

# Preaching in Transition

## A Homiletic Perspective from Latin America and Brazil

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### **Abstract**

*The purpose of this article is to reflect on homiletics and Christian preaching in the context of Latin America, in the current times of transition. In order to provide a better understanding of the approach, initially aspects of the Latin American religious and cultural context will be analyzed. Then there will be considerations on aspects of the development of Christian preaching, creating a space to think about the relationship between Christian preaching and theologies that are relevant to the context, such as liberation theology. Finally a few challenges to Christian preaching in times of transition will be pointed out. Due to the delimitation of the article, it will focus on the homiletic development of the historical Protestant churches on the continent, above all in the Brazilian context.*

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### **Introduction**

“Preaching does not consist essentially in communicating new ideas,  
but in re-telling a story,  
that of the grace of God in our salvation,  
and hoping that God will speak and act again through this story.”<sup>1</sup>

Reflection on Christian preaching in times of transition based on and in the context of Latin America and Brazil requires a precise delimitation and conscious choice of particular aspects. It is impossible to talk about preaching in times of transition without saying something about the religious context or about aspects of Christian preaching in this context. Therefore I have divided this article into the following parts: first I will broadly discuss the religious context of Latin America and the relation of religion with the Latin America and Brazilian cultures themselves; then I will discuss aspects of the development of Christian preaching, creating a space to think about the relationship between preaching and liberation theology; and finally I will point out some challenges to Christian preaching in times of transition. The study will focus on Christian preaching, its form and content, in the historical Protestant churches of the continent, taking the Brazilian context as its main reference.

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<sup>1</sup> Juan Stam, Fundamentos teológicos de la predicación, in: Y el Verbo se hizo carne. Desafíos actuales a la predicación evangélica en la América, ed. Amós López Rubio, La Habana 2010, 13f.

## 1. Aspects of the Latin American Religious and Cultural Context

The religious and cultural context of Latin America and Brazil is marked by the phenomenon of religion. This religious phenomenon is cultural, diverse and syncretic. The first thing the Portuguese did when they invaded Brazilian territory in 1500 was to celebrate mass. This episode prompts us to think about two characteristics that would mark the cultural and religious development in this context. The first characteristic is the imbrication between religion and conquest, legitimized by the patronage regime.<sup>2</sup> The second characteristic is the impossibility of holding a dialogue with other forms of culture and religion already present in the context. These two characteristics somehow prevail up to the present time: the mixture of religion with the other spheres of life, on the one hand, and the refusal of dialogue among the different religious expressions, on the other.

It was not only the official form of the Catholic Christian faith that prevailed in the context. From the beginning, forms of religious syncretism with the indigenous religions and later with the religions of African origin marked the religious context of Latin America, which also led to a sui generis cultural and religious miscegenation. Later the Protestant traditions and those of other religions were added to this religiously syncretic and culturally miscegenated context, transforming Brazil into a large cauldron of religions and religiosities, mixed with its culture, as shown by the data of the last census performed in 2010.<sup>3</sup> The Protestant and later the Pentecostal contribution are part of the religious miscegenation, even as they deny it. In other countries on the continent, save for the due differences, the same phenomenon occurs to a large extent.

Currently in Latin America, the effects of this religious effervescence are experienced daily. It might almost be said that in Latin America there is an excess of religion that surpasses the religious field itself. Religion is part of the culture, society, politics and the economy. “Already at the beginning of the 1990s, a new church was founded every weekday in the Metropolitan Area of Rio de Janeiro alone.”<sup>4</sup> Research in this field has defined studies on this religious effervescence, such as religious transit and mobility.<sup>5</sup>

“Religious mobility is a social phenomenon that has its own dynamics, stimulated by individual subjectivities, by rapid changes in modern societies and by the socio-historical appeal that challenged the social place of official religions, but did not abolish fascination about religion. [...] About 23%, that is, one out of every four persons (interviews in the

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<sup>2</sup> Cf. *Alessandro Bartz/Oneide Bobsin/Rudolf von Sinner*, Mobilidade religiosa no Brasil: conversão ou trânsito religioso, in: *Religião e sociedade. Desafios contemporâneos*, ed. Iuri Reblin and Rudolf von Sinner, São Leopoldo 2012, 238.

<sup>3</sup> Cf. *José Rogério Lopes*, Censo 2010 e religiões: reflexões a partir do novo mapa religioso brasileiro, in: *Cadernos IHU*, São Leopoldo, 11/182 (2013).

<sup>4</sup> *Bartz/Bobsin/Sinner* (note 2), 232.

<sup>5</sup> Cf. *ibid.*, 231ff.

study performed by the authors) had changed the religion to which they belonged at least once in life.”<sup>6</sup>

Besides the surprising rise of new churches and religious movements, research on religious transit and mobility analyzes the bricolage or hybridism of these new proposals and to what extent this trend corresponds to a culture that has always been syncretic and miscegenated. Although at the level of discourse several of the traditional churches, such as Roman Catholic and historical Protestant ones, and even the Pentecostal and Neopentecostal churches advocate a dogmatic, exclusivist discourse, in practice the understandings and practical experiences of the people involved are highly syncretic, dynamic and hybridized. This phenomenon makes religious transit easier and drives it, and it largely influences Christian preaching in all religious tendencies, including historical Protestantism.<sup>7</sup>

A study by Bobsin discusses the existence of a religious underground, a way of experiencing religion outside the realm of the official beliefs. He analyzed the case of the Lutheran church, i.e. an ethnic church, formed by German immigrants, a historical Protestant church, but where some members, although secretly, experience a syncretic religiosity. According to the author, the official theology of the church – I would say homiletics – needs to operate with at least two worlds when dealing with the phenomenon of religion in Brazil, viz. with “the rational and the mythical element, the traditional and the modern, the existential and the liberating, the official and the clandestine, not forgetting life’s ambiguities, so present in the phenomenon of religion.”<sup>8</sup>

In the Christian sphere, the denominations and tendencies could nowadays be classified as follows: on the one hand, there is the predominance of classical and Romanized Catholicism, and of popular, syncretic Catholicism; and, on the other hand, there is the presence of Pentecostalism and Neopentecostalism with their individualized and emotional religious practices, with a moral and economic appeal (theology of prosperity). In the middle or on the margins are the churches of historical Protestantism – of missionary origin or derived from immigration – that actually appeared on the scene from the 19<sup>th</sup> century onward.

The project of the historical Protestant and Evangelical churches, especially those derived from the missionary enterprise, were exclusivist in nature and stood in opposition to Catholicism in its popular and Romanized versions. According to Cunha, the theology that sustains the Protestant and Evangelical undertakings in Brazil, for instance, is conservative and exclusivist from its inception: “[...] the theology that shapes the Brazilian Evangelical world (is) Arminian-Pietistic-Puritanical, millenarian and fundamentalist, based on a duality of two paths that is imposed as a

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<sup>6</sup> Ibid., 243.

<sup>7</sup> Cf. *ibid.*, 234f.

<sup>8</sup> *Oneide Bobsin*, O subterrâneo religioso da vida eclesial. Intuições a partir das ciências da religião, in: *Estudos Teológicos*, São Leopoldo, 37/3 (1997), 279.

choice to be made.”<sup>9</sup> While in the churches of historical Protestantism these more conservative tendencies to a certain extent gave way to an attitude that was more open to ecumenical and inter-faith dialogue, and advanced towards a socio-political commitment, the Pentecostal and Neopentecostal churches reinforced these tendencies. It should however be said that in the case of the Neopentecostal churches such as, for instance, the Igreja Universal do Reino de Deus (IURD) [Universal Church of the Kingdom of God], there are markedly syncretic tendencies with Umbanda (Brazilian religiosity of African origin) in its rituals and symbols, despite the strongly exclusivist discourse.<sup>10</sup>

## 2. Aspects of the Historical Trajectory of Preaching in Latin America

Speaking about preaching in the Latin American context means to take into account four large denominational currents: the Roman Catholic Church, the historical Protestant churches, the Pentecostal and the Neopentecostal churches, all of them more or less permeated by the phenomenon of syncretism and religious hybridism, or the so-called religious mobility, as seen above. All currents have influenced and continue to influence the preaching of each of the currents by itself, even if it is via a contrary reaction or opposition. Hahn, in his history of Protestant worship in Brazil, shows that both the Catholic Church and the indigenous and African religions and religiosities exerted a great influence on the construction of the identity of Protestantism in this context.<sup>11</sup>

There is one aspect that became common to all denominations. In all of them preaching is characterized by an adaptation of sermons from the North, from Europe and the United States, especially emphasizing the individual conversion of souls, mainly of people who are members of Latin American Catholicism, in truly proselytizing campaigns from the pulpit.

“In general, preaching in Latin American Evangelical churches has been influenced by the evangelistic sermon of the Revival experiences of previous centuries. The pillars of this preaching have been conversion and sanctification. In this current there is an emphasis on the feelings and emotions as the path to repentance and rebirth in Christ. The important aspect is to experience divine grace that leads to the total transformation of life.”<sup>12</sup>

Even the studies on homiletics were translated from the North. In the mid-1970s, Moraes finds an absence of an original bibliography on homiletics in Portuguese, in Brazil.<sup>13</sup> The material used in the seminaries was translated material, mostly from North America. In other words, the model of

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<sup>9</sup> Magali do Nascimento Cunha, *Religião na esfera pública. A tríade mídia, mercado e política e a reconstrução da imagem dos evangélicos brasileiros na contemporaneidade*, in: *Religião e sociedade. Desafios contemporâneos*, ed. Iuri Reblin and Rudolf von Sinner, São Leopoldo 2012, 174f.

<sup>10</sup> Cf. Bartz/Bobsin/Sinner (note 2), 249.

<sup>11</sup> Cf. Carl Joseph Hahn, *História do culto protestante no Brasil*, São Paulo 1989, 223ff., 291ff.

<sup>12</sup> López Rubio (ed.), *Y el Verbo se hizo carne* (note 1), 9.

<sup>13</sup> Cf. Jilton Moraes, *Ensino da homilética no Brasil*, in: *Simpósio*, São Paulo, 11/51 (2014) 38–44.

preaching adopted largely in the Latin American Protestant context was the classical model of preaching of the Protestant churches of the North. This is to a large extent an expository, rational and academic sermon, fixed on the content and constructed through a careful exegetic, hermeneutic and homiletic labor. Ramos calls this type of preaching “medieval”. “[...] it is characterized by the meticulous concern with the dogmatic, doctrinal and catechetical content. The preaching represented here intends to reproduce, duplicate a given body of religious knowledge conveyed mainly by the oral-verbal and literary route.”<sup>14</sup>

Maraschin strongly criticizes this sermon imported from the North.<sup>15</sup> According to him, besides being a logocentric, rational and clerical model, this model has not managed to dialogue with the culture and communication models peculiar to Latin America. It was a model imposed with an aura of sacredness, as a part and parcel of the project to colonize the continent. According to the author, this model has become obsolete, something that makes effective communication of the Word of God as *viva vox Evangelii* difficult in the Latin American context.

Thinking about preaching in the historical Protestant churches, I speak of a feeling of unease in the pulpit. This unease is also related to the imported homiletic model.

“There is a feeling of unease about preaching and the sermon. This unease has already been around for quite a time. We might say that there is unease in the church as a whole [...]. Uncertainty is one of the main symptoms of this unease. How do we perceive this unease? Has the church’s sermon become obsolete for this society? The sermon – in its form and content – does not communicate what it should. The historical churches that maintain a particular style of preaching, the classical sermon, are being emptied. We consider the classical sermon to be a way of speaking, integrated into a worship service, carried out with the interpretation and application of Scripture by a member called from the congregation, usually by a minister. Sermons, besides not communicating, are not pleasing, they do not have the social, cultural and spiritual effects of yore. They do not nurture as they used to nurture. They no longer help to answer and show solutions for the crises of the new times. This sermon appears not even to have managed to edify congregations. If at least it would nurture the faith of the members of the church more vigorously, but even this appears not to be happening.”<sup>16</sup>

Moraes has also reflected on this crisis of the classical preaching in historical Protestantism. In his book, *O Clamor da Igreja* [The Clamor of the Church], based on empirical research, Moraes points

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<sup>14</sup> Luiz Carlos Ramos, A pregação na idade humana. Horizontes homiléticos para a igreja do futuro, in: Tear Online, São Leopoldo, 1/2 (2012) 139.

<sup>15</sup> Cf. *Jaci Maraschin*, Da leveza e da beleza. Liturgia na pós-modernidade, São Paulo 2010, 28.

<sup>16</sup> *Júlio C. Adam*, Mal-estar no púlpito: repensando teologicamente a pregação cristã na sociedade da informação, in: Estudos Teológicos, São Leopoldo, 53/1 (2013), 161.

out a certain carelessness and generalized lack of preparation. These elements show a certain lack of direction of preaching by Evangelical churches in Brazil.<sup>17</sup>

Currently, this homiletic stalemate in historical churches has become more intense for at least two reasons: the Pentecostal and charismatic preaching and the spectacular preaching, used mainly in the Neopentecostal churches. The Pentecostal and charismatic sermon is marked by sensory experience, instead of Protestant rationality, with a view to solving common problems of everyday life.<sup>18</sup> “The sermon, as a rational element that is responsible for articulating the intelligence of faith (theological doing), is replaced by a type of psychosomatic preaching that seeks to provoke physical effects: tears, laughing, chills, ecstasy, etc.”<sup>19</sup> The spectacular sermon extends these characteristics to the sphere of the media and communication technologies. As opposed to the so-called classical sermon, the spectacular sermon or sermon of the “media” age, as Ramos calls it as opposed to medieval sermons, has been strongly influenced by the media culture, the society of shows and entertainment.<sup>20</sup> Whereas previously, in classical sermons, the concern was content, in spectacular sermons the concern is form, displacing attention from verbal-oral-literary elements to imagetic-visual-iconic ones.

“Preachers who operate in this context adapt to the expectations of the cybernetic generation that prefers imaginative narratives to abstract verbal discourses; that is impatient at the slow flow of information and when it takes long to obtain answers; that generally, during the sermon, does not concentrate exclusively on preaching, but is at the same time fingering their iPods, mobile phones and tablets, in a process of social interaction that may or not have something to do with the content of the sermon; and that, rather unscrupulously, shares their faithfulness by zapping through ‘different channels’ to follow several religious ‘programs’ (churches and movements), simultaneously.”<sup>21</sup>

### 3. Liberation Theology and Preaching in the Latin American Context

Liberation theology influenced the historical Protestant churches also in preaching.<sup>22</sup> Content and form of the sermon were influenced by it in one way or another.

“Another tendency on the continent points to the incarnate and prophetic preaching, along the lines of social preaching in the United States, which had a very peculiar expression in the African-American preaching of which Martin Luther King Jr. was the

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<sup>17</sup> Cf. *Jilton Moraes*, *O clamor da Igreja. Em busca da excelência no púlpito*, São Paulo 2012.

<sup>18</sup> Cf. *Elisabeth Salazar-Senzana*, *Predicación y pentecostalismo*, in: *Y el Verbo se hizo carne* (note 1), 131–142.

<sup>19</sup> *Luiz Carlos Ramos*, *A pregação na Idade Mídia. Os desafios da sociedade do espetáculo para a prática homilética contemporânea*, São Bernardo do Campo 2012, 78.

<sup>20</sup> About the discourse in the Universal Church of the Kingdom of God, see *Leonildo Silveira Campos*, *Teatro, templo e mercado. Organização e marketing de um empreendimento neopentecostal*, Petrópolis/São Paulo/São Bernardo 2019, 297ff.

<sup>21</sup> *Ramos* (note 19), 140.

<sup>22</sup> Cf. *ibid.*, 70ff.

main exponent. Monsignor Oscar Arnulfo Romero's preaching in El Salvador has become a paradigm for incarnate preaching. In his messages Monsignor Romero used to define two moments: applying the Word of God to the church's reality and to the political, economic and social reality of the country."<sup>23</sup>

One of the great differences for preaching will be firstly of a hermeneutic nature. The hermeneutic change provokes a homiletic change. Instead of beginning with the Bible text, one begins from reality. "As regards the direction taken by the sermon, the path of liberation theology reinforces the need to begin with reality. [...] one starts from a given fact or situation experienced by the congregation; the latter is analyzed and seen in the light of a biblical text which, in turn, leads the congregation to act according to the will of God regarding the initial fact."<sup>24</sup>

Liberation theology itself criticizes the classical way in which the church gives access to the Bible, as though church and theology held the authority to interpret and preach the Word. The people, the congregation or community begin to be seen as protagonists in preaching the Word. The main instrument of liberation theology in this regard is the popular reading of the Bible, an authentic form of reading, interpreting and preaching the Word, based on the reality of exclusion and suffering of the people, into the same reality, as a form of sociopolitical and cultural transformation. "Our people, when they are confronted with the Bible and with the results of modern exegesis, ask questions, present difficulties and take attitudes."<sup>25</sup> The method of popular reading of the Bible did not have an impact on the pulpit of the historical Protestant churches and was not even taken as a new, contextual form of preaching.

In the Catholic Church and in some sectors of the Protestant churches, not only new ways of preaching, but also a new way of being the church arise with liberation theology. In this new way, there is suspicion about the pulpit itself and the person of the preacher as the bearer of the hierarchical and institutional discourse. "The hegemony of the sermon is a sign of a church that is still vertical, authoritarian, mass-based, impersonal."<sup>26</sup> On the other hand, "the search for new forms of homily coincides with the search for a horizontal, democratic, personalized church."<sup>27</sup>

Driven by liberation theology, a homiletic aid called *Proclamar libertação* [Proclaiming Liberation] appeared in the Evangelical Church of the Lutheran Confession. This initiative in the field of homiletics has been around for more than three decades as a valuable tool providing guidance and suggestions for preachers in their task of announcing the gospel in a way that is committed to the

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<sup>23</sup> López Rubio (ed.), *Y el Verbo se hizo carne* (note 1), 9.

<sup>24</sup> Edson E. Streck, *A prédica ao longo da história da Igreja*, in: *Estudos Teológicos*, São Leopoldo, 33/2 (1993), 178.

<sup>25</sup> Carlos Mesters, *Por trás das palavras. Um estudo sobre a porta de entrada no mundo da Bíblia*, Petrópolis 1984, 39.

<sup>26</sup> Guimarães *apud* Ramos (note 19), 75.

<sup>27</sup> Castro *apud* Ramos (note 19), 75f.

sociopolitical context. This homiletic aid basically offers exegetic information about Bible texts, meditations for the preparation of sermons and liturgical suggestions for celebrations.

“The idea of a series of homiletic aids of our own began in 1975, by initiative of a group of teachers and ministers of the IECLB. [...] Those were the harsh years of the military regime, with its policy of repression and violation of human rights, censorship of freedom of information and speech, arbitrary persecutions and arrests, torture rooms and mysterious disappearances. In this environment voices were increasingly heard clamoring for an autochthonous church that would be able to denounce the abuses that were being practiced and to express, based on the gospel, its commitment to a democratic society and to social, economic and political transformation in the country. ‘Proclaiming Liberation’ arose in this context and was part of this movement which occurred within the church. Many of the ministers in that time still knew the German language well and sought information for their preaching in homiletic material from Germany. However, this solution was increasingly considered unsatisfactory, indeed a sign of theological alienation and unfaithfulness to the gospel, which is designed to become incarnate in the real situation of people. As the title given to the series suggests, ‘Proclaiming Liberation’ proposed to offer, besides solid exegetic information and contextualized meditation, also political and social reflections, so that preachers could witness to the gospel prophetically, amid the context of repression and censorship in which they lived.”<sup>28</sup>

Liberation theology in consonance with the Pentecostal experience can illuminate a preaching based on a living and dynamic God involved in the context of contradictions, suffering and conflict also in the present.

“Speaking of God involves the problems and promises that make up people’s life [...]. A God who is theological, dogmatic, static silences the pulpit. We speak of a God to be understood, and people seek a God to be experienced, God the Holy Spirit. The God who speaks and speaks fully in Jesus Christ is a God who articulates, moves, communicates Godself. It is a dynamic, living God, involved in the life and in the dramas of God’s creation. The person of Jesus, content and form, attitudes and ways of articulation should be recovered in our sermons. The topic of the Kingdom of God, which was one of the central topics of synagogal preaching and the great novelty of the Gospel, should also continue to be a topic of Evangelical preaching.”<sup>29</sup>

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<sup>28</sup> *Verner Hoefelmann*, Proclamar Libertação: retratos de uma busca por uma proclamação contextualizada do evangelho, in: *Religião e sociedade*, ed. Reblin and Sinner (note 2), 148.

<sup>29</sup> *Adam* (note 16), 168f.



#### 4. Preaching in Times of Transition: Challenges

From the reflection presented above, one can see that transition has been a constant in the religious and cultural development in Latin America. It would be no different also in the case of Christian preaching. In a context of permanent transition, the homiletic response was often to adopt models originating in other contexts, especially from the North, as a form of protecting oneself and addressing the pulsating and permanent cultural and religious transition. This posture, however, made a homiletic work in dialogue with one's own context and its transience more difficult. Liberation theology proved to be a movement that, to a certain extent, managed to find paths for a preaching that takes the context seriously.

The purpose of Christian preaching in the context of Latin America with its social and cultural problems appears to be a key issue. Why preach the gospel in this context? Liberation theology offers a good answer: preaching as a way of transforming the reality of vulnerability to which most people are subjected.<sup>30</sup> Considering the immense challenges of all kinds in this context, it seems to me that paying attention to the human side involved in preaching—the hearer, the preacher, the reality into which one preaches—the different Christian and religious experiences and voices, such as, for instance, Pentecostalism,<sup>31</sup> and even the syncretism and hybridism so present in Latin American culture, the exegetic, hermeneutic and homiletic zeal in preaching are aspects that can help us reinvent preaching, a Brazilian and Latin American preaching.

Ramos speaks of preaching in the middle ages, a preaching that is rational and emphasizes the dogmatic and theological content, of preaching in the media age, a preaching that is emotional, emphasizing form and the media resources of a show and entertainment, and also of preaching in the human age, precisely as a way of combining the best of both worlds and promoting a sermon that contributes prophetically to constructing spaces of life, of resistance, of human dignity and of hope.

“Homiletics in the human age is no longer a specialization, but rather presupposes a relational, interdisciplinary, multimedia and interactive epistemology. As regards memory, we are homiletics practitioners-scientists who look critically and meticulously at the archeology of faith; as to the present reality, we are homiletics practitioners-prophets who dare challenge and resist, unresigned and unsubmitive to the hegemonic system; and as to the future, we are homiletics practitioners-poets who hope against all hope (see Rom

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<sup>30</sup> Cf. *Júlio C. Adam*, *Pregando vulnerabilidade. A Teologia da Libertação, a Ética do Cuidado e a pregação no contexto brasileiro e latino-americano*, in: *Estudos Teológicos*, São Leopoldo, 54/2 (2014) 350-362; *Francisco Rodés*, *El púlpito y la ética*, in: *López Rubio* (ed.), *Y el Verbo se hizo carne* (note 1), 27–40.

<sup>31</sup> Cf. *Salazar-Senzana* (note 18), 131–142.

4:18) and dream about ‘what is going to be real’ (from the song ‘Coração Civil’, by Milton Nascimento).”<sup>32</sup>

Thinking about preaching and vulnerability<sup>33</sup>, I advocate the need for an openly political preaching for Latin America, as a way of bringing back life.

“Preaching in the vulnerability in the Latin American context means to acknowledge the need for a political sermon. There is no preaching that is not political, as Ione Buyst says: ‘No liturgical celebration is politically ‘neutral’: it always brings in itself a proposal for life in society and in a society that is split among the rich and the poor it will always choose to support one of the sides’. Preaching therefore needs to be openly political, choosing the cause of vulnerability. Political preaching names the reality that is neglected, forgotten and marginalized, makes the invisible and absent people visible, with all the inherent challenges and risks. An openly political preaching makes absent people present. ‘It is a paradoxical task, because it implies making those who are currently excluded become present in the political structure and promoting, in this structure and through it, values that are now forgotten or repressed in it’ (Stalsett). Preaching has this gentle, discrete force of naming the vulnerable. Based on it, preaching can trigger and articulate the creation of spaces for reflection and struggle beyond the pulpit. Political preaching is also a utopian preaching, full of hope and healing. It points to the resurrection and to the Kingdom of justice, peace and dignity.”<sup>34</sup>

In Latin America it is therefore time to face the transition and articulate a homiletics incarnated in life, based on an insistent incarnational and incultured theology. In the transition in which we permanently find ourselves, the challenge is to engender a preaching that believes less in closed theological ideas and in ready-made homiletic models, imported mainly from the North, and that believes more in what happens, the reality of what God did and does in a context of transition. The gospel is not primarily a theology. The gospel is a voice, God’s Word, creating and recreating the world, amid the transition in Latin America.

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<sup>32</sup> Ramos (note 14), 146.

<sup>33</sup> Theme of the Societas Homiletica Conference in Madurai/India, in 2014.

<sup>34</sup> Adam (note 30), 357.