## **Table of Contents**

List of Figures —— XVII

| Preface —— XIX |  |  |
|----------------|--|--|
| Par            | t   The Preaching Event. Its Components and Perspectives, Phases and Situations  |  |
| 1              | Preaching as a Process of Comprehension and Communication.   |  |
|                | A Synopsis —— 3  |  |
|                | Preliminary Remarks —— 3   |  |
| 1.1            | The Phase of Tradition: From the Event to the Biblical Text —— 5   |  |
| 1.2            | The Phase of Preparation: From the Biblical Text   |  |
|                | to the Sermon Manuscript — 7   |  |
| 1.3            | The Phase of Verbalization: From the Sermon Manuscript   |  |
| .,             | to the Sermon from the Pulpit —— 9   |  |
| 1.4            | The Phase of Realization: From the Sermon  |  |
|                | to the Listener's Comprehension —— 10  |  |
| 2              | Preaching as One's Own Person.   |  |
|                | On the Preacher as the Subject of the Sermon —— 15   |  |
| 2.1            | Snapshots. Empirical Indicators of Problems —— 15  |  |
|                | 2.1.1 Unreflected Subjectivity —— 16   |  |
|                | 2.1.2 The We-All-Syntax —— <b>20</b>   |  |
|                | 2.1.3 Jargon, Irony and Sarcasm —— 22  |  |
|                | 2.1.4 Drifting off into the Theological System —— 25   |  |
|                | 2.1.5 Misapprehensions Regarding the Goal of the Sermon — 26   |  |
| 2.2            |  |  |
|                | 2.2.1 The Personality of the Preacher as a Principal Possibility — 29  |  |
|                | 2.2.2 The Personality of the Preacher as a Task in Principle — 33  |  |
|                | 2.2.3 The Personality of the Preacher as an Obstacle in Principle — 34   |  |
| 2.3            | Current Angles of Reflection — 38  |  |
|                | 2.3.1 Personal Competence as a Homiletic Category — 38   |  |
|                | <ul><li>2.3.2 Personal Competence and the Preacher's Self-Perception — 42</li><li>a) The Structure of the Personality.</li></ul> |  |
|                | On the Homiletic Reception of Impulses of Sigmund Freud —— 42  |  |
|                | h) The Self and the Entirety of the Person   |  |

On the Homiletic Reception of Impulses of Carl Gustav Jung — 44



|     |        | c) The Ego States and the Integrated Personality.                  |
|-----|--------|--|
|     |        | On the Homiletic Reception of Eric Berne —— 48                     |
|     | 2.3.3  | Personal Competence and the Function of the Sermon —— 55           |
|     |        | a) Conceptual Aspects —— 55  |
|     |        | b) Analytical Aspects —— 57  |
|     | 2.3.4  | Communicative Competence and                                       |
|     |        | the Preacher's Comprehensibility —— <b>60</b>                      |
|     |        | 2.3.4.1 Basic Patterns of Sermon Communication.                    |
|     |        | Two Analysis Models —— <b>60</b>                                   |
|     |        | 2.3.4.2 The Significance of the Preacher's Attitude to Life        |
|     |        | for the Plausibility of his Words —— <b>62</b>                     |
|     |        | a) Preaching that Creates Distance                                 |
|     |        | and the Incomprehensibility of Love —— <b>62</b>                   |
|     |        | b) Preaching which Embraces  |
|     |        | and the Incomprehensibility of Conflict —— 65                      |
|     |        | c) Compulsive Preaching  |
|     |        | and the Incomprehensibility of Freedom —— 66                       |
|     |        | d) Unlimited Preaching   |
|     |        | and the Incomprehensibility of the Law —— <b>68</b>                |
|     | 2.3.5  | Confessory Competence and the Credibility                          |
|     |        | of the Preacher —— 72  |
| 2.4 | On the | e Category of the "Personal Sermon" —— <b>80</b>                   |
|     |        | On the Problem of Defining a "Personal Sermon" —— <b>80</b>        |
|     | 2.4.2  | Prerequisites of the "Personal Sermon" —— 82                       |
|     |        | a) Self-perception as a Basis of Inner Congruence —— 82            |
|     |        | b) Individuality as a Basis of Originality —— <b>83</b>            |
|     |        | c) Reference to Experience as a Basis of Authenticity —— <b>84</b> |
| 3   | Preac  | hing with a Text.  |
|     | On th  | e Question of the Sermon's Reference to Tradition —— 87            |
| 3.1 | Snap   | shots. Empirical Indicators of Problems —— 88                      |
|     | 3.1.1  | Exegesis without Focus —— 88                                       |
|     | 3.1.2  | Exegesis in the Pulpit —— 89                                       |
|     | 3.1.3  | Misunderstood Text-Sermon —— 90                                    |
|     | 3.1.4  | Minimizing the Message —— 92                                       |
|     | 3.1.5  | Pragmatic Hermeneutics —— 93                                       |
|     | 3.1.6  | Text- and Concept-Fetishism —— 96                                  |
| 3.2 | Indica | ators of Problems in the History of Homiletics —— <b>97</b>        |
|     | 3.2.1  | On the Scriptural Accuracy of Text-Free                            |
|     |        | and Text-Based Sermons —— 98                                       |

|     | 3.2.2  | Traditional Arguments for Text Reference —— 102                 |
|-----|--------|---|
|     |        | a) The Text as an Argument for Truth —— 102                     |
|     |        | b) The Text as an Argument for Reliability —— 106               |
|     |        | c) The Text as an Argument for Credibility —— 109               |
|     | 3.2.3  | Hermeneutic Problems of Text Reference —— 110                   |
|     |        | a) Unmediated Interpretation                                    |
|     |        | and the Conditions of Literature —— 111                         |
|     |        | b) Historical Interpretation                                    |
|     |        | and the Problem of the Historical Author —— 113                 |
|     |        | c) The Kerygma-Model and the Ambiguity of Texts —— <b>116</b>   |
| 3.3 |        | nt Angles of Reflection —— 120                                  |
|     | 3.3.1  | The Cooperation Model —— 121                                    |
|     |        | a) The Model of the Textual Worlds and the Different Instances  |
|     |        | of Author and Reader —— 121                                     |
|     |        | b) Example for Explanation of the Textual Worlds                |
|     |        | and Instances of Author Respectively Reader —— 124              |
|     |        | c) Conclusions — 126  |
|     |        | The Analogy Model —— 130  |
|     | 3.3.3  | Functions of the Text in the Homiletic Process —— 135           |
|     |        | a) The Confronting Function of the Text —— 135                  |
|     |        | b) The Creatorial Function of the Text —— 136                   |
|     |        | c) The Confirming Function of the Text —— 137                   |
|     |        | d) On the Question of Introducing the Text in the Sermon —— 138 |
| 3.4 |        | e Category of the "Biblical Sermon" —— 139                      |
|     |        | Requirements of a Biblical Sermon —— 139                        |
|     | 3.4.2  | The Authority of Scripture – a Hermeneutic Category —— 141      |
|     |        | a) Observations on the Experience of Authority —— 141           |
|     |        | b) The Authority of Scripture as a Concept of Communication     |
|     |        | and a Hermeneutic Category —— 143                               |
|     | 3.4.3  | Christian Preaching with the Old Testament –                    |
|     |        | Normal Case and Special Case —— 145                             |
|     |        | Preliminary Remarks — 145                                       |
|     |        | a) The Retrospective Model —— 147                               |
|     |        | b) The Opposition Model —— 148                                  |
|     |        | c) The Dynamic Model —— 149                                     |
|     |        | d) The Analogy Model —— 150                                     |
| 4   | Preac  | hing with a Structure.  |
|     | On th  | e Question of the Form of the Sermon —— 153                     |
|     | Prelin | ninary Remarks <b>—— 153</b>                                    |

| 4.1 | Snapshots. Empirical Indicators of Problems —— 154            |  |  |  |
|-----|---|--|--|--|
|     | 4.1.1 Disintegrating Argumentation —— 154                     |  |  |  |
|     | 4.1.2 The Problem of Problematizations —— 157                 |  |  |  |
|     | 4.1.3 Pseudo-Dialogs —— <b>158</b>                            |  |  |  |
|     | 4.1.4 Non-Specific Examples —— 160                            |  |  |  |
| 4.2 | Indicators of Problems in the History of Homiletics —— 163    |  |  |  |
|     | 4.2.1 On the Dispute about the Rhetorical Tradition — 164     |  |  |  |
|     | 4.2.2 On the Correspondence of Content and Form — 171         |  |  |  |
| 4.3 | Current Angles of Reflection —— 175                           |  |  |  |
|     | Preliminary Remarks —— 175                                    |  |  |  |
|     | 4.3.1 The Perspective of the Psychology of Learning:          |  |  |  |
|     | The Sermon as a Process of Learning —— 177                    |  |  |  |
|     | 4.3.2 The Narratological Perspective:                         |  |  |  |
|     | The Sermon as an Engaging Story —— 182                        |  |  |  |
|     | 4.3.3 The Dialog Perspective:                                 |  |  |  |
|     | The Sermon as Conversation —— 188                             |  |  |  |
|     | a) Premises of a Dialogical Culture of Conversation           |  |  |  |
|     | and Speech —— 188   |  |  |  |
|     | b) Dialog Sermon with and before the Congregation —— 190      |  |  |  |
|     | c) From Polylog to Bibliolog —— 193                           |  |  |  |
|     | 4.3.4 The Semiotic Perspective:                               |  |  |  |
|     | The Sermon as an "Open Work of Art" —— 197                    |  |  |  |
|     | 4.3.4.1 The Listener's Involvement —— 197                     |  |  |  |
|     | 4.3.4.2 Dialectic Considerations —— 200                       |  |  |  |
|     | Excursus: The Virtual Perspective: The Sermon as Construction |  |  |  |
|     | of the World —— <b>205</b>                                    |  |  |  |
| 4.4 | On the Category of a Sign-Like Sermon —— 207                  |  |  |  |
| 5   | Preaching under the Conditions of Language.                   |  |  |  |
|     | On the Medium of the Sermon —— 211                            |  |  |  |
|     | Preliminary Remarks —— 211                                    |  |  |  |
| 5.1 | Snapshots. Empirical Indicators of Problems —— 212            |  |  |  |
|     | 5.1.1 Theological Stylistics —— 212                           |  |  |  |
|     | 5.1.2 Dysfunctional Speech Acts —— 214                        |  |  |  |
|     | 5.1.3 The Homiletic Lassiv —— 217                             |  |  |  |
|     | 5.1.4 The Gift-Imagery —— <b>219</b>                          |  |  |  |
|     | 5.1.5 Broken Narrativity —— 220                               |  |  |  |
| 5.2 | Indicators of Problems in the History of Homiletics —— 222    |  |  |  |
| 5.3 | Current Angles of Reflection —— 226                           |  |  |  |
|     | 5.3.1 Preaching and Acting Behavior — 226                     |  |  |  |

|     | <ul> <li>a) The Basic Thesis and its Terms and Concepts —— 226</li> </ul> |
|-----|---|
|     | b) On the Classification and Homiletic Relevance                          |
|     | of Speech Acts —— 231   |
|     | c) On the Question of the Success of Speech Acts —— 236                   |
|     | d) On the Effect of Homiletic Patterns                                    |
|     | of Acting Behavior —— 238   |
|     | 5.3.2 Argumentation and Anticipation —— 242                               |
|     | a) Preconditions of Argumentation-Based                                   |
|     | Sermon Language —— 242  |
|     | b) Imagination for Reality —— 246   |
|     | Excursus: Hearing Acts of the Sermon.                                     |
|     | On the Auditory Dimension of the Medium of Speech —— 249                  |
| 5.4 | On the Category of the Conversational Sermon.                             |
|     | Language-Theoretical Consequences —— 250                                  |
|     | 5.4.1 The Sermon as Latent Conversation —— 250                            |
|     | 5.4.2 Linguistic Cooperation with the Listener —— 252                     |
|     | 5.4.3 Consequences for Cooperative Acting in the Sermon —— 255            |
| 6   | Preaching for the Individual.   |
|     | On the Question of the Sermon's Reference to Situation —— 259             |
|     | Preliminary Remarks —— 259  |
| 5.1 | Snapshots. Empirical Indicators of Problems —— 261                        |
|     | 6.1.1 The Dismissal of the Realities of Life —— 261                       |
|     | 6.1.2 Ignoring Christian Existence and the Faith of the Listener — 266    |
|     | 6.1.3 Scolding the Listeners —— 268                                       |
|     | 6.1.4 Dubious Offers of Identification —— 270                             |
|     | 6.1.5 Recommended Feelings —— 272   |
|     | 6.1.6 Sermon Clichés —— <b>273</b>  |
| 5.2 | Indicators of Problems in the History of Homiletics —— 276                |
|     | 6.2.1 The "Situation" in the History of the Sermon and Homiletics —— 27   |
|     | 6.2.2 The Quarrel over the Point of Contact ("Anknüpfungspunkt") —— 27    |
| 5.3 | Current Angles of Reflection —— 283                                       |
|     | 6.3.1 The Principle of Correlation and                                    |
|     | the Regaining of the Situation —— 284                                     |
|     | 6.3.2 The Overcoming of Divided Reality in the Sermon —— 288              |
|     | 6.3.3 The Listener's Reality of Life and the Homiletic Situation —— 290   |
|     | a) On the Foundations of a Situation-Related Sermon — 291                 |
|     | b) On the Task of a Situation-Related Sermon —— 292                       |
| _   | c) On the Understanding of the Homiletic Situation —— 294                 |
| 5.4 | On the Category of a Situation-Related Sermon —— 297                      |

|     | Preliminary Remarks —— 297 |     |   |  |
|-----|----------------------------|-----|---|--|
|     | 6.4.1                      | Pre | eaching in the Face of Delusion. Political Aspects —— <b>298</b>    |  |
|     |                            | a)  | Prerequisites and Problems —— 298                                   |  |
|     |                            | b)  | On the Function of the Political Sermon —— 303                      |  |
|     | 6.4.2                      | Pre | eaching in the Face of Fear. Aspects of Pastoral Care —— <b>307</b> |  |
|     |                            |     | Prerequisites and Problems —— 307                                   |  |
|     |                            | b)  | On the Function of a Pastoral Sermon —— 309                         |  |
|     | 6.4.3                      | Pre | eaching in the Face of Need. Diaconal Aspects —— <b>314</b>         |  |
|     |                            | a)  | Prerequisites and Problems —— 314                                   |  |
|     |                            | b)  | On the Function of a Diaconal Sermon —— 316                         |  |
|     | 6.4.4                      | Pre | eaching in the Face of Life's Vicissitudes.                         |  |
|     |                            | As  | pects of Rites of Passages —— 319                                   |  |
|     |                            | a)  | On the Debate about the Function                                    |  |
|     |                            |     | of "Occasional" Sermons —— 319                                      |  |
|     |                            | b)  | Non-Verbal Aspects in the Communication of the Gospel —— 321        |  |
|     |                            | c)  | The Occasional Sermon as a Sequence within the Context              |  |
|     |                            |     | of Rites of Passages —— 322   |  |
|     |                            | d)  | Relating to the Addressees in the Occasional Services —— 322        |  |
|     |                            | e)  | The Particular Reference to the Subject Matter in the               |  |
|     |                            |     | Occasional Sermon — 325   |  |
|     |                            | f)  | On the Question of "Mission" —— 325                                 |  |
|     |                            | g)  | On the Dual Function of the Biographical Elements                   |  |
|     |                            |     | in Occasional Sermons —— <b>326</b>                                 |  |
|     |                            | h)  | The Occasional Sermon's Reference to the Text —— 327                |  |
|     |                            | i)  | On the Question of the Point of Contact                             |  |
|     |                            |     | and Symbolization —— 328  |  |
|     |                            |     |   |  |
| 7   |                            |     | g in the Worship Service.   |  |
|     |                            |     | uestion of the Liturgical References of the Sermon —— 331           |  |
| 7.1 |                            |     | ts. Empirical Indicators of Problems —— 331                         |  |
|     |                            |     | xing Ritual and Rhetorical Communication —— 331                     |  |
|     |                            |     | eaching in an Inappropriate "Liturgical Place" —— 333               |  |
|     |                            | _   | noring and Utilizing the Liturgical Year —— 335                     |  |
| 7.2 |                            |     | s of Problems in the History of Liturgy and Liturgics — 336         |  |
|     | 7.2.1                      |     | the Relationship between Eucharist and Sermon —— 336                |  |
|     | 7.2.2                      |     | the Relationship between Readings and Sermon — 341                  |  |
|     |                            | 7.2 | 2.2.1 Proper and Pericopes as Frames of Reference                   |  |
|     |                            |     | for the Sermon —— 341   |  |
|     |                            | 7.2 | 2.2.2 Stages and Problems in the Development                        |  |
|     |                            |     | of Proper and Pericopes —— <b>344</b>                               |  |

|  |  | 7.2.2.3 Revisions of the Common Lectionary   |
|--|--|--|
|  |  | in Germany in the 21st Century —— 349  |
|  |  | 7.2.2.4 Orders of Liturgical Readings  |
|  |  | in the Ecumenical World —— <b>353</b>  |
|  |  | 7.2.2.5 Conclusion: The Relevance of Lectionaries and Pericope   |
|  |  | Orders for the Purpose of Preaching —— 357   |
|  |  | The Relationship of Ritual-Related and Free Speech —— 361  |
| 7.3  |  | nt Angles of Reflection —— <b>364</b>  |
|  | 7.3.1  | On the Function of the Proper and Pericopes  |
|  |  | in the Work on the Sermon —— 364   |
|  | 7.3.2  | Preaching in the Communication Process   |
|  |  | of the Worship Service —— 368  |
|  |  | a) On the Reciprocal Dependence of the Liturgical and Homiletic  |
|  |  | Functions — 368  |
|  |  | b) Digital and Analog Structures of Communication  |
|  |  | in the Worship Service —— 374  |
| 7.4  | On th  | e Category of "Liturgical Conditions" of the Sermon —— <b>376</b>  |
|  |  |  |
| Par  |  | asic Directions and Guiding Questions of Sermon nalysis and Feedback Discussion after Preaching  |
|  |  | ,  |
|  |  |  |
| Prel   | iminar   | Remarks: On Systematization of the Methodological Approaches   |
|  |  | Remarks: On Systematization of the Methodological Approaches Analysis —— <b>381</b>  |
|  | ermon  |  |
| in S<br><b>1</b>                             | ermon<br><b>Conc</b> e   | Analysis —— 381  |
| in S<br>1<br>1.1                             | ermon<br><b>Conce</b><br>The A   | Analysis —— 381  epts of Analysis Focused on the Text Form of the Sermon —— 384  |
| in S<br>1<br>1.1<br>1.2                      | ermon<br>Conce<br>The A<br>The A<br>The R                                      | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis — 384  Lepts of Speech Act Theory — 387  Lepts of Approach — 390   |
| in S<br>1<br>1.1<br>1.2<br>1.3               | ermon<br>Conce<br>The A<br>The A<br>The R                                      | Analysis —— 381  Perts of Analysis Focused on the Text Form of the Sermon —— 384  Perts of Content Analysis —— 384  Perts of Speech Act Theory —— 387  |
| in S   | ermon Conce The A The A The R The S  | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis — 384  Lepts of Speech Act Theory — 387  Lepts of Approach — 390   |
| in S<br>1<br>1.1<br>1.2<br>1.3<br>1.4        | Conce  | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Interaction   |
| in S<br>1.1<br>1.2<br>1.3<br>1.4<br>1.5      | Conce<br>The A<br>The A<br>The R<br>The S<br>The A                             | Analysis — 381  Approach of Analysis Focused on the Text Form of the Sermon — 384  Approach of Content Analysis — 384  Approach of Speech Act Theory — 387  Approach — 390  Approach — 392  Approach of Ideological Criticism — 398  Approach of Analysis Focused on the Interaction  Approach and Listener — 403  |
| in S  1  1.1  1.2  1.3  1.4  1.5             | Conce<br>The A<br>The A<br>The R<br>The S<br>The A                             | Analysis — 381  Apts of Analysis Focused on the Text Form of the Sermon — 384  Approach of Content Analysis — 384  Approach of Speech Act Theory — 387  Analysis Approach — 390  Approach of Ideological Criticism — 398  Apts of Analysis Focused on the Interaction  Approach and Listener — 403  Approach of Analysis Focusing on the Subject of the Sermon — 403   |
| in S  1  1.1  1.2  1.3  1.4  1.5             | Conce<br>The A<br>The A<br>The R<br>The S<br>The A                             | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Content Analysis — 384  Lepts of Speech Act Theory — 387  Lepts of Analysis Focused on the Interaction  Lepts of Analysis Focused on the Interaction  Lepts of Analysis Focusing on the Subject of the Sermon — 403  Lepts of Analysis Focusing on the Subject of the Basic Impulses  |
| in S<br>1<br>1.1<br>1.2<br>1.3<br>1.4<br>1.5 | Conce<br>The A<br>The A<br>The S<br>The A<br>Conce<br>betwee<br>Conce<br>2.1.1 | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Content Analysis — 384  Leptorical of Speech Act Theory — 387  Leptorical Approach — 390  Lemantic Approach — 392  Leptorical Of Ideological Criticism — 398  Lepts of Analysis Focused on the Interaction  Letter and Listener — 403  Lepts of Analysis Focusing on the Subject of the Sermon — 403  Leptorical Office of Depth Psychology Focusing on the Basic Impulses  Leptorical Analysis Focusing of the Preacher — 403                          |
| in S  1  1.1  1.2  1.3  1.4  1.5             | Conce<br>The A<br>The A<br>The S<br>The A<br>Conce<br>betwee<br>Conce<br>2.1.1 | Analysis — 381  Approach of Content Analysis — 384  Approach of Speech Act Theory — 387  Analysis — 390  Analysis Approach — 392  Approach of Ideological Criticism — 398  Approach of Analysis Focused on the Interaction  Approach and Listener — 403  Approach of Depth Psychology Focusing on the Basic Impulses  Analysis Anxieties of the Preacher — 403  The Approach of Communication Psychology Focusing on the   |
| in S  1  1.1  1.2  1.3  1.4  1.5  2          | Conce<br>The A<br>The A<br>The S<br>The A<br>Conce<br>betwee<br>Conce<br>2.1.1 | Analysis — 381  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Analysis Focused on the Text Form of the Sermon — 384  Lepts of Content Analysis — 384  Lepts of Speech Act Theory — 387  Lepts of Analysis Focused — 390  Lepts of Analysis Focused on the Interaction  Leen Preacher and Listener — 403  Lepts of Analysis Focusing on the Subject of the Sermon — 403  The Approach of Depth Psychology Focusing on the Basic Impulses  and Basic Anxieties of the Preacher — 403  The Approach of Communication Psychology Focusing on the  Preacher's Transactions and Games — 405 |
| in S  1  1.1  1.2  1.3  1.4  1.5  2          | Conce<br>The A<br>The A<br>The S<br>The A<br>Conce<br>betwee<br>Conce<br>2.1.1 | Analysis — 381  Approach of Content Analysis — 384  Approach of Speech Act Theory — 387  Analysis — 390  Analysis Approach — 392  Approach of Ideological Criticism — 398  Approach of Analysis Focused on the Interaction  Approach and Listener — 403  Approach of Depth Psychology Focusing on the Basic Impulses  Analysis Anxieties of the Preacher — 403  The Approach of Communication Psychology Focusing on the   |

|       | 2.2.2   | The Pastoral-Psychological Approach Focusing on the Level of Content and Relationship in the Event of Preaching —— 410 The Empirical Approach in the Systematic Survey of Sermon Listeners —— 415 The Approach of Simultaneous Procedures in the Reactoscopic Method —— 418 |  |
|-------|---------|---|--|
| 3     | -       | nse and Feedback Discussion<br>he Congregation after Preaching —— 423   |  |
|       | With t  | ne Congregation after Preaching —— 423  |  |
| Par   | t III T | heology of Preaching  |  |
| Preli | minary  | Remarks 429   |  |
| 1     | Snaps   | shots. Empirical Indicators of Problems —— 431  |  |
| 1.1   | The C   | liché of People Today —— 431  |  |
| 1.2   | Contra  | action of the Concept of Faith to a Category of Certainty —— 432  |  |
| 1.3   |         |   |  |
| 1.4   | -       |   |  |
| 1.5   | ·       |   |  |
| 1.6   | Trivial | Promptings for Action —— 438  |  |
| 2     | Theol   | ogical Indicators of Problems in Homiletics   |  |
|       |         | t and Present —— 441  |  |
| 2.1   | On the  | Foundation of Preaching —— 441  |  |
|       | 2.1.1   | The Sermon as an Expression of the Life   |  |
|       |         | of the Congregation —— 441  |  |
|       | 2.1.2   | Preaching as an Expression of the Presence of God —— 444  |  |
| 2.2   |         | e Conception of the Human Being in Preaching —— 445   |  |
|       | 2.2.1   | "Freedom" in the Sermon —— 445  |  |
|       | 2.2.2   | "Love" in the Sermon —— 446   |  |
|       | 2.2.3   | "Sin" in the Sermon —— 448  |  |
| 2.3   |         | ermon as a Recommendation of Faith —— <b>451</b>  |  |
|       | 2.3.1   | Accents in the History of Faith —— 452  |  |
|       |         | Challenges of the Homiletic Communication of Faith —— 454   |  |
|       |         | 2.3.2.1 On the Emotional Dimension of the Act of Faith —— 455   |  |
|       |         | 2.3.2.2 On the Communication of Faith as Confession —— 457  |  |
| 3     | The Ta  | ask of the Sermon —— 461  |  |

3.1 The Task of the Sermon in the Light of the New Testament —— 461

|     | 3.1.1 Communication of the Gospel in the Context                              |
|-----|---|
|     | of the Jewish Sermon —— 461   |
|     | 3.1.2 "Sermon" in the New Testament —— 462                                    |
| 3.2 | The Task of Preaching in the Light of Reformation Theology —— 469             |
| 3.3 | The Task of the Sermon in the Light of its Publicity —— 474                   |
|     | 3.3.1 Historical Aspects —— 474   |
|     | 3.3.2 Theological Aspects —— 476  |
|     | 3.3.2.1 Pre-Considerations on the Question                                    |
|     | of the Sermon in Public —— 476  |
|     | 3.3.2.2 Christological Aspects of the   |
|     | Public Character of the Sermon —— 478   |
|     | a) The Affected Humanity.   |
|     | Towards a Categorial Concept of "Public" —— 478                               |
|     | b) The Society Addressed: The General Public Intended —— 479                  |
|     | c) The Congregation Present: Factual Public —— <b>481</b>                     |
| 4   | Communication as a Theologically Essential                                    |
|     | Characteristic of Preaching —— 485  |
| 4.1 | Preaching as an Event of Communication and Relationship —— 485                |
| 4.2 | Preaching is Personal Communication. Christological and                       |
|     | Pneumatological Aspects of Homiletics —— 487                                  |
|     | 4.2.1 The Personal Character of the Sermon                                    |
|     | as Expression of the Incarnation of God —— 487                                |
|     | 4.2.2 The Personal Character of "Preaching in the Holy Spirit" — 489          |
|     | a) The Believed and the Composed Sermon –                                     |
|     | Credenda and Facienda of Homiletics —— 489                                    |
|     | b) Homiletic Myths: "Desubjectification" and "Unavailability" —— 492          |
| 4.3 | Preaching is Acting Communication. Creation-Theological Aspects —— <b>495</b> |
|     | 4.3.1 On Preaching as a Speech Act —— 495                                     |
|     | 4.3.2 On Preaching as an Act of Raising Awareness for Life                    |
|     | and as Keeping Open the Future —— 497   |
| 4.4 | ······································  |
|     | 4.4.1 On the Radical Existential Orientation of Preaching —— 499              |
|     | 4.4.2 On the Homiletic Problem of the "Call to Reason" —— 500                 |
| 4.5 | Preaching is Mandated Communication. Ecclesiological Aspects —— <b>502</b>    |
|     | 4.5.1 The "Ministry of the Word". A Mandate for the Congregation              |
|     | as well as the Individual —— 502  |
|     | 4.5.2 On the Intrinsic Logic of the Preaching Office —— 504                   |
|     | a) Personal Commitment in the Preaching Office —— <b>504</b>                  |
|     | b) Structuring the Communication of the Gospel —— <b>504</b>                  |

Guidelines for the Preparation of a Sermon Draft

within the Homiletic Seminar and for Theological Examinations —— 534

|       | 4.5. | c) The "Vis-à-Vis" Situation of the Sermon — 505 d) The Sermon's Relation to Tradition — 506 e) Functional Legitimation of the Preaching Office — 508 3 On the Question of Aptitude for the Preaching Office. Demands made by the Church and the Congregation — 509 a) Shared Identity — 509 |
|-------|------|--|
| Epilo | og   | b) Owed Competence —— 511  – 516   |
| •     |      |  |
| Par   | t IV | Guidelines for Sermon Preparation Process  |
| A Mo  |      | for Preparing a Sermon —— 519  |
|       | How  | to Use this Model —— <b>519</b>  |
| 1     | The  | Preparatory Stage —— 520   |
|       | 1.1  | The Homiletic Diary —— <b>520</b>  |
|       | 1.2  | Reading the Text —— 521  |
|       | 1.3  | The Perception of Aspects of Relation and Content —— 522   |
| 2     | The  | Analytical Phase 524   |
|       | 2.1  | The Question of the Historical Situation which Needed the Text   |
|       |      | and Provided it with a "Sitz im Leben" —— 524  |
|       | 2.2  | The Question of the Texture of the Present, in the Field   |
|       |      | of which the Sermon will Achieve its "Sitz im Leben" —— 524  |
|       | 2.3  | The Comparison of the Historical Situation of the Text   |
|       |      | to the Current Situation of the Sermon —— 525  |
|       | 2.4  | The Question of the Motifs of the Sermon Text —— 526   |
|       | 2.5  | The Question of the Points of Contact between the Motifs in the Text   |
|       |      | and Societal Discourse —— 527  |
| 3     | The  | Stage of the Draft —— <b>530</b>   |
|       | 3.1  | Reflections on the Theme of the Sermon —— 530  |
|       | 3.2  | The Structuring of a Semantic Field —— 531   |
|       | 3.3  | The Draft of the Manuscript —— 531   |
|       |      |  |

## Part V Appendix

Bibliography —— 539

Index of Names —— 573