

RELIGIOUS COMMUNICATION AS CREATION

RELIGIJSKA KOMUNIKACIJA KAO STVARALAŠTVO

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Abstract

Research is placed at the very foundation of religious communication and in that regard it must arrive to the essence of the creative potential because it represents depth and warmth of the spirit where both intellectual and spiritual effort come together without which there may not be soaring. Freedom of spirit and personal spirituality are the most efficient elements for improvement of not just individual but social life as well, for establishment of moral attitudes and values, development of cultural heritage and creation of an internal balance. Freedom of spirit and civilisation are not a privilege of a few members of society because culture and religion are not biologically transferrable complexes, there is not anyone at such a low level of cultural life who does not have some higher cultural pattern or even the very civilisation derived from religious and philosophical ideas available. If it is however necessary to speak in a manner which reduces the level, because it shall require "stooping" towards individuals or mob and their cold minds, the conversation shall spread to them "down below" thanks to the influence left by freedom and civilisation. Freedom, being a need at the foundation of creative potential, in the process of religious communication, may never be too emphasized because origination of spirituality within a man, and its development depend a great deal on the freedom of spirit and thus we come to the conclusion: the more free one is the more one is independent within oneself and towards oneself and more understanding with others. In that regard, communication shall be directed to cooperation and joining with others, similar to oneself, since "only those who are similar may communicate."

Sažetak

Istraživanje se u samoj u osnovi religijske komunikacije nalazi i u tom smislu ono mora dospjeti u samu bit stvaralačkog potencijala, jer predstavlja dubinu i zagrijanost duha u kome do izražaja dolazi kako intelektualni tako i duhovni napor bez koga nema i ne može biti uzleta. Sloboda duha i osobna produhovljenost najdjelotvorniji su elementi za unapređenje ne samo individualnog nego i društvenog života, izgradnji moralnih stavova i vrijednosti, razvoja kulturne baštine te stvaranje nutarnjeg sklada. Sloboda duha i prosvijećenost nisu privilegija nekolicine pripadnika društva, jer kultura i religija nisu biološki prenosivi kompleksi, nitko se ne nalazi na tako niskom stupnju kulturnog života da mu ne bi bio dostupan neki viši kulturni obrazac, pa i sama prosvijećenost koju donose religijske ili filozofske ideje. Ako bi se ipak moralo govoriti na način koji bi snizio razinu, jer će zahtijevati "silaženje" do pojedinca ili mase i njihovog hladnog uma, ipak će se govor proširiti i do njih "dolje" zahvaljujući utjecaju koji ostavljaju sloboda i prosvijećenost. Sloboda se, kao potreba, u temelju stvaralačkog potencijala, u procesu religijskog komuniciranja, nikada ne može previše naglasiti, jer kako će religioznost nastati u čovjeku, kako će se razvijati, to umnogome ovisi od slobode duha, te tako zaključujemo: ukoliko je čovjek slobodniji utoliko će biti samostalniji u sebi i prema sebi, a blagonakloniji prema drugima. Komuniciranje će u tom smislu biti usmjereno na surađivanje i udruživanje s drugima, sa sebi sličnima, a "samo slični mogu komunicirati". Općenje s drugima bitna je odrednica društvenog života te duhovnog i kulturnog razvoja.

Interactions with others present a major feature of social life and thus of spiritual and cultural development. Communicating is consistent with concrete needs of human interaction and thus creates the conditions for mutual understanding, making the mutual adjustments easier and making coordination of sometimes complicated relations possible.

During the creation process a man is not given the ability to exchange information by means of telepathy even though there are advocates of that idea as well. The facts indicate that it has a limited role in the communication process. Man must clothe his thoughts into words and his feelings into a material reaction or "material cover" /1/. Essence and content of awareness are transformed by means of language and communication activity. A living organism is partly able to grasp the elementary characteristics of objects from the surrounding world without the language but only language enables definitions of certain concepts and classification of thoughts into reasonable and logical content. Language is much more than simple means of communication, it possesses a certain psycho-physical energy which may have strong influence on people.

Sapir states that "language is a major force of socialisation, probably the biggest one there is. Thereby he means not just the obvious fact that without language there could hardly be a possibility of a meaningful social interaction but also the fact that the mere existence of one joint language serves as an unusually powerful symbol of social solidarity of those who speak that same language. Psychological sense of this second fact far outweighs joining of certain languages with nationalities, political entities or smaller location groups. Between the recognised dialect or language as an entity and an individual speech of one individual there is a specific type of linguistic unit which the linguists do not discuss often and which is far more important for social psychology" /2/. Religious communication is dealing with major fateful issues which concern people and many elements of those issues may become more easily understandable if it is known that they have fateful influence because they relate

Komuniciranje odgovara konkretnim potrebama ljudske interakcije te stvara uvjete za međusobno razumijevanje, olakšavajući uzajamno prilagođavnje, čineći mogućim koordinaciju, ponekad i kompliciranih odnosa.

to life itself. Communicology is a science which studies the content, forms and methods of man's social communication, from interpersonal to communication with masses. As spiritual activity, it may solve multitude of issues related to man himself and it may enable fulfilment of the loftiest goals. If the preaching communication strives to be creative, that implies two main factors. The first one is related to the programme made at the highest administrative level. The second factor is related to knowledge and skills required during preparation and utilisation of the media, i.e. techniques which help the ideas to be transferred to today's world and public. Then, knowledge of strong and weak sides of the message content, time components, manner of distribution, planning information with the aim of trying to construct the desired understanding and action. Cognitive skill, which we shall discuss here, is related to sensitivity to opinions and feelings of others. Since everybody has a different view about the same situation, if we want to communicate successfully, we must be able to comprehend the views of others. Lately it seems opinions have been aligned about empathy being based on differentiating between oneself and others and being a reaction to emotional states of others. In other words, empathy is the ability to imagine the feelings of others while at the same time not abandoning the perspective of one's own situation.

In the process of contemporary direction of religious practice towards creation one starts with scientific research of target groups' cultures. People who have a common language with common meanings present a basic assumption for quicker and easier communication. Communication is possible only on the basis of the ability of the communicator to grasp the perspectives of others because only

by projecting himself into the position of others the communicator may understand the meaning they attribute to a certain symbol. That is where the creation becomes fully expressed. Social changes have always been an integral part of religious life. Acceleration of those changes has become something we may call one of the main challenges for those engaged in promotion of religious values. Our ancestors have lived in the atmosphere of agricultural revolution while we have long surpassed the industrial revolution era and are firmly in the middle of the information revolution. It has become the greatest business and not only that but also the bearer of the greatest strategic potential. Information systems in the USA employ more than 50% of its adult inhabitants /3/.

We live in the expansion conditions i.e. prolongation of human life. At the start of our era, the average human life lasted about 29 years while today in more developed countries age expectancy is somewhat longer than 70 years. Then there is the spatial expansion. We think about billions of light years while at the same time, which is a phenomenon in itself, we live in the conditions of spatial compression. Information from one part of the world to another arrive almost simultaneously during the process itself. The world is rapidly changing and seems as if it is escaping human control. The powers that be in all areas — politics, diplomacy, technology, energy, education, religion, health, communication are making sharp and quick turns. It is obvious that a new civilization is forming where new political boundaries are being researched, new economic structures, new jobs, new ways of life, new sexual understanding, new ideas on life and new methods of thinking about what it means to be a man — as an individual and as a member of the human family /4/.

Radojković point out: mass media must adjust their behaviour to changes caused by the post-industrial society. For them it is also important, as it is for the sociologists, to determine again the boundaries between the fragments of working time, free time and leisure. Since it is hard to determine the mass frag-

ments of free time, i.e. where all “morsels” of leisure are forming a mass, the media focus on attention. They size up the social locations where it may still be possible for a modern man to be bored so that they may jump on him with their offers. They are waiting for breaks from work. They broadcast their information along the roads and in all means of transportation because man moves quickly... As soon as they notice a situation where a man may have some unengaged time, they come up with their cables and cassettes to present ‘an offer’ hoping to catch our attention. That is a very important activity because each obtained attention has its price ” /5/. The essence of editorial and programming concepts of media is the fight of ideas and for ideas. An incredible battle is underway to obtain attention of the public. What is the use of record time if we are not on the right course? Mere possession of an idea does not guarantee its understanding and acceptance. If religion plays an important social role, if the Church influences social events, then it is imperative to know the power of the media and their advantages so as to transmit its message convincingly. When promoting its message the church may use different methods. Religious leaders who do not feel the spirit of time shall lose their battle in the global communication plan. The position from which the public regards the Church must be changed as well as the position from which the Church regards the public. Research undertaken by the Institute of Theology in Belgrade indicates that churches which have understood the power of the media and their role in forming contemporary ideas achieve greater influence on the global plan of missionary activities from those which are buttoned up and placed within traditional and rigid confines. The most powerful of all present trends is the people's ever increasing ability to communicate. Religion becomes a more and more active factor at the level of contemporary events and motion of life. Traditional churches are in danger of losing the battle in the field of communications. Taking into account the explosion of the population, expansion of life expectancy and on the other hand, narrowing of culture and space, religious leaders are faced with a serious creative task to present the message they

already have in contemporary communication foundations.

The public relations programme has never, in church practice, stood before a greater imperative than today /6/. In that regard it is possible to apply seven practical steps in the direction of achievement of such a programme:

1. Clear structure of working organisation of the public relations board.
2. Competent "team".
3. Development of rulebooks and information booklets.
4. Opinions of those we are addressing.
5. Selection of media and establishment of a communication centre.
6. Calculation.
7. Assessment of the work performed and feedback.

We will elaborate in more detail each of these points which are, as it is seen, practice of certain churches.

1. Clear structure of working organisation of the public relations board. Talent and creativity may not be replaced by a well conceived structure and working method but with their help they may be more effective. That organisation is under the authority of the Church management board and its rulebook. Even though the public relations board is given the possibility to perform the conclusions, the supervision and final responsibility remain under the competence of the management board. The management board is obliged to determine and clearly define the tasks and competences of the public relations board.

Religious creation is evident, among other things, in the personal relation of the preacher with that programme.

To be satisfied only with the fact of a strong influence religion has at its disposal would mean to completely miss the point of that fact. Today, when knowledge is doubled every ten years, ideas fight for dominance in all areas of life, and a good public relations programme has an aim to convincingly present the Church and its role in the society.

2. Competent "team". The board should choose a competent "team". We have deliberately put the word "team" under quotation marks because it is different from a business relation in a secular institution. A church public relations programme is conducted by volunteers. That is also one of the most common problems during the work /7/. A preacher should be a person well familiar with his work but also with the public relations field.

The management board should have a direct control over publications, radio, television and outside activities of the Church. It is useful if the management board, in the capacity of counsellor, is in constant relation with members of the public relations board as well as with other associates.

3. Development of rulebooks and information booklets. Preparation of rules of procedure about the work of the public relations board may not be conducted haphazardly. That task is under the competence of the management board which is in charge of preparing wide scope of activities. A good public relations board or editors of certain media may not be invited at the last minute for consultations because successful programme presentation may not be expected in that case. Members of the public relations board, as well as booklet editors, should take part in the programme forming process as well as in preparation of the board rulebook from the very beginning.

4. Opinions of those we are addressing. Church may demonstrate a certain level of understanding in the process of accepting at least two parts of the general public it wishes to influence: internal and "external" public, i.e. believers themselves. There are often issues in that regard in understanding those who form the "internal public", i.e. are not followers.

5. Selection of media and establishment of a communication centre. Establishment of a communication centre is imperative for every preacher. The public relations board should apply the selection method which means that it should prepare a list of priorities and to realise through the available media only those programmes it is able to finance.

6. Calculation. Certainly, the task of the public relations board is the activity which is costly and therefore the costs should be estimated.

7. Assessment of the work performed and feedback. Communication is a two-way street. Each public relations board of a church deserves what is invested in it. In its activities it shall be directed towards the so-called external public but shall at the same time listen to the reaction of that category and with that shall assess the results of its activities. Feedback and mutual reactions comprise one of the more important functions of the board.

Preachers find that their constant obligation is to promote the Bible messages. In that promotion they use all the tools designated as contemporary communication tools, from mass ones to interpersonal ones. Regarding interpersonal communication, which preachers also apply, we shall also mention a special preaching science, homiletics, which is studied as a separate course in studies of theology.

Protestantism has, unlike the traditional churches – Roman Catholic and Orthodox – realised very early the importance of the media, both in public and interpersonal communication. In the first millennium, oral annunciation was at the forefront.

Live words have been used when communicating “God’s words” as the content of the message. In the first half of that millennium a canon of New Testament books was created and major writers of the early centuries were the Church fathers.

Models of Christian preaching are the implications we find in synagogues and rabbis. Soon such manner of preaching was made to conform to Greek-Roman rhetoric. Regardless of all those influences, the Church has original literary works: kerygma (directed at believers and catechumens), apology (directed at opponents of the Christian science) and controversy (directed at dissidents, heretics and schismatics).

A new situation occurred after almost a thousand years. What was typical for Western and also Eastern church was that there was a crisis in communication between the priests and laymen, believers. The priests defended its features and practice until that point while the laymen were directed to find new signs. In that

time, traditional manner was opposed to spectacularity of the media. In the Middle ages, sacral theatre was created which did not stop at the stairs of large cathedrals but permeated all the pores of religious life. At the same time, that was an age of great theological works in written form which became landmarks of theological and Christianity, not only in the West.

Starting from the XV century there was a need for the new Evangelist style, both “ad extra” and “ad intra”. Upon discovery of the New world, establishment of Protestantism, Catholic counter-reformation and internal regeneration, the Church was faced with a new task of announcing its mission, catechesis and preaching. As time went by, the Church had to learn how to use the media. As early as in 1515, the Church had to take an official stand towards the press, and much later towards radio, movies and television. By using the media, it was always emphasizing its positive features and not its negative influences.

In the Catholic church, until the II Vatican council (1962. – 1965.) there were encyclic *Vigilanti cura*, of Pius XI., about the motion pictures and encyclic *Miranda prosum*, of Pope Pius XII., about film, radio and television. The II Vatican council, as the council of all bishops from the world, passed, among other things, a decree *Inter Mirifica* (1963) about the public media. Two important documents were formed on the basis of that decree, one named “*Communio et Progressio*” (1971) and the other one “*Aetatis novae*” (1992).

Apart from these two founding documents, there are five which are actually responses to quite concrete issues. Instructions for priests on the use of public media (1986), Pornography and violence in public media (1989), Criterion of ecumenical and irreligious cooperation in the field of public media (1989), Instructions regarding the aspects of use of public media in promotion of religion (1992) and Ethics in advertising (1997).

Unlike the Western church, Protestantism did not have any problems or conflicts with liberal ideas and movements because in its core it also had features of a social movement, such as mass appeal, expression of dissatisfaction with the existing condition, gathering masses and initiation of not only a religious but also a po-

litical reversal. It also did not have any issues with the technical developments or new technologies. Thus oriented, it accepted from the beginning the contemporary heritage, primarily that of the Western civilization. That relates both to organisational forms and to the communication domain. That circumstance, among others, probably contributed to rapid expansion of Protestantism.

An illustration of the affirmative relation towards the contemporary communication forms and methods is the relation of Protestantism towards the contemporary means, forms and methods of communication such as the use of radio. Protestantism grasped radio, as a miracle of science from the first half of the XX century, very early and used the possibilities it provided in the process of promoting religious messages. Even when radio was in its experimental phase of development, the American Protestant pastor H. M. S. Richards held his first sermon in California in 1932 through a local radio station. The pioneer work of pastor Richards motivated other preachers to a more expansive use of this medium and development of religious content in the media, not only in America. And in Europe, religious programmes entitled "The Voice of Hope" have been broadcast in Paris, starting from 1947.

Questions and problems related to the strategy of communication interactions and concepts of communication messages are a constant subject of theoretical research of Protestant theologians and scientists. The main issue is not why but how to form overall communication both with the believers and the wider public.

However, in order to develop and optimise communication activities the clergy has used scientific methods of applied communicology which originate from religious scientific-research organisations and institutes. Among other things, they are engaged in elaboration of methods and instruments of communication between the Church itself and its social surrounding. These scientific institutions are engaged in demoscopic research, prepare surveys and questionnaires, conduct directed interviews and create other forms of interaction with the social surrounding. Surveys are conducted, as a rule, in public gatherings, lec-

tures, etc. An insight into views and preferences of the surveyed people is obtained during surveys. Views and preferences obtained in such a manner influence creation of forms and content of communication messages in the preaching practice. Communication strategy in the domain of interpersonal communication is also offering concepts and forms of behaviour in various situations and different social groups, such as: cousins, friends, neighbours, work place colleagues, accidental meetings and casual acquaintances, etc. Communication interactions must be cultivated and nurtured, clear, precise, regular so as to be able to achieve a goal, by applying certain complementary and assisting tools and the goal being attracting new followers. The entire complex of preaching communication is based, we may freely say so, on the premise of religion applied in practice i.e. parallelism between the spiritual message to God and His power and kindness, one on side and direction of social action, on the other side. Such a degree of declared identification of words and actions is evidently an efficient device for survival and development of the preaching practice, located between the secularisation of Christianity itself, "the spirit of time", consumer mentality and deterioration of cultural values. Preachers have a specific position with regard to classical clergy. That makes their communication message more specific, it being an interactive factor. Between the astounding technical inventions which the human spirit developed from the created world, preachers monitor and notice those which are primarily related to new ways of easy transmission of various news, thoughts and achievements. Special place among those inventions belongs to media such as press, radio, film, television, etc. which, in their nature, are able to include not just certain individuals but wider public and influence it as well and which may rightfully be called public media. Mere disposal with an idea does not guarantee its understanding and acceptance. In order to achieve that goal in winning new followers, preachers use a high level of maturity of the communication media. Truth, data, viewpoint or belief must be placed within an appropriate context so as to be able to communicate among people and encourage

their thinking, form their emotional views and offer concrete motives which move people into action. If the power of the public media is understood properly, it is possible for them to provide significant assistance in promotion of those values which have, under the pressure of "consumer mentality", deteriorated moral values to the level of disputing culture, which, with regards to nature, determines purely human characteristics of a biological being called man /8/. Mass culture industry does not "produce only the object for the subject but also the subject for the object" and that means that the production is determined by the "light production" market. In that regard, public media in the preaching function, if used properly, may achieve significant help in the revival of spiritual values, suppressed qualities in order to have the "realm of the spirit rule over the realm of the tsars" /9/. If preaching, as creative activity, is using the public media properly, it may have certain influence and provide appropriate results in the spiritual revival. It is clear that spiritual revival, with the purpose of progress of today's society and closer connections between its owners, is absolutely necessary.

The content of the Christian message is not the core of the Church itself. It may not have a monopoly over the content. The content must be left to the individual himself and to the very strength of "unhidden" divine declaration, after which the informed individual shall freely decide on acceptance of the offered content. In line with this logic, public media must be democratized and available to the preaching creative potential. Berdyaev warned about "willingness for lack of talent" due to which many fail in the climate of general and average values. Not just because there is no genius but because there is satisfaction with the average in accomplishment of intellectual goals. That is the reason why today, as Berdyaev puts it, we write and talk about "something", and there are few of those who create that "something" /10/. Man is not entitled but obliged to be the messenger of original ideas, in line with his nature, which is the fruit of divine design. Self-limitation may be a sign of false modesty and personality weakness, which does not represent and does not justify the creative potential

which every human possesses. It is not rude to relate with no modesty with the "singularity of spirit", bravery that was bestowed on me by birth itself /11/. Self-doubt originates from not being able to recognise the divine within us, from not being familiar with the basic rights to have and possess the truth about our own origin /12/. Self-limitation is just a one-dimensional knowledge of man and that he is not. Man, as a multi-layered being of spirit, soul and body is able to see more and beyond the physical eye. If a body may not be creative, the same does not go for the spirit, because "we have not received the Spirit from this world but from God, to get to know the gifts which the God has kindly bestowed upon us", as Paul the Apostle wrote (I. Corinthians 2,12). The spirit has the ability to hear messages which the physical ear does not even assume to hear. It establishes communication not on the evident basis but at a distance where the physical experience is not working. If the body fails, there is justification "because body is weak", limited by physical elements but "the spirit is brave" (Gospel of Matthew 26,41) and does not accept any justifications. Superiority of spirit /13/ must be able to survive and outlive even the physical death with deeds that remain after it. It is true, we must acknowledge that creation as the result of action of the spirit is undergoing a certain crisis and that religious creation is dwindling. Religion is more left to a haphazard rather than inventive relation towards life and its own identity, and there is more and more routine and less creativity.

Does an epoch breed creators or do the creators mark an epoch? We are impressed by the bravery of the great apostles, preachers of Christ's faith. They have dared to "be" /14/, which indicates the fact that the apostles have not been but have become something. There is too much useless residue, rigid traditionalism, merging with the form, covering apprehension and indecisiveness as the consequence of superficial relation towards the advantages of the spirit. The spirit must continually free itself from the corrupted forces which are weighing it down and decreasing its creative power /15/. The strength of the spirit lies in its use and not in knowledge of spirit /16/. That simply means that the spirit must be used, "constantly sent

from action to action" /17/ in order to keep itself creatively fit. Talents are not only maintained but multiplied by use and influence each other with incentives and inspiration. During the creation process, as Berdyaev /18/ points out, man experiences justification as the process of uniting with God, and that is the birth of self-awareness directed to available potentials which are also obliging. That is the ability of drawing attention to an object, which many shall often dismiss with contempt. Because, springs of inspiration do not always come from the top, much less frequently than it is assumed. The creator shall create "something" from "something", because for him all it takes is a "spark" to be able to recognise the revelation of the creative potential /19/. The thing that is conspiring against the preaching practice today is the routine, habit, mechanical, non-inventive and repetitive practice. If a habit is simply repeated, an act mechanically conducted with absence of spirit, then the creative potential is turned into a routine, in internal spiritual impotence and spiritual decadence. Preaching which is based on apparition is suspicious, or the one based on reduced potential, trial opinions and is conducted with minimum investment of energy. Creation must become an obsession in the practice of preaching. The secret which the creation is unravelling must inspire us so that we are able to recognise new conditions for unused potential in further unmasking, for continuous and endless improvement of preaching personality and profession. Theological and sociological research of creation and talent within /20/ which present the value of the personality are more or less in agreement about the fact that creative features of the spirit are presented in the following forms:

1. Easiness in execution of a creative activity
2. Quickness in execution of a creative activity
3. Sincerity of the creative expression
4. Originality of solution i.e. expression

When creating, or with the help of creating, man experiences a certain level of self-realisation and confirmation of divine values, which indicate a more sublime and higher part of the personality. With creation man becomes

what he "is" and with its help he may become what he is not /21/, because he remains open to the influence of the Spirit and its possibilities. Religious communication may become the road which leads from spiritual and intellectual darkness because in its development it creates the new, awakens the creative spirit, and presents the rise from hampering and limitations, the rise from apparitions to the reality of the good, "which directs the strength of the passion towards the creative being" /22/. Because falling under a habit means the beginning of a spiritual death.

Less routine more life, because man is capable to perform spiritual and intellectual soaring. Man lives in this world as in some kind of an enchanted circle. In that world he is surrounded from all sides with events and sometimes all it takes is a look for him to be entangled in the web of their charms. Religious communication as activity envelops as much as a word encompasses, and the word is almost endless, it includes time and space. It can use almost anything as an idea, anything related to life and man. It takes appearances, events, science and philosophy for its constitution. It takes characters already created by someone else but it only presents them in a way different to the way they have been presented by someone before. Preacher reaches there where no one else notices anything, he lowers himself to the very bottom of an event or human soul.

Conclusion

There are no insignificant events for religious leaders, they must carefully observe, classify, measure and apply. They do not allow the impressions to go by without somehow measuring their strength and possibility of applying them in their own practice. It is understandable that they shall pay particular attention to selection and presentation of their ideas because noble thoughts originate from noble personalities. A message must be presented in a nice idea and nice language. Everything which the person who communicates does not find attractive shall not be appreciated by the listeners as well. The communicator is there to touch with words the wounds in the human soul, to find those sensitive spots, to "guess"

not what the listeners want but what they need. In a way, he becomes a "burglar". He steals into human souls, wounds but also heals them, he is preoccupied with man and his needs. "There is one landscape which is more magnificent than heaven itself — the inside of the human soul". The orator has great understanding of the human soul so that sometimes he neglects the body.

Religious communication model i.e. its creative act is evident above all in the readiness to adjust to the content of the message, use of information tools, then in interests, needs and general features of target groups, and target groups are the wider social groups. For religious communication model, and finally for its creative concept, classification of the audience in certain categories as well as adjustment of the content with particularities of certain groups represents a real creative challenge or adventure. Religious communication model has always taken care of that, which is confirmed by application of the protestant concept of preaching.

This communication model would not have been possible had the Bible itself not differentiated its content and offered the manner of its presentation which includes different target groups. All-encompassing biblical content, its multiple foundations and reaching into realistic needs and desires of the social strata, represents knowledge about division of the audience and about choosy attentions of certain groups according to the content of the message. Universality of the religious model has enabled expansion of Christianity not only in terms of width but also in terms of depth, i.e. towards the individual. Constant adjustments to the real needs of certain social groups and their particularities and their aspirations has enabled penetration towards the real needs, various motives, to the deepest layers of man's psyche. Great part of the secret of the preaching communication model lies in that fact. Its target groups are the people it speaks to with the help of valid arguments, to people who are not a formless mass but a serious potential and supporters of the offered idea. In this communication process, the communicator relies only on his own abilities, skill with words as means

of expression with the help of which he forms and transmits messages.

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