.

The need for this study is best highlighted by Jonker in "Aktuele Prediking" (1979:1). He says that there is a growing discontent in the listening public - in this case the congregation, regarding the fact that the message is not getting through to them.

This may be due to too many generalization and the fact that the mental development of the listener is not taken into account, as well as the possibility that the preacher has become alienated from life's experiences and realities.

There is also according to Jonker, a devaluation in communication's theory of the sermon as "successful medium" (1979:2), due to the fact that "words have lost their meaning" in a time of emphasis on the visual.

Man has come "of age" and has lost his taste for "authoritative declarations" (Jonker 1979:2). The monological sermon gives no opportunity to the dialogue that modern man wants to be part of.

1.1 Exploration of dialogical models.

If it is true that the dominant model of modern preaching is the "monological" mode of communication, then one needs to examine the dialogical mode(s) that are available. Many of these are found in the inductive style of preaching.

2. The Problem: Shortcomings in the field of modern preaching.

2.1 The general problem - three facets.

Jonker states above that there is a growing discontent with preaching as "authoritative declaration" (1979:2).

Secondly, there is a "devaluation in communication theory of the sermon as successful medium".

In his third comment he talks of the emphasis on the "visual" and says "words have lost their meaning". The reasons for these three crucial observations he sees in the following sub-problems:

2.1.1 The sub-problems:

He identifies six short-comings in modern communication, that one may regard as sub-problems for this study.

2.1.1.1 Generalizations.

2.1.1.2 Alienation from life's realities.

2.1.1.3 Mental development of the recipient.

2.1.1.4 Emphasis on the visual.

2.1.1.5 Authoritative declaration - Rhetoric

2.1.1.6 Opportunities for dialogue - dialogical.

These shortcomings will be addressed in the following chapters.

3. Overall objective of this study - Seeking better models for practice of communication.

It seems from research (Craddock 1978:27), that it is not so much the use of language that is causing the despair about the "devaluation of the sermon", but the models used for the application of language. The object of this study is to investigate alternative usage of models of language in communicating in dialogical mode, with implications and applications for Pentecostal pulpit communication.

Craddock feels that "no preacher should be embarrassed that he deals with words" (1978:27). "Genuine words", he says, are the stuff of our life together. For proof of this he cites the use psychology and psychotherapy make of words in healing the personality and society, words that are in their "original form", and in their "native setting in the world of sound".

"Reality is linguistically constructed", postulates Heidegger (Craddock 1978:36). Heidegger views language as the "supreme event of human existence, the very being of man is founded in language".

4. The delimitation of the study.

This study will attempt to provide the following:

- 4.1 *A clear statement of the problem and the sub problems in the light of what Jonker calls the "growing discontent*

with preaching" and in the light of communication theory. (1979.2) (See Introduction and Chapter One).

- 4.2 A resume of the *Pentecostal Hermeneutic*, as the subject of Hermeneutics is the core strand in the discipline of Homiletics, and is integrally interwoven with the theory of communication. Pieterse (1987:4), states emphatically that the "practical theologian works hermeneutically", reflecting knowledge concerning the origin, commission and goal of Christian communicative actions, in this case "preaching". Again he says "for the congregation to understand the preacher's message from the Bible , hermeneutic activity is necessary".

He further postulates that Practical Theology has an "*inter-disciplinary* approach with regard to theological subjects and the social sciences" such as communication science.

The process of understanding in preaching occurs in the process of dialogical communication - the preacher with the text, the preacher with the parish member and the parishioners among themselves.

- 4.3 A study of the *formation of meaning* and the search for dialogue with emphasis on the interactive and participative nature of dialogical communication. (See Chapter Three).

- 4.4 The *proposal of inductive pulpit models and styles* as dialogical modes of communication. (Chapter Four).
- 4.4.1 Proposal of a "*bridging*" model between inductive and deductive "pulpit" styles. (Chapter Four).
- 4.4.2 Example of a *model dialogical/inductive sermon*. (Chapter Four).
- 4.4.3 Proposal of *dialogical tools and instruments* as systematized worksheets that may serve the practitioners of the art of preaching in preparation to ensure the dialogical nature of their messages. (Chapter Four).
- 4.5 An evaluational summary with suggested solutions to the problems stated in 4.1.

5. Importance of this study.

5.1 For Pulpit communication

Jansen (1985:42) speaks of the "immediate now". The preacher will hopefully in this study find a way to meet the listener in the "concrete present moment"; to include and not exclude the listeners' contribution in the communication process, to find the best communication theory to this end.

5.2 For Rhetoric.

This study attempts to show that preaching as mass communication may strive towards "intersubjectivity" as a possible objective, which may very well be in true "self disclosure - exposing yourself and venturing your life" in the preaching you do, (Pieterse, 1987:93), to utilize the communication "framework" of society and yet let your preaching as communication "crack like thunder in the lives of people" as they receive new hope and "new possibilities".

Breytenbach (1988:83), asks for the listeners, the recipient to "work with and think with the preacher, and that they too should become communicators". This aims at letting the recipient "participate" in the communication.

The models proposed here will aim at what this study calls an "inner dialogue", stimulated by the use of the imagery proposed by the inductive models. The study will also propose a dialogic methodology.

6. Towards defining induction

One must define the inductive approach as fully as possible so as to lay a foundation for a practical exposition of

inductive elements, styles, devices and models, such as the narrative, dialogue, analogy, questions, parables, concrete experiences.

6.1 The logical processes in the inductive and deductive styles.

Reber (1985:351), calls induction "a process of reasoning" in which general principles are inferred from specific cases. In "logical operation" it proceeds from the individual to the general. By comparison, deduction begins with a "specific set of general assumptions and desires to establish specific conclusions" from them. It is an "abstract process", requiring no other "verification" than to be consistent in its logical development (Reber 1985:178). In "Verwoording en Prediking" Pieterse (1986:186), claims that the inductive must also be consistent with a genuine situation, "die egte lewensituasie..", of the life of the congregation.

6.2 Examples, experiments and conclusions.

In educational terms, Duminy (et al 1987:79), describes "inductive" as the "examination" of many examples of a "certain kind", to enable "conclusions" to be drawn, where as in the deductive a "general rule" is adopted as point of departure and from this certain

deductions are made regarding specific cases. They cite an example : To investigate expansion and contractions caused when solids are heated. The inductive approach would be to heat various solids, and observe what will happen. Now a general rule can be formulated, namely that there is expansion in solids.

6.2.1 Three principles of induction.

Duminy summarizes the following principles of induction. (1987:82-84)

6.2.1.1 Known to Unknown.

Proceed from the "known to the unknown". This is the best way to learn new material - relate it to things "known and understood". Duminy feels that the teacher has to be familiar with the concrete experiences and background of his pupil.

6.2.1.2 Simple to Complex.

Duminy (et al 1987:82/84), points at the principle of proceeding from the "simple to the complex".

6.2.1.3 Concrete to abstract.

Proceed from the "concrete to the abstract". Vos (volume 2) (1996:208), quotes Craddock (1981) to say that the point of departure for this principle is the "specific, concrete" experience

of the parishioner, that needs to be in turn developed into a general conclusion or principle - deduction if you will.

6.3 Observational level of thought.

According to modern psychology of thought, the "observational is the basis of the whole structure of the process of thinking". This "observational level of thought" should be abundantly fed with impressions from the concrete world of the listener (Duminy et al 1987:202).

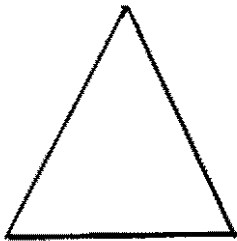
Kohnstamm, quoted by Duminy, even suggests that where this is not done all our teaching and preaching becomes "idle talk".

Babbie (1983:32), puts it this way : "In induction one starts with observed data and develops a generalisation." Goffman, in Babbie, (1987:43), only "observes the phenomenon in depth, approaching it with no preconceived theoretical viewpoint". Babbie (1987:535), uses the example of "observing that Jews and Catholics vote more easily for the Democrats than would Protestants". One may conclude from this (rightly or wrongly) that religious minorities in the U.S. tend to be more amenable to the Democratic Party.

6.3.1 Conclusion : A graphic representation.

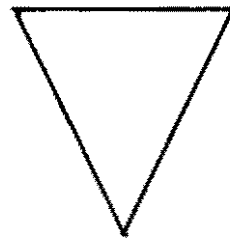
Bowman Jnr. in Craddock (1978:57), illustrates the difference between deduction and induction by way of these sketches.

General truth



Particular application
(Deduction)

Particulars of
experience



General truth for conclusion
(Induction)

The point of the arrow indicates the direction of the argument in the text.

CHAPTER 1. THE PROBLEM SEEN AGAINST COMMUNICATION THEORY.

Introduction.

To answer the searching questions above, this study will in Chapter 1 restate the six-fold problem in communicological terms and attempt to establish a link between communication theory and preaching. Perspective will also be given on the complexity of communication in preaching, and to the transformational possibilities of the ministry of preaching, as seen from the viewpoint of the "critical theological science" of practical theology which according to Pieterse (1990:223), is the "theory of gospel orientated communicative acts".

1.1 Generalization.

1.1.1 The communication gap.

Pieterse (1985:71/87), states that only 39% out of a given 105 sermons under survey could be classed "actuality type" sermons. The preacher communicates ineffectively because he doesn't understand the precise and actual experiences of his audience. Only 38.1% of the sermons managed to address real, actual, concrete situations, the rest are mere generalizations.

This communication "gap" between the pulpit and the pew entrenches and deepens the listeners' sense of impersonalization (Golden 1982:1). He senses that there is no contact between him and the preacher.

To heal this breach and fill this gap attempts have been made to marry communication theory with the theory of preaching, with reference for example to dialogical aspects in Greek philosophy, the principles of Martin Buber, Kierkegaard and others. Pieterse (1987:99), maintains that dialogue is "essential communication, an interaction passing to and fro until the recipient knows exactly what the sender has in mind" - the "meanings and the implications" clearly spelt out.

For Pieterse (1990:224), the foundation of this dialogical communication theory is the "saving event of Jesus Christ, the acme and consummation of God's revelation to us".

1.1.2 True modes of existence.

To Martin Buber all living is "meeting". Without this meeting, there is no contact and one lives in "existential mistrust". One loses confidence in human existence (Arnett 1986:36). Vos (Vol.2 1996:171), adds his voice here in maintaining that the dialogical model is "bestaanskommunikasie" - the preacher *and* the hearer "exists" as full partners in communication in the continual exchange of roles.

In Martin Buber's world of true dialogue there is a mode of existence he calls "I - Thou". It is to exist in community, in mutual relations with others.

There is a reaching out to one another with one's "whole being". This is an authentic mode of existence for Buber.

There is also another world, the world of "it" (I-it), but it is an "unauthentic" mode of existence (Buber 1984:75), based on the "use value" of things and people.

Because there is no authentic "I - Thou" contact between the preacher and the people, there can also be no "I-Eternal-you" (reaching out to God) relationship, since in every "I-you" contact, there is for Buber a "glimpse" of the "Eternal You" and through this a "realization" or "fulfillment" is mediated.

The "I-It" mode above is then a description of what Buber calls "seeming" in contradiction to "being" - "seeming" being only a facade, a mask presented to the world of the true self (Jansen 1985:37).

Buber feels that "seeming" is never fully conquered. For authentic existence though, there must be more "being" than "seeming" in one's life. This makes dialogue such an imperative - since constant encounter in dialogue expands and augments ones' perspective, and causes continual and growing self revelation (Jansen 1985:40).

This self unmasking is of course evoked by greater self-revelation from the "thou", in this instance the preacher.

When the "I-Thou" relationship is completed between preacher and people, the people may more successfully reach out to God in the "I-Eternal-you" relationship; and only in this relationship man really becomes man (Jansen 1985:37). In these terms Pieterse (1990:223), speaks of a "Christian community" established and maintained between God and man (and society) through the "critical theological operational science" of practical theological communicative "acts".

Vos vol.2 (1996:171), quotes Pieterse and Wester to say that in the dialogical approach the communicative partners protect one another against humiliation and destruction and are free from domination, both being active participants.

The implication is there - this relationship must be lived in the "concrete" present, and is therefore open, an openness that implies accessibility to a deeper meaningfulness of life as it is lived out "above" but "in" the reality (Jansen 1985:38). In this regard Pieterse et.al. (in Vos vol.2 1996:172), feels that the aim of this kind of dialogical preaching is both pastoral and gospel directed communication.

It is the responsibility of the pulpit to encounter man in the concreteness of his existence.

1.2 Alienation from life's realities.

1.2.1 The reality of experience.

Golden (1982:104), makes it clear that God speaks to man in His Word not from a strange other-worldliness but within the concrete parameters of time and space dimensions. He addresses us, and so must the preacher, in the reality of our daily existence so that specific people feel that specific situations in their lives are dealt with. De Klerk (1977:91), also feels it legitimate that difficult questions of real life to which there are no "pat answers" are to be tackled, as long as it is done in "sincerity and honesty". These "real life" questions feature in the lives of parishioners every day in the form of dilemmas and crises, and there are no pat answers for them. e.g. "Why must a perfectly healthy baby die a cot death? ".

Lewis (1985:41), says that the "listener lives everyday in the realm of experience". Experience dictates their perspective of reality. We are seeking, he says, to communicate with people whose experience of life is concrete.

One example Lewis uses is, instead of abstractions like "all men are mortal", rather use "Deacon Adams died of cancer last month". We may use common experiences such as "birth, eating, death, walking" etcetera, to "illustrate points or make analogies", and to relate to the parishioner's real life experience of pain, suffering, incompleteness and battles. Pieterse (1991:9), says existence is rooted in pain.

1.2.2 Inductive experience - return to reality?

Later on (Chapter 4), the elements of induction will be more fully discussed - but something has to be said about it here. Lewis (1985:42), claims that to use concreteness such as inductive experience is a "human habit", since we used induction every time we respond to problems and situations. We use induction to compare these problems to previous situations or problems we have handled.

Lewis makes the point (1985:42), that experience is not "foolproof", and does not serve as empirical base for "predictability". Although philosophy may denigrate experience as "illogical" it is nevertheless used inductively by technology as well as natural and social sciences, as well as on a personal level. Every time we for example "trust the brakes in our car", Lewis claims, we use experience as inductive habit. From the mass of life's "minutiae we constantly seek patterns,

principles, truths that will enable us to confidently decide present action, predict the future and build an improved life". Experience, used inductively, is the foundation, according to this author, of our very existence and "survival".

Because, in real life, ones experience "overshadows our abstract logic", our induction counts more than our deduction. Thus one prefers a "reasonable sermon" to one with "airtight, abstract logic", with the "fail-safe propositions of an ivory tower mind".

1.2.2.1 Involvement as a key.

The key to the power of experience, according to Lewis (1985:43), is "involvement". Van Schoor (1982:116), also mentions "involvement" and says that both the communicator and the recipient must be "totally involved" in "existential communication", or exist in the communication. One has to be what one communicates, as van Schoor puts it - the communicator "duplicating his true feelings" - the recipient inwardly making it his/her own. In this regard Pieterse (1987:93), feels that "self disclosure" is vitally important - the preacher must disclose his "humanity, inner conflict, experience of faith as a fellow believer". Pieterse (1987:93), quotes C. Trimp to say that when a preacher's words

no longer reveal his own life's experience he has "lost contact with himself". That is true involvement. Involvement closes the gap between alienation and life's realities. Involvement is realized inductively because this type of sermon starts where the people are, with particulars of life's "concrete experiences", and leads to "general conclusions". Use is made of inductive elements (to be discussed more fully later) such as the "narrative, dialogue, analogy, questions, parables and concrete experiences" to facilitate this process.

Involvement makes the listener "part" of the sermon process. The listener is able to "think along" (inner dialogue) or "ahead" of the speaker. Thus the speech or sermon becomes part of their experience. There is another aspect that needs to be looked at here. It is the power and value of oral speech. Swank (1981:12 ff.), states that "we communicate primarily through speech", which is for us humans our most "unique capability, an asset priceless beyond description". Our thoughts, actions and therefore our "survival and function" in society depends on speech.

For this reason, in a survey cited by Swank, a thousand ministers pointed to "communication as their primary concern", and their concern that they have failed to "open the lives of their people at any deep level to the meaning of the gospel" through communication.

1.2.3 Relational power of the spoken word.

The spoken word has a capacity to create intimate relationships. Martin Buber (1984:59), says that the "destiny of the relational event is here set forth in a most powerful way." "Silent patience in the undivided word that leave the Thou free", binds up the "Thou" strongly with the "I" in relationship.

1.2.4 Power of stereotypes - "mere" Rhetoric.

This power of "speech" is what Barthes may have in mind when he says that "speech is in the service of power" (Sontag 1982:461). The power is derived from the two categories of speech that Barthes identified - namely its assertive and its repetitive categories. Speech, according to him, is "verified" through its affirmative power. "I speak, I affirm, I assertingly tell what I repeat".

Yet at the same time there is the warning - speech also has the power to produce stereotypes by the very fact of its affirming repetition (Sontag 1982:461), when it is too "assertive".

Preaching speech must thus never be allowed to widen the chasm of alienation from life's realities by the insertion of more stereo types, or mere rhetoric, described by Fauconnier (1981:22), as "emptiness of discourse, generally artificial and typically at the expense of truth".

1.3 The mental development of the recipient.

1.3.1 Willful recipients - a predictable response.

Jonker's (1979:1), claim in this regard needs investigation. Swank (1981:24/5), says that "the laity also see themselves as fully capable of moral judgement". He says that they will in any case do as they want in "sensitive areas". People have a way of "listening only to what they already believe" (Pieterse, 1987:31), and Swank regards it as a "predictable response" when the "thoughts and concerns of the people" are not respected that they will do what they want. Communication is supposed to bring into being mutual understanding. Coetzee, quoted in van Schoor (1982:47), says that "die ontvanger verstaan eers wanneer hy 'n eie voorstelling gevorm het van die toedrag van sake waarop die boodskap betrekking het". Also, in van Schoor (1982:48), "one understands what some one else says because one follows his words". Pieterse (1990:225), calls this

the "unconditional freedom of the participants", where no "coercion" takes place, but where there is unconditional acceptance and equality in the "dialogical roles", thus the preacher should not, by virtue of his higher position and education, preach condescendingly, but truly should respect the thinking ability of the listener.

1.3.2 The exchange of meaning - The role of the listener /recipient.

Swank feels that communication must "bring together meaning" (1981:24). For this to happen the recipient has to interpret, not unthinkingly imitate (Coetzee in van Schoor 1982:48). Here van Schoor adds that the recipient has to give his "personal appropriation of a message" for that will bring about a "broadening of meaning", but the message has to be "suitable", in other words, the recipient's mental and spiritual development has to be taken into account and respected. Not only that, but the technique of oral communication used has to facilitate dialogue in the recipients. Gertzen (1990:47), speaks of listening as an "activity" as opposed to passivity. The listener has to put in as much effort and energy as the preacher.

1.3.2.1 Intersubjectivity: function of exchange of meaning - Participative communication.

Breytenbach (1988:83), puts it in this way, "die ideaal vir die erediens is dat die hoorders so sal meewerk/ saamdink met die prediker dat hulle self ook mededelers sal word".

The preacher or communicator therefore has to look for common ground between him and the person in the pew. Not to over-identify with the other person but to become aware of one another. Jansen (1985:36), puts it that this is the "genesis of interhumanness - the conscious choice to be myself to you in a conscious move towards you". Buber calls it the basic "movement" of life - a "turning to one another" (1984:28).

As already stated in the introduction, for the preacher it is relevant to know that he meets the listener in a "concrete present" moment - in what Jansen calls, the immediate now (1985:42). He dare not exclude the listener's contribution in the communication process. In fact, the listener must become "interpreter", and also in turn "communicator" (Pieterse 1990:230).

This common ground or identification with another allows for an intersubjective "meeting" as Buber has it, yet does not negate one another's individualism

or identity (van Schoor 1982:67). There is an element of self disclosure and existential communication as Augustine did in his "confession" where he "expresses" himself to the public gaze (Pieterse 1990:230).

There is "constant dialogue", but since one's identity remains "indemnified" as van Schoor puts it, this communication is also social - there is the use and "manipulation" of language according to what each wants to impart. Language is the point of contact, as Barthes puts it in Sontag (1982:461), there is no "exit" out of language. One remains "trapped in language".

Van Schoor says communication is only of value to the "extent that man participates in it". This "subjective dialogue" he calls "intersubjectivity" (1982:65).

1.3.2.2 Intersubjectivity - birth of something new.

Intersubjectivity is not something "ready made" in the mind of the communicator, but the product of "interaction between expression and interpretation" - giving birth each time to something new (van Schoor 1982:11). He says that the communicator is the "midwife" giving the recipient all the "help" he needs to give birth.

These authors make it patently clear that the mental ability and participation of the recipient has to be considered in communication.

1.3.2.3 Intersubjectivity of symbols of linguistic, social and cultural nature.

Van Schoor also claims (1982:66), that there has to be an "intersubjective validity of linguistic symbols", an establishing of identification with other people with whom I am mutually involved.

Pieterse (1987:82), insists that for successful communication to exist, both "sender and recipient must share a common frame of reference" in terms of words and concepts, signs and meanings. This commonality lies on five levels (Pieterse 1987:83) e.g.

- a) The "informational" level, where information is exchanged.
- b) The "expressive" level, where feelings, attitudes, likes and dislikes are expressed.
- c) The "directive" level, where people's actions and directions are influenced.
- d) The "aesthetic" level, where all these levels flow together.
- e) The symbolic communicative level, to "regulate" communication.

1.3.2.4 Intersubjectivity and social circumstance.

Van Schoor (1982:67), further states that communication always has to be "intersubjective with its social surroundings". Communicator and hearer have to share "common ground".

To be more specific, as the preacher attempts what van Schoor calls, "the dialogue of man and circumstance", he needs to take notice of at least the four cultural factors Lewis (1983:26), feels pertain to the role of the audience:

Firstly - our culture is "undeniably secular". Today's man in the pew is "absorbed by this secular environment" because he first absorbed it. The preacher needs to address this aspect, and the next three.

Secondly - "Self-centredness". The trend towards materialism, security and success or as Lewis calls it, the "good life" is of serious concern to modern man. Lewis sees this self-centredness as a defence mechanism, helping us to "cope in an impersonal world".

Thirdly - "Change" is at the order of the day - the "only constant".

Fourthly - "Confusion" is the result of the previous three. Confusion as result of "cultural inconsistencies" like - "more computers and less compassion", "hundreds of new books each day, yet reading skills decline".

1.4 Emphasis on the visual.

1.4.1 Dominance of the contemporary image: Two hypotheses.

Jonker (1979:1), is concerned here that "words have lost their meaning" in a time of increasing emphasis on the visual. As such it leads, according to him, to a "devaluation in communication theory of the sermon as successful medium" (1979:7).

Breytenbach (1988:7), quotes Henau as to say that one remembers :

- 10% of what you read
- 20% of what you hear
- 32% of what you see
- 40% of what you hear and see
- 60% of what you hear, see and discuss
- 80% of what you search for, find and assimilate.

He claims further that pedagogues assert that one remembers only 11% of what you hear, and 83% of what you see.

Statistically it is clear that there is a serious problem - even a crisis in preaching, in that people

remember so little of what they hear. Breytenbach is of the opinion that this crisis was created by the "crisis" that arose between eye and ear as a result of i.e. television (1988:13).

For this reason, Breytenbach (1988:30), refers to Zerfass, saying that the preacher has to use the metaphor or imagery in his preaching. Zerfass, according to Breytenbach, demands a "contemporary image" to dominate or control the sermon.

Breytenbach categorically states here that nowhere in the study of preaching (homiletics) has the aspect of biblical imagery been exhaustively investigated. This concern is therefore one of the main thrusts of the present study.

He is convinced that if the listener encounters imagery in such a way that he can "think with", a dialogue between recipient, preacher and text may be started in the heart and mind of the listener.

Two of the hypotheses Breytenbach formulates (1988:31), in this regard, are concerned with firstly "imagination" and secondly "understanding and memory".

1.4.1.1 Inner dialogue.

His first concern is that imagery stimulates the imagination of the listener, causing dialogue in the mind ("dialogoog in die gemoed") when the listener starts to visualize (verbeeld) and to "think with".

1.4.1.2 Visualizing the sermon: enhancing understanding and memory.

Breytenbach's second hypothesis is that Biblical imagery in preaching will cause better understanding and assist in better remembering of the sermon as a result of this inner dialogue. As Craddock puts it (1978:5), "I'd rather see a sermon than hear one any day".

Craddock (1978:9), states that man's "capacity for receptivity is no longer polarized around sound and person, but rather around sight and object".

Vos (vol. 1 - 1996:34), cautions though that images and "symbols" could never give "absolute" knowledge of the fullness of existence. There is a tension between text and image that calls for "interpretation", which is a process of "giving meaning", in the view of Ricoeur (in Vos vol.1 - 1996:30).

1.5 Authoritative declarations.

1.5.1 An age of surrender of authority.

Man has "come of age", Jonker says (1979:2), and has lost his taste for authoritative declarations, or as Pieterse (1987:67), has it - "modern man has attained his adulthood and is more self aware".

Fant (1975:25), feels that the only way true dialogue is possible is to adopt a posture of "deliberately and meticulously surrendering any claim to authority". He quotes Berger as saying that a claim to religious authority is a "club held under the table" of dialogue, and that it is used to coerce not communicate. Habermas (in Pieterse 1990:237), sees the ideal of "free people communicating authentically" without domination.

There is strong conviction with Fant that people do not do things simply because they are "told" to (1975:26). Preaching should not degenerate into "telling people what to do". Rather as Fant puts it, "In preaching, Person (Christ) comes to persons (listener) through person (preacher)". Preaching is "personal encounter, word-event, ongoing revelation". Pieterse (1990:232), views dialogue as an "alternative to coercive forms of mass communication; free, equal participants in dialogue searching for mutual understanding".

1.5.1.1 Discovering inwardness:

A possible alternative.

Eslinger (1987:16), pleads for a "new hearing, a new way" and poses i.a. the "story, the narrative and the inductive" methods as possible alternatives to authoritative declarations and deductive preaching. Eslinger(1987:96), quotes Craddock in saying that there is an "inherent bias in deductive preaching which assumes authoritarian address of God's Word, and passive reception".

Craddock (1978:54), says that this mode of communication presupposes passive listeners who accept the "right or authority of the speaker to state conclusions which he then applies to their faith and life". He pleads for more responsibility to be put on the listeners to have alternatives left open to him, for "self actualization" as Pieterse calls it (1990:232).

Van Schoor (1982:116), makes it clear that one has to respond from one's own "inwardness". Both must be "involved" : Communicator, not "pushing himself in the foreground in an authoritative way," and recipient, making the message his/her own inwardly.

1.5.2 Democratic dialogue: Appropriate participation.

There is for Craddock (1978:53), no "democracy, no dialogue, no contribution" by the recipient in the authoritative declaration. There is instead a "condescension", a preaching down at the person in the pew. He campaigns for preaching to be "inherently dialogical" (1978:112). The people are "participants" in the sermon and must not be "put down, insulted, violated or ignored".

Three points of concern need to be noted:

1.5.2.1 Appropriate dialogue:

Appropriate participation.

Firstly, the sermon needs to be "appropriate" to the recipients for dialogue to be created. It must address concrete, felt needs.

1.5.2.2 Maximum possible participation.

Secondly, "maximum participation" needs to be encouraged. The congregation must be so part of the sermon that they will have "something to think, feel, decide and do during the preaching" (Fant 1975:12). There should be a "turning to" and a "becoming present" to each other as Buber (in Pieterse 1990:233), puts it.

1.5.2.3 Listening to the recipient.

Thirdly, the sermon should be a message "for" as well as "to" the congregation (Craddock 1986:26). The preacher should not "serve up a diet of things" he thinks the congregation wants to hear, but that which they convey to him that they want to "say" (Fant 1975:113).

This, Craddock feels, will get what he calls the "nod of recognition", allowing the people to also appropriate the words they heard.

Thus, in Kierkegaardian terms, the recipient is accorded an "active status" (Van Schoor 1982:21). The listener is not simply the "terminus" for communication. In fact, according to van Schoor, the recipients' interpretation can be so active and "vigorous so as to transfer it into a message of its own", or in the words of Pieterse (1990:233), "reciprocal participation".

1.5.2.4 "Fake speech", rhetoric and the "new rhetoric".

When these dialogical aspects are absent from communication, communication has become "fake speech" (Dyer 1982:159), or rhetoric, that does not lead to illumination of the truth, knowledge or insight.

Rendall (1977:178), calls rhetoric "a veiled confrontation of irrational forces, a struggle between two egos for domination".

Fauconnier (1981:22), is equally negative, saying "today we use the term rhetoric to signify emptiness of discourse, generally artificial, and typically at the expense of truth or thoughtfulness".

The "New Rhetoric"

In spite of, or even maybe because of this negative view of rhetoric, note has to be taken regarding the "new rhetoric", that De Wet (in Pieterse 1991:127), makes mention of. The new Rhetoric is seen as an addition not a replacement of the old. The new Rhetoric emphasizes "co-operation, mutuality, social harmony in interactive settings" rather than an attempt to persuade the listeners by way of manipulation of message - symbols. To the degree that the new Rhetoric is faithful to these principles it enhances dialogical preaching.

1.6 The complexity of communication in preaching.

From the above it has become clear that preaching as communication is complex. In the words of the Websters' 7th New Collegiate dictionary, "communication is a process by which meanings are exchanged between individuals through a common system of symbols" (Gertzen 1990:63). There is an interchange of meaning based on common symbols between communicator and recipient. The following is therefore important, as summarized by Gertzen (1990:64):

1.6.1 Incompleteness of becoming.

Firstly - Communication is never complete, because of an interchange of meaning(s). As communicating people who communicate we "are forever moving on, forever becoming" (Pieterse 1990:226). This becoming takes us into relationships which give meaning to our lives.

1.6.2 Complexity of dynamic communication.

Secondly - Communication is complex, because it is always dynamic, in the sense that a "great many factors interact dynamically" (Pieterse 1987:97). Communication therefore always changes both in and between the participants, the basis of successful communication being "reciprocity" - making the "interpretation and reaction" to the message imperative (Pieterse 1987:81).

The communicator's abilities, the attitude, the level of knowledge of the communicator play a role in

communication. How he perceives, understands and acts towards the recipient is decisive for successful communication. Also the cultural and social symbols and circumstances have an effect on the communicator. All this is true of course of the recipient as well, adding to the complexity of communication. As Howe puts it in Golden (1982:40), "Dialogue is that interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is".

An "open model" of dialogical communication will even allow for "metaphysical phenomenon" (Pieterse, 1990:227). This last element of course adds to the complexity of communication.

1.7 Conclusion : Dialogue as principle and method.

To conclude chapter one, just this; dialogue in preaching is not purely about dialogue as communication principle, but dialogue as "method of preaching" (Golden 1982:40). To more fully understand dialogue however, certain elements of dialogue have been explored above in the light of communication theory.

CHAPTER 2. HERMENEUTICS OF PENTECOSTAL CHURCHES.

Pentecostalism : discovery of a new means of communication?

In the light of the foregoing discussion the Pentecostal hermeneutics will now be discussed in a brief outline.

The Pentecostal hermeneutic is but one of the "more than one hermeneutic lenses" focussed on the content of the text and the "form" of the text (Pieterse 1987:110). In order to prepare for exegesis of the text, Pieterse (1987:110), requires a look at both its *development* and its *form*.

To Pieterse it is also imperative that the text be "experienced" and it (the text) must "articulate". The following is a discussion on the specific hermeneutical communicative "lens" the Pentecostal uses to experience the text, how the Pentecostal enters into dialogue with the biblical text.

1. Historical origins

Oosthuizen (1975:66), cites the origins of Pentecostalism to be in Methodism which in turn filled the vacuum in the lives of people left stranded by established Christianity during tumultuous times in the eighteenth century.

A branch of Methodism called the "Holiness Movement" according to Oosthuizen, became the actual source of Pentecostalism in the U.S.A., which became the source of South African Pentecostalism.

Hollenweger (1969:XVII), places the origins of Pentecostalism in a revival amongst the "negroes of North America, at the beginning of the present century" in Asuza Street, California. This revival movement became institutionalized as church denominations, in South Africa, the "Full Gospel Church", the "Apostolic Faith Mission" (A.G.S.), etc..

2. Sociological accents.

Oosthuizen (1975:66), claims that in contrast to the "pessimistic anthropology" of Europe, this new American Anthropology was "optimistic", leading to religious activism. This activism found fertile ground in the rootlessness of immigrants, as well as in the rootlessness of the new Pentecostal movements themselves. (This present study will endeavour to find strains of the Pentecostal preachers search for identity and roots in their pulpit oratory).

Hollenweger (1969:XVII), claims that the Pentecostal movement "*must be interpreted as the discovery of a new means of communication*" in a specific social field.

Hollenweger (1969:491), does not feel that this culture (or sub-culture) is inferior. It has its central focus on the "experience" of "fellowship" by the adherent, with concomitant values that are easier to communicate.

3. Theological roots.

The Pentecostal movement, in keeping with its roots in the "Holiness/Methodist" roots of the early 1900's, is a "puritan reaction" against "static institutionalism" and "secularism" in established religion (Oosthuizen 1975:67). Undertones of this reaction will be shown to be found regularly in Pentecostal preaching.

4. Liturgical forms.

The Pentecostal order of worship (of which pulpit oratory is integrally part) is in the token of "enthusiasm in systematic forms" (Hollenweger 1969:XVII). This enthusiasm is often signified by speaking of "tongues" in public worship, before, but occasionally during preaching from the pulpit. This present study will show this to happen infrequently, but definitely.

This "enthusiasm" in various forms serves to build community through strains of the "I Thou" type and through "fellowship".

5. Hermeneutical systems.

In the discipline of homiletics (Practical Theology), inductive preaching as defined earlier (Introduction) specializes in concreteness, as opposed to abstractions. Möller (1975:286), claims that the Pentecostal places great emphasis on "concrete" issues like poverty, illiteracy,

social inequality, corruption, racial discrimination etc. because of a growing social consciousness. This development finds expression in the hermeneutical models of the Pentecostal preacher.

Hollenweger (1969:468), claims that "a good Pentecostal preacher does not *preach* a sermon". The "written text of theological and exegetical preparation does not come between him and his congregation". The Pentecostal preacher allows the "social background of his hearers" to play a "great part" in formation of "content and form". His preaching is "dialogue". The implication being, this dialogue is with man and his circumstance. It is the appearance of these concrete elements that is the subject of this study.

Allen (1961:12), gives a definition of the Pentecostal hermeneutic, to wit, "Pentecostal preaching is the dissemination of Christian truth through personality and delivered with a view to persuasion by one who has been filled with the Holy Spirit and who has spoken with other tongues...." This is in contrast to Brooks' definition of "preaching as the communication of truth by man to man" (Lectures on Preaching: 5). Allen's definition has echoes of Kierkegaard's transcendental "revelation" or "supernatural" communication and Buber's "I - eternal thou" model (Breytenbach 1988:62).

Allen insists that the Pentecostal Hermeneutic, or interpretation of Holy Scripture for communication to hearers is to "meet the need" of the congregation (1961:63), by way of "explanation, argument, illustration, application", by use of the Holy Scriptures almost exclusively, enhanced by the work of the Holy Spirit.

Without reference to it in so many words, he campaigns for an "I - Thou" hermeneutic: "not only must the mind be satisfied" he says, "but the heart too, craves satisfaction" (1961:67).

Summary : Phenomenological hermeneutics.

In summary it may be better said in the words of Darrand (et al) (1983:8), that the Pentecostal hermeneutic perspective is one focussed on "life as experienced". Thus a study concerned with how issues pertain to social reality. Darrand (et al) quotes Paul Ricoeur (in Darrand et al 1983:7), to say that the Pentecostal hermeneutics is really "Phenomenological hermeneutics" because it best deals with the "two poles of consciousness in human activity : the perceiving subject and the perceived object".

Phenomenology according to Darrand begins with a "reduction" - a "shift of focus" from seeing the world objectively, to "reflection upon the experience" (1983:9). Pieterse (1990:227),

intimates that an open theory model will allow for "metaphysical phenomena". An open system or model is called exactly that by Pieterse (1987:84), because it "interacts and exchanges information with its environment, groups and individuals, it remains mobile and open towards others" leaving scope for change and growth.

The Pentecostal hermeneutic - being an "open" model by the above definition therefore has a directness, a subjectivity, the fact that "a situation is taken to be that situation - not whether it really is" (Darrand et al: 1983:8) - Jesus is not like the "Lion of Judah" - He is the Lion of Judah. Characteristics of a lion are ascribed to Him as if He is a lion!

Conclusion.

This chapter examines the Pentecostal hermeneutic in light of the history, sociology, theology, liturgy of the Pentecostal movement. It demonstrates how the Pentecostal "experiences" his dialogue with the text and how he "shapes" the text via the communicative approach peculiar to the Pentecostal. Pieterse puts it (1987:113), "it (the text) must interpret, criticize, encourage, admonish and strengthen, inform in living and thinking". The Pentecostal believes this is the way to go about that process.

CHAPTER 3 : HOW MEANING IS PRODUCED

Introduction.

In this chapter the interactive and participative nature of dialogical communication will be examined in the light of van Dijk's Discourse theory and related to elements of the theories of van Schoor, Barthes, Kierkegaard, Buber and Pieterse.

3.1. The "How and What", in production of meaning.

Craddock (1981:16), denies the validity of the statement that the "how" (manner) a speaker or artist does, is subordinate to the "what" (matter) they do. To him, "matter" and "manner" are inextricably linked together in producing meaning.

3.1.1. Styles in the production of meaning.

He further claims that "there is always style in communication" (1981:17). Vos (1996:24), says that "style" is a medium used to communicate the message effectively, and refers to "metaphors, comparisons, alliteration, hyperbole" etc. as stylistic forms or patterns. Hawkes (1986:107,8), claims that Barthes, speaking of literature, says that writing is all style, and it is not possible to write badly, as there is no one pure or most correct style. Hawkes postulates that Barthes' obsession was not so much "what" (which however is important to this study), but "how" meaning is transmitted. This is in keeping with an old saying of

unknown origin, "that the only good preaching, is the preaching that does good", preaching that effectively communicates meaning.

3.1.2. Meaning as interactive.

Barthes (Jansen & Steinberg 1991:67), further saw construction of meaning as "interactive". In fact, Hawkes writes about a "new taxonomy" of literature. The recipient is no longer simply an impotent symbol ... an inert consumer" to the communicator's role as "producer" (Hawkes 1992:112). Blumer (in Pieterse 1995:62/73), has it this way - the human being is a "responding organism with its behaviour being a product of the factors playing on its organization...". The ideal dialogical interaction is demonstrated by i.a. Desmond Tutu, in "doing justice to the parties in communication as a meaning giver". He has a "dialogical view" of them, as equals and free independent human beings.

Van Dijk calls discourse a "mode of talking". Together with Barthes he sees discourse as a form of social interaction (1985:27).

3.1.3 Meaning: more than structure and function.

Discourse is a complex action that needs to be analyzed in its relation with cognitive, social and cultural context to discover "meaning". Yet at the same time it needs to be remembered that van Dijk says that the production of meaning through discourse is more than

the "structural relations in the context" (1985:27).

To Gadamer (In Pieterse 1990:296), this discourse may very well be the gospel which is experienced "existentially" and internalized.

For van Schoor (1982:65), this "more than structure and function" means the birth of "something new, again and again". Part of this something new could of course be what van Schoor (1982:71), describes as Kierkegaard's view of "mutual understanding" that can come from "outside" even as a "revelation". This mutual understanding according to van Schoor, eventually leads to human "well-being" (1982:72), or as Gadamer will have it, the discovery of the something new e.g. the Gospel of Jesus Christ, leading to "authentic" and "meaningful existence".

3.1.4 Meaning: produced in linguistic and social domain.

One of course cannot escape the fact that discourse springs forth from the social "domain" and text from the "linguistic domain" (van Dijk 1985:27). "Text" here refers of course also to such issues as "concepts, terminology and idioms" (Pieterse 1987:124). Here Pieterse also points at empirical investigations that prove that ministers have difficulty in phrasing and formulating their "messages and sermons in the language and terminology of their congregations". This may very

well be the product of the minister's inadequate understanding and familiarity with the congregations' "life world".

In the analysis and evaluation of these models one must not lose sight that van Schoor himself said a mere "analysis of form and of the form alone" will not necessarily give one the "essential empirical grip on the meaning-content of a message" (1982:61). One may therefore not "absolutise this interpretation, because its only one possible way in which a message can eventually be interpreted..." (1982:62).

This view of course points to the significance of the "specific situation" of the communicator and recipient (listener) that plays a role in the "comprehension of a communication" (Vos vol. 2, 1996:251), or their "intersubjective relationship". Vos wants this "specific situation" to be accounted for in the "exegetical process" of a sermon or message (1996: vol 1, 252).

3.2 A participatory communication perspective.

3.2.1 Global structures - Form and content.

In "Idea of communication" (1982:19), van Schoor says that the "medium" determines to some extent the "content" of a message in the "form" (homiletical vehicle) the medium has to adopt, in order to more efficiently convey the message (content). Note: Words in brackets my own.

3.2.1.1 Macro and superstructures.

To aid this discussion of form (medium), and content (message), these two "global structures" will be discussed.

Van Dijk (1985c:3), points at two abstract schematic structures in a discourse and calls them "global structures", divided into "macro and superstructures" respectively.

Macro structures refer to content or meaning, while superstructures refer to the schematic form that moulds the discourse (van Dijk 1985c:115). The theme or "gist" of the inductive sermon as discourse is regarded as macrostructure (van Dijk & Kintsch 1983:92).

These authors point at the "sequence of macro-structures" that may lead one to discover the most important macro, or differently put, semantic (meaning) structure or the "theme".

This definition suits the inductive search for the message. If one thinks of the basic whirlpool model (shown in a later chapter of this study) Lewis uses, for example the "enumeration outline" (1983:84), one sees a sequential search from inductive case and example, to inductive case and example until a final

conclusion can be reached. The "enumeration and exploration" whirlpool models are basically the same in this regard.

Form on the other hand "moulds and shapes" thoughts and presents them in "proper form". Says van Schoor (1982:20), "through the helpful role of the communication medium, reality may be presented in a more meaningful form", or format to the recipient. Vos (vol.2, 1996:241), calls the "form" structures "stylistic patterns", that "binds" the content to the theme and thus brings "cohesion" on the level of meaning.

Speaking of "form", why is the inductive "form" more suited to context? Lewis (1983:32), says that the deductive format precludes "discovery, exploration" and "involvement" on the part of the listener. This exploration is already accomplished by the minister in his study, from which he emerges to deliver a "decree" - a "finished process". Lewis feels that "involvement" is the most promising answer to the dilemma preaching finds itself in today, and in his opinion the inductive format will best deliver this promise of involvement (1983:19).

3.2.1.2 Form and meaning as categories of narrative.

Three of the inductive styles or formats Lewis

uses, are the narrative, the parable and the narrative "plot" by Lowry. This part of the discussion therefore applies to all three these styles. According to van Dijk (1983:56,7), the relationship between form (super-structure) and content (macro-structure) can be seen in terms of certain categories:

Categories of Superstructure.

- * Superstructure - "Exposition" (or setting), relating to the semantic categories (of the macrostructure (e.g.) main characters, time, period, place).
- * Superstructure - "Complication", relating to macrostructure - e.g. action, events causing problems, conflicts and suspense.
- * Superstructure - "Resolution", relating to macrostructure e.g. How main characters solve conflict.
- * Superstructure - "Coda", relating to macrostructure e.g. the moral of the story.

3.2.2. Meaning: formulated and interpreted.

3.2.2.1 The use of strategies in the comprehension process.

Van Dijk (1985:46), mentions three questions that must be answered in an analysis of both "superficial" and "deeper" aspects of discourse (by the recipient).

- * Who is speaking?
- * What are they saying? (level of denotation)(at the level of "text").
- * What do they mean? (level of connotation).
Vos (vol.1 1996:14), designates this level, the level of "text within communicator's context".

Van Dijk maintains that textual, contextual and knowledge strategies "are used in arriving at answers to these questions" and in the processing of a discourse, and that the use of strategic comprehension processes can best be modelled as production systems. These production systems are in general "deductive or inductive inference systems that use patterns or rules to guide decision making" (1983:95/6).

Specific strategies that are used in comprehension of a discourse are:

- * *Communication strategies*, where the communicative goal of "seeking information" is important. Vos (vol 1. 1996:13), in this regard goes so far as to say that the "reader" (recipient) "influences" the way the author (communicator) puts together the text, in terms of denotations and connotations.

- * *Knowledge strategies* (van Dijk 1983:72), how the reader activates immediately relevant knowledge in order to reach his communicative goal. This applies very well to the whole character of inductive styles. As the speaker lays before the listener concrete experience and case study and example, the listener identifies with these experiences that are immediately true of his life. He becomes involved as result of the "right brain sense of action and involvement" (Lewis 1983:10).
- * *General - reading strategies*, how the reader (listener) applies himself to the message. Vos allocates an active role to the recipient in understanding the meaning of the text (vol. 1 : 1996:13).

3.2.2.2 Participation - best way to learn.

According to most theorists the deductive, non-dialogical prevents involvement and participation, making the inductive style more credible. Lewis (1983:29), says that psychologists and educational "experts" are convinced that the best learning is done by "participation", learning must be "anchored to our reality by experience". The deductive though, speaks of another man's (the speaker) experience that he is attempting to superimpose upon the listener.

Pieterse (1991:101), claims that the congregation expects a living meeting with God in the service and the sermon. He maintains that the process of understanding inevitably concludes in an "experience", "a meeting" that brings the comprehender to self knowledge, a "new existence in the world".

The inductive style seems to appeal more to what Kierkegaard calls the "inwardness" of the recipient who is constantly "becoming" - "die wordende Christen" (Pieterse 1991:13), who is finding him/herself "through communication with God".

The deductive style has a more apparent, "outward" propositions style, whilst the inductive corresponds more to what Kierkegaard called "indirect" communication (van Schoor 1982:110).

The inductive style on the other hand, does what Sontag (1982:468), says Barthes did - to "play with signs (words) to make others understand and taste". To him words had flavour or taste. He spoke of the "salt of words" that makes knowledge profound (Sontag 1982: 465). Daibers's (in Pieterse 1991:98), research clearly indicates that the believer listens to the sermon with the expectation - not just to hear the Word of God, but "a word from God", a personal message from God.

Barthes seems to promise a very indirect style. He felt that the Saussurian concept of "signifier-signified", or words and meaning drew too much attention to itself. By the use of certain devices such as tone, vocabulary, stylistic devices, one is aware you are in the presence of "literariness" or "style". The concept offers "a meaning", but also a "label". (Hawkes 1986:109). This seems to be especially true in deductive reasoning, or in preaching. The preacher announces his proposition and by way of several very clear deductions he makes defence of his proposition. If he is addressing a cynical, skeptical or hostile audience, he probably loses them the very moment he states his proposition.

3.2.3 A search for dialogue.

The communicator intentionally encodes a message he has chosen based on idea or theme he may have chosen as result of a dialogical process - a discussion with his parishioners, individually or in a panel or by shrewd observation. Together with Craddock, Swank, Long et.al, Pieterse feels that even though a sermon may be a monologue, in "essence it is dialogical". (1995:56/1987:82).

Because the Communicator's desire is to be understood, he would use the inductive process to lead his people to the point of understanding as result of their own "discovery" on the inductive route, and maybe to persuade them to change accordingly. Yet other communicators want the audience to "think, feel, believe, exactly as *they* do" (van Schoor 1982:12). They mostly use the "authoritative" or even the "paternalistic" styles (van Schoor 1982:74), in order to dominate and control "values, habits and tastes".

Whatever the communicators aim, he has to use "technique" (van Schoor 1982:37), in order to communicate his message.

3.2.3.1 Return to dialogue - taking off the "mask".

When man realizes he has to communicate his inwardness, his uniqueness, his true humanness, he also realizes he can only do this in the I-Thou relationship of Buber - a dialogical "turning towards another, with one's whole being" (Buber 1984:75), which could lead to mutual "discovery" of a truth or a "particular truth" and thus becomes part of one's existence because it was discovered through communication (Pieterse 1990:236).

Through choosing another way of communication - the dialogical, man enters into an authentic mode of existence. By discarding mere technique e.g. of

persuasion or authoritarian, he reaches mutual understanding through involvement with another without the facade or "mask" presented to the world, as Jansen puts it (1985:37). Pieterse (1987:93), calls this "self disclosure", the disclosure by the preacher of his "humanity, inner conflict, experience of faith as a fellow believer".

All the inductive style models to be presented later have this one thing in common - they are a striving towards dialogue - and through dialogue true "well being" in interhumanness (van Schoor 1982:65).

The dialogical model in particular says this to the modern preacher and parishioner - truth is not a possession, it does not exist in the "I", but a discovery of truth between the "I" and "You". Truth is not, as said earlier, the by-product of the encounter, it is *the encounter* (Lockhead 1988:51). Lockhead says that both Plato and Buber saw dialogue as the way to discover truth (1988:75), not only the way to share it.

In his "Dialogical theory of communication" (1990:231), Pieterse insists that in dialogical communication "communicators expose themselves" in "subjective involvement, where truth and communication of truth are equally subjective". This

"truth" to Pieterse (1990:232), seems to be the communicator "existing" in his communication - to be "what you communicate", or in the words of Lockhead - truth is the encounter, not the by product of the encounter. In this way also a "particular" truth can become part of one's life if it is discovered through communication (Pieterse 1990:236).

To this degree then, the inductive models seem to achieve that purpose - they are a sincere seeking after truth in encounter, a turning with the whole being to another "you".

3.2.4 Orders of meaning : Dialogue fundamental to Christians.

Barthes sees the "construction and interpretation of meaning as inter-active" (Jansen and Steinberg 1991:67). Barthes shows a "socio-cultural" influence on "meaning".

This interactiveness refers to the dialogical mode of existence and communication for Pieterse (1995:59). He calls it the "fundamental attitude of Christians", people "engaged in dialogue with God and one another".

The recipient, therefore interprets messages in terms of his socio-cultural world view. But says van Schoor (1982:64), there will always be "at least" two circumstantial dimensions in communication - that of the communicator and of the recipient, as well as the circumstances of the medium as social institution. He

recognizes therefore that this dimension of communication is "particularly complex".

It is in this dimension with all its personal, social and cultural complexity that the three orders of meaning (Lewis, et al 1983:205), are particularly relevant. There is the order of:

* Denotation - or surface structure.

This is representation of a thing, place or person. This corresponds with the "common ground" of Lewis' whirlpool model, or the "exposition" superstructure category where "setting" provides reference to main characters, time, period etcetera (van Dijk 1983:56/7).

* Connotation.

Connotation is when the sign represents a cultural value system with associative, evaluative meanings.

The mythical level is a sublevel of the connotative level. For Barthes myths point to chains of related concepts the meaning of which depends on the meanings they already have in the culture (Jansen & Steinberg 1991:68).

Dyer (1982:92), calls this the "underlying" structure. It is a sign that goes beyond description to indicate additional meaning, for

example a sign that has taken on a stereo typed, mythical meaning e.g. a white wedding dress to indicate "purity" or chastity. Many Biblical symbols, even colours function and are used by preachers on this level - "black" symbolizing sin, "white" symbolizing forgiveness and cleansing etc.

* Meaning and Ideology.

The link between connotative meaning and mythical meaning produces symbolic structures (Dyer 1982:124), and people think in terms of symbols, imagery which terminates in "belief systems" or ideology.

3.2.4.2. Mutual understanding - subjective dialogue.

The aim is still mutual understanding - which for van Schoor (1982:65), and obviously for anyone else, in the light of the orders of meaning, depends not only on observational encounter, but experiential encounter, "that they experience one another". No wonder van Schoor (1982:66), says that mutual understanding is sometimes a "battle". It is a "lived through" we-relationship. Maybe one should take note of what de Saussure feels about language - that it is "contradictory" and cannot serve as basis for the construction of comprehensive theoretical systems (Culler 1983:244).

This is the ideal of this whole exercise - that if not through any other medium, then through the participative style, that a dialogical start will be made until both preacher and people arrive where they "can be aware simultaneously of what is going on" in each others minds, "living through the two series of experiences as one series - experiencing it together" (van Schoor 1982:66). Hopefully one may work through the barriers and pitfalls of language as "construction" as Saussure sees it. This "construction" took on the meaning for Craddock (1978:134), of the text being "interpreted, translated, proclaimed", not simply a reception of the words.

The inductive styles to be proposed in the next chapter are therefore efforts at communication from concrete, lived experience, to concrete, lived experience.

3.3 Summary and Conclusion.

In this chapter the attempt was made to determine how interactive and participative a proposed model has to be to meet dialogical requirements and needs. If these models and styles will allow the "experiencing of the gospel" as Eslinger would have it (1987:82), then the proposals will be

effective, maybe never fully, but almost bringing preaching as mass communication medium to a place or level where there is mutual understanding between pew and pulpit.

Fant (1974:26), earlier in our study (1.5.1), puts it very succinctly - "In preaching, person comes to persons, through person. Preaching is personal encounter, word-event, ongoing revelation." The revelation of the person of Jesus Christ coming to real persons in the pew through another real person, the preacher.

CHAPTER 4. INDUCTIVE DIALOGICAL HOMILETICAL ALTERNATIVES.Introduction.

In this chapter an overview will be given of possible styles and methods, or models, by which the previously discussed problems may be partially or wholly addressed. Emphasis will be on the dialogical aspects of these styles; by dialogical, meaning the inner dialogue between the communicator and the recipient of the message - the listener "thinking with" the preacher "creating" and "forming" in their minds (Breytenbach 1988:87). Dialogue as "method" will also be discussed as separate inductive model, in light of the preceding discussion of dialogue as "guiding principle".

4.1 Physicians of the mind.

This chapter is launched as it were, by the profound words of Welsh (1974:45), "It would seem to be necessary for anyone who attempts to 'improve' the contents of a mind..., or indeed anyone interested in changing the ideas in a mind, that he understands how ideas are formed.... The sermon must be designed not only to be an expression of some needed or useful truth, but designed so that it enables the listener to do the kind of thinking that the reception of such truth requires. The preacher must become a physician of minds, alert to the very pathologies his subject matter induces..."

What Welsh speaks about above touches the heart of the problem namely the question, how can the preacher get more people to listen, remember and grow through his sermons?

Lewis pleads (1983:10), as does van Schoor (1982:116), for us to "involve" people. Lewis indeed asks how can we preach to "involve" people? He sees the need for a radical drastic turn-around in our preaching which will cross the gulf between the "daily involvement, discovery and creativity our listeners experience during the week", and the "dull boring" church service on Sunday.

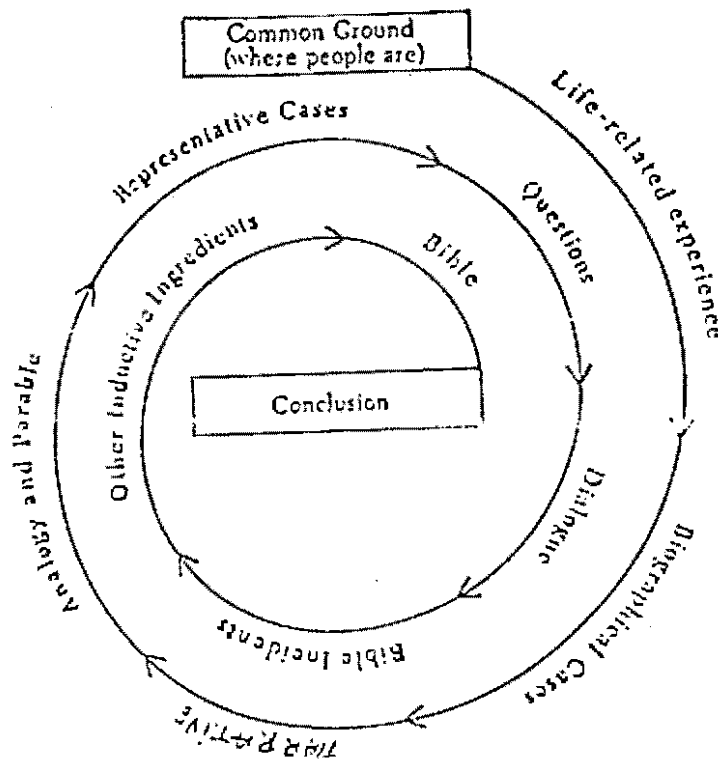
4.2 Inductive accents of master communicators.

Lewis further postulates that we may turn to "Jesus, the prophets and apostles" who spoke with an "inductive accent". These men refused to preach without using "parables, stories, comparisons", with the sermon on the mount as an "eighteen minute sermon with dozens of visual images, examples, comparisons, interest catching devices as diverse as riddles, sex appeal, everyday experience".

Welsh also hints at induction when he speaks of the thought patterns the preacher's subject matter "induces" (1974:45).

4.3 The Starting Point.

Lewis (1983:82), uses what he calls the "whirlpool" image or model to illustrate his ideas about induction. This "spiral" idea Pieterse (1995:57), also quotes from Jansen and Steinberg (1991:13), to indicate a "simultaneous process among all participants occurring in the form of a spiral as a continuous and ever evolving constitution and exchange of meaning between participants".



Lewis calls this the "specifics - to - the general evidence"; a movement leading to conclusions as the basic organizing structure behind inductive preaching.

Each of these elements are supposed to draw the listeners into the conclusion as if into a whirlpool "spiral".

4.4 Possible elements and types of induction : an exercise in content analysis.

In this section the elements of inductive speaking or preaching like "story preaching, image rich preaching, metaphor preaching, indirect preaching, dialogical preaching", (Long 1989:82), will be discussed. Lewis describes several more like "Enumeration, exploration, biographical, causal, problem solution, elimination, question, parable, analogy," etcetera.

4.4.1 Lewis' Content analysis on " Sermon on the Mount".

Lewis (1983:70), in a short exercise of *content analysis* on the Sermon on the mount from the book of Matthew points at the following inductive elements for example:

I Analogies - 5:3-16.

Poor, mourners, meek, merciful, pure, peace makers, persecuted, salt, light in human experience.

II. Attitudes - 5:17-48.

Self-righteousness, hate, lust, respect, honesty, revenge, love, giving, prayer, fasting, greed, anxiety, judging, faith, choice.

III. Actions - 6:1 - 7:23.

Give, pray, fast, work, serve, don't worry.

IV. Alternatives - 7:24-29

Gates, fruits, trees, foundations.

Words 2,320 (18-20 mins.)

Images, pictures, examples,

Illustrations 348 or 1/6 2/3 words.

(Wolves, sheep, fruit, light, rock, sand, storm,
build, etc.)

Comparisons 142 or 1/16 words.

Verbs for energy, action 404 or 1/6 words.

Pronouns to clarify and relate

320 or 1/ 7 1/4 words.

Second person pronoun for directness

.221 or 1/10 words.

Present tense - relevance, realism

65% approximately.

Future tense30% approximately.

Past tense5% (149 words King James

Version - not tradition

not authority).

Varied viewpoints 42 different aspects.

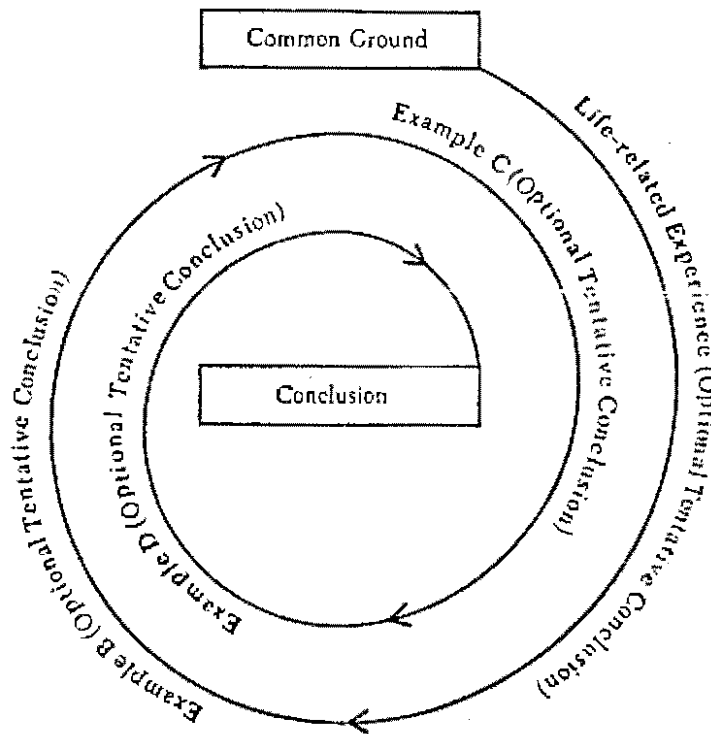
Jesus draws these people into His conclusions, He does
not start out with conclusive declarations.

4.4.2 Enumeration.

Using the idea of the whirlpool, the following, very simple outline, may be applied to the spiral.

- A. Life related example (optional tentative conclusion).
- B. Life related example (optional tentative conclusion).
- C. Life related example (optional tentative conclusion).
- D. Life related example (optional tentative conclusion).

E. Conclusion.



Inductive Enumeration Chart

4.4.2.1 Hostile and unresponsive audiences.

Lewis argues (1983:85), for "small" steps to be taken where for example a "hostile and unresponsive" audience is encountered - this calling for more "supporting evidence" to be garnered. As a rule the "most contemporary" example, closer to where the

audience finds themselves right now in their "life world" (Pieterse 1995:67), should be first - then the older one.

Desmond Tutu communicates on an "equal footing with empathy" and pastorally with great success. Pieterse thinks he has an "existential experience of situations and conditions in which his listeners live" Pieterse et.al. (1995:73).

4.4.3 Exploration.

More complex, with more elaborate, "deliberate enumeration". This is in order to present a more "well rounded picture".

The speaker walks around the topic, "exploring and learning by gathering examples that may lead to a better 'deeper' discovery and conclusion".

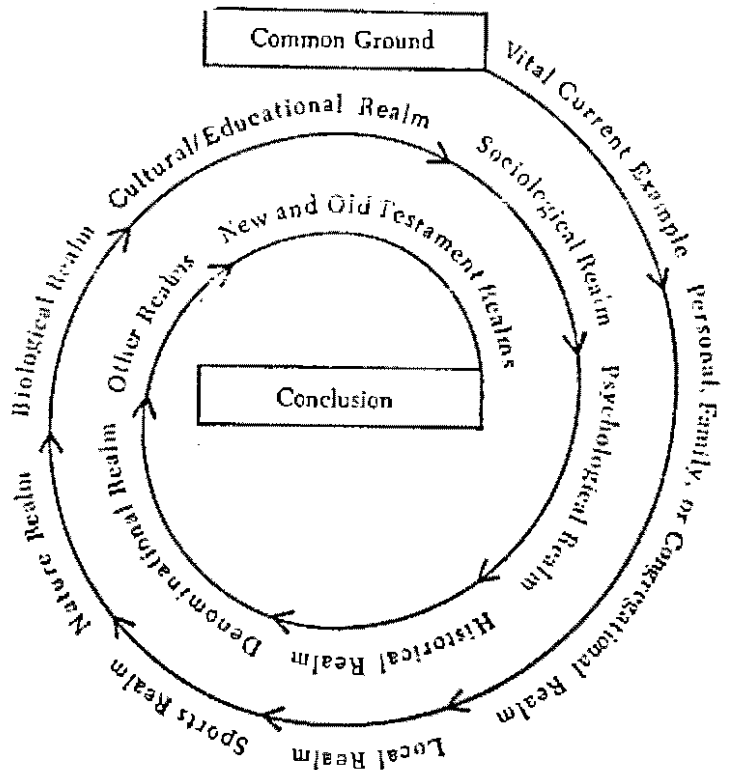
Again the outline.

- | | |
|-----------------------------|--|
| A. Common ground. | B. Vital current example. |
| C. Personal/family realm. | D. Sport realm. |
| E. Nature realm. | F. Biological realm. |
| G. Cultural realm. | H. Sociological/
Psychological realm. |
| I. Old/New Testament realm. | J. Conclusion. |

4.4.3.1 The Journalistic questions.

In the process of exploration Lewis suggests the use of "journalistic questions" (interrogatives): "who", "what", "where", "when", "why", "how"? By the use of stories, illustrations, quotes, scripture etcetera, a well rounded presentation of the subject may be done and a "basic, logical conclusion reached".

"Exploration" model.



Walk-Around Exploration Chart

4.4.4 Biography.

This may be presented as a "case study" (Lewis 1983:87/8), for example on the life of Moses :

"Introduction" for attention, interest, relevance and focus.

- a. Birth
- b. Bulrushes
- c. Private-paid tutor
- d. Pharaoh's grandson
- e. Court and school in Egypt
- f. Identity crisis
- g. Hero's reward
- h. 40 year flight
- i. Burning Bush
- j. Back to Egypt
- k. Ten plagues
- l. Exodus
- m. Wilderness

Conclusion:

Principle(s), application(s) and conclusion(s) deduced from the information (A-M) above.

4.4.4.1 Model for multiple characters.

Lewis uses another model to illustrate the use of multiple characters in a biographic inductive sermon (1983:89).

Biography No.1

Common

ground

Abraham

Biography No.2

Common

ground

Isaac

Biography No. 3

Common
ground



Jacob

Conclusion

An example of the content of above model is as follows:

Biography No. 1

- a. Call
- b. Confidence
- c. Covenant
- d. Career
- e. Characteristics

I Abraham

Biography No. 2

- a. Content
- b. Confident
- c. Coexistence
- d. Compromise
- e. Confused

II Isaac

Biography No. 3

- a. Cheater
- b. Cheating
- c. Challenged
- d. Cheated
- e. Changed

III Jacob

4.4.4.2 More biographical models.

Three other possible model outlines could read like this:

- * Story of a life / Lessons of that life.
- * Story of a life / Phases of that life / Lessons of that life.
- * Story of a life / Lessons of a Life / Phases of a life.

4.4.5 Causal relation model.

Lewis (1983:96), here speaks of "the cause/s" that brought about this effect. An example could be the question - "What brings about Christian maturity"? Thus one starts with the effect, and explores the causes. Or one may start with the causes and predict the effect.

4.4.5.1 Causal relation model.

This outline model may read like this :

- * The nature / The cause / The result.

4.4.6 Problem Solution models.

The world is full of questions like "Why does God allow suffering"? Lewis proposes a basic content structure for his whirlpool model:

4.4.6.1. The whirlpool model.

- a. Common ground (illustration of problem).
- b. Wrong/ partial/ tentative solution - illustrated.
- c. Wrong/ partial/ tentative solution - illustrated.
- d. Wrong/ partial/ tentative solution - illustrated.
- e. Conclusion.

This inductive structure could handle the single question/problem situation (Lewis 1983:97).

4.4.6.2 Multiple "problem solving" models.

This form also lends itself to multiple problem solving.

Three other possible model outlines may read like this:

- * The need/ ways of meeting need/ the result.
- * The negative/ The positive.
- * The explanation/ The application.

4.4.7 Elimination model.

This structure handles the problem by stating the negatives of the real solutions for example:

Question : What is a Christian perfectionist?

Wrong Answer : Not Angelic perfection.

Not perfect judgement etcetera.

Right Answer: But it is - Love (plus example), etc.

4.4.8 Questions.

Scripture quotes 153 questions Jesus asks of the people listening to Him (Lewis 1983:70). Father Regis Duffy calls the question device, the "deafening question" (Lewis 1983:69), that only the recipient may attempt to answer. God still calls "Adam where are you?"

4.4.8.1 Types of question. (source-unknown).

Attention questions:

How many times...?

Won't it be wonderful..?

Information questions:

...What? When? Where? Is? Will You?

Why were we born?

Cold questions :

What is the next step?

Heated questions :

Isn't it time we did something?

Planning questions :

After this - what then?

Window questions :

Why do you feel this way?

Mirror questions :

Do you agree?

Excluding questions :

Why did you do this?

Closure questions :

Isn't this true?

4.4.9 The Parable.

Lewis (1983:69), says Jesus is the master storyteller. He never spoke without a story. Lewis (1983:70), mentions that the New Testament uses 33 - 75 parables, depending on your definition of a parable.

The parables of Jesus according to Lewis are not stories, but are many times the central message. His little "stories" have "great ideas".

4.4.9.1 What is a parable?

Capps (1980:38), claims the following features for a parable:

* "Altered relationships".

Change in relationships are brought about by some event.

* "Story details communicate meaning".

The events of the story depict the message.

* "Open ended".

Own conclusions on the part of the recipient are possible as result of the ambiguous nature of a parable - duplicating "life's ambiguities". Long (1989:35), says that parables are "not yet finished" - we apparently provide the "finish" or closure ourselves as part of our inwardness and dialogic action as listener.

* "Emphasizes insight".

The insights revealed to both the listener and the character in the story help to change lives.

* "Transforms perceptions".

Different world views are transmitted so the recipient may see himself in a new light - as through a "case study" for example.

4.4.9.2 The dynamics of telling and listening:
Content and form.

Implications for the use of parable.

Long (1989:38 ff.), places some limits on the use of the story/parable.

- * The teller of the story does not separate the message (content) from the "rhetorical" form. Hauwerwas (1981:66), agrees with this in saying that the story best characterizes scripture. Long quotes Niebuhr in saying that the church must tell the "story of its life" as basic need of its existence.
- * The teller of the story must be very concerned with "communication" and the process of "listening". The teller of the story carries the conviction that the "dynamics of listening is narrative to some degree!!" The story says Long, provides a "meeting ground" for the integrity of the message and the "life situation of the hearer".
- * "Good preaching demands good storytelling". The storyteller (preacher) has to include himself, as he does not exist "outside", but in the "middle of" the community. This leads to greater involvement, by the listener due to

identification with the speaker's life, recognizing something of himself in that.

- * The "experiential dimensions" of the faith is paramount in the use of the story. The "goal" of the parable is for something crucial to happen to those who share in the story. As the listeners see their life in a new light by identification with a character in the parable, and feel God's healing presence they may change.

4.4.9.3 Three warnings: The narrative text generating experience.

Long left us with a threefold warning regarding story telling - (1989:157). He says:

Firstly, we need to be "wise in using stories" one needs to understand the full effect they "potentially evoke".

Secondly, there are "non-narrative" texts, and genres in the Bible, and the writers with good reason may have felt that a given message needs to be best set in a poem, proverb or teaching (a Didactic form).

Craddock (1978:144), points at the "inner conflict between the content of the sermon" and any form chosen on an insensitive basis "irrespective of its literary form". He feels the minister is seriously hampered by this whimsical choice.

Thirdly, Long warns against the desire to be focused on the necessary aspect of "generating" experience by the story. Long quotes Berkhoff (1989:41), to say that God at times has a "hidden face". God does not at our beck and call "move us", and everything that "moves us is not of God". Yet for Vos (vol. 2 1996:83), the very homiletical search for this "hidden face of God" serves the purpose of building the "tension line", intensifying the plot.

4.4.9.4 Parable as metaphor: Both sides of the story. Growth of the metaphor.

Dodd (in Long 1989:173), claims that the "parable grows out of a metaphor", and leaves one filled with doubt as to how really to apply it.

Part of the reason is that the metaphor "sacrifices precision and clarity" for the sake of stirring the imagery and evoking multiple meanings.

Using the metaphor to communicate the "unknown" by use of the "known" as O'Sullivan (et al 1994:179), puts it, as part of a parable is a problem for Long (1989:179). He poses the possibility that it may create "confusion". The listener may simply "miss the connection", and if one stops to explain, the parable-metaphor loses its power. But even so the "teller" may use the metaphor to "hide or reveal", to create a "plot" (Vos vol.2 1996:84).

Kierkegaard : A positive approach to story.

Craddock (1981:137), reflecting on Kierkegaard's positive approach to the story, claims that Kierkegaard urged a threefold method : "spontaneity" (meaning spontaneous reading of the parable) "reflection" (meaning a critical examination of the text'), "spontaneity" - a return to the narrative of the parable.

This discussion on the parable is also a necessary prelude to the next inductive style, namely the narrative as such, as separate inductive style.

4.4.10 Narrative: Its regulating principles and literary dynamics.

Long (1989:66), shows the variety of narratives (stories) in the Bible - there are stories of "battle, of betrayal, of seduction, of treachery, about farmers and fools, violence, healing, sadness, death and resurrection". The danger is because stories are so common, to claim that the Bible is a "narrative collection".

Steinberg (in Long 1989:68), maintains that the narrative is regulated by a set of "three principles".

Firstly : Ideological. Meaning that narratives at times are "dogmatic, didactic literature" that may

try and make historical narrative "smooth" to suit doctrine.

Secondly : Histiographic. This narrative principle uses the accumulation of facts to overwhelm even the "artistic and ideological" imprint of a narrative.

Thirdly : Aesthetic. This narrative principle concerns itself with language in its creative and artistic potential, not with history or dogma.

Long feels that these three principles are brought closer together by the Biblical narrative because history which is the basis of Biblical narrative "mediates" between ideology and the aesthetic.

4.4.10.1 Techniques and literary dynamics of the narrative.

The narrator *controls* the story, yet remains in the background. He is almost "omniscient". He knows all.

- * Long (1989:77), shows how the narrator may use the narrative to "tease, surprise, teach, confuse, mislead one, or keep one in suspense".
- * Kierkegaard uses a dynamic which Craddock (1981:110), terms "overhearing". Kierkegaard uses both the direct, but principally the "indirect" style of communication (Craddock 1981:82), enabling one to "overhear" a conversation..

Kierkegaard feels that the listener is already in possession of that which needs to be drawn out - "teased out" (Craddock 1981:84).

The device of "overhearing" is best used in the narrative. Craddock (1981:107), quotes Kierkegaard's "overhearing" a conversation in a cemetery, and the way it affected him. Of course "overhearing" takes place in i.a. prayer, hymns, testimonies, (Craddock 1981:109).

* Distance and participation. Craddock (1981:112), points so beautifully at how the narrative "traps" one as it were : the teller says "there was a certain man...", the listener relaxes, thinking that there is nothing here addressed to himself. He can sit back and enjoy the story. Then it happens - I am "inside the story and the door closes behind me". This effect Craddock (1981:121), calls the device of "distance" and "participation". The story helps me distance myself from its focus, but soon I participate by way of identification in the "issues, crises, decisions, judgements, promises of the message".

- * The narrative has a "sparse style". Biblical narrative is "lean and economical", and does not include much detail. The reader is invited to "flesh out the story". The detail that is included warrants our full attention.
- * Narrations not only determine the mood of the story - but also the "angle", like a camera lens pointing. Long (1989:79), uses the example of the narrative, saying; "David saw from a roof a woman bathing.... One as it were looks over David's shoulder. He does not look away, and neither do we!"

4.4.10.2 Narrative character development.

Long sees two character types in the narrative, the "round" (like Moses - with multi-dimensional life styles) and "flat", like Herod, who had but a single "consistent trait".

Pieterse (1987:166), sees the narrative as a "series of events or situations succeeding one another in a causal relationship to reach a climax which represents the solution". To this end use is made of "dialogue, characters, actions and reactions to events and the story's movement as it moves to its climax...".

"narrative world".

The narrative refers within its own narrative world, but according to Vos (vol.2 1996:85), also refers to the "real world" - there is therefore also a link between narrative and the real world.

4.4.10.4 From ambiguity to experiencing the gospel.

Lowry (In Eslinger 1987:78), presents one with another very interesting narrative plot, devised in 5 stages.

Stage 1. Upsetting the equilibrium and partial closure.

This stage Lowry calls the "opening scene of a play or movie in which some kind of conflict or tension is introduced" (1980:30/1). Though the plot should not be "resolved" here, a general direction should be indicated. Partial, not full "closure" should be given.

Stage 2. Analyzing this discrepancy: seeming contradictions.

In this stage, interest in the sermon can be sustained by an analysis of the "discrepancy" - the difference between the ideal and the real for example. Lowry calls this the "diagnostic wrestling" (1980:38), the attempt by the speaker to resolve the ambiguity he introduced in stage one.

"Simple description or illustration" will not suffice here, or any other generalization.

"Labelling" something is not the same as "explaining it".

Lowry in this analysis, is really after "uncovering the areas of interior motivation where the problem is generated" toward which any "cure" may be aimed (1980:40).

Stage 3. Disclosing the clue to resolution.

This stage is for Eslinger the "Aha" stage - the missing link discovered, the "piece" that solves the "puzzle" (1987:81).

Typically, and this is one of Lowry's models' strong points, is the "reversal of prior expectation", and the attendant surprise.

Both Eslinger and Lowry regard the Gospel of Jesus Christ as an "invariable reversal of human expectations". A fundamental mistake one makes says Lowry (1980:60), is to "presume that the gospel is continuous with human experience".

Stage 4. Experiencing the gospel: "doing" the Word.

If, says Eslinger (1987:82), the analysis in stages 2,3 is successful, the gospel will be "experienced". There can be no "giant, but ill fated leaps" from stage two to five.

When the diagnosis is given, and met with a declaration of God's response to this problem, the gospel is heard effectively, "i.e., the Word does what it proclaims".

Stage 5. Anticipating the consequences: Joint conclusion for Speaker and Listener.

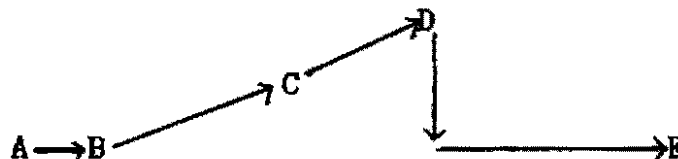
In this form of speaking, the climax starts in stage three, "where the reversal occurs", and ends in stage four in experiencing the power of the gospel. This is different from deductive speaking, where the climax is at the end in the conclusion. Now says Lowry (1980:67), the speaker asks, "what should now be done", what is "now possible"? Jointly the listener and speaker must reach a conclusion.

* The Freedom to Choose.

Lowry asserts that methodologically the speaker may ask for a response because a new "freedom to choose" has been given to the listener (1980:70).

* Line of suspense of narrative in graphic representation.

The line of suspense and resolution may now be represented as such (Lewis 1983:91).



- A. Background : (not exhaustive, or too detailed - just the essential facts).
- B. The complication : (this arouses concern and curiosity as to the meaning/outcome and lesson).
- C. The suspense : build this through
 - 1. Additional complications.
 - 2. Failures to solve problem.
 - 3. New insight.
 - 4. Contrasts.
- D. The climax : resolve every question raised in suspense section here!
- E. Anything still needed to explain - quick and brief, ("mopping up" as it were).

To be remembered are the following :

- This is an exploration along a path of cumulative impressions leading to an inevitable conclusion.
- The theme must be narrow, to be colourful.
 - Title must not disclose the clue to resolution.
 - Text will most probably be a paragraph or longer.
 - The purpose, aim or thesis - (why the passage was written) - must not be divulged until case (the point) made.

Note the similarities between this way of the narrative way of preaching and for example a film made for television. Virtually the same tension-line is followed, as illustrated by the following two narrative plots:

- A. Attention / Need / Solution / Visualization / Appeal for action.
- B. Action / Reaction / Struggle / Suspense / Climax / Resolution

4.4.11 Analogy.

Lewis (1983:39), claims that "reasoning by analogy is very common in any type of communication, argumentation and investigation where unfamiliar ideas must be clarified".

Lewis finds four kinds of analogy in scripture:

- * Relational - (father-child, bride-groom).
- * Comparative - (dogs, swine, wolves).
- * Functional - (fruit, walls, door, salt).
- * Spatial - (highest, deepest).

One may for example use a tree to depict the Christian life, for example in that its growth has to be continuous, it gives shade and fruit, by its growth it becomes more stable, etcetera.

Once again the whirlpool model may be used to depict the similarities and or differences between the analogy and the message.

Analogies may be stretched too far - Martin Luther felt that "Origen's (a famous church father) allegories are not worth so much dirt". Lewis feels one should be safest to stay close to the Biblical analogies (1983:95). There is the prevalent danger of the freedom to use analogies to enhance meaning to become "license to distort truth with illusions, fancy, fiction and figments" (Lewis 1983:39).

Imagery in the form of analogy thrives in the Bible. The book of Hosea - very short in itself, yet it has "four hundred images and inductive figures". But imagery is not only legitimate in preaching. Matlin (1983:110-112), mentions the use made of imagery in the field of psycho-analysis in the treatment of clients. She claims that "visual images seem to involve visual activity". Gordon (in Matlin 1983:11), claims that only through "the image" can a person's "inner world" be "actualized and animated" and be brought in relationship with one another.

Eslinger (1987:118), quotes Craddock as saying that images are "essential to the form and inseparable from the content of the entire sermon". Craddock claims that in "a person's imaginative consciousness images are replaced, not by concepts but by other images" (1978:78).

He believes quite firmly that images have the power to "effect changes in attitudes, values and life directions" if used with sufficient impetus (1978:92).

Pieterse (1987:169), says "the narrative intrigues and involves him in such a way that he is presented with a choice, and the tension is not defused until he has chosen".

Craddock (in Eslinger 1987:119), however says that this power to change is conditional upon several principles.

- * Images must be taken from "real life".
- * The language used to depict these images must be as "concrete as possible", evoking immediate and familiar sensory experience - Do not speak of "holy matrimony", rather refer to a specific wedding.
- * Words used must be economical with reference especially to adjectives and verbs.
- * The speaker must be direct - not indirect using the royal "we" in his remarks. Just point to the "clouds or bird", don't say "we see the clouds".
- * The last principle is - couch the imagery in one's own words, preferably words in current secular usage - newspaper language as it were.

4.4.12 Dialogic preaching: Running dialogue between pulpit and pew.

Lockhead (1988:81), says that there is a "dialogical imperative", the imperative to seek dialogue and to be open to dialogue whenever and from whomever it is offered.

4.4.12.1 Truth and revelation.

For the Christian this question is central to his openness to dialogue; What is the source of truth? Lockhead (1988:47), poses the question whether "truth is something we have within us", waiting for the right method to draw it from us, or is truth "external" and it must come to us by way of "some kind of revelation". Lockhead quotes Kierkegaard as believing that Christ communicates truth that is not "in us" in a "forgotten, or potential way". In "Dialogical theory of communication" (1990:236), Pieterse also sees truth as something to be "discovered", through communication.

For other communicators it is quite the opposite. Socrates (Lockhead 1988:47), leads the saveable Meno by way of only asking questions to a recognition of a truth that had to be "in" the boy, but in a "forgotten form".

Plato also feels that we have "before birth" knowledge of the world's birth being a forgetting, and dialogue the way of recalling this "forgotten truth".

Lockhead though (1988:48), is of the opinion that there is a meeting place for the Christian and the Platonic way - he claims that there is a hint in Plato that "innate truth" is evolved not by "introspection or reflection" but by dialogue.

Since dialogue is described as a way of sharing, discovering or communicating truth, and Plato at least suggests that this truth is not necessarily possessed by either party "alone" - or even at all (Lockhead 1988:51), it takes the sting out of the revelation - innateness debate.

For Buber (Lockhead 1988:49), dialogue is not a way, but *the way to truth* - seeing it in his I-Thou mode of existence. Truth is not a "possession" for Buber, it "does not exist in the I" but between the I and Thou. Truth is not the by-product of the encounter - *truth is the encounter*.

4.4.12.2 Towards dialogic methodology.

Since for both Plato and Buber (Lockhead 1988:75), dialogue is a way to discover truth, methodology and devices of discovery need to be studied.

It needs to be kept in mind that Lockheed states that a "dialogical relationship does not happen easily. It is precarious, vulnerable to being converted to monologue without notice" (1988:81).

Swank (1981:73), says that the "critical factor" in creating dialogue is the "perception that preaching does belong to the whole congregation, not only to possess but to create". Pieterse (1987:103), agrees with this profound statement in saying, "the congregation must be truly involved in these proceedings". When they stop being involved the "procedure becomes pointless and dead to them!"

Swank (1981:57), further claims that dialogical preaching "begins and ends with listening". The sermon starts "well" before the preaching event (in a planned discussion with members of or the whole congregation) and continues after the "benediction". He proposes three main approaches:

- * A sermon seminar, described above.
- * Post sermon feedback. A talk back session could be held in the congregation after the sermon, with questions and clarification.
- * Listening in the study. The preacher "listens to the Scriptures", "preceding" the selection of a theme.

Lewis (1983:40), sees dialogue as "tool of induction".

He feels that another method may be:

- * A running dialogue between pulpit and pew.
It could be between the minister and one person or a few or even the whole congregation. It creates what Kierkegaard and Craddock call the effect of "overhearing" the gospel.
- * A dialogical attitude. This is another possibility for Lewis. The preacher preaches as if he were engaging his people in conversation.
- * Asking and answering hypothetical questions. This creates what Lewis calls "imagined dialogue".

Pieterse feels that the congregation must be educated and instructed to listen and respond through a series of services, or catechesis, and/or programmes for preparing them like in "preaching work groups" (1987:105).

4.4.12.3 The risk, responsibility and the reward.

Lewis closes his discussion on dialogue by stating the fact that true dialogue "actual or attitudinal", seems risky, but is a token of genuine Christian love

in displaying the desire to "include listeners". Lockheed (1988:79), is categorical in saying "dialogue is its own justification".

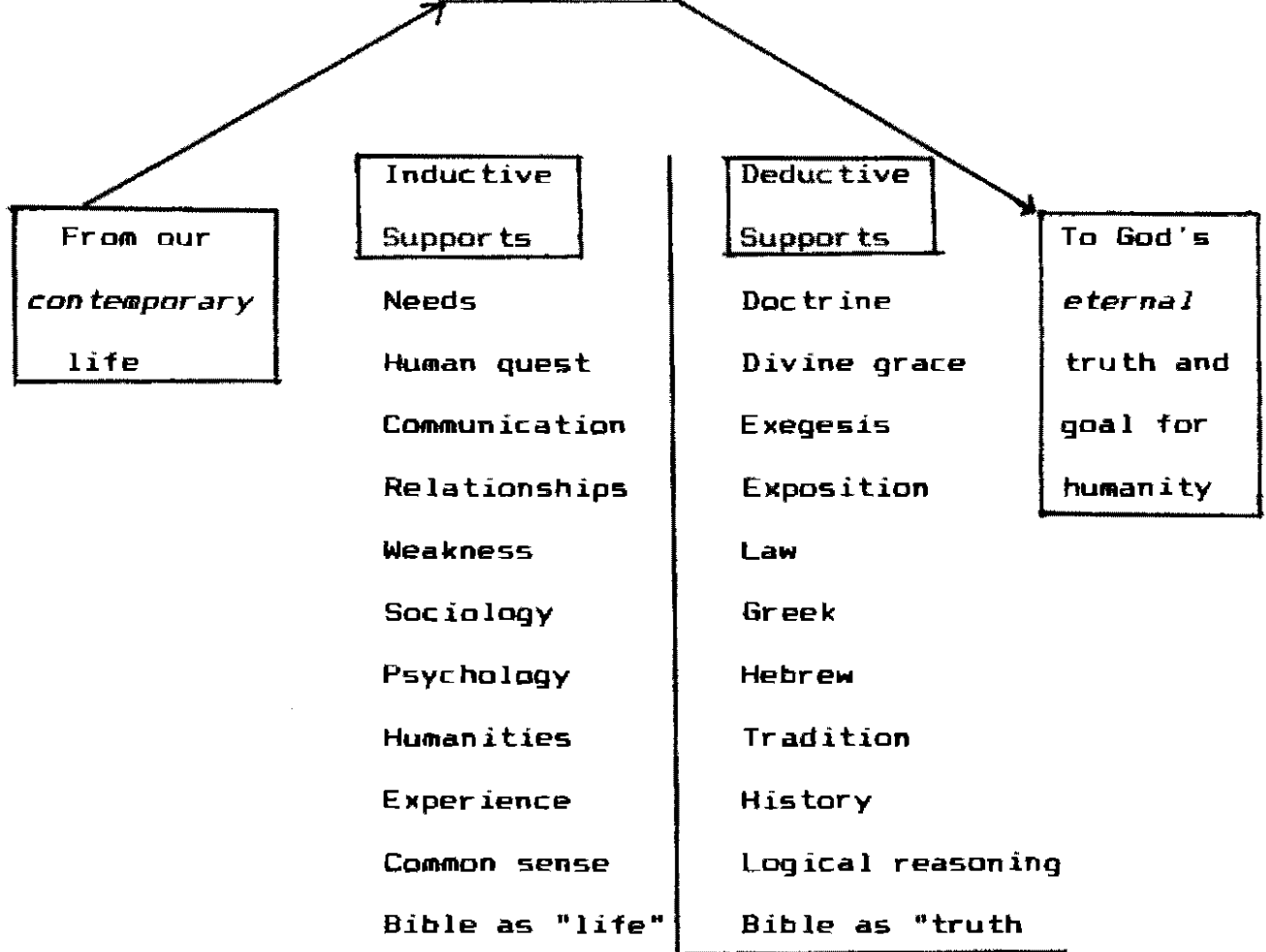
Breytenbach (1988:114), feels that for the sake of retention (with an estimated 80% recall), the preacher must help the congregation to "work out" the image (or lesson), to "develop" and "visualize it".

4.4.13 Inductive and deductive : Bridging Model.

To close this chapter on practical models for inductive preaching, one needs to look at what Lewis (1983:103), calls "an unbeatable combination", a combination of the inductive with the deductive. He says the "question mark" is not the final word of the inductive process. "Induction leads to conclusions and beyond" (1983:110). Truly effective inductive preaching goes from "quest to discovery" - then goes on to "advocate and urge".

It is the principle of first the concrete (inductive), then the abstract (the deductive). The "data" before the "rule". For Lewis, the "completed sequence is sensibly, scientifically and scripturally" verifiable.

4.4.13.1 "Sermon Bridge". (Lewis 1983:113)

The Two Pillars for Preaching Bridge.4.4.13.2 Linear outline Model.

Lewis proposes a linear outline for combined steps:

* How to combine inductive and deductive styles.Basically Inductive.

1. Accept listeners with respect.
2. Align with listener needs.

3. Ask key questions.
4. Arouse attention.
5. Amass representative instances.
6. Ascertain assumptions.
7. Assess assertions.
8. Achieve authority (transition to deductive process)
9. Accept conclusions.

Basically Deductive.

10. Apply to personal life.
11. Advise from experience and revelation.
12. Advocate, asserting, recommending.

The "full orb ed approach" is graphically represented in this fashion by Lewis (1988:115):

This model plans for "involvement as well as instruction", giving both results.

4.4.13.3 Objections and Solutions.

Correcting the deductive "preaching process"

(Lewis 1988:119)

A contrast drawn between the two processes (submitted verbatim from Lewis) is the last word spoken in this chapter on the discussion of the "combined approach":

Objections to Deductions Alone:

1. Begins with speaker's:
 - a. Generalization,
 - b. Assertions,
 - c. Conclusions (propositions).
2. Begins where speaker is - not always where hearer is.
3. Tends by its nature to be subjective and prejudiced.
4. Sometimes give unwarranted, unwanted advice before establishing any common ground.
5. Authoritarian.
6. Assumes an adversary posture neither defensively or aggressively.

Solutions offered by combining with Induction.

1. a. Begins with particulars leading to conclusions.
- b. Seeks co-operative conclusions, corporate concepts.
- c. Delays assertions until agreement is achieved.
2. Begins where hearer is - not just where speaker is.
3. Lets facts, particulars and life itself speak.
4. Saves advice, exhortation and proclamation until hearer has reached by induction the co-operative concepts leading to mutual conclusions.
5. Achieves authority. Does not assume authority early.
6. Proceeds from non-adversary stance. Shares experience. Shares the process.

- | | |
|--|--|
| <p>7. Accents rational exercise rather than relational experience.</p> <p>8. Tends to be irrelevant, remote or impersonal.</p> <p>9. May show no respect for hearers or their opinions.</p> <p>10. Subject-centred instead of person-centred.</p> <p>11. Tends to keep a set format, structure, content.</p> | <p>7. Accents relational experience - not rational exercise alone.</p> <p>8. Relates to life and experience. Shares human instances.</p> <p>9. Respects hearers and their opinions.</p> <p>10. Accents hearers' needs and brings the sermon to serve hearers' best interests.</p> <p>11. Adjusts representative instances, varied experiences and selected content to meet listeners' needs.</p> |
|--|--|

4.4.14 Two tools and instruments for inductive sermon preparation and construction i.e "Types of sermon" and "Sermon preparation sheet".

4.4.14.1 Types of Sermons -

Type - (need or problem solution type)

- (1) Point 1 The Problem.
 Point 2 Wrong solution.
 Point 3 Correct solution.

OR

- (2) Point 1 The Need.
Point 2 Ways of meeting need.
Point 3 Right way.

OR

- (3) Point 1 The Nature.
Point 2 The cause.
Point 3 The result.

OR

- (4) Point 1 The Negative.
Point 2 The Positive.

OR

- (5) Point 1 The Explanation.
Point 2 The Application.

OR

- (6) Point 1 Story of a life.
Point 2 Lessons of that life.

OR

- (7) Point 1 Story of a life.
- Point 2 Phases of that story.
- Point 3 Lessons of that life.

OR

- (8) Point 1 Story of a life.
- Point 2 Lessons of a life.
- Point 3 Phases of a life.

(9) TEXTUAL TYPE:

"For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life".

John 3:16

AIM : "To teach love"

- Point 1 For God (source of love)
- Point 2 so loved (love in action)
- Point 3 the world (aim of love)
- Point 4 that He gave His only Son
(price of love)
- Point 5 so that those who believe
(facilitating love)

(10) TOPICAL TYPE :

Always consists of parts of a subject.

Each point has its own text.

EXAMPLE : "Prayer"

- Point 1 The need of prayer.
- Point 2 The aim of prayer.
- Point 3 The result of prayer.

NARRATIVE TYPES (Numbers 11;12)

- (11) Attention/ Need/ Solution/ Vizualization/ Appeal.
- (12) Background/ Complication/ Suspense/ Climax/
Conclusion.

ILLUSTRATIONS: that may be used could be found in
Parables/ Analogies/ Experiences/ Historical/
Biographical/ Imagination/ Anecdotes.

In this next section a practical worksheet is given so that the exegete may only glance at the items (left column) needed to prepare the various phases of a sermon.

4.4.14.2 Possible sermon preparation Sheet.

TITLE: 6 forms the title may take **TITLE**

Emphasis/ Question/

Imperative/ Assertive/

Modifying/ Information (how).

TEXT : 2 Indicators for deciding what text to use: **TEXT**

1) AUDIENCE ANALYSIS : What Needs/

Doubts / Problems/ Prejudices/

Beliefs/ Errors/ Strengths/

Actions/ Superstitions/

Values are there to emphasize in the congregation.

2) CYCLE OF TRUTH : What area of ministry

needs to be emphasized:

Evangelism/ Consecration/ Doctrine/

Inspiration/ Strength/ Conviction/

Action (Worship) support.

AIM: **AIM**

3 Choices to select from in light

of text chosen:

To inform (to teach)/

To convince (to change belief)/

To motivate (to encourage)

INTRODUCTION :7 ways toINTRODUCTION

introduce a sermon:

Life situation

Object Lesson

Illustration

Quotation

Occasion

Question

Preview

BODY of Sermon :BODY

(Point 1 - 5)

POINT 1

Use any or all of these

10 point fillers to "flesh out"

the sermon :

POINT 2

Explanation

Illustration

Steps of argument

POINT 3

Application

Statement

Dialogue

Chronology

POINT 4

Shifting scenes

Anecdote

Quotation

POINT 5

CONCLUSION purpose of the conclusion:

CONCLUSION

One is now to speak for a verdict

(Lay open delusions,

hypocrisies, refuges)

by use of items

indicated below:

7 types of conclusion that may summarize the sermon for the listener:

Quotation

Statement

Anecdote

Question

Illustration

Summary

Poem

APPEAL Here the preacher

APPEAL

asks the listener for a

decision, action,

choice etc. by use of:

4 types of appeal:

Altruism/ Curiosity/

Duty/ Love.

4.4.15 Model Sermon : Narrative Type - with Inductive devices.

A NARRATIVE SERMON AS AN EXAMPLE OF AN INDUCTIVE STYLE.

Title: Scenes from the life of a dying man.

Text: Psalm 22.

Narrative content

Inductive devices

When one tries to identify the emotions this psalmist feels one seems to stand in front of a television set changing from scene to scene.

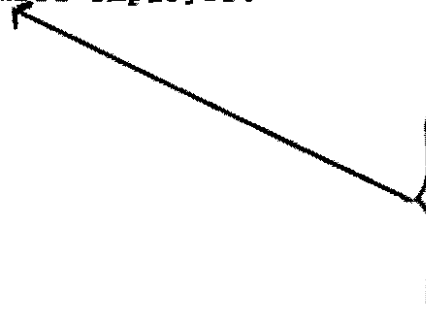
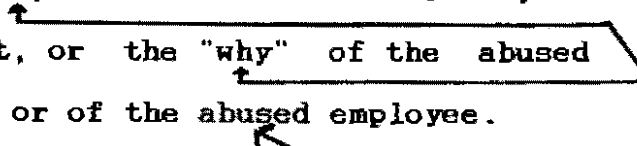
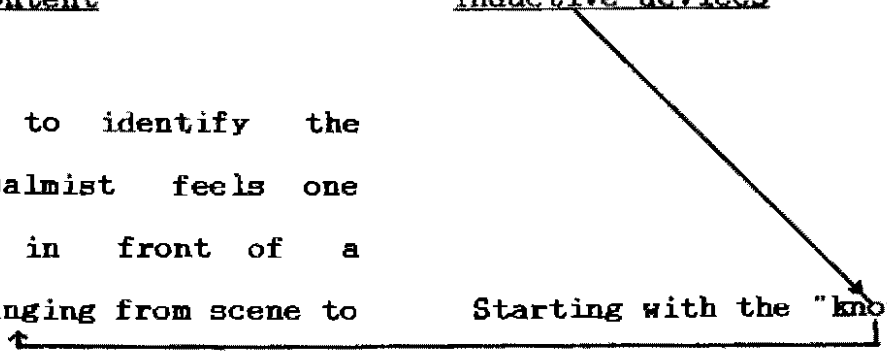
Starting with the "known".

Scene one.

The sense of bewilderment expressed in the heartfelt cry "Why?". Why have you forsaken me? It sounds like the cry of a *trusting child* who does not understand the actions of a much loved father. In some cases there is the "why" of the child abused by a parent, or the "why" of the abused wife, or of the abused employee.

- Consecutive "scenes" provide "super structure" for "content" as in "macro structures" and "global structures"
-Creating a sense of "ambiguity", creating "tension" with the "Why".

- Identification
- starting where many listeners are right now - Their life world.



Narrative ContentInductive devicesScene two.

(V.2) Here the bewilderment deepens to a sense of alienation and isolation. "Why are you so far from me?" comes the appeal. This is somewhat like a wife who feels cut off from her husband, at the dinner table, or driving in the car, anywhere they are she feels alone.

- Active verbs "deepens" "comes".
- Appeal to the listeners' emotion world/
- Creating "added" "conflict" to deepen tension.

Scene three.

(V:11) Now this man, bewildered, isolated, alienated, senses terror, somehow, somewhere lurking in the shadows of his ignorance there seems to be impending danger.

- He feels like his body is betraying him (in verse 14), his "innards" are turning to "wax" - isn't this the emotion you experience when under pressure?
- In verse 15 he even senses being surrounded by "evil, unseen powers".
- In verses 16/17 he starts to experience physical pain.

- Alliteration for emphasis.
- Stimulation of imagery - (shadows) (bulls) (lion)
- More imagery ("melted wāx")
- "questions" - evoking inner dialogue.

Narrative Content

- In verse 18 he experiences a feeling of loss, as his garments are stolen and divided by evil people.
- In verse 19 his possessions are being gambled away.
- Don't these scenes remind us of another scene at the end of each of the New Testament Gospels?

This man in the psalms seems like the Man on the cross on Calvary.

Also crying out "Why?"

- Why have You forsaken me?
- Why am I so alone?
- Why did You turn on me?
- Why is my body betraying me?
- Why are my things being gambled away?
- Why do these people mock me while I only did good?
- Will this darkness ever lift
- remember how dark it became the day Christ died on the cross?

Inductive devices

-The pace quickens with the contraction of the elements.
A sense of reaching the climax is dawning.

- Device of surprise "reversal" as used by Lowry in his analysis of the narrative "plot".

- Device of questions that lead to listener identification with the main character.

Narrative contentScene Four.

But how does all this touch me? Let us look for the answer in another scene - in verse 27. The dying man says that he knows that "the wheel will turn again", that things will change again.

- today you're down -
- tomorrow you're up again.

He senses God's purposes in his life throughout his ordeal:

- In verse 4 he confesses his faith that God will *deliver* him again.
- In verses 9/10/22 he confesses that God is *involved* in his life, not dispassionate.
- In verse 28 he confesses that God is in *control* of our lives.

Many times *we* have no explanation for the suffering, the loss, the pain - yet in it all there is a sense of *meaningfulness* of *significance* in what happens to us.

Inductive devices

- "resolution" phase begins - yet "tension line" maintained.

- "deductive" elements incorporated.

- Identification between preacher and listener - "our"/"we" continuing the "inner dialogue".

- "deductive" conclusions can now be reached.

And more than that, the knowledge that Christ has "been there" before us so He can "be here for us" now.

Just turn to Him as Jesus did on the cross - even with your bewilderment and questioning - Yes, even with a "Why".

Amen.

Inductive devices

-The narrative started where the people were (confusion) and took them to a new place (hope); seeing that there is "meaning" to life.

4.5 Conclusion to Chapter 4

Some very interesting and hopefully helpful models have been explored in this chapter. The "whirlpool" model of Lewis shows great potential as basis for an inductive style, as applied to the various topics.

The "narrative", "parable" and "analogy" promise to enhance any style in which they are used as a communicative device, and the narrative as style in its

own right could be fruitfully used to create involvement in the mind and life of the recipient.

Two tools and instruments have been devised and shown for inductive - deductive form giving to dialogical thought.

A model sermon of the narrative type has been included, analyzing the inductive devices there-in.

4.6 Evaluation of the original communicative problems in the light of solutions offered for creating opportunity for dialogue.

4.6.1 From Generalization to actualization.

During the foregoing discussion of the concerns that Jonker had, several elements of dialogue have been discussed. Note has been taken for example of the three "modes of true existence" that Buber mentions in the discussion on "*generalizations*". It was shown that (at a price) a true dialogical "contact" between preacher and listener, based on concrete situations in the life of the listener is possible. This is the "concrete present" as Jansen calls it (1985:38), or as Pieterse puts it, "dialogic encounter with real-life experience induces understanding".

Rossouw (in Pieterse, 1990:236), sees "life as a text which we interpret to discover its meaning!"

Pieterse feels that if the gospel is presented "existentially" in the above manner, the recipients are stimulated to actualize the same sort of existence in their lives.

4.6.2 Alienation and involvement.

The discussion on "*alienation from life's realities*" shows that "man learns from living", and that inductive speaking is part of man's very existence. "Involvement" was isolated as a dialogical principle. Involvement makes the listener part of the sermonic process, when the preacher or communicator "offers his whole existence as a guarantee" Pieterse (1995:57). This offering "of the whole existence" is the "price" referred to above.

4.6.3 Mental development and mutual understanding.

It was shown that the "mental development" of the recipient must and could be taken into consideration in sermon preparation and proclamation. The importance of "mutual understanding" as dialogical principle was investigated. And the "bringing together of meaning".

"Active" listening is linked to Breytenbach's statement that the ideal is to get the listener to "think with" the speaker. This will lead to what van Schoor calls, "intersubjectivity", where the listeners' "life

world is drawn into the sermon", their "problems, needs, suffering and hopes" (Pieterse 1995:67).

"Circumstances" and four cultural factors as integral part of this part of the discussion was emphasized - the "social surroundings" of van Schoor (1982:67). The role and power of language in this interaction between communicator and recipient was highlighted.

4.6.4 Visual dominance and imagery.

When discussing the dominance of the "visual" over "words" in modern times empirical data from previous research was quoted to show how dependent man has become on the "imagery", yet with this note of hope, that the "crisis between eye and ear" may be obviated by rich use of imagery in oral communication, like preaching.

"Inner dialogue" is shown to be *possible* and *essential* as a function of the use of imagery and metaphor, enabling the recipient to "see rather than hear" the sermon. This section closed with a positive discussion on the use of words and language.

Several inductive sermon models to enhance imagery were discussed and practical ideas proffered on how to use these models to aid in the visualization and memorization of the sermon.

4.6.5 Authority and inductivity.

In the discussion, note was taken of the fact that there has to be a "deliberate systematic surrender of any claim to authority" in order to facilitate real dialogue. Propositions for a "new way of hearing" by way of elements of induction were mentioned, as alternatives to one of Jonkers' main concerns, namely, "*authoritative declarations*".

4.6.5.1 Dialogical imperatives in summary.

Thus dialogue is only possible once these elements discussed above are present in the interaction between communicator and recipient: In summary -

- There has to be an *I-Thou*, true mode of existence.
- There has to be contact based on concrete situations.
- There has to be *involvement* and a "moving towards" one another.
- There has to be *mutual understanding* and *intersubjectivity*.

- There has to be *inner dialogue* in the mind of the listener.
- There has to be awareness of "*circumstances*" as function of dialogue.
- There has to be surrender of claims to *authority*.
- There has to be an active, *participating recipient*.

When these are present there will be "communicative well-being" for the participants.

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