

**SERMON FORMS AS A DIMENSION OF
COMMUNICATION IN THE CURRENT WORSHIP
CONTEXT IN THE SOUTH KOREAN CHURCHES**

BY

JONGSEOG HWANG

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Promoter: Prof. Cas J A Vos

Co-Promoter: Dr. W Van Deventer

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DECLARATION

I declare that the thesis which I am submitting to the University of Pretoria for the degree PHILOSOPHIAE DOCTOR, is my own work and has not been submitted by me to any other university for degree purpose.

Signature:

Date:

SUMMARY

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JONGSEOG HWANG

PROMOTER: PROF. CAS J A VOS

CO-PROMOTER: DR. W VAN DEVENTER

DEPARTMENT: PRACTICAL THEOLOGY

DEGREE: DOCTOR OF PHILOSOPHY

The main question this dissertation addresses is which sermon forms are the most befitting for effective and communicative preaching within the context of the Korean church. The background to this question being the fact that most of the Korean sermons are structured according to the traditional method, namely a three-point sermon structure.

It seems that no real analysis has been made of the hearers, as well as the different styles of worship being encountered in the Korean church. This leads to the fact that sermons (sermon forms) are structured in such a manner that the hearers are unable to follow either the sermon's content or the sermon's movements. This results in the preacher experiencing a lack of communication during his/her preaching/sermons.

Before climbing on the pulpit all preachers should pay attention to creative sermon forms and styles, in order to be conducive to effective communication. This study deals with four main focus areas.

Firstly, it is necessary to study different sermon forms and also to undertake a comparative analysis of the historical development of sermon forms in the South Korean Churches (SKC) and in US churches. In South Korea the sermon form has a more traditional feature, which is still present up till today in the local SKCs.

Secondly, the preacher should be able to construct as well as use two different approaches in order to promote the most effective and communicative sermon: (1) induction, deduction and interduction, (2) analysis of the hearers within their present context.

Thirdly, in this thesis five sermon forms have been discussed: (1) topical form, (2) textual sermon form, (3) expository sermon form, (4) narrative sermon form, (5) homily sermon form. Having discussed these forms, the aim was then to find a more useful and suitable sermon form. The choice was eventually made in favour of the multi-sermon form: multi-topical, multi-textual, multi-expository, multi-narrative and multi-homily sermon form.

Fourthly, the preacher must be acquainted with the characteristics of the current worship patterns of the hearers attending the service: (1) dawn worship, (2) Wednesday evening worship, (3) Friday evening worship, (4) Sunday morning worship, (5) Sunday evening worship.

OPSOMMING

**PREEKVORMS AS 'N DIMENSIE VAN KOMMUNIKASIE IN DIE
HUIDIGE EREDIENSKONTEKS IN SUID-KOREAANSE KERKE**

DEUR

JONGSEOG HWANG

PROMOTOR: PROF. Cas J A Vos

CO-PROMOTER: Dr. W Van Deventer

DEPARTEMENT: PRAKTIESE TEOLOGIE

GRAAD: DOKTOR VAN FILOSOFIE

Die hoofvraag van hierdie proefskrif handel rondom watter preekvorms die geskikste is vir doeltreffende en kommunikatiewe prediking in die konteks van die Koreaanse Kerk. Die meeste Koreaanse predikers het hul preke volgens die tradisionele metode (ons noem dit 'n driepuntpreek) gestruktureer.

Daar was geen analise van die luisteraars en die verskillende soorte aanbidding in die Koreaanse Kerk nie. Preekvorms is sodanig gestruktureer dat die luisteraars nie in staat was om of die preek se inhoud en of bewegings te volg nie. Daarom het die prediker 'n gebrek aan kommunikasie tydens die preek ervaar.

Alle predikers moet egter aandag skenk aan kreatiewe preekvorms voordat hulle op die preekstoel klim, slegs dan kan doeltreffende kommunikasie geskied. Hierdie studie fokus op vier hoofsaake.

Eerstens, dit is nodig om die preekvorm te bestudeer en om 'n vergelyking te tref met die historiese ontwikkeling van die preekvorm van die Suid-Koreaanse Kerk en die VSA Kerk. In die Suid-Koreaanse Kerk het die preekvorm tradisionele kenmerke wat steeds teenwoordig is in die plaaslike Koreaanse Kerk.

Tweedens, die prediker moet die twee benaderings tot 'n effektiewe en kommunikatiewe preekvorm aandui: (1) induksie, deduksie en interduksie (2) analise van die luisteraars in die huidige konteks.

Derdens, vyf preekvorms word in hierdie proefskrif aangewend: (1) aktuele preekvorm (2) tekstuele preekvorm (3) beskrywende preekvorm (4) verhalende preekvorm (5) homilieprekvorm. Wanneer hierdie vyf tipes oorweeg word, in die soeke na beter, meer geskikte en bruikbare preekvorms, word die studie van die multipreekvorm ondersoek: multi-aktueel, multi-tekstueel, multi-beskrywend, multi-verhalend en multi-homilieprekvorm.

Vierdens, die prediker moet vertrouwd wees met die karakteristieke van die huidige eredienspatrone en aanwesige luisteraars: (1) Dagbreek-erediens (2) Woensdagaand-erediens (3) Vrydagaand-erediens (4) Sondagoggend-erediens (5) Sondagaand-erediens.

KEY WORDS / PHRASES

South Korean Churches

Traditional sermon form

Preaching

Effective, communicative preaching

Interaction between the hearers and the text

Deduction

Induction

Interduction

Classification of the sermon form

Monological problem

Multiple sermon form

Empirical research

Practical models

ABBREVIATIONS

MES: Multi-textual sermon

MHS: Multi-homily sermon

MNS: Multi-narrative sermon

MTS: Multi-topical sermon

MXS: Multi-expository sermon

SKCs: South Korean Churches

TTS: Traditional topical sermon

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