

Original Paper

Prevalent Genres of Preaching and Its Significance to Young People in this Time of Pandemic

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Abstract

Preaching is a scriptural interpretation of human existence which enables a community to recognize God's active presence, respond to that presence in faith through liturgical word and gesture, and beyond the liturgical assembly, through a life lived in conformity with the Gospel. Through the act of preaching, the preacher ought to reveal people's hearts to themselves, give them the power to make judgments that liberate them, and imbue in them the confidence to face their fears with faith, hope and love. Given that young people today, (especially in this time of pandemic) are hungry and sometimes desperate for meaning in their lives, there ought to be a shift in preaching from mere scriptural interpretation to a kind of preaching which takes into consideration the concrete, existential and phenomenological realities of young people. This kind of preaching ought to assume a prophetic dimension if it is to effectively cater to young people or assure unwavering hope in this time of the pandemic (new-normal). In what follows, the paper critically examines some prevalent genres of preaching, how these genres of preaching cater to young people, and the most suitable genre of preaching to be adopted for use in the Nigerian Church today.

Keywords

preaching, youth, pandemic, new-normal, prophetic, hope, Nigeria

1. Introduction

Preaching is an integral part of Christian worship. It is "a scriptural interpretation of human existence which enables a community to recognize God's active presence, to respond to that presence in faith through liturgical word and gesture, and beyond the liturgical assembly, through a life lived in conformity with the Gospel." (Note 1) People today, especially in this time of pandemic are hungry, sometimes desperate for meaning in their lives, as such, preaching has to shift its focus from mere instruction to interpretation and application of a point drawn from that day's gospel to the lives of the

members of the congregation. The preacher, says Rahner, “should be able to hear his sermon with the ears of his actual audience.” (Note 2) This is important, given that, the reason people leave the church is “because the language (and style) flowing from the pulpit has no meaning for them; it has no connection with their own lives and simply bypasses many threatening and unavoidable issues.” (Note 3)

Here, preaching in this new normal, ought to envision the deepening of one’s faith in God, in the world, and in others, insofar as they are in relation to God. (Note 4) Preaching in today’s world has to reflect a mission, a certain specific style, and mandate which would cater to young people in this period of economic depression, pandemic, border closures, and displacements. It must possess the prophetic dimension which assures hope, faith and love as a necessary beacon, and this is where the novelty or new dimension comes in. This prophetic element is also corrective and deeply rooted in the biblical witness, both in the testimony of the Hebrew prophets of old and in the words and deeds of the Prophet of Nazareth. This kind of preaching is countercultural and challenges the status quo; preaching which focuses on the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns; preaching which requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing); preaching which offers hope of a new day to come and the promise of liberation to God’s oppressed people.

This dramatic shift and its contents can only be understood and better appreciated within the context of the prevalent genres of preaching such as biblical preaching, doctrinal and catechetical preaching, mystagogical preaching, liturgical and sacramental preaching, and homily. In what follows, this paper examines the meaning, nature, and use of three genres of preaching. The paper also discusses how three of these preaching genres cater to young people today, in this era of the new normal which the Nigerian Church is experiencing. The paper concludes with a recommendation of the most suitable or pragmatic genre of preaching for the new normal in the Nigerian Church based on the assessed merits and demerits of each genre.

2. Understanding the Genres of Preaching: A Selected Overview

As the title suggests, this section examines briefly the meaning, nature and use of the prevalent genres of preaching as highlighted in the prolegomenon to this work.

2.1 Biblical Preaching

As one of the oldest genres of preaching, the bible (sacred scripture) remains the basis of all kinds of preaching activity. (Note 5) Biblical preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers. (Note 6) Here the passage governs the preaching and the authority behind preaching resides not in the preacher but in the biblical text. For that reason, the preacher deals largely with an

explanation of Scripture, so that he focuses the listener's attention on the Bible.

The practice of biblical preaching is to stick to the passage chosen and to set forth exclusively what it has to say or to suggest, so that the ideas and the principles enunciated during the course of the sermon plainly come out of the written Word of God, and have its authority for their support rather than just the opinion of their human expositor. (Note 7) The Bible is like a lion, as such, the preacher need not spend too much time describing it, defending it, or arguing about why it should be believed. Instead, his energy should be channeled into simply preaching it, into actually exposing people to it in its clearest and most vivid form. Then the extraordinary power and authority of the Word will become self-evident even in the most antiauthoritarian settings, among the most skeptical people. (Note 8) The homiletic reforms of the Second Vatican Council obliged preachers to take seriously both the biblical text and the cultural context in which the Gospel is proclaimed. (Note 9) In the "Dogmatic Constitution on Divine Revelation," the council insisted preaching "should be nourished and ruled by sacred Scripture." (Note 10) *It also encourages preachers to engage in diligent study and careful reading of the Scriptures. Sacrosanctum Concilium, emphasizes the place of the sacred scripture as an important part of liturgy and points out the nexus between the Word and the sacraments. Here, the "treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word."* (Note 11) *Presbyterorum Ordinis, warns that the word of God ought not to be explained in a general and abstract way, rather it should be done by applying the lasting truth of the gospel to the particular circumstances of life.* (Note 12)

Evangelii Nuntiandi, supports this idea by adding that the faithful will greatly benefit from preaching, provided that it is simple, clear, direct well-adapted, profoundly *dependent on gospel teaching* and faithful to the magisterium. (Note 13) *Sacramentum Caritatis* stresses the need to remember the Catechetical, Paraenetic and mystagogical aim of preaching as this would help the written word of God bear fruits in the lives of the faithful. (Note 14) *Evangelii Gaudium*, discusses the importance of preaching and admonishes preachers to allow the word of God be the center of attention and not themselves while preaching. (Note 15) *There are many settings in which biblical preaching is appropriate. First is the celebration of the Eucharist, where the Liturgy of the Word is an integral part of the ritual. In that context, the purpose of preaching is to open up the religious meaning of assigned passages in their liturgical context so that the synergy of text and context can transform the minds and hearts of the hearers.* (Note 16) *Biblical preaching or faith sharing can also happen in the context of prayer services or ceremonies; retreats and missions; devotional practices and other avenues. It need not be limited to eucharistic celebrations alone.*

2.2 Liturgical and Sacramental Preaching

Robert Waznak sees liturgical preaching as a bridge between the Liturgy of the Word and the Liturgy of the Eucharist. (Note 17) He identifies this as a restoration of "the ancient tradition of the liturgical homily so that the intimate connection between words and rites may be apparent in the liturgy." (Note 18) Waznak grounds these views in the ancient sources, citing particularly the "First Apology" of St.

Justin, Martyr. He further identifies this liturgical type of preaching as containing a “mystagogical element.” By this term, he uses John Burke’s, notion that the goal of a liturgical preaching (homily) is to “evoke a response which leads to liturgical contemplation of the paschal mystery through active participation in the liturgical celebrations of Christ’s Church.” (Note 19)

Liturgical preaching aims at “expounding Catholic truth in its fullness, in simple, familiar language, focusing on the texts of the day’s liturgy.” (Note 20) It is important for Sundays and holy days (feast days of precept) throughout the year (*Canon 1344*). This liturgical preaching is “a brief explanation of the Gospel or some part of Christian doctrine” (*Canon 1345*); it is recommended for the liturgical (penitential) seasons of Lent and Advent (*Canon 1346*) and must be understandable to those in the assembly (*Canon 1347*). Preaching the sacraments and other devotional and liturgical occasions is germane to the life of the church. (Note 21) John F. Baldovin contends that preaching on sacramental or liturgical occasions calls for a very different strategy from preaching a Sunday homily. For him, preaching a Sunday homily calls for familiarity with the local assembly and some attempt at what might be called the cumulative effect of preaching. Sacramental occasions, on the other hand, are very different in that one can usually presume that the gathered people are for the most part not frequent churchgoers or not Roman Catholics. (Note 22) Some of the liturgical and sacramental avenues for preaching include, Rites of Christian initiation (baptism, first holy communion, confirmation). We will say more on the effects of these initial rites later in the paper. Other avenues include, penance, anointing of the sick, holy orders and matrimony. Liturgical rites such as funerals and religious professions are also quintessential avenues.

On his part, Gueric DeBona argues that it would be difficult to imagine a theology or spirituality of preaching that does not include a profound urgency to make the Word (through the sacraments) visible and active in God’s people. For him, Christian preaching exists for the sake of mission to God’s people. Moreover, the very nature of liturgical preaching is necessarily linked to Christ’s saving work on earth. (Note 23) As the Constitution on the Sacred Liturgy tells us: “Just as Christ was sent by the Father, so also, He sent the apostles, filled with the Holy Spirit. This he does so that, by preaching the gospel to every creature (cf. Mk. 16:15), they might proclaim that the Son of God, by His death and resurrection, has freed us from the power of Satan (cf. Acts 16:18) and from death, and brought us into the kingdom of His Father. *His purpose was also that they might exercise the work of salvation which they were proclaiming, by means of sacrifice and sacraments, around which the entire liturgical life revolves.*” (Note 24) Thus, the liturgical and sacramental preaching, according to DeBona, participates in this Paschal Mystery of Christ, thereby becoming an expression of the real presence of God to His people.

2.3 The Homily

Generally speaking, the homily (*homilia*) was an ancient practice in the early church, (Note 25) with its roots in Jewish liturgical tradition. (Note 26) It is a particular genre of liturgical preaching that is not simply biblical or scriptural, but rooted in the Lectionary. It is regarded as a liturgical act (event) which privileges an encounter with the mysteries; a rhetorical event that aids in dialogue; and an act of public

theology. (Note 27) According to the historical account of Edward Foley, the homiletic act developed its fundamental characteristic in the 4th century, with key figures such as Augustine of Hippo († 430) and Leo the Great (†461) emerging in the 5th century. These two maintained the integrity of the homiletic genre with their rich communicating and rhetorical skills. The outstanding figure in the 7th century, became Gregory the Great († 604), whose death marked the decline and gradual disappearance of the homily from the liturgical event. (Note 28)

In the passage of time, the reemergence of the homily came about through the powerful intervention of Vatican II. *Sacrosanctum Concilium's* (SC) restoration of the ancient homily signalled a new impetus for preaching more broadly for both the preacher and the hearer of the Word: called to abide in a pastoral, contextualized space, in dialogue with the liturgy, the Scriptures, and the world.

By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason. (Note 29)

In the homily, therefore, the mysteries of faith and the norms of Christian life are to be explained from the sacred text during the course of the liturgical year. (Note 30) After Vatican II, other documents of the Church which followed thereafter, emphasized the place of the homily (as a privileged occasion for communicating the Word of the Lord) in the celebration of all the sacraments, at paraliturgies, and in *assemblies of the faithful*. (Note 31) One of the defining elements of *Preaching the Mystery of Faith (PMF)* is its assessment of the assembly. The homilist today must realize that he is addressing a congregation that is more culturally diverse, one that is profoundly affected by the surrounding secular agenda and, in many cases, inadequately catechized. The Church's rich theological, doctrinal, and catechetical tradition must therefore properly inform the preaching task in its liturgical setting, for Jesus Christ must be proclaimed in a new way and with new urgency, and the Sunday liturgy remains the basic setting in which most adult Catholics encounter Christ and their Catholic faith. (Note 32)

Robert Waznak within the contemporary understanding of the homily gives four characteristics of the homily. For him, Homiletic preaching ought to be biblical (scriptural), liturgical, kerygmatic, and familiar (relevant). (Note 33) Given this, the liturgical homily establishes communion with God and the Church because of its biblical, kerygmatic, doxological, anamnestic, epicletic, eschatological, ecclesial, prophetic, missiological and pneumatological nature. Thus, the homily, as a part of the liturgy, seeks to lead the assembly into communion with the Church, and with God. In the celebration of the Eucharist, the Holy Spirit constitutes the Church at both the table of the Word and the table of the Eucharist. At the table of the Word, this is done when the Church proclaims Christ who is present in the Scriptures, and then leads the community into the celebration at the table of the Eucharist where the Spirit is explicitly called down upon the gifts offered and the people assembled to transform them into the Body of Christ. The working of the Holy Spirit constitutes the Church through the liturgical homily because

it has done so in the Liturgy of the Word and the Liturgy of the Eucharist.

3. Text and Context: How the Genres of Preaching Cater to Young People in the Nigerian Church Today

In the Nigerian church, some of the genres of preaching often adopted directly or indirectly include, Biblical preaching, Doctrinal and Catechetical preaching, Mystagogical preaching, Liturgical and Sacramental preaching, and the Homily. However, three of these, as discussed above are dominant in this period of pandemic, namely, Biblical preaching, Liturgical and Sacramental preaching, and the Homily. Biblical preaching is often appropriated to cater to young people in this pandemic by various ways. First is in the celebration of the Eucharist, where the Liturgy of the Word is an integral part of the ritual. In that context, the purpose of preaching is to open up the religious meaning of assigned passages in their liturgical context so that the synergy of text and context can transform the minds and hearts of the young people who listen keenly in hope of a better global condition.

Biblical preaching or faith sharing can also happen in the context of prayer services or ceremonies; retreats and missions; devotional practices and other avenues where young people attend predominantly. It need not be limited to eucharistic celebrations alone since some of the youth may yet be active recipients of the sacrament. Accordingly, while the written Word of God cannot be without the revealed Word of God, namely the Christ-event, we cannot proclaim the Word of God in our proclamation without the written Word of God and the revealed Word of God, and without the proclaimed Word of God we cannot hear really the Word of God revealed and written. In this sense, the three forms of the Word of God have a mutual and interdependent relationship which nourishes young people who are always in need of the word for motivation, innovation and consolation. Without words of consolation from the bible, young people in this pandemic may live in despair which may lead to indulging in certain activities that is antithetical to the revealed, written and proclaimed word of God. Biblical Preaching therefore becomes an expression of the real presence of God to young people, through the action of the Minister. This is indeed an encouraging experience, especially when we look at the political situation of Nigeria at the moment where the youth are at the forefront of the endangered consequences. Even in the midst of the storms, the believe among young people in Nigeria are always positively founded on the eternal words of consolation in the bible. (Note 34) Again, biblical preaching opens the minds of young people to read, absolve and integrate the virtues of a biblical context within and outside his or her immediate community. Young people in Nigeria are becoming readers of God's word in the aeivernal quest for an encounter with God and increase in the faith.

Granted that biblical preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers. (Note 35) With the savior-faire of the preacher and inspired by the Holy Spirit, young people are led into the historical, grammatical and literary riches of the passage, in which they in turn are able

to connect to their history, in their own understanding and forms. The challenge of biblical preaching, especially as it relates to catering to young people in Nigeria today is when the preacher is not well-grounded in the spirit of the text. When this happens, the exegesis will be poorly given, young people will be disinterested and the process will suffer from the crisis of relevance. Also, the issue of different translations of the bible and the challenge of Pentecostalism is a major setback to biblical preaching in Nigeria.

Often times, young people are pressured by the aggressive evangelism of the Pentecostals who introduce their own bible to the youths, some of which are not grounded in the faith. When this happens, they are easily deceived and tricked into a state of confusion and hopelessness. For this reason, the challenge now for preachers is to infuse some bit of catechetical and doctrinal tips into biblical preaching and when need be, the mystagogical bent, for a firmer faith condition of young people in the new normal. Apparently, liturgical and sacramental preaching is adopted daily to cater for young people in Nigeria, and this practice comes with its specific effects. The use of sacramental preaching underpins the essential grace of a particular sacrament. For this reason, through *baptism*, for instance, young people are led to a deeper understanding of the mystery of baptism and are encouraged to live in accordance with the baptismal promises. Through *confirmation*, administered by the bishop, young people are led, as if by hand, to a deeper understanding of the mystery of Confirmation and the need to grow in the inner life of the spirit day by day.

In the Nigerian church, preaching *penance* invigorates in young people the remorsefulness needed, to acknowledge the seriousness of sin and the need of forgiveness especially in this era of relativism. The pandemic for instance, has really toppled the sanctuary of many consciences. Young people are delving into various *get-rich-quick* schemes and cyber-crimes just to make it and be respected among peers. Interestingly, many preachers today are not helping issues, as they only indulge in *prosperity preaching* or wealth without work. Only by preaching penance, healing and reconciliation will the young people see the need to return to the web of God's mercy. The Covid-19 pandemic has seen many young people losing their lives to the dreaded disease. For this reason, preaching *anointing of the sick* privileges the sick young people and the assembly with a more confident hope in the God of life who alone can restore the abandoned parts of our being. Preaching the *Holy Orders* can be difficult in time of vocation decline, sexual abuse scandals within the church, and other issues of general moral decrepitude. Notwithstanding, when it is done properly and under better conditions, it has the potency of inspiring young people to contemplate the beauty of total self-abandonment in the service of God and his church. Preaching *Matrimony* has often had great impact on young people, especially those seeking life partners, to grow in the knowledge of the dignity of conjugal love, the grace of the Sacrament, and the responsibility of married people, keeping in mind, however, the various circumstances of individuals. Preaching during other liturgical rites such as *funerals* have brought great consolation to young people, especially those who have lost loved ones. Here, young people are made to connect their losses to the mystery of God's love, trusting that Jesus' victorious death and resurrection will enkindle in them the

fire of steadfastness and grace of perseverance.

4. The Homily and Prophetic Preaching: The Nigerian Church in the “New Normal”

We have seen that Robert Waznak describes the homily as an avenue which establishes communion with God and the Church because of its “biblical, kerygmatic, doxological, anamnestic, epicletic, eschatological, ecclesial, *prophetic*,” missiological and pneumatological nature. Preaching in the Nigerian Church reflects all these liturgical qualities, but the quality or style which is most outstanding and which often characterizes the church in Nigeria is the prophetic character of the homily. It is this prophetic character of the homily that specifically caters to young people in this pandemic (new normal). Who is a prophet and What then is prophetic preaching? In the Nigerian church, priests are often regarded as prophets. And it is this specific prophetic character that cater to young people today. By prophet is meant, a “speaker, spokesperson of God, or Proclaimer.” (Note 36) One who arises especially in times of conflict, injustice and corruption, like what the young people are experiencing in the hands of the gerontocratic elites. (Note 37) Their passionate cries for justice and their insistence that good care for the poor and weak, can be considered, in some measure, homilies. Prophets are not lonely voices against the establishment, but are in fact a representative voice that gives social expression to what may be important and engaged social constituencies. (Note 38) Here, young people are able to connect to the message through the representative voice of the preacher. Most importantly, they are able to understand the distinctive power of language, the capacity to speak in ways that evoke newness. (Note 39)

What then is prophetic preaching? Chang-Hoon Kim understands prophetic preaching as social preaching which should be understood in terms of social life and responsibility of God’s people. (Note 40) Young people in Nigeria are predominantly found on that social plane. And so, a homily that acknowledges their struggles at the social level seems more effective and receptive to young people in Nigeria. Similarly, Kelly Millers Smith calls it social crisis preaching which is based on biblical texts revealing God’s vision for justice, peace and equality in our world, and preaching that addresses public and social concerns. (Note 41) Prophetic preaching from a Liberation Theology perspective is Liberation preaching. (Note 42) This kind of preaching is a “lyric, and a prophetic cry of denunciation,” (Note 43) against oppressive and unjust political and economic intuitions, and is a preferential option for the poor. Young people in Nigeria are often in need of what is called, “mental liberation” which is tied to the idea of “mental decolonization” of the people. Prophetic preaching makes that liberation worth the fight and pitches the youths against injustice and social vices. This is what led to the recent campaign against police brutality and bad governance in Nigeria, tagged #ENDSARS. (Note 44)

Prophetic preaching is also corrective preaching, (Note 45) since it bears “witness to the grace of God which seeks to correct some aspects of the community’s understanding of God, of the vocation or the life of the community or its perception of the world.” (Note 46) Prophetic preaching, which caters for young people in the Nigerian church today and in the new normal can therefore be summed up as

preaching rooted in the biblical witness, both in the testimony of the Hebrew prophets of old and in the words and deeds of the Prophet of Nazareth; preaching that is countercultural and which challenges the status quo; preaching which focuses on the evils and shortcomings of the present social order and is often more focused on corporate and public issues than on individual and personal concerns; preaching which requires the preacher to name both what is not of God in the world (criticizing) and the new reality God will bring to pass in the future (energizing); preaching which offers hope of a new day to come and the promise of liberation to God's oppressed people.

Here, Prophetic proclamation in the context of the homily, requires of the preacher, a heart that breaks with the things that break God's heart; a passion for justice in the world; the imagination, conviction, and courage to speak the words from God; humility and honesty in the preaching moment; and a strong reliance on the presence and power of the Holy Spirit. (Note 47) In the context of the homily, this character of preaching has often been adopted intentionally to speak to the situation of things as it affects young people and everyone in society. In the midst of spiritual deterioration, economic, political, and cultural upheaval, God will always raise up spokespeople to proclaim a needed, fresh and forceful message. (Note 48) Prophetic preaching can take place outside the context of the liturgy. But when it happens during the liturgy, it will take the form of the homily and the preacher will always do so by linking the readings from the lectionary with the specific human condition out there in the world. (Note 49) That is, *decontextualizing* and placing these readings within a new literary and liturgical context (recontextualizing), thus creating a new homiletic character which is uniquely prophetic. Lucius Ugorgi believes that this kind of preaching enhances the reawakening of the seemingly dwindling faith in Christ, the onward movement of the people to God and His Church through "launching into the deep in defence of the cause of love, Justice and Peace." (Note 50) Corruption (as the bane of good governance) is one of the contemporary issues that needs to be addressed globally, especially in Nigeria. Therefore, prophetic preaching, in the context of corruption reaches over the borders of a single congregation. It has a message for the ecumenical Christian church, the broader society and the government. (Note 51)

This is precisely the needed liturgical atmosphere in the new normal, as young people are given hope of a better society filled with equal opportunities and privileges. It is true that young people in Nigeria are not happy with the misplaced priorities of government and their structural negligence or disenfranchisement in terms of running for offices. But the truth is, with prophetic preaching young people are able to grow in patience and perseverance with a firm hope that someday the tables will turn, and the "...Egyptians we see today, shall be seen no more." (Note 52) Finally, the homily can be described as a privileged avenue where young people are catered for biblically, sacramentally, mystagogically, catechetically and prophetically. When it is prophetic, the aim is to tell man who he is and what he must do to be himself especially in relation to others in an exclusive encounter. (Note 53) The preacher must be aware of his own profound need for truth, beauty, love, goodness, justice, and happiness, and he must be attentive to this condition in his hearers. Any answer that a preacher intends

to offer his people must be in response to a question that concerns all. As Peter John Cameron observes: “the living and effective razor of God’s Word confided to the preacher penetrates our impenetrability, pierces our nihilism that suffocates us like a shroud, and slices through our debilitating sorrow, severing whatever ensnares us in desolation. By his faithful preaching of the Gospel, the preacher reveals people’s hearts to themselves, gives them the power to make judgments that liberate them, and imbues them with the certainty, confidence and gladness before which hell itself cowers. This is why there is preaching in the Church, (Note 54) and this is why prophetic preaching in all its forms (Note 55) is effective in catering to young people by giving them hope in this time of the pandemic (new normal).

5. Conclusion

This paper has examined the meaning, nature, and use of three genres of preaching. The work also discussed how three of these preaching genres cater to people today, particularly the young, in this era of the new normal which the Nigerian Church is experiencing. The paper concludes with the prophetic character of the Homily, which characterizes the specific situation of the Nigerian church in the new normal for it emphasizes hope, faith and love. Nevertheless, it is crucial to note that all these preaching genres are interwoven in themselves. That is why the preacher can sometimes move from one genre to the other while delivering a homily depending on the inspiration at the time. The essence of this spiraling hermeneutic process is to attain meaning and interpretation for a deeper understanding of the message and to give hope to the people, particularly the young, in this time of the pandemic. This action is not completely those of the preacher alone, but also an act of the Holy Spirit, who guides, inspires, and directs the prophetic preachments of the preacher.

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Notes

- Note 1. United States Conference of Catholic Bishops (USCCB), *Fulfilled in Your Hearing: The Homily in the Sunday Assembly* (Washington DC: USCCB, 1982), 29.
- Note 2. Karl Rahner, "Demythologization and the Sermon," ed. Karl Rahner, *The Renewal of Preaching: Theory and Practice*, Concilium, vol. 33, trans. Theodore L. Weston (New York: Paulist Press. 1968), 25.
- Note 3. Karl Rahner, ed., *The Renewal of Preaching: Theory and Practice*, trans. Theodore Westow (New York: Paulist Press, 1968), 1.
- Note 4. Lucius Ugorgi, *In Service of the Word: On the Practice of Faith* (Umuahia: Snaap Press Ltd, 2000), 135.
- Note 5. See Robert W. Duke, *The Sermon as God's Word: Theologies for Preaching* (Nashville, TN: Abingdon, 1980).

Note 6. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker House, 1980), 20.

Note 7. Alan M. Stibbs, *Expounding God's Word: Some Principles and Methods* (Chicago: InterVarsity Press, 1960), 17.

Note 8. Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Penguin Random House, 2015), 26.

Note 9. Robert Waznak, "Preaching in a Video Culture," In *Communication Culture & Theology: Media, Culture and Catholicism*, ed. Paul A. Soukup (Kansas City: Sheed and Ward, 1996), 133-143.

Note 10. *Dei Verbum*, 21.

Note 11. *Sacrosanctum Concilium*, 24, 52.

Note 12. *Presbyterorum Ordinis*, 4.

Note 13. *Evangelii Nuntiandi*, 43.

Note 14. *Sacramentum Caritatis*, 46, 64.

Note 15. *Evangelii Gaudium*, 135-159.

Note 16. Dianne Bergant, "Biblical Preaching," in *A Handbook for Catholic Preaching*, ed. Edward Foley (Minnesota: Liturgical Press, 2016), 119.

Note 17. Robert Waznak, "A Descriptive and Evaluative Study of Contemporary Catholic Homiletic Services in the Light of the Philosophy of the Second Vatican Council" (Ph.D. diss., Temple University, 1974), 74.

Note 18. *Sacrosanctum Concilium*, 35.

Note 19. John Burke, "The Development of the Theology of the Liturgical Sermon in the Formation of the Constitution on the Sacred Liturgy of the Second Vatican Council" (STD diss., Catholic University of America, 1968), 221.

Note 20. *Congregation for Divine Worship and the Discipline of the Sacraments, Instruction Liturgiam Authenticam (Fifth Instruction on the Proper Implementation of Sacrosanctum Concilium)*, 28 March 2001.

Note 21. Jung, Jae-Woong, "The Sacramentality of Preaching: A Sacramental Theological Approach to Preaching as the Word of God," *Theory and Praxis* 70, (August 2020): 61-91, accessed May 29, 2021, https://www.academia.edu/44045534/The_Sacramentality_of_Preaching_A_Sacramental_Theological_Approach_to_Preaching_as_the_Word_of_God

Note 22. John F. Baldovin, "Liturgical and Sacramental Preaching," in *A Handbook for Catholic Preaching*, ed. Edward Foley (Minnesota: Liturgical Press, 2016), 146.

Note 23. Guerric DeBona, *Preaching Effectively, Revitalizing Your Church: The Seven-Step Ladder toward Successful Homilies* (Mahwah, NJ: Paulist Press, 2009), 14-15.

Note 24. *Sacrosanctum Concilium*, 6.

Note 25. Origen († 253/4) is often referred to as "the father of the Christian homily."

Note 26. Guerric DeBona, *Fulfilled in Our Hearing: History and Method of Christian Preaching*

(Mahwah, NJ: Paulist Press, 2005), 78.

Note 27. Dianne Bergant and Richard Fragomeni, *Preaching the New Lectionary*. Vol. I, Year A (Collegeville, MN: Liturgical Press, 2001), 116.

Note 28. Edward Foley, "The Homily," in *A Handbook for Catholic Preaching*, ed. Edward Foley (Minnesota: Liturgical Press, 2016), 161-165.

Note 29. *Sacrosanctum Concilium*, 52.

Note 30. Canon 767 §1

Note 31. Some relevant Encyclicals and Apostolic Exhortations that emphasized the place of the Homily include: *Mysterium Fidei* (#36); *Catechesi Tradendae* (#48); *Pastores Dabo Vobis* (#26); *Pastores Gregis* (#15); *Dies Domini* (39-41); *Novo Millennio Ineunte* (#39-40); *Sacramentum Caritatis* (45-46); *Verbum Domini* (52-71); *Evangelii Nuntiandi* (#43, 75-79); *Evangelium Gaudium* (#24, 135-159), et al.

Note 32. United States Conference of Catholic Bishops (USCCB), *Preaching the Mystery of Faith: The Sunday Homily* (Washington, DC: USCCB, 2013), 6.

Note 33. Robert Waznak, "Homily," in *The New Dictionary of Sacramental Worship*, ed. Peter Fink (Collegeville: Liturgical Press, 1995), 552-558.

Note 34. This kind of resolution is often seen in the slang which some Christian youths have adopted in Nigeria. It reads, "God no go shame us." This is purely a Nigerian Pidgin which translates as, God will not abandon us, God will not let us see shame, God will see us through the storms. It is a statement of hope among Nigerian Youths Christians which has biblical rooting in John 14: 18.

Note 35. Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 20

Note 36. Adeyanju, J.O., *Introduction to Biblical Prophecy, Prophesying, and Prophets Isaiah-Daniel* (Ilorin: Amazing-Grace Print-media, 2014), 13.

Note 37. S. Pierce, "Looking like a state: colonialism and the discourse of corruption in Northern Nigeria," *Comparative Studies in Society and History*, 48, 4 (2006): 887-914.

Note 38. R.R. Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress Press, 1980), 100.

Note 39. W. Brueggemann, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001), xxiii.

Note 40. Chang-Hoon Kim, "Prophetic Preaching as Social Preaching," *Evangelical Review of Theology*, 30, 2 (2006): 141-151.

Note 41. Kelly M. Smith, *Social Crisis Preaching: The Lyman Beecher Lectures 1983* (Macon: Mercer University Press, 1984), 50.

Note 42. Justo, L. & Gonzalez, C, *Liberation Preaching: The pulpit and the oppressed*, ed., William D Thompson, (Nashville: Abingdon Press, 1980), 307.

Note 43. Michael, K., "Liberation Theology and Catholic Social Teaching," *New Blackfriars*, 93, 1044 (2012): 246-258.

Note 44. Predominantly spearheaded by young people as a way of reviving the conscience of the

government and every citizen towards good governance.

Note 45. Huh, D., "A New Understanding of Prophetic Preaching," *EVANGEL*, 23, 2 (2005): 39–48.

Note 46. Ronald J, A., "The Relationship between the Pastoral and the Prophetic in Preaching," *Encounter*, 49, 3 (1988): 173–190.

Note 47. Tisdale, L.T., *Prophetic Preaching: A Pastoral Approach* (Louisville: Westminster John Knox Press, 2012), 10.

Note 48. Green, J.B., *How to Read Prophecy* (Leicester: Inter-Varsity Press, 1984), 57.

Note 49. In Nigeria, an example of a priest that adopts this style of Homily is the famous, Fr. Ejike Mbaka. He is often regarded by many as the torn on the flesh of the government, taking on the exact prophetic character of St. Oscar Romero of El Salvador.

Note 50. Lucius Ugorgi, *In Service of the Word: On the Practice of Faith* (Umuahia: Snaap Press Ltd, 2000), 135.

Note 51. Pieterse, H.J.C., "Prophetic preaching in the contemporary context of South Africa," *In die Skriflig/In Luce Verbi*, 47, 1 (2013): 1–6.

Note 52. Exodus 14:13

Note 53. Joseph Cardinal Ratzinger, *The Nature and Mission of Theology*, trans. Adrian Walker (San Francisco: Ignatius Press, 1995), 62-63.

Note 54. Peter John Cameron, *Why Preach? Encountering Christ in God's Word* (San Francisco: Ignatius Press, 2009), 14-15.

Note 55. Such as: Prophetic criticism, Prophetic envisioning and prophetic policy-making.