

ELECTRONIC THESES AND DISSERTATIONS

A Praxis of Oral Homiletics: Preaching from the Heart

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Abstract

Christian preaching has been a central and significant custom to the practitioners of biblically confessional and creedal communities in worship, evangelization, and discipleship. Yet modern preachers confront two challenges presented by the New Homiletic and the media environment. Undue favor toward narrative-based form, audience-oriented eventfulness at the expense of biblical authority, and shifting media that alter the preacher's identity and incapacitate the preacher's orality have led to a dissonant handling of form and content and thus a profound decline in the quality of the Christian pulpit.

This project grows out of an attempt to integrate an Augustinian hermeneutic and homiletic, Ciceronian coordinates, and an Ongian perspective on orality and literacy. It proposes an oral homiletic praxis, in anticipation of rectifying current homiletic deficiencies, that proceeds in the fashion of comprehension-internalization-proclamation. The design and plan of this homiletic praxis fulfills Augustine's two-sided scheme of treating the Holy Scriptures, performs Cicero's five rhetorical arts, and proclaims the gospel in a spontaneous, memorable, extemporaneous, and eventful way like the speakers of primary oral cultures do.

A sound praxis of oral homiletics fuses form and content, oriented toward a harmonious treatment of scriptural authenticity and contemporary eventfulness. The acknowledgement of human depravity in temporality demands a Christian *inventio* that can address the reality of complex and obscure signs with faith, hope, and charity. The delivery carries force from the heart, breaks through the barrier of literacy, and connects listeners together in an empathetic way. Throughout the whole process of sermonic preparation and proclamation, the interplay between the skills of biblical interpretation

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and the practices of orality presents the picture of a literate, textual message first taken in and then spoken out orally by the preacher.

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Interested preachers might employ an eco-narrative to preach a series from the perspective of one of the other-than-human “characters” in the Bible. In the last chapter of my book *Creation-Crisis Preaching*, I include a trilogy of sermons in which I speak from the perspective of a nonhuman character in the biblical text. Her dissertation focused on homiletics and ecological theology, two themes she examines in her 2015 book *Creation-Crisis Preaching: Ecological Theology and Homiletics* and the writing she features on her ecoPreacher Patheos blog: <http://www.patheos.com/blogs/ecopreacher/>. A homiletics of communal participation in the Spirit focusing on the initiating agency of the Spirit and the mediating agency of the church can provide practical styles of preaching that extend to the whole of God’s creation. To this end I draw on practices of the Korean Church that embody the communal participatory spirit of the Korean people, specifically Korean madangguk, which is the contemporary heir to traditional Korean theatre arts. Ph.D. Thesis. A work of homiletic theology, the thesis argues that Luke’s account of Mary’s labor in bearing the Christ child is a performative metaphor for the relationship between Spirit, Word and bodily performance for pulpit. The more. Ph.D. Thesis. A work of ▲ Preaching assumes/shoulders/accepts the uniqueness of the authoritative word; the unique presence of the Holy Spirit as the word is preached; the unique empowering of the preacher by the Spirit and the unique activity of that same Spirit in the application of his inspired word to the hearts of those who are receptive pg 11. Digging out from the scriptures. *The Art of Preaching- Homiletics_ EZRA 2016* by Joe Kamau Muthua. Page 2. Quality preaching does not happen by accident. Clean teeth, healthier heart. According to the National Heart, Lung, and Blood Institute, scientists aren’t sure what exactly causes atherosclerosis. However, there are certain habits or traits that may increase your risk of this specific disease. (Related: *Atherosclerosis and inflammation: How to overcome it naturally.*) In this cohort study, researchers from the University of Helsinki followed 755 participants from the Cardiovascular Risk in Young Finns Study. The participants underwent a baseline evaluation and oral examination at ages 6, 9, or 12 when the study was initiated in 1980. Researchers asked the children, or their parents, to answer a questionnaire regarding their oral hygiene habits. Other preaching may inform the mind but leaves the heart cold and empty. It stirs no holy affections to love God and neighbor. The goal of every church should be, as Paul says, to “let the word of Christ dwell in you richly” (Col. Before he preaches to others, he preaches to himself, laboring to convince his own mind, stir up his own affections, and activate his own obedience. Without engaging his own heart, all his sermon preparation is merely an empty form. God, of course, can still use truth that is divorced from the preacher’s heart, but his normal way is to bless the Christ-centered, heart-felt preaching of the minister who is involved with his whole man in the sermon he brings. 3. From the Preacher’s Words to the Listener’s Head.