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## RHETORIC AND HOMILETICS: CONCEPTS OF PREACHER'S PERSONALITY

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**Abstract.** *The theme of this article is the concept of the preacher in the process of modern communication. The requirements for orators, which were set up in Antiquity, constantly changed depending on the period, style of the epoch, social environment, the perception of rhetoric, its purpose, etc. In the middle of the 20th century the New Rhetoric was formed, which acquired the pragmatic features and became closely related to practical communication, paid great attention to the body language of the orator often neglecting the value orientation of the orator as the basis of the persuasion. New challenges to rhetorical communication are also presented by the media, with their visual accents diminishing the need to use a variety of rhetorical stylistic devices to enhance persuasive force.*

*One of the most complex and mysterious types of rhetoric is religious rhetoric, whose characteristics depend on the specificity of confession, the level of philosophy and theology of particular epoch, interpretations, the liturgy of Mass, as well as on the sender of the main message – the personality of the preacher, orientation of his values, temperament, characteristics of the non-verbal language. The purpose of this article is to discuss some of the concepts of the orator-preacher personality (S. Freud, C.G. Jung, E. Berne), and also to look at the features of the body language. The classical and contemporary conceptions of the orator; the general requirements to his mastery, the concepts of the preacher's personality and some specificity of the body language in preaching will be discussed to achieve this goal. In Lithuania, the concept of spiritual personality was discussed by P.K. Jaunius, non-verbal body language was analyzed by V.S. Vaičiūnas, the traditional concept of the orator was discussed by R. Koženiauskienė, etc. Lithuanian scholarly works mostly deal with the specificity of homilies created prior to the 20th century (E. Ulčinaitė, J. Pajėdienė, K. Mačiulytė, P. Subačius). The research will be based on the works by W. Engemann, R. Koženiauskienė, V.S. Vaičiūnas, E. Pečiulis, D. Zarefsky, and others. The comparative methodology will be used.*

**Keywords:** *traditional and New Rhetoric, requirements to the orator, concepts of preacher's personality, values orientation, body language.*

**Some features of the orator concept.** A speaker can be named in different ways: an orator, a rhetorician, a speaker, an addresser, a sender of information, a rhetorical subject, the author of rhetorical discourse, the author of public speech, the creator and performer of speech (Gr. *rhētōr* means speaker; in Ancient Greece it meant a teacher of rhetoric. In Latin *orator* means speechifier, speaker). Therefore, the orator was given the following tasks: to prove the truth of his statements with facts and arguments, to provide listeners with aesthetic delight, to act on the will and actions of the listeners, to promote robust actions or self-determination. Therefore, in Antique culture the orator had to be: 1) a philosopher, 2) an educator, 3) a writer, 4) an actor and 5) a narrator [2, p. 27-41]. The statement made by Cato the Elder (234-149 BC) that “Orator is a good man with experience of eloquence” [*Orator est vir bonus dicendi peritus*] has become a

postulate in Roman culture and has been taken over by the Renaissance humanists as well. The “good man” [*vir bonus*] is understood as 1) well-educated person, with good command of language enabling him to express his thoughts in a meaningful, clear, free and beautiful way; 2) honorable, honest, fair, disciplined, dutiful, the ideal compliant with the principles of Roman life.

According to the classical concept, the professionalism of the orator correlates with Aristotle's teaching about *logos*, *ethos* and *pathos*. *Logos* is an appeal to the mind or a synonym for the criterion of justice, loyalty to the truth [3, p. 389]. *Logos* corresponded to the concept of the cosmic God (N. Kardelis, from a lecture delivered on March 26, 2019, Vilnius). *Logos* is used by the orator to persuade the audience with an accurate and clear word, “to affect the audience, with professionalism, the logic of thought and speech

and to achieve his/her goals with a wise and truthful word” [3, p. 390]. *Ethos* is a synonym for sincerity criterion; it is loyalty to oneself, to something, connected to ethics and etiquette – the universal values of the speaker, to respect for other people and laws. *Ethos* arguments appeal to the commonality of the moral norms of the speaker and the listener (justice, honesty, responsibility). *Pathos* was understood by Aristotle as an appeal to feelings, ability to empathize with the other’s emotional state (empathy), which is a synonym of the criterion of relevance (i.e., the emotional balance between the speaker and the listener). Now, *pathos* is usually understood as the speaker’s emotions showing the strength of the orator’s position that, after arousing the listeners’ feelings, helps to get to the truth [3, p. 391-392]. These three categories are essential for any speech, but the most important of them is *ethos*, i.e. the value orientation of the speaker. It depends on the orator’s morality, no matter whether other logical and factual arguments are accepted, valued, trusted or not.

The style of the public speech depends on objective circumstances (the type of speech, subject, audience, etc.) and subjective circumstances – the personal traits of the orator and his/her individual style. Individual characteristics of the orator: intellect, the culture of thought, general erudition, professionalism, linguistic competence, ethics, temperament, aesthetic views all make a part of the concept of personality, determine the impact of speech and the reaction of listeners. Moreover, the individual style is “a distinctive way of preparing and delivering the speech, the way of expressing thoughts, compositional structures, the choice and arrangement of stylistic means of expression and their association, communication with listeners, individual intonation and gestures” [2, p. 21]. At present, sometimes the formula for an orator’s education derived from Antiquity, reads as following: Erudition, Ethics, Etiquette, Emotions, Energy, Aesthetics, Eloquence [3, p. 387-421].

In the course of time, the concept of the orator has changed. Any speaker is considered to be an orator, from the most notorious 20th century dictators (Stalin, Hitler) to marketing professionals and trade agents. In the New Rhetoric (in existence since mid-20th century), when rhetoric got closely related to communication and psychology, and the media became more dominating, special attention was given to body language, often devaluing the classical concept of the orator as the propagator of truth, wisdom, and ethics. Body language is being analyzed to a finest detail [4,

p. 11-127; 8, p. 342-431]. For example, not only the posture, the position of hands and fingers, the facial expression, the movements of the forehead, but also the expression of the corners of the lips are examined [5; 6]. Even former intelligence agents and spies share their colorful experiences in books. Corporality has become like a new God of a pragmatic man seeking pleasures when the eye moves from spiritual values and high moral criteria to sensory experiences.

Although 93 per cent of the information is delivered in non-verbal language, previously the emphasis has been laid on the musicality of speech – pauses, stresses, timbre changes, dynamics, accents, intonation (in essence, it is the expression of the speaker’s value orientation), this is what makes the speech convincing and strengthens the persuasion. Technological processes, the pace of life are increasingly putting into focus visual forms of culture, so corporeal visual elements have become mandatory to understand the information, with human body as one of them. On the other hand, rhetoric-related branches of scholarship have also flourished affecting the rhetoric as well. For example, psychology extensively examines the temperament, and mental characteristics of speakers in detail; communication professionals describe ways of communicating with the audience (democratic, authoritarian, etc.) and fundamentals of leadership. However, the features of the rhetoric of media are analyzed separately. As it seems that new, practical and pragmatic trend in rhetoric is gaining strength and devaluation crisis in all spheres of expression becomes evident, therefore, the return to the foundations of classical rhetoric, to the classical harmony of *logos*, *ethos* and *pathos*, becomes increasingly important.

**Concepts of preacher personality.** The history of homiletics since the 19th century has paid increasing attention to the specifics of the preacher’s role. Early this century, empirical observations showed that a preacher’s personality was the basis for the persuasion of the sermon, so that there should be no gaps between the “biblical testimony” and the “personal testimony”. The text of the Bible, the preacher, and the enunciated gospel were considered to be meaningfully complementing each other and coherent. As Ch. Palmer writes, the preacher is “not the Herald, who passes on the message but the witness, who is also affected personally by the message, serving here as a figure of homiletic identification”. Therefore the sermon “is the total manifestation of the personality” [1, p. 59]. Meanwhile, Fr. D. E. Schleiermacher, though he also emphasized the importance of the preacher’s

personality, regarded the evangelical text, the congregation, and the preacher as an equal triad [1, p. 31]. A. Schweizer stated that the characteristic homiletic edification is generated by the personal assimilation of the Word of God in the person. Preachers cannot truly achieve this edification if their address cannot be seen as actual possession, as their fervent conviction. If this is missing, the listeners will distrustfully shut themselves off from the influence of the speech [1, p. 32]. The personality of the preacher was generally understood as a task in principle. The whole existence of man, his life, in other words, an imposing personality becomes the basis of a good sermon. The sermon should have a stimulating influence and spread the harmonious spirit to the whole church through the spirit of preaching. As Engemann writes:

The sermon clearly lacks something if the preacher has not managed to relate “his very own being” to the scriptural Word. Considerable confidence is put in the preacher, much as the demands on them are quite high: it is not enough to tackle the Word of God “personally”, keep in sight “his susceptibility to temptation”, attempt to conceal “his weakness”, and evoke “tones resonating with the listeners [1, p. 33].

If a preacher fails to associate his presence with that of the Scripture’s words, the sermon will not be persuasive. Requirements for the clergy are very high because of the confidence in priests. Prevailing attitudes, loyalty, certainty, and goodness of clergy have a much stronger impact on listeners than successful linguistic rhetoric. Therefore, constant attention to the personality of the preacher, according to O. Haendler, arises from the understanding that 1) the *content* of the sermon, i.e. the gospel, cannot be communicated without being expressed by a subject; 2) in order to understand this gospel, the *listeners* are dependent upon a sermon, behind which a “fellow struggler”, whose address is “a true expression of the preacher’s position”, is discernible [1, p. 39].

In the first third of the 20th century, trends in humanities research developments confirmed the analysis of the psychological aspects of the sermon. When working with a sermon, one must always examine his own personality, the conditions of its formation, acquired attitudes and views, the ideals, priorities, and fears gained through experience. Personal competence becomes a homiletic category describing the ability of preachers to create a sermon by perceiving both the boundaries of their personality structure and their skills, thus giving a reflection of their individuality to Evangelical communication. Some-

times, as Engemann writes, preachers feel too much like “sons of theology” or “daughters” of the church and lose their authenticity [1, p. 42]. Seeing that the modern homiletics depends on the exegetic, rhetorical, and pedagogical competencies of the preacher, it is essential to find out the basics underlying these competencies. The most important 20th-century personality models, successfully applied to preachers’ self-perception, are those offered by S. Freud, C.G. Jung, and E. Berne, to be briefly discussed further [1, p. 3, 8-60].

Sigmund Freud was convinced that varied, often inconsistent, human behavior arises from specific parts or functions of the Ego structure. Consequently, he separates the following personality structures – Ego, Superego and Id. Superego is the formation of internal rules and norms, which expel the past authorities and influences over time. Among other things, it often expresses itself as a sense of conscience or guilt. The Ego is not a fully defined area manifesting itself as a person’s autonomy, authenticity, sovereignty. The Id is the area of the unconscious, potential of energy and drive, oriented towards gratification. It can be only indirectly controllable through imposed awareness of what has been suppressed. The particularity of the preacher’s personality must be adapted to the interpretation of the Gospel on that day, to the preaching. For this reason working on the sermon implies working on and with one’s personality. Therefore, to realize the purpose of the sermon in question, he/she must understand what type of personality he/she actually is, what his role in the pulpit is, understand one’s tendencies in communicative behavior without the correcting influence gained through reflecting on oneself, Scripture, and the congregation.

C.G. Jung’s ideas are the most important in homiletics in order to understand its unresolved problems and describe personal competence. The main concepts used by Jung are the self, consciousness and unconscious. On the one hand, the self is an archetypal leitmotif; on the other hand, it is an expression of formation of identity and personal competence. This enables one to combine rational and intuitive thinking. The unique role is assigned to the person’s contact with his self or its restoration. Consciousness is a layer of rational thought, the use of which is intuitively guided by the unconscious. It is a medium of communication with the unconscious. Unconscious is the “deep layer” of the human beings, the “core” of the impulses and fears driving them. It is a location of internal psychological processes affecting the prelim-

inary decision of consciousness. Jung perceives the self as more than the Ego: it expresses the individual's identity in the deepest, ultimate and incomparable uniqueness and encompasses the entire personality structure. The self comprises the unconscious, as well as the consciousness. Emotional impulses, analytical insights, standards and ideals are equally important to personality expression. Therefore, "self-realization" describes the process, in which people analyze their emotions and moral concepts until a coherent relationship and inter-communication between different areas of the personality structure are formed.

Preachers often have no opportunity to implement their selves fully. They usually know less about themselves than about the theological doctrines, which they analyze in sermons. However, in the rhetoric of preaching, theological truths can only be adequately expressed through the expression and testimony of a distinct personality. Metaphysically the self is perceived, according to Haendler, as an internal personal program and guide, as part of the theology of creation [1, p. 47]. The scholar states that during meditations and assimilation with God, the self, the consciousness, and the unconscious blend together. In this case, the self is identified with the person meant by God, becoming God's instrument. Then the archetypal depth of the subconscious is reached associated with the consolidation and expression of God as the power of life and expression in self.

Transactional Analysis by Eric Berne (his book *Games People Play*, 1967) is based on the general assumption that a person's biographically unique and specific personality structure strongly predisposes the course of communication processes. There is a differentiation between three basic types of transactions (here it is adjusted for the preacher's analysis). The first type is *passive transactions* (the most important question would be the genesis of the structure of the preacher's personality). The second type is *interpersonal transactions* (describes the process of stimulating the preacher and listeners according to their individual characteristics). The third type is *therapeutic transactions* (here, the focus is on finding ways to eliminate destructive elements in the personality structure so that the preacher can convey the message as if from himself).

Two types of analysis are distinguished in personality psychology: ego states and life positions. The model of the ego states, which is more relevant for this article, differentiates between three ego states: the Parent ego state (P), the Adult ego state (A) and the

Child ego state (C). (There is a certain analogy here to the Superego, Ego and Id in Freud's conception describing autonomous functional systems of behavior, ideas and feelings [1, p. 49].) These are states, which start working in any communication. Parent ego is a repository of rules and norms for thinking, feelings and behavior, a storage place like a "video in the brain" when the most critical roles belong to the authorities. Adult ego is a state when rational decisions are made assessing the gained experience, reorganizing and integrating P and C. Child ego strengthens spontaneity and is the basis of emotional attitudes (statements) and can also mobilize creative resources or degenerate into a structural element of personality adaptation [1, p. 54]. When people start communicating, their reactions are usually shaped by one of the ego states mentioned above. Preachers' ego states are entirely individual mixtures of principles, standards, values, forms of expression, etc. These do not arrive from a specific text or situational analysis but are already formed before the sermon is created [1, p. 49].

By collating all three personality concepts, although each model emphasizes different aspects of self-awareness and communication, their parallels are obvious, such as 1) Superego/Self/Parent ego; 2) Ego/Consciousness/Adult ego; 3) Id/Unconscious/Child ego [see scheme online; 1, p. 50]. These models express the core intrinsic dominants of the personality structure, starting from the unconscious, repressed memories and experiences that have been impetuously adopted or have been acquired through fear. Engemann concludes that the specific expression of communication depends both on the first layer (Superego/Self/Parent ego) and on the expectations, hopes or fears of unconscious layer (Id/Unconscious/Child ego), however, a "large part of the convictions, which guide a person and determine his attitudes do not result from carefully weighed reflection but from assumed attitudes to life, God and morality" [1, p. 55]. The scholar emphasizes that the origins of a sermon always include the concrete preconditions of a personality structure, the constitution of which is influenced by a person's biography [ibid.].

**Specifics of a preacher's body language.** Due to implied circumstances, many current body language issues are not relevant to preachers. It is especially true for clothing, which must be fitting for every liturgical season, and the requirements outside the Mass urge clothes to be simple, tidy and modest. One of the basic requirements for the preacher's body language, according to Vaičiūnas, is to main-

tain a serious stance and simplicity [7, p. 34]. In his book “Pamokslų rengimas ir retorika” [Preparation of Sermons and Rhetoric] V. Vaičiūnas focuses on the relationship between voice, pronunciation, intonation, rhythm, pause, volume, dynamics, emotion and logic depending on the theme, audience composition, gender, education, etc. He hardly touches upon the body language, writes very little about the meaning of the look, posture, the effects of light – “a well-lit preacher’s face also makes it much easier to understand the sermon” [7, p. 89].

The preachers’ gestures depend on their temperament and cultural environment. Grand gestures common in places like Italy, Sardinia, are utterly alien to Lithuanian culture. Lithuanian sincerity of communication is hardly understood in France or sometimes even inadequately interpreted, and vice versa, the culture of communication of the French, who are inclined to courtesy, can barely be accepted in Lithuania. African dances and spirituals in Lithuanian churches would not be popular, although certain kind of praying based on popular music and dance movements start gaining popularity among young people.

The preacher’s body language and gesture-making also depend on the environment, the listeners’ cultural level (intellectuals, commoners, mixed audience). Commoners love colorful and concrete language and appreciate the usage of gestures. The priests not using gestures speak like “they have swallowed the stake” [7, p. 86]. As Vaičiūnas states, “The crowd freezes in front of the preacher’s strong gaze, powerful gestures, a beautiful, properly sounding and sincere voice, but it does not get excited seeing priest’s lowered eyes, stiff moves, and the hero trumpeting from behind the list of paper” [7, p. 87].

The preacher’s body language is primarily related to radiance and spread of the Holy Spirit. This determines his/her posture in terms of mimics, gesture, and language expression – intonation dynamics, rhythm, subtleties of corresponding pulsations, lexical finery, etc. According to Vaičiūnas, “the preacher has to fill a space not only with his voice but also with his inner side. The greater the sanctuary and the more people it has, the more powerful has to be the feeling and the radiation of the willpower so that all listeners can be reached and affected” [7, p. 89]. (By the way, in all 600 pages of Engemann’s book “Homiletics: Principles and Patterns of Reasoning”, there are only a few pages addressing the preachers’ body language and emphasizing the features of eloquence dating back to antiquity, but they do not explicitly refer to the meaning of gestures).

## CONCLUSIONS

Homiletics is one of the oldest and most complex types of rhetoric. In ancient European cultures, the basic principles of rhetoric are the same for the various speech types. The essential speech categories, distinguished by Aristotle, were *logos*, *ethos*, and *pathos*, with the *ethos* category as the most significant for persuasion reasons.

Rhetorician in antiquity was perceived as the postulation of truth and wisdom. In the middle of the 20th century, the concept of the orator was identified with delivering any speech in the audience, regardless of the speaker’s *ethos*. In this sense, religious rhetoric retained the ancient concept of the orator.

The personality concepts developed by S. Freud, C.G. Jung, E. Berne allow understanding of the internal structure of the speaker from different perspectives. The article argues that the specific expression of communication depends both on the first layer (Superego/Self/Parent ego) and on the expectations, hopes or fears of the unconscious layer (Id/Unconscious/Child ego). Their application to the self-analysis of the preacher’s personality shows the high complexity of the delivery of the sermon not only in terms of exegesis, but also of rhetorical communication.

Advanced technology and media rhetoric promote the abundance of visual accents, increase their importance, and at the same time assign great importance to body language. The body language of the clergymen depends on the temperament, the cultural environment, the intellect of the listeners, but in this aspect their stance is limited as they rely on the possibilities for persuasion of traditional non-verbal expression (timbre, intonation, rhythm, dynamics, etc.).

The assimilation of the priest with the world of God through meditation fills up the sermons and his body language with the Holy Spirit, i.e. the divine *logos* and, at the same time, with the human values of traditional *ethos*, thus making the Divine Light illuminate many human problems. Therefore, the priest’s word and body language, although highly restricted, become very influential.

Recognition of traditional ethical values based on deep faith and psychological self-analysis, reliance upon traditional non-verbal means and moderate, but expressive body language can help persuasively and authentically convey the Bible, attest to Christian truths, and common human wisdom.

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## РИТОРИКА ТА ГОМІЛЕТІКА: КОНЦЕПТИ ОСОБИСТОСТІ ПРОПОВІДНИКА

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**Анотація.** *Темою статті є концепт проповідника у сучасному комунікативному процесі. Вимоги до ораторів, установлені в добу античності, постійно змінювалися в залежності від епохи, її стилю, суспільного клімату, розуміння мети риторики тощо. В середині ХХ ст. виникла нова риторика, яка набула прагматичних рис і стала щільно пов'язаною з практичною комунікацією. Вона приділила значну увагу мові тіла оратора, часто нехтуючи при цьому його ціннісною орієнтацією як засновком переконання. Новими викликами для риторичної комунікації стали також мас-медіа, візуальні акценти котрих знизили потребу у використанні розмаїття риторичних засобів для посилення переконливості.*

*Одним із найскладніших та найзагадковіших типів риторики є релігійна риторика, характеристики якої залежать від специфіки того чи того віросповідання, філософського та теологічного рівня доби, інтерпретацій, літургії Меси, а також від відправника головного повідомлення – від особистості проповідника, його ціннісних орієнтацій, темпераменту, особливостей невербального мовлення. Метою статті є розгляд деяких концептів особистості оратора-проповідника (З. Фройд, К. Г. Юнг, Е. Берн), а також висвітлення рис мови тіла. Для досягнення цієї мети будуть розглянуті класичні та сучасні концепції оратора, загальні вимоги до його майстерності, концепти особистості проповідника та певні специфічні риси мови тіла під час проповідання. У Литві концепт духовної особистості вивчав П. К. Яуніус, невербальну мову тіла – В. С. Вайчюнас, традиційний концепт оратора аналізувала Р. Коженяускене тощо. Праці литовських науковців здебільшого присвячені особливостям гомілетики, створеної до ХХ ст. (Е Ульчінайте, Й. Пайєдіне, К. Мачюйліте, П. Субачюс). Наша розвідка ґрунтується на дослідженнях В. Енгеманна, Р. Коженяускене, В. С. Вайчюнаса, Е. Печюліса, Д. Зарефскі та ін. В ній використано методологію компаративістики.*

**Ключові слова:** *традиційна та нова риторика, вимоги до оратора, концепти особистості проповідника, ціннісна орієнтація, мова тіла.*