

**EVALUATION IN EVANGELICAL SERMONS:
The Rhetorical Functions of Misguided Voices**

Thesis submitted in accordance with the requirements
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Abstract

In general terms, this study is about **evaluation** – the language of opinion – in evangelical sermons. More specifically, it uses the **APPRAISAL** model to investigate one key rhetorical feature found in 20 such sermons. This feature I have termed the **misguided voice**, which is a representation of a point-of-view – for example through direct or indirect speech - which is, often dramatically and emphatically, contra-Christian. The study asks, firstly, how speakers deploy **APPRAISAL** so that these misguided voices do not contradict, but rather work in harmony with, speakers' rhetorical purposes. Secondly, it investigates how evangelical ministers use **APPRAISAL** in constructing such voices to maintain relations with their listeners by establishing for themselves a ministerial **persona**. The investigation contains an important comparative element, seeking to relate language change to social change. It thus draws half of the discourses from the 1950s/60s, and half from between 2000-2006.

The first question – about harmonizing misguided voices with evangelical purpose – is answered by isolating two basic stages of voice construction common to both sets of data. These stages are described as evaluative **framing** and **layering**. The former concept relates to how the interpretation of a misguided voice is constrained by the preceding text. Chapter 4 looks at frameworks from 4 different angles, two of which are particularly relatable to the sermon genre. The term 'layering' captures the fact that a misguided voice has a complex evaluative function: the contra-Christian evaluation (the **internal layer**) simultaneously functions to imply another kind of evaluation (the **external layer**) which supports the evangelical purpose. After isolating specific ways in which the external layer can be triggered, Chapter 5 goes on to discuss some extended examples of misguided voices. It is argued that the basic stages of framing and layering have remained essentially unchanged with the passage of time.

Conversely, in answer to the second question, it is argued that there are differences in ministerial personae: whereas speakers in the earlier period tend to maintain authoritative distance from their audiences, the more recent ministers are inclined to bid for empathetic contact with them. Chapter 6 suggests that this **laicization** of ministerial personae might be partly explicable in terms of speakers' assumptions about the listeners and society in each era. The thesis therefore concludes by placing the two groups of sermons in their social contexts, suggesting ways in which the trend towards less authoritarian sermonic language might be related to marked societal developments – to shifts away from the church's influence and comparative authority in the 1950s towards a secularization and a loss of influence in the present day.

Declaration

This work is original and has not been submitted previously in support of any degree, qualification or course.

John Graham Ethelston

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INTRODUCTION

1.1 Motivation for the present study

This study was born of my personal fascination with two things. The first is **rhetoric** in **evangelical sermons**. For the moment, rhetoric can be glossed as the persuasive use of language (Cockcroft & Cockcroft, 2005: 3), ‘evangelical’ as “believing in the sole authority and inerrancy of the Bible” (see www.thefreedictionary.com), and a ‘sermon’ as “a spoken or written discourse on religion ... delivered ... during a religious service” (Hawkins, 1986: 755). This area of interest was ignited in 1985, when I was given recordings of two sermons by a leading evangelical speaker. For me, the way in which the message was put across made almost as much impact as the content. Almost twenty-five years later, I have attended many different evangelical churches and probably listened to around 1,500 – 2,000 sermons. Admittedly, most of the rhetoric has not been so compelling as in those early addresses. Many preachers seem to have a gift for awaking apathy (cf. Atkinson, 2004: 8). Such variations in evangelical speakers’ preaching abilities have led to discussions with friends centring, for instance, upon whether persuasive techniques should be learned, or whether the job of persuading should be left entirely to God. Thus, whether through good preaching or bad, I have maintained an informal interest in the rhetoric of sermons over the years.

The second area of interest is **evaluation** – the study of how points of view are represented in texts (*see, e.g.,* Hunston, 1994). This more recent, academic interest sprang from an MA module in discourse analysis. Research on evaluation has, in part,

highlighted the possibility that points-of-view can be used to persuade or manipulate a discourse recipient (*see*, e.g., Thompson & Hunston, 2000; White, 2002). In other words, evaluation can be related to rhetoric.

1.2 Defining the study

The present study thus fuses these two areas of interest. In general terms, it does so by examining how evaluation - the model used in this research is APPRAISAL¹ (*see* Martin & White, 2005, and Chapter 2 of this thesis) – contributes to evangelical speakers' rhetorical purposes in 20 sermons.

More specifically, the thesis focuses on one salient rhetorical feature of the sermons. This feature can best be described by going back to those two early recorded sermons which were mentioned above. The discourses were preached as part of a series of sermons with the general title 'Have you heard what they are saying?' (still available on CD1 from www.knowyourbiblerecordings.org). When listening, it quickly became apparent that the pronoun 'they' in the series title referred to unspecified persons opposed to Christian ideology. One of the two sermons was entitled 'There is no God', and the other 'When you're dead, you're dead'. From an evangelical point of view, of course, the sermon titles represented wrong or 'misguided' evaluations, but served to set up a point of view which the speaker went on to answer. Such **misguided voices** constitute an intriguing object of linguistic enquiry, since, at first sight, it is not clear precisely how the APPRAISAL they contain functions to further speakers' rhetorical purposes.

The rhetorical function of these voices thus forms one major aspect of the present study. However, there is an equally important comparative perspective, which investigates whether any aspects of the rhetoric of misguided voices have changed since 1950. This is also a stimulating line of enquiry, since, on the one hand, there is a “common image of Evangelicalism being ever the same” (Bebbington, 1989: 271), yet, at the same time, research indicates that discourse in general is both affected by and influences social change (e.g. Fairclough, 1992; Halliday & Martin, 1993: 24). I have therefore drawn half of the sermons from the 1950s and 60s² (Group 1), and half from since the turn of the millennium (Group 2) in order to ask if and how the evangelical church has been affected by wider societal changes.

Specifically, then, the study seeks to answer the following questions:

In 20 sermons – half held between 1950 and 1964, and half since 2000 – preached by UK speakers in the evangelical Christian tradition,

1. How do speakers in both data groups deploy APPRAISAL to construct misguided voices so that they function in harmony with the speakers’ evaluations and rhetorical purposes?
2. a. How do speakers in each data group deploy APPRAISAL in constructing misguided voices so as to establish a persona for themselves, and thus establish a certain kind of relationship with their listeners?
b. Are the aforementioned personas relatable to speakers’ assumptions about their listeners in particular, and about society in general?
3. What is the relationship between the aforementioned speakers’ personas and assumptions and the cultural contexts in which each group of sermons was preached?

1.3 Evangelicalism

Before seeking to argue for the importance of this study to academic enquiry, it is worth pausing a little longer over the definition of ‘evangelical’, since the term might not be immediately transparent. Bebbington (1989) identifies four key elements which make up evangelical Christianity (*see also* Figure 1.1, below; cf. Hilborn, n.d.; Macleod, 1999; Hilborn, 2001).

“Eden is ... an **evangelical** church. By this we mean that we stand unashamedly on the supreme authority of the Bible. We seek to order all our public teaching and our church practise [sic] by its careful study, believing it to be the inspired Word of God. This evangelicalism is by far the most important distinctive in our identity.”

(<http://www.eden-cambridge.org/belief/distinctives.shtml>; emphasis original)

Figure 1.1: A present-day church website defines and prioritises ‘evangelical’

The first element is **conversionism**. This is the belief that to become a Christian one must “turn away from [one’s] sins in repentance and to Christ in faith” (Bebbington, 1989: 5). Conversion is seen as a crisis point, which typically involves emotion (remorse and relief), but also issues in a reorientation of priorities and change of behaviour. Conversionism is “bound up with ... theological convictions” (1989: 6), the chief amongst these being ‘justification by faith’ alone. This is the belief that sinners are not saved by their own actions or by religious ritual, but through a personal encounter with and a sincere apology to God: “Jesus Christ has to be trusted as Saviour” (1989: 6). The second characteristic is **activism**. This “flows from the first”, and denotes, in one who claims to have experienced conversion, a “desire for the conversion of others” (1989: 10). Historically, this has led to a tradition of conversionist – or ‘evangelistic’ -

preaching from the earliest days of Evangelicalism to the present day (1989: 10-12). This tradition is continued in a variety of media, for example, church websites (see Figure 1.2, below).

The Bible calls us to make a response:
This Gospel of Jesus Christ comes to us as a friend to be welcomed and believed. I must finish with going my own way - I must repent. I must come to Jesus Christ and go His way - I must believe. I must ask Him to forgive me and change me. God promised to all who repent and believe, [sic] the forgiveness of their wrongs, a new life, peace with him and the assurance of Heaven.
"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." (Romans 6: 23)

(http://www.amyandparkchapel.com/christian_church/the_bible_says.htm)

Figure 1.2: A church's website displays biblicism, conversionism and activism

The third ingredient is **biblicism** (Bebbington, 1989: 12). This means a devotion to the Bible based on the belief that it is inspired by God. The degree to which the book is seen as inspired – and therefore the extent of its perceived infallibility – has been an issue of debate amongst evangelicals in the UK since about 1820. From that time, attitudes became increasingly polarised, until, “in the wake of the First World War, the evangelical world divided into conservatives and liberals primarily on that issue” (1989: 14). In contrast to the liberal persuasion, conservative Evangelicalism holds to plenary inspiration, and therefore to the Bible's complete inerrancy, down to the historical details. The fourth and final characteristic is **crucicentrism**, or cross-centredness. The doctrine at stake here is known as the ‘atonement’. This is sometimes described as the solution to the conundrum of how God can be both perfectly just – implying certain punishment for sins - and yet overlook offences in the penitent sinner. The answer is found in the teaching that “God made [Jesus,] who had no sin[,] to be sin for us, so that in him we might become the righteousness of God” (The Bible, 2 Corinthians 5: 21).

Justice, in this view, is satisfied in “[t]he standard view ... that Christ died as a substitute for sinful mankind” (Bebbington, 1989: 15).

For evangelicals, these four elements are central when distinguishing true Christianity from nominal Christianity (e.g. that which focuses more exclusively on teaching ethics), and from more general uses of the term ‘Christian’ (e.g. to indicate a cultural heritage).

1.4 Justification of the study

Clearly, personal interest would not be enough to justify the present study. This thesis also potentially contributes to other areas of research. One of these is more obviously linguistic, and involves the discourse analysis of religious texts. Although there is currently growing interest in the interface between theology and linguistics (*see*, e.g., Thiele, 2008; cf. Longacre, 1989), and other work has been carried out on the language of religious ritual (e.g. Cook & Walter, 2005), very little attention has been paid to sermons. A notable exception is Schmidt & Kess’s (1986) study, which compares the rhetoric of television advertising with that of TV evangelists (*see also* Ethelston, 2004; Muchnik, 2005).

Outlines of two wider fields of enquiry will now be given, each of which contains more specific sub-interests. Some indications will be given of how the present research may complement these areas.

1.4.1 Rhetoric

The first field of study is rhetoric. For the purposes of this thesis, rhetoric can be defined, much as in the opening paragraph on page 1, as the “art of persuasion” (Corcoran, 1979: 38; cf. Murphy, 1994: 58). The skilled rhetorician is thus someone who has “the power to observe the persuasiveness of which any particular matter admits” (Aristotle, 1991: 74).

Rhetoric is “one of the oldest surviving systematic disciplines in the world” (Cockcroft & Cockcroft, 2005: 3; cf. Kennedy, 1980). Its ancient pedigree should put into perspective just how tiny the contribution of any thesis could be to the overall system. The Sophists were teaching oratory as early as the 5th century BC, and, not long afterward, Plato offered his views on the subject, distinguishing true from false rhetoric (Plato, 1966). The Romans later built on Greek thinking, most significantly through Cicero and Quintilian in the 2nd and 1st centuries BC, respectively. The former not only used rhetoric in public debate, but also in private interaction (e.g. in letters), teaching that the art was not only there to inform, but also to delight an audience. Quintilian, a Rome-based barrister, showed how rhetoric both drew on and contributed to other disciplines, such as philosophy and literature. Yet the centrepiece of rhetorical history and theory is Aristotle’s *Rhetoric*, which was written in the 4th century BC. This work is seen as the “masterpiece of one particular literary genre” - the rhetorical handbook - “that flourished ... in Greece” (Lawson-Tancred, 1991: 5). Today, European thinking is still influenced “by Greek and Roman theories of discourse structure” (Nash, 1989: 15), whilst Aristotle’s *Rhetoric* “continues to tower high above ... popular speech texts, and forms ... the foundations of Western rhetorical theory” (de Koster, 1986: 307).

Two tripartite divisions within rhetoric

Apart from writing on more general matters such as style and delivery, Aristotle made two broad distinctions in his treatment of rhetoric. The first was a division of rhetorical texts into three genres, which were derived from “the number of the types of audience” (Aristotle, 1991: 80) particularly relevant to his context. The **forensic** genre was concerned with prosecution and defence in legal proceedings. The **demonstrative** related to praise and blame, “typically at funerals and other formal occasions” (Cockcroft & Cockcroft, 2005: 6). The third genre was the **deliberative**, and was used for exhortation to or deterrence from a course of action, whether in private or in political assemblies (Aristotle, 1991: 80).

The second distinction was a division of rhetoric into three ‘proofs’ (Aristotle, 1991: 74), or confluent means by which a listener can be persuaded. These three proofs relate neatly to the basic elements necessary for communication: a language-producer, a language-recipient and a message (Aristotle, 1991: 80). Thus, **ethos** relates to the “character of the speaker”, **pathos** to the “disposition of the audience” (1991: 74) and **logos** to the internal logic of the words used. For Aristotle, *ethos* was “almost the strongest proof of all” (1991: 75; cf. de Koster, 1986: 306). In their updated analysis, Cockcroft & Cockcroft (2005: 16) look at this element in terms of what they call ‘stance’ - a “sense of the persuader’s ... viewpoint”, and ‘personality’ - a speaker’s moral qualities communicated through the message (2005: 17). This second aspect of ‘ethos’ is closely linked to what I termed ‘persona’ in the second and third research questions, above. *Logos* includes both inductive and deductive reasoning, and the “sequencing, coherence and logical value of the arguments” (Cockcroft & Cockcroft,

2005: 18). By including this element, Aristotle established rhetoric as a form of social science (Corcoran, 1979: 38). *Pathos* is enacted in a variety of ways by which the audience is “induced by the speech into an emotional state” (Aristotle, 1991: 75; cf. 140-71), for example through storytelling or hyperbole.

The beginning and continuation of evangelical homiletics

The definition given by Aristotle of rhetoric above - about observing how to persuade in “any particular matter” (1991: 74) - implies that the art could be applied to genres that had not previously been analysed. In fact, it can be argued that rhetoric “has survived precisely because of its capacity to adapt to ideological and social change” (Cockcroft & Cockcroft, 2005: 3; see Perelman & Olbrechts-Tyteca, 1969, for a manual on rhetoric applied to modern conditions). This adaptability can be seen in the turn the discipline took at the time of Augustine of Hippo, the Christian orator and thinker, in the 4th century AD.

When Augustine began to write about the art of delivering Christian sermons – an art now called **homiletics** - he did so as one “[p]rofoundly schooled in the writers and practitioners” of rhetorical theory (de Koster, 1986: 316). His work in this regard “quotes copiously from classical writers, especially from Cicero” (1986: 316). Yet the sermonic text-type was “not quite congenial to any of the Aristotelian” genres (1986: 307), so Augustine modified the theory to suit the new category. He maintained familiar classical thought, writing that “[t]he eloquent divine ... must not only teach so as to give instruction, and please so as to keep attention, but he must also sway the mind so as to subdue the will” (Augustine, 1958, from Book IV; cited in de Koster, 1986: 318). Yet

he also frequently delved into another ‘handbook’, the Bible, to draw “rhetorical principles from Scripture” (de Koster, 1986: 317). Thus it was that with the spread of Christianity, “deliberative rhetoric” – one of Aristotle’s three genres mentioned above – “infused with new energy and urgency, became the medium of preaching, systematic teaching and disputation, inciting its new audience to spiritual rather than political choice and action” (Cockcroft & Cockcroft, 2005: 8).

Evangelical homiletics has owed a debt to the ancient art of rhetoric ever since. This indebtedness is not usually made explicit in evangelical writings, though one comprehensive guidebook on preaching goes so far as to say that “[t]he pulpiteer draws, or should draw, upon all the resources that can hone the skills the preacher yields to proclamation of the Word of God. These resources lie in the living rhetorical tradition” (de Koster, 1986: 303).

There has been much evangelical literature on homiletics through the years. In the 19th century, Charles Spurgeon delivered a series of lectures eventually published as *Lectures to my Students on the Art of Preaching* (most recently republished in 2008). In this manual, Spurgeon not only dealt with matters of doctrinal content, but also, for instance, with the use of the voice, posture and gesture, and illustrations and anecdotes. More recently, John Stott, a leading Anglican evangelical, applied homiletics to the late 20th century context. Amongst other topics, he considered how speakers might seek to adjust their sermons to congregations influenced by visual media, especially by television (1982: 69-76). More generally, he encouraged keeping the listeners’ attention by provoking “people to think, to answer us and argue with us in their minds ...” (Stott, 1982: 62):

... the kind of dialogical preaching I am recommending ... refers to the silent dialogue which should be developing between the preacher and his hearers. For what he says provokes questions in their minds which he then proceeds to answer ... One of the greatest gifts a preacher needs is such a sensitive understanding of people and their problems that he can anticipate their reactions to each part of his sermon and respond to them. (Stott, 1982: 61)

This technique – in effect a way of unfolding *logos* - is a good example of an ancient rhetorical insight reapplied. Thus, Billig (1996: 78) appeals to the authority of an ancient orator, Protagoras, to make the claim that:

... a good debater ... remembers to add a built-in qualification to the seemingly sweeping generalization ... In fact, rhetorical training will build up the argumentative constitution, in order to strengthen the forces of anti-logos ... We do not possess just one way of looking at, and talking about, the world. Instead, our species is characterized by the existence of contrary views. (Billig, 1996: 78-9)

Other popular treatments of the art of preaching which might have influenced speakers over the last 60 years include Sangster (1949), Stibbs (1963), Lloyd-Jones (1972) and Quicke (2003).

Rhetoric and Linguistics

To bring the discipline more immediately into contact with the linguistic focus of this thesis, rhetorical processes are, in part, “explicable using modern theories of communication” (Cockcroft & Cockcroft, 2005: 18). Amongst these theories, at least three linguistic approaches seem particularly helpful. First, the work of Bakhtin (1981), complementing what has just been said about the dialogic nature of sermons, sees all discourse as essentially a kind of dialogue: even in monologues, speakers incorporate previous utterances and anticipate possible responses. Cockcroft & Cockcroft (2005: 20) relate Bakhtin’s insights not only to *logos* (or “inwardly persuasive discourse”), but

to *ethos* (a struggle for the dominance of a personal stance). A second linguistic approach is that of politeness theory (see Goffman, 1967; Brown & Levinson, 1987). Central to this theory is the concept of taking into account the ‘face’ of the addressee: “positive face reflects our basic need to be approved of; negative face our need not to be imposed on” (Cockcroft & Cockcroft, 2005: 22-3). This again can be related to *ethos*: the degree to which a speaker takes a listener’s feelings into account has a bearing upon that listeners’ perception of the speaker’s character.

The third approach which can shed light on rhetorical theory is an elaborate system, *systemic functional linguistics*, developed by Halliday (1994). The system helps in two ways. First, through register and genre theory (Martin, 1992), it systematically relates language choices to social setting. It thereby potentially gives a nuanced approach to understanding how rhetoric is or can be adapted to new text-types. Second, functional grammar divides language usage into metafunctions. These represent different ‘tasks’ which any clause is carrying out at the same time. One of these tasks, the interpersonal metafunction, describes how grammar is structured to help people relate to each other, for example by representing a speaker’s stance or by negotiating feelings. Interpersonal grammar is thus potentially relatable to both *ethos* and *pathos* (Cockcroft & Cockcroft, 2005: 21).

Summary

The present study potentially contributes to both the practice and theory of rhetoric. In terms of practice, the investigation of the rhetoric of misguided voices relates to the dialogic nature of sermons already noted in the area of hermeneutics. In a systematic

and replicable way, it thus draws attention to a possible means of persuasion. In terms of theory, evaluative language – the area of interest mentioned in Section 1.1 – is an aspect of Halliday’s interpersonal metafunction, mentioned on the last page. The study is thus also potentially of interest to academics wishing to explore the interface between functional grammar and rhetoric.

1.4.2 Religion and Society

The second field of research to which the present study potentially contributes is that of religion and society in the UK. It is thus more sociological, being concerned with social change in the UK and how this might relate to developments in religious beliefs and practices over time.

Generally speaking, whether at an academic (e.g. Marwick, 2003; Rosen, 2003), or more popular level (e.g. Hitchens, 2000; Marr, 2007), social historians are agreed that Britain has undergone considerable change since 1950. Areas that Rosen and Hitchens highlight range from the role of institutions such as the monarchy and marriage, to the impact of American culture, changes in clothing and the advent of television. Relating social change to linguistics, Fairclough (1992, 1995) seeks to describe how language is influenced by wider cultural shifts. Thus, for instance, the rise of consumerism has issued in the ‘commodification’ of discourse. Institutions such as universities, for example, that do not produce material goods, have adopted language associated with the making, marketing and selling of items (*see* Fairclough, 1992: 207; cf. 1995: 140-58).

The more specific area of religion and society is currently experiencing renewed interest at an academic level. Current research projects include an investigation into media portrayals of religion (led by Professor Kim Knott at Leeds University) and an enquiry into the role of Muslim chaplains (spearheaded by Dr Sophie Gilliat-Ray at Cardiff) (*see* <http://www.religionandsociety.org.uk/>). Some published work has cast its net wide by looking at religion in general (see Bruce, 1995, 2002), whilst some has looked more specifically at Christianity (e.g. Davie, 1994; Brown, 2001). Comprehensive studies focussing specifically on evangelical Christianity in British society are a rare breed (Bebbington, 1989: ix). The salient features of the most exhaustive study in this area by Bebbington (1989) will now be outlined.

Evangelicalism and Social Change in the UK

Bebbington traces the history of Evangelicalism as a movement, beginning with the Methodism of the 1730s and winding up in the 1980s. Whilst conceding that certain core elements of Evangelicalism have remained unaltered over the centuries, the chief burden of the work is to show that “[e]vangelical religion in Britain has changed immensely during the two and a half centuries of its existence” (1989: 271), and that these major changes were linked to shifts in the influential cultural ideas of the times: “[t]he crucial determinants of change in Evangelical religion have been the successive cultural waves that have broken over Western civilisation since the late seventeenth century” (1989: 273).

Three major waves are discussed. The first is the Enlightenment. According to Bebbington (1989: 52), the thinking of Wesley – the 18th century founder of Methodism

- is increasingly considered to have been influenced by Locke and the Enlightenment (see, e.g., Brantley, 1984, chapters 1 and 2): “[s]upremely he was an empiricist” (Bebbington, 1989: 52), but Wesley also imbibed other Enlightenment characteristics such as belief in religious tolerance and freewill. The second big cultural idea to affect Evangelicalism was Romanticism. Bebbington claims that this influenced the emergence of a distinctive evangelical ‘holiness teaching’ in the late 19th century, that “Christians should aim for a second decisive experience beyond conversion” after which they would “live on a more elevated plane” (1989: 151). He also relates Romanticism to the holiness movement in the latter’s delight in beauty and in its stress on human willpower.

The third broad cultural idea is the most relevant to this thesis in that it deals with changes introduced on a large scale from about the 1960s. The ideas which constituted Modernism had already been floated by intellectuals around the turn of the century. Virginia Woolf was even more precise as to the time: “[o]n or about December 1910 ... [a]ll human relations shifted ... [a]nd where human relations change there is at the same time a change in religion, conduct, politics, and literature” (Woolf, 1966: 321). Characteristics of Modernism included interest in the subconscious (an interest which had affinities with the psychology of Freud), the free expression of feelings, and “a loss of faith in objective reality” (Bradbury & McFarlane, 1978: 202). Partly as a result of Nietzsche’s writings, “all meaning was called into question” (Bebbington, 1989: 234).

Bebbington relates Modernism and the subsequent cultural revolution of the 1960s to the rise of the ‘Oxford group’ of evangelical undergraduates and the self-expressive charismatic movement. This self-expression did not only involve “joyful spontaneity”

(Bebbington, 1989: 236), but also the mutual confession of sins in a kind of psychological therapy (1989: 236), and the probing of the subconscious as a means of attaining God's guidance (Biddiss, 1977: 83-91; cf. Bebbington, 1989: 237).

Summary

In terms of contributing to research into religion and society, this study potentially goes some way towards redressing the undeserved “neglect of the Evangelicals” (Bebbington, 1989: ix). It may also be of interest to researchers in the fields of sociology, religious studies and discourse and social change.

1.5 Structure of the thesis

The structure of the thesis is as follows: Chapter 2 gives a general introduction to evaluation. It then examines APPRAISAL in some detail, occasionally dipping into other relevant areas of linguistic enquiry and showing how they relate to the model. Chapter 3 looks at the materials and methods. It first answers questions relating to the criteria for choosing the sermons. It then describes how the clauses – or message units – were divided up, before explaining how misguided voices were identified and classified.

Chapters 4, 5 and 6 form the heart of the thesis. Chapters 4 and 5 answer research question number 1 (above). They do so by introducing two theoretical notions, making the claim that misguided voices harmonize with the sermonic purpose through attitudinal framing (Chapter 4) and layering (Chapter 5). Examples and discussions of each concept are given, providing substantial evidence of how the rhetoric works. Chapter 6

answers research questions 2a and 2b (above). It looks especially at how evangelical ministers conceive of their own role vis-à-vis the congregation, asking whether they prefer to emphasize authority over or solidarity with their listeners.

Finally, Chapter 7 summarizes the findings and arguments, also embarking on reasoned speculations as to how misguided voices came to be a feature of evangelical sermons. The burden of the chapter is then given over to answering research question number 3, suggesting that the findings of Chapter 6 corroborate theories about the ways in which language influences and is in turn influenced by its social setting.

Since from Chapter 2 onwards most examples are drawn from the sermons themselves, a final word should be said about the coding used for them. Group 1 sermons (those from 1950 to 1964) are codified as **EE** (they are, very roughly, **Early Elizabethan**), plus the year in which the sermon was preached (e.g. EE1956, etc.). Group 2 sermons (those preached since 2000) are codified as **PD** (**Present-Day**). In both groups, where there was more than one sermon taken from the same year, this is indicated through the use of lower case letters after the year (e.g. PD2004a, PD2004b, etc.).

RESEARCH BACKGROUND

In Chapter 1, I outlined the motivation for the present study and set out the research questions. One aspect of the motivation was a general interest in the rhetoric of evangelical sermons. The thesis rests, however, not on a rhetorical base, but on the functional linguistic theory of evaluation (cf. Chapter 1, Section 1.4.1). The goal of this chapter is therefore to describe evaluation in some detail. Section 2.1 will begin with a general orientation, mapping out the wider terrain in which the APPRAISAL model is situated. Section 2.2 will go on to describe the APPRAISAL model in detail. Especially in Section 2.2.2, the discussion will graft in other areas of research which complement the present study and are vital to its argument. Section 2.3 will close the chapter by looking at some of the ways in which APPRAISAL can be related to the wider rhetorical and sociological interests outlined in Chapter 1.

2.1 Evaluation

2.1.1 Opening comments

Evaluation is the linguistic “expression of [a] writer’s or speaker’s opinion” (Thompson & Hunston, 2000: 2). In other words, it is “[w]hat you **think**” about “[w]hat you **know**” (Winter, 1982: 4, cf. 190-1; emphases original). Thus, even if several utterances are “used to describe exactly the same event” (i.e. the facts) “ ... (a)t another level ... the information they convey [can be] different” (i.e. the viewpoint) (Finegan, 1994: 160).

The concept itself – separating fact from opinion, or “distinguishing a level of affective information within a communicative act” - is not a completely new linguistic enterprise (Ochs & Schiefflen, 1989: 10). In fact, evaluation has been of “longstanding interest for functionally ... oriented approaches” to linguistics (Martin & White, 2005: 1). For instance, in parcelling up the various kinds of information communicated through language, both Bühler (1934: 28) and Jakobson (1960) draw attention to the “so-called EMOTIVE or “expressive” function” which “aims a direct expression of the speaker’s attitude toward what he is speaking about” (Jakobson, 1960: 354; emphasis original). By the late 1970s, debate on this subject was already lively amongst semanticists, some of whom stressed that language “serves ... for the expression of our attitudes and personality” as well as for the “communication of factual information” (Lyons, 1977: 50). In spite of this, sources on lexico-grammatical frameworks of evaluation have until now been “limited and dispersed” (Ochs & Schiefflen, 1989: 8), with but “few studies on the marking of evidentiality or affect in English” (Biber & Finegan, 1989: 94). It is only recently that attitudinal language has been taken seriously enough to enter into “the mainstream of linguistic description” (Hoey, editors’ introduction: 2000: 29; cf. Martin, 2000: 175).

Evaluation is nonetheless an extremely worthwhile object of linguistic study. For instance, as stated in Chapter 1, it can operate as a rhetorical tool. This is because expressing a point-of-view describes an interpersonal function (Hunston, 1994: 191), and therefore belongs to the area of meaning which Halliday describes as “exchange” (Halliday & Matthiessen, 2004: 106; cf. Thompson, 2004; Eggins, 2004), or “having a purpose for saying things to other people” (Thompson, 2004: 45). A speaker’s “attitudes, evaluations and judgements” thus not only represent a “speaker’s intrusion in

the speech event” (Halliday, 1979: 59-60) as an expression of the social role s/he is taking up (Egins & Martin, 1997: 233, 239); they can also be an attempt “to persuade [someone] to see things in a particular way” (Thompson & Hunston, 2000: 8).

2.1.2 Evaluation as pervasive in text

Evaluation saturates text. Vološinov (1973: 105) went so far as to claim that “(e)very utterance is above all an *evaluative orientation*” (emphases original). It is found at both “incidental” textual levels (i.e. evaluation made “in passing”, Linde, 1997: 154), and at “topic” levels, where the “purpose of the discourse is to arrive at an evaluation” (1997: 154). In between, it also operates at “constituent levels” (1997: 154), adding structure to the discourse as it progresses. Indeed, the elements of ‘fact’ and ‘point-of-view’ mentioned above relate to each other in ways that are fundamental to the organization of text (Hoey, 1979: 39; 1983: 55; 2001; Winter, 1977, 1979, 1982, 1994; cf. Sinclair, 1987; Bolivar, 2001). A clear case of this relationship can be seen in the following simple example, taken from a mini-narrative. In principle, of course, each structural element - Situation and/or Evaluation - could be expanded:

[2.1]

And, and *the advert then pressed home a quote by the chairman, who writes “If I’m late for a meeting it’s because I want them to know who is boss.”* I thought **it was shocking**. (PD2005a: 388-95)

[Evaluation is in **bold**; evaluated ‘situation’ is in *italics*]

This important organizing role of evaluation has been of longstanding interest in relation to the narrative genre (Labov, 1972; Labov & Waletzky, 1967; Labov & Fanshel, 1977; Labov, 1997; cf. Cortazzi & Jin, 2000), where it does not only constitute a separate

structural element, but simultaneously heads off the possible reaction “So what?”. In other words, it also functions to indicate to listeners “the point of the narrative” (Labov, 1972: 366).

The pervasiveness of evaluation is partly due to the fact that it can be expressed both explicitly and implicitly. Explicit evaluation takes place through “specific lexical items” (Martin, 2000: 154) “... whose **sole** purpose is to communicate affect” (Besnier, 1993: 163, emphasis added) – or point-of-view (Thompson & Hunston, 2000: 1):

[2.2]

We are not particularly concerned with the dramatic character nor with the dramatic incidents in connection with the conversion of this **great man**. (EE1954: 8-9)
[Explicit evaluation is in **bold**; evaluated entity is in *italics*]

Implicit evaluation is expressed through, in Hallidayan terms (Halliday & Matthiessen, 2004: 168-305), purely ‘ideational’ or ‘experiential’ meanings. It therefore relies to some extent upon shared presuppositions between those involved in producing and interpreting the text (White, 2001c: 4):

[2.3]

... Jesus was being criticised by some of the very religious p... people, particularly professional religious people of his day. (PD2004a: 73).
[Implicit evaluating terms are underlined; evaluated entities are in *italics*]

A negative evaluation of the ‘religious people’ here depends upon the assumption that criticizing Jesus is wrong. This is, of course, an over-simple picture of the available choices open to a speaker/writer when expressing evaluation. There are intermediate realizations in which attitudinal and experiential meanings are ‘fused’ (Thompson & Thetela, 1995: 110), possibly with additional “lexico-grammatical signals that appraisal

is happening” (Thompson, forthcoming: 4; cf. Martin & White, 2005: 61-8). Often the infusion of evaluation is very close to – or even shares - the surface of the experiential meaning. In the following example, the underlined material process means ‘spent + negative evaluation’:

[2.4]

He wasted his substance in riotous living. (EE1964: 70)

Evaluation is also pervasive in language because it relates not only to entities expressed as noun groups – as in Examples 2.2 – 2.4 - but also to propositions. Entities can be generally glossed as, for instance, “people, places, things ...” etc. (White, 2001a: 2). In text they are evaluated within – broadly speaking – a ‘good-bad’ parameter (Thompson & Hunston, 2000: 22). A proposition, on the other hand, is what is claimed about or predicated of an entity (Halliday & Matthiessen, 2004: 110). Any proposition is put across in ways that essentially signal “the speaker/writer’s stance towards the message communicated” (McCarthy & Carter, 1994: 102) in terms of “commitment [and/or] detachment” to the claim being made (Stubbs, 1986: 15).

This aspect of evaluation operates primarily within a ‘certainty-uncertainty’ parameter (Thompson & Hunston, 2000: 23) relating to how “true, false, self-evident ...” etc. the speaker thinks the information is (Stubbs, 1986: 8):

[2.5]

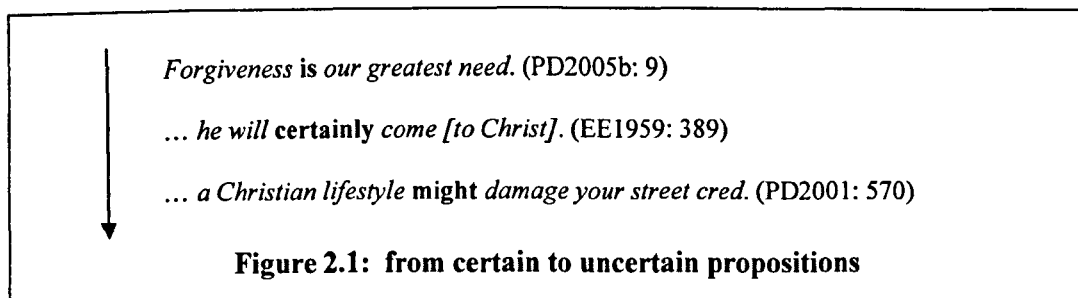
*It’s a **fact** that *most young people tend to combine three religions at once in their thinking without knowing it.** (PD2006: 229-31)

[Explicit evaluation is in **bold**; evaluated proposition is in *italics*]

In Example [2.5] the proposition is clearly evaluated by a separate clause (“it’s a fact that ...”) which gives it a positive ‘value’ (Hunston, 2000: 193-5). Such cases mirror the evaluation of noun groups because the proposition itself is treated as a virtual entity and is re-packaged as the Subject ‘It’. In addition to such cases, however, each proposition is given its own certainty-uncertainty ‘status’ by the internal structure of the message itself (see Hunston, 2000: 184-93):

[2.6]
Forgiveness is our greatest need. (PD2005b: 9)

Example [2.6] marries ‘forgiveness’ and ‘our greatest need’ via the copular ‘is’ in a way that signals neither doubt nor the relevance of other viewpoints. It is an “assessment” expressed “as if it were a fact” (Hunston, 2000: 188). Such utterances are variously termed “bare” (Martin & White, 2005: 98-9), “bald” (McCarthy, 1991: 85) or “categorical” assertions (Simpson, 1993: 49-50, cf. Lyons, 1977: 808-09). They can be contrasted with degrees of uncertainty, often signalled through modalization. Thus, propositions can be placed along a cline of certainty, from more to less dogmatic, as briefly illustrated in Figure 2.1.



2.1.3 Types of evaluation as distinct yet related

These two types of evaluation – ‘good-bad’ and ‘certainty-uncertainty’ – can thus be seen as distinct: the ‘certainty’ type normally focuses upon propositions, and tends “to be realised ... grammatically” (Martin & White, 2005: 38); the ‘good-bad’ type tends to describe ‘world entities’ (Thetela, 1997a; cf. Martin & White, 2005: 38). Yet the differences should not be overstated, for propositions are quite often evaluated within ‘good-bad’ parameters. This happens, for instance, through a limited number of structures which can function to evaluate propositions in different ways, e.g., ‘anticipatory *it*’ constructions (e.g. Hunston & Sinclair, 2000: 85; see [2.7], [2.8], below) or evaluative disjuncts (e.g. Thompson & Zhou, 2000: 130-4; see [2.9], [2.10], below; cf. e.g. Radighieri, 2006: 6-7). More generally and more implicitly, though, projected propositions can be valued or devalued depending upon who their source is (see Hood, 2006).

Table 2.1: Evaluation of propositions in two different parameters

| | Good-bad parameter | Certainty-uncertainty parameter |
|---|---|---|
| ‘Anticipatory <i>it</i> ’ constructions | [2.7] ‘I ju ... d’you know, <i>it’s amazing</i> [that] <i>I didn’t care about [God]</i> ’ (modified from (PD2005a: 581-3)) | [2.8] ‘ <i>It’s a fact that most young people tend to combine three religions at once in their thinking without knowing it.</i> ’ (PD2006: 229-31) |
| Evaluative disjuncts | [2.9] <i>Surprisingly the father is compliant and he agrees and he err allows the son to go off ...</i> (PD2004a: 138-40) | [2.10] <i>Certainly</i> he can make you as if you’ve never sinned. (EE1964: 554-5) |

As a result of these ‘related yet distinct’ observations, there seem to be two basic approaches to a systematic study of evaluation, with a proliferation of labels to describe the phenomenon. Some research emphasises the similarities and tends to start with a

single label for both types of evaluation. ‘Stance’, for instance, is used by some writers who then divide into subcategories. ‘Attitudinal’ and ‘epistemic’ stance (Conrad & Biber, 2000: 57) are subcategories which are clearly tethered to the main label. Biber & Finegan (1989: 98), on the other hand, divide ‘stance’ into more ‘freestanding’ subcategories of ‘affect’ and ‘evidentiality’. Ochs & Schiefflen (1989) write of ‘affect specifiers’ and ‘affect intensifiers’. Stubbs (1996) uses ‘Modality’, the term here extending beyond its traditional grammatical usage (*see* chapter 8 – especially pages 206-08 on ‘Morphology and pragmatic information’). Other terms within this ‘related’ approach are ‘Point of View’ (e.g. Simpson, 1993; Stuart, 1996: 198-213) and, of course, ‘Evaluation’ (Hunston, 1994; Hunston, 2000, Thompson & Hunston, 2000; Georgakopoulou & Goutsos, 2004: 149-52; Lunn, 1995: 429-30). This last term has been used so far in this chapter because, since it is derived from a transitive verb, it assumes the presence of an evaluated entity - an assumption generally shared by the specific model that will be described in Section 2.2.

The ‘separating’ approach gives each type a separate label, though confusingly the labels sometimes overlap with those in the ‘related’ approach. ‘Stance’, for instance, is often exclusively related to the evaluation of propositions (*see*, e.g., Barton, 1993, who links stance to evidentiality), but can also be restricted to the evaluation of entities (*see* Beach & Anson, 1992, where the label is used to refer to ideology). Some work makes the ‘certainty’ type the object of enquiry (*see*, e.g. Hermerén, 1978; Perkins, 1983; Halliday, 1994; Bybee & Fleischman, 1995; Halliday & Matthiessen, 2004 on ‘Modality’; cf. Chafe, 1986, on ‘Evidentiality’). Other research has a different emphasis, focussing on, e.g., ‘emotion’ (e.g. Niemeier & Dirven, 1997). Besnier (1993: 161), for instance, speaks of the communication of “affect ... through reported speech”, referring to how

“language communicates feelings, moods, dispositions, and attitudes toward the propositional content of the message” (1993: 163; cf. Leech, 1981: 18 on ‘affective meaning’).

Emphasizing the similarities or distinctions, however, might illustrate little more than an organizational preference. All approaches seem to assume common ground and important differences. This includes the model used in this thesis, which maintains a distinction between ATTITUDE (relating primarily to entities) and ENGAGEMENT (relating to propositions), but recognizes that both are types of APPRAISAL (Martin & White, 2005). Section 2.2 will now describe this model in detail.

2.2 APPRAISAL

APPRAISAL is a systemic functional model of evaluative language (Martin & White, 2005: 1; Martin, 2000: 148). As such, it is composed of three systems which can be seen as strands woven into one evaluative plait (Martin, 2000: 142). One of these strands relates to the evaluation of, in the main, entities, within a ‘good-bad’ parameter, and is termed ATTITUDE. The next relates to the evaluation of propositions as outlined in Section 2.1 (above), yet the approach is significantly different. Although broadly concerned with “wordings by which speakers/writers take a stance towards the various points of view and value positions being referenced by the text” (White, 2003: 260; cf. Martin, 2000:147) – including modality, which is “one of [its] subsystems” (Coffin, 1997: 225) - it does not view modality primarily as an expression of ‘certainty’, but rather as a resource for interacting “with ... other voices and alternative value positions in play in the ... context” (White, 2006: 38). This strand is therefore termed

ENGAGEMENT. Finally, GRADUATION can attach itself to ATTITUDE or ENGAGEMENT. In general terms, it describes ways in which evaluation can be given more or less emphasis.

Since APPRAISAL contains three strands but one plait, any textual analysis using this model should ideally highlight each system and show how they are working together. In practice, however, space does not usually permit such a balanced approach, and different analysts tend to give more weight to different facets of the model (*see e.g. contributions to Macken-Horarik & Martin, 2003*). The emphasis in this thesis is upon ATTITUDE, and that system is outlined comprehensively in Section 2.2.1. In Section 2.2.2, because of its relevance to bringing other voices into texts (cf. Chapter 1, Section 1.2), the main interest lies in one particular aspect of the ENGAGEMENT system called ATTRIBUTION. This aspect is therefore highlighted, weaving in other research on how ATTRIBUTION can be sourced (through personal pronouns) and represented (through speech and thought presentation). Section 2.2.3 then likewise deals specifically with one especially pertinent aspect of the subsystem GRADUATION known as FORCE.

The emphasis on ATTITUDE is not accidental, since it is “in some sense focal” in the APPRAISAL model (Martin & White, 2005: 39). It was the centre of focus at the model’s inception in the 1990s (Martin, 2000: 148, 175; *see, e.g., Iedema et al, 1994a and b*). The other two ‘supporting’ systems evolved slightly later (Martin & White, 2005: xi; cf. Eggins & Slade, 1997: 125). They are ‘supporting’ in the sense that they can be seen as the wrapping paper within which the ATTITUDE is handed over. The overall aim of those involved in developing the model was to understand two functions of evaluation in particular: “the **rhetorical effect** of evaluative lexis ... and ... the interplay of interpersonal meaning and social relations ... especially in **the area of solidarity**”

(Martin 2000: 148, emphases added; cf. Eggins & Martin, 1997). These two functions – the rhetorical and the solidarity-building - will be of central importance in Chapters 4, 5 and 6 of the present study.

2.2.1 APPRAISAL: ATTITUDE – 4 distinctions

Categories within ATTITUDE combine “an appealing simplicity with a potential for scales of delicacy in analysis” (Thompson, forthcoming: 2). Both the simplicity and the complexity of the system will now be outlined in some detail. The order of the outline might seem unusual compared to the chronological way it is normally approached (*see*, e.g., the progression in White, 2001b, 2001c, 2001d) and other research (e.g. Page, 2003: 213-14, etc.). The sequence here, however, maintains continuity with what has been said in Section 2.1 and suits the ultimate emphasis of the thesis better. The discussion of ATTITUDE will be organized around four broad distinctions. First, there is a distinction made between the kinds of entity that are evaluated (Section 2.2.1.1). Second, there is a distinction between how subjectively or objectively the evaluations are expressed (Section 2.2.1.2). The third contrast relates to how explicitly or implicitly the evaluation is represented (2.2.1.3) and the fourth to how ATTITUDE can function simultaneously on two different ‘planes’ (Section 2.2.1.4; cf. Sinclair, 2004a).

2.2.1.1 1st distinction: evaluating people vs. evaluating things

JUDGEMENT: evaluating people’s characters

With JUDGEMENT, constraint of the evaluated entity is at its tightest. It “encompasses meanings which serve to appraise human behaviour by reference to a set of norms about

how people should and should not behave” (Coffin & O’Halloran, 2006: 82). This sounds very much like “judging behaviour in ‘ethical’ terms” (Martin, 1997: 18; cf. Körner, 2004: 47), and is intuitively the kind of evaluation of which one might expect to find many examples in sermons (*see below*). Ethical assessments are clearly seen in the sub-division of JUDGEMENT termed SOCIAL SANCTION:

[2.11]

We’ve got a whole load of **sin** written against our account. [JUDGEMENT: SANCTION (-ve PROPRIETY)]

(PD2005b: 282-3)

[Judged entity is in *italics*; judgemental terms are in **bold**.]

Clearly, 'sin' conjures up immorality (broadly conceived), and, within 'SANCTION', the subcategory of JUDGEMENT in this case is (here negative) 'PROPRIETY'. Also within SOCIAL SANCTION, another more narrow kind of 'moral' JUDGEMENT, 'VERACITY', relates to how honest somebody is:

[2.12]

He’s a thoroughly fine man, **honest** in business. [JUDGEMENT: SANCTION (+ VERACITY)]

(PD2005a: 235-6)

SOCIAL SANCTION is thus narrowly related to ethics and belongs to “the domain of “right and wrong”” (Egins & Slade, 1997: 131). The other broad subdivision within JUDGEMENT, on the other hand, has to do with an increase or decrease “in esteem in the eyes of the public” (Iedema et al, 1994a: 14). It is therefore termed ‘SOCIAL ESTEEM’. This is conceived of as representing the less serious of the two broad divisions (Martin & White, 2005: 53). Whereas values reflecting ‘SANCTION’ constrain behaviour by praising and condemning, those relating to ‘ESTEEM’ do so by admiring and criticizing:

[2.13]

Well *he* was an **amazing man** by any standards. [JUDGEMENT: ESTEEM (+ NORMALITY)]
(PD2006: 9)

‘Amazing’ here is a fusion of ideational and attitudinal meanings: ‘different’ plus ‘positive evaluation’. This category is labelled ‘NORMALITY’, and is intended to reflect the degree to which a person’s behaviour conforms to expectations. A second subcategory within ‘ESTEEM’ focuses upon how capable a person is, and is labelled ‘CAPACITY’:

[2.14]

... it is just because of *man*’s complete **impotence** and **helplessness** that the Gospel exists.
[JUDGEMENT: ESTEEM (-ve CAPACITY)]
(EE1959: 96-7)

Societies generally esteem people who show evidence of mental strength, intelligence and so on. The above example shows the converse: a person who is ‘impotent’ might be criticized because of their limited ability to function independently. This example, however, also illustrates the complexity of ATTITUDE, since the qualities are intended to represent ‘man’s’ moral status. Finally, ‘TENACITY’ relates to how resolute or dependable (Martin & White, 2005: 52-3) a person is. Unsurprisingly, it is often linked, as here, with commitment to tasks which are highly valued by a community:

[2.15]

Every part of the message *he* proclaimed **faithfully**. [JUDGEMENT: ESTEEM (+ TENACITY)]
(PD2003: 281)

The examples and categorizations discussed so far are given in Figure 2.2, below. The kinds of JUDGEMENT expressed vary according to the institutional position of a writer or speaker (Martin, 2000: 156). As one might expect, evangelical ministers tend to set categories of ‘PROPRIETY’ in the foreground.

(+/-) SOCIAL SANCTION

PROPRIETY *We've got a whole load of sin written against our account.*

VERACITY *He's ... honest in business.*

(+/-) SOCIAL ESTEEM

NORMALITY Well *he* was an **amazing man** by any standards.

CAPACITY ... because of *man's* complete **impotence and helplessness** ...

TENACITY Every part of the message *he* proclaimed **faithfully**.

Figure 2.2: an overview of values reflecting JUDGEMENT

“[T]he canonical grammatical realisation for **attitude** is adjectival” (Martin & White, 2005: 58; boldface original), and this has led to the development of a “canonical frame” (Martin, 2003: 173) for JUDGEMENT: ‘*It was ‘x’ off/for her/him to do that*’ (173; italics original; ‘X’ here stands, of course, for the adjective). The frame is thus a “relational attributive process ascribing an **attitude** to some person’s behaviour” (Martin & White, 2005: 59; boldface original; cf. Thompson & Hunston, 2000: 3). The frame is useful because of its exclusive link with evaluative meanings (*see* Lemke, 1998; cf. Thompson & Hunston, 2000: 3). Of the five examples of JUDGEMENT given above, two are adjectival and fit into the framework without modification (e.g. ‘it was honest of him to say that’). However, JUDGEMENT (and ATTITUDE generally) is not only expressed through adjectives: ‘sin’ is clearly a noun, and ‘faithfully’ an adverb. In other words, “a given attitude can be realised across a range of grammatical categories” (Martin & White, 2005: 10). This is a reflection of the nature of interpersonal meaning, which “resists being confined categorically” (Hood, 2006: 38).

APPRECIATION: evaluating 'things'

The second kind of entity recognized in ATTITUDE is 'things'. This includes the natural world, but encompasses "especially things we make and performances we give" (Martin & White, 2005: 56):

[2.16]

*It's **amazing**. Just **wonderful**, compared with any literature. It just soars. The most **beautiful prose poem** imaginable.* [APPRECIATION: REACTION (+ IMPACT; + QUALITY)]

[Appreciated entity is in *italics*; appreciating lexis is in **bold**.]

(PD2006: 103-6)

The speaker in this example is talking about a passage from the Bible. The evaluations here represent, respectively, the impact of the writing upon the speaker ("amazing", "wonderful") and his assessment of the quality of the writing ("beautiful"). Both these types of APPRECIATION - 'IMPACT' and 'QUALITY' - are classified under the umbrella term 'REACTION', because they seem intuitively more "interpersonally tuned" (Kaltenbacher, 2006: 272) than the other subcategories: emotional responses to the stimulus seem close to the surface of the meaning (cf. Section 2.2.1.2, below). This is most clearly seen with IMPACT, where adjectives (e.g. 'amazing') are often derived from mental processes of affection (e.g. 'it amazes me'; Martin & White, 2005: 57).

Another division within APPRECIATION is intended to reflect evaluations of the composition of an entity:

[2.17]

This whole *question* is ... an **involved one**, and it's a **difficult one**.

[APPRECIATION: COMPOSITION (-VE COMPLEXITY)]

(EE1953: 191-3)

In this example, the entity being evaluated is more abstract than in the previous example. It refers to a topic of debate between Christians and non-Christians – how to account for suffering in the world. The subcategory ‘COMPOSITION: COMPLEXITY’ has been identified because the statement in Example [2.17] answers the ‘probe’ question “was it hard to follow?” (Martin, 2000: 160). Another question – “did it hang together?” (Martin & White, 2005: 56) is useful in marshalling values within the subcategory ‘COMPOSITION: BALANCE.’ This is not a subcategory which is in the foreground in the sermonic data, but is realized through items such as ‘balanced’, ‘symmetrical’ etc. (2005: 56).

The final main division within APPRECIATION relates to the perceived significance of the entity:

[2.18]

And so we have it. One of Jesus’ most famous stories ... But it’s not just a story. *This is reality. This is true truth.* [APPRECIATION: (+ VALUATION)]
(PD2004a: 584-5; 589-91)

The subcategory of VALUATION is especially sensitive to field. The vocabulary which a particular specialism develops to talk about a particular entity often fuses together attitudinal meanings with ideational ones, thus simultaneously signalling *that* an object is significant and *why* it is seen as significant. The above example shows a typical instance of this from evangelical discourse. The parable in question, together with all the various texts that make up the Bible, are highly valued because they are believed to accurately reflect and potentially affect the listeners’ relationship with God. The adjective ‘true’ thus often takes on a rather specialized meaning in evangelical discourse:

the story's details cannot be probed as to their historical accuracy. The text is a fiction but is taken to correspond to spiritual 'facts.'

The examples and categorizations of APPRECIATION are given in Figure 2.3, below. As with JUDGEMENT, a canonical frame is suggested: 'I consider it 'x'' (Martin, 2003: 173; cf. Martin & White, 2005: 60), where 'x' is an adjective. Once again, however, as the last example shows, APPRECIATION can easily be expressed other than adjectivally.

| | |
|--|--|
| (+) REACTION | |
| IMPACT | <i>It's amazing. Just wonderful</i> , compared with any literature. |
| QUALITY | The most <i>beautiful prose poem</i> imaginable. |
| (-) COMPOSITION | |
| COMPLEXITY | This whole <i>question</i> is ... an <i>involved</i> one, and it's a <i>difficult</i> one. |
| BALANCE | It was a <i>well-balanced argument</i> . (invented example) |
| (+) VALUATION | But it's not just a story. <i>This is reality. This is true truth.</i> |
| Figure 2.3: an overview of values reflecting APPRECIATION | |

2.2.1.2 2nd distinction: objective vs. subjective ATTITUDE

The second distinction made within ATTITUDE is between objectively and subjectively expressed evaluation. Both JUDGEMENT and APPRECIATION are seen as 'institutionalised' opinions because they describe how societies as a whole tend to judge people or value things. Thus, within those categories the language which references point of view appears more 'objective' because it is expressed as a quality of the entity itself (compare "a beautiful prose poem"/"a Greek poem"). AFFECT, on the other hand, is a subjective

category. Anything can get evaluated, but the distinguishing feature is that the human source of the feeling is in the foreground:

[2.19]

And **I want** *you to realize as well that God is waiting with his arms open wide inviting you to come home.* [AFFECT: INCLINATION (+ DESIRE)]

[affective lexis is **in bold**; affective ‘target/stimulus’ is in *italics*]

(PD2004a: 605-07)

This is perhaps less obviously evaluation within a ‘good-bad’ parameter than are JUDGEMENT and APPRECIATION. However, there is still a positive aspect to the evaluation in the above example: the reason for the ‘wanting’ is presumably that the speaker thinks ‘you realizing God is waiting’ would be a ‘good thing’.

AFFECT

AFFECT, the label for this kind of subjective ATTITUDE, was the first of the three subsystems to develop, reflecting “what is traditionally referred to as emotion” (Martin & White, 2005: 42). It is seen as the most basic form of evaluation because it is understood to be the root out of which the other types of ATTITUDE grow (e.g. Painter, 2003: 206; Martin, 2000: 147): emotional reactions are audible in a child’s first attempts at language, or “protolanguage” (Halliday, 1975: 32; Painter, 2003: 185), and only later develop into more ‘objective’ assessments.

AFFECT is thus realized through language which sets a subjective emotional response to a stimulus in the foreground, “canonically in the grammatical frame *I feel (very) ‘x’*” (Martin, 2003: 173; italics original), but not to the exclusion of other “affectual grammatical frames” (Martin, 2000: 146) such as mental processes of affection:

[2.20]

'And I was so glad at what [God had] done for me' [AFFECT: HAPPINESS (+ CHEER)]
(PD2005a: 587-88)

[2.21]

'As a dad of three children under five, I can't bear to think of all the children who have been orphaned' [AFFECT: UNHAPPINESS (-VE ANTIPATHY)]
(PD2005d: 15-18).

After fine-tuning (*see, e.g.,* Martin 1992: 533-36 and 1997: 22) this type of ATTITUDE has settled down into four subsystems (Martin & White, 2005: 48-9) divided, first, into one grouping of '*irrealis*' AFFECT (where the trigger of the emotion is future or hypothetical) and three of '*realis*' AFFECT (where the trigger of the emotion is construed as a present reality (Martin, 2000: 150-51; Martin & White, 2005: 48; cf. Painter, 2003: 186, Page, 2003: 215, Macken-Horarik, 2003a: 297). The *irrealis* grouping relates to emotions of 'DIS/INCLINATION' – 'FEAR' and 'DESIRE'. 'DESIRE' tends to be realized through 'desiderative' mental processes (*see* Example [2.19], above).

The *realis* type relates to emotions of 'HAPPINESS', 'SECURITY' and 'SATISFACTION' (or their negative counterparts). Examples within the 'UN/HAPPINESS' subcategory were given above ([2.20] and [2.21]). The canonical frame using a relational attributive process can be seen in Example [2.20], but the possibilities of realisation clearly extend beyond this. Example [2.21] uses an 'emotive' mental process (*see e.g.* Halliday & Matthiessen, 2004: 210; cf. Lock, 1996: 105).

The final two subsystems of AFFECT are 'IN/SECURITY' and 'DIS/SATISFACTION'. The meanings of these categories in the literature are perhaps slightly less transparent than the other two. 'IN/SECURITY' relates to feelings of "peace and anxiety in relation to our environs" (Martin & White, 2005: 49). DIS/SATISFACTION is intended to describe

feelings to do with the pursuit of somebody's goals through activities in which they are engaged. Positive feelings can be triggered by whatever contributes to those goals being fulfilled. DIS/SATISFACTION includes dispositions more normally associated with the intellect than with emotion ('ENNUI', 'INTEREST'), reflecting work showing "the inseparability of thought/cognition and feeling/emotion" (Sarangi, 2003:166; cf. Bateson, 1972; Leventhal, 1980). Examples of 'IN/SECURITY' and 'DIS/SATISFACTION' are given below. These are followed by a selective overview of AFFECT in Figure 2.4 (also below), highlighting categories primarily encountered in or relevant to the sermonic data.

[2.22]
 the very fact that you're **anxious**, the very fact that you're **distressed** [*that you might have committed this sin*] ... is the evidence that you're still in a state of grace.
 [AFFECT: INSECURITY (-ve DISQUIET)]
 (EE1950: 239-43)

[2.23]
 I've **not** really been **interested** in *chocolate* ... for a long time.
 [AFFECT: SATISFACTION (-ve INTEREST)]
 (EE1956: 340)

| | |
|---|--|
| DIS/INCLINATION | |
| DESIRE | I want you to realize as well that God is waiting. |
| UN/HAPPINESS | |
| CHEER | I was so glad at what [God had] done for me |
| ANTIPATHY | I can't bear to think of all the children who have been orphaned |
| IN/SECURITY | |
| DISQUIET | ... you're anxious ... you're distressed [about this sin] |
| DIS/SATISFACTION | |
| INTEREST | I've not really been interested in chocolate, not really, for a long time |
| Figure 2.4: a selective overview of values reflecting AFFECT | |

Issues relating to AFFECT

As explained in the last section, AFFECT is seen as the root of ATTITUDE. As a possible consequence of this, introductions to APPRAISAL seem to cast their nets wide and equate AFFECT with ‘emotion language’ per se (Painter, 2003: 195; *see also*, e.g., Martin & White, 2005: 42; White, 2001b: 4). This inclusive treatment seems to have had two important effects in the development and analytical use of the system of AFFECT. First, emotion that is simply a ‘mood’ (Martin & White, 2005: 49) without an obvious trigger or cause is analysed as AFFECT. This is problematic, because it potentially represents this kind of evaluation as being just as much about an individual’s personality and temperament as about his or her “construals and evaluations of some state of affairs in the world” (Harré, 1986: 2; cf. Armon-Jones, 1986a: 33; Armon-Jones, 1986b: 80-1). In other words, it does not maintain the links to ideology which are so evident within the other two subsystems of JUDGEMENT and APPRECIATION.

The second effect is that ‘non-authorial’, that is 3rd person, expressions of emotion are included in most approaches to AFFECT (*see* White, 2001b: 5). In fact, the most ‘authorised’ expositions of this subcategory (e.g. Martin & White, 2005; Martin, 2000) exclusively use examples like the following:

[2.24]
They were so **happy**.
(EE1956: 661)

The difficulty here is that, since Example [2.24] obviously does not represent a negotiation of AFFECT between speaker and hearer (it is, after all, *their* happiness, not the speaker’s), including such examples would once again seem to break the continuity

between AFFECT and JUDGEMENT/APPRECIATION: these last two mentioned subsystems consistently express an interpersonal exchange between speaker and hearer. Moreover, allowing 3rd person ‘AFFECT’ also seems to contradict earlier work on the ATTITUDE, where a 1st-to-2nd person interpersonal exchange seemed implied as a pre-requisite (*see* Martin, 1992: 533; cf. Section 2.1.1, above).

For these reasons, then, as Thompson (forthcoming) argues, it seems more satisfactory to limit AFFECT to “interactant-sourced directed feeling” (page 7). This is not to say that references to 3rd person emotion are entirely irrelevant to ATTITUDE analyses. Depending upon how desirable (e.g. ‘cheerful’) or undesirable (e.g. ‘miserable’) the emotion is deemed to be, such references can often imply JUDGEMENT (cf. Thompson, forthcoming: 6-7). It is to the question of implicit ATTITUDE that attention will now be given.

2.2.1.3 3rd distinction: Explicit vs. implicit ATTITUDE

Introduction

The above subsections have dealt with two important distinctions within ATTITUDE: the kinds of entity which are appraised, and the extent to which the human source is apparent. The third distinction moves towards a key aspect of the thesis. It is the issue of whether the ATTITUDE is explicit or implicit (or, in Martin & White’s terms, “inscribed” or “invoked”, 2005: 67; cf. Bednarek, 2006b). So far, all of the examples in Sections 2.2.1.1 and 2.2.1.2 have been inscribed. The lexis – ‘honest’, ‘amazing’, ‘wonderful’ etc. – has given the game away. The attitudinal element was part of the core

meaning. However, as already touched upon in Section 2.1.2, it is also possible for ATTITUDE to be implied and inferred. It is these invoked meanings which are potentially “most coercive of the [listener] simply because they pass beneath the threshold of conscious awareness” (Macken-Horarik, 2003b: 314).

The notion of implicit meaning has secure, though not very deep (Levinson, 1983: 100), scholarly roots in philosophical speech act theory (Austin 1961) and conversational implicature (or implied meaning; Grice, 1975). The very “impulse” of Gricean pragmatics is to “identify ... general principles that mediate between” literal meaning and a speaker’s meaning (Chapman, 2005: 185). In fact, “any theory of meaning that is to be taken at all seriously must now draw a sharp line between genuinely semantic facts and facts pertaining to the nature of human interaction” (Neale, 1992: 509). The basic insight is that “whenever I ‘say’ anything ... I shall be performing both locutionary and illocutionary acts” (Austin, 1976: 133; cf. Austin, 1961). Based on this premise, Austin proceeded to draw up categories of ‘acts’ (illocutions) which wordings can perform. Amongst these there are some similarities with attitudinal categories. Thus, for instance, the ‘behabitive’ (1976: 160) seems to overlap with JUDGEMENT.

Meanwhile, as noted by Searle (1979: 162), linguists have also developed a parallel interest in indirect meaning. Thus it is acknowledged that “ideational meanings can be used to appraise” (Martin, 1997: 25) or “used for the sake of effects in emotion and attitude produced” (Richards, 1930: 267). For instance, in the context of an evangelical church meeting the following would be taken as an invoked (or ‘token of’) negative JUDGEMENT:

[2.25]

Every time you hear the name Jesus – and *some of my golf friends say it every third word* as far as I can work out – but every time the word comes to their lips ... it means the same thing: it means he died to save me.

[JUDGEMENT: SANCTION (t* – PROPRIETY)] (*t = ‘token’ of ATTITUDE)

[evaluated entities are in *italics*; invoked ATTITUDE is underlined]

(PD2005a: 816-19; 821-3)

Because there is no explicit evaluative lexis here, a reading of JUDGEMENT might be seen as introducing an “undesirable element of subjectivity” (Martin & White, 2005: 62) which reads too much or too little into a text (cf. O’Halloran & Coffin, 2004). The question this poses is “... just how much of the ideational meaning in a text do we read as evoking judgment?” (Martin, 1995: 32). What follows will outline how APPRAISAL theorists attempt to identify invoked ATTITUDE and to situate it on a cline which becomes progressively implicit.

Provoked ATTITUDE

ATTITUDE can be inferred through wordings that push for an evaluative interpretation because they contain a hint of ATTITUDE. All such ‘semi-evaluative’ meaning was formerly classed simply as ‘provoked’ (see, e.g., White, 2001c: 5), but the ATTITUDE system now uses more delicate subcategories (Martin & White 2005: 67). In [2.26], lexical metaphor is used to provoke a negative APPRECIATION of ‘your’ religiosity as something ruined and therefore worthless:

[2.26]

You wrap the rags and relics of your own religiosity ... around you ...

[APPRECIATION: (t-ve VALUATION)]

(EE1950: 230-2)

Flagged ATTITUDE

For reasons that do not, as yet, seem completely clear (as evidenced by discussion in the APPRAISAL email discussion group in May, 2008), a second type of invoked ATTITUDE is adjudged to be slightly less provocative than lexical metaphor. There appear to be at least 3 ways of flagging ATTITUDE.

Flagging through semantic association/prosody

First, evaluation can be flagged when a word is used which is often associated with items carrying a (usually negative) evaluative polarity, or when a group of words tends to function in ways suggestive of ATTITUDE. The former case can be termed “semantic association” (Hoey, 2005: 24) or “semantic preference” (Sinclair, 2004b: 141-2; Hunston, 2007a: 266), and the latter “semantic prosody” (Sinclair, 1991).³ As an illustration of semantic association, one could consider the item ‘cause’. Though it can be defined neutrally, as “a thing that produces an effect” (Hawkins, 1986: 142), its “typical collocates are overwhelmingly unpleasant” (Stubbs, 1996: 173). The same might be said of ‘prone to’ in the following:

[2.27]

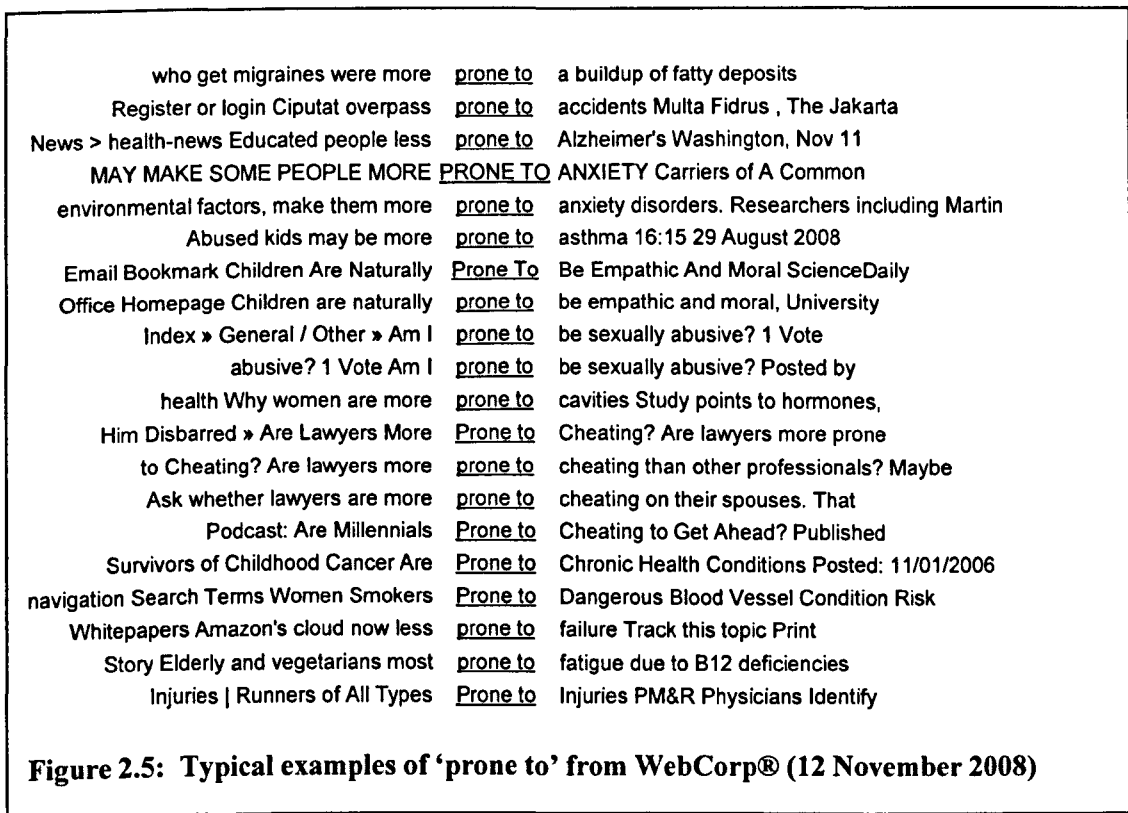
“And we’re so prone to think short-term like that we tend never to get the big picture.”

[JUDGEMENT: t-ve CAPACITY]

(PD2004b: 76-7)

‘Prone to’ expresses that something habitual is taking place. Yet at the same time, it has strongly negative associations. Its meaning could intuitively be glossed as ‘tend to something bad’. Fortunately, analysts now do not have to rely solely on intuition in deciding whether a particular item is potentially loaded with “an evaluative polarity”

(Channell, 2000: 54). In recent years research has forged connections between corpus linguistics and evaluation/ATTITUDE (see e.g. Hunston, 2004, 2007b; Coffin & O'Halloran, 2005; Bednarek, 2006a; Kaltenbacher, 2006; Miller, 2006). It has thus become increasingly possible to confirm such “covert evaluations” (Coffin & O'Halloran, 2006) through the use of corpora. With ‘prone to’ intuition is confirmed by a corpus search (see Figure 2.5, below).



The frequent use of items with semantic associations in particular genres means that members of a particular community of language users can be ‘primed’ to expect the recurrence of such associations (Hoey, 2005: 26) and thus to “make one interpretation rather than another” (Coffin & O'Halloran, 2006: 80), even where there are no obviously negative collocates.

One concept which is similar to semantic association is that of ‘resonance’ (Thompson, 1998). It is similar in that it relates to connotations of semantically related lexical items which can be activated, but different in that it tracks these items through longer spans of text. The concept will be returned to below.

As already briefly stated, semantic prosody relates not, as with semantic association, to the evaluative polarity of an individual word, but to how a particular co-occurrence of words can consistently function in discourse in ways associated with ATTITUDE (Sinclair, 2004b: 142-7; Hunston, 2007a: 258). Sinclair demonstrates, for instance, how ‘budge’ can be used in the sequence ‘unwillingness + negative + budge’ partly to signal frustration (i.e. flag negative AFFECT) with whatever will not budge (2004: 145). Some examples of semantic prosody will be met in Chapter 4 (*see*, e.g., 4.7EE and 4.8PD).

Flagging through adding intensity

Another way in which ATTITUDE can be flagged is by adding intensity to ideational meanings:

[2.28]
They’re seeking [joy] in things, *things*, and more *things*. And it isn’t in things
[APPRECIATION (t-ve VALUATION)]
(EE1956: 802-05)

Part of what is happening in [2.28] is the accumulation of negative APPRECIATION through repetition. This begins with the triplet in the first clause, which potentially invests ‘things’ with ATTITUDE because it signals the speaker’s heightened emotional

investment in the proposition. (In fact the previous context has already made the negative polarity clear.)

Flagging through expectancy relations

A third way in which ATTITUDE can be flagged is by indicating that a proposition is unexpected. In Gricean terms, these are classed as “conventional implicatures” (Thomas, 1995: 57; cf. Levinson, 1983: 127). In [2.29], the use of ‘but’ here ‘flags up’ not believing as unexpected behaviour, affording the opportunity to speculate on the character of people who choose to reject the message:

[2.29]

Well it’s a wonderful message, but *not everyone* believes in it these days.

[JUDGEMENT: SANCTION (t-ve PROPRIETY)]

(PD2004a: 428-29)

Invited ATTITUDE

ATTITUDE is said to be ‘invited’ when it resides in language which appears to be purely ideational (Halliday, 1994). This acknowledges the presence of evaluation in text which “a corpus-based analysis cannot, in and of itself, sufficiently reveal” (Miller, 2006: 261). The fact of invited ATTITUDE can create “something of a coding nightmare” (Martin, 2003: 173) for analysts, particularly as it varies according to institution (Martin, 2000: 161). There are two basic ways in which APPRAISAL theory seeks to streamline interpretations of fully implicit evaluations.

The role of prosodic distribution in inviting ATTITUDE

Evaluation belongs to the level of meaning known as discourse semantics, or “meaning beyond the clause” (Martin & White, 2005: 9), and tends to be distributed “like a prosody throughout a continuous stretch of discourse”⁴ (Halliday, 1979: 66; Martin, 1992, 1996). ATTITUDE can thus colour – or gives a particular kind of positive or negative feeling to - whole “phases” of discourse (Macken-Horarik, 2003a: 289; cf. Gregory, 1988), and to get the whole evaluative impact, one has to consider whole chunks of text.

Such prosodic distribution gives a key to understanding how an interpretation of ATTITUDE expressed through neutral language can be invited. Thompson (1998), for instance, shows how the distribution of semantically related items can result in particular lexical items taking on connotations which “may in other contexts be muted or unnoticed” (Thompson, 1998: 44). More generally, even where there is no such semantic relationship, inscribed ATTITUDE can function as a “sign post” (Martin & White, 2005: 63) or “cueing device” (Coffin, 2003: 230), governing the interpretation of any text “under its scope” (Martin & White, 2005: 64; Martin, 2003: 173; Macken-Horarik, 2003b: 313-14; cf. Halliday, 1981: 37). The phenomenon of prosody, then, places “less attitudinal [messages] into an evaluative schema” (Macken-Horarik, 2003b: 314).

Inscribed ATTITUDE functioning as an interpretive cueing device can work retrospectively, as “higher level News” (Hood, 2006: 46; cf. Martin & Rose, 2003: 181-6; Martin, 1992) or, as in the following example, prospectively, as “higher level

Themes” (Hood, 2006: 46), causing values to “propagate” (Lemke, 1998: Section 7.2), “radiate” (Hood: 2006) or “resonate” (Thompson, 1998) through segments of text:

[2.30]

Have you ever read Bunyan’s ‘Holy War’? What a flash of **genius** *Bunyan* has when he puts Mr. Prejudice with sixty deaf men under him at err Ear Gate of the citadel to guard it.

[JUDGEMENT: ESTEEM (+ NORMALITY AND t +NORMALITY)]

(Judged entity is in *italics*; inscribed framing JUDGEMENT is in **bold**; invoked JUDGEMENT is underlined)

(EE1958a: 126-9)

There are different levels of “evaluative propagation” (Lemke, 1998), including at clause level, across clause complexes (as in [2.30]) and over longer phases of text. Pursuing the theme of “radiation” across clause complexes, Hood (2006: 44) demonstrates that “explicitly naming an intertextually valued sayer increases the value attributed to the projected proposition.” In the following example, the Apostle Paul’s words are being used to support the preacher’s argument that it is wrong to leave out parts of the Christian message. Using Hood’s reasoning, giving the Apostle as source of the two biblical propositions invests those projections themselves with positive APPRECIATION (VALUATION):

[2.31]

It’s very tempting in our increasingly pluralistic culture to soft-pedal ... some parts of the [Christian gospel] ... I name for example the uniqueness of Jesus Christ. Christians are losing their nerve ... Well **Paul** was determined, you’ll see, verse twenty, to hold nothing back: “*I have not hesitated to preach anything that would be helpful to you.*” Or verse twenty-seven: “*I have not hesitated to proclaim to you the whole will of God.*” Faithful proclamation. [APPRECIATION (+ VALUATION)]

(Appreciated propositions are in *italics*; Intertextually valued Sayer – i.e. appreciating ‘lexis’ - is in **bold**)

(PD2003: from 351-78)

The converse of the above situation applies: a devalued source is a *prima facie* case for a devalued proposition. In [2.32] – slightly modified from the original for the sake of

illustration⁵ - the devalued source ('the devil') inscribes a negative APPRECIATION of the proposition:

[2.32]

The **devil** tells you that *you can be saved when you want*. [APPRECIATION (-ve VALUATION)]

(Slightly adapted from PD2000: 657-9)

The role of the social context in inviting ATTITUDE

So far, the discussion of invoked ATTITUDE has revolved around how linguistic signalling – through e.g. repetition, semantic association/prosody and the prosodic distribution of ATTITUDE - can be of help in identifying implicit evaluation. However, where there are no linguistic signals of evaluation, a listener can still grasp the evaluative 'point' if she or he shares or has access to the speaker's values. In other words, ATTITUDE can be inferred through the extra-textual context. This is why Martin (2003: 173) can speak of "accessing ethnography" – understanding something of the cultural presuppositions 'behind' the utterances – as a way of spotting implicit meaning.

It is here that work on implicature and speech act theory could, up to a point, give a more nuanced approach to work in APPRAISAL. This work also emphasizes the importance of context in interpretation: "linguistic pragmatics ... demonstrates how meaning – whether explicit or implicit - always depends on context-related inference as well as semantic and grammatical codes" (MacKenzie, 2002: 16). The 'context' referred to here relates to "a set of premises ... a subset of the hearer's assumptions about the world" (Sperber & Wilson, 1986: 16; cf. Blakemore, 1992: 16-23). These might include

the listener's assumptions relating to the setting in which the language is being used, about the speaker's purpose or about the speaker's presuppositions.

However, Gricean pragmatics has gone further in that it has attempted to identify a context-dependent 'mechanism' through which implicit meaning can be inferred. According to Grice, implicature is often instigated through the flouting of a 'maxim' (Grice, 1975: 49). Conversational 'maxims' are subconscious 'rules' according to which people are thought to effectively communicate: *be brief; be truthful; be relevant; be orderly*. Applying the concepts of context and flouting a maxim, the following example illustrates how a listener might be pushed towards inferring invoked ATTITUDE. This excerpt begins almost at the start of the sermon:

[2.33]

Forgiveness is our greatest need. You may not think that. You may not believe that. But the Bible states over and over again that mankind, made in his image and likeness, who's fallen far from him, now desperately needs God's forgiveness. Now *Alan* was an atheist.

[JUDGEMENT: SANCTION (t - PROPRIETY)]

(PD2005b: 9-16)

At the end of this example, the listener is abruptly confronted with a change of subject – a seemingly irrelevant statement about 'Alan' who has the attribute 'atheist'. This could be perceived as a **flouting** of the Gricean principle of 'relevance', and the statement thus triggers an "informal deductive process" (Thomas, 1995: 70) on the basis that the speaker is nonetheless being co-operative in spite of appearances. This process might include an inference that Alan is being used in a way which is consistent with the speaker's (Christian) presuppositions, a deduction which opens up the possibility of an invoked negative JUDGEMENT: clearly at one level, 'atheist' is simply a reference to a belief system, but even a relatively uninformed non-evangelical would likely be able to

work with a set of borrowed evangelical values to unlock evaluative meanings. On the basis of these, the listener would quite probably subconsciously supply an “evaluative major premise” (Searle, 1969: 184) – or “implicated premise” (Sperber & Wilson, 1986: 195) - and an evaluative conclusion (*see* Figure 2.6, below) constructed “by developing assumption schemas retrieved from memory” (Sperber & Wilson, 1986: 195).

| | |
|---|---|
| Descriptive premise: | “Alan was an atheist.” |
| Contextually determined evaluative premise: | Christians think one ought to believe in God. |
| Invited evaluative conclusion: | “Alan was an atheist.” = [t -ve PROPRIETY] |

Figure 2.6: from ‘is’ to ‘ought’ (adapted from Searle, 1969: 184)

Extrapolating from Hoey’s work on readers’ expectations (e.g. Hoey, 2001: 22-30), a second deduction would probably cause the listener to anticipate further (negative) revelations about Alan which will somehow fit with the previous text. The previous text has included an assertion by the speaker about the ‘great need’ of forgiveness, but also a concession that there are listeners who might not believe this assertion. Since ‘atheists’ do not believe, a listener might form the expectation that Alan will be shown to be ‘wrong’ for not believing. This expectation would then arguably serve as a guide to the interpretation of Alan’s character in the unfolding narrative (*see* Chapter 5, Example [5.14] and Chapter 6, Example [6.64] for more of this narrative).

2.2.1.4 4th distinction: autonomous vs. interactive ATTITUDE

The general purpose of this brief section is to begin to illustrate that not all ATTITUDE in text is necessarily supposed to have the same effect on a reader/listener. A good conceptual starting point to argue this is Sinclair’s (2004a) general insight that all

discourse proceeds simultaneously on two **planes** – the ‘autonomous’ and the ‘interactive’. The former is a “developing record of experience” (roughly, the things the speaker is talking about organized into coherent text) (2004: 52-3), whilst the latter describes a speaker’s “decisions about what effect utterances should aim at” (2004: 53). Sinclair explains that the interactive plane can be seen in terms of whatever speech act (cf. Searle, 1969: 29) a proposition is, often implicitly, performing. Thus, for example, the speech act of promising “I promise you that I’ll be good from now on” (Sinclair, 2004: 55; cf. Austin, 1976) seals a relationship of commitment and reliance between people. This takes place on the interactive plane. Yet the promise itself must be made up, through lexis and grammar, of certain concepts (e.g. ‘being good’) which are based on the interactants’ mutual experience of the world. These references take place on the autonomous plane. Thus, the interactive plane is expressed through the autonomous plane.

In closely related ways, it has been noted that evaluation can also be layered - a fact recognized by, e.g., Thetela (1997a, 1997b), Hunston (2000) and Thompson (forthcoming). Thus, Thetela (1997b: 104) makes a distinction between “Topic-Oriented Evaluation” (TOE) and “Research-Oriented Evaluation” (ROE) in academic research articles. The former kind provides “a justification for the more global type”, i.e. the ROE (1997b: 105). Of the two, then, the latter is the only kind “which engages the writer and reader in a “dialogue”” (1997b: 105). Similarly, Hunston borrows Sinclair’s terminology to differentiate between evaluation on the autonomous and interactive planes. The former kind evaluates things that “the world is seen as made up of” (2000: 205). Again, only the latter sort has to do with negotiation between writer

and reader, broadly in terms of whether a proposition counts as “knowledge or a valid argument” (2000: 205).

In explaining the relationship between (in Sinclair’s terms) autonomous and interactive evaluation, Thompson (forthcoming: 11) makes the additional point – crucial for the analyses in later chapters of this thesis - that it is “very common to find ... cases ... where one kind of appraisal is nested inside another kind for which it functions ... as a *token* ...” (emphasis added) (rather than simply as a Basis for an argument):

[2.34]

We want what God gives but *we don’t want his rule over our lives.*

[JUDGEMENT: t –ve PROPRIETY] (PD2004a: 192-3)

In [2.34], the autonomous ATTITUDE is AFFECT, with ‘we’ as appraiser and ‘his rule over our lives’ as the trigger. Here, however, ‘don’t want’ “does not mean just ‘unwilling’, but ‘reprehensibly unwilling’” (Thompson, forthcoming: 11). The AFFECT thus simultaneously functions, interactively, as JUDGEMENT. Seen from this perspective, the source of the emotion, ‘we’, becomes the negatively evaluated entity. The two ATTITUDES are functioning on different planes.

JUDGEMENT can be provoked in such cases because “social assessments ... often attach to values of AFFECT – emotional responses are frequently viewed as ‘good’ or ‘bad’, as ‘appropriate’ or ‘inappropriate’” (White, 2001c: 5). There seems, however, to be no logical reason why this process should not also be triggered by ‘inappropriate’ JUDGEMENT and APPRECIATION, nor anything that should prevent it from “apply[ing] to longer stretches” of text than in [2.34] (Thompson, forthcoming: 11). These two last

points imply that a wider discussion of autonomous and interactive evaluation is called for, a discussion which will be taken up in Chapter 5.

Having dealt in Section 2.2.1 with the kinds, degrees of explicitness, and planes of ATTITUDE, attention will now be focussed on who is represented as expressing the ATTITUDE, and on the degree to which the speaker affirms it.

2.2.2 APPRAISAL: Engaging with other voices

2.2.2.1 An overview of ENGAGEMENT

Introduction

The sourcing and degree of affirmation of ATTITUDE in the APPRAISAL model is dealt with in a second subsystem called ENGAGEMENT (*see* Martin & White, 2005; cf. White, 2003; Martin & Rose, 2003; White, 2001f). Broadly speaking the source must either be the speaker or somebody else. When it is the former, the ATTITUDE is said to be averred; when it is the latter, it is said to be attributed (via, e.g., reported speech) (*see* Hunston, 2000; White, 2001e). In what follows, there will be an overview of the ENGAGEMENT model before attention is turned more specifically to the role of ATTRIBUTION.

ENGAGEMENT vs. Modality

Traditionally, modality has been viewed in terms of “expressing doubt and certainty” (Holmes, 1983: 21), as a reflection of the speaker’s state of mind or knowledge

(Simpson, 1990: 50, cf. Palmer, 1986: 16). In Halliday's terms, it thus represents the "intermediate ground between positive and negative polarity" (Halliday & Matthiessen, 2004: 618; Halliday, 1994), between "*it is so* and *it is not so ...*" (Lock, 1996: 193, italics original). Similarly, ENGAGEMENT describes grammatical structures and lexis by which speakers take a stance towards a proposition or directive. It in fact embraces many structures which have traditionally been viewed as signalling degrees of certainty (e.g. modal verbs). Yet it does not see such structures as only or even primarily functioning within a 'probability' framework. ENGAGEMENT theorists view traditional modality theory as having an "... inadequate truth-functional orientation" (White, 2001g: 14; Martin & White, 2005: 92-7). Instead, it is asserted that it is more consistent with Halliday's (1994) description of the interpersonal metafunction to see modal resources as essentially interactive.

More generally, this interactive view of ENGAGEMENT derives from Bakhtin's insight that language usage is essentially 'dialogic' (see Bakhtin, 1981, 1984, 1986; cf. Fairclough, 1992: 101-36; Lemke, 1992; Dentith 1995: 139; Thibault, 1995; Fuller, 1998), and that there can be "no actual monologue" (Bakhtin, 1981: 426) in a world of diverse voices (or 'heteroglossia'). Heteroglossic utterances are those that "engage with dialogic alternatives" (White, 2003: 262), acknowledging that "... texts and utterances are shaped by prior texts that they are 'responding' to, and by subsequent texts that they 'anticipate.'" (Fairclough, 1992: 101). Thus, rather than representing an individual's expression of certainty, ENGAGEMENT encompasses "the resources of intersubjective stance" (White, 2003: 260). In other words, the system organizes the ways in which speakers present propositions or directives as being more or less open for negotiation within a real or imagined dialogue.

Broadly, ENGAGEMENT organizes propositions and directives into a number of subsystems, each of which can be classified in terms of two broad distinctions. The first – already referred to above - is whether the wording is averred (i.e. the speaker's own voice) or attributed (i.e. somebody else's voice) (*see e.g. Martin & White, 2005: 111; White, 2001e, 2001f*). The second is whether the utterance is contractive or expansive (e.g. *Martin & White, 2005: 102; White, 2001f: 8-9*). An overview of the resources will now be given, beginning with those which are averred.

Averred ENGAGEMENT: contractive vs. expansive

'Contractive' and 'expansive' indicate, respectively, that a speaker is less or more open to negotiate with alternative positions. More delicately, each utterance can be placed upon a cline, from dialogically closed to open, with resources in one category often shading into another. At the furthest reaches of the contractive end of the cline, there are bare assertions (*see e.g. Martin & White, 2005: 98; White, 2003: 263; White, 2001f: 11*). Since these are unmodalised, they can, in contrast to all other ENGAGEMENT stances, be seen as 'monoglossic' - as "... not in tension with, or contradistinction to, any alternative position or positions" (*White, 2003: 263*). In other words, they deny the "dialogic imperative" (*Bakhtin 1981: 426*) of language:

[2.35]

The cross was a necessity for you to get life.

[Bare assertion] (*EE1961: 760-1*)

'DISCLAIM: DENY' is seen as close to a bare assertion, but still as essentially dialogic. This incorporates utterances of negative polarity. In denying a point-of-view, as in

[2.36], its existence is simultaneously acknowledged and dismissed. Negatives, then, are essentially responsive (Martin & White, 2005: 118; White, 2001f: 3; cf. Leech, 1983: 101; Pagano, 1994; Jordan, 1998). Slightly less contractive is 'DISCLAIM: COUNTER', which represents a proposition as contrary to, and therefore replacing, one which would have been expected, as in [2.37]:

[2.36]

The phrase “born again” was not uh invented by an American president.

[DISCLAIM: DENY]

[PD2005a: 160]

[2.37]

Politics is alright in its realm and in its sphere, but when you're suddenly face to face with a disaster, or with death, politics has got nothing to tell you.

[DISCLAIM: COUNTER]

(EE1953: 90-2)

Other contractive resources include, for example, those that assume agreement between speaker and listener ('PROCLAIM: CONCUR'), and those which 'interpolate' (White, 2001f: 5) the speaker “into the text as committed ‘sayer’” (2001f: 13). Examples of these categories are seen below:

[2.38]

... how quickly our lives can be swept away. Of course, none of us think it's gonna happen to us.

[PROCLAIM: CONCUR]

(PD2005d: 467-9)

[2.39]

suddenly there shined round about him a light from heaven. I say, God intervenes.

[PROCLAIM: PRONOUNCE]

(EE1954: 217-19)

Expansive resources are where the system encompasses modal resources (under 'ENTERTAIN'), which represent the current proposition/proposal as “but one among a

number of propositions available in the current communicative context” (Martin & White, 2005: 105):

[2.40]

Well, now, you may like to follow that up for yourself. Today as you leave you'll find a little booklet called “Me, a Christian?”

[ENTERTAIN]

(PD2004b: 851-55)

Attributed ENGAGEMENT: contractive vs. expansive

Attributed, or ‘extra-vocalized’ (White, 2001f: 6), propositions are those represented as emanating from sources outside the discourse. In bringing another voice into his or her discourse, a speaker inevitably adopts a stance towards the attributed proposition which, as with averred propositions, also closes or opens up dialogic ‘space’. The stance can, broadly speaking, indicate agreement (ENDORSE), distance/disagreement (DISTANCE) or be neutral (ACKNOWLEDGE; *see* White, 2001e: 3). It is only with ‘ENDORSE’ that the speaker accepts joint responsibility for the attributed proposition⁶. A speaker’s stance can be indicated by the reporting verb (e.g. ‘claim’) or how that verb is modified (e.g. ‘he convincingly argues’). It can, however, also be just as much an effect of what is believed about the source of the voice, or how it is set up (White, 2001e: 5):

[2.41]

God says, “Do not take the name of the Lord your God in vain.”

[PROCLAIM: ENDORSE]

(PD2005b: 161-2)

In [2.41], the reporting verb is neutral, which, at first sight, suggests an analysis of ATTRIBUTE: ACKNOWLEDGE. Yet the attributed directive is endorsed through the high

status 'Sayer' (Halliday, 1994). Such a stance also signals to what extent alternative opinions are entertained. It is thus a contractive utterance (ENDORSE). Alternatively, using a 'low status' source can set distance between the speaker and the proposition:

[2.42]

Sin is the attitude in my life that says “I don’t want God to be in charge ...”

[ENTERTAIN: ATTRIBUTE (DISTANCE)]

(PD2004b: 323-6)

Examples [2.41] and [2.42] also illustrate how ENGAGEMENT and ATTITUDE resources sometimes work in lockstep: as well as endorsing the directive in [2.41], the speaker is simultaneously positively appreciating the projection (cf. discussion of Example [2.31], above); the opposite can be said of [2.42] (cf. Example [2.32], above).

The next two sections below can be seen as an expansion of the above brief discussion of ATTRIBUTION, but they approach the topic in different ways from the literature on ENGAGEMENT. First, as indicated above, the source of an ATTRIBUTION can indicate a speaker’s stance towards an attributed proposition. Section 2.2.2.2 will therefore extend the examination of sources by looking at the pronominal system in ways particularly relevant to the analysis of misguided voices (cf. Chapter 1, Section 1.2). As well as making a distinction between the pragmatic and non-pragmatic use of pronouns, it will keep an interested eye on the distancing and bonding function of pronouns in hortatory text. Section 2.2.2.3 will then look more closely at options for introducing attributed messages (Thompson, 1996), both in terms of how projected thoughts or words can be brought into texts and in terms of the possible effects of these representations in persuasive discourse.

2.2.2.2 Attribution: pronominal sources

Pronominal sources: problems with conservative views

“The traditional term ‘pronoun’ is based on the idea that words of this class ‘stand for’ nouns” (Huddleston & Pullum, 2002: 1461). The conservative referential meanings of personal pronouns can be summed up quite neatly: 1st person must include the speaker (*s*), 2nd person excludes the speaker but must include the hearer(s) (*h*), and 3rd person refers to anybody else (*o*), excluding *s* and *o*, i.e. “third parties” (2002: 339-40; cf. Huddleston, 1984: 288; Huddleston & Pullum, 2002: 1463). Examples of referential usage are seen in Figure 2.7.

I found myself walking away from the television drained ... with the scale of the pain.
(PD2005a: 2)

We English people speak with precision in our words.
(EE1956: 297)

... Romans and chapter eight - and I won't delay you much with this.
(PD2006: 101-02)

Oh – aye, lady said to me one day, “Why” she says “I wouldn't be frightened” (EE1950: 619-21)

Figure 2.7: referential usage of 1st, 2nd and 3rd person pronouns

It is sometimes claimed that pronouns “*usually* have definite meaning” (Quirk *et al*, 1985: 347; emphasis added) and are “characteristically used deictically or anaphorically” (Huddleston & Pullum, 2002: 425). There are, however, problems with the tidy “categorical divisions” (Wilson, 1990: 45) described above. For instance, the referential scope of pronouns can be very wide, becoming potentially vaguer (*see*, e.g., Huddleston & Pullum, 2002: 1466) and “extending out to ... humanity” in general (Wilson, 1990:

49). Pinning down the referents then becomes more difficult. In the following example it is not clear whether only *s* and *h* are referred to, or *s*, *h* and *o* (e.g. anybody anywhere who watches TV and reads newspapers):

[2.43]

With the images that have been beamed into our living rooms, with the reports that we've read in the newspapers ...
(PD2005d: 12-13)

Such cases are, however, still arguably referential. The real difficulty with the conservative view of pronouns arises in cases like the following:

[2.44]

... every time I refuse to let God be God in my life, I shut Jesus out of my life ...
(PD2004b: 374-6)

[2.45]

We are cut off from [God]. We're under his condemnation.
(PD2006: 199-200)

References to 'I' and 'we' in the above examples, if taken literally, would cause some confusion amongst the evangelicals in the congregation: a minister would not be expected to habitually follow a lifestyle which excluded God/Jesus, and evangelical theology would certainly preclude him from believing he was condemned. Here, then, a purely referential view breaks down. Pronouns are "far from categorical" (Wilson, 1990: 45).

In order to cope with such "marked" usage (Kim, 2006: 73), the concept of the "non-referential" (Huddleston & Pullum, 2002: 1467), "indefinite" (Laberge & Sankoff, 1979) or "generic" (Quirk et al, 1985: 353; cf. Quirk et al, 1973: 112) pronoun has been postulated which refers to "people in general" (Quirk et al, 1985: 353). Kitagawa &

Lehrer (1990) argue for a more sensitive subcategorization of such indefinite pronouns, making a further division between “impersonal” and “vague” usage (1990: 742). Basically, the ‘impersonal’ grouping is seen as the ‘people in general’ type (covering, e.g., Examples [2.44] and [2.45], above), whereas the latter describes a smaller group whose specific members are nonetheless “not identified, or identifiable, by the speaker” (1990: 742).

Whilst these distinctions helpfully recognize the importance of going beyond the conservative view of personal pronouns, they still tend to major on the scope of reference of pronouns rather than on an important distinction which will now be outlined - that between non-pragmatic and pragmatic usage (*see* Wilson, 1990: 45-76).

Pronouns: non-pragmatic vs. pragmatic

To begin with, in non-pragmatic (referential) usage, there is no necessary violation of the conservative scope of the pronouns as outlined above. Thus, it is possible to give examples of ‘impersonal’ usage which might still be termed referential. Several of the examples given in the literature using ‘we’ seem to fall into this category, as, for instance, the following:

[2.46]

“Language is like fashion. *We* must make *our* selections carefully and appropriately.”
(from Kitagawa & Lehrer, 1990: 741; italics original)

Though the scope of the pronoun selection here is potentially universal, there is little doubt that it could comfortably include “the speaker plus one or more others” (Wilson, 1990: 48). In pragmatic usage on the other hand, there is a necessary violation of the

standard core meanings. Thus, Churchill's famous rallying cry, "we shall fight them on the beaches", in fact leaves out the 'real world' Churchill (Wilson, 1990: 47; cf. Maitland, 1988). Similarly, in the following example, the evangelical speaker uses pragmatic pronouns to describe becoming a Christian:

[2.47]

[The Apostle Paul is] aware that he desperately needs the forgiveness of God. That's what must happen to us. That's the route we must come. I take this seriously. ... I get a realization that God is there and I need his forgiveness. ... I begin to believe ... that he is the saviour.

(PD2006: from 500-11)

The uses of first person here violate the core meanings of 'we' and 'I'. The speaker would certainly already claim to have experienced 'conversion'. 'We' thus leaves out the 'real world' speaker but includes a constructed, unconverted 'I', a 'dramatic persona' (Kitagawa & Lehrer, 1990: 752). Similarly, the conservative meaning of 'I' includes the speaker but excludes listeners and third persons: what the speaker actually means here would more congruently be expressed as 'you'. Again, he is constructing himself as a hypothetical non-Christian (cf. Van Dijk & Kintsch, 1983: 345-346, for a similar example). The following shows a clear example of pragmatic usage of 'you' (cf. Kitagawa & Lehrer's "impersonal you"):

[2.48]

... once you're over forty ... you realise that you've lived perhaps half your life and certainly your body starts telling you that and you can begin to be wistful about the things you've not had a chance to do. Am I the only one that feels that – isn't that true?

(PD2005a: 60; 62-7)

Conservatively, of course, 'you' excludes the speaker. However, the ending here makes it clear that the speaker is talking partly about his own experience and turning it into a

“truism” (Laberge & Sankoff, 1979; Yule, 1982: 320) based on his understanding of how the world ticks (his “structural knowledge”, Goldsmith & Woisetschlaeger, 1982).

Two effects of some pronouns in hortatory text

Having outlined the difference between the non-pragmatic and pragmatic usage of pronouns, I will now sketch out two effects of a limited number of pronouns of both kinds in ‘hortatory’ (Longacre, 1976: 228), or persuasive, text. First, they foster interaction. In his study of science popularizations in newspaper articles, Kim (2006) writes of the usage of pronouns (amongst other linguistic features) as constituting ‘reader involvement evoking’ (RIE) acts. Similarly, Hyland (2005: 177; cf. Hyland, 2001) talks of pronouns as an aspect of what he calls ‘engagement’ (although his label is not related to APPRAISAL). According to Thompson & Thetela (1995), pronouns evoke involvement in advertisements by constructing notional addressees involved in participant roles. These notional addressees they term ‘readers in the text’. The use of pronouns, including the various processes they are represented as involved in, creates a ‘projected role’ for the real addressees. In other words, the goal of hortatory text is for the real readers/listeners to ‘converge’ with the constructed textual reader/listener (cf. Thompson, 2001: 62).

The specific term ‘reader in the text’ could be modified and applied to many evangelistic sermons, which are usually prepared in written form, often with notional ‘unconverted’ listeners in mind. Often, such listeners are constructed using ‘templates’ found in the Bible. In [2.51], ‘we’ is modelled on the prodigal son in Jesus’ New Testament parable (*see* The Bible, Luke 15: 11-32):

[2.49]

We behave like this younger son: he demanded his inheritance and he left home and we take what God gives and then we go off our own way, pay little attention to him after that.
[PD2004a: 183-88]

A second broad function of pronouns in hortatory text is to construct different kinds of relationships between speaker and hearer: “social relationships and attitudes are marked ... within the overall distributional use of pronouns by specific groups” (Wilson, 1990: 46). More specifically, though the focus is somewhat different, Brown & Gilman (1960) explain that pronouns potentially have a “close association with two dimensions fundamental to the analysis of all social life – the dimensions of power and solidarity” (1960: 253). Maitland & Wilson (1987: 498) refer for instance to the potential of pronouns to create distance from another discourse participant. Such a distancing effect is seen in the following example, where the speaker uses a referential 2nd person pronoun to introduce an inscribed negative JUDGEMENT:

[2.50]

Of course if you're an infidel, you're a fool.
(EE196X: 60-1)

The distance is a consequence of the fact that a 2nd person negative JUDGEMENT constitutes a *prima facie* face-threatening act (FTA; Brown & Levinson, 1987: 65-8), and in certain settings the habitual use of such ‘bald’ FTAs can reflect an institutional imbalance of power (1987: 69). Thus, the use of a referential 2nd person pronoun to introduce a negative JUDGEMENT belongs to the various signals that Fairclough calls “overt markers of hierarchy and power” (Fairclough, 1992: 203; cf. Fairclough, 2001).

On the other hand, as already indicated, pronouns can be used to forge solidarity. This has been noted in connection with 1st person plural in particular (*see, e.g.,* Wilson, 1990:

50). When ‘we’ is referential, this effect is clear-cut, and it has been shown how the referential ‘we’ can be used to bond, e.g., members of a political party (Atkinson, 1984: 39). When it is used pragmatically, its rhetorical potency derives from blending its “more normative ‘personal’ use” (Kitagawa & Lehrer, 1990: 752) with the meaning aimed at in a given context. What this means in terms of solidarity is that even though the pragmatic goal is to persuade the addressee, the bonding effect of the pronoun is still potent:

[2.51]

We don’t want to have any sense of being beholden to anybody ... or even God himself ...

We ... talk about [independence] ... as if it were attractive and good and noble

[EE1964: 13-15; 19; 22-4]

In [2.51] the invoked negative JUDGEMENT (cf. Example [2.34]) is hedged by the use of ‘we’, allowing the speaker to reduce “the force of ... criticism” (Holmes, 1990: 196; cf. Holmes, 1995; Leech, 1983), or threat to face. Put another way, “a criticism with the assertion of mutual friendship, may lose much of its sting” (Brown & Levinson, 1987: 72). By taking the addressees’ feelings into account, the speaker is expressing solidarity. This bonding itself becomes part of the persuasive process.

The use of pragmatic ‘I’ has somewhat different persuasive effects to ‘we’, in that it seeks to draw in the individual listener as the author of the textual point-of-view. It can, for instance, be used in counselling contexts to emphasize the client’s role (Wilson, 1990: 50). On the other hand, it arguably has a similar effect to pragmatic ‘we’, in that it seeks to preserve face and safeguard solidarity when negative JUDGEMENTS are being made.

Having focussed on the pronominal sources of ATTRIBUTION in ways particularly relevant to the sermonic data to be discussed in this thesis, attention will now again be given to the second aspect of ATTRIBUTION. As stated above, Section 2.2.2.3 will focus on how the projected messages themselves can be analysed in terms of speech and thought presentation.

2.2.2.3 Attribution: speech and thought representation

To set the context for this discussion of attributed messages, this section will first briefly outline the traditional way of understanding speech and thought representation. Next, it will describe more recent functional approaches which extend traditional views by paying more attention to textual evidence. Of these, one model will be described in a little detail because of its particular relevance to the present study. Finally, some functions of represented speech and thought will be outlined.

Traditional accounts: starting with grammatical criteria

Traditional accounts focus almost exclusively on “grammatical transformations” (Thompson, 1996: 503), or “rules for converting [an] original utterance into direct or indirect speech” (Baynham & Slembrouck, 1999: 443). These involve, for instance, tense and pronoun shifts (e.g. Huddleston & Pullum, 2002: 1023). The rules provide a fairly neat – if “mechanical” (Vološinov, 1973: 128) - approach in some grammatical textbooks (e.g. Quirk et al, 1985: 1020-32), and the model has formed the basis of not a little academic enquiry, for example into the syntactic/semantic grounds for ‘backshifts’ (Comrie, 1986; Declerck, 1990; cf. Huddleston, 1989). This transformational approach

is used as a starting point in describing some functional systems (e.g. Leech & Short, 2007). However, such a focus does not do justice to the phenomenon in question because it does not take full account of naturally occurring data (*see*, e.g., Sarangi & Wilson, 1999; Thompson, 1994, 1996).

Another approach: Starting from a functional perspective

Another approach starts with the phenomenon as it is encountered in discourse “in however muffled or ambiguous a fashion” (Thompson, 1996: 506). Thompson begins by identifying “any stretch of language where the speaker or writer signals in some way that another voice is entering the text” (1996; 506), and then works ‘back’ towards linguistic forms. The result is the construction of a provisional but comprehensive framework, a set of options by which speakers/writers can represent “signalled voices in the text” (1996: 506) in any naturally occurring discourse. The framework has four “dimensions of choice”: the voice (or source), the message, the reporting signal and the speaker’s stance towards the message (1996: 507) or towards the source of the message (1996: 522). Each category contains more delicate subsets of choices.

Because it deals with naturally occurring text, this functional perspective also recognizes that the functions of speech and thought presentation vary from genre to genre (Baynham & Slembrouck, 1999: 441; Thompson, 1996: 505). A number of different text-types have been investigated, including media (e.g. Short, 1988: 72, van Dijk, 1988, Fairclough, 1992, Waugh, 1995), academic writing (e.g. Swales, 1990; Thompson & Ye, 1991; Hunston, 1994; Baynham, 1999), institutional and informal speech (e.g. Maybin, 1999; Holt, 1999; Hall, Sarangi & Slembrouck, 1999; Myers, 1999) and fiction (e.g.

Page, 1973; Vološinov, 1973; Leech & Short, 2007; Fludernik, 1993). For each genre, different aspects of reported language are highlighted. In journalism, for instance, research has been concerned with how faithful an attribution is to its purported original (Short, 1988: 72).

In fact, most of the genres above have this common denominator: an original utterance upon which the later attribution is based. The exception is fiction. In literature “it is usually not relevant to ask ... why the reporter may have altered or interpreted the message in some way” (Thompson, 1996: 505). In this respect, attributed speech and thought in literary genres are similar to cases frequently found in my own data, where a speaker for instance introduces characters in a fictional narrative, or makes generalizations about the kinds of things people say. Within literary studies, a substantial model of speech and thought representation has been developed, which will now be briefly described.

A literary model of speech and thought presentation

In Leech & Short (2007: 255-81), speech and thought presentation is divided into ten modes: five ways of introducing speech and, similarly, five options for representing thought. In DIRECT SPEECH⁷ (DS) - which for the moment can be thought of as recreating the actual reported utterance - the projected clause is syntactically independent of the projecting clause. With INDIRECT SPEECH (IS) – a summary of that utterance - it is subordinate:

[2.52]
you might well ask
what hope is there then for men?
[DS] (EE1959: 85-6)

[2.53]
he said that
his first trip was like kissing God.
[IS] (PD2004a: 388-89)

In [2.52], syntactic independence is signalled by the preservation of the original order of Finite + Subject in the reported question. In [2.53], the dependence is shown partly by the conjunction 'that'. With IS, subordination to the reporting clause also leads to the modification of some of the features which are “directly related to the embedded speech situation only” (Leech & Short, 2007: 256). In [2.53], this means that the possessive has changed from an inferred original 'my' to 'his'.

These initial direct and indirect categories are then supplemented by two other forms of presentation which are ‘freer’ of the reporting voice. [2.54] (below) shows FREE DIRECT SPEECH and [2.55] FREE INDIRECT SPEECH:

[2.54]
We come like that, naked into this world, then immediately we begin to accumulate things. I'm given a rattle, or a dummy, or a doll, and
it's mine, and I don't want anybody else to have it,
then I see another child with one, and
I want that one as well.
[FDS] (EE1953: 603-9)

[2.55]
we're reaching a phase of human history when people, well,
they can take care of themselves.
[FIS] (EE1964: 25-6)

Typical indications of FDS, as seen in [2.54], are the removal of a projecting clause but with the retention of independent syntax in the projected clause. FIS is somewhere

between IS and DS in that it sheds some of the subordinating features of IS whilst retaining others. Thus, in [2.55], the pronoun shift of IS remains; but since there is no reporting clause it is 'free' of a projecting source, and there can be no conjunction to show dependence.

The “formal differentia of speech and thought modes are the same” (Leech & Short, 2007: 255). Examples of thought presentation are therefore given in Figure 2.8 (below) without a separate discussion. The codes are the same as with speech, except, of course, that a ‘T’ (for ‘THOUGHT’) is used in place of an ‘S’.

[2.56]
questioning in their hearts,
Why does this man speak like this? He's blaspheming!
[DT] (PD2004b: 475-77)

[2.57]
We think that
if we become a goody two-shoes
we think that
if we don't do this and do do that
[IT] (PD2005b: 296-300)

[2.58]
Which leaves everyone left in the building confused and concerned as well.
I mean, if that young man is turned away by Jesus, what hope is there for any of us?
[FDT] (PD2001: 55-8)

[2.59]
Part of you does believe in some sort of a God, but it's a God who err, well,
you don't have to know
and
you can come into touch with him at your
he's at your beck and calling whenever you need him
[FIT] (PD2006: 236-9)

Figure 2.8: Representations of thought according to Leech & Short (1997)

The other 2 other categories, called ‘NARRATIVE REPORT OF A SPEECH/THOUGHT ACT’, will not be described here. It was felt that they would weaken the focus, since the

speaker/narrator is “apparently in total control” (260) of the voice. The discussion will now proceed by describing some of the effects of these modes of presentation in text.

Four possible effects of speech/thought presentation

It was stated above that direct forms of speech are often seen in terms of recreating the actual reported utterance, whereas (FREE) INDIRECT SPEECH is viewed as a summary. Clearly, these definitions need some modification. As already stated, in some genres there is no original utterance on which to base the representation. Even where there is one, research has shown that there may be substantial ‘reformulation’ (van Dijk, 1988: 117-8; Clark & Gerrig, 1990; Short, 1988). It is partly for these reasons that Baynham & Slembrouck (1999: 450) claim that all DS and FDS is ultimately a “rhetorical construction.”

Another way of looking at the various modes is that they evoke different senses of speaker involvement in constructing the message (Leech & Short, 2007: 260; cf. Thompson, 1996: 505). Basically, the direct forms of speech and thought construct less speaker interference, allowing a different character to claim ownership of a stretch of discourse. The indirect forms allow for the apparent mingling of speaker and projected voice.

As a consequence of this apparent absence of the speaker’s intervention, introducing direct forms allows for a more vivid, or dramatic, presentation of the represented voice (Tannen, 1989; Thompson, 1996: 512):

[2.60]

Ah, that's right, boy; you're queer and angry at it, queer and mad at it.

"Me to go to hell?

You tell me that I'm under the curse of God?

Tell me that I'll perish? ...

Why, did you not know who I am?

Do you not know how I've lived?

Do you not know how I've been religious and respectable?

what I've done

and how much I've done

and how generous I've been?"

(EE1950: 850-68)

By "giving voice to characters" (Tannen, 1989: 133), listeners can be made "into an interpreting audience [in a] drama" (1989: 133). As [2.60] demonstrates, points of view can be dramatized which speakers "may not hold themselves" (Myers, 1999: 588) and features of DS/FDS "can be used to suggest the kind of person who might hold this view" (1999: 588).

Even in genres such as oral narratives, where the use of DIRECT SPEECH may indicate that the words are at least close to the original, the "fidelity function is generally subservient to the dramatic function" (Thompson, 1996: 512). In [2.61], for instance, it is highly unlikely that the speaker would have remembered the precise wording and word-order of what he quotes:

[2.61]

His wife had recently become a Christian and I said, "What do you think about that" and he said

"Well, it's okay for her. It's a nice spare-time interest. It sort of gives her something to do during the week. There are coffee mornings and I think she goes to Bible groups or something."

[PD2004b: 16-25]

Since with thought presentation there is never an ‘original’ which is being reproduced, introducing DIRECT/FREE DIRECT THOUGHT more obviously fulfils a purely dramatic function:

[2.62]

What is it that looms up in your in your thoughts? ... Is it this?

Well, I have been a decent person.

I have been a ... good ... a good neighbour.

I never did anyone very much harm.

(EE1959: from 424; 430-33)

Dramatic representation may have many potential rhetorical effects, depending upon the genre in which it is found. In hortatory text, apart from serving to maintain interest in the discourse, it may align a particular audience with or against a particular character's construction. To slightly extend Myers' point, it “leaves room for play, wit, and point scoring” (1999: 574).

A second possible effect of speech/thought presentation is that it can manipulate an audience by making the source of the projection ambiguous. This can apply to both direct and indirect presentations, and is a result of the possibility of omitting the projecting clause (Fairclough, 1992: 130). In [2.65], for example, ownership of the projected question is unclaimed. It may therefore partly be heard as the speaker's question to the audience as a way of interacting with them; but it may also be appropriated by listeners with the effect of generating their interest in how the sermon will address the problem:

[2.63]

The tsunami has provoked huge questions about the character of God.

Where was God on Boxing Day? What was he doing?

[PD2005d: 69-71]

With FIS/FIT – or 'echoes' in Thompson's terminology - "... part of the attraction of the technique is undoubtedly its potential for ambiguity concerning the source" (Thompson, 1996: 514). In [2.64], the use of 2nd person seems to indicate statements addressed by the speaker to the listener; but in fact it is the *listener's* thought processes that are being represented, not the speaker's. The manipulative effect here might be to give a subtle sense to the listener that s/he has been found out, because his/her thoughts have been laid bare:

[2.64]

Maybe you've come up to university, you're from a Christian home and actually you're on the point of [living a non-Christian life]. And Cambridge looks to you like the potential for really discovering yourself away from home.

You can develop a whole new life. Your parents and your church need not know about it.

(PD2004a: 652-7)

The third and fourth effects relate only to representing thought – what, in literary studies, Stone (1959) calls 'interior monologue' and Fludernik (1996: 155-8) 'internal focalization.' These functions are less easy to pin down. In fiction, one effect relates to a reader's 'relationship' with the character represented as the source of the thoughts. Thought presentations can construe a more intimate acquaintance with the character by outlining, for instance, his or her "mental situation, his or her emotional upheaval" and by following "the train of thoughts and emotions through their turmoil" (Fludernik, 1993: 79). Another effect relates to the construction of the author. For Leech & Short (2007), amongst others, a narrator who sees characters' thoughts is 'omniscient' because they are able to see somebody else's model of the world from their point of view (2007: 140). This second effect may be of relevance in [2.64]: the listener is being encouraged to see the speaker as sensitive or insightful.

2.2.3 GRADUATION

Moving on now from extended discussions of ATTITUDE and ENGAGEMENT (and related areas), a third system within APPRAISAL is called ‘GRADUATION’. The term reflects the fact that ATTITUDE and ENGAGEMENT values are gradable (Martin & White, 2005: 135). In other words, they can be expressed with more or less emphasis or precision. These basic distinctions – emphasis and precision - are subsumed under the subsystems GRADUATION: FORCE and GRADUATION: FOCUS respectively. A comprehensive introduction to this area of language can be found in Martin & White, 2005: 135-53 and White, 2001g. Because of its particular relevance to the present study, what follows will address aspects of the subsystem FORCE in particular, highlighting especially the intensification of ATTITUDE.

GRADUATION FORCE: intensifying ATTITUDE

The function of GRADUATION: FORCE can be described metaphorically in terms of varying the volume of ATTITUDE. ATTITUDE can be ‘shouted out’ or intensified in at least two ways. First, the core attitudinal lexis can in some way be modified. This can be done explicitly – in lexis that is separate from the core ATTITUDE that is being expressed. This occurs, for instance, through adverbs of intensification - “slightly, a bit, somewhat, rather, really, very, completely etc” (White 2001g: 7; cf. Martin & White, 2005: 141-2). Explicit intensification also succeeds through adjectival or quantitative “graders” pre-modifying the attitudinal expression:

[2.65]
because of man’s **complete** impotence and helplessness ...
(EE1959: 96-7)

[2.66]

We've got a **whole load of sin** written against our account.
(PD2005b: 282-3)

The 'grading up' (Hood, 2006: 39) of ATTITUDE can also be more implicit. This occurs when a high degree of intensity is fused to an adjective (Martin & White, 2005: 143-4), as in [2.67]:

[2.67]

Well he was an **amazing** man by any standards.
(PD2006: 9)

In fact, all inscribed ATTITUDE can in principle be situated on a cline, taking up a position somewhere along the scale of 'low – median – high' intensity (Martin & White, 2005: 136; White, 2001g: 26).

A second way of intensifying ATTITUDE - the aspect which will be the most drawn upon in the analyses in Chapters 4, 5 and 6 - is repetition (Martin & White, 2005: 144; White, 2001g: 27). This can, for instance, occur through the use of triplets of ATTITUDE (cf. Example [2.28], above):

[2.68]

The amazing thing, I say, is this: that the **holy, righteous and eternal** God tolerates man as he does (EE1953: 266-70)

Triplets have an ancient pedigree: having been used in the Bible itself (e.g. Heil, 2005: 31; Meynet, 1998: 85), their usage can be traced through the development of literature (e.g. Balliet, 1965). Atkinson (1984) argues that such "three part lists ... have an air of unity or completeness" (1984: 57), and "can work to strengthen, underline or amplify

almost any kind of message” – whether in casual conversation, political speech or church liturgy (1984: 60).

Since evaluation is a discourse semantic resource, repetition can also build attitudinal intensity over a number of clauses. In [2.69] this is achieved through a couplet of semantically similar statements over two clauses. In [2.70] the stretch is longer. In principle, the number of clauses which can be involved is not restricted:

[2.69]

This whole question is ... an **involved** one, and it's a **difficult** one.
(EE1953: 191-3).

[2.70]

It's **amazing**. Just **wonderful**, compared with any literature. It just **soars**. The most **beautiful** prose poem imaginable.
(PD2006: 103-6)

Just as triplets can work within a single clause in a unified way, so prosodic distribution of ATTITUDE over a number of clauses can work to convey a total evaluative ‘message’ as well as several discrete messages (cf. discussion of ‘invited ATTITUDE’, Section 2.2.1.3, above).

2.3 Some functions of APPRAISAL: a broader perspective

So far in Chapter 2, the theoretical underpinning of the analyses in the present research has been discussed in some detail: evaluative language in general was described in Section 2.1, and the APPRAISAL model and related research were outlined in Section 2.2. Before moving on to Chapter 3, which will look at how these theoretical issues were applied to the sermonic data, this brief section will loop back to the wider rhetorical and

sociological interests touched on in Chapter 1. It will do so outlining three related ways in which APPRAISAL can function in a text.

First, as was made clear in Section 2.1.1, one basic function of evaluative language is to reflect a point-of-view. This might seem relatively trivial at first sight, but it implies that evaluation is closely related to the expression of ideology (*see, e.g.,* Hunston, 2000: 195; Hunston, 1993; Simpson, 1993: 115; Lassen et. al, 2006; Hodge & Kress, 1993; Caldas-Coulthard & Coulthard, 1996). Ideologies are, after all, “essentially sets of values – what counts as good or bad, what should or should not happen ...” (Thompson & Hunston, 2000: 8). Moreover, these values do not simply reside in individuals, but in communities. From the perspective of ideology, then, it is not just an individual, but a “society that has produced [a] text” (2000: 6). Thus, the basic assertion that evaluation represents a point-of-view also implies that discourse “reflects, and in return shapes, the prevailing values of a society in a particular historical context” (Fowler, 1991: 222; cf. Cohen, & Young, 1973; White, 2006).

Second, as Fowler’s point indicates, ATTITUDE and ENGAGEMENT serve to actually shape ideology – of other people and, ultimately, of communities. This is a result of the interpersonal nature of evaluation that has already been pointed out: ATTITUDE describes “... resources for *negotiating* empathy, *aligning* values and *sharing* tastes” (Martin, 2003: 173; emphases added). Thus, for example, AFFECT extends an “invitation” (White, 2001b: 5) to feel the same as the speaker, whilst JUDGEMENT fundamentally functions to “control behavior [sic]” (Martin, 2003: 173). As already noted in Section 2.2.1.3, above, in shaping others’ ideology, invoked ATTITUDE is a particularly powerful “presentational device designed to enhance the acceptance of a statement” (Latour & Woolgar, 1986:

80; cf. Hunston, 1994: 192-3): because “implicitly evaluative meanings ... appear to pass beneath the threshold of conscious awareness” (Macken-Horarik, 2003b: 314), a listener/reader has to work with the speaker’s/writer’s values to make sense of the text (Thompson and Hunston, 2000: 9).

Third, and finally, an analysis of APPRAISAL can be used to examine issues of power and solidarity – “who can express feelings and who can’t, what kinds of feelings are expressed, how strongly they are expressed, and how directly they are sourced” (Martin & White, 2005: 30). Thus, for instance, bare assertions may contribute “to the reproduction of relations of power” (Fairclough, 1995: 19). More generally, in certain text-types the kind of modality “establishes the degree of authority of an utterance” (Hodge & Kress, 1993: 122; cf. Halliday & Hasan, 1985: 27), which, by extension, means that ENGAGEMENT resources have implications for the construction of more or less dominant roles or personas.

MATERIALS AND METHODS

In the previous chapter, many examples were drawn from the sermons which form the backbone of this thesis, but formal introductions to the discourses have not yet been made. The first part of Chapter 3 – Section 3.1 - will therefore introduce them, giving not only their titles and the years in which they were preached, but also relating where they were found, why they were chosen and what the similarities and differences are between the two data groups. Previous chapters have, moreover, used the term ‘misguided voices’ several times. Although an informal definition of the term was provided in Chapter 1, Section 1.2, more still needs to be said about the nature, identification and analysis of misguided voices. This, along with describing how sermons were divided into numbered lines, will be done in Sections 3.2.1 and 3.2.2.

3.1 Materials

The raw materials consisted of audio-copies of 20 sermons, which were then transcribed. Audio copies were preferred because printed sermons are usually subject to editing, which potentially affects the inclusion of interpersonal features. For instance, when comparing a recorded sermon and its equivalent publication (from Lloyd-Jones, 1980), I discovered that some modal language had been removed. An overview of the data is found in Tables 3.1 and 3.2 (below).

Table 3.1: Summary of Group 1 (Early Elizabethan) sermons

| Code | Biblical Text | Title |
|---------|----------------|---|
| EE1950 | Matthew 12: 32 | 'The Sin that has no Forgiveness' |
| EE1953 | Job 1: 20-22 | 'Why do Calamities happen?' |
| EE1954 | Acts 9: 4 | 'An encounter with God' |
| EE1956 | | 'What is the Church for?' |
| EE1958a | | 'The Spirit filled Life' |
| EE1958b | Acts 2: 1-11 | |
| EE1959 | John 6: 37 | 'The Free Offer of the Gospel' |
| EE1961 | John 3: 1-21 | |
| EE1964 | Luke 15: 11-32 | |
| EE196X* | Job 25: 1-6 | 'How then can man be justified with God?' |

* precise year not known; but *see* Endnote No. 2.

Table 3.2: Summary of Group 2 (Present Day) sermons

| Code | Biblical Text | Title |
|---------|----------------|--|
| PD2000 | Matthew 12: 32 | 'The Unpardonable Sin' |
| PD2001 | Mark 10: 17-31 | 'Is 'good' good enough for God?' |
| PD2003 | Acts 20: 17-27 | 'Making Disciples' |
| PD2004a | Luke 15: 11-32 | 'The Return of the Prodigal' |
| PD2004b | Mark 2: 1-12 | 'The Difference that God can make' |
| PD2005a | John 3: 1-8 | 'A fresh Start' |
| PD2005b | Luke 11: 1-4 | '"Forgive us our sins"' – Debt Free' |
| PD2005c | Acts 2: 1-13 | 'Pentecost Power' |
| PD2005d | Luke 13: 1-5 | 'When Tragedy Strikes' |
| PD2006 | Acts 9: 1-2 | 'Some striking features of conversion' |

Group 1 comprises sermons from 1950-1964; Group 2 discourses have been preached since the turn of the millennium. There was not a wide choice of materials for Group 1 sermons, though one website, www.sermonaudio.com, proved a useful source of archived material. Other Group 1 sermons were obtained by contacting churches which stored material from former ministers (e.g. <http://www.methodist-central-hall.org.uk/>) and from websites dedicated to individual ministers' sermons (e.g. <http://www.mlj.org.uk/>). Finding materials was unproblematic for the latter group: many evangelical churches have websites (e.g. <http://www.eden-cambridge.org/>) with links to mp3 audio-files; in some cases, ministers assisted me in choosing appropriate evangelistic material.

As stated in Chapter 1, the letters in the sermon codes refer to the approximate time periods in which the sermons were preached: EE = Early Elizabethan and PD = Present Day. The four digits signify the year. References to a biblical text, if given, first indicate the book followed by a chapter and verse(s). The third column refers to titles, if any, given or implied by ministers themselves towards the start of a sermon, or else to those found on the CD/mp3 file.

3.1.1 Controlled variables

Since one aim of the thesis was to investigate language change over time, the main independent variable consisted of the eras in which the sermons were preached. The reason for researching sermons specifically from the '50s and '60s was because these were the earliest periods for which audio-copies were available. In fact, the original intention had been to limit Group 1 to the 1950s, but the choice of materials was not wide enough. Investigating sermons from the present day was intended to give the study current relevance, and to provide the basis for comparison so that changes could be explored.

Attempts were made to minimize the effects of secondary differences. This control was attempted in three primary ways. The first concerned the choice of speakers, who were all evangelical, male and from the UK (*see* Chapter 1, Section 1.3 for a definition of 'Evangelicalism'). In the view of several experienced ministers whom I consulted, and in my personal experience, many of the speakers selected would be considered as well-known, key spokesmen of Evangelicalism in their own day.

The second area of control concerned the subject matter of the sermons. With two exceptions, the discourses were based on biblical texts, 85% of which are found in the New Testament. In addition, the materials included 6 'pairs' of sermons, each pair containing one sermon from each group. 'Pair' here indicates that the same text or theme was addressed. Thus, EE1950 and PD2000, EE1954 and PD2006, EE1964 and PD2004a, and EE1961 and PD2005a dealt respectively with the same biblical texts and themes (*see* Tables 3.1 and 3.2). EE1953 and PD2005d were based on different biblical texts, but both addressed the issue of why God might allow suffering. Similarly, the EE1956/PD2003 pairing drew on different biblical sources but both tackled the role of the church in society.

The third and final attempt to restrict language variables related to text-type. The sermons were all evangelical, of which 15 (7 in Group 1 and 8 in Group 2) seemed to be primarily evangelistic – aiming to convert people to the Christian faith - whilst the remainder seemed primarily exhortatory – functioning more to encourage believers to behave in a certain way.

A generally evangelistic purpose was easier to ascertain for Group 2 sermons: some of the speakers were able to confirm this goal through personal correspondence, and websites sometimes indicated when a particular sermon was preached at a **guest service** (*see e.g.* <http://www.allsouls.org>). ('Guest' here describes a non-evangelical visitor brought along to a service by a church member.) For Group 1 sermons an evangelistic purpose was ascertained through explicit statements in the sermon (*e.g.* "I want to speak to you who are unsaved", EE1950: 13-14), through the evangelistic content of the biblical text (*e.g.* EE1961 on being 'born again'), and, in one instance, through personal

communication with a minister who was aware of the context in which a sermon was preached (“The sermon on John 6:37 [EE1959] would indeed be evangelistic”; email from Rev. Sherman Isbell, 25 November 2005). Ascertaining an exhortatory purpose was less problematic: since sermons are generally held within the evangelical community, exhortatory addresses can perhaps be seen as the default choice. For Group 1 and 2 materials, an exhortatory intent was largely established from the content of the message. However, to classify a particular sermon as purely evangelistic or exhortatory would paint an over-simple picture of the discourses: speakers generally showed awareness of different kinds of listener.

3.1.2 Uncontrolled variables

The preceding section touched on three attempts to minimize secondary differences through the restriction of speaker-choice, subject matter, and text-type. However, there were other factors that could not be controlled. These were of two main kinds. A first dimension had to do with the speakers. As stated above, the preachers were all evangelical, male and from the UK. However, within that general framework, neither age nor geographical location was taken into account. Also, since the main concern was to use speakers whose craft is/was highly valued within the evangelical community, speakers were drawn from a number of different denominations. For example, three of the Group 2 sermons were preached by evangelical Anglicans, a number by Baptists and others by members of free independent churches. In Group 1 there were no Anglicans. Most of the preachers belonged to independent churches, and there was at least one leading Methodist. In addition, it is possible that speakers’ theological standpoints varied slightly. For instance, most speakers were ‘reformed’, or Calvinistic, believing

that human free will is limited and that faith in Christ is therefore impossible unless God grants it, yet it may be that some had different views on this doctrine. Denominational and theological differences were considered unlikely to affect the kinds of rhetorical aspects which form the focus of this thesis.

A second, potentially more relevant, aspect of variation concerned the addressees. The congregations may have varied in gender, age and socio-economic background. The size of some of the individual meetings also differed considerably, depending upon the occasion of the sermon. Thus, whilst most discourses were preached at local church gatherings, four sermons in Group 1 and two in Group 2 were held at special meetings, festivals etc., with, potentially, several thousand listeners⁸. It is therefore also likely that not all congregations were equally well-known to the preachers. Yet perhaps the most significant unknown quantity in terms of the congregations was the extent of their commitment to evangelical beliefs. Since context and language are interdependent, these differences could have affected the deployment of APPRAISAL, but the extent to which this might have been the case is unknown.

3.2 Methods

This section will describe two kinds of analytical issues in the methodology. The first relates to the bases on which the sermons were divided into clauses, or **message units**. (The term will be explained below.) This will be dealt with in Section 3.2.1. The second concerns misguided voices more specifically – their definition, identification and analysis - and will be handled in Section 3.2.2.

3.2.1 Dividing the sermons into message units

Before the research began to focus exclusively upon misguided voices, six of the transcripts underwent complete analyses to establish the ATTITUDE they contained. The discourses that were thus analysed consisted of three from Group 1 (EE1953, 1961 and 1964), and three from Group 2 (PD2004a, 2005a and 2005b). (The first such analysis to be carried out, on PD2005b, is located in Appendix 1⁹.) In order to carry out these analyses, it was necessary to decide how to divide the sermons into numbered lines – whether into sentences, clauses or some other kind of unit. This section describes how this division was undertaken, giving examples taken mainly from those six initial analyses.

As a basic grammatical first step, the sermons were broken into ranking clauses (Halliday & Matthiessen, 2004: 60-63; Thompson, 2004: 25). These were allocated a separate line and clause number. Example [3.1] shows one ranking clause, whilst the next three, by virtue of subordination and projection, all have two:

[3.1]
(4) It was a slightly strange experience
(PD2004a)

[3.2]
(125) unless you do start again
(126) you never make it.
(PD2005a)

[3.3]
(240) The Bible tells us
(241) that there will be wars ...
(EE1953)

[3.4]
(64) <I say>
(65) The Bible <> helps us
(EE1953)

In Example [3.4] and similar cases, angled brackets have been used to separate projecting - and other - clauses which were interpolated.

Utterances were not always expressed in orthodox clauses. Occasionally they were elliptical, as in the projecting clause in Example [3.5], but were still counted as ranking clauses:

[3.5]
(2) The verse for this evening's message from the Lord's Prayer
(3) "forgive us our trespasses."
(PD2005b)

A last point here concerns clauses where a Predicator contained more than one verb. Since the function of the initial verb in [3.6] and [3.7], below, was to "specify various ... aspects of the process" (Thompson, 2004: 61), these were analysed as part of the verbal group. Each case also therefore shows just one clause:

[3.6]
(495) ... people can start to follow Jesus
(PD2001)

[3.7]
(140) ... he ... allows the son to go off
(PD2004a)

None of the above examples contained embedded clauses, which made the ATTITUDE analysis relatively straightforward. As can be seen from Example [3.8] (cf. [3.1]), the simplest ranking clauses sent just one attitudinal message:

[3.8]
*It was a slightly **strange** experience*
[APPRECIATION: REACTION (-ve QUALITY)]
[Evaluated entity is in *italics*; inscribed attitudinal wording is in **bold**]
(PD2004a: 4)

After dividing the transcripts into ranking clauses, the second step was to consider what to do with embedded clauses. It seemed best to make divisions which were related, as far as possible, to the attitudinal messages being communicated. Embedded clauses were therefore not allocated separate numbered lines if they were not felt to contain an attitudinal emphasis that was distinct from that of the main clause. Such cases appear in the transcripts as shown in Figure 3.1. The same examples clarifying the ATTITUDES at stake are given in [3.9] and [3.10] (below).

(1141) The business of the Christian preacher is just to be a ... mouthpiece of Christ
and of God

(68) ... it's the reception that is the point of greatest surprise.

Figure 3.1: embedded clauses with no separate ATTITUDE

[3.9]

The business of the Christian preacher is just to be a ... mouthpiece of Christ and of God

[APPRECIATION: t +VALUATION]

[Evaluated entity is in *italics*; invoked attitudinal wording is underlined]

(EE1954: 1131)

[3.10]

... it's *the reception* that is **the point of greatest surprise**.

[APPRECIATION: + IMPACT]

[Evaluated entity is in *italics*; inscribed attitudinal wording is **in bold**]

(PD2004a: 68)

In [3.9], the embedded clause invokes a positive APPRECIATION (+ VALUATION) of the 'business of the Christian preacher'. Since the ranking together with embedded clause only contained one ATTITUDE, they were placed on the same line. In such cases, square brackets to mark off the embedding were not considered necessary or helpful to the analysis (cf. Halliday & Matthiessen, 2004: 426). Example [3.10] is similar, but shows embedding through an 'it-cleft' construction. In each example the structure is more

complex than in, for instance, [3.8], but there is again only one attitudinal message and therefore only one numbered line.

Conversely, a separate line and square brackets were used to distinguish embedded from ranking clauses when they showed a different kind or level of ATTITUDE:

| | |
|-------|---|
| (593) | You were too scared of what those people [[]] would do |
| (594) | [[with eagle religious pharisaical eyes peering down into you]] |

Figure 3.2: an embedded clauses with separate ATTITUDE

The two levels of the clauses in Figure 3.2 are made explicit in Example [3.11]:

[3.11]
 (593) You were too **scared of** *what those people* [[]] *would do*
 [AFFECT: -ve DISINCLINATION (FEAR)]
 (594) [[with eagle religious pharisaical eyes peering down into you]]
 [JUDGEMENT: t-ve PROPRIETY]
 (EE1964: 611-2)

In [3.11], the main proposition describes the fear of the addressee¹⁰. Line (593) contains an embedded clause ('what those people would do'), which is not separated because it gives the evaluated 'entity' (i.e. the trigger of the fear). However, the second embedded clause, (594), makes a switch: it is a provoked negative JUDGEMENT of 'those people' which supplies the basis of 'you' being 'scared'. The presence of two attitudinal messages is therefore captured by the separately numbered lines. It was primarily because the embedded clauses were not uniformly treated on purely structural criteria that a more semantic term – that of 'message units' - was chosen.

Separate message units were not always made up of clauses. Repetition of non-clausal elements frequently functioned to intensify inscribed or provoked ATTITUDE (Examples

[3.12], [3.13] and [3.14]), or to flag the presence of ATTITUDE when the language was more neutral ([3.15]). The allocation of separate message units in these cases can partly be justified by the elliptical nature of the repetition. In [3.13], for instance, ‘he was’ is understood to have been carried over into message units 133 and 134. Even where this is not the case, however, as in [3.14], separate message units capture the fact that the interpersonal force of the triplets is greater than that contained in a single utterance, even when exactly the same word is repeated, as in [3.15]:

[3.12]
 (1) It seems to me
 (2) that there is no more ridiculous
 (3) or futile
 (4) or indeed puerile attitude towards the Bible ...
 (EE1953)

[3.13]
 (132) And although he was strict
 (133) and stern
 (134) and starchy,
 (135) yet he wasn't saved
 (EE1961)

[3.14]
 (215) But when a half truth is presented as a whole truth
 (216) it becomes an untruth
 (217) Exaggeration.
 (218) Deceit.
 (219) Little white lies.
 (PD2005b)

[3.15]
 (801) My friends, the joy of life they're looking for it everywhere
 (802) They're seeking it in things,
 (803) things
 (804) and more things
 (805) and it isn't in things
 (EE1956)

Although they were allocated separate lines, the six initial tabular analyses placed such repetitions in the same cell in order to stress the essential unity of their function (*see* Table 3.3, below).

Table 3.3: Capturing triplets in the ATTITUDE analysis

| | Clause | Attitude | Appraised | Appraiser |
|------|--|--|----------------------------------|-----------|
| (16) | It seems to me | -ve APPRECIATION [IMPACT x1; VALUE x2] | Attitude towards the Bible | Speaker |
| (17) | that there is no more ridiculous | | | |
| (18) | or futile | | | |
| (19) | or indeed puerile attitude towards the Bible ... | | | |

A combination of functional and structural criteria therefore meant that ranking clauses, embedded clauses and the repetition of non-clausal elements constituted or could constitute separate message units. It was less clear what to do with prepositional phrases functioning as Circumstances, as in [3.16] and [3.17], or as non-clausal post-modifiers, as in [3.18]:

[3.16]

(94) How many of us in this audience this evening have stepped out on that pathway of self-determination [in our own little lives]?
(EE1964)

[3.17]

(768) I should die [for my wrongdoing]
(PD2005a)

[3.18]

(96) Maybe we have thrown over the, the power [of ... a godly church leader]
(EE1964)

In Example [3.16], the global proposition in unit (94) is a token of negative JUDGEMENT of those who choose to live their lives without reference to God. The inscribed negative APPRECIATION ('little') in the circumstantial prepositional phrase seems designed to throw the folly of such self-importance into relief. However, whilst it contributes to the overall clausal ATTITUDE, the APPRECIATION could be removed without altering the status of that invoked negative JUDGEMENT. Similarly in [3.17], the Circumstance is a helpful explanation for the negative self-JUDGEMENT, but is not necessary for it to exist. In other words, in the first two examples, the clause and Circumstance have a degree of

independence in attitudinal terms. In [3.18] on the other hand, the prepositional phrase actually determines the global negative JUDGEMENT: seeing the action as ‘bad’ is dependent upon knowing what is being ‘thrown over’ (here, a ‘good’ person). There is attitudinal dependence, rather than independence, between prepositional phrase and main clause.

It might therefore have seemed reasonable on semantic grounds to separate the prepositional phrases in [3.16] and [3.17]. I ultimately decided, however, to opt rather for some grammatical rigour in such cases: because of the lack of a separate proposition around a verbal group, all three examples, and ones like them, only counted as one message unit. In each case, though, the prepositional phrases were marked off by single squared brackets (Halliday & Matthiessen, 2004: 426) and the ATTITUDE was, correspondingly, noted in squared brackets. The analyses of [3.16] and [3.18] are shown below in tabular form.

Table 3.4: analysis of incorporated prepositional phrases with switches in ATTITUDE

| Clause | Attitude | Appraised | Appraiser |
|--|--|-------------------------|--------------------------|
| (94) How many of <i>us in this audience this evening</i> have <u>stepped out on that pathway of self-determination</u> [<i>in our own little lives</i>]? | T -ve J (Prop) [T -ve App (Val)] | ‘us’ [our lives] | Speaker [Speaker] |
| (96) Maybe <i>we</i> <u>have thrown over the</u> , the power [<i>of ... a godly church leader</i>] | T -ve J (Prop) [+ J (Prop)] | ‘we’ [church leader] | Speaker |

Examples [3.19] and [3.20] show instances of an even smaller unit of separate ATTITUDE incorporated into a message unit:

[3.19]
(283) he cannot discern [spiritual things].
(EE1961)

[3.20]
 (621) the man in the deepest spiritual need in this parable is the [horrid elder
 brother]
 (EE1964)

Here, nominal groups are, respectively, positively appreciated ('spiritual') and negatively judged ('horrid'), contributing to the clausal ATTITUDE in different ways. The lower level JUDGEMENT in [3.20], for instance, provides the basis of the main evaluative proposition. Once again, though, in each case the separate ATTITUDE does not imply a separate message unit; the tabular analyses of these examples can be seen in Table 3.5.

Table 3.5: analysis of incorporated nominal groups with separate ATTITUDE

| Unit | ATTITUDE | Appraised | Appraiser |
|---|-------------------------------------|----------------------------------|----------------------|
| (283) he cannot discern [<u>spiritual</u> things]. | -ve CAPACITY [t + VALUATION] | He [things] | Speaker [Speaker] |
| (621) the man in the deepest spiritual need in this parable is the [horrid elder brother] | -ve PROPRIETY [-ve PROPRIETY] | Elder brother [Elder brother] | Speaker [Speaker] |

One final point should be made in this section: although a primarily semantic basis for dividing up the transcripts seemed a better way of doing justice to the sermonic ATTITUDE and the purpose of the thesis, the term 'message unit' does not always imply the presence of ATTITUDE. In Example [3.21], for instance, message unit 3 is playing a purely organisational role (the speaker is totalling the number of weeks spent on a particular sermonic theme), whereas [3.22] is merely filling out details in a narrative:

[3.21]
 We come back to it then the fifth time
 (EE1954: 3)

[3.22]
 And in his dream he dreamt
 that he was fishing in Scotland
 (PD2005b: 35-6)

3.2.2 Focussing on misguided voices

3.2.2.1 Defining and identifying misguided voices

Whilst analysing the six discourses mentioned in Section 3.2.1, I noted, as expected, that the sermons were textual fields where speakers could sow evangelical viewpoints. Fairly frequently, however, evaluations cropped up which could not be squared with evangelical theology. Such ATTITUDE, whether, for instance, ‘wrong’ APPRECIATION in [3.23], or ‘wrong’ AFFECT in [3.24] and [3.25], were introduced into the text through projections of words, thoughts and feelings from sources other than the speaker. These are all indented from the left in the following examples:

[3.23]
They say,
 “Hell?
 I don’t believe in hell.
 It’s an obsolete,
 antiquated,
 antedated kind of an old bogey”.
(EE1950: 743-8)

[3.24]
We just trip through life thinking
 ‘if there is a God
 we’ll be alright;
 he’ll deal with us kindly.’
(PD2006: 194-7)

[3.25]
We want
 to worship created things ... rather than our creator.
(PD2004b: 358-9)

The focus of the analysis began to shift towards such viewpoints, which clearly (a) did not represent the speaker’s own ATTITUDE and (b) therefore were not meant to be taken at face value. I became interested in describing their function from an APPRAISAL

perspective. From this point on, only the portions of sermons directly relevant to the above phenomenon were analysed in detail.

The phenomenon had to be given a name, and, as already stated (*see* Chapter 1, Section 1.2), it has been called the **misguided voice**. The term ‘voice’ has been preferred to, for instance, ‘viewpoint’, partly because of the significance of dramatic representations of these evaluations in the data, as in Examples [3.23] and [3.24], and partly because it shows indebtedness to Bakhtin’s (1981) insights, as outlined in Chapter 2. The term ‘voice’ is being used fairly flexibly, however, as the inclusion of mental projections such as Example [3.25] shows. Such cases have, however, been included for the sake of consistency: the focus is essentially on all projections of misguided ATTITUDE on the ‘autonomous plane’, whether JUDGEMENT, APPRECIATION or, as in this case, AFFECT (cf. Chapter 2, Section 2.2.1.4).

Having defined misguided voices in a general way, it is now time to explain in more detail the bases upon which they were identified. There were two basic grounds. The first was contextual. A voice was deemed to be misguided if it contradicted evangelical presuppositions. Admittedly not every listener present at a sermon would know everything about evangelical beliefs. It was, however, assumed that all listeners, whether evangelical or not, would have at least a basic knowledge of Christian values. Working with such values (cf. discussion around Figure 2.6, Chapter 2), for instance, the average listener would have little difficulty working out that being sceptical about God’s existence (Example [3.24], above), or not wanting to worship God ([3.25]) are meant to be taken as misguided ATTITUDE. Other, more general, values were also assumed, such

as ‘self-centredness is wrong’. Thus, such values as preoccupation with self ([3.26] or self-aggrandisement ([3.27]) would also qualify as misguided:

[3.26]
We spend our lives saying
 “It’s my goals,
 my agenda,
 my desires.
(PD2005a: 410-13)

[3.27]
You say
 “Thank God
 I’m not like other men.”
(EE1950: 233-5)

The second basis for identifying a misguided voice was textual, and relates to what was said in Chapter 2 about how ATTITUDE can ‘radiate’ through segments of text (see Examples [2.30] – [2.32] in that chapter). To return for a moment to Example [3.23], it might not be immediately apparent to every listener that not believing in hell should be taken as wrong. In cases like these, the sermon itself normally provided enough indications of a voice’s misguided status. Example [3.28] is an expansion of [3.23]. The ‘symptom’ referred to is an evidence of having committed the ‘unpardonable sin’. Not believing in hell then becomes the verbal outworking of this symptom. Example [3.29] is similar: that the viewpoint that ‘everybody ... will be saved’ is intended to be misguided is clearly seen by what comes before and after:

[3.28]
Another very real symptom is this: there’s no realisation of danger whenever you ...
commit this sin.
They say,
 “Hell?
 I don’t believe in hell.
 It’s an obsolete,
 antiquated,
 antedated kind of an old bogey”.
(EE1950: 740-8)

[3.29]

Don't get it into your head that

Everybody eventually will be saved

For he that dies in unbelief shall not see life.

(EE1961: 1181-3)

The two basic guiding principles for identifying misguided voices were, then, **attitudinal frameworks** and **contextually determined values**.

3.2.2.2 Doing the analyses

The principles for identifying misguided voices outlined above were applied informally at first. The initial, non-numbered transcripts of each of the 20 sermons were read through several times in order to give an overview of each sermon's purpose. Voices were then highlighted in bold. In order to make this process more rigorous, some of these early, informal analyses included bullet-pointed notes in which I justified my own interpretations to myself. Figure 3.3 (below) gives a small sample of one such analysis. A complete informal analysis of EE1964 is found in Appendix 2.

We've got a, a frenzied craze across the world at the moment. People call it liberty. Freedom. Everybody wants to be in control of themselves. Everyone wants to go their own way. We don't want to have any sense of being beholden to anybody, or anything, or any movement, or any, any political party – or even God himself. We have imbibed the heavy wine of independence ...

- *Shift from 'everybody' to 'we' back to 'people' and 'everybody'*
- *Reported speech; reported thought (desideration);*
- *This is mainly focussed upon what we 'want' rather than propositional objections to God*
- *'we' expresses closeness with the audience and the sense that the speaker is accepting part-responsibility as a sinner himself*
- *Independence is seen as 'bad' (cf. general modern values)*
- *The attributed attitude is tethered before it is introduced ('frenzied craze')*
- *Within the voice, the attitude is intensified by repetition*

Figure 3.3: Initial informal analysis of a misguided voice in EE1964

As a second step, the voices were classified using the Leech & Short model of speech and thought presentation outlined in Chapter 2 (Section 2.2.2.3). As implied there, the lack of projection meant that the categories of NARRATIVE REPORT OF A SPEECH/THOUGHT ACT (NRSA/NRTA) were not used in the analyses. However, extrapolating from Thompson (1996: footnote 2), *to*-infinitive structures, which Leech & Short include as NRSA/NRTA, have been counted as (FREE) INDIRECT SPEECH/THOUGHT. The number of message units in each voice was then counted, and the source was determined according to whether it was in the 1st, 2nd or 3rd person. For each sermon, these results were placed in tabular form. The template of the table and a representative sample of entries in one sermon are found in Tables 3.6 and 3.7, below.

Table 3.6: Template for analysing misguided speech/thought in individual sermons

| | 1 st person | 2 nd person | 3 rd person | Uncertain |
|-----------------------------|------------------------|------------------------|------------------------|-----------|
| Indirect Speech (IS) | | | | |
| Indirect Thought (IT) | | | | |
| Free Indirect Speech (FIS) | | | | |
| Free Indirect Thought (FIT) | | | | |
| Direct Speech (DS) | | | | |
| Direct Thought (DT) | | | | |
| Free Direct Speech (FDS) | | | | |
| Free Direct Thought (FDT) | | | | |
| Uncertain | | | | |

The cells show excerpts of the misguided voices, after which the references to message units are given in brackets. Finally, the number of misguided messages within each voice is given. Tabular analyses of 4 sermons containing a relatively high number of misguided voices (cf. Chapter 4, Section 4.2) – two from Group 1 and two from Group 2 – can be found in Appendix 3.

Table 3.7: Some examples of misguided speech/thought in EE1954

| | 1 st person | 2 nd person | 3 rd person | Uncertain |
|------------------------------------|--|--|--|---|
| Indirect Thought (IT) | We all ... imagining that we know all about Christianity (440-3) x1 | | | |
| Free Indirect Speech (FIS) | | ... and why doesn't it stop war and do this and that and the other and why doesn't God do this and that (1117-22) x6 | | |
| Free Indirect Thought (FIT) | | | They were ... sound and right ideas. He was doing a great work and a great work for God (409-11) x4 | |
| Direct Speech (DS) | | | He said 'you know things are coming to a pretty pass if religion's going to start being personal'. (534-36) x1 | |
| Free Direct Speech (FDS) | We know all about it ... Especially in the 20 th century, we know all about Christianity. (446-52) x5 | | | Christianity is something for me to demolish (454-64) x9* (uncertain) |

A third step involved applying a detailed tabular ATTITUDE analysis to the misguided voices. These tables were complex because they were designed to capture the dual **layering** of evaluation represented by misguided voices and suggested in the research background (Section 2.2.1.4). (The concept of layering will be explained and illustrated more fully in Chapter 5.) An extended example of a misguided voice together with its tabular analysis is given below. Example [3.30] (below) has first been provided to show a little more context than could be given in the abbreviated table:

[3.30]

How many of us in this audience this evening have stepped out on that pathway of self-determination in our own little lives? In our modern day we have thrown over whatever parental example we had. Maybe we have thrown over the, the power of, of a godly church leader, a Sunday school teacher, and we've said

"We'll go our own way. We'll live our own lives in our own way, in our own strength. We can do it. Haven't we had education? Didn't the former Prime Minister say "we've never had it so good"? Don't we feel the pound notes crinkling in our pockets whereas twenty years ago it was hard work [to find a silver coin]? Oh, everything's so fine. We have so much of everything. We don't need God. We don't need the church. We don't need anything. Let's go."

And we've gone.

(EE1964: from 94-114)

Table 3.8: Capturing the dual-layering of misguided voices in EE1964

| Message Unit | | | | ATTITUDE | Appraised | Appraiser |
|---|---------------------|--------------------------|-----------|-------------------|-----------|-----------|
| (97) and we've said | | | | T -ve J (Prop) | We | Speaker |
| Message Unit | ATTITUDE | Appraised | Appraiser | | | |
| (98) We'll go our own way. | T + Aff (desire) | Going our own way | We | | | |
| (99) We'll live our own lives (100) in our own way (101) in our own strength. | T + Aff (desire) | Living our own way | We | | | |
| (102) We can do it. | + J (capac) | We | We | | | |
| (103) Haven't we had education? | T + App (val) | Education | We | | | |
| (108) Oh, everything's so fine. | + App (quality) | Everything | We | | | |
| (110) We don't need God. | + Aff (conf.) | Absence of God | We | | | |
| (111) We don't need the church. | + Aff (conf.) | Absence of church | We | | | |
| (112) We don't need anything. | + Aff. (conf.) | Absence of other things. | We | | | |

In the tabular analysis, abbreviations have been used for the categories and subcategories of ATTITUDE involved (Aff. = AFFECT; conf. = confidence, and so on). A 'doubling up' of the columns 'ATTITUDE', 'appraised' and 'appraiser' captures the general fact that ATTRIBUTION (i.e. two appraisers) is now in play. More specifically, it captures the fact that two layers of evaluation are taking place simultaneously. The columns on the left

indicate the projected misguided ATTITUDE, “contrary to the overall evaluative trend” (Thetela, 1997b: 104), of which ‘we’ is the source. The columns to the right indicate the “point of view expounded in the text” (1997b: 117): the speaker’s invoked negative JUDGEMENT of ‘we’. Whilst there are a number of different misguided ATTITUDES, only one textual viewpoint is active.

Since one of the main aims of the thesis was to examine speaker-audience relations, detailed analyses like the above were carried out primarily for 1st and 2nd person data. Although 3rd person misguided voices were identified and counted, such painstaking tabular analyses of them were not deemed necessary for the purposes of this thesis. A sample of 1st and 2nd person misguided voice analyses can be found in Appendices 4 and 5.

3.2.2.3 Issues with analyzing misguided voices

The purpose of this section is to briefly describe five difficulties which were encountered whilst analysing misguided voices, and how these were met. The first concerns the identifying of tokens of ATTITUDE. On a very few occasions, it seemed that certain wordings used by speakers were attitudinally loaded (see discussion of semantic association/prosody in Section 2.2.1.3, Chapter 2). In such cases, it seemed suitable to use a corpus to provide evidence which might confirm intuition. Using WebCorp® to provide an up to date indicator of the common usage of wordings on these occasions seemed entirely adequate. Of course, the disadvantage with this method is that WebCorp® does not reliably indicate how words and phrases were used 50 years ago, but this would have been a disadvantage with many other corpora as well. An example

of how the search engine was used can be seen in Chapter 2 (see discussion after Example [2.27]). Other examples – normally including substantial co-text in order to show semantic prosody - are found in Chapters 4 and 5.

The second issue related to the very few instances where the status of the voice as misguided was in doubt. The following voice, for instance, contains some views of God which are consistent with evangelical values ('great God'; 'great Creator' etc.), and some which seem inconsistent, or even irreverent ('philosophic X', 'somewhere in the distant heavens'):

[3.31]

This great God ... this kind of philosophic X, this great Creator, the absolute, the eternal somewhere in the distant heavens who's fashioned the cosmos and was interested in the whole world.

(EE1954: 742; 745-49)

On such occasions, as indicated above, the surrounding text was taken into account. In this instance, the speaker was talking about his views on the process of conversion to Christianity:

[3.32]

The first thing this means of course is that I come to a realisation that God knows me.

This great God

I've thought of and spoken about and have argued

this kind of philosophic X, this great Creator, the absolute, the eternal somewhere in the distant heavens who's fashioned the cosmos and was interested in the whole world.

I awaken to the dread, the almost terrible realisation that he knows me individually. 'Saul, Saul'. Have you had such a meeting with God?

(EE1954: 739-53)

Even with the additional clauses, however, the function of the voice is still open to some debate: the projected view of God could be read as true, but incomplete. As a final arbiter, then, the sermon as a whole was taken into account. In this particular discourse,

the speaker had been constructing ‘unconverted’ people as similar to a biblical character, Saul, prior to his conversion. This assumed similarity included a token of negative JUDGEMENT of those who investigate Christianity ‘from a detached external position’ (message unit 390). This comparison, together with the abstract language to describe God used in this particular example, finally determined the status of this voice as misguided.

A third methodological difficulty slightly qualifies a characteristic of misguided voices given above. At the start of Section 3.2.2.1 it was strongly implied that a misguided voice was always projected. Two exceptions were made to this general rule, one from Group 1 data, and one from Group 2:

[3.33]

We want to be independent. We want what God gives but we don’t want his rule over our lives. We don’t want a relationship with him in which we bow to him and serve him. (PD2004a: 190-5)

[3.34]

You’ve no desire for God
You’ve no desire
to know him
You’ve no desire
to seek his companionship
(EE196X: 217-21)

In Example [3.33], only the beginning involves projection (*want* + *to*-infinitive clause). However, the subsequent clauses (a) involved parallelism (‘want’ vs. ‘don’t want’), (b) represented the internal state of ‘we’ in some detail and (c) could very easily be seen as elliptical, since ‘to have’ could easily be inserted after ‘(don’t) want’ in every case. For these reasons, Example [3.33] was taken as a misguided voice stretch. Example [3.34] seemed to constitute a similar case, where the projected clauses elaborated on what it meant to have ‘no desire for God’. The first clause was therefore treated in the same

way. Affective processes without projection were not otherwise taken as misguided voices.

A fourth problem occasionally arose whilst trying to decide upon the source of a misguided voice. This was a problem which only arose in connection with ‘free’ speech and thought representations, where the projecting clause was dropped and therefore the source was not immediately obvious. In general, identifying sources presented no difficulty, for the preceding context made the source clear:

[3.35]

[Saul] wasn't ready
to say

“All that I've thought is wrong”

‘I'm so smart and so clever and so important

I've been accelerated into a high position

My career is at stake

And everything I've thought and all my precious opinions

I'm not going to change these

So I will suppress the thought

that these Christians might just be right’.

(PD2006: 443-52)

The free direct voice, beginning with the indented ‘I'm so smart’, has no projecting source. However, from the preceding clauses, it is clearly meant to be a contrast to what Saul should have said. The source was therefore analysed as 3rd person. The following example was a little less clear:

[3.36]

And we are very young indeed when we all start expressing our opinions about Christianity.

We know all about it. We've never read the New Testament of course, but that's immaterial. We've never read a, never read a book on church history. That makes not the slightest difference. We know. And especially in the twentieth century, we know all about it.

So what is Christianity?

Well s... Christianity is something for me to demolish, something for me to denounce and expose and to make a joke about. I know all about it and I'm doing the talking and I'm speaking about Christianity and I'm saying what I think and what I'm going to do.

(EE1954: 444-64)

The first misguided voice (indented) most obviously emanated from 'we'. There was, however, a clear break signalled by the question 'So what is Christianity?' Thereafter, the pronoun within the projected voice was 1st person singular. There was here no clear contender for a distinct projecting source. In this and other such cases, which were relatively few and mostly confined to this discourse, the preceding context was again used. Here, the proximity to the previous stretch and source, together with the continuity of subject matter, led to the source being analysed as possibly 1st person, plural. The uncertainty of the classification has been recorded on relevant tables.

The fifth and final area of uncertainty involved situations where it was difficult to decide whether a voice was FREE DIRECT SPEECH or FREE DIRECT THOUGHT. The following has been classified as the latter, because of the preceding misguided INDIRECT THOUGHT:

[3.37]

A universalist is a person who thinks

that everybody's going to heaven.

'I don't have to worry

whether I know God or not

whether I sin against him

whether I reject him

because he's a God who will let us all in ... the end

and we may bank on that

and assume that

that everybody will be alright.'

(PD2006: 245-54)

The next example, however, cannot be classified with certainty. The speaker is describing characters in a narrative, one of whom has just had a puzzling encounter with Jesus. The misguided voice is a free representation, but there is no indication of its type. Once again, these very few cases are marked on relevant tables with an asterisk:

[3.38]

[He] walks away from Jesus ... sad. Which leaves everyone left in the building confused and concerned as well.

“I mean,

if that young man is turned away by Jesus,
what hope is there for any of us?”

(PD2001: from 51-8)

3.3 Subjectivity/objectivity of interpretations

Chapters 2 and 3 have sought to demonstrate that the analyses which formed the basis of Chapters 4, 5 and 6 have a solidly linguistic basis. However, before proceeding to discuss the rhetoric of misguided voices in Chapters 4 and 5, one more factor which touches on the following discussions should be made explicit: I read the texts not only as a linguist, but also as a member of the evangelical community. This was undoubtedly an advantage when it came to accessing the likely evangelical interpretation. However, this clearly does not mean that every listener in the original congregations, or every individual reading this thesis, will always ‘hear’ the voices in exactly the same way.

THE FRAMING OF MISGUIDED VOICES

4.1 Introduction

The purpose of Chapter 4 is to begin to answer the first research question posed in Chapter 1, and reproduced here for convenience: “how do speakers in both data groups deploy APPRAISAL to construct misguided voices so that they function in harmony with the speakers’ evaluations and rhetorical purposes?” The answer will be given in two stages corresponding roughly to the way in which the voice was ‘set up’ (the ‘framework’) and to the way in which the misguided speech and thought were themselves constructed (the ‘layering’, see Chapter 5).

Attitudinal frameworks are defined in this thesis as wordings which potentially constrain the interpretation of subsequent voices as misguided (cf. discussion of Example [3.28] in Chapter 3). There are many ways in which these frameworks are constructed in the data. The first purpose of this chapter is to show that this variety can be looked at from four general perspectives which are shared by both sets of data. The second is to demonstrate the specific constraints that frameworks potentially place upon the interpretation of the subsequent voice. The chapter concludes by relating each type of framework more explicitly to the evangelistic purpose of the sermons and by raising issues for discussion in subsequent chapters.

The focus is on 4 representative sermons from each era¹¹. They were chosen because each contains an above average number of voices within its own group, whereas the

other 6 do not. These might therefore be called **hyper-typical** discourses, which are ultimately useful because they allow one to ‘characterize ... the linguistic resources available’ to evangelical speakers at the time the sermon was preached (Baynham & Slembrouck, 1999: 445). Before discussing how the texts build attitudinal frameworks, a brief overview of the 8 sermons will be given.

4.2 The hyper-typical sermons: a brief overview

Tables 4.1 and 4.2 show the total number and breakdown of misguided voices in each hyper-typical discourse. Outlines of the content of each discourse will now be given. Sections 4.2.1 and 4.2.2 group together sermons from each era on the same topic; Section 4.2.3 describes the remainder.

Table 4.1: Totals of misguided voices in hyper-typical sermons

| Group 1 | | | Group 2 | | |
|--|-----------------------------|-------------------------------|--|------------------------------------|-------------------------------|
| Sermon (EE) | Topic | Raw total of misguided voices | Sermon (PD) | Topic | Raw total of misguided voices |
| 1964 | Prodigal Son | 99 | 2004b | ‘The Difference that God can make’ | 92 |
| 1954 | Conversion of ‘Saul’ | 89 | 2005b | ‘Forgive us our Sins’ | 76 |
| 1950 | Sin that has no forgiveness | 69 | 2006 | Conversion of ‘Saul’ | 64 |
| 1953 | Why do calamities happen? | 52 | 2004a | Prodigal Son | 60 |
| <i>Average no. misguided voices in Cat. A = 45.9</i> | | | <i>Average no. misguided voices in Cat. B = 52.3</i> | | |

Table 4.2: Distribution of voices in hyper-typical sermons (Group 1)

| | I (ref*.) | I (pragmatic) | We | You | They |
|---------------|-----------|---------------|-----------|-----------|------------|
| 1964 | 6 | | 20 | 41 | 32 |
| 1954 | | 6 | 29 | 7 | 47 |
| 1950 | 3 | | | 51 | 15 |
| 1953 | | 3 | | | 49 |
| Totals | 9 | 9 | 49 | 99 | 143 |

* ref. = referential

Table 4.3: Distribution of voices in hyper-typical sermons (Group 2)

| | I (ref*.) | I (pragmatic) | We | You | They |
|---------------|-----------|---------------|-----------|-----------|------------|
| 2004b | | 21 | 22 | 3 | 46 |
| 2005b | | | 40 | 8 | 28 |
| 2006 | 1 | | 3 | 5 | 55 |
| 2004a | | | 7 | 16 | 37 |
| Totals | 1 | 21 | 72 | 32 | 166 |

* ref. = referential

4.2.1 EE1964 and PD2004a

As can be seen from Table 4.1, above, the sermon with the heaviest traffic in misguided voices is EE1964, which takes the ‘story of the prodigal son’ (EE1964: 65) as its basis. The parable, found in the New Testament (Luke 15), describes how a father and his younger son are estranged through the son’s ‘irresponsible’ (cf. EE1964: 92) departure from home, but are later reconciled when the son returns (402-10). The father’s forgiving attitude towards and treatment of his younger son is subsequently criticized by his elder son, leading to a second, different estrangement.

Although the minister states his intention to relate the story ‘in detail’ (61), he does not in fact do so (cf. “... let’s not look at the details of his story”, 141). The son’s behaviour and its consequences away from home are not made explicit, neither is the elder son’s reaction. Part of the explanation may lie in the assumption that the audience was familiar with the story from the radio (65). Part of it probably also lies in the sermonic emphases, which seemingly require only two aspects of the story to be made prominent: the son’s departure, which serves to model the construed problem of independence (32-4) from God (110), and the son’s return home, which serves to model the construed solution – “tonight you can return [i.e. to God] because the Lord Jesus Christ has died and risen again” (328-30). The return referred to in message unit 328 relates not only to the confession of sin to God in prayer (“you say ... ‘Father, I’ve sinned ...’”, 253-4), but

also to the ultimate discourse command to literally “come forward” (568) – i.e. to the front of the auditorium - in an “act of witness” (493).

PD2004a is the parallel discourse from Group 2. In this sermon, though, the pre-modifier 'prodigal', invoking IMPROPRIETY, is exchanged for the more sympathetic 'lost' (PD2004a: 65). The sermon is similar to EE1964 in that the biblical text is applied at various points; it is different in terms of the range of this application. This range is signalled by the speaker at the start: “I want to divide it up by thinking about the 3 main characters: first of all, the lost son, then, the loving father, and then, the loveless brother” (101-05). In each case the speaker attempts to relate details of the story to the audience (e.g. “[the lost son] ends up in a pigsty. And again it is a graphic picture of where life without God will lead us”, 247-8). As with EE1964, the ultimate discourse command seeks convergence between the listener and one of the sons in the story. This time, though, there is no call to the front of the auditorium, but rather a call to silent prayer: “We’ll spend a moment quietly and I want to suggest you use that to respond to what God has said to you through his word” (unanalyzed clauses after the sermon has finished).

4.2.2 EE1954 and PD2006

EE1954 and PD2006 both deal with the projected conversion of the biblical figure ‘Saul’ to Christianity. This ‘conversion’ is considered important within Evangelicalism because Saul later became known as the ‘Apostle Paul’, and is credited with the writing of most of the New Testament letters. He is therefore often used as a model of ‘conversion’ and exemplary Christian living in sermonic discourse (cf. EE1959: 224-6,

PD2003: entire discourse). Both discourses focus on the reported experience of Saul on a journey he was making to Damascus: “and suddenly there shined round about him a light from heaven” (EE1954: 217; cf. PD2006: 276). Both discourses take the light to be the dramatic intervention of God or Jesus (e.g. EE1954: 219). They also both draw parallels between Saul’s reported experience and conversion in general: “but although we don’t have literally the same features in conversion since that time, they do illustrate - Paul’s experience illustrates very well - what will happen to us. But God moves first and God deals with us ...’ (PD2006: 292-7). In this connection, the sermons therefore introduce Saul’s ‘misguided’ opinions about Christianity and seek to draw parallels with misguided voices in contemporary culture. They also try to set these thoughts in contrast with the “spiritual dawning” (PD2006: 298) which is viewed as taking place at the moment of conversion.

Both sermons were preached on a Sunday evening, which has traditionally been reserved for evangelistic preaching (*see* Chapter 3, Section 3.1.1) in many churches, and at least some of the audience is constructed as unconverted in both texts: “believe on [Christ], give yourself to [Christ] and be saved from the wrath to come” (EE1954: 1199-1201); cf. “... I hope that ... light ... will shine about you ... [that] God as it were will put his finger on your heart so that you begin to see that these things are true” (PD2006: 782-90). In these two discourses, then, as with the previous two, the projected experience of Saul is being used to link the audience to the discourse command.

4.2.3 The other sermons in brief: EE1950/1953; PD2004b/2005b

Of the older sermons, EE1950 is about what is conceived as the Bible's teaching on a sin which "has no forgiveness, neither in this world, nor in the world to come" (message units 23-5). It does not focus on a specific biblical character but draws on different examples in the Old and New Testaments to illustrate this teaching. The addressees are once again constructed as unconverted towards the start of the discourse ("I want to speak to you who are unsaved", units 13-14) and the address ends up by making the ultimate persuasive goal clear ("I plead with ye, accept Christ as your Saviour tonight", units 1076-7). Between these points a good deal of the discourse is constructed as a dialogue between the speaker and a misguided addressee – a pattern which results in the large number of second person misguided voices (*see* Table 4.2, above).

EE1953 is given the online title "Why do Calamities happen?"¹² However, this is something of a misnomer, since the text distances itself from tackling precisely this question: "this chapter is not concerned finally to tell us or to explain to us why these calamities happen" (message units 155-8). The chapter referred to here is Job Chapter 1, found in the Old Testament. This is the story of a man who loses his possessions and children in one day – partly through natural disaster and partly through human violence. Part of the purpose of the discourse is to present a defence of the Bible's relevance to life, and it is in this context that many of the third person misguided voices are introduced. The more direct application to the listeners comes towards the end of the discourse, although it is not tightly related to the sermonic theme: "My friend, you can be rescued and redeemed ... this evening ... Turn to the light. Look to him, and be ye saved" (units 704; 765-7).

In PD2004b, more than the first 10% of the discourse is taken up with introduction before the speaker signals he is beginning with his theme. At this point the addressees are implicitly constructed as non-Christians, needing to be persuaded of the positive value of Christianity: “So let me invite you ... to listen to [Jesus Christ] ... and for us to try to understand why Christianity matters, why it is so important, the difference that God can make” (109-114). The question of ‘the difference that God can make’ was raised at the beginning of the discourse by a misguided voice: “what difference could God make in your life? I’ve got no need of God” (units 46-7). It then becomes a motif which is pursued through the discourse (*see* 336, 646-7, 753-4), culminating in the familiar injunction to become a Christian:

and ‘your sins are forgiven’ is the word he speaks to the whole world as we turn to him and trust him ... he has provided the answer to our greatest need. That’s the difference God makes. And I want to say to you this morning that we all need that difference. There’s no other way. We can never make ourselves good enough for God.
(PD2004b: 773-5; 782-8)

On the way to this point, misguided voices are largely used to raise possible objections against why ‘we’ need God and the forgiveness of sins, as well as to attempt to illustrate sinful attitudes.

PD2005b is based upon a short clause in the New Testament: “forgive us our trespasses” (PD2005b: 3). The speaker divides the discourse into three sections, ‘the case for forgiveness’, ‘the cost of forgiveness’, and ‘the call to forgiveness’. The sermon begins by setting up ‘your’ belief systems as possibly at variance with a fundamental proposition of the text: “Forgiveness is our greatest need. You may not think that. You may not believe that” (9-11), and continues to construct the addressees as unconverted throughout – albeit with a switch from ‘you’ to ‘we’ to express this.

Misguided voices are used liberally within the speaker's first two sections, in which he is arguing, firstly, that "we've got a whole load of sin ... and we need God's forgiveness" (282, 284) and, secondly, that reconciliation with God is achieved through Christ's atoning work on the cross rather than through human effort (cf. discussion of 'crucicentrism', Chapter 1, Section 1.3). The speaker uses the metaphor of paying a debt to describe this atonement (PD2005b: 490-6). Perhaps unsurprisingly, misguided voices are used in these first two sections to illustrate 'sinful' thoughts and 'wrong' assessments of humanity's own spiritual capabilities. The discourse command is clearest at the end, but expressed implicitly via modalization ("you can be debt free", message unit 565) and a conditional proposition ("When a man or a woman ... prays ... 'forgive my sins' ... God writes 'Sins forgiven, for Jesus' sake'", units 566-7, 573-4).

4.3 The Framing of ATTITUDE

In what follows, Section 4.3.1 more generally discusses examples of inscribed and invoked attitudinal framing, whereas Sections 4.3.2 – 4.3.4 show approaches which seem more closely relatable to the data's nature as sermonic discourses. Within each example, the misguided voice itself has been omitted to concentrate attention upon the frame itself. However, in order to maintain some continuity, a number of the excerpts are revisited in Chapter 5. The discussions emphasise aspects common to both eras. Therefore, as can be seen from the references after each excerpt, examples within each section have been taken from both data groups.

4.3.1.1 Inscribed and invoked lexical framing

To begin with, the older and more recent sermons sometimes create inscribed frameworks, initiating prosodies which constrain the “evaluation of ... material under [their] scope” (Martin & White, 2005: 64). Example [4.1] inscribes JUDGEMENT of ‘you’ and ‘me’ through the noun ‘sin’ (IMPROPRIETY). An identifying relation is then set up with the subsequent projecting clause (‘I felt’) and voice through the copular ‘was’:

[4.1]

How’d he sin? Basically because he had decided he could manage without his father. Your basic sin tonight, my basic sin before I came to Christ was that I felt [+ **misguided voice**].

(EE1964: 226-30)

Similarly in [4.2], ‘sin’ is identified with and therefore acts as negative APPRECIATION of the nominal group beginning ‘attitude’. The noun group includes the projecting clause ‘that says’. This provides a clear thread which leads right through to the misguided voice. Since ‘sin’ has to do with ethics, there is clearly a constraint upon the listener to judge the unnamed source of the misguided voice in terms of IMPROPRIETY:

[4.2]

And sin is not the stuff that you find on the front page of the tabloids only; sin is the attitude in my life that says [+ **misguided voice**].

(PD2004b: 321-24)

In [4.3], (below) the framing is constructed with JUDGEMENT: VERACITY (‘bluffing’). There is not the same copular relationship set up with the misguided voice as with [4.1] and [4.2]. However, the verb ‘bluff’ is clearly related to and evaluates the verbal process of ‘saying’. The audience is thus invited to regard the following attribution as in some way untruthful:

[4.3]

... And oh, friends, it's no use bluffing it off with a smile and saying [+ misguided voice]
(EE1964: 237-8)

In [4.4], there is a clear framing thread from inscribed to invoked ATTITUDE, which in turn gives rise to the misguided voice. The clearest evaluative signals are 'problems' and 'defects':

[4.4]

But [Saul] had problems. There were some serious defects in his character. No doubt about that. He was intensely nationalistic. As a Jew he was intensely nationalistic and he believed [+ misguided voice]
(PD2006: 27-32)

To define something as a problem (-ve APPRECIATION: QUALITY) is different, of course, from saying 'he had problems'. The latter is a JUDGEMENT – though in terms of INCAPACITY rather than IMPROPRIETY: someone who 'has problems' is constructed as needing help. 'Character defects', on the other hand, are more arguably ethical in nature (IMPROPRIETY). Both 'problems' and 'defects' are 'empty' nouns (Panagiotidis, 2002), and the expectation is that they will be 'fleshed out' with specific examples. For this reason, 'nationalistic' is then read as a token of IMPROPRIETY and the subsequent INDIRECT THOUGHT is most naturally understood as an expression of IMPROPRIETY.

Invoked framing is constructed in a variety of ways. In [4.5] (below) AFFECT attributed to others is used to provoke negative JUDGEMENT of those others. The 'wrong' emotion is then carried through to the voice:

[4.5]

... a queer hatred gets into your heart when anybody preaches to you the way I'm preaching to you tonight. ... if looks could die [sic] you'd have me dropping dead where I'm standing right now. You're just about as mad as a March hare. You say [+ **misguided voice**] Ah, ... you're queer and angry at it, queer and mad at it [+ **misguided voice**]

(EE1950: 836-43; 850-2)

There is plenty of lexis which signals ANTIPATHY with 'you' as its source ('hatred', 'mad' (twice), 'angry' (twice), 'if looks could [kill]', 'drop... dead'). Such negative feelings, especially directed towards the preacher in such a context, can readily be associated with 'badness' of character. Example [4.6] similarly provokes JUDGEMENT through negative feelings directed against Jesus. The negative feeling is contained in a verbal group ('muttering away') which then gives expression to the misguided voice:

[4.6]

... . you can hear them muttering away about the kind of company that [Jesus] was keeping, [+ **misguided voice**]

(PD2004a: 74-5)

The wording 'muttering away' has an element of negative JUDGEMENT fused to it: 'muttering' indicates 'complaining' + negative evaluation. The adverb 'away' increases the force of the negative JUDGEMENT here because it indicates a prolonged speech turn.

Less explicitly, the next example constructs a framework by flagging JUDGEMENT of 'we'. This is done by means of a phrase which carries a negative semantic prosody (see Figure 4.1, below):

[4.7]

We are so clever at err eluding one another and in fooling one another that we fondly imagine that [+ **misguided voice**]. And we imagine that [+ **misguided voice**]. We imagine that [+ **misguided voice**]

(EE1954: from 763-73)

| | | |
|---|-------------------------------|---|
| are pruned away. What was secured for us by the Apostles, and the Fathers who followed them, was not lightly gained. It is as vital today for us to live by what they taught as in their day. Maybe | <u>we fondly imagine that</u> | Christians of the early centuries had everything cut and dried, the true and false clearly demarcated. It was nothing like that. They, especially, had to live with confusion and try to sift wheat |
| people, imagine that we are a liberty-enjoying people. We embrace the shadow of a last vanishing substance and smile in our felicity while we delude ourselves with adoration for tags and fireworks. | <u>We fondly imagine that</u> | each fold of our banner contains a mystic potency, guaranteeing something or other for our welfare, and at each report of the Chinese cannon our spirits rise to a point of almost fanatical |
| actual body only later-if ever. - Gregory (Albert Benford Eater (2000). In Gary Westfahl, Science Fiction Quotations: From the Inner Mind to the Outer Limits (2006), 323. See also: Astronomy (28) | <u>We fondly imagine that</u> | evolution drives toward higher intelligence. But eagles would think evolution favored flight, elephants would naturally prefer the importance of great strength. Sharks would feel that swimming was |
| am a great devotee of the American medical series ER. People who don't like it criticize the fast pace of the dialogue, the endless rushing down corridors and highly dramatic situations. By contrast, | <u>we fondly imagine that</u> | in the New Testament era life was much slower paced, even relaxed and leisurely. Yet in today's passage from the Gospel according to St Matthew (Matt 9:9-13, 18-26), Jesus is described as having |
| as computer entry. How does money get into a computer. And the obvious answer of course is that it doesn't. This money which exists as computer entry is not money, it is a record of what is owed. | <u>We fondly imagine that</u> | it is a record of what is stored in the bank vaults. But it isn't. It is merely a record of what is owed to the bank. Although we call it money it is actually something quite different, it is credit. |
| his latest third-person Youth. It is as if we are waiting for the moment when Coetzee finally lets down his guard and announces unambiguously his intentions. Famously reserved in social situations, | <u>we fondly imagine that</u> | it is to us that he will suddenly warm, perhaps partake of a few glasses of wine, and just tell us simply and with a few loud guffaws exactly what the joke is that we all seem to vaguely glimpse in |
| They are also more explicitly British than any other writer I can think of save perhaps McCartney. 'Dead End Street' is a wonderful piece of mid-60's observation, a piece of 'musique verite'. | <u>We fondly imagine that</u> | it was all Austin Powers then. It wasn't. It was shit for most of us. This is an exact description of what you could hope for back then, superbly constructed and played. It still lives because it's |
| and share strategies that work! Robyn Boswell Brainstorming or brainstorming? Strategies for generating creative ideas. Brainstorming is one of the most overused strategies in education today. | <u>We fondly imagine that</u> | it leads to creative, original ideas when in fact most brainstorming sessions merely create lists of common, repetitive ideas. Often these ideas are not used further and rarely are they 'mined' for t |

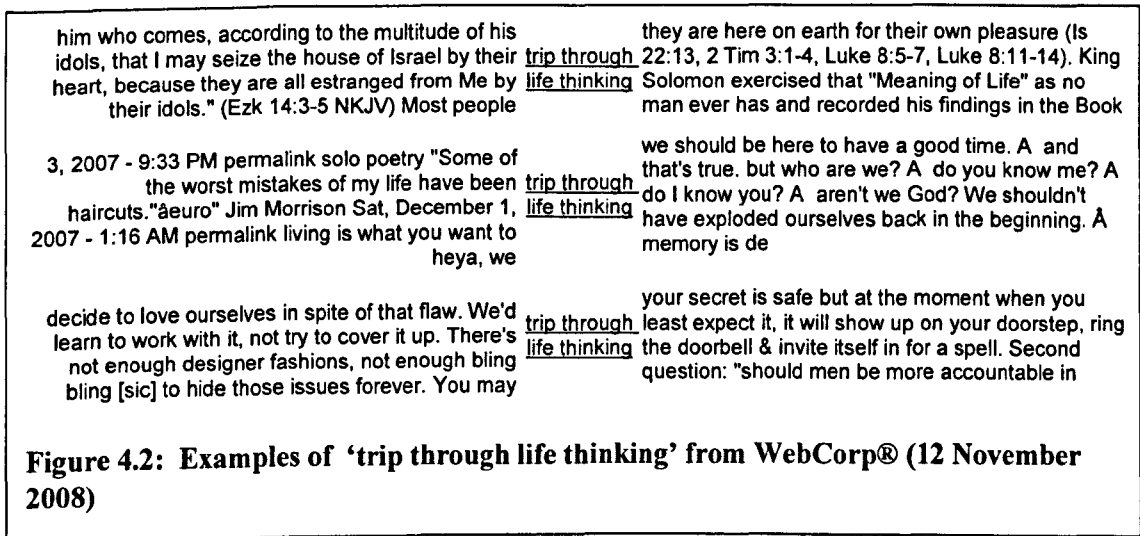
Figure 4.1: Examples of 'we fondly imagine that' from WebCorp® (12 November 2008)

The concordance lines in Figure 4.1 show that 'we fondly imagine that' distances the speaker from the point of view subsequently expressed, and often sets up an expectation of rebuttal. The phrase arguably has this distancing function because it invokes negative JUDGEMENT (CAPACITY) of 'we'. This implication is perhaps partly communicated through the adverb: 'fondly', in this case, still seems to carry something of its obsolete sense of 'foolish' (cf. 'fond hopes'). It might also imply a belief to which there is more emotional attachment than for which there is a rational basis. The phrase colours not only the misguided voice it projects, but also the subsequent more 'neutral' instances of 'imagine' in Example [4.7] together with their attached misguided voices.

In Example [4.8] ‘we trip through life thinking’ similarly implies negative CAPACITY:

[4.8]
We just trip through life thinking [+ **misguided voice**].
(PD2006: 194)

Although concordance lines did not show a negative semantic prosody for ‘trip through life’, ‘trip through life thinking’ – though a rare expression – possibly suggests superficiality in whoever is ‘thinking’. In the examples in Figure 4.2, the wording anticipates that people experiencing certain kinds of positive feelings will be called to more serious reflection. This is perhaps not so obvious in the first example; King Solomon is, however, a classic sermonic example of somebody who paid the penalty for their pursuit of pleasure through the withdrawal of God’s favour.



More implicitly still, merely referencing the opinions of discourse participants through the wording ‘we/you think’ seems, in the data, to be an implicit signal that they will be shown to be wrong:

[4.9]

Our problem is that because [+ **misguided voice**] we easily refuse him, we think [+ **misguided voice**]
(PD2004b: from 267-71)

[4.10]

Maybe there are those of you here today and you're confounded about it and you think that [+ **misguided voice**]
(EE1950: 211-13)

Figure 4.3 shows some possible evidence of this priming.

the Apostle Paul was someone who ... thought like you and I sometimes think. We think that [+ **misguided voice**]

We kinda pretend we're humble, and we pretend we're learning lessons, but basically we think [+ **misguided voice**].

Lord we confess that we try to rebel against you and go our own way. We think [+ **misguided voice**] but actually it's much worse.

I know we think [+ **misguided voice**]. But do you ever stop to think

popular jibes frequently err levelled at Christians: "You think [+ **misguided voice**]".

If you're under thirty, you think [+ **misguided voice**] but err

make sure that you're preaching the gospel and not some concoction that you think [+ **misguided voice**]

and perhaps you're mistaken if you think [+ **misguided voice**]

And you must not at any time twist Scripture to make it say what you think [+ **misguided voice**]

Figure 4.3: 'we/you think' as an invoked negative framing in sermons

The examples in Figure 4.3 draw on a slightly wider initial corpus of sermons from which the data for the thesis were drawn. The wording 'you/we say' can be used to similar effect (cf. e.g. Chapter 6, Section 6.3.1.1), but its priming seems less strongly negative: 'you say' can also be used to dictate the 'right' thing to say (e.g. "and in the innermost recesses of your hearts you say, "Father, I've sinned"", EE1964: 253-4).

Example [4.11] shows arguably the most implicit kind of framing so far. ATTITUDE is invited through reference to a ‘wrong’ belief system:

[4.11]

Now Alan was an atheist. He believed [+ **misguided voice**]. He believed what Bertrand Russell, the atheist, taught, that [+ **misguided voice**]
(PD2005b: 16-7; 21-3)

This excerpt was discussed in some detail in Chapter 2 (*see under* Example [2.33]). There it was argued that any listener could arguably use a contextually determined default set of values to interpret an atheist’s beliefs as ‘wrong’. It is, however, also possible that the wording as a whole constitutes flagged JUDGEMENT: ‘Alan the atheist’ seems in some sense trivialized or childlike (cf. Donald Duck, Mickey Mouse etc.).

As a final example of invoked framing, [4.12] (below) is taken from an anecdote which begins a sermon. It is longer than the above extracts in order to give a sense of how framing can be built up over a phase of discourse:

[4.12]

Some time ago now I was at a ... business lunch and I ... was being wheeled in as the visiting clergyman to say grace. ... [O]ne of the businessmen who’d put the lunch on ... was slightly uncomfortable ... [+ **misguided voice**] ... and said [+ **misguided voice**] So err I explored this a little bit with him. His wife had recently become a Christian and I said, “What do you think about that?” and he said [+ **misguided voice**] ... and I said ... “What impact does it have on you?” And he said [+ **misguided voice**] So I probed a little further ... and I asked him ..., “Have you ever considered that Christianity might be true?” And he did literally choke on the prawn cocktail at that point and said [+ **misguided voice**]
(PD2004b: from 1-38)

One signal in Example [4.12] which possibly sets up the event organizers as having a dubious attitude towards Christianity is the wording ‘wheeled in to say’. Intuitively, this seems to construct the businessmen as downplaying the role of the minister as a mere

formality. This intuition seems borne out in Figure 4.4. Apart from the second example, which may well be a literal usage of the wording, the concordance lines suggest that ‘wheeled in to say’ is often used to devalue somebody’s speech when the person speaking is appearing in an institutional role and is the object of a passive construction.

| | | |
|--|---------------------------------|--|
| <p>main problem the film has is that `every detective is back'. The result of this is that fans get to see characters they haven't seen for years, but the downside is that they are mostly just clutter -</p> | <p><u>wheeled in to say</u></p> | <p>a few lines and then disappear. The film is at its strongest when it focuses on good subplots with the strongest characters - hence it is at it's best when Pembleton and Bayliss are the focus. It is</p> |
| <p>on Hospital didn't have the machine for infants. Up to then, someone had to stand with our baby, continuously using a bag to push air into his little lungs. He was hooked up to the machine, and I was</p> | <p><u>wheeled in to say</u></p> | <p>hello and goodbye to my newborn son. He was lying there, motionless, seemingly asleep. I got to touch his little hand, but he could not squeeze me back. Saying goodbye to him was the hardest thing</p> |
| <p>e. Something along the lines of "I can sense a Man... in a dark suit... he's called Robert... or Roger.. Or Geoff" "I'm being told a date... 15 something... 15 er... 1540" The Historian is then</p> | <p><u>wheeled in to say</u></p> | <p>something like "Interesting. Well there was a gentleman called Sir Roger Whatsisface who lived here from 1530 to 1550" WOW... how did he know that? Well the same bloody way the historian knew that</p> |
| <p>Both companies will cross license their existing technologies, although this is merely an academic exercise if Compaq's takeover of Digital becomes final. Dan Kusnetzky, a director at IDC, was</p> | <p><u>wheeled in to say</u></p> | <p>that the deal will reassure corporate customers that Digital Unix will be a competitor on the Merced platform. According to executives at the company, the move will mean 100 per cent binary code comp</p> |
| <p>John Dowd. They got him out of the retirement home around in Phillip Street and brought him in for a press conference. John Dowd, back from the political dead, out of the Parliament for a year, was</p> | <p><u>wheeled in to say</u></p> | <p>'We never intended the ICAC to do this'. I wondered what they would do next. Unable to find a Cabinet member to defend Nick in those last führer bunker hours, what else would they come up with?</p> |

Figure 4.4: Examples of ‘wheeled in to say’ from WebCorp® (20 November 2008)

There are other signals which are more implicit, and contribute towards an overall picture of the businessman. Framing is achieved partly through a description of his feelings (‘slightly uncomfortable’) and actions (‘choke[d] on the prawn cocktail’) indicating somebody who is not quite master of his emotions (-ve CAPACITY). It is also partly effected through the comparatively dynamic self-representation of the speaker: ‘I explored this ... with him’ places the speaker in the foreground as leading the intellectual analysis – the businessman is here grammatically relegated to an adverbial in a prepositional phrase. By implication, it also subtly suggests that the businessman was in need of help in expressing himself more accurately, thus contributing towards the

picture of the negative CAPACITY outlined above. 'I probed a little further' does a similar job, placing the speaker in the role of counsellor and thus in a position of relative strength. This role is also seen in the fact that the speaker is portrayed as asking all the questions as 'demander of information' (cf. Halliday & Matthiessen, 2004), with the businessman acquiescing in those demands. The final question directly pressurizes the businessman into making his final, climactic, misguided utterance (*see* Chapter 5, Example [5.25]).

4.3.1.2 Summary

Section 4.3.1 has discussed frameworks in terms of the general choices outlined in Chapter 2 between inscribed, provoked, flagged and invited ATTITUDE. Inscribed frameworks are constructed around explicit attitudinal lexis (e.g. 'sin'), whereas invoked ones can be flagged through wordings carrying negative semantic prosody, or displays of 'wrong' emotion. At the most implicit end of the scale, framing can be invited by, e.g., referencing a 'wrong' belief system and so creating conflict with contextually determined values. (It is also possible, of course, for frames to display a combination of both inscribed and invoked wordings, e.g. [4.9] and [4.10].)

All that has been said so far, however, might be applicable to the realization of ATTITUDE in a wide range of texts. Therefore, Sections 4.3.2 – 4.3.4, whilst building on the foundation of 4.3.1, seek out aspects of inscribed/invoked framing that are increasingly sermon-oriented. Section 4.3.2 demonstrates how attitudinal frameworks can build up through the sermons, creating attitudinal motifs. Section 4.3.3 shows how biblical and extra-biblical characters can be used to construct listeners and frame their misguided

voices. Finally, Section 4.3.4 describes how sources which are highly valued by the evangelical community can be used to form contrastive frames.

4.3.2 Framing through attitudinal motifs

One way in which framing takes place in the sermons is through the construction of attitudinal motifs. An attitudinal motif is a recurring concept built up through semantically related items, resonating through “relatively long stretches of text” (Thompson, 1998: 33; Hood, 2006; cf. Chapter 2, Section 2.2.1.3). It can thus be used to give evaluative colouring to parts of a discourse and so to constrain the reading of a misguided voice. Of course, motifs vary according to the subject matter of the sermon.

4.3.2.1 Ignorance

In EE1954 and PD2006 – both sermons about the conversion of ‘Saul’ - one of the motifs could be glossed *ignorance*. The lexical item carries the meaning ‘lack of knowledge plus –ve CAPACITY’. It occurs seven times in EE1954, twice in close proximity to a misguided voice:

[4.13]

Now we’ve spent most of our time so far in considering the causes of Paul’s remaining as a non-Christian for so long. ... I would hurriedly remind you that we saw certain general causes and then in particular he’s emphasised his ignorance, his real ignorance of the truth of the things which he thought [+ **misguided voice**]

(EE1954: 108-14)

[4.14]

A person who believes that [+ **misguided voice**] is just proclaiming his err his utter ignorance of God

(EE1954: 1039-41)

In [4.13], there is an obvious connection between the motif and ‘he thought + misguided voice’. However, there is also a more subtle link here between ‘ignorance’ and being a ‘non-Christian’. This relation has the potential of loading ‘non-Christian’ with a specific negative evaluation (i.e. t-ve CAPACITY) in the discourse. It also implies the converse: that becoming a Christian is a result of – or results in – knowledge or insight (+ CAPACITY). This implication is clearer in Example [4.15]:

[4.15]

What is it that happens to a man when he gets out of a state of unbelief and ignorance and becomes a Christian?
(EE1954: 158-61)

The motif is not restricted to a particular lexical item, but is suggested in other ways:

[4.16]

The whole trouble with most people who are not Christian is that they never listen. That’s why they never hear. You see we all come into this world and start this life imagining that [+ **misguided voice**] and we are very young indeed when we all start expressing our opinions about Christianity [+ **misguided voice**]
(EE1954: 435-42; 444-45)

In [4.16] the motif recurs, partly, through the wording ‘they never listen’, which functions as invoked JUDGEMENT of ‘they’. The following message units give an illustration of ‘never listening’ and feed straight into misguided voices. The motif also recurs, more implicitly, in [4.16] through the juxtaposition of ‘young’ and ‘expressing opinions’. In this connection, the invoked JUDGEMENT of ‘we’ is strengthened through GRADUATION: FORCE (‘very ... indeed’/‘all’). The misguided voice is then read as an expression of those opinions.

Even more implicitly, ‘ignorance’ is traced through to a mental process of cognition in negative form, ‘not know’. Here, the verb works in tandem with the already negatively loaded ‘expressing opinions’ (cf. [4.16]):

[4.17]

[Saul] only came to know when he heard the words, ‘Saul, Saul.’ And you, my friend, if you’re not a Christian are in that precise position. You don’t know these things and you’re expressing your opinions, what you think about Christianity [+ **misguided voice**] (EE1954: 1110-16)

From [4.17] it can be seen that ‘ignorance’ is represented both as a ‘problem’ which Saul had and as one which potentially applies to the discourse participants.

The same motif is traced in PD2006. It is used to construct 1st, 2nd and 3rd ‘unconverted’ persons. It specifically construes a contrast in their state of knowledge before conversion to Christianity with that supposedly acquired at the time of conversion. Here, though, ‘ignorance’ is merely a convenient gloss, since the specific lexical item itself does not put in an appearance. The JUDGEMENT is more invoked than in EE1954, and is typically realized through the processes ‘[not] realize’ (message units 156, 188, 189, 313, 316, 326, 331, 348, 394) and ‘[not] know’ (message units 203, 204, 206, 211, 231, 263). The heavy repetition of negatives flags up the presence of ATTITUDE.

The motif first appears subsequent to misguided thoughts in. ‘Come to realize’ in Example [4.18] (below) clearly implies that ‘you’ do not yet possess sufficient knowledge (t-ve CAPACITY). Reading ‘back’ into the voice, there is not only the implication that the misguided voice was an expression of ignorance; there is also the potential for subsequent occurrences of ‘he thought’ etc. to be taken as signals of ignorance (cf. Examples [4.9] and [4.10], above):

[4.18]

[Saul] thought - and thinking this blocked any progress to knowing God - he thought that [+ **misguided voice**]. And he thought [+ **misguided voice**]. And while anybody thinks like that, you can never know God. You have to come to realize we're sinners cut off from him

(PD2006: 148 -58)

The next example traces a lexical development of the motif, from 'not realize' through 'not see' to 'trip through life thinking', thus encompassing both mental and material processes:

[4.19]

But there were certain things [the Apostle Paul] never realized before his conversion. He didn't realize [+ **misguided voice**]. He didn't see that, that [+ **misguided voice**]. We just trip through life thinking [+ **misguided voice**] and we don't see like Saul the great gap between us

(PD2006: from 188-98)

There is not only here a lexical and grammatical development; it can be argued that the force of the JUDGEMENT increases as the extract proceeds. This is so for two reasons. First, whilst the mental processes - grammatically negative - denote the mere absence of understanding, 'trip through life thinking' is grammatically positive and constructs the presence of a character defect (cf. discussion of Example [4.8], above). Second, the mental processes are, in a sense, restricted to one aspect of 'behaviour'; but the material 'trip through life' denotes general behaviour: an attitude to life which could manifest itself in various ways (here in 'thinking', but potentially also in speaking, decision-making etc.).

In Example [4.20] (below), the mental process 'not know' is used to invoke JUDGEMENT (cf. 4.17):

[4.20]

and [the Apostle Paul] didn't know his need of forgiveness and he didn't know about his inner sins. He thought [+ **misguided voice**]. He didn't know about his pride about his covetousness, about his intolerance and unkindness and unpleasantness and his selfishness - these things that are shot through our being and our character
(PD2006: 204-8; 211-8)

Invoked JUDGEMENT is triggered by 'he didn't know' because one might be expected to be well-acquainted with one's own character defects and needs. In the following excerpt, the motif develops into 'contradiction in you', which requires that the beliefs 'you' might have in God be heard as faulty. The inference is that even these beliefs are the product of woolly thinking:

[4.21]

It's a fact that most young people tend to combine three religions at once in their thinking without knowing it and this may well be true of you. Part of you is an atheist. You don't believe in God at all. But then there's a contradiction in you because part of you does believe in some sort of a God, but it's a God who err [+ **misguided voice**] A part of the time you don't believe in him. Part of the time you do. And then part of the time you might say you're what's called a universalist. A universalist is a person who thinks that [+ **misguided voice**]
(PD2006: 229-37; 240-44)

As with EE1954, the motif implies a counterpoint: that people who convert to Christianity come to be 'in the know' (+ CAPACITY). This is brought out in the description of Saul in his 'post-conversion' state (e.g. 'he knows this is divine', 379; c.f. message unit 523) but it is also applied to anyone who is represented as experiencing 'conversion'. Here, the counter-motif is brought out through 'dawns on you':

[4.22]

The beginning of conversion is this: something dawns on you that you never realized before and you've got to take this seriously.'
(PD2006: 346-9)

The motif of ignorance is fairly localized in both EE1954 and in PD2006. In PD2006, it is restricted to about 200 clauses (from about 150-350) in the first half of the discourse. (This is the part of the sermon in which the speaker is representing Saul – and implicitly the addressees - as in need of ‘conversion’.) In EE1954, on the other hand, it is found towards the beginning (roughly 1-200) and end (roughly 1000-1200) of the sermon. This is linked to the fact that, in this discourse, there is a fresh appeal to ‘you’ at the end which again employs the motif (see, e.g., Example [4.17], above).

4.3.2.2 religiosity

In EE1950 the negative motif of *religiosity* resonates through the discourse and frames voices on three occasions. The first is towards the beginning of the sermon:

[4.23]

As I’ll show you later on, when you’ve committed [the unpardonable] sin you’ve no longer any conviction, you’ve no longer any anxiety. You wrap the rags and relics of your own religiosity and boasted morality and all the rest of it around you and say [**misguided voice**]. No sense, no sense of danger or need of Christ.
(EE1950: 226-333; 236-8)

In [4.23] there is a clear thread from inscribed (‘committed ... sin’) to more invoked JUDGEMENT (descriptions of people who have committed the sin). The lexical item ‘religiosity’ occurs within this latter grouping, and the word necessarily takes on its connotation of artificiality (see <http://dictionary.reference.com/browse/religiosity>). Subsequently in the discourse, the adjective ‘religious’ is coloured negatively (see, e.g., ‘religious hypocrite’ in message unit 276; cf. units 330, 823, 862).

The motif again frames a misguided voice towards the middle of the discourse, where ‘you’ are likened to ‘Pharisees’ (unit 363, Example [4.24], below). For anybody

familiar with biblical connotations this could constitute an invoked negative JUDGEMENT because it may well suggest people whose adherence to religious ritual makes them ‘self-righteous’:

[4.24]

My dear friend, you’re ... in danger of this sin ... Jesus said that. He said ‘Ye, ye Pharisees and Scribes ye stand without while drunkards ... press into the kingdom of God.’ You wrap the rags of your own respectability and churchianity and church err church membership and so on around you and say [+ misguided voice]
(EE1950: from 356-70)

Intuitively, describing somebody as ‘respectable’ would constitute a positive JUDGEMENT. In evangelical discourse, however, it can clearly have negative semantic associations. Not only is it loosely associated with ‘Pharisee’ earlier in the stretch, but it is flanked by two other items which strengthen its negative colouring. On the one side, the metaphor ‘rags’ is clearly a negative APPRECIATION of ‘respectability’. ‘Rags’ takes on added significance for those familiar with the Bible, since it indirectly refers to a passage which describes ‘our righteousness’ as being ‘like filthy rags’ (Isaiah 64: 6). On the other side, ‘Churchianity’, is closely related to ‘respectability’. It is clearly a play on words, implying that the substance of Christianity (‘Christ’) has been substituted for ritual (‘church going’). A brief survey of WebCorp® (Figure 4.5, below) confirms the intuition that it is an invoked evangelical JUDGEMENT (amongst others *see*, e.g., the two references to the desirability of ‘escaping’ Churchianity). The adjective ‘respectable’ itself is used to invoke JUDGEMENT in three other parts of the discourse (e.g. message units 325-8: ‘living respectable, honourable ... lives and trampling on the blood of Jesus Christ; cf. 707; 865).

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| get religion", but they don't get Jesus. Organized Religion has caused Christianity to morph into | Churchianity | , a gospel which is easy to believe in but progressively more difficult to live up |
| for the Lord, our Christian brethren in the Establishment of the bolder stamp frequently find | Churchianity | a sad incumbrance [sic] to them. In favored regions, where the gospel has long been preached |
| not have to look far to realize that Christianity today (what I prefer to call | Churchianity |) actually looks very little like what we have read about in the Scriptures. The biggest |
| give us such a revelation of Himself, and His Church, that we may escape from | Churchianity | and find Life. We are not suggesting that you challenge the system this Sunday by |
| to all who are in Christ Jesus, in hope that they, too, can escape from | Churchianity | and experience the same liberty from the deadness of the Letter towards the freshness of |
| drawn and innocent blood was not shed in the name of religion. The deeds of | Churchianity | are written indelibly upon the pages of the religious history of the world. Shall we |
| curious to note that the great sins which the Vicar of Winslow has committed against | Churchianity | , are precisely the very acts which, under Christianity, are accounted as virtues. His good before |
| church, which is the remnant according to the election of grace: May Christianity rule and | Churchianity | be cast to the moles and to the bats. . . . or go back to main page. |

Figure 4.5: Examples of 'Churchianity' from WebCorp® (12 November 2008)

The motif of 'religiosity' is also found towards the end of the sermon, where it negatively influences another ostensibly positive item, 'decent':

[4.25]
 Hell and heaven. If you want to hear - see it, see the boys on the corner and these other rough lads that may be about. They, they all believe in hell. But we those of you who are decent and religious [+ **misguided voice**].
 (EE1950: 819-25)

4.3.2.3 Rebellion

In PD2004b the motif *rebellion* is first encountered through a mental process:

[4.26]
 Our problem is that because [+ **misguided voice**] we easily refuse [God], we think [+ **misguided voice**]
 (PD2004b: from 267-70)

'Refuse' here is negatively loaded through its identification with 'our problem' (cf. discussion under [4.9], above) and also because refusal of this particular 'object' would

contradict evangelical values. 'Easily' intensifies this JUDGEMENT (GRADUATION: FORCE). In the context, the second misguided voice will inevitably be read as related to 'refuse'. Subsequent lexis in the sermon which is semantically related to 'refuse' is thus similarly loaded. Where it is used in a framework (or, indeed, within a misguided voice itself) such lexis potentially constrains the interpretation. The most typical examples of this are the items 'rebellion' and its variants:

[4.27]

Sin is the attitude in my life that says [+ **misguided voice**]. The difference that God makes is that he is able to deal with that rebellion, to forgive us and to make us new people because we are all by nature and practice rebels against God.
(PD2004b: 323--24; 336-40)

Example [4.27] shows that 'rebellion' is first introduced as a summarizing label for and negative APPRECIATION of a preceding nominal group ('attitude' + post-modifications). In this way, 'rebellion' is itself equated with 'sin', which is the preceding label for and negative APPRECIATION of the same nominal group. Thus, the term 'rebellion' itself here functions as invoked (flagged) negative ATTITUDE. It is invoked ATTITUDE because rebellion in itself denotes a negative stance towards authority without necessarily condemning the negative stance. In most cases, however, it does have negative associations and certainly in an evangelical context would be read in such a way.

Example [4.28] follows on immediately from the previous excerpt. The motif is carried forwards by means of grammatical repetition: 'that' refers back to the previous clause. Thus, although 'God wasn't ... in control' could be taken simply as a neutral statement, it is here read as a consequence of 'rebellion'. This then resonates with lexis in the subsequent misguided voice:

[4.28]

[W]e are all by nature and practice rebels against God. That's what Paul was saying when he told us this morning about how he became a Christian eight years ago. It was very clear, wasn't it, that he thought [+ **misguided voice**] but God wasn't really in control of his life. and ... we come to recognise that [+ **misguided voice**]
(PD2004b: from 340-51)

A final example of this motif of 'rebellion' can be seen in Example [4.29]. It shows how a motif can cluster in a relatively brief stretch, taking on different forms:

[4.29]

Rebels have to be judged. If God has a heavenly kingdom that is going to bring in eternal life and eternal bliss, then there can be no evil in that kingdom and evil is by definition the opposition to the will of the God who is perfect goodness. So every time I refuse [+ **misguided voice**], I shut Jesus out of my life, I'm actually saying [+ **misguided voice**]
(PD2004b: 367-74; 376-77)

In this excerpt, there is lexical development of the motif from 'rebels', through to 'shut ... out'. This last process is a material one but stands as a metaphor for, presumably, a mental 'rejection' of 'God'. The misguided voice that follows it is clearly tied to the framing 'shut Jesus out' in terms of parity ('shut ... out' = 'saying'); however, the projecting clause is given more negatively evaluative significance than 'shut ... out' through 'actually'.

All told, then, the theme of 'rebellion' is realized by at least six lexical items or wordings: 'refuse' (message units 269, 374); 'rebel/rebellion' (message units 337, 340, 363, 366, 367, 498, 713, 758, 791); 'against [God]' (340, 498), 'opposition' (372), 'shut Jesus out' (376) and 'don't let God be God' (499) being the most obvious. It can also be seen from these references that the motif is largely localized: in a sermon of 890 message units, the motif is mostly restricted to a cluster of references in the first half of the discourse. This can be related to the speaker's rhetorical purposes: the motif relates

to a stage in the sermon where the speaker is constructing the textual 'Problem' by talking about people's need of forgiveness.

4.3.2.4 Summary

Section 4.3.2 has examined a first aspect of inscribed/invoked framing closely associated with the data. Due to the fact that sermons are relatively long examples of discourse, ATTITUDE has the opportunity to spread out through stretches of the texts, building up motifs. Three motifs were identified, one found in each era ('religiosity' and 'rebellion'), and one found in both ('ignorance'). It was noted that these motifs are mostly localized, linking in with a speaker's rhetorical purpose at a given point in the text, and that they 'mutate', being expressed by a variety of lexical items and wordings. Because they mutate into more 'neutral' wordings, they create the potential for invoked ATTITUDE to arise that is associated specifically with evangelical discourse (e.g. 'he thought'; cf. Coffin and O'Halloran, 2006).

What has been said in this section is more data-specific than Section 4.3.1, but it might still apply to any (relatively) long persuasive discourse. Sections 4.3.3 and 4.3.4 therefore become more specific still, dealing with two particular kinds of evangelical framing.

4.3.3 Framing using biblical and extra-biblical characters

4.3.3.1 Biblical characters as parallels of the listener

Biblical characters are generally brought into both sets of sermons to influence the beliefs and behaviour of the audience. Thus, their words – quoted or (as below) constructed – can be taken as authoritative teaching ([4.30]) and their actions can be given as models to follow ([4.31]):

[4.30]

Jesus Christ would say to us ...that there is no greater need ... than that we should know that our sins have been forgiven.

(PD2004b: 261-66)

[4.31]

The great question is: how can we be like Job?

(EE1953: 532-3)

Related to this, a second prominent approach to framing misguided voices is achieved by drawing parallels between the audience and ‘bad’ biblical characters. More specifically, discourse participants (‘we’ and ‘you’) are constructed as sharing common features with characters in biblical (or non-biblical) narratives, influencing the subsequent interpretation of ‘your’/‘our’ misguided voice.

Framing using a ‘conversion’ parable: the prodigal son

The link between the prodigal son and the audience is made at an early stage of both EE1964 and PD2004a, arguably creating expectations that such links will be maintained through the discourse (*see above*, Section 4.2.1 for overviews of these discourses):

[4.32]

... I wonder if [the prodigal son is] worse in any degree than many who are in our audience this evening.

(EE1964: 74-5)

[4.33]

[The parable of the Lost/Prodigal Son]'s one of the most beautiful and powerful and important of all of Jesus' stories and in it we see that any of us can come home to God and we see the welcome that we'll get if we do so.

(PD2004a: 94-100).

In EE1964, the parallelism first relates to the son's departure from home:

[4.34]

'... he set out on life's journey, repudiating his, his responsibility to his father. He didn't want to belong.

How many of us in this audience this evening have stepped out on that pathway of self-determination in our own little lives? In our modern day we have thrown over whatever parental example we had. Maybe we have thrown over the, the power of, of a godly church leader, a Sunday school teacher and we've said ...' [+ **misguided voice**]

(EE1964: 91-7)

In [4.34], 'pathway', together with the material process 'stepped out', build implicit links between 'us' and the son's 'journey'. The link is confirmed through a determiner: '*that* pathway' indicates identity rather than mere similarity. The construction of 'us' succeeds through a switch from a congruent to a non-congruent usage of a material process: within the narrative, of course, 'set out' is literal, but in relation to 'us' 'stepped out' is clearly a metaphor. There are two other implicit connections here between the prodigal and the audience. First, with the parallelism already in place, it is not difficult to hear an echo of 'repudiating ... responsibility' in the wording 'throw over'. The latter is used in relation to aspects of communal life which it might have been considered irresponsible of 'us' to reject. Second, there is a parallel between 'parental example we had' and the 'father' in the narrative.

Similarly in PD2004a, the metaphorical ‘go off’ in Example [4.35] stands in parallel to ‘left home’, and ‘demanded’ – with its possible suggestion of bullying – might find a parallel in ‘we take’. ‘What God gives’ has already been described (units 167-180) as a number of material and social ‘items’ (e.g. friendship, 175; ‘health’, 172 and ‘possessions’, 176). These could be read as ‘our’ ‘inheritance’. The result is a judgemental fusion of ‘us’ and the prodigal son:

[4.35]

[W]e behave like this younger son: he demanded his inheritance and he left home and we take what God gives and then we go off our own way, pay little attention to him after that. You see [+ **misguided voice**]
(PD2004a: 183-9)

The second stage of the story which is used to frame discourse participants’ voices in EE1964 is the son’s turning point – his decision to return home. This time there are two points of contact made between the son’s and the addressees’ projected experience:

[4.36]

He knew it was not enough [to stay where he was]. The grim truth started to dawn upon him as I believe, by the Spirit of God, it will dawn on some of you this evening. He needed to go back ... He wouldn’t bluff it out. He wouldn’t put a s... sort of attitude and get his, you know his face all wreathed in smiles and happy and jovial and say [+ **misguided voice**] No, he said: “I will say to my father: ‘I have sinned.’” ... And oh, friends, it’s no use bluffing it off with a smile and saying [+ **misguided voice**]. Don’t bluff it off. Be honest tonight, and in the innermost recesses of your hearts you say, “Father, I’ve sinned. I’ve sinned.”
(EE1964: 202-8; 214-8; 222-5; 237-8; 251-5)

The parallelism is both positive and negative. Positively, both the son and, potentially, some addressees are represented as having ‘true’ insight (+CAPACITY) into their present situation. This is achieved through the repetition of ‘dawn (up)on’ as well as through the conjunction ‘as’. This suggestion of enlightenment is carried over to the end of the extract: the explicit directive to ‘be honest’ projects an ideal listener who is as aware of his/her ‘sinfulness’ as the son. Negatively, ‘bluff’ (-ve VERACITY) is used three times -

once in relation to the son and twice in relation to the listeners. ‘Smile’ once again stands as a token of -ve VERACITY, and is also carried forwards to the listeners. The parallelism of the voices (‘he said/‘you say’ vs. ‘he wouldn’t ... say/‘no use saying’) also functions to place the addressees in the parable. The voices are interpreted according to whether the framing is positive or negative.

A final example of biblical character framing in PD2004a illustrates that the audience can be paired with more than one character in the same narrative. Thus, in [4.37], ‘you’ are potentially likened to the prodigal’s older brother, who did not leave home and resented his brother’s return:

[4.37]

It’s hard not to have a little bit of sympathy for [the older brother], isn’t it? I certainly find myself err wondering how I would’ve responded. Wouldn’t you have been a little bit like him? Little bit envious? Little bit resentful of the fact that [+ **misguided voice**]
(PD2004a: 434-41)

This example is constructed largely using rhetorical questions, all of which clearly expect affirmative answers. The key ‘linking’ question, of course, explicitly sets up a comparison (‘you ... like him?’). Part of the rhetorical power of this is to invite fellow-feeling (‘sympathy’) for the older brother in the story, the effect of which is to lead ‘you’ to judge yourself in negative terms. To this end, ‘envious’ and ‘resentful’ make the evaluative meaning clear (t JUDGEMENT: -ve PROPRIETY).

Framing using a ‘conversion’ narrative: the story of Saul

EE1954 and PD2006 both liken the audience to the biblical character ‘Saul’ (see 4.2.2 for potted summaries of the discourses). In EE1954, the speaker quickly establishes a

connection between ‘Saul’ and discourse participants who, in his terms, are not yet ‘truly Christian’:

[4.38]

There are certain things ... that are absolutely vital and essential to true conversion and to our becoming truly Christian and ... what happened to [Saul of Tarsus] is a kind of pattern and example which can be held before others.

(EE1954: from 23-30).

The framework in the following example is constructed by invoking JUDGEMENT (-ve PROPRIETY) of (‘non-Christian’) ‘you’. This is achieved by locating the listener alongside ‘Saul’ within the biblical account through the metaphorical wording ‘in that precise position’, which is actually referring to the listener’s state of knowledge:

[4.39]

The Lord was there the whole time ... [and] Paul was ... Saul was [persecuting Christians] because he didn’t know [this]. And he only came to know when he heard the words, ‘Saul, Saul.’ And you, my friend, if you’re not a Christian are in that precise position. You don’t know these things and you’re expressing your opinions, what you think about Christianity [+ **misguided voice**]

(EE1954: 1106-16)

The speaker has just been talking about Saul’s violence (-ve PROPRIETY) and lack of awareness (‘didn’t know’; cf. Example [4.17]) of the ‘truth’ of Christianity (-ve CAPACITY). The fact that the speaker then proceeds to unpack ‘that precise position’ does not remove the attitudinally intensifying effect of associating ‘you’ with Saul. The association is lexically maintained through repetition (‘don’t know’/‘didn’t know’).

In the next example, from PD2006, there are three different ways in which ‘we’ are framed. Two have been looked at already (see Examples [4.8] and [4.19], above). The third is more subtle and has to do with the pronoun shifts, strongly suggesting that ‘our’ outlook is the same as ‘Saul’s’:

[4.40]

But there were certain things [Saul] never realized before his conversion. He didn't realize how far he was away from God, that mountain that separated him from God, the great chasm. He didn't see that - that all of us because of our sin are miles from God. We just trip through life thinking [+ **misguided voice**]. And we don't see like Saul the great gap between us.

(PD2006: 188-194; 198)

The first few clauses are all about 'Saul'. 'He' is Subject, and the evaluations of him are JUDGEMENTS in terms of negative CAPACITY. A proposition with 'all of us' as Subject is then brought in as something else that 'Saul' did not see. The text then simply takes up with 'we' where 'he' left off. Since one pronoun replaces another, and the subcategory of JUDGEMENT is the same, the impression is that 'Saul' and 'all of us' have merged. Thus, what 'we' subsequently think is to be read as a continuation of Saul's misguided thought. As this stretch develops, it is especially interesting to note that 'we' is used in an increasingly restricted sense to mean 'speaker and listeners': before the misguided voice, 'all of us' could be read as 'all humans' (including Saul). However, after the voice this is no longer a possible reading, for 'we' are then described as 'like Saul' (and therefore distinct from him).

The following example is similar in that there is a merging of biblical character and addressees through a progression of pronouns. However, it also highlights the fact that the link between the biblical character and the addressees is not always necessarily made explicit in the frame before the misguided voice is introduced:

[4.41]

[H]e thought - and thinking this blocked any progress to knowing God he thought [+ **misguided voice**] and while anybody thinks like that you can never know God

(PD2006: 148-9; 154-5)

Here, 'thinking this' is clearly negatively appreciated as without value, because it 'blocked progress'. The pronoun is third person, and the past tense is in accordance with the biblical narrative. However, as in example [4.40], the progression of pronouns is not as expected: instead of 'and while he thought ...' the pronouns abruptly become more general, culminating with the second person. The implication is that Saul, 'anybody' and 'you' are potentially interchangeable: his thoughts could just as well be read as 'anybody's' or 'your' thoughts.

4.3.3.2 Extra-biblical characters as parallels of the listener

Biblical characters are not the only kind introduced in the sermons. Extra-biblical characters are also brought into the data to fulfil persuasive functions. Example [4.42] includes excerpts from an extra-biblical narrative which is based on the parable of the prodigal son. It is clearly intended to serve as an encouragement to believe, whereas [4.43] functions as a warning:

[4.42]

... Young man ... said, "... some years ago, I ran away, and I wrote to ... my mum ... I'm coming on a certain train ... if you're going to welcome me ... will you put just one rag on that ... apple tree?" ... and [he] looked at the old apple tree. Was there a rag on the limb? No! There was a rag on every branch ... And if you will understand my metaphorical meaning ... you young people tonight, God gives you the welcome sign. ... (EE1964: from 419-83)

[4.43]

... The woman ... said "... I've been cheating on my husband. ... My whole world is about to come to an end because through the door's come ... some photographs ... and a note saying '... Pay up, or else.' Will God forgive me?" ... Listen, whoever you are, at some time or other ... your conscience one day will accuse you ... (PD2005b: from 77-94)

The following examples illustrate two ways in which such characters can serve to construct listeners and thus constrain their misguided voices.

Framing using a 'failed conversion' parable

In the following excerpt, the minister uses a character in a fictional parable to draw a parallel with the audience's behaviour:

[4.44]

[A man] begins to tumble down [a] cliff. He manages to hold on to a bush that's growing on the cliff. He's not a religious man up to this moment but this seems like a good time to become religious and so he decides he'll pray and he cries out, "Is there anybody up there to help me?" And as the story goes, the voice comes from heaven saying, "I am here to help you. You must let go of the bush and I will catch you." And he says, "Is there anybody else up there to help me?" Now we're like that with God. God says, "You need your sins forgiven." We say [+ **misguided voice**]
(PD2004b: 282-304)

The key framing clause here is clearly 'we're like that with God'. The audience is not confronted by this link until the narrative ends. It could have come earlier (e.g. "I want to tell a story which illustrates how we relate to God ..."). The reason seems related to the rhetorical jolt which the statement is intended to supply: the dénouement of the narrative leaves the audience laughing at the man who – quite suddenly - turns out to be just like 'we'. The audience is thus being set up to laugh at itself for behaving in just as silly a fashion (INCAPACITY) as a man who refuses help in a life-threatening situation.

Framing using the 'laity's' conversion stories: Cathy and Paul

In the later sermons, conversion stories (called '**testimonies**') are sometimes a feature of church services. They are related at some stage before the beginning of the sermon (e.g. by somebody who is going to be baptised), but can later be referred back to by the minister. In [4.45] (below), Cathy's words – a 'confession' of her own previous 'wrong' actions - function as a potential frame for 'your' experience:

[4.45]

Maybe you can identify strongly with what Cathy said when she says ‘I believed in God yet I acted as though I didn’t.’ Is that you? You believe in God but you act as though you don’t. Remember what she said: ‘I had it all with God, but ... I ... left home looking for excitement and fulfilment through non-Christian ways.’ Maybe you’ve come up to university, you’re from a Christian home and actually you’re on the point of that. [+ **misguided voice**]

(PD2004a: 634-45; 649-54)

The clearest link between ‘Cathy’ and the audience here is the question ‘is that you’. However, the bridge is also formed in other ways. First, ‘that’ in the prepositional phrase ‘you’re on the point of that’, refers anaphorically to ‘looking for excitement ...’ (t JUDGEMENT: -ve PROPRIETY). Second, ‘Cathy’ presents her previous desires as in some way contrary to expectation and therefore irrational (-ve CAPACITY), because she ‘had it all with God’. Likewise, the ‘you’ the speaker is addressing is constructed as having some kind of contact with God (‘Christian home’). Finally, the narrative begins by referring to a literal departure from home and ties this in with the addressee’s experience of going away to university.

In [4.46] there is again an anaphoric reference (“that’s true of every Christian’s experience”, 349) linking a ‘Paul’s’ personal story to one which has validity for the whole evangelical Christian community’s projected conversion experience:

[4.46]

The difference that God makes is that he is able to deal with that rebellion, to forgive us and to make us new people because we are all by nature and practice rebels against God. That’s what Paul was saying when he told us ... about how he became a Christian ... It was very clear ... that he thought he knew God, but God wasn’t really in control of his life. And that’s true of every Christian’s experience. There’s a point when we come to recognise that we’ve been wanting [+ **misguided voice**]

(PD2004b: 336-52)

4.3.3.3 Summary

This section began by arguing that a variety of biblical and extra-biblical characters are introduced into the discourses in order to fulfil a speaker's persuasive purposes. These purposes include ethical teaching and modelling. A third persuasive function was highlighted because of its association with framing misguided voices. This is the use of characters in (mainly) conversion narratives to draw parallels with the audience.

It was seen that the intention to draw parallels is often signalled towards the beginning of a text, arguably inviting listeners to 'hear' their own story as the sermon proceeds. Apart from this, parallels are achieved in a variety of linguistic ways. These include switching (from congruent to metaphorical use of lexis or from third to first person pronouns), repetition, and describing parallel sequences of speech in the character and listeners (*see again*, e.g., Example [4.36]). The section concluded by showing how the 'laity's' voices can also be brought in to construct the audience's experience and frame their voices. This links in with a final distinctive kind of framing found in the data, which will now be examined.

4.3.4. Framing: using 'wise' voices

4.3.4.1 Inherently wise voices

A fourth and final heading under which types of framework can be grouped involves the introduction of a 'wise voice'. A wise voice is a voice that is assumed to be saying the 'right' kinds of things – an “intertextually valued sayer” (Hood, 2006: 44; cf. Chapter 2, discussion of Example [2.31]). This assumption is a reflection of the status of the source

in the community. In evangelical theology, for instance, God's voice is mediated through the Bible (4.47) or any biblical author (4.48], as well as through Jesus (who is sometimes called the 'word of God', cf. John 1: 1, The New Testament):

[4.47]

God says, "Do not take the name of the Lord your God in vain."
(PD2005b: 161-2)

[4.48]

That isn't my opinion. That is the teaching of the Apostle himself as it is clearly the teaching of the Bible.
(EE1954: 12-14)

When juxtaposed to a misguided voice, a wise voice becomes a contrastive framing device. It is constructed to make the 'wrongness' of the misguided voice clear. In the data, wise voice frames seem to fall into three categories. First, Examples [4.49] and [4.50] show framing through an **inherently wise** voice (cf. [4.47] and [4.48]):

[4.49]

You're a sinner. You need forgiveness. God says, 'I'll forgive you.' [+ **misguided voice**] And the unpardonable sin is the deliberate, the wilful, the intelligent, persistent refusal of God's offer of mercy.
(EE1950: from 974-85)

[4.50]

[T]he Bible says, it is God, not us, who pays the debt and removes the sin. You see ...
[w]e think [+**misguided voice**]
(PD2005b: from 287-96)

In these excerpts, God and the Bible are being used as a general gloss for the speaker's interpretation of New Testament teaching. The projecting clauses make the non-negotiable status of the projected propositions clear. Thus, any subsequent refusal of the offer in [4.49] or disbelief of the statement in [4.50] would be heard as misguided. (In fact, the negative construction 'not us' in [4.50] arguably already suggests an opposite viewpoint to the Bible's is about to be heard.)

4.3.4.2 Highly esteemed voices

The second category of wise voice is **highly esteemed**. This kind emanates from a variety of texts which are appreciated (+ VALUATION) by the evangelical community. They potentially include hymns (e.g. PD2005b: 465-93), quotations from respected evangelical writers, creeds, and (within Anglicanism) the Prayer Book. Another more informal, but nonetheless institutionalized ‘text’ that can be highly esteemed is the individual testimony (cf. Section 4.3.3.2, Examples [4.45] and [4.46], above).

To briefly recap, a testimony usually involves an evangelical Christian from the audience narrating their conversion or some other projected experience of God (e.g. how they became a Christian, or have dealt with a ‘sin’ in their lives). These narratives thus often set up a contrast between the testifier’s previous misguided viewpoints and their present stance. Since they usually occur at some stage before the sermon (e.g. before a baptism), testimonies exist as texts which can be referred back to in the sermon:

[4.51]

Remember what [Cathy] said: ‘I had it all with God, but I thought [+ **misguided voice**]
(PD2004a: 643-45)

Example [4.51], taken from the more recent ‘prodigal son’ discourse, is lifted from a longer stretch in which ‘Cathy’ has constructed herself as a ‘prodigal’ – someone who professed Christianity, rebelled, and has now recommitted herself. Here, Cathy’s present positive APPRECIATION of her earlier Christian ‘privileges’ is being used as a preparatory frame for her own previous misguided stance towards those privileges. (As

has already been explained, that misguided rebellion is then itself used to frame the audience's experiences; see Example [4.45B], above.)

Another kind of highly esteemed voice is the constructed voice of the evangelical Christian community:

[4.52]

I speak to the experience of those of you here who are saved and in a state of grace. Tell me friends, isn't it a continual mourning of our hearts, 'I need Thee, oh, I need Thee. Every hour I need Thee'. Conscious of our need day in and day out, praising God for the grace that can meet our need, thanking God for a God of love and mercy that's willing to supply our need and blot out our very sin in his precious blood. But you [+ **misguided voice**]
(EE1950: 649-65)

In [4.52], the status of the evangelical community as 'special' is suggested: 'saved' and 'in ... grace' could constitute invocations of positive JUDGEMENT (NORMALITY). The AFFECT (DESIRE, HAPPINESS) which is then projected is presumed to be 'right' (t + PROPRIETY), and the status of the wise propositions is consolidated by quoting a hymn ('I need thee ...' etc.; it is possible that the archaic pronoun here would signal a highly esteemed text even if the hymn were unfamiliar to some of the audience.). These clauses thus construct a potential contrast for the misguided voice.

4.3.4.3 Voices of nascent wisdom

A third and final kind of wise voice has similarities to the testimony. It projects spiritual insight, but the authority seems to be less cogent because the source does not (yet) belong to the evangelical community. This kind of voice could be termed a **voice of nascent wisdom**. This type of voice is identified largely through contextually determined values and linguistic signals:

[4.53]

You know you're a lost sinner; you know that the wrath of God's on ye; you know you're condemned already and nothing but the skin on your ribs between your soul and the lake of fire. You know that. And you say [+ misguided voice].
(EE1950: 455-64)

Here, the projections following 'know', made up partly of a negative self-JUDGEMENT of 'you' by 'you', are endorsed by the previous context and by the dialogically contractive 'you know'. It is also important, for the purposes of building a stark contrastive frame, that the projections are represented as endorsed by 'you', because the very same source goes on to project the misguided voice.

Example [4.54] is the speaker's representation of 'Saul's' internal 'dialogue' whilst weighing up whether to believe Christianity or not. There are a number of implicit signals here which point to the voice being 'wise':

[4.54]

And err it had touched [Saul's] heart sometimes. He'd been moved in his own conscience: 'Perhaps they're right. Christ was very remarkable, Christ Jesus. This story about his dying on the cross in order to bear the punishment of sin for us - and many Jewish people had believed this. Maybe, perhaps this is true. But [+ misguided voice]'.
(PD2006: 431-9)

First, because of the importance of the conscience in theology, the locution 'moved in his own conscience' would seem to function as a framing endorsement of the projected thoughts 'Perhaps they're right ...' etc. Second, the inscribed positive JUDGEMENT of Christ as 'remarkable' (+NORMALITY) could possibly stand as a token of positive JUDGEMENT (CAPACITY) of Saul at this point. Third, the evaluation of Christianity as 'true' (+APPRECIATION: VALUATION) functions in a similar way. In spite of this the signals of ENTERTAIN ('perhaps' (twice) and 'maybe') do not give a wholly positive

picture of Saul in the context. More importantly for the framing of the subsequent misguided voice, they open up the possibility of later self-contradiction by Saul.

4.3.4.4 Summary

In summary, the possibility of wise voice framing mainly arises from the fact that the evangelical community uses certain sources which are seen as unquestionably or relatively authoritative. These sources form the first two types of wise voice framing. Inherently wise voices consist of God construed as speaking, either through loose summaries of biblical teaching with God, Jesus or a biblical author as the Sayer, or through biblical quotations. Highly esteemed wise voices include texts which are valued by the evangelical Christian community (including individual testimonies), but also the voice of evangelical opinion with the community as a whole constructed as the opinion's source. A third kind of wise voice – that of nascent wisdom - depends upon contextual and linguistic factors to determine its status. All three kinds of framing are constructed to throw the following misguided voice into relief, constraining its interpretation.

4.3.5 Final Summary and Conclusions

4.3.5.1 Summary of Frameworks

As explained above (Section 4.1), frameworks are wordings which potentially constrain the interpretation of subsequent voices as misguided. This chapter has sought to categorize the ways they are constructed, noting that these constructions are generally common to both groups of data. It began by discussing frameworks in terms closely related to the analytical model used in this thesis. From this perspective, frames can be

described as built through any, or a combination of, inscribed, provoked, flagged and invited ATTITUDE. It then moved on to discuss three other more sermon-oriented ways in which frameworks are constructed - through attitudinal motifs, by drawing parallels between the listeners and biblical and extra-biblical characters, and using wise voices to set up contrastive framing. Framing through motifs is more sermon-oriented inasmuch as motifs need to be built up through relatively long discourses, of which evangelical sermons are an example. The last two types have the most obvious links to Evangelicalism, in that they are at least partly constructed by using the Bible or the evangelical community.

4.3.5.2 Extending the Discussions

Frameworks and evangelistic purpose

Framing through motifs, characters and wise voices all fit in with the evangelistic purpose of the sermons in different ways. Firstly, motifs, as accumulative evaluations, fulfil a generally persuasive purpose by sending a restricted number of heavily emphasized attitudinal messages.

Secondly, constructing parallels between the audience and misguided biblical characters reflects evangelical presuppositions about the evangelistic function of the Bible (based on, e.g., an interpretation of a biblical quotation: “the holy Scriptures ... are able to make you wise for salvation”, 2 Timothy 3: 15; cf. Chapter 1, Section 1.3 on evangelical ‘biblicism’). In relation to this, it is significant to note that most of the characters discussed in Section 4.3.3 appeared in conversion narratives. Ultimately, the audience

was not only invited to converge with the character when misguided, but to follow through their example by ‘believing’ (see again Example [4.33]). In discussing this kind of framing, it was also noted how nonchalantly pronouns could switch from 3rd to 1st and 2nd person (e.g. Example [4.41]). Arguably, this parallelism is in fact taken for granted by regular listeners, who are possibly then primed to make such associations for themselves even when the speaker does not explicitly do so (cf. Hoey, 2005). In other words, a biblical character’s misguided voice could, on its own, potentially be heard as an oblique reference to the addressees, even if the link is not always clearly signalled.

Thirdly, wise voice framing can pack persuasive punch by, amongst other things, bringing God’s ‘voice’ to bear upon a listener’s potential disagreements. In fact, a more general point about the use of inherently wise (biblical) voices can be made here. It was noted at the beginning of Section 4.3.4 that the Bible’s/God’s ‘voice’ is not always used in proximity to a misguided voice. Yet on a wider scale, and from a Bakhtinian perspective, it is possible to see a kind of constant implicit contrast in evangelistic discourse between wise voices – i.e. a frequent appeal to biblical authority - and unspoken misguided views that some listeners might be anticipated to hold: if such misguided viewpoints were not presupposed, there would, in fact, be no perceived need for evangelism or evangelistic sermons.

One more general point to do with framing and evangelistic purpose should be explicitly highlighted here: in Section 4.3.3 it was indicated that, by means of parallelism, it is not just 3rd persons (or ‘outsiders’) but the *listeners themselves* (or ‘insiders’) who are often constructed as the misguided sources of the voices. In fact, examples from Sections 4.3.1, 4.3.2 and 4.3.4 show the same thing. One obvious conclusion from this is that an

evangelistic purpose is not entirely consistent with constructing solidarity by demonising or ridiculing outsiders: speakers must at some stage run the risk of offending at least some listeners by passing negative JUDGEMENT on them.

Links to Chapters 5, 6 and 7

Several of the matters discussed in Chapter 4 have possibly provoked questions which will be dealt with in subsequent chapters. Firstly, the point made in the previous paragraph about judging – and possibly offending – the listeners raises the wider issue of how speakers construct and relate to their audiences in evangelistic discourse. This will be looked at in Chapter 6. Secondly, in spite of the emphasis in this chapter on common features between the eras, it was briefly noted at the beginning of Section 4.3.3.2 that the use of the ‘laity’s’ testimonies to construct framing was only found in the more recent discourses. This raises the obvious question as to what else is different between the groups, and why. Patterns of differences between the data groups and possible explanations for these will be dealt with in Chapters 6 and 7.

Thirdly, when discussing wise voice framing, three different kinds of voice were identified. One interesting point to note is that these form a kind of hierarchy of wisdom, from God - to the evangelical community - to non-community. However, amongst these potential framing voices there is one that is missing - the preacher’s own voice. This raises the issue of the evangelical speaker’s place in the hierarchy of authority, and this matter will also be returned to in Chapter 6.

Fourthly and finally, the discussion of motifs described how ATTITUDE can spread over phases of text. However, as argued in Chapter 2, it can also radiate from projecting to projected clauses (cf. Examples [2.31] and [2.32]). How ATTITUDE can spread from a framework into a misguided voice will, amongst other things, be described in the next chapter.

THE LAYERING OF MISGUIDED VOICES

5.1 Introduction

As explained at the start of the previous chapter, Chapter 5 is the sequel to Chapter 4 in that it continues to answer the first research question, concerning how misguided voices harmonize with evangelical purpose. In Chapter 4, attention was focussed upon the frameworks in the 8 hyper-typical sermons (cf. Section 4.1 and 4.2), and the subsequent misguided voices were omitted. Here, the next interpretive step will be taken by concentrating upon the projected voices themselves in the same discourses. Continuity will be maintained by revisiting many of the examples that illustrated frameworks in Chapter 4, and cross-references to these will be provided where applicable.

The general purpose of Chapter 5 is to use ATTITUDE to systematically analyse the possible or likely interpretations of the misguided voices. As indicated in the first research question, it will investigate how these projections do not end up by coming into conflict with, but rather by supporting, the evangelical purpose of the sermons. In order to do so, it will work in general terms with Sinclair's insight – briefly outlined in Chapter 2, Section 2.2.1.4 - into the existence of two different 'planes of discourse' in any utterance (*see* Sinclair, 2004a), applying this insight to misguided voices in particular.

In order to relate the concept of autonomous and interactive planes of discourse to misguided voices, a brief recap and extension of the discussion in Chapter 2 will be

helpful. As already stated, Sinclair held that the autonomous plane of discourse is a “stage-by-stage ... record of experience” (2004: 53), focussing on representing the world as well as on the “organization and maintenance of text structure” (2004: 53). The interactive plane, on the other hand is a “continuous negotiation between participants” (2004: 52). It focuses, amongst other things, on “decisions about what effect utterances should aim at” (2004: 52-3).

Sinclair went on to stress that when quotes, and what he terms ‘sub-reports’ (2004: 56) (i.e. indirect speech or thought), are introduced into a text, they are not performing their original interactive role. Rather, since they have been assimilated into a new text, and are now being used to suit the ‘reporter’s’ purposes, they are located “only on the autonomous plane” (2004: 57). Extending the discussion to fiction, however, and with important implications for the interpretation of misguided voices, he went on to state that extended quotes or reports can nevertheless be “offered for evaluation” (2004: 62).

These last points about quotes and sub-reports offer a theoretical basis for explaining why the projected negative APPRECIATION of the doctrine of hell in Example [5.1] - indented from the left - does not interact with the listener in its own right:

[5.1]

There’s no realisation of danger whenever you ... commit this sin. They say,
“hell, I don’t believe in hell. It’s an obsolete, antiquated, antedated kind of an old bogey. These old-time Puritans of the err, of the eighteenth century or early nineteenth century had this to scare people with you know. But now in the twentieth century we’re intellectual and we’ve, we’ve made tremendous progress and we don’t believe in that old fa..., old fashioned hell.”

(EE1950: 741-52)

Having been removed from its ‘original’ (invented) context, the attributed negative APPRECIATION of hell (which for convenience can here be abbreviated to “-ve APP”) is located on the autonomous plane, and therefore loses its original evaluative function of sharing disbelief in hell. On the other hand, the evangelical speaker’s averral “they say “-ve APP”” – with the attribution of course nestling inside it (Hunston, 2000: 179) - *does* contain an interactive aspect. On the one hand, it is clearly a statement. However, from the perspective of ATTITUDE, it seems reasonable to suppose that words projecting contra-Christian APPRECIATION might well, in a Christian setting, be heard as invoking negative JUDGEMENT of the source of those words (cf. the discussion of contra-Christian AFFECT in Example [2.34], Chapter 2). Coming back to Sinclair’s terms again, the projection in Example [5.1] is being “offered for evaluation” (2004: 62) in harmony with the evangelical speaker’s evaluative purposes.

For Sinclair, the concepts ‘autonomous’ and ‘interactive planes’ were applicable to any utterance in any discourse. In this chapter, since the focus and application of these planes is more specific to misguided voices in evangelistic sermons, I will speak of **internal** and **external layers** of ATTITUDE. The internal layer of ATTITUDE contains the voice’s own evaluation(s) – the ‘contra-Christian’ message(s). The external layer of ATTITUDE describes the invoked negative JUDGEMENT of the source of the voice which, constrained by the evangelical context and the framework, the internal layer can trigger in various ways. As already indicated it is this external layer which describes the intended interaction between speaker and hearer, and Chapter 5 will attempt to show how a listener is likely to hear the internal layer as expressing the external layer.

There will be two main structural divisions. In Section 5.2, three features of misguided voice projections will be described which commonly contribute to the construction of an external layer of JUDGEMENT. These will be briefly exemplified through snippets of misguided voices from both eras. Section 5.3 is more holistic: the examples given are of the total misguided artefact together with its preceding frame. The descriptions are thus of the rhetorical impacts as a whole. Discussions in Section 5.3 are therefore not restricted to the features outlined in Section 5.2, but also consider, amongst other things, the role of contextually determined values and how ATTITUDE can transfer, or ‘radiate’ (Hood, 2006), from frame to voice. Finally, Section 5.4 will draw together the results of Chapters 4 and 5 and seek to draw some conclusions, suggesting how the phenomenon of the misguided voice is relatable to both evangelical theology and rhetorical theory.

5.2 Putting on an extra layer: 3 prominent features

As just explained, this brief part of the chapter isolates three prominent ways in which external layers might be suggested. Before beginning, there are just two points which should be made. First, these features are not necessarily mutually exclusive, as the discussions will make clear. Second, none of the features necessarily triggers negative JUDGEMENT in its own right: it should be remembered that they are always heard in conjunction with a preceding framework and in the context of an evangelical church service.

5.2.1 Showing too much ATTITUDE

The first way in which speakers can suggest an external layer of negative JUDGEMENT is through repetition. Repetition is a common feature of the sermons, and one that is not only used in negative contexts. Figure 5.1 provides some examples to demonstrate this.

[5.2]

He gets on his motorbike, brmm brmm brmm, he drives ... (PD2005b: 429-30)

[5.3]

The amazing thing, I say, is this: that the holy, righteous and eternal God tolerates man as he does (EE1953: 266-68)

[5.4]

that it, and it alone, can teach us how to live truly, happily, successfully and triumphantly in this present world at this present hour. (EE1953: 44-5)

[5.5]

It's one of the most beautiful and powerful and important of all of Jesus' stories (PD2004a: 94-6)

[5.6]

the whole implication of this story is that the father was looking, looking, looking day after day for the boy to come back again (EE1964: 366-70)

Figure 5.1: Examples of 'non-negative' repetition

Example [5.2] uses a triplet to increase a general sense of drama. In ([5.3] – [5.5], repetition intensifies inscribed positive ATTITUDE. Importantly for the argument here, though, a triplet is used in [5.6] to flag the presence of ATTITUDE where the language is more neutral (cf. Chapter 2, Example [2.28]).

As discussed in Chapter 2, the fact that repetition of neutral language can be used to flag JUDGEMENT reflects, firstly, the general fact that implicit evaluation can be relatively independent of wordings and, secondly, the more specific fact that repetition signals a

speaker's own emotional investment. It therefore seems reasonable to conclude that repeated internal ATTITUDE that is attributed to a negatively evaluated source can be used to flag an external JUDGEMENT of that same source. In Example [5.7], a couplet of invoked negative AFFECT (ANTIPATHY) is aimed at God by 'we'. In the sermonic and institutional context, this flags a negative evaluation of 'we'. Example [5.8] does a similar job but uses a triplet of ATTITUDE:

[5.7]

In effect, you see, we've said to God:

"I wish you were dead.

I wish you were dead."

(PD2004a: 197-9)

[5.8]

... queer hatred gets into your heart ...

"Me to go to hell?

You tell me that I'm under the curse of God?

Tell me that I'll perish?"

(EE1950: 836; 853-7)

(cf. Chapter 4, Example [4.5])

Similarly, triplets of JUDGEMENT – whether positive ([5.9]) or negative ([5.10]) - have the potential of flagging external negative JUDGEMENT. The constraint to hear the external layer in [5.9] comes not only from the preceding framework (see cross-reference), but also through the fact that self-aggrandizement can be an object of criticism in British society:

[5.9]

Maybe, perhaps this is true. But no, it can't be true. ...

'I'm so smart

and so clever

and so important.

I've been accelerated into a high position ...

(PD2006: 439-40; 447)

(cf. Chapter 4, Example [4.54])

[5.10]

... those of us who are Christian are regarded as oh just
out of date
and
behind the times
and rather
hopeless, antiquated persons
(EE1953: from 480-2)

5.2.2 Using intensifying expressions

A second, related way in which an external layer of negative JUDGEMENT can be flagged is by placing intensifying expressions in the internal layer. These function, much as repetition, by flagging a heightened sense of ‘wrong’ emotional investment. The stronger the wrong emotion in the internal layer, the more it attracts attention to itself; the more it attracts attention to itself, the greater the potential – in the Christian context - for a more potent external JUDGEMENT. For illustrative purposes, this could be seen as the evaluative equivalent to Newton’s ‘equal and opposite reaction’ law:

[5.11]

... queer hatred gets into your heart ...
“What on earth ... has brought me in here to hear the like of that?”
... you’re queer and angry at it, queer and mad at it.
(EE1950: 836; 844-5; 851-2)
(cf. Chapter 4, Example [4.5])

As Figure 5.2 (below) demonstrates, the wording ‘what on earth has’ reflects an intense negative emotional reaction (AFFECT: ANTIPATHY) towards past events or experiences, a reaction consistent with other kinds of negative ATTITUDE in the co-text (e.g. ‘decaying face’, ‘hopeless youth’). Together with ‘the like of that’ (intensified negative APPRECIATION of the sermon), the phrase as it is used in [5.11] flags a negative character JUDGEMENT of ‘you’.

| | | |
|---|-----------------------------------|---|
| 3°C Tomorrow Morning 10°C 5-Day Forecast Bits and pieces: | What on earth has | ageing pop star Dave Clark done to his rapidly-decaying face? |
| offers Weather Your Money Your View ACTIVITY PLANNER WIDGETS FEATURE FOCUS | What on earth has | come over our aimless, feckless, hopeless youth? By Boris Johnson. |
| Alerting & RSS feeds Other library services Keeping in touch Register Introduction: " | What on Earth Has | Happened to the New Western History?" Author: David M. Wrobel1 Source: |
| National & World news Breaking News & Reports News archives Droughts, Twisters, Floods: | What on Earth Has | Happened to Our Weather? Britain's biggest water company is pressing ahead |
| Add to Facebook Add to Google Add to Yahoo! StumbleUpon Strewth! | What on earth has | happened to Nicole Kidman's usually immaculate hands? The Daily Mail Wednesday, |
| Music TV X Factor heat radio Forum Competitions Archive Other Stuff | What on EARTH has | happened to Fearne Cotton's sense of style? Posted by heatworld on |
| contributions Is it possible our brains can sing the same tune? | What on earth has | happened to Google Reader? July (14) June (13) May (24) Blogger |
| The Independent & The Independent on Sunday Home > News > Education > Education News | What on Earth has | happened to geography? New research reveals a startling gap in British children's knowledge of the world. |
| Sep 2008 Location: United Kingdom Posts: 17 Member car: 146 OMG | what on earth has | happened to my Alfa?? I think my Alfa is possessed |

Figure 5.2: Samples of ‘What on earth has?’ from WebCorp® (12 November 2008)

5.2.3 Trivializing the voice’s source

A final prominent way in which an external layer can be suggested is through making the source appear silly (i.e. suggesting negative CAPACITY). This can be achieved by using clichés. In Examples [5.12] and [5.13], the set phrases ‘we’ll be alright’ and ‘I’m doing alright’ indicate internal AFFECT: CONFIDENCE, but the wordings have the potential to suggest characters who are, perhaps, satisfied with cheap comfort ([5.12]) or generally superficial ([5.13]):

[5.12]
 We just trip through life thinking
 ‘if there is a God we’ll be alright.’...
 And we don’t see like Saul the great gap between us.’
 (PD2006: from 194-8)
 (cf. Chapter 4, Examples [4.8], [4.19], [4.40])

[5.13]

You'll be as happy and as blithe as the day is long. You'll be as happy and contented as could be. You'll say

“I know I'm I know I'm, I'm doing alright I am, I'm doing alright. I'm living a good life and err ...”

(EE1950: 635-45)

In [5.14], the trivializing is suggested through repetition:

[5.14]

Now Alan was an atheist. He believed that

science is wonderful, evolution unchallengeable, therefore God is non-existent.

(PD2005b: 16-20)

(cf. Chapter 4, Example [4.11])

The speaker here makes it look as though 'Alan' has reached a big conclusion too quickly. In addition, the intensified adjectives 'wonderful' and 'unchallengeable' may hint that 'Alan' is over-enthusiastic to the point of naivety. Taken as a whole, the wording could imply 'Alan' has an unquestioning approach which itself undermines scientific method.

5.3 Hearing the whole voice

The purpose of this section is to build up a more holistic picture of how external layers of JUDGEMENT are brought into being. Here for the first time in the chapter there is the opportunity to 'hear' extended examples of misguided voices together with their preceding frames. As much as possible, in order to stick systematically to the analytical model being used, misguided voices in this section are divided up according to the type of ATTITUDE found in the internal layer: first AFFECT, then JUDGEMENT and finally APPRECIATION. Within each subsection more delicate subcategories of misguided attitudinal reactions have then been highlighted which create distinct types of misguided

message. The internal layers will be briefly analyzed before the external JUDGEMENTS are discussed.

Where present, features outlined above – repetition, intensifying phrases and trivializing - are referred to along the way. Additionally, the ways in which frames radiate ATTITUDE into the voices will be explained, and the misguided voice will be considered in the light of contextually determined values. The end result will be a portfolio of evidence to show how, in spite of different internal layers and minor variations in the construction of the external layers, misguided voices in Group 1 and 2 sermons function in the same basic way.

5.3.1 The 'I want to be independent of God' voice

A first kind of misguided voice uses AFFECT: DESIRE in order to declare independence from God. In this first example DESIRE is in the foreground, but there are other types of ATTITUDE present:

[5.15]

How many of us in this audience this evening have stepped out on that pathway of self-determination in our own little lives? In our modern day we have thrown over whatever parental example [we had]. Maybe we have thrown over the, the power of, of a godly church leader, a Sunday school teacher, and we've said

“We'll go our own way. We'll live our own lives, in our own way, in our own strength. We can do it. Haven't we had education? Didn't the former Prime Minister say “We've never had it so good”? Don't we feel the pound notes crinkling in our pockets whereas twenty years ago it was hard work to find a silver coin? Oh, everything's so fine. We have so much of everything. We don't need God. We don't need the church. We don't need anything. Let's go.”

And we've gone.

(EE1964: 94-114)

(cf. Chapter 4, Example [4.34])

The internal layer could be summarized as *'we' are involved in an apparent discussion 'amongst ourselves' which involves reasoning leading to a decision.* In terms of ATTITUDE, the decision ('we'll go ...', 'we'll live', 'let's go') is invoked AFFECT: DESIRE. The other types of ATTITUDE referred to are JUDGEMENT: CAPACITY ('we can do it'), APPRECIATION: QUALITY (e.g. 'everything's so fine', together with the rhetorical questions) and AFFECT: SATISFACTION ('we don't need ...'). These serve as bases for the DESIRE. This becomes especially clear towards the end, where the sequence of ATTITUDE is represented as: APPRECIATION ('have so much') leads to SATISFACTION ('don't need anything'), which in turn leads to DESIRE ('let's go').

The external layer of negative JUDGEMENT works in at least three ways. First, ATTITUDE more generally radiates from the framework because the voice is presented as the next step in the sequence of negatively judged actions described in the framework. More specifically, radiation also occurs through the continuation of the metaphorical association between 'we' and the prodigal son: the suggestion of movement begun in the framework ('set out' etc.) is pursued in the misguided voice ('we'll go ...', 'let's go'). The wording 'our own way' also possibly echoes the idea of independence, and therefore of 'leaving home'. Second, the negative JUDGEMENT is given additional FORCE through a heavy use of repetition and through dramatization. The repetition is encapsulated in triplets (see Figure 5.3, overleaf). As always, of course, mere repetition does not in itself necessitate a negative reading, but works in connection with radiation. The dramatization is effected through the extended turn of DIRECT SPEECH. This provokes negative JUDGEMENT on the simple basis that the longer somebody says the 'wrong' kind of things, the greater the opportunity for the accumulation of negative

feeling towards that person. Finally, as so often, contextually determined values clearly demand that ‘we don’t need God’ be seen in a negative light.

| | |
|-----|---|
| (a) | We’ll live ¹ <u>our own</u> lives ² in <u>our own</u> way, ³ in <u>our own</u> strength. |
| (b) | ¹ Haven’t we had education? ² <u>Didn’t</u> the former Prime Minister say “We’ve never had it so good”? ³ <u>Don’t</u> we feel the pound notes crinkling in our pockets ...? |
| (c) | ¹ <u>We don’t need</u> God. ² <u>We don’t need</u> the church. ³ <u>We don’t need</u> anything |

Figure 5.3: Triplets in Example [5.15]

The theme of independence is similarly picked up in the more recent discourse on the prodigal son:

[5.16]

[W]e behave like this younger son: he demanded his inheritance and he left home and we take what God gives and then we go off our own way, pay little attention to him after that.

You see

We want to be independent. We want what God gives but we don’t want his rule over our lives. We don’t want a relationship with him in which we bow to him and serve him.

In effect, you see, we’ve said to God:

“I wish you were dead. I wish you were dead.”

(PD2004a: 183-199)

(cf. Chapter 4, Example [4.35])

Within the internal layer, the signals of DESIRE are clearly mediated through the processes ‘want’ and ‘wish’. Externally, the layer of negative JUDGEMENT is radiated from frame to voice, first, through a relationship of causation: the voice is given as the explanation for the behaviour described in the frame (through ‘you see’). Parallelism between the son and ‘we’ is also carried through into the DIRECT SPEECH at the end,

though this is not obvious without a little more context. Earlier in the sermon, research into Middle Eastern culture is described. The investigator reportedly discovered that a request for an early inheritance by a son means that “he wants his father to die” (message unit 136).

The external layer is also triggered in other ways: repetition builds intensity in three couplets, the first two of which ‘mirror’ each other (‘want’ is twice grammatically positive and twice negative). Perhaps the most obvious signal of invoked negative JUDGEMENT is found in the intensifying expression “I wish you were dead”, which is repeated for added FORCE. The invoked ANTIPATHY which this signals in turn has the effect of reflecting extremely negatively on ‘our’ character (-ve PROPRIETY). It is significant that the DIRECT SPEECH comes at the end of the misguided propositions. In this way, the intensity builds rather than diminishes. (Compare the less dramatic effect of beginning with the DIRECT SPEECH and moving towards INDIRECT THOUGHT.)

In the more recent sermons, the independence-seeking voice is not restricted to the prodigal son discourse. In the final example under this heading, this kind of feeling is described as the very essence of sin. Here, DESIRE is again prominent, but it is ‘backed up’ by two other types of ATTITUDE at the end:

[5.17]

And sin is not the stuff that you find on the front page of the tabloids only; sin is the attitude in my life that says

“I don’t want God to be in charge; I don’t want God to be God in my life; I want to run it my own way; I want to follow my own pathway; I’m going to leave God out of the equation; I have no need of him; I’m doing fine, thank you.”

The difference that God makes is that he is able to deal with that rebellion, to forgive us and to make us new people because we are all by nature and practice rebels against God.

(PD2004b: 321-40)

(cf. Chapter 4, Examples [4.2] and [4.27])

'Don't want' is not merely recording the absence of emotion, but rather a positive wish for 'God [not] to be in charge'. The internal layer then moves through more DESIRE ('I'm going to ...' is read as a token of this because it stands in parallel to 'want') to SATISFACTION ('I have no need') and positive self-JUDGEMENT (CAPACITY) ('I'm doing fine') which act as bases for the DESIRE.

The external JUDGEMENT is secured by radiation from the framework: 'sin' and 'rebellion' as labels (cf. Chapter 4, Example [4.2]) recast these emotions as IMPROPRIETY. It is also provoked through the strength of feeling with which the AFFECT is expressed. As with the previous example, this is manifested by dramatizing too much ATTITUDE. Here, though, a different pattern from triplets is discernible: 'don't want' (twice) is mirrored by 'want' (twice) (see Figure 5.4). The repetition of 'I' (seven times) and 'my' (three times) could also function to send implicit messages about self-centredness.

- (a) ¹ I don't want God to be in charge
 ² I don't want God to be God in my life
- (b) ¹ I want to run it my own way
 ² I want to follow my own pathway.

Figure 5.4: Repetitive Mirrors in Example [5.17]

A third trigger of external JUDGEMENT is in the set phrase 'I'm doing fine, thank you'. This, at least for British English speakers, could trigger a sense of polite coldness - a desire that no more questions should be asked. The wording in fact arguably evokes the impression of a conversation in which the voice's source is portrayed as overly-

defensive. In context, it also resonates with and carries the baggage of the sermon's opening anecdote, which contains the same wording (*see* Example [5.26], below). Once again, contextually determined values play their part, supplying the evaluative premise (cf. Chapter 2, Figure 2.6) that wanting God is the right thing, and therefore that the DESIRE expressed here is bad.

5.3.2 The 'I can be/am good enough for God' voice

A second distinctive kind of misguided voice foregrounds self-JUDGEMENT (+PROPRIETY). With this type, the source plays up its own religiosity, morality, or moral potential, as in Example [5.18]. The first misguided voice in this excerpt is that of the prodigal son, but the focus of the discussion here is on the projected misguided voice of the audience. This is expressing AFFECT, but the DESIRE ('I'll ...') stands, from the voice's point-of-view, as a token of +PROPRIETY (evidence of a good character). The reason that the voice is represented as declaring these intentions is that it is providing its own goodness as the 'solution' to the sermonic problem of 'sin'.

[5.18]

[The prodigal son] wouldn't bluff it out. He wouldn't put a s... sort of attitude and get his, you know his face all wreathed in smiles and happy and jovial and say

"Well you know, ha ha, had a wonderful journey, dad, but it's time I came back."

No, he said: "I will say to my father: 'I have sinned.'" ...

And oh, friends, it's no use bluffing it off with a smile and saying

"I'll turn religious. I'll join a church. I'll do good works. I'll pay some conscience money to the railway whose fares I may have stolen on a contract sometime or I'll return some goods to my, my works that I've taken and then I'll smile and say

"All's well with the world. I've decided to be a good boy. I've decided to be a good girl.""

Don't bluff it off. Be honest tonight, and in the innermost recesses of your hearts you say, "Father, I've sinned. I've sinned."

(EE1964: 214-25; 237-55)

(cf. Chapter 4; Example [4.3] and [4.36])

In the external layer, negative JUDGEMENT radiates through from the verbal process 'bluffing', which gives the sense that the source of the voice is treating its own problems superficially. It is also carried over from the parallelism constructed between the son and the audience (*see* discussion under Example [4.36], Chapter 4). In this connection, a lexical parallelism is maintained with the framework through the process 'smile'. This again carries into the voice the suggestion of superficiality because it is framed by 'bluff': a smile can reflect cheerfulness but it can also be taken as a sign of foolishness (-ve CAPACITY).

Repetition and the subsequent length of the speech turn intensify the negative JUDGEMENT. In respect of repetition, it is possible that lightweight thinking (-ve CAPACITY) is suggested through the repetition of 'I'll', which is normally used for spontaneous decisions and is not indicative of deep thought. Apart from radiation and repetition, the wordings 'good boy' and 'good girl' trivialize the voice's source by constructing it as childish. The cliché 'All's well with the world' adds to this picture of immaturity by suggesting naivety. It suggests this through cultural links to the childish concept of the 'happy ever after' ending.

The following example from Group 2 also foregrounds positive self-JUDGEMENT. It shares some features of the previous voice's internal and external layers. The internal layer unmistakably relates to the future, and so could be summarized as the intention to become 'good' (AFFECT: DESIRE). However, once again the AFFECT is not the real evaluative point; it is being used to represent faith in 'our' moral potential (self-JUDGEMENT (+PROPRIETY)). In other words, the propositions could perhaps be best summarized as 'I will be good enough for God'.

In the external layer, there is no obvious radiation of ATTITUDE from the framework. There is, for instance, no repetition of ‘removing sin’ and no pursuit of the metaphor of ‘paying the debt’. As already stated in Chapter 4, though, there is the possible inference through the wording ‘not us’ that suggests that ‘we’ might think the opposite of the Bible (otherwise there seems to be no reason for including the negative; see discussion of Example [4.50]). Thus, when the voice is eventually heard, it may be interpreted as ‘our’ efforts to remove ‘sin’.

[5.19]

[T]he Bible says, it is God, not us, who pays the debt and removes the sin. You see, the Apostle Paul was someone who at one time in his life thought like you and I sometimes think.

We think that

If we become a goody two-shoes

We think that

If we don’t do this and do do that

We think

If we try t... our very best, not to drink, not to smoke, not to swear, not to gamble.

If we think,

Well, I’ll go to church once a week

If we think

Look, I’ll pay my taxes and I’ll do my bit. I’ll even bake apple pies for my next door neighbour and I’ll help old people across the road and I will build up my book of Green Shield stamps and I’ll take it to God in the sky and say “look how good I’ve done.

Or else I will start climbing this mountain, it’s called the Mountain of Merit. And I’ll get ticks, and I’ll get stars, and I’ll get commendations and I’ll get God writing in red: “Good boy. Well done. Improving. Doing his bit. Doing his best.

Or better still: I’ll apply to do something that no one in this room has done.

(PD2005b: 287-334)

(cf. Chapter 4, Example [4.50])

Part of the rhetoric is accomplished through the familiar device of repetition which is found throughout the stretch including lists (e.g. “not to drink, not to smoke, not to swear, not to gamble”) and mirroring (“don’t do this and do do that”). This added FORCE is also achieved through the overall movement away from indirect (IT) towards direct (DT) expression.

A large part of negative JUDGEMENT succeeds through trivialization, which finds expression in the representation of childish or naïve thinking. Thus, first, the source of the voice ('we') is constructed as believing that relatively trivial processes (not smoking, baking apple pies) will please God. Second, the motif is demonstrated by certain lexis and wordings: 'Goody Two Shoes' is, of course, a derogatory term which carries overtones of excessive virtue and puerility (partly through links to the original children's story). Third, the phrase 'Green Shield Stamps' might help to cement this caricature of 'we' through the association of salvation with trivial rewards. Perhaps the clearest indication of this pattern of childishness, though, is in the metaphor of the child-father/teacher relationship: "look how good I've done" (which evokes a childish informality - cf. 'how well I've done'), "good boy", "improving" etc. The motif functions to splash this stretch of discourse with an increasingly distinct layer of JUDGEMENT (in terms of -ve CAPACITY rather than -ve PROPRIETY).

In the previous examples, the positive self-JUDGEMENT in the internal layer consisted of providing evidence of the intention to become good. In a way, this implicitly constructed the voices as aware of their *present sinfulness*. The misguided voice in Example [5.20], on the other hand, is potentially represented as more mistaken because it asserts its own *present goodness*:

[5.20]

Another significant thing is this: when you've committed the unpardonable sin, there's no recognition of need any longer, no recognition of need. <You say>

"Ha, ha. <> I don't need that, I do the best I can, what more would a good God want anyhow? And I, I follow the light of my conscience and I try to not do anybody any harm and I try to help everybody along, I belong to church and I say my prayers and I read my Bible now and again and ..."

That's it. That's the language of a damned soul.

(EE1950: 566-84)

The internal layer here is once again complex because it contains different kinds of ATTITUDE. Positive self-JUDGEMENT is used as a basis for SATISFACTION (“I don’t need that”). The positive self-JUDGEMENT falls into two types: “I do the best I can” appeals to TENACITY; the rest are largely tokens of PROPRIETY, the exception being “follow the light of my conscience” which seems entirely inscribed.

Externally, there are several ways in which negative JUDGEMENT is constrained. First, the voice is clearly set up as the expression of the feeling in the framework. This is achieved through repetition of the item ‘need’, which has just been associated with ‘sin’. Second, repetition of ‘I’ plus + self-JUDGEMENT (seven times) intensifies the picture of self-aggrandizement. The final ‘and’ is an indication that the ‘voice’ would carry on speaking in this way but is ‘interrupted’ by the speaker at the end. Third, the repetition is constructed as a relatively long turn of DIRECT SPEECH. This not only potentially intensifies negative JUDGEMENT through dramatization; it also affords the possibility of mimicking laughter. In fact, this sermon is dotted with references to laughter, which without exception indicate something negative about the character of ‘you’. Example [5.20] assists in building up this pattern of laughter by constructing a character that makes light of the sermon’s message. A fourth way that negative JUDGEMENT is perhaps achieved is through the phrase “say my prayers”. Depending upon familiarity with evangelical values, this could be taken to imply a merely formal act which lacks sincerity. It could also trivialize the voice’s source because of the associations of the phrase with childhood.

Fifth, in respect of contravening contextually determined values, the question which refers to God - “What more would a good God want anyhow?” - would in the context almost

certainly be read as flippant. Finally, the use of “now and again” in connection with Bible reading could suggest a casual approach to pleasing God, as though the voice believed that even half-hearted effort were enough to achieve this.

Example [5.21] also constructs the voice as believing in its own present goodness:

[5.21]

[Saul] thought - and thinking this blocked any progress to knowing God - he thought that God's favour is something you earn. Everybody has to earn it.

And he thought

he had earned it, and he'd excelled.

And while anybody thinks like that you can never know God. You have to come to realize ...

(PD2006: 148-56)

(cf. Chapter 4, Examples [4.18] and [4.41])

Once again, the internal positive self-JUDGEMENT is easily identifiable (“[H]e had earned [God's favour]”; “[He]’d excelled”). Externally, the voice and framework fit together as cause-effect. The effect (“blocked ... progress”) is simultaneously a negative APPRECIATION of the misguided thoughts (“thinking this blocked ... progress”) and dictates the radiation of negative evaluation from frame to voice. Saul's thoughts would probably be sufficient by themselves to provoke negative JUDGEMENT: ‘excelled’ in particular seems to represent the source as arrogant (-ve PROPRIETY). However, even within the coupling of misguided thought there is an increasing intensity (‘earned’ – ‘excelled’), which potentially reinforces the negative JUDGEMENT in the external layer. Since the framework – through “blocked ... progress” - represents the thoughts as obstacles, the external layer can also be read as -ve CAPACITY – as thoughts which prevented ‘Saul’ from achieving his goal rather than thoughts which evidence ‘badness’.

The contradiction of contextually determined values is not as obvious as with the first kind of voice (*'I want to be free of God'*) and the framework etc. therefore play a more important role. Arguably, though, this kind of voice triggers a negative JUDGEMENT because of the general sense of self-aggrandizement which is evoked.

5.3.3 The 'God/Jesus is not great' voice

So far in Section 5.3 two kinds of voices have been dealt with, the first based on internal AFFECT and the second on internal JUDGEMENT. The third kind of voice also starts with internal JUDGEMENT, but this time the polarity and object are different. This is where a voice is represented as negatively judging God. Such voices very obviously flout contextually determined values because they strike at the heart of Christianity's object of worship:

[5.22]

We are so clever at err eluding one another and in fooling one another that we fondly imagine that

we do exactly the same with God.

And we imagine that

God does not know all about us.

We imagine that

we can go on doing things

and that

nothing matters, nothing happens.

(EE1954: 763-73)

(cf. Chapter 4, Example [4.7])

Internally, the voice in Example [5.22] assesses God in terms of -ve CAPACITY. This negative JUDGEMENT is situated within other kinds of ATTITUDE, but seems to be central to the voice's reasoning. Thus, "we do exactly the same with God" is a positive self-JUDGEMENT, but is based on the assumption that 'we' are more 'clever' (cf. framework) than God. These two kinds of JUDGEMENT then appear to be the basis for the voice's

CONFIDENCE (“we can ... nothing matters”). Externally, the idea of someone thinking that they can fool God seems to pair up with “we fondly imagine” (cf. Chapter 4, Example [4.7]) to paint a picture of ignorance (i.e. –ve CAPACITY rather than –ve PROPRIETY). The couplet of repetition (“nothing matters, nothing happens”) draws attention to the voice’s overall conclusion rather than to the negative JUDGEMENT of God.

In a more recent example of judging God, Jesus is made the object of negative evaluation:

[5.23]

Jesus was being criticised by some of the very religious ... people, particularly professional, religious people of his day and you can hear them muttering away about the kind of company that he was keeping,

these sinners, the people who did particularly bad things, the tax collectors, who everybody hated.

He [sic: presumably ‘They’] didn’t think

Jesus should [not] be associating with them and eating with them.

They didn’t think

a holy man err should [not] be having a dinner party, perhaps even holding a dinner party – that’s what it may mean - for these immoral people.

(PD2004a: 73-86)

(cf. Chapter 4, Example [4.6])

Internally, part of what is happening is that an inscribed positive JUDGEMENT of Jesus (‘holy’) is set up to contrast with the equally inscribed ‘immoral’. The social mixing of these two kinds of character is then used as the basis for a more general overriding negative JUDGEMENT (PROPRIETY) of Jesus. (The framing “Jesus ... being criticised” ensures that “Jesus should [not] be associating with them” is read not, e.g., as concern for the honour of Jesus, but as a negative JUDGEMENT of him.)

In the external layer, the voice is heard as the ‘filling’ of the references to verbal processes in the frame (“muttering away” and “being criticized”). Apart from some repetition, however, there is little in the way of other signals of negative JUDGEMENT. For both the above examples, it seems that judging God or Jesus does not need special emphasis to highlight its wrongness: it is so obviously a contradiction of evangelical/Christian/religious values in general.

5.3.4 The ‘Christianity is alright in its place’ voice

A fourth and final kind of voice takes APPRECIATION as its internal layer, and the evaluated entity is Christianity. This type of voice is complex, since it does not merely dismiss Christianity, but also values it – though for the ‘wrong’ reasons. In the first example (below) ‘Christianity’ (in the framework) and ‘religion’ (in the voice) are being used synonymously, reflecting the cultural backdrop of the day.

Within the internal layer, the clearest indications of positive APPRECIATION are in adjectives which inscribe +VALUATION (“great background/philosophy/religions”), +IMPACT (“great civic occasion”) and +QUALITY (“interesting”, 3 times). More implicitly, there are other positive signals: “British heritage” and “Western civilization” respectively describe artefacts and behaviour which are prized within British culture. They are thus used to invoke positive VALUATION of religion. This interpretation is confirmed through the immediately subsequent inscribed APPRECIATION. Similarly, “pageantry” invokes +QUALITY or IMPACT because it is coloured by the surrounding inscribed VALUATION. “Adds a ... final touch” and “contribute” both inscribe +APPRECIATION by fusing the meaning of ‘having beneficial effects’ to the process of

'giving'. In summary, then, the voice evaluates 'religion' positively based on the two perceptions that it is culturally beneficial and intellectually satisfying.

[5.24]

It's almost incredible but it is surely the masterpiece of Satan that he can make us consider these things, even these things, in an impersonal manner. We all assume the position of the judge on the bench when it becomes a question of Christianity. Oh I think I've quoted to you once before that err perfect statement of this position I'm trying to outline. The words were uttered by Lord Melbourne who was err Queen Victoria's first Prime Minister. He put it like this. He said

"You know things are coming to a pretty pass if religion's going to start being personal".

What's religion?

"Well of course religion is something that's err far away from the person. Religion well it's a sort of institution. It's a part of the British heritage, part of Western civilisation."

It's a ... what is a religion?

"Well it's the great background to life. It's something ... [?] It ... you can divide it up in various ways. It's got a great philosophy. It's got an element of pageantry so that if you've got a great civic occasion or a state occasion well of course religion comes in. It adds a sort of final touch. It's err a kind of show that you put on as it were. Well not only that it's, it's something very interesting to, to reason about and to argue about. It is after all a view of life and there are various views of life. You can read about Christianity. You can read about the other great religions of the world. You can go back and read Greek philosophy. Now these are all very interesting because life is rather problematical and things are not easy and we're all surrounded by difficulties and it's interesting therefore to consider any theory or proposition or point of view which may have something to contribute to this tremendous problem which confronts us and this is one of them. But of course err it, it doesn't say anything about me personally and err when you're discussing these things you must never become personal that's err the height of bad manners apart from anything else. Err when, when a thing is general it mustn't be made particular. And when it's err for everybody it's not in particular for me."

(EE1954: 523-78)

Staying within the internal layer, though, there are other signals which invoke or provoke negative APPRECIATION. "[C]oming to a pretty pass" functions as an inscribed negative APPRECIATION (quality) of religion becoming 'personal'. This in turn means that references to 'personal religion' at the end of the stretch function to invoke negative APPRECIATION. In addition, they function to support the voice's negative JUDGEMENTS (PROPRIETY) of people who take a different view ("you must never", "height of bad manners").

Thus the stretch contains two different internal views of religion measured by two different yardsticks, i.e. depending on how it is used. However, the view which takes precedence is the negative one. This is seen in two different ways. First, the statement of Lord Melbourne at the beginning clearly sets out the main point of the stretch. Secondly, the structure of the rest follows a concession-counter movement. Everything leading up to “But of course” is read as a concession to the positive aspects of religion, but what comes after is the voice’s weightier assertion. The overall negative APPRECIATION of this protracted stretch makes its overall analysis as misguided defensible.

Moving on to the external layer, then, the misguided voice contracts radiation because it follows through on the framing concept of ‘impersonal’, which in turn is represented as satanic (-ve PROPRIETY). The concept is not only pursued through repetition of variations on ‘impersonal’ (‘personal’, ‘personally’), but through the association of religion with history and national occasions. It is also suggested in the set phrase “height of bad manners”, which could suggest a character that is aloof or distant. Negative JUDGEMENT also seems to be implied for two other specific reasons. Firstly, the diversity of opinions on religion could be taken as intellectual arrogance: the voice is setting itself up as an expert in a position of superiority. This in fact could also be taken as radiation from the framing metaphor “judge on the bench”. Secondly, religion is described by the voice as a “kind of show that you put on”. However, it seems likely that this wording is the speaker’s evaluative summary of the voice’s ATTITUDE as much as it is the voice’s own wording. In other words, ‘putting on a show’ is the speaker’s criticism of the civic use to which religion is put and therefore an invoked JUDGEMENT of the misguided voice’s ATTITUDE at this point.

Finally, and more generally, the whole value set of the misguided voice is implicitly seen negatively: to describe religion (positively) in terms of “heritage”, “a final touch”, “interesting”, etc. trivialises religion. In fact, even the emphasis on bad manners suggests a speaker for whom etiquette is more important than personal morality.

The second of these double-edged APPRECIATIONS deals with the Bible:

[5.25]

It seems to me that there is no more ridiculous or futile or indeed puerile attitude towards the Bible or criticism of the Bible than that which regards it as

Something that is remote from life, something which is not practical, something which is entirely divorced from the practicalities of life.

Now there are many people who take that view of the Bible. <They say>

“Oh <> It’s a book which has got a good deal of beautiful poetry in it, at certain times no doubt it’s soothing and comforting and very beautiful and wonderful, but <> after all, it’s an old book and it’s out of date and it doesn’t help us in the practical business of living life in 1953. It’s alright for those who were brought up on it, perhaps, and who’ve made a habit and a custom of reading it all their lives”

But err they just feel that <somehow or another>

It’s <> far away from life as it actually and really is.

There are many people who take up that attitude towards the Bible and that’s why they’ve never read it, and that’s why especially they’ve never read the Old Testament. They feel that <as I say>

it’s something <> which represents a mere stage in the development of man, something which comes from the more primitive stage err stages in the development of man and therefore clearly something which has nothing to give us at this present time.

Now the Bible’s own claim is to give the lie direct to that view.

(EE1953: 1-42)

The first misguided stretch is internally constituted by a triplet of token negative APPRECIATIONS that repeats the same basic idea: that the Bible is irrelevant to daily life (-ve VALUATION). The second stretch consolidates this view by following a similar concession-counter movement to the last one. In the middle there are explicitly positive references to the Bible. They are, without exception, APPRECIATIONS in terms of emotional reactions. Thus, “beautiful” (twice) and “wonderful” (both REACT: QUALITY) and “soothing and comforting” (both REACT: IMPACT) are concessions to the pleasing

effects that the voice considers the Bible can have upon those who read it. In negative terms, “doesn’t help ...” (-ve VALUATION) is the only inscription. However, the position of “old” and “out of date” after the conjunction 'but' clearly require that there is a contrast with the positive APPRECIATIONS which have preceded it. These, together with references to the Bible’s impracticality towards the start and end of the stretch function to invoke negative ATTITUDE, which is exclusively expressed in terms of VALUATION. Thus, as with Example [5.24], the main attitudinal point here is a negative one.

The external layer partly functions in a similar way to [5.24], in that the values which prize the Bible on (purely) aesthetic rather than ethical grounds trivialize it in this context. This triggers negative JUDGEMENT just as much as the more explicit depreciations which follow. There also seem to be several additional features within the invented attribution itself capable of provoking further JUDGEMENT:

First, there is plenty of repetition (*see* Figure 5.5, overleaf). Within the three stretches of misguided voices there are three triplets of ATTITUDE as well as a pair of repetitive couplets. The couplets - “soothing and comforting” and “beautiful and wonderful” - show a relatively positive stance towards the Bible. Being couplets, they are, however, said more quickly and are therefore less heavily emphasized than the triplets, which represent negative VALUATION of the Bible. The voice is thereby constructed as emphasizing a negative view of the Bible more heavily than a positive one, a fact which possibly strengthens the external negative JUDGEMENT.

Second, the allowances made at the concession stage have the potential to be read as condescending. The adjectives “soothing” and “comforting” in particular evoke a

stereotype of Christians as in need of an emotional crutch. The inference could be that the Christian community is more concerned with numbing reality than with facing up to it - an assessment which is likely to provoke strongly negative JUDGEMENT by the community.

- (a) something that is remote from life,
something which is not practical,
something which is entirely divorced from the practicalities of life.
- (1) soothing and comforting
(2) beautiful and wonderful
- (b) it's an old book
and it's out of date
and it doesn't help us in the practical business of living life in 1953
- (c) something which represents a mere stage in the development of man
something which comes from ... primitive ... stages in ... man
something which has nothing to give us at this present time

Figure 5.5: Triplets and Couplets in Example [5.25]

A final example of the 'Christianity is alright in its place' voice (overleaf) is taken from an anecdote which begins a sermon. In a similar way to the previous examples, the businessman assesses 'Christianity' both positively and negatively in different ways and for different reasons. Positively, it is a 'nice spare time interest' (inscribed REACT: QUALITY) and something which has certain benefits ('gives her X'; invoked VALUATION). The "coffee mornings" and "Bible groups" thus also stand as tokens of VALUATION of Christianity: they are part of what "it" gives. Although these positive APPRECIATIONS are presented by the businessman as his wife's point-of-view ("for her"), "okay" and "spare time interest" more obviously reflect the view of the businessman himself: they are not conceivably terms which his wife would have used of her new-found faith

because they are lukewarm. For the businessman, then, the criterion of ‘helpful to my wife’ stands as a token of positive APPRECIATION of the Christian faith, irrespective of the businessman’s assessment of the Christian faith itself.

[5.26]

Some time ago now I was at a, a business lunch and I err was being wheeled in as the visiting clergyman to say grace. It’s one of the err things that you sometimes get asked to do. There is no such thing as a free lunch but saying grace was a fairly small price to pay and I sat next to one of the businessmen who’d put the lunch on err and he was slightly uncomfortable I think at having drawn the short straw sitting next to the clergyman but he turned to me and said

“Oh, my wife has recently joined your lot.”

So err I explored this a little bit with him. His wife had recently become a Christian and I said, “What do you think about that” and he said

“Well, it’s okay for her. It’s a nice spare-time interest. It sort of gives her something to do during the week. There are coffee mornings and I think she goes to Bible groups or something.”

And I said, “Well, yes, but what about you? What impact does it have on you?” <He said>

“Oh I don’t need that. I’m doing fine.”

So I probed a little further as the prawn cocktail was being consumed and I asked him the question, “Have you ever considered that Christianity might be true?” And he did literally choke on the prawn cocktail at that point and said

“Never! Never!”

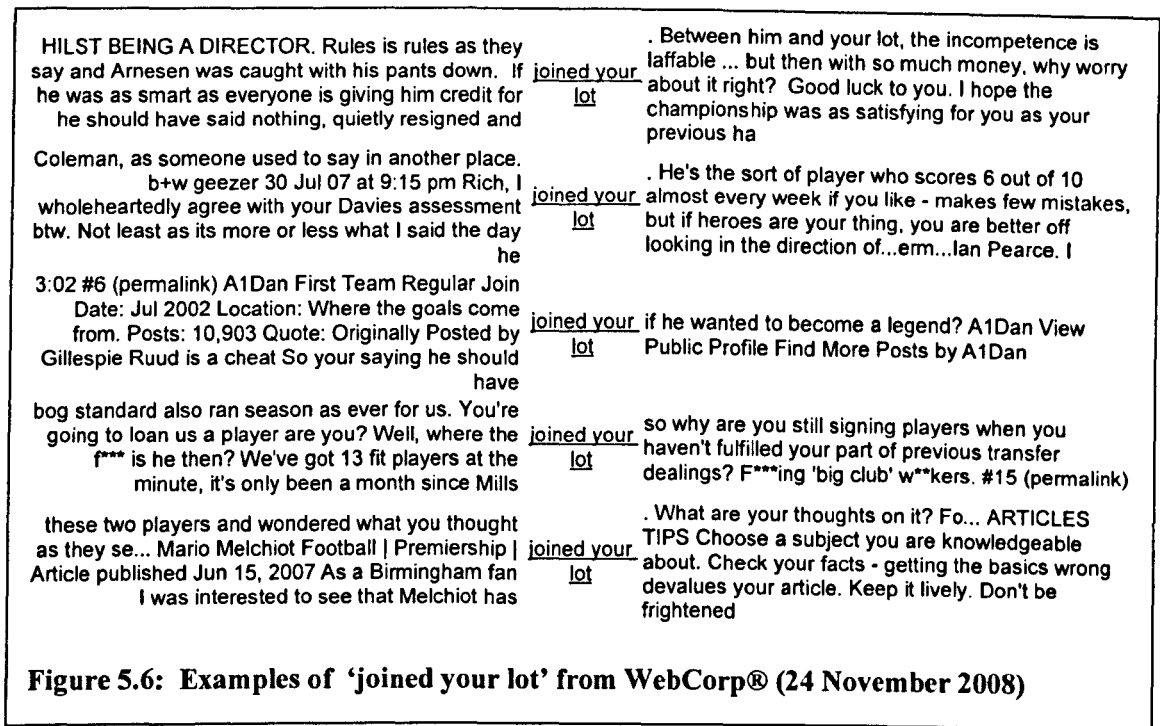
I guess there are hundreds of thousands of people all over the United Kingdom with precisely that attitude.

“Christianity, could it be true? Never! Why bother with Jesus? What difference could God make in your life? I’ve got no need of God.”

(PD2004b: 1-47)

(cf. Chapter 4, Example [4.12])

There are also, however, signs that there is internal negative APPRECIATION running alongside these positive evaluations. The first possible signal is in the wording ‘joined your lot’. There is some evidence that ‘your lot’ is a token of –ve REACT: QUALITY, since it is sometimes used in the context of sports fans discussing transfers of players to rival teams (*see* Figure 5.6, below). ‘Joined your lot’, then, might indicate a degree of opposition, or at the very least, is a derogatory way of describing Christians/the church.



The other negative signals are located within the positive APPRECIATIONS just described. Thus, “okay” is ostensibly positive (see paragraph before last), but carries no real conviction (or FORCE). Its position on a notional attitudinal scale is close to an evaluative zero – just about positive, but opening up the possibility of descending into negativity. As already indicated, “nice spare time interest” is analyzed as +REACT: QUALITY. However, the wording ‘spare time’ itself removes Christianity from a place of central importance (t –ve VALUATION). In a similar way, Bible groups are represented ambivalently: in negative terms, they are given the same status as “coffee mornings” (t –ve VALUATION). Two other wordings - “sort of” and “or something” (belonging to the subsystem GRADUATION: FOCUS briefly mentioned in Chapter 2, Section 2.2.3) function to distance the businessman from his wife’s faith by presenting him as uninterested in or not knowledgeable about the finer details of her ‘hobby’.

The forceful negative APPRECIATION of Christianity (“Never! Never!”) at the anecdotal climax therefore does not come as much of a surprise. This is partly because of the generic expectation that a narrative should be building towards an evaluative climax, which is here most obviously set up through the conversational interruption of the prawn cocktail incident. It is, however, also partly because the evaluative ambivalence referred to in the previous paragraphs needs to be resolved: one of the polarities – either positive or negative APPRECIATIONS - must ‘win’. The ultimate negative stance of the businessman also reveals at least one basis for his negative VALUATION hinted at earlier in the narrative: he does not see Christianity as important because he does not believe it is true.

Within the external layer there is the potential for more than one kind of negative JUDGEMENT. The framework, it was argued in Chapter 4, largely constructed the businessman in a position of relative weakness, especially vis-à-vis the knowledge of the speaker (-ve CAPACITY). It is quite possible, therefore, that the initial words of the businessman - up to “Bible groups or something” - are similarly constrained. The derogatory “joined your lot” might thus be read as a bumbling expression which trivializes the protagonist, and the propositions relating to “nice spare time interest” etc. as missing the point (i.e. t-ve CAPACITY). However, as the excerpt progresses the external layer moves more obviously towards negative PROPRIETY. The wording “I’m doing fine”, for instance, could be read as expressing polite detachment (cf. Example [5.24], above). Using contextually determined values to interpret the punchline of the narrative, a repeated denial that Christianity is true (“Never! Never!”) could not easily be seen as provoking any other kind of JUDGEMENT than -ve PROPRIETY.

5.3.5 Summary

In Section 5.3 four different kinds of voices have been described: 'I want to be free of God'; 'I'm good enough for God'; 'God is not great' and 'Christianity is alright in its place'. The labels for the types of voice are defined by the inner layers of AFFECT, JUDGEMENT and APPRECIATION. This indicates a measure of freedom in the construction of misguided voices: they might be founded on any kind of view which the evangelical community finds 'wrong'.

Yet within this diversity there is also uniformity. External layers seem to be suggested by a limited number of features which do not show great variation. First, attitudinal radiation means that evaluation in the framework is carried through to the voice. This can be achieved by labelling (e.g. 'sin is + projected voice'), lexical repetition (e.g. 'need'), using attitudinally loaded verbal processes (e.g. 'bluff'), the pursuit of metaphor, the use of sequencing and cause-effect relationships. Second, various forms of repetition (e.g. triplets, mirrors and couplets) can intensify the effects of the 'wrong' point-of-view. Third, the use of attitudinally loaded wordings can colour the character of the source in various ways – not least by trivializing them.

Apart from these features, it was noted that dramatization plays an important role in building intensity. This is achieved through relatively long turns of DIRECT SPEECH/THOUGHT. (The effect appears to be the same with either mode.) Dramatization also allows for mimicry, which makes possible the introduction of additional shades of character. Undergirding the textually-oriented features mentioned above, contextually determined default sets of values provide a final interpretive safety net. Some of these

values are very probably more accessible than others to non-evangelical listeners, and the balance of textual/contextual interpretive features may shift from voice to voice.

5.4 Frameworks and Layering: Summary and Conclusions

In beginning to answer the first research question and examine the persuasive workings of misguided voices, Chapter 4 focussed upon frameworks: how the preceding text alerts the listener to the status of the voice as 'wrong'. Chapter 5 has pursued the theme by looking at features of the voices themselves. Using the concept of layering, it has attempted to describe how a listener might experience these ostensibly contra-Christian projections as harmonizing with rather than contradicting the evangelical point-of-view. In so doing, of course, it had to refer back to the frameworks, showing that the separation of chapters was ultimately artificial, an organizational expedience. Figure 5.6 attempts to represent evaluative framing and layering in diagrammatic form.

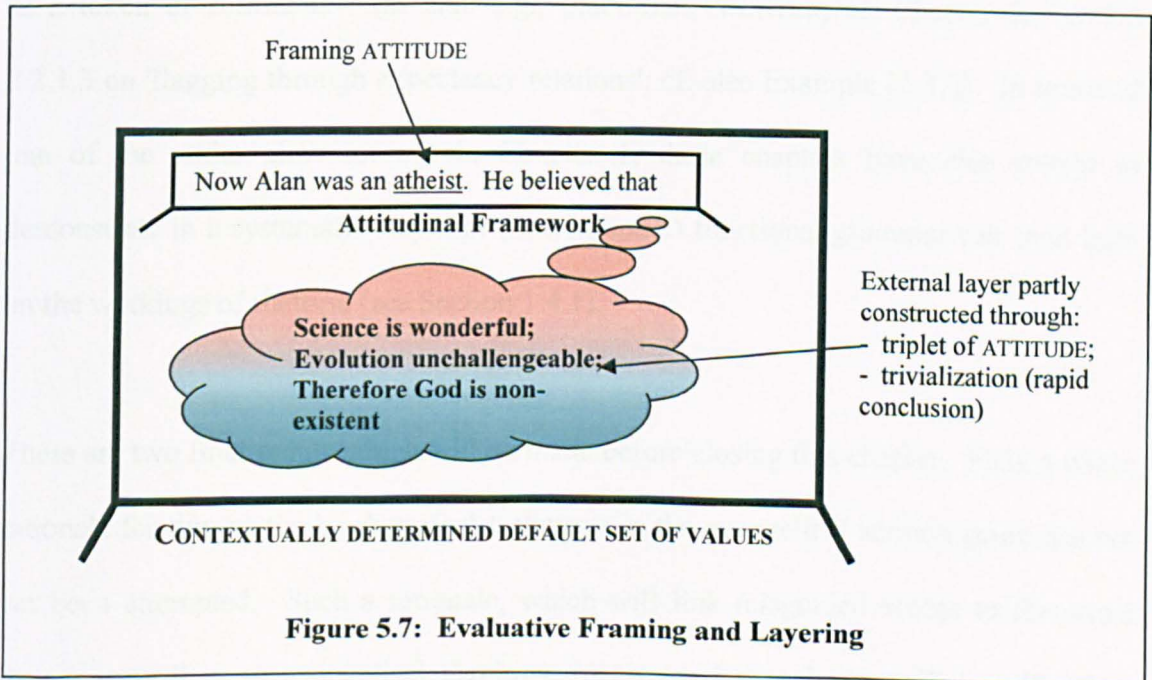


Figure 5.7: Evaluative Framing and Layering

In the middle is the misguided voice. The fact that different internal and external attitudinal 'shadings' are represented by the same projection is intended to be captured by the use of two different colours. The voice is situated within its more immediate textual attitudinal framework, which is in turn situated within the wider institutional context. It is important to stress that the external layers are not necessary interpretations. This is inherent in the fact that they are implicit meanings. However, the listener needs to make sense of the voices somehow. If the thrust of the sermon is to be understood, she or he has to harmonize the misguided voice with the framework and with the social setting of a church service. What I have offered in this chapter are the kinds of implicit evaluations that the average listener might subconsciously supply and the reasons for them.

In terms of extending an understanding of APPRAISAL, chapters 4 and 5 imply that the subsystems of ATTITUDE and ENGAGEMENT might merge at various points. In other words a certain kind of ATTRIBUTION – the misguided voice - simultaneously functions as a token of JUDGEMENT (as can, e.g., DISCLAIM: COUNTER, cf. Chapter 2, Section 2.2.1.3 on 'flagging through expectancy relations'; cf. also Example [2.37]). In terms of one of the wider aims set out in Chapter 1, these chapters have also sought to demonstrate in a systematic way that (interpersonal) functional grammar can shed light on the workings of rhetoric (see Section 1.4.1).

There are two final points which will be made before closing this chapter. First, a wider rationale for this particular rhetorical technique in the evangelical sermon genre has not yet been attempted. Such a rationale, which will link misguided voices to rhetorical theory as well as to evangelical theology, history and experience, will be offered in

Chapter 7. Secondly, as already stated, Chapters 4 and 5 have emphasized the similarities between Group 1 and Group 2 sermons. It seems that, in the sermon genre, the rhetorical mechanism of framing and layering has remained the same with the passage of time. There are, however, other components of misguided voices which have been referred to along the way. Section 4.3.3 in Chapter 4, for instance, dealt with certain 'characters' as parallels of the listeners. There was no special focus at the time on how the listeners were represented within each era, i.e. on the source of the misguided voice ('we', 'you' etc.). Or again, Section 5.3.5 in this chapter indicated that DIRECT THOUGHT and DIRECT SPEECH can have equally dramatic effects. However, the more basic questions as to whether a particular mode of presentation, i.e. speech or thought, is more typical of one era than another, and what the different interpersonal effects of these choices might be, were not entered into. The next two chapters will therefore focus on the sources and modes of expression of misguided voices as areas of potential difference across the eras.

MISGUIDED VOICES AND SPEAKER-AUDIENCE RELATIONS

6.1 Introduction

6.1.1 Purpose of the Chapter

In Chapters 4 and 5 the focus was on the nuts and bolts of attitudinal rhetoric – how the mechanism of misguided voices works in order to ultimately harmonize with the sermonic purpose. Here the perspective is wider, taking up issues which were mentioned at the end of Chapters 4 and 5. The purpose of this chapter is, broadly speaking, to examine how the use of misguided voices relates to the construction of speaker-hearer relationships in each era, and to ask whether these have changed since 1950.

Chapter 6 will be based on a discussion of the 1st, 2nd and, to some extent, 3rd person sources of the voices. It will consider the interpersonal effects of how the sources are constructed, how their voices are represented (e.g. as DIRECT SPEECH or INDIRECT THOUGHT), and, to some degree, the evaluation which the voices are internally expressing (e.g. AFFECT; cf. Chapter 5 on internal ATTITUDE). Both sourcing and representation will throughout be linked to the systems of ATTITUDE, ENGAGEMENT and, where appropriate, GRADUATION.

6.1.2 Detailed Structure

There are two main sections. Section 6.3 answers Research Question 2a (cf. Chapter 1, Section 1.2), which is given again here for convenience: “how do speakers in each data group deploy APPRAISAL in constructing misguided voices so as to establish a persona for themselves, and thus establish a certain kind of relationship with their listeners?” ‘Persona’ is being used here in a largely non-technical sense (cf. Martin & White, 2005: 1) to mean ‘self-representation’, although it does maintain a link to the concept of ‘ethos’ in rhetorical theory (cf. Cockcroft & Cockcroft, 2005: 17 and Chapter 1, Section 1.4.1). The answer to this research question will also touch on the related issue of how ministers use misguided voices to carve out a position for themselves on a notional hierarchy between God and the listeners.

Since speakers’ personae are described in terms of speaker-audience relations, the discussions in Section 6.3 will inevitably revolve around misguided voices with 1st and 2nd person pronouns as their sources, for these are conceived of as the “discourse participants” in any interaction (Kitagawa & Lehrer, 1990: 752). Representing self and the audience as ‘misguided’ is therefore likely to have a particularly strong interactional effect.

The starting point for Section 6.3 is therefore the tabular analyses of the misguided voices expressed by 1st and 2nd person sources in each era in Section 6.2. The aim of these analyses will be to gain an overview of both the **density** and **modes of introduction** of the misguided voices. By ‘density’ is meant an indication of how much of the content of the sermons is made up of misguided voices, and this will be arrived at

by totalling the number of misguided messages, normalizing for length of sermons. The density will be shown for each sermon individually, and for each Group (1 and 2). This will be useful when identifying general linguistic tendencies within a particular era and when comparing the categories. By ‘modes of introduction’ is meant an indication of how the misguided voices are brought into the texts. This indication will be given as ratios (speech: thought and direct: indirect modes of introduction) once again for each sermon and for a whole era. Modes will be useful for identifying other tendencies which might be relatable to issues of distance from or contact with the listeners (e.g. dramatization of discourse).

More briefly, Section 6.4 will attempt to answer Research Question 2b: “are the aforementioned personas relatable to speakers’ assumptions about their listeners in particular, and about society in general?” Section 6.4 thus looks at how representations of the listeners and society within each era often complement and help to reinforce the speakers’ personae as outlined in Section 6.3. Sections 6.4.1 and 6.4.2 therefore look again at each group respectively, re-examining 1st and 2nd person voices, and also incorporating some aspects of the 3rd person data. Section 6.5 will draw the chapter to a close. As well as summarizing the findings, it will briefly refer to corroborating evidence from other aspects of the data.

6.2 Overview of 1st and 2nd person data

6.2.1 Misguided 'I' voices in Groups 1 and 2

Speakers from both eras use 1st person, singular misguided voices. However, as can be seen from the tables below, this occurs very rarely in both groups, whether the source of the voice is referential or pragmatic (*see* Chapter 2, Section 2.2.2.2).

Table 6.1: Referential First Person-sourced (Singular) misguided voices: Group 1 (EE)

| | 1950 | 1964 | Totals |
|--------------------------------------|------|------|--------|
| Misguided messages | | | |
| IT | 3 | 6 | 9 |
| Total misguided messages | 3 | 6 | 9 |
| Total no. message units | 1087 | 864 | 9,431 |
| Misguided messages per 1000 messages | 2.8 | 6.9 | 0.9 |

Table 6.2: Referential First Person-sourced (singular) misguided voices: Group 2 (PD)

| | 2005a | 2006 | Totals |
|---|-------|------|--------|
| Misguided messages | | | |
| IS | 1 | | 1 |
| IT | 3 | | 3 |
| FIT | 1 | 1 | 2 |
| DS | 1 | | 1 |
| Total misguided messages | 6 | 1 | 7 |
| Total no. message units | 1054 | 796 | 7893 |
| Misguided messages per 1000 message units | 5.7 | 1.2 | 0.9 |

Table 6.3: Pragmatic First Person-sourced (Singular) misguided voices: Group 1 (EE)

| | 1953 | 1954 | Totals |
|---|------|------|--------|
| Misguided messages | | | |
| FIT | | 6 | 6 |
| FDS | 3 | | 3 |
| Total misguided messages | 3 | 6 | 9 |
| Total no. message units | 767 | 1202 | 9,431 |
| Misguided messages per 1000 message units | 0.4 | 5 | 0.9 |

Table 6.4: Pragmatic First Person sourced (Singular) misguided voices: Group 2 (PD)

| | 2004b | 2005d | Totals |
|---|-----------|----------|-----------|
| Misguided messages | | | |
| IT | 2 | | 2 |
| DS | 2 | | 2 |
| FDS | 17 | 9 | 26 |
| Total misguided messages | 21 | 9 | 30 |
| Total no. message units | 890 | 813 | 7893 |
| Misguided messages per 1000 message units | 23.6 | 11.1 | 3.8 |

One interesting figure to note is that the normalized figure for pragmatic first person misguided voices in Group 2 (Table 6.4, bottom right cell) is significantly higher than the comparable figure in the other three tables. A special function of 1st person, singular misguided voices in Group 2 will be outlined in the discussion of speaker personae (*see* Section 6.3.1.2, under ‘Third Empathy Bid’). Otherwise, because the figures are so small, these voices will play no further part in the discussions.

6.2.2 Misguided ‘We’ voices in Groups 1 and 2

The tables for 1st person (plural)-sourced misguided voices are found overleaf. Only 50% of Group 1 sermons make use of this kind of voice - or half do not, depending upon point-of-view. The vast majority of the misguided messages in the older batch are in fact introduced in just 2 sermons (EE1954 and EE1964). This can be set in marked contrast to the density of voices in Group 2, where 90% of the sermons employ misguided 1st person plural projections. Again, the majority are introduced in just 2 sermons, but this time the majority is only slight. As can be seen from the bottom right cells, after normalization Group 2 sermons contain 2.6 times as many 1st person plural misguided messages as Group 1.

Table 6.5: First Person (Plural)-sourced Misguided Voices in Group 1 (EE)

| | 1954 | 1956 | 1958b | 1959 | 1964 | Totals |
|---|-------|------|-------|------|------|--------|
| Misguided messages | | | | | | |
| IS | | | | | | |
| IT | 6 | 1 | 1 | 2 | 6 | 16 |
| FIS | | | | | | |
| DS | | | | | 14 | 14 |
| DT | | | | | | |
| FDS | 14/9* | | | | | 14/9* |
| FDT | | | | | | |
| Total misguided messages | 29 | 1 | 1 | 2 | 20 | 53 |
| Total no. message units | 1202 | 961 | 945 | 667 | 864 | 9,431 |
| Misguided messages per 1000 message units | 24.1 | 1 | 1 | 3 | 23.1 | 5.6 |

* Uncertain classification

Table 6.6: First Person (Plural)-sourced Misguided Voices in Group 2 (PD)

| | 2005b | 2004a | 2004b | 2005d | 2006 | 2005a | 2003 | 2001 | 2005c | Totals |
|------------------------------|-------|-------|-------|-------|------|-------|------|------|-------|--------|
| Misguided messages | | | | | | | | | | |
| IS | | | | | | | | | | |
| IT | 13 | 5 | 15 | 8 | | | 5 | 1 | 4 | 51 |
| FIS | | | | | | | | | | |
| FIT | | | 1 | | | | | | | 1 |
| DS | 1 | 2 | 5 | 1 | | 15 | | 3 | | 27 |
| DT | 19 | | | | 3 | | | | | 22 |
| FDS | | | | | | 2 | | | | 2 |
| FDT | 7 | | 1 | 4 | | | | | | 12 |
| Total mms** | 40 | 7 | 22 | 13 | 3 | 17 | 5 | 4 | 4 | 115 |
| Total no. message units | 574 | 687 | 890 | 813 | 796 | 1054 | 999 | 653 | 651 | 7893 |
| mms** per 1000 message units | 70 | 10.2 | 24.7 | 16 | 3.8 | 16 | 5 | 6.1 | 6.1 | 14.6 |

** mm = misguided message

Although misguided thought is represented across all 5 sermons in Group 1, it is not the preferred choice when considering the total number of misguided messages. It is outnumbered by speech representation by a ratio of more than 2:1 (37:16). The ratio is exactly the same when comparing direct:indirect modes of introduction. In sharp contrast, when reckoning figures for the modes of introduction in Group 2, a speech:thought ratio of 29:86 (almost 1:3) is reached. Overall, a direct mode of

expression is also slightly preferred in Group 2 (by a ratio of 63:52, or 1.2:1) but this is largely because of the relatively dense use of (FREE) DIRECT THOUGHT in just one sermon (PD2005b). A more typical choice for introducing a first person (plural) misguided message in Group 2 is INDIRECT THOUGHT.

6.2.3 Misguided 'You' voices in Groups 1 and 2

When comparing 2nd person-sourced misguided voices, the following can be seen from the tables below. First, almost all of the sermons in both categories make use of this kind of voice (80% of Group 1 vs. 90% of Group 2). There is, however, a marked contrast in the density of messages between the eras. Even when the raw total of misguided messages in Group 2 is normalised (bottom right cell), Group 1 still contains around 1.8 times as many misguided 'you' projections as Group 2.

As with 1st person plural, the extent to which these voices are evenly distributed in the two groups is very different. A considerable majority of the misguided messages in the older grouping are introduced in just 2 sermons. EE1950 and EE1964 make up almost double the sum of the other 6 sermons. In Group 2, the distribution is more even. These contrasts between the categories persist when weighing up the modes of introduction. Group 1 sermons clearly prefer representing speech to thought (by a ratio of more than 2:1) and direct to indirect projections. The picture is almost reversed in Group 2, where indirect expressions of thought are again preferred (*see* Section 6.2.2).

Table 6.7: Second Person-sourced Misguided Voices in Group 1 (EE)

| | 1950 | 1954 | 1956 | 1958b | 1959 | 1961 | 1964 | 196X | Totals |
|----------------------------|------|------|------|-------|------|------|------|------|--------|
| Misguided messages | | | | | | | | | |
| IS | | 1 | | | | 9 | | 2 | 12 |
| IT | 1 | | | 2 | 2 | 2 | 11 | 4 | 22 |
| FIS | 4 | 6 | | | | | | | 10 |
| FIT | 1 | | | | 1 | | 5 | | 7 |
| DS | 14 | | | 6 | 1 | | 18 | 6 | 45 |
| DT | | | | 2 | | | 6 | | 8 |
| FDS | 31 | | | | | | | | 31 |
| FDT | | | 1 | | 5 | | 1 | | 7 |
| Total mms** | 51 | 7 | 1 | 10 | 9 | 11 | 41 | 12 | 142 |
| Total no. message units | 1087 | 1202 | 961 | 945 | 667 | 1211 | 864 | 909 | 9,431 |
| mms per 1000 message units | 47 | 5.8 | 1 | 10.6 | 13.5 | 9.1 | 47.4 | 13.2 | 15 |

** mm = misguided message

Table 6.8: Second Person-sourced misguided voices in Group 2 (PD)

| | 2005b | 2004a | 2004b | 2005d | 2006 | 2005a | 2000 | 2001 | 2005c | Totals |
|---------------------------|-------|-------|-------|-------|------|-------|------|------|-------|--------|
| Misguided messages | | | | | | | | | | |
| IS | | | | 1* | | | 9 | 4 | | 1* |
| IT | 8 | 8 | | | 2 | | 9 | 4 | | 31 |
| FIS | | | | | | | | | | |
| FIT | | 7 | | | 3 | | | | | 10 |
| DS | | 1 | 3 | 2 | | 2 | 6 | | 6 | 20 |
| DT | | | | | | | 1 | | | 1 |
| FDS | | | | | | | | | 4 | 4 |
| FDT | | | | | | | | | | |
| Total no. mms | 8 | 16 | 3 | 3 | 5 | 2 | 16 | 4 | 10 | 66/1* |
| Total no. mus*** | 574 | 687 | 890 | 813 | 796 | 1054 | 776 | 653 | 651 | 7893 |
| mms per 1000 mus | 13.9 | 23.3 | 3.4 | 3.7 | 6.3 | 1.9 | 20.6 | 6.1 | 15.4 | 8.5 |

* = uncertain/probable classification; *** mu = message unit

6.2.4 Initial comparison of 1st and 2nd person misguided voices

The pronoun choices outlined above seem to suggest a movement from distance to contact between the eras (cf. Chapter 2, Section 2.2.2.2). There is, of course, the danger

of oversimplifying here, since the analysis only shows those personal pronouns used in connection with a misguided voice. Yet the shift from DIRECT SPEECH towards INDIRECT THOUGHT could also point in the same direction since the latter inevitably involves a claim to more intimacy with the person whose thoughts are being represented (*see* Chapter 2, Section 2.2.2.3). The discussion of speaker-audience relations will follow this perceived shift and begin with 2nd person misguided voices in the older batch before moving to 1st person plural in the more recent.

6.3 Speakers' personae: authority vs. empathy

6.3.1 Introduction

As suggested in 6.2.4, above, the big picture of the speakers' self-representation within each era will be largely drawn by contrasting the use of 2nd person misguided voices in the 1950s/60s and 1st person plural misguided voices in the present day. To guard against an over-simple view of the differences between the eras, however, the 'alternative' choices – e.g. use of 'we' in Group 1, 'you' and (minimally) 'I' in Group 2, - will also be referred to at the end of each discussion.

6.3.1.1 Group 1: constructing authority

To further analyze the use of 'you' to construct a persona in Group 1, a division of 'projecting' clauses (including, where applicable, wordings which 'introduce' 'free' speech/thought) was made according to how dialogically contractive or expansive they were (*see* Chapter 2, Section 2.2.2.1). For example, 'you say' (e.g. EE1958b: 665) and

'don't say' (EE196X: 776) are highly contractive, whereas 'you could say' (EE1958b: 491) is less constraining. The reason for this initial division was to give an indication of the levels of knowledge/authority Group 1 speakers were assuming in their construction of misguided 'you'. The results can be found in the Tables 6.9 (below) and 6.10 (next page).

Table 6.9: Group 1 'you' misguided voices: contractive projections

| Sermon | No. contractive projections | Breakdown of contractive projections |
|---------|-----------------------------|--|
| EE1964 | 13 | (You say) (x2); Don't say (x3); You can't say (x1) No use saying (x1) Don't try (x1); Don't decide to (x2) You wonder (x1) You didn't have the guts to (x1); You were too scared of (x1) |
| EE1950 | 10 | (You) say (x6); You'll say (x1); <u>introducing FDS:</u> talk about (x1); But you (x1); But you (x1) |
| EE196X | 5 | You say (x1); Don't say (x1); Don't tell me (x1); Never talk about (x1); You've no desire to (x1). |
| EE1958b | 4 | You say (x3); You've assumed (x1) |
| EE1961 | 4 | (You) tell me (x3); Don't get it into your head that (x1) |
| EE1954 | 1 | <u>introducing FDS:</u> You're expressing your opinions (x1) |
| EE1956 | 1 | I know what you're all thinking (x1) |

The figures show that contractive projecting clauses outnumber expansive ones by a ratio of almost 2:1 (38:20). These results build on those outlined in Section 6.2. Not only are speakers in Group 1 almost three times more likely to maintain distance than contact by choosing a 'you' source rather than 'we' for a misguided voice, but, having

opted for a 2nd person source, they are again almost twice as likely not to acknowledge possible counter-viewpoints from the very addressees who are represented as misguided. It therefore seems legitimate to postulate that speakers in Group 1 tend to represent themselves as having considerable authority over the congregation. Referring to data in Table 6.9, the ways in which this authority persona is constructed will now be examined in some detail.

Table 6.10: Group 1 ‘you’ misguided voices: expansive projections

| Sermon | No. expansive projections | Breakdown of expansive projections |
|---------|---------------------------|---|
| EE1964 | 7 | And if you are trying to (x4) If you’re determined (x1) If you decide to (x1) <u>introducing FDT:</u> if there’s ... (x1) |
| EE1959 | 4 | ... to you? (x1) you might well ask ... (x1) You might have expected him to ... (x1) Can you ... (x1) |
| EE1961 | 4 | If you make (x1) I don’t think that you ... to say ... (x1) If you ... told them ... (x1) Would make you ... think that (x1) |
| EE1958b | 3 | You could say ... (x1) you were just to say to yourself ... (x1) and [if] you also feel ... (x1) |
| EE1950 | 1 | maybe ... you’re confounded ... you think (x1) |
| EE196X | 1 | If you think that ... (x1) |

First Authority Claim: I know ‘you’ inside-out

If “a man of knowledge increases strength” (the Bible, Proverbs 24: 5; cf. Chapter 2), one way in which speakers in Group 1 construct authoritative personae is by representing themselves as knowing the listeners. This claim to knowledge is reflected by using bare assertions to introduce both misguided speech and thought. Speech, of course, is typically audible, and so speech representations might be thought of as claims

to know the audience from the ‘outside’. A common wording used to create such a speech role is ‘you say’ (*see* Table 6.9, above). It is used 12 times to introduce misguided voices in 4 sermons, and constructs complete familiarity with the addressees’ speech habits:

[6.1]

You wrap the rags and relics of your own religiosity and boasted morality and all the rest of it around you and [you] say [+ misguided voice]
(EE1950: 230-3)

One thing that strengthens the representation of speaker ‘knowledge’ here (and, in fact, in the following examples) is that the ‘you’ is probably best understood as referential rather than generic. This is because the references to ‘religiosity’ here tie in with the way that ‘you’ has been constructed from early on in the sermon – as real addressees who perform the rituals of Christianity without having been saved (“So many of **you here** have been celebrating the Lord’s Supper, and all you did was ... eat and drink damnation to your soul”; EE1950: 27-8).

Sometimes ‘you say’ does not represent speech habits (as in [6.1]), but the speaker’s claimed knowledge of a listener’s objection to a point that has just been made. This creates a kind of dialogue controlled by the speaker. Examples [6.2] and [6.3] construct knowledge of putative listeners’ counters to the speaker’s exhortations to become Christians:

[6.2]

Don’t bluff it off. Be honest tonight, and in the innermost recesses of your hearts you say, “Father, I’ve sinned. I’ve sinned.” Oh, **you say** [+ misguided voice]
(EE1964: 251-6)

[6.3]

Don't miss this: you must come [to 'God'] with empty hands in simple faith. **You say** [+misguided voice]
(EE196X: 841-3)

Example [6.4] takes the constructed knowledge of 'you' one step further: the speaker claims to have access to the emotion (ANTIPATHY) which occasioned the misguided speech. Once again, the sense of 'knowledge' is heightened by the obvious referential 'you' ('that's right, **boy ...**):

[6.4]

You're just about as mad as a March hare. [+ misguided voice] **you say** [+ misguided voice]. Ah, that's right, boy; you're queer and angry at it, queer and mad at it.
(EE1950: from 843-52)

The next two examples stretch the speaker's assumed familiarity with the audience by claiming insight into their state of knowledge in spite of what they 'say'. (The 'you' in [6.6], below, is clearly referential ('my friend')):

[6.5]

You know you're a lost sinner; **you know** that the wrath of God's on ye; you know you're condemned already and nothing but the skin on your ribs between your soul and the lake of fire. **You know that**. And **you say** [+ misguided voice]
(EE1950: 455-64)

[6.6]

Saul was [persecuting Christians] because he didn't know. ... And you, my friend, if you're not a Christian are in that precise position. You don't know these things and **you're expressing your opinions** [+ misguided voice] **you're speaking** ... You're doing it all and you've never stopped and you've never listened.
(EE1954: 1108-1127)

On one occasion, a speaker's absolute 'knowledge' relates to the future. Example [6.7] claims prescience of how an audience member will speak (and feel) once 'you' have committed the 'unforgiveable sin':

[6.7]

When the Spirit ceases to strive, then your day of grace has ended. You'll be as happy and as blithe as the day is long. You'll be as happy and contented as could be. **You'll say** [+ misguided voice]
(EE1950: 633-41)

The first seven examples all illustrate familiarity with listeners' speech, but this was often linked to a claim to insight into their emotions and state of knowledge. It is perhaps not surprising, then, that speakers also use bare assertions to introduce projections of misguided thought/feeling. These represent claims to know the listeners from the 'inside'. Sometimes this insider knowledge relates to emotion (cf. Example [6.4]), or the absence of it, as in Example [6.8]:

[6.8]

God has to seek you. You've no desire for God. **You've no desire** [+ misguided voice].
You've no desire [+ misguided voice]. No.
(EE196X: from 216-22)

More often, however, it relates to trains of thought expressible in precise wordings. Example [6.9] (below) makes the claim to this level of knowledge explicit and intensifies it by making it apply to everyone present:

[6.9]

and [William Booth would] say to his soldiers 'I'm so happy. I want to jump for joy. Will you all stand up and jump with me?' ... **I know what you're all thinking** [+ misguided voice]. It's alright. I'm not going to.
(EE1956: from 697-711)

Finally, Examples [6.10] and [6.11] extend knowledge claims to constructed questions ('you wonder') and to past thoughts ('you've assumed'). In [6.10], 'you' very clearly refers to people present at the speech event ('here today'):

[6.10]

How many Christians here today are solid and regular in the activities of the denomination, the church, the assembly, but you have little of [God] the Father's passion for lost souls? And when souls are coming to Christ, you begin to feel a little superior, and **you wonder** [+ misguided voice]

(EE1964: 594-8)

[6.11]

you've stood out a little and looked at the things of God from a slightly different angle you will've become conscious that the God whom **you've assumed** [+ misguided voice], now you're looking in a slightly different way at him.

(EE1958b: 217-22)

Second Authority Claim: I can give 'you' commands

A second way in which speakers in Group 1 construct authority is by issuing 'you' with directives. Imperatives are used 13 times in 3 sermons to introduce misguided 'you' voices. The vast majority are in a negative form. As discussed in Chapter 2 (Section 2.2.2.1), these fit into dialogically contractive ENGAGEMENT resources because they hardly acknowledge the possibility of non-compliance: they recognize the existence of an alternative position by dismissing it (White, 2001f: 3). Examples [6.12] and [6.13] represent the speaker 'disallowing' (potentially) misguided speech through the wording 'don't say':

[6.12]

So when the choir sings, I beg of you not to hesitate. **Don't say** [+ misguided voice] ... or [don't say] [+ misguided voice]

(EE1964: 841-4; 849)

[6.13]

Oh, I plead with you: never talk again about [+ misguided voice] when God comes with a free gift in grace. **Don't say** [+ misguided voice]

(EE196X: 772-6)

In [6.12], the preacher is issuing an 'altar call', an appeal to audience members to walk to the front and 'convert' by praying with the minister. The altar call is thus the crucial persuasive moment of this message, and the directives here function to close down the

possibility of excuses. Example [6.13] similarly seeks to close down alternative responses to the evangelical message (here talked of in terms of God's 'free gift'). There are also two negative imperatives, but the first assumes greater authority because it seeks to permanently exclude a certain kind of verbal response ('never ... again')¹³.

As an alternative to negative imperatives, declarative forms are used to proscribe speech on two occasions ("you can't have [Christianity] as a little bonus ... and say" (EE1964: 559-60); "it's no use ... saying" (EE1964: 237-8). Here, the speaker's assumed authority is expressed by issuing directives in a form associated with non-negotiable statements of 'fact'.

The negative imperatives in Group 1 do not only relate to what a listener is 'not allowed' to say. Less frequently, on 4 occasions, they extend the speaker's appropriation of authority to the congregation's thought-life. The extent of this attempt to control thinking is illustrated in the next two examples. The first relates to a cognitive process (here a belief expressible in propositional form), whilst the second has to do with a volitional process:

[6.14]

He [John the Baptist] showed you the error of this universalism. My, **don't get it into your head** that [+ misguided voice] for he that dies in unbelief shall not see life.
(EE1961: from 1180-3)

[6.15]

And we are trying to go it alone. Ladies and gentlemen this evening ... **don't try** [+ misguided voice]
(EE1964: 271-3)

Apart from the speaker, Example [6.14] introduces a second authoritative teacher who is a biblical character. 'John the Baptist' is here used to lend weight to the speaker's

imperative which forbids belief in ‘universalism’ (the doctrine that everybody will go to heaven). The negative directive presumably implies that the speaker is at least wise to the danger he is about to describe. The control attempted in [6.15] extends to the will of those who wish to live without God.

Third Authority Claim: I can threaten ‘your’ face

In a sense, the use of bare assertions and directives in the previous two sections constitutes face-threatening acts because they encroach on the liberty, the negative face-wants, of the listener. This section describes a tactic which is potentially offensive, i.e. threatens positive face-wants, and could serve to reflect and construct an imbalance of power (Brown & Levinson, 1987: 69; cf. Chapter 2, discussion of Example [2.50]).

As indicated in Sections 6.2.3 and 6.2.4, direct modes of representation are preferred for misguided voices in Group 1. Not surprisingly, these are typically (though by no means always) in the form of speech rather than thought: one does not normally claim to know the precise words in somebody’s mind. One rhetorical advantage in introducing direct speech/thought is that it gives the speaker the opportunity to dramatize the discourse (cf. Chapter 2, Section 2.2.2.3). One frequent effect of dramatization when it is used in conjunction with misguided ‘you’ is to intensify the ‘wrongness’ of the viewpoint. It should be borne in mind that, as stated above, ‘you’ is generally construed as referential. The threats to face are therefore not intended to be simply generic, a fact which increases the potential to offend.

Most speakers in Group 1 not only dramatize ‘your’ misguided words, but construct you as saying them again and again. Such relatively long misguided speech turns perhaps give the impression that ‘you’ lack restraint, and make ‘your’ character more unabashed. In [6.16], the triplets (inset) also arguably give a sense of finality to the misguided views (cf. Chapters 2 and 5):

[6.16]

Ah, that’s right, boy; you’re queer and angry at it, queer and mad at it.

“Me to go to hell?

You tell me that I’m under the curse of God?

Tell me that I’ll perish? ...

Why, did you not know who I am?

Do you not know how I’ve lived?

Do you not know how I’ve been religious and respectable?

what I’ve done

and how much I’ve done

and how generous I’ve been?”

(EE1950: 850-68)

In Example [6.17] (cf. [6.6]) the speaker dispenses with the need to fill the triplets in by using the phrase ‘this and that and the other’ as a substitute. This not only gives the sense that ‘you’ are saying more than is recorded, but perhaps also signals negative APPRECIATION (VALUATION) of the content of ‘your’ opinions, thus intensifying the threat to face:

[6.17]

... You’re expressing your opinions, what you think about Christianity, and

why doesn’t it stop war

and do this

and that

and the other?

and why doesn’t God

do this

and that?

You’re speaking ...

(EE1954: 1115-1123)

In Example [6.18] (cf. Example [6.13]), the dramatization and repetition does not so much suggest ‘badness’ (-ve PROPRIETY) as in the above examples, but ‘weakness’ (-ve CAPACITY). The multiplication of ‘trying’ seems to work as a reminder of failure, because while one is attempting to do something it has not been achieved:

[6.18]

Don't say

Well I'm trying to be better

I'm trying to be a Christian

I'm doing my best

I'm working hard at it

I hope

some day it'll be alright

No.

(EE196X: 776-82)

Examples [6.19] and [6.20] show that speakers sometimes also dramatize thought (*see* Table 6.7) with similar face-threatening effects. One feature here (as in [6.16], above) which enhances the threat to face is the construction of self-congratulation through positive self-JUDGEMENT (PROPRIETY). In [6.19] (cf. [6.10]), the superlative adverbs in the second triplet (‘never’ and ‘always’) intensify the positive self-JUDGEMENTS.

[6.19]

... you wonder

Why all the fuss?

Why all this about special crusades?

Why such a budget to reach outsiders?

I, I've never left the church.

I've always been there.

I've always been regular.

(EE1964: 598-605)

[6.20]

What is it that looms up in your in your thoughts? ... Is it this?

Well, I have been a decent person.

I have been a ... good ... a good neighbour.

I never did anyone very much harm.

... My friends, don't you see that in that there is disclosed the awful poverty of your spirit?

(EE1959: from 418-37)

An alternative approach

The above discussion has been at pains to emphasize the big picture, the ‘default’ persona construction in Group 1. This is because, as stated in Section 6.2.4, the chapter is following a perceived shift from ‘distance’ to ‘contact’ between the eras. As stated in Section 6.3.1, however, this would be a slightly over-simple representation of what was happening in the earlier data. To do full justice to the data, therefore, it is important not to ignore the fact that speakers from the earlier period occasionally employed misguided ‘we’ voices (cf. Table 6.5), thus at least partly constructing empathy with the listeners (cf. Section 6.3.1.2, below).

It is equally important, on the other hand, not to overstate the significance of the misguided 1st person plural voices in Group 1 sermons. This is because, firstly, they are found almost exclusively in just 2 sermons. One of these, EE1964, also in fact contains a high number of misguided ‘you’ voices, outnumbering the 1st person plural voices by a ratio of more than 2:1 (cf. Tables 6.5 and 6.7). In other words, the persona of the speaker in EE1964 is a little ambiguous: it mostly reflects the above discussions of Group 1 discourses, but partly also anticipates the discussions below on Group 2. Since it is the most recent of the older sermons, it might even be seen as providing a bridge between the eras and personae. The second reason for not exaggerating the presence of misguided ‘we’ in Group 1 is that the ratio of contractive to expansive projecting clauses in these voices is 9:1, which continues to reflect the same assumption of authority that has been emphasized throughout this section.

Summary of Group 1 Speakers' Personae

The main points in the discussion of Group 1 speaker personae can be summarized as follows: first, when introducing misguided voices, speakers in the 1950s-mid 1960s are roughly three times more likely to use a pronoun which holds an audience at arms' length (i.e. 'you') than one which establishes contact (i.e. 'we'). Second, having opted for a 2nd person misguided voice, speakers are twice as likely to express authority through contractive misguided voice projections as through expansive ones. The contractively projected misguided voices reveal that (a) speakers construct themselves as possessing a high degree of knowledge of the audience, and knowledge bestows authority; (b) speakers construe the sermon as a discourse in which they can issue direct commands to the audience, thus setting 'you' in a subservient role. Arguably, both contractively and expansively projected voices reveal that (c) some speakers are willing to issue 'face threats' by constructing the listeners as repeating (i.e. adding FORCE to) the 'wrong' kind of ATTITUDE. Threats to face can both reflect and construct unequal power relations because they diminish the standing of one discourse participant at the expense of another.

At the start of the chapter (*see* Section 6.1.2), the implicit position of evangelical ministers in a notional hierarchy between God and the listeners was raised as an issue which would be examined. The question essentially concerns whether, whilst engaged in their institutional role of preaching, speakers tend to construct themselves more as God's spokesmen (i.e. speaking as one might presume a sinless God would speak to sinners), or more as sinners alongside other sinners (i.e. as those who are also under God's authority). The above discussions have demonstrated that Group 1 ministers

tended to opt for the former: from their silence about their own sinfulness when introducing misguided voices one might infer a claim to greater purity, and from their use of ethical directives one might infer a claim to the right of moral command.

Before moving on, it should be stressed that this persona is very probably a subconscious outworking of speakers' understanding of their institutional role rather than a reflection of conscious beliefs about their own superiority. In the next section, misguided 'we' and, to some extent, 'I' voices will be used to sketch the personae of Group 2 speakers.

6.3.1.2 Group 2: constructing empathy

When creating addressees' misguided voices, Group 2 speakers tend to include themselves by using the 1st person, plural, just as Group 1 speakers tend to exclude themselves by using the 2nd person. Clearly, by definition, misguided 'we' voices ostensibly constitute negative self-JUDGEMENTS by the speakers of themselves, because they are represented as sharing the 'faults' of the audience. In addition, as seen when discussing Table 6.6, thought representations are the most popular form of misguided voice. Arguably, the combination of 'we' + 'thought form' construes more contact between speaker and hearers because it represents the sharing of private space. It therefore seems reasonable to suppose that speakers in Group 2 tend to represent themselves as empathetic and expressing solidarity with the listeners. This section will examine four ways in which ministers in the more recent era project empathetic personae through misguided 'we' voices. It will also incorporate a relevant aspect of

misguided ‘I’ voices into the discussion (cf. comment under Table 6.4, Section 6.2.1, above).

A division of projecting clauses into contractive or non-contractive wordings does not seem to have quite the same relevance as it did with 2nd person voices because, for instance, a bare assertion about ‘we’ would appear to be less face-threatening. This is not to say that this ratio is entirely without significance for the construction of personae; it will therefore be incorporated towards the end of this section, under the heading ‘Complex personae’.

First empathy-bid: I’m no closer to God than you

A first basic way in which speakers attempt to forge solidarity is by constructing themselves as equidistant from ‘God’ as their hearers. This can be seen in the following four examples. Each excerpt also contains related empathetic potential which will be briefly highlighted:

[6.21]

Our health, our talents, our education, our friends, all of those possessions ... It’s all given to you by God. Now what does humanity in general do with that? Well, **we behave like this younger son**: he demanded his inheritance and he left home and **we take what God gives** and then **we go off our own way**, pay little attention to him after that. You see **we want** [+ misguided voice]
(PD2004a: from 172-190)

The use of ‘we’ + invoked JUDGEMENT in [6.21] constructs the speaker as in relational difficulties with God: he is alongside the prodigal son and the similarly ‘rebellious’ listeners rather than close to God. Apart from constructing a speaker who is no nearer to God than anyone else, it is also possible that the evocative metaphor of ‘leaving home’

could strike an emotional chord with hearers and increase a sense of fellow-feeling. The next example similarly construes speaker-God distance through picture language:

[6.22]

You and I by our good works, by our church attendance, by being good, by being religious, by saying the Lord's Prayer, by trying our best, **we think**
we can bridge the great canyon between us and God.
(PD2005b: 454-61)

Apart from projecting himself as on the 'wrong' side of the chasm, separate from God but in the company of the listeners, it is possible that the speaker's use of positive self-JUDGEMENT (CAPACITY) and the activities mentioned here might also foster solidarity by giving a sense of working together. The wording 'you and I' at the beginning reinforces this togetherness: the conjunction between the pronouns give a sense of individuals being joined together.

Examples [6.23] and [6.24] (below) represent moral distance from God. In the first excerpt, the speaker projects a persona who has not yet received forgiveness from God. Solidarity is here potentially achieved, then, by the implication that the speaker is not morally superior to the listeners. It is also probably attained by the speaker's construction of himself as foolish, like the man in the narrative (-ve CAPACITY), for it suggests that the speaker is willing to make fun of himself.

[6.23]

There's a story told ... [A man] begins to tumble down [a] cliff. He manages to hold on to a bush that's growing on the cliff. He's not a religious man up to this moment but this seems like a good time to become religious and so he decides he'll pray and he cries out, "Is there anybody up there to help me?" And as the story goes, the voice comes from heaven saying, "I am here to help you. You must let go of the bush and I will catch you." And he says, "Is there anybody else up there to help me?"

Now **we're like that** with God.

God says, "You need your sins forgiven."

We say

"Oh no, it can't be that. Must be something else. I, I'm not going to go that route."

(PD2004b: from 278-308)

Similar moral distance is suggested in [6.24] by the implication that the speaker does not meet God's standards:

[6.24]

I love the story of the little boy who sat down one December to write a letter to Jesus. He began, 'Dear Jesus, I've been good for a whole year. Please give me a bicycle for Christmas.' Then he thought about it ... and he realised he hadn't been good for a whole year ... 'Dear Jesus, I've been good for a whole month ...' No ... [h]e hadn't even been good for a whole day. So he ... was worried for a while, he ... saw the Christmas Tree, and ... [h]e went over to the Crib and picked up the figure of the Virgin Mary ... and began to write another letter: 'Dear Jesus, if you want your mother back please give me ...'

If we're honest with ourselves, none of us can write a letter to God and say.

Dear God, I've been good for a whole year, a whole month', could we even say 'a whole day'?

(PD2001: from 228-64)

The wording 'none of us' here emphasises both the group *en masse* ('us') and the individuals who make it up ('none'). It therefore gives the additional sense that the speaker is merely another member of the group.

Second empathy-bid: I have feelings too¹⁴

“[AFFECT] is much more likely to be realised in involved than uninvolved contact situations; and as far as status is concerned, it is more probable with equal than with unequal status.” (Martin, 1992: 533; cf. Chapter 2, Section 2.2.1.2). Misguided 'we' voices in Group 2 do not project as much AFFECT as they do JUDGEMENT, but AFFECT is distributed more equally between the sermons (see Table 6.11, below, for a breakdown of misguided 'we' messages into AFFECT, JUDGEMENT and APPRECIATION). This seems to indicate initial evidence that some kind of 'bonding' is being attempted. The bonding being sought through AFFECT falls into two main categories. These are related, and will now be outlined.

Table 6.11: Group 2 misguided ‘we’: AFFECT versus JUDGEMENT/APPRECIATION

| Sermon | No. AFFECT | No. JUDGEMENT | No. APPRECIATION |
|--------------|------------|---------------|------------------|
| 2004b | 5 | 2 | 13 |
| 2004a | 7 | - | - |
| 2005b | 8 | 31 | - |
| 2001 | 1 | 3 | - |
| 2005d | 3 | 8 | - |
| 2005c | - | 4 | - |
| 2006 | 3 | - | - |
| 2005a | 15 | - | - |
| 2003 | 5 | - | - |
| TOTAL | 47 | 48 | 13 |

‘I want to be free of God’

In three sermons, speakers attempt to construct solidarity by representing themselves as possessed of an impulse (AFFECT: DESIRE) to be independent of God (cf. Chapter 5, Section 5.3.1). Although the framing and layering of misguided voices mean that the feeling is interpreted as wrong, the layer of AFFECT still arguably constructs a bond with any listeners who may have the same instinct:

[6.25]

We want to be independent. We want what God gives but we don’t want his rule over our lives. We don’t want a relationship with him in which we bow to him and serve him.
(PD2004a: 190-5)

[6.26]

... **We spend our lives saying, ‘It’s my goals, my agenda, my desires.’** So New Year’s resolutions, **we’ll say, “Well, look, here’s my diary, my goals, my agenda, my desires”** and we just do it automatically. **“And God well I mean he’ll be a footnote but I mean these are the things I’m gonna be doing.”**
(PD2005a: 410-24).

[6.27]

... the Bible says that at one stage or another, we’ve all said ‘no’ to God. **We’ve said, ‘L... Look w... we don’t want you to be God over us.’ ... So all of us** at some stage have said to God, **‘No, I won’t have you to run my life. I’ll run my own life my way and instead I’ll be centre-stage and you are edged out to the wings a... and ... will do as I say.’**
(PD2005a: from 337-43; 364-71)

In [6.25] and [6.26], the potential bond is strengthened by references to concepts and objects which could be seen as familiar components of 21st century life ('independence', 'resolutions', 'diary', 'agenda' and 'goal-setting'). In [6.27], it is strengthened through the references to the group as a sum total of individuals ('we've *all*', '*all* of us'); as in [6.24] (above), this constructs the speaker more obviously as one more individual who makes up the whole.

One difference between the above examples concerns the use of tenses in relation to the empathy being sought. The present simple tense ([6.25] and [6.26]) indicates that the speaker's self-construction is pragmatic. The job of an evangelical minister could hardly be equated with a present stance against God. In those examples, then, empathy is being constructed with those constructed as not yet saved. In contrast, in [6.27] the speaker uses the Present Perfect. The status of speaker's self-construction as referential or pragmatic is more open to question: past-time references allow for the speaker to be talking about his own experience without contradicting his present evangelical role, but the use specifically of the Present Perfect might imply that 'we' still refuse God. In other words, the scope for empathy in [6.27] is wider than in the previous two examples because it potentially embraces evangelical Christians and non-evangelicals. Another implication of using the Present Perfect to construct empathy will be returned to below.

The final example of construing empathy through DESIRE shows how a speaker's persona can undergo subtle shifts even within a brief extract. Here, the bonding is achieved through both referential and pragmatic 'we' as the speaker aligns himself first with the evangelical then with the non-evangelical community:

[6.28]

And, and that's true of every Christian's experience. There's a point when **we come to recognise that we've been wanting** to row ... run the show independently. That is the essence of what the Bible calls sin. **We don't glorify God** in our lives because **we want to worship created things**, and especially ourselves, rather than our creator.

(PD2004b: 349-60)

Here, the use of the Present Perfect ('we've been wanting') suggests that 'we' in the first two lines is referential: the desire was a reality up to the point it was recognized. The speaker then seems to switch to a pragmatic 'we' in the last two lines by using the present simple to reference misguided desires ('we want to worship created things').

'I feel temptation'

A related kind of empathy to the one just outlined is found in two sermons. It is connected because the emotion referenced is analysed under the same subcategory of AFFECT (i.e. DESIRE). However, this time the speaker does not construct himself as committed to the desires, but rather as susceptible to them whilst engaged in a struggle between right and wrong. In other words, the speaker is representing himself as just as vulnerable as the listeners.

The examples have been placed together because of their similarity. [6.29] is taken from a sermon in which the speaker is trying to persuade listeners to evangelize:

[6.29]

What about ... making disciples of all nations? Are we tempted to ignore the difficult groups, whether they're ... in our society at large or even other parts of the world? And I often ask myself to what extent I am sustaining ... this incredible vision of God's universal mission ... And what about all of the truth? It's very tempting in our increasingly pluralistic culture to soft-pedal, to skip some parts of the message, which in our contexts are particularly difficult ... Christians are losing their nerve about ... the gospel in this pluralistic setting ... I wonder if we're tempted to give up too easily. We assume it will never work. Well Paul would not give up.

(PD2003: from 335-66)

[6.30]

God says: "You shall have no other gods before me." In other words, God must come first in our lives. ... When there's a clash between Jesus and some other master that we're inclined to follow, we're to leave the other and put Jesus first.
(PD2001: 397-99; 408-11)

Through the process 'tempt', the speaker is representing himself as someone who is as prone to fear etc. as the evangelical addressees in relation to the task of 'making disciples'. It is perhaps not surprising, therefore, that the speaker brings himself explicitly into the discourse in the context of a possible invoked negative JUDGEMENT ('to what extent am I sustaining ...?'): the context strongly suggests that the speaker is constructing himself as finding himself wanting at least some of the time. Example [6.30] similarly represents the speaker (along with the hearers) as susceptible to a wrong decision when faced with a choice between right and wrong, but there is more scope for solidarity here: 'we' may refer to evangelical Christians but may, in context, also include those who are interested in converting. (The latter grouping is in fact the one to which the discourse as a whole is addressed: "I take it that err if you think there's a God out there somewhere, you want to be right with him, you want to know him. But how is that possible?" PD2001: 67-74.)

Third empathy-bid: I have issues with God/Jesus too

To demonstrate the third subcategory of empathy, it will be necessary, as explained earlier to have recourse to a special use of pragmatic 1st person singular data because it links in with 'we' voices (*see* Section 6.2.1, Table 6.4). In two sermons, speakers use JUDGEMENT to construct themselves as critical of God or Jesus. Beginning with PD2005d 1st person plural, the following excerpt comes from a sermon preached very soon after the Asian tsunami struck:

[6.31]

The tsunami is a warning of just how fragile our life is. And it's a warning that we are all gonna be catapulted into the presence of the living God one day. And so when we ask "Where was God on Boxing Day?" Jesus says "He was speaking loudly to the world" - that this world is temporary, that our lives are flimsy, that we need to be ready to meet our maker.

(PD2005d: 488-98)

'Our' question here has been analyzed as invoked negative JUDGEMENT of God because of its links with the opening clauses of the sermon, where the ATTITUDE voiced by 'I' was more clearly misguided because it questioned the 'character of God':

[6.32]

The tsunami has provoked huge questions about the character of God. Where was God on Boxing Day? What was he doing?

Well, where was he? Opening his presents? On his post-Christmas break with his feet up somewhere else in the universe after a particularly busy festive season? What was he doing on Boxing Day? Didn't he think to try and warn anyone? Or does he just not care? Or if he does care, does the tsunami tell us that he is impotent and was simply unable to do anything?

These are huge questions and there are no easy answers.

(PD2005d: 69-86)

The discourse marker 'Well', together with the repetition of the question 'where was God on Boxing Day', seem to indicate a change of source from an unnamed, 3rd person to the speaker himself. The source is not the 'real' speaker: the content of the questions is too risky and the expectation would be that the minister would have some kind of answer. Yet neither is there any framing (cf. Chapter 4) to introduce the voice as misguided, nor the introduction of a personal pronoun to act as the potentially pragmatic source of the voice. The tactic is therefore potentially riskier than with misguided voices typically encountered in evangelical discourse: there is more danger that this will be interpreted as the speaker getting angry with God. However, this kind of non-framed 'devil's advocate' misguided voice also seems to construct an empathetic persona more strongly than in the examples examined so far. The speaker is empathising with

doubters when struggling with questions of suffering. Such a non-framed misguided voice is found in one other sermon. This time, Jesus is the target of the criticism:

[6.33]

Well how could you ever know if [Jesus were God]? Seems totally unlikely, doesn't it, although he does demonstrate some unusual powers. But no, it's easy to say things like, "Your sins are forgiven", but saying so doesn't make it so. How then do we know that this is not just an extravagant claim from some religious superstar who's overshooting his zenith?

(PD2004b: 518-30)

Once again, the speaker is taking on the role of a doubter when discussing Jesus' claims to be God. It might be significant that, in the data, this kind of voice is found only in the context of two potentially very difficult areas of belief: God's relationship to human suffering and the claim that a human, Jesus, is God. It might be that these areas are perceived as requiring a more radical solidarity to persuade the audience to listen.

Fourth empathy-bid: Let's confess together

A final way in which speakers construct solidarity with listeners is by using formulations reminiscent of confessional praying. They thereby construct themselves, along with the audience, as in need of God's mercy. This feature is found in three sermons:

[6.34]

we take what God gives and then we go off our own way, pay little attention to him after that. ... **we've said** to God: 'I wish you were dead. I wish you were dead.'

(PD2004a: from 186-8; 197-9)

[6.35]

... the Bible says that at one stage or another, **we've all said** 'no' to God. **We've said** ... So **all of us** at some stage **have said** to God, 'No, I won't have you to run my life.'

(PD2005a: from 337-40; 364-66)

[6.36]

... we come to recognise that **we've been wanting** to ... run the show independently. That is the essence of what the Bible calls sin.

(PD2004b: from 351-6)

The resemblance to confessional praying seems to arise through the invoked self-JUDGEMENT expressed as ‘we + Present Perfect’¹⁵. Since the Present Perfect links past and present, it could give a sense that the confessing party is quitting past sins from the present onwards. The bonding effect of such wordings in sermons lies in the possibility that listeners familiar with formal liturgy or even informal church prayers may subconsciously draw on these confessional associations.

There are two comments which can be made about the use of confessional misguided ‘we’ voices in constructing speakers’ personae. First, they potentially construe solidarity with any listeners by suggesting that the minister must himself approach God as a penitent sinner with other sinners. They therefore also give a sense that the minister’s place is alongside the listeners rather than above them. Second, they potentially constitute an act of community building for the evangelical community itself, in which the minister and evangelical laity unite around shared values of right and wrong. This effect may be especially strong when one remembers that the community believes that God is ultimately the recipient of such confessions and that forgiveness is the result.

Complex personae: enacted versus projected roles

At the start of Section 6.3.1.2 (above), it was suggested that the ratio of contractive to expansive misguided ‘we’ projections was not completely irrelevant to the construction of personae in Group 2. In fact, this aspect of the analysis adds an element of complexity to the speakers’ self-representations. The projecting clauses of 1st person plural voices are overwhelmingly dialogically contractive, outnumbering non-

contractive projecting clauses by a ratio of almost 5:1 (34:7). This is perhaps not surprising, given that the speakers are at least partly constructing their own thoughts and words. The results of this division are summarized in Tables 6.12 and 6.13 (below).

Table 6.12: Group 2 misguided ‘we’ voices: contractive projections

| Sermon | No. contractive projections | Breakdown of contractive projections |
|---------|-----------------------------|--|
| PD2004b | 8 | We’re so prone to look at life as ... we easily refuse him, we think (x2) We say ... (x2) that’s why we feel we’ve been wanting ... we want |
| PD2005b | 4 | We interpret that ... We think that ... (x2) We think if |
| PD2004a | 5 | we want (x2) we don’t want (x2) we’ve said to God ... |
| PD2006 | 1 | We just trip through life thinking |
| PD2005a | 5 | we’ve all said (x2) all of us at some stage have said to God ... we spend our lives saying ... we’ll say ... |
| PD2001 | 2 | some other master that we’re inclined ... none of us can write a letter to God and say. ... |
| PD2003 | 1 | It’s very tempting [for us] to |
| PD2005c | 4 | we believe ... we pretend (x2) basically we think |
| PD2005d | 4 | none of us think ... We never think ... when we ask ... the question pops into our minds ... |

Table 6.13: Group 2 misguided ‘we’ voices: expansive projections

| Sermon | No. expansive projections | Breakdown of expansive projections |
|---------|---------------------------|---|
| PD2005b | 2 | If we think ... (x2) |
| PD2003 | 2 | Are we tempted to ... I wonder if we’re tempted to ... |
| PD2005d | 3 | if we begin to believe that we will begin to believe or we don’t have a hope of understanding |

The complexity of the speakers’ personae lies in the tension between projected and enacted roles (*see* Thompson and Thetela, 1995). As discussed in Chapter 2 (Section

2.2.2.2, see 'effects of some pronouns'), projected roles are created by naming participants in a text – here through the pronoun 'we' – which are then represented as involved in various processes. The construction of an empathetic ministerial persona described above was achieved through such projected roles: by using (mostly) 1st person plural pronouns, speakers in Group 2 pragmatically represented themselves and their listeners as estranged from God, desiring to be free of God and in need of conversion.

Enacted roles, on the other hand, are a consequence of the speech roles of giving and demanding information or goods and services (Halliday, 1994). From this perspective, as can be seen from Table 6.12, the speakers in Group 2 add another facet to their personae: they enact the role of issuing statements to their listeners, therefore assigning to their listeners the enacted role of accepting those statements. These statements – almost all in the form of bare assertions - are partly information (what 'we' say etc.), but partly also invoked JUDGEMENTS. In other words, apart from constructing themselves as empathetic through projected roles, speakers in Group 2 also, through enacted roles, represent themselves as authoritative ethical teachers.

An alternative approach

As with Group 1, it is also here important to do justice to the data: misguided 'you' voices were not completely absent in Group 2, they were simply not dominant (*see* Table 6.8). As with Group 1, contractive projections of 2nd person misguided voices outnumber expansive ones. However, this time the majority is only slight, a ratio of only 1.3:1 (or 16:12).

Apart from this general ratio, there are some more specific indications that the use of misguided 'you' in Group 2 might reflect a concern to avoid giving offence. The rather abrupt wording 'you say', for instance, so prevalent in Group 1, is only found in one sermon in Group 2. Here, the function is not to set up confrontation with the speaker, but to engage 'you' in a sympathetic dialogue with Jesus. (This has been classed as 'misguided' only because it represents slight resistance to the will of Jesus):

[6.37]

And so you are walking along a beach and Jesus says, "Will you follow me?" And **you say** "Who, me?" And he says, "Yes, you". And **you say** "Oh, I ... perhaps you don't know but you know what? I'm not too well at the moment. I ... bit of a breakdown to be honest. I haven't been well for a while and ..." "Oh, I know, I, I know that and I saw you when you cried".

(PD2005c: 505-21)

Another indication of the mitigation of threat to face is in the fact that there are only 2 direct commands in conjunction with a misguided voice. Even then, one seems to beat a retreat from showing too much authority by reverting to a 1st person, singular, pronoun within the misguided voice:

[6.38]

Imagine

I am able to climb an Everest of ethics, thinking the right thing, saying the right thing, doing the right thing, going to the right places.

(PD2005b: 361-67)

Finally, there is a tendency for the misguided 2nd person thought/speech projections to be relatively short. This means that when DIRECT SPEECH is used, dramatization of 'your' wrong words is not very prominent. The longest segment of 2nd person dramatization of speech in fact occurs in the dialogue with Jesus referred to in [6.37]. Though misguided, the projected messages do not seem face threatening because they are self-effacing. The longest single misguided 'you' voice occurs as INDIRECT THOUGHT, and is seen in

Example [6.39], below. Though repetition is used for rhetorical effect, the end of the excerpt shows that the purpose has been to encourage rather than rebuke:

[6.39]

Maybe there's someone here who kind of realises they're a bit homeless spiritually, that isn't sure whether God would have you back, on what his terms it would be.

And you think that

coming back to God would mean kind of working your way up from the bottom and err trying to earn his favour, gradually going to church more, becoming more and more religious, gradually adding more and more things to impress God.

That's not what it is. There will be an instant welcome.

(PD2004a: 608-21)

On the basis of these points, then, it seems that the use of misguided 'you' in the more recent sermons does little to dent the basic empathetic persona which seems to speak from the 1st person, plural, data.

Summary of Group 2 Speaker Personae

Section 6.3.1.2 has examined the personae of the more recent evangelical ministers. The predominant choice when introducing the misguided voice of the listeners was through the 1st person, plural. Since speakers were thereby including themselves in the JUDGEMENTS they were making, it seemed reasonable to assume that they were attempting to show empathy with their listeners.

Closer examination revealed that speakers made bids for empathy in at least 4 ways. First, they represented themselves, together with their listeners, as estranged from God and in need of salvation. The constructed problem was therefore a shared one. Second, they often portrayed themselves as having the same 'wrong' wishes or inclinations as the listeners. Feelings were thus shared, and speakers represented themselves as susceptible

to failure. Third, perhaps most radically, a few speakers represented themselves as becoming angry with or criticizing God or Jesus, showing empathy with people who were suffering¹⁶. Finally, some speakers used language reminiscent of corporate confession, again indicating that they were not morally superior to the audience.

It was noted in passing that Group 2 speakers' roles possessed a certain complexity: they construed authority through the use of bare assertions. Yet that authority was ultimately mitigated through the construction of empathetic personae. This empathy relied on the pragmatic use of pronouns: ministers projected themselves as belonging to a group of 'unconverted' listeners. In terms of a position in the hierarchy between God and the listeners (cf. Section 6.1.2), it can be said that, in contrast to Group 1 speakers, ministers from Group 2 tended to pragmatically align themselves with 'sinners', placing themselves under God rather than alongside him (cf. Cook & Walter, 2005).

Summary of findings in Section 6.3

Using 1st and 2nd person misguided voice data, Section 6.3 has made the claim that speakers' personae have undergone something of a transition: they have become less authoritative and more empathetic. Hierarchical distance from the audience is thus far less apparent in the later sermons. As stated at the start of this chapter, Section 6.4 will present some corroboration for this conclusion, showing how aspects of the construction of listeners and society within each era often complement speakers' personae. Section 6.4.1 will therefore look again at Group 1 data, re-examining 1st and 2nd person voices and also incorporating some aspects of the 3rd person results. Section 6.4.2 will do likewise with Group 2 data.

6.4 Listeners and society: churched vs. unchurched?

Discussions of each group of sermons in this section are broken into two related parts. First, using 1st person, plural and 2nd person misguided voices, evidence is gathered which might reflect ministerial assumptions about **listeners'** stances towards (religious) authority, which might in turn imply assumptions that they will be more or less receptive towards authoritative or empathetic personae. The basic argument here will be that the speakers' alignment with God or the listeners (*see* Section 6.3) can be related to their assumptions regarding the audience's state of knowledge, beliefs and lifestyles. Second, by using some aspects of 3rd person data, an attempt will be made to show how ministerial constructions of **secular society** can complement speakers' portrayals of the audience and therefore, indirectly, of speakers' personae. This is based on the assumption, borne out by some of the examples, that listeners who are construed as unconverted will be seen as in some sense products of a secular society, and that there will therefore be some overlap in the way the two are represented¹⁷. The discussions will begin, in Section 6.4.1, with the earlier period. The bulk of them, however, will revolve around the more recent data (Section 6.4.2), simply because the strongest evidence can be found in that period.

6.4.1 Group 1

6.4.1.1 Constructing a churched audience

Misguided voices in five of the Group 1 sermons reveal assumptions that listeners conceived as needing conversion are nevertheless assumed to be familiar with or have in

some measure adopted a Christian set of beliefs. In other words, they seem to be constructed as **churched**, which might lead to the belief that they will be more amenable to church authority.

Examples [6.40] and [6.41] explicitly refer to the listeners' knowledge. A progression can be perceived here: [6.40] construes general knowledge; [6.41] is more specific, relating ultimately to acceptance of the doctrine of hell. The listener in this example is thus constructed as more churched: his/her knowledge relates to a hierarchical structure with God as the judge and 'you' as self-condemned (-ve JUDGEMENT). The construction of the listener's awareness of the hierarchy dovetails with the authoritative language expressing the speaker's persona which was noted above (*see* Example [6.5]).

[6.40]

... we all come into this world and start in this life imagining that
we know all about Christianity.

And we are very young indeed when we all start expressing our opinions about
Christianity.

We know all about it. We've never read the New Testament of course, but that's
immaterial. We've never read a, never read a book on church history. That makes not the
slightest difference. We know. And especially in the twentieth century, we know all
about it.

(EE1954: 440-52)

[6.41]

You know

you're a lost sinner;

you know

that the wrath of God's on ye

you know

you're condemned already and nothing but the skin on your ribs between your soul
and the lake of fire.

You know that.

And you say

"I hope I'll never go to hell. I hope I'll never be lost."

And you're risking your soul on continual delay.

(EE1950: 455-69; cf. Example [6.5], above)

Example [6.42] also assumes some level of Christian belief:

[6.42]

... God looks down from heaven, his dwelling place, upon the children of men and he looks down to see if there are any seeking after him ... and he doesn't find one. Now, dear sir, don't tell me

you're an exception

because I don't think you are. You see, you were born into this old world just like all the other millions, and perhaps you're mistaken

if you think

that you're the one exception that seeks God

(EE196X: from 201-15)

The listener is construed, via positive self-JUDGEMENT, as claiming some kind of relationship with God. Interestingly, the framework once again references distance between God and 'you' (cf. [6.41]) in the run up to an imperative issued by the speaker (cf. Section 6.3.1.1, 'second authority claim', above).

The next three examples construct 'you' as living, or trying to live, a Christian or religious life. The lexis ('religiosity', 'Christian') makes this very clear in [6.43] and

[6.44]:

[6.43]

You wrap the rags and relics of your own religiosity and boasted morality and all the rest of it around you and [you] say

"thank God I'm not like other men."

(EE1950: 230-5)

[6.44]

... when God comes with a free gift in grace.

Don't say

"Well I'm trying to be better I'm trying to be a Christian I'm doing my best I'm working hard at it I hope some day it'll be alright"

(EE196X: 775-82)

The reference to a religious lifestyle is less obvious in [6.45], but is perhaps suggested through the wording 'good neighbour', which 'you' uses as a self-description. Although this has entered into everyday language usage, it is an echo of biblical language (e.g. "You shall love your neighbour as yourself"; The Bible, Matthew 22: 39) and possibly

assumes the espousing of Christian values. At the very least, it constructs the acceptance of a certain societal 'order' in which responsibility to other people is valued:

[6.45]

When you ... confront yourself with the issues of life and death ... what is it that looms up in your in your thoughts? ...

Is it this:

'Well, I have been a decent person. I have been a ... good ... a good neighbour. I never did anyone very much harm. Oh, I have my peccadilloes and all that but after all I have been a pretty decent person.'

My friends, don't you see that in that there is disclosed the awful poverty of your spirit?
(EE1959: from 418-37)

The final example is taken from the discourse which, it was suggested above, could be seen as providing a kind of bridge from the older to the more recent data (*see* Section 6.3.1.1, under the heading 'an alternative approach'. Consistent with this suggestion, the language in [6.46] constructs something of a turning point in the listeners' construed attitudes towards religious hierarchy, for 'thrown over' implies that 'we', until recently, have submitted to church leaders etc.:

[6.46]

In our modern day we have thrown over whatever parental example we had. Maybe we have thrown over the ... power of ... a godly church leader, a Sunday school teacher, and we've said [+ misguided voice]

(EE1964: 95-7)

The Present Perfect indicates both that the change in attitude is seen as complete, but still retains some present relevance. Perhaps therefore for this speaker the change is recent enough to help account for the high proportion of misguided 'you' in the discourse (cf. Table 6.7, above).

6.4.1.2 Constructing a church society

Four of the sermons in Group 2 construct a church society via a 3rd person misguided voice. In [6.47] this is revealed through positive self-JUDGEMENT based on a religious lifestyle:

[6.47]

A person who believes that
by his own religion and righteousness he can make himself fit to stand in the
presence of God
is just proclaiming his ... utter ignorance of God.
(EE1954: 1039-41)

The theme of misguided self-confidence based on personal morality is pursued in [6.48]. This time there is an evident parallel between the constructions of misguided 'you' and misguided 'they'. Although the 3rd person source here is a church attendee, the parallel could reflect the assumption that misguided traits in unconverted listeners are reflections of a wider phenomenon:

[6.48]

"Ha, ha", you say, "I don't need that ... I belong to church and I say my prayers and I read my Bible now and again and" ...
That's the language of a damned soul. When I'm doing any personal work in a meeting and I sit alongside of one and they begin to talk like that, I close my Bible and run. You're alongside of somebody that's past redemption. They've sinned away their day of grace and now they're deluded by their own deceitful heart
into thinking
that they're alright because they've lived a kind of a half-decent life.
No recognition of need.
(EE1950: from 570-82; 584-97)

In the following example 'they' are implicitly represented as accepting the truth claims of Christianity. The pronoun stands for 'a great many people', indicating that

knowledge of and assent to basic Christian doctrines (“the gospel”) is seen as something widespread:

[6.49]

a great many people ... who are faced with the claims of the gospel but who are unwilling to renounce their own ways and the err affections of this present evil world.

They suppose that

in one grand moment of final decision they will repent they will believe in Christ and settle all their accounts with God for time and for eternity.

Now in that attitude there is a complete failure to err assess human depravity ...

(EE1959: 8-19)

The final excerpt similarly constructs ‘they’ as having accepted the existence of heaven and the necessity of being ‘justified’ (i.e. acceptable to God) to gain entrance. The fact that this self-justification is portrayed as having been attempted suggests the assumption of some degree of religiosity. The switch to the 2nd person at the end once again indicates the assumption that features of society are found in the audience:

[6.50]

Oh, that dissatisfied heart; oh, that struggling soul. Oh, that man and woman who has tried by a hundred means

to try and justify themselves.

They think

they’ve a sporting chance somehow to slip into heaven.

<They hope>

somehow <> it’ll be alright.

I beg of you: just come and rest in the grace of God.

(EE196X: 805-15)

The above examples constitute some corroboration of the findings in Section 6.4.1 (about the listeners) and in 6.3.1.1 (about speakers’ personae). They provide some evidence of assumptions that society is relatively Christianized, which may indirectly reflect and reinforce the authoritative personae evidenced in the earlier period. A note of caution should however be sounded before leaving this brief overview of 3rd person data:

Group 1 does not present a portrait of a society which is uniformly well-disposed to the church or the Bible, as can be seen from the following two examples:

[6.51]

... There are many people who take that view of the Bible. ... "It's an old book and it's out of date and it doesn't help us in the practical business of living life in 1953. It's alright for those who were brought up on it ... There are many people who take up that attitude towards the Bible and that's why they've never read it.

(EE1953: from 21-34)

[6.52]

"no man hath ascended up to heaven". You know some of the critics would stop you there and say, "ha, ha, there's one of the mistakes in the Bible." They say "Didn't Elijah go up? Didn't Enoch go up?" Ah, no, that's just where they're wrong, you see.

(EE1961: 692-702)

Such negative APPRECIATION of, for instance, the Bible, rather than contradicting the findings of Section 6.4.1, might instead indicate a complex construction of a society which retained aspects of religiosity (cf. Chapter 7, Section 7.3.1) whilst at the same time beginning to undergo a moral sea change (cf. Chapter 1, Section 1.4.2 on 'Modernism' and Chapter 7, Section 7.3.2).

6.4.2 Group 2

6.4.2.1 towards a non-churched audience

The following features are almost exclusive to Group 2 sermons, and are spread over 7 of the 10 discourses. Many of the examples were tackled above, but they are given again here for convenience.

Conversations with God: non-hierarchical gospel presentation

First, 'we' are represented in 5 of the discourses as speaking to or in dialogue with God or Jesus. In contrast to some of the examples for Group 1 (above), this tends to flatten out hierarchical distance between God and the listeners. Such dialogue therefore possibly reflects assumptions about listeners' stances towards authority, which in turn may complement the findings about speakers' personae outlined in Section 6.3.1.2. In [6.53], the interaction with God is confrontational, and construed as a relational difficulty between equals:

[6.53]

... we behave like this younger son: he demanded his inheritance and he left home and we take what God gives and then we go off our own way, pay little attention to him after that. ...

In effect, you see, we've said to God:

"I wish you were dead. I wish you were dead."

(PD2004a: from 183-8; 197-9)

Hierarchy is eroded to the point of reversal here: God is arguably presented as the less powerful participant, the silent recipient of invective (ANTIPATHY), to the point where sympathy with him becomes a possibility. A similar conflict with God can be seen in the following:

[6.54]

... We've said

"L... Look w... we don't want you to be God over us." ...

So all of us at some stage have said to God

"No, I won't have you to run my life. I'll run my own life my way and instead I'll be centre-stage and you are edged out to the wings a... and ... will do as I say."

(PD2005a: 340-43; 364-71; cf. [6.27] and [6.35])

This example is particularly noteworthy because the rejection of hierarchy is explicitly signalled ("don't want you to be ... over us") and implicitly reversed ("you ... will do as

I say”). By introducing God/Jesus speaking to ‘us’, the next two examples erode hierarchy in different ways:

[6.55]

God says, “You need your sins forgiven.”

We say

“Oh no, it can’t be that. Must be something else. I, I’m not going to go that route.”

(PD2004b: 302-8; cf. [6.23])

[6.56]

And so when we ask

“Where was God on Boxing Day?”

Jesus says “He was speaking loudly to the world” - that this world is temporary, that our lives are flimsy, that we need to be ready to meet our maker.

(PD2005d: 492-8; cf. [6.31])

In [6.55], God issues a directive (‘you need ...’), but this apparently carries no force and, through negative APPRECIATION (“Oh no ...”) is peremptorily rejected by ‘us’. Example [6.56] (a borderline misguided voice, cf. [6.31]) replaces God with Jesus, bringing the discussion onto an even more equal, human, level.

The above examples may also illustrate another assumption about listeners which relates to the next point (below): they could be seen as an attempt to represent the Christian gospel in an accessible way, reflecting assumptions about the listeners’ lack of knowledge of the Bible and of Christian theology. The last example shows this accessibility especially clearly:

[6.57]

If we’re honest with ourselves, none of us can write a letter to God and say

“Dear God, I’ve been good for a whole year, a whole month”

could we even say

“a whole day”?

(PD2001: 259-64; cf. [6.24], above)

Extreme, even childish, simplicity is evident here. Yet the presentation is undoubtedly not dependent upon the perceived intelligence of the listeners (the discourse was preached in a city-centre church with a relatively large student population; *see* <http://www.stag.org/>), but is more likely relatable to the accessibility of the illustration.

Assuming unbelief, doubt and confusion

A second way in which speakers sometimes construct Group 2 audiences as non-churched can be seen in at least 3 discourses. This involves the assumption of a fundamental scepticism (i.e. -ve APPRECIATION: VALUATION) in the audience towards the Christian message, founded in part, in [6.58], upon a lack of knowledge of evangelical theology:

[6.58]

Some of you will be saying

“I still need more information. I don’t know whether this is all true.”

(PD2005d: 766-8)

It is possible that this particular feature is linked to a perception of a postmodern relativistic view of truth (see, e.g., Carson, 1996). The same ATTITUDE can be seen in [6.59]. This time the rejection of the opening proposition is soon linked to denial of God’s existence:

[6.59]

Forgiveness is our greatest need.

You may not think that;

[forgiveness is your greatest need]

You may not believe that.

[forgiveness is your greatest need]

But the Bible says ... Now Alan was an atheist.

(PD2005b: from 9-16)

The scepticism in [6.60] is revealed in the context of AFFECT: CONFIDENCE. This time it is not in the form of atheism, but agnosticism:

[6.60]

We just trip through life thinking
if there is a God we'll be alright. He'll deal with us kindly.
(PD2006: 194-7)

Group 2 speakers do not only allow for outright unbelief and more moderate scepticism, but also for syncretism. Thus, the final excerpt in this section does not represent differing beliefs of different members of the congregation, but rather a confusion of beliefs in the same person. Example [6.61] is especially noteworthy because it explicitly links such beliefs to the present day and to young people. This could be taken to imply a belief that the kind of thinking represented is a relatively recent phenomenon:

[6.61]

Now today we're in an interesting age. It's a fact that most young people tend to combine three religions at once in their thinking without knowing it and this may well be true of you. Part of you is an atheist. You don't believe in God at all. But then there's a contradiction in you because part of you does believe in some sort of a God but it's a God who err, well,
you don't have to know and ...
he's at your beck and calling whenever you need him. ...
And then part of the time you might say you're what's called a Universalist.
(PD2006: from 228-43)

It clearly cannot be assumed that the kinds of listener represented in this section will submit to the authority of those who preach the Christian gospel.

Assuming a declaration of independence

Finally, congregations are constructed as non-churched in the later sermons by the representation of their desire for independence. To start with, it is worth making the

more general point that the actual item ‘independence’ (or its variants) is used to invoke negative JUDGEMENT in 3 sermons in Group 2 as opposed to just 1 sermon in Group 1. (PD2005a is a fourth Group 2 sermon which raises independence as an issue, but without actually using the word itself; *see*, e.g., Example [6.54].) The relevant references in both groups are given in Table 6.14. The imbalance of the spread of references may itself reflect different assumptions about the audiences in the 2 different eras.

Table 6.14: ‘independence’ and variants in Group 2 and Group 1 discourse

| Sermon | Reference to independence |
|---------|---|
| PD2001 | None of us will willingly put Jesus first ... We care too much about those other things we live for ... our ambitions, our independence. (from 483-9) |
| PD2004a | Now this is a picture of us. ... of people who declare that they’re going to be independent of God. (145-7) We want to be independent. (190-1) All his hopes for this [fine] life of independence (246) And being independent from God seems to promise so much (255) we declared independence (416) And it may be there’s someone here who’s been living independently of God (593) it’s as foolish for you spiritually speaking to try to live independently of God (598-9) |
| PD2004b | There’s a point when we come to recognise that we’ve been wanting to row ... run the show independently. (350-3) |
| EE1964 | We have imbibed the heavy wine of independence (20) Little countries, yearning for independence (27) Everybody wants to be independent, down to the junior miss and the junior mister of 1964 (32) And while this great wave of ‘I want to be independent’ sweeps around the world (33-4) And there is no happiness, no joy, no victory, no triumph in that life of independence that says (126-9) And if you are trying to run your life in independence of God (147) Sin basically is independence. (262) |

An independent mindset could in certain contexts imply an unwillingness to accept authority. In Group 2 discourse it implies a lack of submission to God’s authority. This

can be seen from the lack of willingness to ‘bow’ and ‘worship’ God in [6.62] and [6.63]:

[6.62]

We want to be independent. ... We don’t want a relationship with him in which we bow to him ...

(PD2004a: 190-1; 194-5; cf. [6.25PD])

[6.63]

... We’ve been wanting to row ... run the show independently. ... We want to worship ... ourselves rather than our creator.

(PD2004b: 352-3; 358-9; cf. [6.28PD])

6.4.2.2 towards a non-churched society

Diverse beliefs

Moving on to look at how ministers in the later period use 3rd person voices to construct society, five Group 2 sermons use misguided voices to represent it as a “pluralistic setting” (PD2003: 357), a place for “new-fangled religions” (PD2000: 43), or, in other words, a site for diverse views about God and religion. One such view could be termed **outright unbelief**. In the following, this is most clearly expressed through the invoked lexical JUDGEMENT ‘atheist’:

[6.64]

Now Alan was an atheist.

He believed that

science is wonderful, evolution unchallengeable, therefore God is non-existent.

He believed what Bertrand Russell, the atheist, taught, that

all we are are [sic] an accidental collocation of atoms. Human beings are nothing more or less than glorious cosmic freaks, an accident in the backwash on the treadmill to oblivion, made by no one, here for no reason, going nowhere.

(PD2005b: 16-29)

This actual item 'atheist' is used in 3 discourses in Group 2 sermons¹⁸, but the concept is also referenced more implicitly:

[6.65]

Helena Bonham-Carter, the actress ... sums up how many people certainly in the youth culture but more widely ... view their lives. She said,

“Well, we’re all going to die anyway, so what does it matter so long as you have fun and have a sense of humour?”

And that’s today’s philosophy for so many people.

(PD2003: from 65-76)

Within the misguided voice there seems to be the assumption that a person does not continue to exist after death, which implies atheism. Significantly for the construction of society, Bonham-Carter’s views are construed as representative of different groups of people. The next example is taken from a narrative intended to illustrate the effects of the unpardonable sin. Atheism is here expressed more militantly as a fight against God, even though the framework represents the man as having ‘no religion’:

[6.66]

I heard two stories: one of a young man. He was intellectual, no religion, and he's lying dying, and the doctor who was a believer came to him and said: “Sir, do you know that you will meet your God?”

“God? I don't have a God. I have cursed the name of God. I have fought against God. I've fought against my mother's prayers, and if it means that today I will be in hell, in hell I will be.”

(PD2000: 516-32)

The discourses do not only assume outright unbelief. Examples [6.67] and [6.68] (below) represent **mitigated unbelief**, in the form of agnosticism. Admittedly, the sources come from fictions used by the ministers. However, they arguably tie up with wider beliefs in both cases. The first is from a discourse in which wider society has already been constructed as non-religious (see [6.70], below and Example [5.26] in Chapter 4), whilst the second illustrates the experience of “whoever”:

[6.67]

There's a story told of a man who's taking a walk along the cliff ... He's not a religious man up to this moment but this seems like a good time to become religious and so he decides he'll pray and he cries out

“Is there anybody up there to help me?”

(PD2004b: 278-9; 285-91)

[6.68]

Whoever you are, at some time or other, in some place or other, for some reason or other, your conscience one day will accuse you ... Like the people who are going out to war and they say,

“Oh God, if there is a God, save my soul if I have a soul.”

(PD2005b: from 93-100)

The final two examples show assumptions of mixed beliefs:

[6.69]

Now today we're in an interesting age. It's a fact that most young people tend to combine three religions at once in their thinking without knowing it ... And then part of the time you might say you're what's called a Universalist.

A Universalist is a person who thinks that

everybody's going to heaven

(PD2006: from 228-45; cf. [6.61])

[6.70]

So I probed a little further as the prawn cocktail was being consumed and I asked him the question, “Have you ever considered that Christianity might be true?” And he did literally choke on the prawn cocktail at that point and said

“Never! Never!”

I guess there are hundreds of thousands of people all over the United Kingdom with precisely that attitude.

“Christianity, could it be true? Never! Why bother with Jesus? What difference could God make in your life? I've got no need of God.”

(PD2004b: 32-47)

Both excerpts are significant for the construction of society because they explicitly refer to misguided beliefs as widespread. Example [6.69] was used above to show how the listeners were constructed; but, similarly to some of the examples in Group 1, the listeners at this point are seen to be products of secular society. In Example [6.70] the first misguided voice is reflects something akin to atheism in its negative APPRECIATION of the veracity of Christian teaching. The speaker then sets up an expectation that the second projection will stick with the same kind of evaluation. In fact, however, the

second misguided voice goes beyond outright unbelief to something more akin to mitigated unbelief, expressed as ENNUI (“Why bother ...? What difference ...?”).

Individualism

As noted above in the discussion of constructing a non-churched audience, the item ‘independence’ figures in several sermons. On one occasion it is projected by a 3rd person misguided voice (see Table 6.14, above). Yet the desire for an independent existence can be plugged into the wider concept of individualism. In Group 2 sermons, contemporary society also seems constructed as individualistic through the idea of **sole ownership**, which is seen in 3 of the discourses. In [6.71] and [6.72] it is expressed through the wording ‘my own’, and in [6.73] through ‘your’:

[6.71]

Sin is the attitude in my life that says

“I don’t want God to be in charge; I don’t want God to be God in my life; I want to run it **my own** way; I want to follow **my own** pathway; I’m going to leave God out of the equation; I have no need of him; I’m doing fine, thank you.”

(PD2004b: 323-35)

[6.72]

[Cathy said]

“I thought I knew better, that it would be okay to do **my own** thing.”

(PD2004a: 645-7)

[6.73]

Here’s what [the advert] says:

“It’s **your** company, it’s **your** baby, it’s **your** vision and from time to time it doesn’t hurt to remind everyone of that. That’s why you fly Air Lingus.”

... the chairman ... writes

“If I’m late for a meeting it’s because I want them to know who is boss.”

(PD2005a: 378-84; 388-93)

Whereas in the first two examples ownership is claimed of a personal choice of lifestyle (“my own way”, “pathway”, “my own thing”), the last is more obviously intended to

reflect materialistic values (“company”). The focus on the individual is also linked to a materialistic culture in the last reference in this subsection:

[6.74]

The consumer culture is primarily focussed on your relationship with yourself rather than a relationship with a wider cause. It’s typified by the L’Oréal slogan – do you know it?

“Because you’re worth it.”

Ugh.

(PD2003: 104-09)

6.4.3 Summary

Section 6.4 has examined aspects of speakers’ uses of misguided voices to construct congregations and to represent secular society. The aim was to gather clues which could help to explain the speakers’ authoritative and empathetic personae as outlined in Section 6.3.

The discussions in each group first revolved around assumptions about listeners’ states of knowledge, beliefs and lifestyles. It was argued that Group 1 listeners were more likely than Group 2 to be constructed as ‘churched’ – as having imbibed aspects of Christian belief, adopted a religious lifestyle, and therefore, by extension, as relatively amenable to church authority. Group 2 listeners were, on the other hand, more likely to be characterized as ‘non-churched’ - as possessing less knowledge of or doubting basic Christian beliefs, adopting a lifestyle independent from God, and, by extension, as less amenable to church authority. Discussions of 3rd person misguided voices complemented representations of the listeners, in that the misguided society that could be seen as ‘producing’ misguided listeners was more likely to be characterized as religious in Group 1, but as unbelieving or individualistic in Group 2. Characterizations of listeners and society could thus be seen as generally supportive of the findings in

Section 6.3: speakers in each group spoke with different degrees of confidence in their authority partly because they presupposed different attitudes towards authority in their own contexts.

6.5 Final Summary and Conclusions

6.5.1 Summary of findings

This chapter set out to explore the institutional personae of evangelical ministers reflected in their construction of misguided voices. More specifically, it was concerned with two related matters. The first was the degree of authority or empathy which speakers exhibited in relation to their audiences. The second was the subsequent place they took up in a notional hierarchy between God and the listeners. Because of their potential interactional effects, 1st and 2nd person misguided voices were examined in relation to these matters.

Results and discussions in Section 6.3.1.1 suggested that the earlier speakers tended to establish authority by maintaining hierarchical distance from the listeners, aligning themselves implicitly with God. On the other hand, as argued in Section 6.3.1.2, Group 2 speakers seemed more concerned to establish empathy or contact with the audience, often constructing themselves as estranged from God and willing to accompany listeners on the return journey. These findings found some corroboration in the construction of listeners and society described in Section 6.4.

It may therefore be that evangelical ministers' personae in the UK are undergoing a similar process to that which Fairclough has noted in other text-types, namely "the elimination of overt markers of hierarchy and power asymmetry in types of institutional discourse where power relations are unequal" (1992: 203). This general process Fairclough terms "democratization" (1992: 201), but perhaps a better term when it is applied to sermons is **laicization** – the tendency to reduced linguistic hierarchical distance between speaker and laity¹⁹.

6.5.2 Other evidence for laicization

The claims for laicization in 6.5.1 are necessarily tentative. Misguided voices took up on average only around 1 in every 20 message units in Group 1 and 2 sermons, and this thesis has only examined 20 sermons in total. Some further corroborating evidence can however perhaps be claimed from the following three factors which are not exclusively related to misguided voices.

Firstly, if laicization is occurring in evangelical sermons, this would seem to be theoretically consistent not only with the diminishing of an authoritative ministerial persona, but also with the raising of the status of 'ordinary' members of the evangelical community. Evidence for such a raising of status is in fact arguably reflected in three Group 2 sermons. These show that some community members were given a 'platform' to speak to the congregation before the discourse began. Their 'wise voices' are then subsequently referred back to by the minister in order to help construct the sermonic text. Examples showing such evidence in two of these sermons (PD2004a and PD2004b) were examined in Chapter 4. There it was noted that the framing of

misguided voices in Group 2 can take place by using the laity's conversion stories (see Section 4.3.3.2, Examples [4.45] and [4.46]), and that such narratives introduce church members into the sermon as highly esteemed wise voices (Section 4.3.4.2, Example [4.51]). Another such conversion narrative is found in PD2005a. This was related by 'Megan', who is subsequently brought in as a recurring reference point and model of conversion throughout the sermon (see message units 122, 439, 505, 517, 564, 663, 689, 922, 995, 1037). There are no similar examples from Group 1 discourse.

Secondly, it was argued that the language of speakers in Group 2 sermons sometimes resembled corporate confession (see Section 6.3.1.2, 'fourth empathy bid'). This kind of empathy can also be seen in actual conversion-prayers found at the end of four Group 2 addresses. Examples are given in Figure 6.1 (below) showing how ministers align themselves with listeners who wish to go through a 'conversion' process. It may be significant that the Present Perfect is used in two of these instances (cf. comment under Example [6.36], above, and Endnote '15').

Group 2

Lord we confess that we try to rebel against you and go our own way. ... Thank you that you stand there to welcome us home. ... (B2004a)

I'll repeat it and you can echo it in your heart silently ... "Lord God, I acknowledge that I'm not good enough for you. My only hope is in Jesus and his death for me on the cross. ..." (B2001)

... if it's right for you, echo it. "Heavenly Father, you haven't been at the centre of my life. But from today onwards that is what I'd like to happen. ..." (B2005a)

"Dear heavenly Father I'm sorry that I've lived my life without you. ... Please forgive me. Thank you that Jesus died to take my punishment. From now on I want to trust him. ..." (B2005f)

Group 1

"... And Lord any man and woman in this meeting can come and lift their hearts and say, "Lord Jesus, I will trust thee, trust thee with my soul. Guilty, Lord, and helpless, thou canst make me whole". ... O God, save some soul and give them life eternal ... (A1961)

Figure 6.1: Ministers' closing 'conversion' prayers in Group 2 and Group 1

There is only one case where such confessional praying occurs in Group 1 data (also given in Figure 6.1). In that case, though, the prayer is, firstly, embedded in, and therefore subordinate to the main ministerial prayer and, secondly, a poetic attribution (actually from a hymn). The rhyme and rhythm give the sense that it is at least as much a rhetorical flourish as a representative prayer.

A third and final piece of evidence which might support the claim that laicization is occurring is found by totalling and comparing all (rather than just misguided) instances of the items 'we' and 'you' in each category. The results of this count are found in Tables 6.14 and 6.15. They show that, whilst speakers from both eras use 'you' more frequently than 'we', speakers from Group 2 are nevertheless more likely to choose the 1st person plural than the earlier speakers. This could again be said to corroborate the trends towards solidarity and contact noted in Section 6.2, above.

Table 6.15: General usage of 'we' and 'you' in Group 1

| Group 1 | We | You | Ratio You: We |
|-----------------------------|-----|------|---------------|
| Raw totals | 420 | 1838 | 4.4:1 |
| Instances per 1000 messages | 45 | 195 | |

Table 6.16: General usage of 'we' and 'you' in Group 2

| Group 2 | We | You | Ratio You: We |
|-----------------------------|-----|------|---------------|
| Raw totals | 480 | 1056 | 2.2:1 |
| Instances per 1000 messages | 61 | 134 | |

6.5.3 [Link to final chapter](#)

Discussions throughout this chapter have been largely restricted to patterns of language identified in the 20 sermonic discourses that make up Groups 1 and 2, and have hardly

referred to the social contexts in which the sermons were preached. As a consequence, although a process of laicization has been identified, no rationale has yet been provided for it. Such a rationale will be attempted in Chapter 7, Section 7.3, which will reflect wider research interest in ‘religion and society’ (cf. Chapter 1, Section 1.4.2) by seeking to relate the language of Evangelicalism to social change in the UK.

CONCLUSIONS

7.1 Summary of the Study

As stated in Chapter 1, much has been written about the craft of sermon preparation, but examinations of the text-type from a discourse-analytical perspective are relatively rare. This study therefore set out to offer a contribution from that angle, using APPRAISAL as a way of investigating rhetoric. After identifying misguided voices as a key (and intriguing) rhetorical device common to both groups of sermons, two main research questions were formulated.

The first asked precisely how – by what ‘mechanism’ - misguided voices harmonise with speakers’ purposes. The question was answered by isolating two basic stages of voice construction that were common to both groups of sermons. These stages were described in terms of attitudinal framing and layering. Chapter 4 described four different angles from which framing – interpretive constraints on subsequent voices - could be seen. These culminated in two kinds of framing more specifically related to evangelical sermons, in that they used intertextually valued ‘Sayers’ - the Bible and the evangelical community - to frame voices. Chapter 5 argued that misguided voices themselves are best understood as representing two layers of ATTITUDE, internal and external, of which the former is potentially heard as invoking the latter. The external ATTITUDE, it was argued, is potentially invoked through a combination of the way the internal layer is constructed (e.g. as intensified contra-Christian ATTITUDE), the preceding textual framework, and wider, contextually determined evangelical values.

Not only the basic stages of misguided voices – i.e. framing and layering – but also the more specific ways in which they were constructed were shared by both groups of sermons.

The second question therefore focussed on finding differences between the sets of sermons. It asked how the sourcing and presentation of misguided voices contribute towards reflecting and constructing speaker-audience relations in each group. A number of features were examined which suggested that, whereas speakers in Group 1 sought to establish authoritative personae, maintaining distance from the congregation, speakers in Group 2 were more concerned to construct empathetic personae, constructing equality. The chapter also looked at how listeners and 3rd persons were constructed through misguided voices, and evidence was collated to help explain and therefore corroborate the findings about speaker-audience relations. It was found that listeners and society in Group 1 discourse were more likely to be represented as churched, and therefore implicitly as more willing to submit to church authority, than listeners and society in Group 2.

Chapters 4, 5 and 6 thus showed that APPRAISAL can be a useful tool for a systematic and comparative analysis of aspects of rhetoric. In what follows, I will move on to discuss two other matters of interest arising from the results and discussions summarised above. Section 7.2 will consider the phenomenon of the misguided voice, suggesting three possible reasons for the consistent use of this particular strategy in evangelical sermons. Section 7.3 will take a second glance at apparent changes in speaker-audience relations. Beginning with the insight that language is intimately related to its socio-cultural setting, it will seek to relate these changes to shifts in aspects of British culture, from the 1950s

to the present day. Finally, Section 7.4 will point to other possible avenues of research before drawing the study to a close.

7.2 Towards a Rationale for Misguided Voices

At the end of Chapter 5, I said that a rationale for the use of misguided voices in evangelical sermons would be offered here. In general rhetorical terms, it is not difficult to see that misguided voices are consistent with the view, outlined in Chapter 1, Section 1.4.1, that rhetoric is essentially interactive. The successful orator “seems animated by the very mind of his audience” (Perelman & Olbrechts-Tyteca, 1969: 24), and a competent rhetorician therefore anticipates possible views held by listeners and builds them into the discourse (Cockcroft & Cockcroft, 2005: 2; Billig, 1996: 78; Myers, 1999: 573-4). If listeners are constructed as “estranged from God by their sinfulness” (Bebbington, 1989: 3; cf. Chapter 1, Section 1.3 on ‘conversionism’), the assumption will likely be that they have a number of emotional, intellectual or ideological ‘barriers’ to converting. Constructing listeners as expressing misguided AFFECT, APPRECIATION or JUDGEMENT could therefore be a way of second-guessing different kinds of resistance and building a rhetorical dialogue.

However, as explained in Chapter 2, Section 2.2.2, from a Bakhtinian perspective all language is essentially dialogic. Thus, to use a negative, or a ‘concession-counter’ construction, are also ways of introducing a kind of dialogue into text (*see, e.g.,* Thompson, 2001). The more overtly dialogic form of the misguided voice might appear to be quite an awkward, perhaps even risky, way of passing an implicit JUDGEMENT, and a more nuanced rationale for their existence *in this particular form* should be offered.

There are at least three kinds of influence which, taken together, might help to explain the phenomenon. The first of these can be seen as linked to the community's theology, the second to its activity, whilst the third points to the possibly parasitic character of persuasive text-types. These can be grouped under the headings of cherished texts, evangelistic experience and other genres.

7.2.1 The influence of cherished texts

A first possible contributory factor to the presence of misguided voices in evangelistic sermons is textual. Generally speaking, it links in with the community's belief in the authoritative status and evangelistic function of the Bible, and with the phenomenon of wise voices noted in Chapter 4. More specifically, it relates to the influence of the New Testament narratives, and, in particular, to Jesus' recorded style of preaching. Jesus' teaching is often represented as taking place outdoors, or in informal settings. As a consequence of these settings, elements of 'real' dialogue are sometimes represented in the narratives as constituting part of, or a reason for, a discourse by Jesus. Sometimes such utterances are close to what in this thesis have been termed misguided voices, as in the following example:

[7.1]

Someone in the crowd said to him,

"Teacher, tell my brother to divide the inheritance with me."

Jesus replied, "Man, who appointed me a judge or an arbiter between you?"

Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions." And he told them this parable ...

(The Bible; Luke 12: 13-16)

As a result of such informal interaction, it is not difficult to imagine a rhetorician beginning to construct echoes of such voices in their monologues, perhaps in order to

maintain interest or anticipate listeners' objections. In the following Jesus himself constructs a 2nd person misguided voice:

[7.2]

So do not worry, saying

"What shall we eat?"

or

"What shall we drink?"

or

"What shall we wear?"

For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you as well.

(Matthew 6: 31-33)

The Gospel narratives also contain Jesus' parables - mini-narratives containing a number of characters (*see*, e.g., EE1964/PD2004a). Since part of the function of these parables was to give ethical teaching, characters are sometimes represented as bad examples. Given the previous two examples, it is perhaps not surprising that bad examples are represented through speech:

[7.3]

The ground of a certain rich man produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.'

Then he said,

"This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself,

"You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry."

But God said to him, "You fool! ..."

(Luke 12: 16-20)

The Gospels are not the only examples of misguided voices in the New Testament. Examples could be given from, for example, the letters of the Apostle Paul (*see* Stott, 1982: 64). The main point being made here is simply that, generally speaking, the style of Jesus' preaching has undoubtedly influenced the way ministers have preached. This

has been to some extent a conscious (*see, e.g., Olyott, 2003*), but probably in the main a subconscious process of assimilation.

Somewhat more speculatively, one might imagine a textual snowball effect in operation. At various stages throughout church history, certain ministers (e.g. Luther, Calvin, Wesley, and Whitefield) have become particularly influential within Evangelicalism. Many of their sermons have been written down and become what, in Chapter 4, were termed ‘highly esteemed wise voices’. It is then not difficult to imagine that the style of such sermons could have been simultaneously influenced by New Testament rhetoric (*see, e.g. Pelikan, 2000*), and also have exerted influence upon future generations of ministers. A broader linguistic survey of sermons would be necessary to confirm many of these points.

7.2.2 The influence of evangelistic experience

A second possible reason for the presence of misguided voices is, theologically speaking, an effect of the ‘conversionism’ and ‘activism’ noted in Chapter 1 as being two key features of Evangelicalism (Bebbington, 1989: 3-12). Historically, preaching has not only taken place in church buildings. For many centuries, the evangelistic impetus has driven the church to street-preaching (Duncan, n.d.; Spurgeon, 1998: 262-82). The founders of 18th century Methodism, for instance, John Wesley and George Whitefield, carried their message into the open-air because they saw “no other way of preaching the gospel to every creature” (Wesley, n.d.). Indeed, there was a reciprocal “clamour for outdoor sermons” which drew that movement “closer to working men and women” (Hattersley 2002: 152). Moving on to the nineteenth century, an influential

London-based preacher claimed that “it would need very potent arguments to prove that a man had done his duty who has never preached beyond the walls of his meetinghouse” (Spurgeon, 1998: 283), and that “the great benefit of open-air preaching is that we get so many newcomers to hear the gospel who otherwise would never hear it” (1998: 285). The tradition of open-air preaching persists to the present day in many UK cities, as can easily be confirmed by a superficial search of evangelical church websites (*see, e.g.,* Figure 7.1).

Listen Liverpool

Listen Liverpool are [sic] a group of local churches seeking to proclaim the gospel of Jesus Christ throughout Liverpool and edifying the saints. The main gospel outreach takes place quarterly in the city centre of Liverpool, where open-air preaching takes place, and these meetings are undergirded with prayer meetings in the previous week.

(<http://www.belvidere.org.uk/ListenLiverpool.html>)

Figure 7.1: The ongoing importance of open-air preaching within Evangelicalism

For various reasons, institutional restraints upon the behaviour of hearers at outdoor meetings have never been as strong as within church buildings. To return again to the early days of Methodism in the 18th century, a lack of restraint was perhaps partly due to the fact that many of the speakers were not ordained ministers of the Church of England (Hattersley, 2002: 152; Bebbington, 1989: 23). The evangelical religion may therefore have been viewed by some as a sect. It may also have been due simply to the informality of the surroundings²⁰, or because of the diverse social makeup and beliefs of the hearers (or those who happened to hear). Whatever the reasons, “Wesley endured mobbing when he first preached in Staffordshire in the 1740s. His followers were violently assaulted” (Bebbington, 1989: 23). Challenges to the smooth progress of a discourse sometimes took a more verbal form. Of the 19th century Scottish street-

preacher, Robert Flockhart, Spurgeon claimed that “[n]either the hostility of the police, nor the **insults** of papists, Unitarians, and the like could move him” (Spurgeon, 1998: 282). Interruptions, questions, and opposing opinions can still occasionally be heard at open-air meetings.

In general historical terms, it seems entirely plausible that a strong tradition of reaching the unchurched has affected the way in which speakers preached. Thus, Spurgeon – a 19th century Baptist minister whose lectures on preaching are still popular amongst evangelical ministers – advised the following:

... if a speaker were to acquire a style fully adapted to a street audience, he would be wise to bring it indoors with him. ... out-of-doors verbosity is not admired; you must say something and have done with it and go on to say something more, or your hearers will let you know (Spurgeon, 1998: 295).

Today, a leading evangelical minister has similarly urged other preachers to adopt a “distinctive oral style” (Olyott, 2003) - a way of speaking which in some ways mirrors the language of ‘ordinary’ people. It seems only a small step from this to conjecture that the concern to tune in to the language of an ordinary audience may also have contributed to bringing the listeners' words into the sermon. Constructing misguided voices as a way of anticipating objections/heckling could thus be partly grounded in actual historical confrontational dialogue.

7.2.3 The influence of other genres

It is important to remember that evangelistic discourse is but one amongst a number of hortatory text-types. Other persuasive genres may have exerted, or may continue to exert, an influence upon the rhetoric of sermons; conversely, other genres may have

been, or may continue to be, parasitic on sermonic texts. In this respect, comparing the links between the rhetoric of evangelistic sermons and that of political speech may be a particularly fruitful avenue to explore, particularly considering their common indebtedness to classical rhetoric as outlined in Chapter 1 (*see* Section 1.4.1).

In the American context, such ties have been noted in an analysis of a political speech by the Reverend Jesse Jackson. Tannen (1989) concludes that the speech is not only similar to, but actually “modeled on” (1989: 194), the African-American sermon. Amongst a number of strategies for involving the audience, she notes the heavy use of repetition (page 175) and dialogue “to anticipate and animate others’ points of view” (page 178). Some of the constructed dialogue she discusses would, in my terms, be instances of misguided voices (*see* 1989: 180).

Closer to home, the historical links between sermons and political speech are also strong. There has not, for instance, always been a clear distinction between the two discourse types. Not until the 19th century, “when enfranchisement and the increasing importance of parliamentary assemblies gave rise to the electoral campaign platform” (Corcoran, 1979: 120), did political speech emerge as a distinct genre. In the 18th century, “pulpit and political oratory were regarded as inseparable forms of public discourse” (1979: 124). Earlier, particularly from the time of the Reformation, the sermon was the dominant form of public rhetoric and “undoubtedly a species of political discourse” (1979: 121).

This is understandable if one thinks through certain features of the Reformation in stages. Firstly, perhaps the principal aim of the 16th century Reformers was to translate

and communicate the Bible in understandable language. Secondly, as Corcoran (1979: 120) explains, one consequence of this was that in Protestant churches the sermon (held in the common tongue) replaced the Mass (held in Latin) as the central feature of a worship service. Thirdly, partly because of this possibility of public exhortation, partly because of the place of religion in society at the time, and partly because of the revolutionary nature of the Reformation (1979: 120), the pulpit became both a religious and political platform. Thus, issues of social policy were steeped in theology, and the sermon's "official function to deliver religious homilies did not disguise the coincidence between doctrinal dispute and moral, that is, **political**, exhortation" (1979: 119; emphasis added).

In the present day, differences between the purpose of sermons and political speeches are much more clear-cut: parliamentarians do not usually debate theological issues, and evangelical sermons are not, by and large, explicitly given over to addressing wider social themes. Yet some similarities do persist: matters which could be termed social concerns are occasionally raised in sermons. Recent examples of these in my experience of independent evangelical churches include laws which are perceived as restricting the freedom of speech, or sexual and family issues. Another similarity is that there are still aspects of political speech similar to evangelical activism – the attempt to 'convert' an undecided voter into a supporter.

It is therefore not unreasonable to surmise that the 20th and 21st century UK evangelical sermon and political speech may share features which are the product of reciprocal influences. In initial support of this claim, it is very easy to find evidence of rhetorical similarities between sermons and political oratory. Triplets, for instance, or "three-part

lists” (Atkinson, 1984: 60), are not restricted to sermons, but can be features of political speech, as in [7.4] and [7.5]:

[7.4]

And why do we always strive for fairness?
Not because it makes good sound bites.
Not because it gives good photo opportunities.
Not because it makes for good P.R.
No.

(Gordon Brown, Labour Party conference speech; 23 September 2008)

[7.5]

The true believer believes
in social justice,
in solidarity,
in help for those not able to help themselves.

(Tony Blair, Valedictory speech to the Labour Party conference; 26 September 2006)

In general terms of introducing other voices into political speech, Price (2007: 177-80) writes of the rhetorical importance of taking account of and therefore incorporating the views of the audience (2007: 178). In relation to misguided voices in particular, a superficial survey of two political speeches made, respectively, at the Labour and Conservative conferences in the autumn of 2008, suggested that the technique is not the exclusive property of evangelistic sermons (*see* Figure 7.2 below)²¹.

Political speech is not necessarily the only genre which has had an influence upon evangelistic sermons. Schmidt & Kess (1986), for instance, compare the rhetoric of T.V. evangelists with characteristics “of the persuasive use of language [in] television advertising” (1986: 63). Highlighting in particular the role of “indirect speech forms and vague language” (1986: 63) in both genres, they suggest that “most of the categories set out” by Lakoff (1982) and Geis (1982) in relation to advertising are paralleled in the language of T.V. evangelists (Schmidt & Kess, 1986: 63).

[7.6]

The popular thing may look good for a while. The right thing will be right all the time. Tony Blair used to justify endless short-term initiatives by saying

“we live in a 24 hour media world.”

But this is a country not a television station.

(David Cameron, 2008)

[7.7]

The tap marked ‘borrowing’ was turned on – and it was left running for too long. The debts we built up were too high. Far too high. The authorities – on both sides of the Atlantic – thought

it could go on forever.

They thought

the days of low inflation and low interest rates could go on forever.

They thought

the asset price bubble didn’t matter.

(David Cameron, 2008)

[7.8]

So when people say in these tough times

there’s nothing we can do,

there’s nothing higher to aim for,

no great causes left worth fighting for

my reply is our ideas are the ideas that will realise the hopes of families for a better future.

(Gordon Brown, 2008)

[7.9]

[The Conservatives] want

us to believe that, like us, they now care about public services.

But when Mr Cameron actually talks ...

(Gordon Brown, 2008)

[7.10]

The Conservatives say

our country is broken

but this country has never been broken by anyone or anything.

(Gordon Brown, 2008)

Figure 7.2: 3rd person misguided voices in 2 political speeches

In discussing the possibility of the influence of political speech or of T.V. advertising on the modern sermon, this section has rested on the assumption that the language of Evangelicalism has not remained untouched by wider processes in secular society, and vice versa. It is this question of the relationship between Evangelicalism and social change which will now be addressed.

7.3 Evangelicalism and social change: some reciprocal influences

This section will attempt to answer the third research question, which was posed in Chapter 1, Section 1.2. This can be given again in a slightly fuller form, since the results of Chapter 6 have now been discussed: “what is the relationship between the ... speakers’ personae [of authority and empathy] and assumptions [about church/unchurched listeners and society] and the cultural contexts in which each group of sermons was preached?”

The question tacitly acknowledges that texts are both shaped by and serve to fashion the society in which they exist (Halliday & Martin, 1993: 24; cf. Chapter 2, Section 2.3). Such a reciprocal relationship between Evangelicalism and societal thought has already been noted by evangelicals, both formally and *en passant*. Formally - in an academic study - it has been argued that the beginnings of Evangelicalism as a movement in the 18th century are attributable to the Enlightenment, that later changes were due to Romanticism, and that its influence on British society was at its peak in the 19th century (Bebbington, 1989: 19): Evangelicalism “has always been affected by its surroundings at the same time as influencing those surroundings” (1989: ix). More informally, in a sermon about the Christian use of money, a leading British evangelical made this aside, in which perceived influences on Evangelicalism are underlined:

[7.11]

We’re no longer in the world that existed a hundred years ago. A hundred years ago, most people had a sort of Christian base to their thinking. They’re mostly humanist today. They’re not even sure that God’s there. A hundred years ago even unconverted fathers prayed at table and thanked God for the food. Unconverted fathers don’t do that today, and some converted fathers don’t. There’s been a tremendous move in the thinking in the West and there’s a whole new attitude to wealth and that attitude to wealth has become [sic] to infect the Christian church.

(From Olyott, 1993)

It was argued at the end of Chapter 6 (Section 6.5.1) and restated above (Section 7.1) that evangelistic discourse seems to have undergone a process of 'laicization' in the last 60 years or so. Section 7.3 will explore some possible reasons for this shift, suggesting some possible interrelationships between aspects of British culture and evangelical sermonic discourse from the 1950s to the present day.

7.3.1 "the church triumphant singing²²": church/society in the '50s

The results given in Chapter 6 suggested that speakers in the 1950s, and even early 1960s, assumed a considerable degree of deference from their listeners towards church authority. This finding would perhaps seem surprising to some historians and sociologists, many of whom believe that secularism was well underway by the 1950s (Brown, 2001: 170). There are nevertheless strong indications that "[t]he late 1940s and 1950s witnessed the greatest church growth that Britain had experienced since the mid-nineteenth century" (Brown, 2001: 170) with "peaks in membership in the 1955-59 period for virtually all British Protestant churches" (Brown, 2001: 173; cf. Bruce, 1995: 37).

It is true that one should not overstate the case: in one study in the early 1950s, only 15% of respondents claimed to attend church every week (Brown, 2006: 183). Yet at the same time, "a total of 44 per cent of men and 56 per cent of women claimed to be churchgoers" on a slightly less regular basis (2006: 183). In 1951, according to a survey by the *'People'* newspaper, "75 per cent of English people described themselves as 'being of a religion or denomination'" (referred to in Brown, 2006: 183). All in all, then, "50 per cent of the adult population claimed to be churchgoers" (2006: 183).

Hastings (1986: 444) endorses the view that it became almost obligatory to believe in God in the 1950s.

The reasons for this church growth seem to have been complex. They can be split into two kinds of influence: the impact of society upon the church, and the impact of the church upon society. In the first place, then, three broad social factors can be synthesised which conspired to consolidate the standing of Christianity, and, indirectly, of Evangelicalism:

(a) There was a renewed focus on traditional values and institutions, which re-energised a general piety. This renewed focus was, in part, a consequence of the austerity which many historians associate with the post-war period (Brown, 2001: 170; 2006: 179). For them, the physical rationing which was a feature of life from 1945 to 1959 was concomitant with a return to ascetic values of “order, duty, thrift and respectability” (Brown, 2001: 174). The age of austerity was thus “the generation of ‘conservative ... ordinariness’” (2001: 174).

The return to tradition seems also to have been linked to a sense of security. During this period, for instance, the Anglican Church and the Royal Family were ‘rediscovered’. Both offered a “sense of a solid and immovable British ‘establishment’” (Brown, 2006: 181). The two institutions were symbolically united in the Coronation of Elizabeth II in 1953, an event which “undoubtedly brought together the Church of England, the monarchy and the nation in an act of sacralization, witnessed for the first time by a television audience numbered in millions” (Davie, 1994: 31). Social commentators

recognized this event both as a reflector and constructor of unity around traditional values of Britishness.

Another institution which benefited in the post-war years was the traditional family unit. In this respect, conservatism was encouraged by the state and certain media, for example, women's magazines and girls' comics (see Figure 7.3, below). There was a specific reason for this: "the nation needed an invigorated birth rate to overcome labour shortage", so the state promoted "women's place being in the home" (Brown, 2001: 170). The result was that "[t]raditional values of family, home and piety were suddenly back on the agenda between the end of war and 1960" (Brown, 2001: 172).

You can't have the deep and safe happiness in marriage and the exciting independence of a career as well ... It isn't fair on your husband. I believe [any man] would tell you that he would rather his wife stayed at home and looked after his children, and was waiting for him with a decent meal and a sympathetic ear when he got home from work.

From *Woman's Own*, 28 January 1961. Cited in Brown, 2001: 172

Figure 7.3: Traditional values in secular media strengthened the church's position

(b) A second broad factor which re-energised the church was the emergence of a new Cold War: "Communism was the enemy without" (Bebbington, 1989: 254, referring to the *Church of England Newspaper*, 19.1.51: 3). It seems that Britain's support for an "American anti-left wing agenda" partly adopted the character and discourse of "right-wing Christian evangelicalism" (Brown, 2006: 179). It also seems that the Cold War led to renewed evangelistic efforts made by the church (Bebbington, 1989: 254), partly because the feared alternative to Christian conversion was conversion to Communism.

(c) A third, and final, factor which strengthened the evangelical community was the positive stance of the BBC towards Christianity. The self-confidence which this institutional support might have engendered in the church is hard to overestimate. The bias was typified in 1948, when the BBC's Director General, reflecting the "increasing expectation that the citizen would act in Christian ways" (Brown, 2006: 177), stated that:

"There are many demands of impartiality upon the Corporation but ... [w]e are citizens of a Christian country, and the BBC – an institution set up by the state – bases its policy upon a positive attitude towards the Christian values. It seeks to safeguard those values and to foster acceptance of them. The whole preponderant weight of its programmes is directed to this end."

(William Haley, 1948; cited in Brown, 2006: 181)

A second group of reasons for church growth has to do with the reciprocal impact of the church's discourse upon society. As mentioned above, evangelism was resurgent. In fact, it was conducted on a massive scale. There were two avenues along which large-scale evangelism was conveyed:

The first avenue was a consequence of the BBC's stance mentioned above. From the early days of radio "the voice of Christianity was clearly and frequently heard on the new medium" (Bruce, 1995: 55; Davie, 1994: 112), a fact which is reflected in the following presupposition from my own data:

[7.12]

I'm sure many and many a time you've, you've heard read over the radio because of its popularity the story of the prodigal son.

(EE1964: 64-5)

In the 1950s "Christian campaigns to evangelise enjoyed extraordinary access to public service radio from 1945 to 1955" (Brown, 2006: 182; cf. 2001: 173). Part of the social impact this made was probably religious, a consequence of belief in the message that



Figure 7.4: Colston Hall, venue of EE1964, was a venue for mass evangelism (photo from: www.colstonhall.org)

was preached. Part was probably a little more ‘worldly’: radio evangelism promoted a “sense of celebrity surrounding preachers and evangelists” (Brown, 2006: 182). Perhaps part of the attraction of attending some churches was therefore in putting a face to a minister’s voice.

Secondly, large-scale evangelism was also enacted through evangelistic crusades. Different campaigns were organised by different denominations, including Methodists, Baptists and Congregationalists. At the Albert Hall, which seats roughly 5,000, “the evangelist Tom Rees preached to packed audiences ... reaching his

fiftieth rally there in 1955” (Bebbington, 1989: 254). Such influence extended into the 1960s. In my data, a Group 1 sermon, preached in 1964 by the English evangelist Eric Hutchings, was one of 3 meetings held in Britain’s largest concert hall. Colston Hall seats around 2,000 (*see* EE1964: 396-7 and Figure 7.4).

Evangelistic campaigns were, then, by no means restricted to the Billy Graham crusades in 1954-55; but the Graham meetings undoubtedly constituted the zenith of the fervour. His first preaching tour “climaxed [in] the final meeting in Wembley Stadium with 120,000 in attendance and another 67,000 in the nearby White City Stadium” (*see* <http://www.christiantoday.com/article/celebrate.50th.anniversary.of.billy.graham.crusade.in.london/895.htm>). The short-term impact of these events on British society seems beyond doubt. Not only did hundreds of thousands attend, but there was also a

“widespread penetration of the events into the print and broadcasting media” (Brown, 2001: 174). Moreover, they also had “enormous knock-on effects”, making up a “powerful tonic” to British evangelicals (Bebbington, 1989: 259). It may also be that the language used at such meetings influenced the discourse of British Evangelicalism, though this would be an area for further investigation.

7.3.2 “All our weakness Thou dost know²³”: late '60s to the present

It will be remembered that Group 2 sermons generally contained less overt markers of hierarchy than Group 1. This section will suggest 3 socio-cultural factors which, taken together, may help to explain the language shift. The discussion will highlight trends which became very clear during the 1960s, and extend the discussion to the present day. The first point is more substantial because it is treated at length in the literature. The other two points are more speculative, and signal areas for further exploration.

7.3.2.1 The influence of cultural revolution

The dawning of postmodernism

Spiritual insubordination is usually traced back to the 1960s: “by the end of the decade a profound and probably irreversible revolution in social ... attitudes had taken place” (Davie, 1994: 33). In the last six months of 1967, “British society as a whole – including the government and the churches – became *aware* of secularisation as an intense cultural and ecclesiastical revolution” (Brown, 2006: 225; emphasis original). From that time, there was an “unprecedented rapidity in the fall of Christian religiosity amongst the British people” (Brown, 2001: 188), so that, by 2004, less than 50% of

respondents in a survey of 10,000 claimed to have had a life-long belief in God (Brown, 2006: 319).

The cause of the revolution is probably connected to the emergence of a new ideology: “the disappearance of an agreed ‘reality’” (Brown, 2001: 176) for many cultural theorists marks the beginning of the postmodern period. The philosophy, once espoused, presented an obvious challenge to the truth-claims of evangelical Christianity (Carson, 1996). Societal symptoms were varied: “[p]op music, radical fashion and student revolt were witness to a sea-change in sexual attitudes” (Brown, 2006: 224); yet the essence of the rebellion was the same: a general revolt against institutionalised authority of all kinds: “the authority of the state, traditional opinion-formers, and of the churches ... was in peril” (Brown, 2006: 225). What began as revolution eventually turned into indifference towards the church. Christianity was “something that slid from view as deference and the authoritarianism of 1950s’ religious austerity withered. The sense of the secular was generated by lack of interest, not by militant atheism” (Brown, 2006: 316).

Some social factors precipitating change

Change was hurried along by the same media which had bolstered Christianity in the 1950s, some of which showed a new “obsession ... with religious collapse and scandal” (Brown, 2006: 225). ‘*Jackie*’, a magazine for teenage girls, “discarded ... moral language” (Brown, 2001: 176); “traditional ... values (many ... associated with family life) were no longer taken for granted” (Davie, 1994: 33). Television news gave a window to a wider world where such changes were also taking place (Brown, 2006:

229), and began to air programmes which mocked establishment values (Brown, 2001: 178). In the present day, there is a perception that the stance of the BBC has also shifted. In October 2008, the present Director General was interpreted as saying that Islam should be treated more sensitively than Christianity (Beckford, 2008). The basis for the shift is suggested on the website of the public theology think-tank, 'Theos':

The BBC can no longer appeal to the same clear-cut, Christian moral outlook it once could. Not only is there an increased scepticism towards authority, but also a far greater number range amongst the population's moral positions.
(<http://www.theosthinktank.co.uk/mainnav/the-current-debate.aspx>)

Other factors precipitating changes to conservative family and sexual values can be attributed to Parliament. These included, in the 1960s, changes to moral censorship, the legalisation of abortion and the relaxation of divorce laws (Brown, 2001: 176), and, from the present day, the introduction of civil partnerships at the end of 2005.

The impact on Evangelicalism and its language

Social change in the 1960s undoubtedly began to affect evangelical congregations in some ways. An "accommodation of worship to prevailing idioms in the host culture" (Bebbington, 2007: 13) was perhaps most notable in the discourse of new worship songs and the concomitant development of "new forms of religious worship using guitars and penny whistles ... in an attempt to mimic the forms of youth culture" (Brown, 2001: 180). However, such changes did not happen immediately (1994: 33) and occurred less rapidly in certain parts of the UK (Brown, 2006: 225).

Superficial evidence of the impact of these social upheavals on 1960s sermonic language can be read in the transcript of EE1964, in the sense that they are explicitly commented on in the text:

[7.13]

You know, we've got a, a frenzied craze across the world at the moment. People call it liberty. Freedom.
(EE1964: 7-10)

[7.14]

In our modern day we have thrown over whatever parental example we had. Maybe we have thrown over the, the power of, of a godly church leader, a Sunday school teacher ...
(EE1964: 95-6)

Similar evidence is also contained in a sermon by Billy Graham who, received with distinctly less reverence by the British public on his second trip to the UK in 1966, made this appeal to his hearers:

People of Britain ... I challenge you to set a moral and spiritual tone for the rest of the world ... see what is happening: the rebellion against authority ... the secularism and the materialism of the people.
(Billy Graham, speaking at Earls Court in 1966; cited in Brown, 2006: 230)

Today, it has become commonplace for evangelical newspapers (e.g. *Evangelical Times*, *Evangelicals Now*) and organizations (e.g. the *Christian Institute*) to raise social issues and discuss shifting ideologies and their negative impacts upon the church. At a deeper level, the findings of Chapter 6 seem consistent with the societal shifts outlined above: it seems entirely plausible that the perception of societal rejection of church authority and of traditional Christian values has led to the adoption of forms of language which do not presuppose that listeners will submit, and are therefore less overtly hierarchical.

7.3.2.2 The influence of Psychology

A second possible influence upon the language of Evangelicalism is the shift towards psychological thought. Wells (2007) implicitly links such thinking to postmodernism, claiming that “it shrinks all reality into the self” (2007: 13). Psychologization was perceived to be a trend almost fifty years ago in ‘The emergence of psychological man’ (Rieff, 1960, Chapter 10), an emergence connected intimately to Freud's writings. In 1966, Rieff went on to predict the ‘next culture’: “[t]he wisdom of the next social order, as I imagine it, would not reside in right doctrine, administered by the right men, who must be found, but rather in doctrines amounting to permission for each man to live an experimental life” (1966: 23). Rieff was here predicting a move away from absolute standards and the emergence of a therapeutic culture: the therapist seeks not to communicate “a pattern of ‘thou shalt nots’, or taboos” (Rieff, 1966: 201), but rather takes up the role of a social scientist, whose work is to analyse rather than to assert values. According to Wells (2007), psychological thought “now dominates the way people think throughout the West” (Wells, 2007: 13), arguing, for instance, that the concept of ‘virtue’ has been replaced by subjective ‘values’, and that objective guilt (conceived of as a consequence of breaking God's law) has been replaced by the subjective feeling of shame.

Once again, it is possible to speculate on the knock-on effects of this cultural shift upon the language of Evangelicalism. If psychological approaches are concerned not to damage egos by imposing standards from a higher authority, it seems reasonable to connect this to a shift away from the use of 2nd person JUDGEMENT in evangelical discourse. If Psychology prefers to deal with problems from the ‘inside’ - at the

subjective, emotional level - it seems reasonable to associate this with the considerably greater usage of indirect thought projections in my data. It may be that the evangelical minister has, in part, taken on the persona of a therapist.

7.3.2.3 The influence of Consumerism: 'selling' the gospel

A third and final possible societal influence upon evangelical discourse in the last 40 years is that of Consumerism. Consumerism, of course, relies on a multiplicity of goods, and a parallel has been drawn here with the multiplicity of religions on offer today in the West. This not only includes the spread of eastern religions, but also what Wells (2007: 13) calls psychological “self-spirituality” - a finding of God within oneself. Davie (1994: 43) puts it in another way: “[i]f the institutional link has been weakened at every stage in the handing-on process, the sacred has, undoubtedly, found other outlets.”

Consumerism also has two other features which may have had an effect upon evangelical language. The first is that of 'shopping around'. Davie (1994: 40) suggests there may be a perception that people will take their business elsewhere if they feel offended or put off. It may also help to explain the more customer friendly 1st person plural JUDGEMENT in Group 2 discourse. The second feature of Consumerism that may have had an impact upon the language of Evangelicalism is that of advertising (cf. Schmidt & Kess, 1986). One feature of advertising already noted in this thesis, for instance, is the projection of readers into the text in ways which construct them as interested in the product (*see, e.g.,* Thompson & Thetela, 1995; cf. Chapter 2, Section 2.2.2.2). This feature seems consistent, for instance, with the projected confessional

roles assigned to ‘unconverted’ listeners in Group 2 sermons, roles which seem to construct listeners who are already feeling penitent.

7.3.4 Summary

Section 7.3 has suggested that sub-communities and minority groups are not immune to broader societal shifts within society, and that, at certain times, the discourse of such groups can have an impact upon the values of a nation. The Christian church in the 1950s possessed “a vast outer constituency of church membership” Brown, 2006: 183), being strengthened through a return to traditional values and institutions, the emerging Cold War and the stance of the BBC. This gave British Christian culture – and, to some extent, Evangelicalism, a “massive base of support” (2006: 183) from which it evangelized the British public, not least through the BBC and through crusades. This base of support had not been entirely removed by the early 1960s. Thus, in spite of the beginnings of social revolution in the 1950s and 1960s, and in spite of the widespread unpopularity of some of the more unpalatable evangelical doctrines, evangelical leaders at the time probably believed they could afford to speak with some confidence of acquiescence in their authority.

From the late 1960s, however, there was a substantial shift, a secularization of society brought about through social revolution indwelt by postmodern thinking. This, together with the ascendancy of Psychology and the rise of Consumerism, has arguably led to the increase in more egalitarian and ‘friendly’ language in evangelistic sermons. Nothing has been said on how present day evangelical language might be exerting an influence on society. There seem to be no general answers, although much evangelistic work

continues in the UK the fruits of which might constitute an area for further investigation. Perhaps one other thought for consideration is that the use of more inclusive language actually contributes to wider spiritual indifference in society: it may help to send an implicit message that everybody is on the same side, and that the ‘God question’ is therefore not very urgent. Such are the questions which concerned evangelical leaders may wish to debate.

7.4 Closing comments

Whilst this study was being written, other possible lines of investigation have inevitably suggested themselves. Some objects of enquiry were implied in Section 7.2.3 (e.g. comparisons between political speech, or advertising, and sermons). Here, though, three possible areas for study will be sketched in which are related more specifically to the sermonic/religious text-type.

First, as explained in Chapter 3, the vast majority of the sermons chosen for this study were evangelistic: they addressed themselves to ‘outsiders’, i.e. to those represented as ‘unconverted’, in order to win them to the Christian faith. The results indicated that ministers in the present day, in contrast to those in the 1950s/60s, tended to align themselves with putative non-Christians. What the present study has not shown is if, and how, present day ministers vary their application of APPRAISAL when the discourse is more exhortatory (cf. Chapter 3, Section 3.1.1).

The exhortatory type of sermon occurs where listeners are mostly or – often in small gatherings known to the preacher - all assumed to be converted. The goal of such

sermons is therefore not to convert, but to provide teaching so that the converted can “grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (The Bible, 2 Peter 3: 18). In this regard, an initial research question might focus on, for instance, whether there is a greater proportion of 3rd person misguided voices or other 3rd person JUDGEMENTS in exhortatory discourse, and what this might imply about the function of such sermons in constructing an evangelical ‘in-group’ feeling. Results of such a study might indicate whether speakers vary their alignment and persona according to who is perceived to be listening.

A second area of investigation might be seen in terms of analyzing competing views of God in society. As explained in Chapter 1 and alluded to in this chapter, Evangelicalism is both conversionist and activist: it believes people need to be saved and makes an effort to save them. Yet there is competition for evangelicals: quite apart from Buddhist monks who seek to engage passers-by in conversation, and a number of other groups who seek converts through house to house visitation, there are two views of God which are especially prominent in present-day British society. The first is espoused in Islam, and the second – especially prominent through the writings of Richard Dawkins – is Atheism. The APPRAISAL of these three competing views of God could be analysed in order, for instance, to examine what is distinctive about their interpersonal language, and what features they share. Such a focus could contribute to describing broader categories of persuasive language more precisely, a concern referred to in Schmidt & Kess (1986). Comparing the personae of the proponents of each view would also clearly be of interest to any engaged in religious/social studies, as well as, perhaps, to the faith groups themselves.

A third and final area of further study would recognize that the sermon represents but one kind of evangelical text. The communicative output of Evangelicalism is also realised in books from evangelical publishing houses (e.g. *Evangelical Press*, *Banner of Truth*, *Intervarsity Press*), in countless websites, and in evangelical newspapers. One difference between these three text-types and sermons is clearly the mode: sermons are oral, but the others are all written. Focussing more specifically on evangelical newspapers, another difference is that social issues tend to be addressed much more explicitly in these than in sermons. For example, the current website homepage of the *Evangelical Times* (November 2008) carries an article about the present world economic crisis, or 'Credit Crunch', whilst *Evangelicals Now* has a piece entitled 'A practical response to global warming'; I do not recall having heard any sermons on the same themes. A comparative investigation into how evangelical media and sermons represent and evaluate social issues might therefore prove a fruitful extension of the work carried out in this thesis.

Having outlined possible future research, I shall now, in closing, briefly return to the present study to encapsulate its potential contribution to academic enquiry. In terms of extending an understanding of APPRAISAL, this work has reinforced and extended previous analyses which have linked the model to rhetorical effects. It has also added to an understanding of how ATTITUDE and ENGAGEMENT are potentially related, by showing that ATTRIBUTION can function as a layered token of JUDGEMENT. More broadly, the thesis has potentially contributed to the two other areas of study outlined in Chapter 1 (see Section 1.4), namely, to Rhetoric, and Religion and Society. In relation to rhetorical theory and practice, this study has strengthened the links between rhetoric and modern linguistics, whilst perhaps giving some kind of basis upon which the ethical

status of a given misguided voice can be assessed. It has also shed some light on the place and identity of Christianity in modern Britain by highlighting the reciprocal influences at work between language change and societal change. It may be that the findings can therefore provide a solid basis for researchers wishing to further investigate Evaluation, Rhetoric, or Religion and Society.

Notes

Chapter 1

- 1 Small capitals are conventionally used to describe the systems and subsystems of APPRAISAL, and will therefore be used throughout the thesis.
- 2 There was one sermon, EE196X, for which a precise date could not be ascertained. However, a historical reference in a sermon from the same series pointed to the 1960s.

Chapter 2

- 3 The label 'semantic prosody' is often used to describe 'semantic association' as well (e.g. Louw, 1993: 171). There does, however, seem to be a strong case for making formal distinctions between single items that often have negative collocates, and the consistent "discourse function of a sequence" of items which might work together to suggest ATTITUDE (Hunston, 2007a: 258; cf. Hoey, 2005: 22-4).
- 4 It was Firth (1948) who originally brought the term 'prosody' into linguistics, applying it to Phonology.
- 5 The original reads: 'One of the biggest lies of the devil about today is this: that you can be saved when you want.' Here, the devalued source ('the devil') in fact merely *contributes to* an inscribed negative APPRECIATION of the proposition; a lot of the work is carried out through the item 'lie'.
- 6 'ENDORSE' is normally categorized and discussed with resources of 'PROCLAIM' because it is dialogically contractive (*see* Martin & White, 2005: 121). Because of this thesis' emphasis on 'voices', a different organization was preferred in Chapter 2: rather than making the contractive/expansive distinction prominent, I chose to emphasize the contrast between averral and attribution.
- 7 As in APPRAISAL, Leech & Short use small capitals to label categories of speech and thought.

Chapter 3

- 8 EE1964, for example, was preached at the Colston Hall, Bristol, at an evangelistic meeting similar to those organised for Billy Graham in the 1950s.
- 9 Transcripts (mainly plain texts) of all the sermons are attached on CD for reference.
- 10 For the sake of simplicity, only the inscribed ATTITUDE in the ranking clause has been given.

Chapter 4

- 11 These have been selected using the tabular analyses, some of which are given in Chapter 6. Amongst other things these tables give the number of misguided voices per sermon in each Group.
- 12 Available from <http://www.mlj.org.uk/mljukstore/>; sermon code MLJ.CD5224.

Chapter 6

- 13 Interestingly, each speaker precedes the imperative by making a plea: it is, however, difficult to know whether such personal, emotional intrusions soften or, in fact, strengthen the force of the imperatives.
- 14 The basis for including mental projection in this section in the analyses is found in Chapter 3, Section 3.2.2.1.

- 15 Compare, for instance, the use of Present Perfect in the following confessional prayer from a formal prayer book:

CONFESSION All pray:... Almighty and most merciful Father,
we have erred and strayed from your ways like lost sheep.
We have followed too much the devices
and desires of our own hearts.
We have broken your holy laws.
We have left undone what we ought to have done, and
we have done what we ought not to have done.
O Lord, have mercy on us pitiful sinners.
(http://www.churchsociety.org/publications/englishprayerbook/EPB_MorningEveningPrayer.htm)

- 16 In a similar context, the speaker in the sermon on suffering in the earlier period (EE1953; cf. Chapter 3, Section 3.1.1 and Chapter 4, Section 4.2.3) positions himself rather as an advocate than critic of God in response to a 3rd person misguided voice:

People begin to say
“Well, now, if there is a God and if God is a God of love as the Bible claims, why
does he allow things like this to take place?”
... The teaching of the Bible seems to be that if we put the question in the way that I’ve just put it
to you now, it is nothing but a sheer impertinence and the last people to have an answer to the
question are the people who put it in that way.
(EE1953: from 174-90)

- 17 Since a full comparison of 3rd person data was not the goal of Section 6.4, tabular results have not been given in Chapter 6 (cf. 1st and 2nd person results, Section 6.2).
- 18 Group 1 does not use the item ‘atheist’, but one sermon has ‘infidel’ to indicate the same thing (see EE196X: 60).
- 19 The term ‘laicization’ might itself be problematic, because it has negative associations to do with the disciplining of ministers. In this thesis it should be understood in a purely technical, neutral sense.

Chapter 7

- 20 In my own experience, the more informal and smaller the setting for a church service is, the more likely it is that elements of spontaneous dialogue will occur between the person preaching and the listeners.
- 21 One obvious difference between these particular political speeches and the sermons examined in this thesis is that *all* of the voices in Figure 7.2 are in the 3rd person. This may suggest a different generic purpose from that of sermons (cf. Section 4.3.5.2), or it may simply reflect the setting of the speeches: perhaps because Brown and Blair were speaking to insiders at Labour Party conferences, they were keen to create a sense of ‘in-group’ by constructing and demonising an ‘out-group’ (cf. Wodak, 1997).
- 22 This is the first line of a Christian hymn by John Kent.
- 23 This is from a hymn by James Edmeston.

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Appendix 1

Full Analysis of ATTITUDE in PD2005b

Key:

App/d = Appraised (includes Target of Affect)

App/r = Appraiser (includes Emoter of Affect)

Hy - Hypothetical

Ir. = irrealis

NB: Default Appraiser = Speaker; column left blank if this is the case.

| Clause | | Attitude | App/d | App/r | | |
|--------|---|--|------------------------------|------------------------------|-----------------------------|------------------------------|
| (1) | The title of this evening's message is Debt Free. | | | | | |
| (2) | The verse for this evening's message from the Lord's Prayer | | | | | |
| (3) | "forgive us our trespasses." | | | | | |
| (4) | The outline | | | | | |
| (5) | Number one: the case for forgiveness. | + Appreciation (valuation) | Forgiveness | | | |
| (6) | Number two: the cost of forgiveness | | | | | |
| (7) | Number three: the call to forgiveness. | | | | | |
| (8) | Number one, the case for forgiveness. | + Appreciation (valuation) | Forgiveness | | | |
| (9) | Forgiveness is our greatest need. | + Appreciation (valuation) T -ve Judgement (prop) | Forgiveness 'us' | | | |
| (10) | You may not think that. | T -ve J (Prop) | Hy - You | | | |
| (11) | You may not believe that. | T -ve J (Prop) | Hy - You | | | |
| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (12) | But the Bible states over and over again | | | T + Appreciation (valuation) | (Proposition clauses 13-15) | |
| (13) | that mankind <1> <2> now desperately needs God's forgiveness. | -ve Judgement (propriety) | Mankind | Bible | T -ve J (Prop) | Mankind |
| (14) | <1 made in his image and likeness> | T+ Judgement (Prop) | Mankind's original character | Bible | T + J (Prop) | Mankind's original character |
| (15) | <2 who has fallen far from him> | T-ve Judgement (propriety) | Mankind | Bible | T -ve J (Prop) | Mankind |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--------|----------------------------|--------------|-----------|-----------------|-------|-------|
| (16) | Now Alan was an atheist. | | | T -ve J (prop) | Alan | |
| (17) | He believed | | Alan | T -ve J (Capac) | Alan | |
| (18) | that science is wonderful, | + App (Qual) | Science | | | |
| (19) | evolution unchallengeable, | + App (Bal) | Evolution | | | |
| (20) | therefore God | T -ve App | God | | | |

| | | | | | | | | | |
|------|---|--------------------|--------------|------|---------------------|------|--|---------------------|-----------|
| | is non-existent. | (React?) | | | | | | | |
| (21) | He believed | | | Alan | T -ve J (Capac.) | Alan | | | |
| (22) | what Bertrand Russell, [the atheist,] taught, | | | | | | | [t -ve J (Prop)] | [Russell] |
| (23) | that all we are | T -ve App (val) | human beings | | | | | | |
| (24) | are [sic] an accidental collocation of atoms | | | | | | | | |
| (25) | Human beings are nothing more or less than glorious cosmic freaks | -ve App (val) | | | | | | | |
| (26) | an accident in the backwash on the treadmill to oblivion | T -ve App (val) | | | | | | | |
| (27) | made by no one, | T -ve App (val) | | | | | | | |
| (28) | here for no reason | T -ve App (val) | | | | | | | |
| (29) | going nowhere | T -ve App (val) | | | | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--|-------------------------|----------|-------|--------------------|-------|-------|
| (30) But one night he had a dream. | | | | -ve App. (Qual) | Dream | |
| (31) It wasn't a dream, | | | | | | |
| (32) in fact it was a nightmare. | | | | | | |
| (33) You see, he loved fishing, | + Affect (affection) | Fishing | Alan | | | |
| (34) and he loved Scotland. | + Affect (affection) | Scotland | Alan | | | |
| (35) And in his dream, he dreamt | | | | | | |
| (36) that he was fishing in Scotland. | | | | | | |
| (37) Where? | | | | | | |
| (38) At Loch Ness. | | | | | | |
| (39) And there he was in the middle of Loch Ness | | | | | | |

| | | | | | | | |
|------|--|---------------------|------------------------------|------|--|--|--|
| (40) | fishing to his heart's content | + Affect (cheer) | Fishing | Alan | | | |
| (41) | when in his dream he felt the waters rumble. | T -ve Affect (fear) | Waters rumble | Alan | | | |
| (42) | Then all of a sudden, some huge object came from the waters underneath his boat, | T -ve Affect (fear) | Huge object | Alan | | | |
| (43) | pushed up the boat | | | | | | |
| (44) | tossed the boat up into the air. | | | | | | |
| (45) | It was none other than Nessie, the Loch Ness monster. | | | | | | |
| (46) | In his nightmare, the boat was tossed up into the air, | T -ve Affect (fear) | Boat being tossed in the air | Alan | | | |
| (47) | he was flung out of the boat, | T -ve Affect (fear) | Being flung out of the boat | Alan | | | |
| (48) | and as he looked down, | T -ve Affect (fear) | Jaws of Nessie | Alan | | | |
| (49) | he saw the enormous jaws of Nessie, the Loch Ness monster, | | | | | | |
| (50) | about to swallow him up, | | | | | | |
| (51) | when in the middle of his dream, suddenly, it froze. | | | | | | |
| (52) | There he was, | | | | | | |
| (53) | frozen in the air | | | | | | |
| (54) | about to go into the jaws of Nessie. | T -ve Affect (fear) | Nessie | Alan | | | |
| (55) | And all of a | | | | | | |

| | | | | | | | |
|------|--|--|--|--|--|--|--|
| | sudden, a finger from the sky came down | | | | | | |
| (56) | and a voice from heaven said, | | | | | | |
| (57) | “This is God | | | | | | |
| (58) | speaking to you.” | | | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|-------------------------|------------|-------|-----------------------------|--------|-------|
| (59) Alan the atheist said, | T + Affect (desire) | God's help | Alan | | | |
| (60) “Oh, God, help me. | | | | | | |
| (61) Oh God, save me. | | | | | | |
| (62) Oh, God, please forgive me.” | | | | | | |
| (63) The voice said, | | | | | | |
| (64) “I thought | -ve J | Alan | God | | | |
| (65) you didn't believe in God.” | (prop) | | | | | |
| (66) He said, | T -ve | God | Alan | | | |
| (67) “Oh, give us a break. | Affect (displeasure) | | | | | |
| (68) I didn't believe in Nessie until two minutes ago.” | | | | | | |
| (69) You see, | | | | T -ve Judg. (capacity) | Alan | |
| (70) it wasn't | | | | | | |
| (71) until something happened | | | | | | |
| (72) that he | | | | | | |
| (73) thought he could believe. | | | | | | |
| (74) People don't believe, | | | | T -ve Judg. (? Veracity) | People | |
| (75) they say, | | | | | | |
| (76) until something happens. | | | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|------------------------------------|--------------------------------|-------|---------------------|-------|-------|
| (77) A bit like the woman | | | | T -ve Judg. (prop.) | Woman | |
| (78) who said | | | | | | |
| (79) "My conscience is on fire. | t -ve Affect (disquiet) [metaphor] | Clause 80 ff. | Woman | | | |
| (80) I've been cheating on my husband. | -ve Judg. (prop.) | 'I' | | | | |
| (81) It's been going on for well over a year. | T -ve App (Qual) | 'It' | | | | |
| (82) I've been lying through my teeth. | -ve Judg. (verac.) | 'I' | | | | |
| (83) I've been sleeping with my boyfriend in the daytime. | T -ve Judg. (prop.) | 'I' | | | | |
| (84) I've been lying to my husband at night. | -ve Judg (verac.) | 'I' | | | | |
| (85) I've had an abortion this year. | T -ve Judg. (prop) | 'I' | | | | |
| (86) And now my whole world is about to come to an end | T -ve Affect (fear) | Clause 87ff | | | | |
| (87) because through the door's come a package | T -ve Affect (fear) | The package | | | | |
| (88) and in the package is [sic] some photographs and a video and a note saying 'I know what you've been up to. Pay up, or else.' | | | | | | |
| (89) Will God forgive me? | T -ve Affect (fear) | God not forgiving me | | T + J (prop) | Woman | |
| (90) Will my husband, my kids, ever forgive me? | T -ve Affect (fear) | Husband, kids not forgiving me | | | | |

| | | | | | | | |
|------|---|---------------------|----------------------------------|--|--|--|--|
| (91) | Will I ever be able to forgive myself?" | T -ve Affect (fear) | Not being able to forgive myself | | | | |
|------|---|---------------------|----------------------------------|--|--|--|--|

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--------|--|--------------------------|---------------------------|-------------------------------|-----------------|--------------------------|
| (92) | Listen, | | | | | |
| (93) | whoever you are | | | | | |
| (94) | at some time or other, in some place or other, for some reason or other, your conscience one day will accuse you | -ve Judg. (prop) | 'you' | Your conscience | T + App (react) | God/ conscience speaking |
| (95) | and somehow in your conscience God will speak to you. | T -ve J (Prop) | 'you' | God (through your conscience) | | |
| (96) | Like the people who are going out to war | | | | | |
| (97) | and they say, | | | | | |
| (98) | "Oh God, | T + Affect (desire) | (99) | People going to war | T + J (prop) | people |
| (98b) | if there is a God, | ? t-ve Affect (disquiet) | ? non-existence of God | | T -ve J (prop) | people |
| (99) | save my soul | T + Affect (desire) | Soul's salvation | | T + J (prop) | People |
| (100) | if I have a soul." | ? t-ve Affect (disquiet) | ? non-existence of a soul | | T -ve J (prop) | People |
| (101) | Sometime, someplace, somewhere, somehow, God will speak to you. | | | | T + App (react) | God's speaking |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|--------------------------------------|--|-------|--|-----------------|-------|
| (102) The Bible says | | | | | | |
| (103) that your need and my need is the need for forgiveness of sins. | t-ve Judg (Prop) | You and me | Bible | T -ve Judg (Prop) | You and me | |
| (104) The Bible says, | | | | | | |
| (105) "All have sinned (106) and come short of the glory of God." | -ve Judg (Prop) | 'all' | Bible | T -ve Judg (Prop) | 'all' | |
| (107) The Bible says, | | | | | | |
| (108) "There is none righteous, no, not one." | -ve Judg (Prop) | everyone | Bible | T -ve Judg (Prop) | everyone | |
| (109) And here, when Jesus taught his disciples to pray, | | | | | | |
| (110) "Forgive us our trespasses" | | | | | | |
| (111) or "Forgive us our debts" | | | | | | |
| (112) or "Forgive us our sins", | | | | | | |
| (113) he was making it plain | | | | | | |
| (114) that one day you and I, somewhere, somehow at some place will pray that prayer. | | | | | | |
| (115) In fact, true Christians will pray that prayer every day | | | | T + Judg (Prop) | True Christians | |
| (116) because the Bible teaches | | | | | | |
| (117) that sin is deceitful, | -ve App (Qual) T -ve Judge (Prop) | Sin Those who sin {interesting to look at nominalised | Bible | T -ve App (Qual) T -ve Judge (Prop) | Sin | |

| | | | | | | |
|-------|-------------------------------------|------------------|------------|-------|------------------|--|
| | | | behaviour] | | | |
| (118) | that it promises much | T -ve App (Val) | Sin | Bible | T -ve App (Val) | |
| (119) | but it delivers very little | | | | | |
| (120) | and it fails to satisfy. | T -ve App (Val.) | Sin | Bible | | |
| (121) | And the Bible teaches | | | | | |
| (122) | that sin is infectious, | T -ve App (Qual) | Sin | Bible | T -ve App (Qual) | |
| (123) | that it's like a deep-rooted cancer | T -ve App (Qual) | Sin | Bible | | |
| (124) | [[that's very aggressive]] | T -ve App (Qual) | Sin | Bible | | |
| (125) | It spreads. | T -ve App (Qual) | Sin | Bible | | |
| (126) | And the Bible teaches | | | | | |
| (127) | that sin is like slavery. | T -ve App (Qual) | Sin | Bible | T -ve App (Qual) | |
| (128) | It has us in its vice-like grip | T -ve App (Qual) | Sin | Bible | | |
| (129) | And the Bible teaches us | | | | | |
| (130) | that sin is deadly: | T -ve App (Qual) | Sin | Bible | T -ve App (Qual) | |
| (131) | "The wages of sin is death." | T -ve App (Qual) | Sin | Bible | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--------|---|----------------|------------------------|----------------------------|-------------|-------|
| (132) | Of course, some of you went to church | | | Possible T + J (Prop) | Some of you | |
| (133) | and some of you did the catechism | | | Possible T + J (Prop) | Some of you | |
| (134) | and all of you know the answer to the question: | | | Possible T + J (Capac) | All of you | |
| (135) | what is sin? | | | | | |
| (136) | The transgression of the law. | -ve App (Qual) | Sin [also token of J?] | Catechism T -ve App (Qual) | Sin | |

| | | | | | | | |
|-------|--|------------------------|-----------------|--------------|----------------------------|---------------|--|
| (137) | Trespassers will be prosecuted. | | | | T -ve J (prop) | Trespassers | |
| (138) | Transgressors will have to pay. | | | | T Judgement (prop) -ve | Transgressors | |
| (139) | Imagine | | | | | | |
| (140) | standing before almighty God | | | | | | |
| (141) | thinking that you have kept his law. | + J (Prop) | Yourself | You | T Judgement (capacity) -ve | 'you' | |
| (142) | He says, | | | | | | |
| (143) | "No gods but me. | Ir. T -ve J (prop) | hyp 'you' | Almighty God | ? T -ve J (Prop) | ? You | |
| (144) | Put me first in your life." | Ir. T -ve J (prop) | hyp 'you' | | | | |
| (145) | He says, | | | | | | |
| (146) | "No idols. | Ir. T -ve J. (prop) | Hyp 'you' | Almighty God | ? T -ve J (Prop) | ? You | |
| (147) | No substitute gods." | Ir. T -ve J. (prop) | Hyp 'you' | | | | |
| (148) | Not the gods of fame | | | | | | |
| (149) | or fortune | | | | | | |
| (150) | or ambition | | | | | | |
| (151) | or popularity | | | | | | |
| (152) | or success. | | | | | | |
| (153) | Like when Liverpool played Juventus, | | | | | | |
| (154) | Michael Platini came onto the pitch. | | | | | | |
| (155) | As he came off the pitch, | | | | | | |
| (156) | someone ran and knelt down before him. | T + Affect (affection) | Michael Platini | Someone | T Judgement (prop) -ve | Someone | |
| (157) | | | | | | | |
| (158) | People actually have gods of footballers | | | | T Judgement (prop) -ve | People | |
| (159) | and gods of film stars | | | | | | |
| (160) | and gods of pop stars. | | | | | | |
| (161) | God says, | | | | | | |
| (162) | "Do not take the name of the Lord your God in vain." | Ir. T -ve J (prop) | hyp 'you' | God | ? T -ve J (Prop) | ? You | |

| | | | | | | | |
|-------|--|-----------------------|-----------|-------|---------------------|-------|--|
| (163) | No saying | | | | ? T -ve J (Prop) | ? You | |
| (164) | "Oh, God" | | | | | | |
| (165) | or "good Lord" | | | | | | |
| (166) | or "Oh, Christ" | | | | | | |
| (167) | or "Jesus wept". | | | | | | |
| (168) | No vulgarity, | | | | ? T -ve J (Prop) | ? You | |
| (169) | no blasphemy, | | | | | | |
| (170) | no obscenity. | | | | | | |
| (171) | God says, | | | | | | |
| (172) | "Keep Sunday special. | Ir. T -ve J (prop) | hyp 'you' | God | ? T -ve J (Prop) | ? You | |
| (173) | Have an amen corner in your week [?] just for me. | Ir. T -ve J (prop) | hyp 'you' | God | ? T -ve J (Prop) | ? You | |
| (174) | God says, | | | | | | |
| (175) | "Honour your father and your mother." | Ir. T -ve J (prop) | hyp 'you' | God | ? T -ve J (Prop) | ? You | |
| (176) | Let me visit your home | | | | T -ve J (Prop) | You | |
| (177) | and see what it's really like. | | | | | | |
| (178) | God says, | | | | | | |
| (179) | "Do not murder." | Ir. T -ve J (prop) | hyp 'you' | God | | | |
| (180) | And Jesus said, | | | | | | |
| (181) | "That means being angry with your brother without a cause." | Ir. T -ve J (prop) | hyp 'you' | Jesus | ? T -ve J (Prop) | ? You | |
| (182) | | | | | | | |
| (183) | Jesus said | | | | | | |
| (184) | it's like bad temper. | Ir. T -ve J (prop) | hyp 'you' | Jesus | | | |
| (185) | A short fuse, | | | | | | |
| (186) | a loose tongue, | | | | | | |
| (187) | a road rage, | | | | | | |
| (188) | a phone rage. | | | | | | |
| (189) | The law says, | | | | | | |
| (190) | "Do not commit adultery." | Ir. T -ve J (prop) | hyp 'you' | God | | | |
| (191) | Jesus said, | | | | | | |

| | | | | | | | | |
|-------|--|--------------------|-----------|-------|------------------|-------|--|--|
| (192) | “When you look upon a woman | Ir. T -ve J (prop) | hyp ‘you’ | Jesus | ? T -ve J (Prop) | ? You | | |
| (193) | to lust after her ... her in your heart, | | | | | | | |
| (194) | the same for a woman, | | | | | | | |
| (195) | if you look upon a man | Ir. T -ve J (prop) | hyp ‘you’ | Jesus | | | | |
| (196) | to lust after him in your heart | | | | | | | |
| (197) | you’ve committed adultery already. | Ir. T -ve J (prop) | hyp ‘you’ | Jesus | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|--------------------|--------------|-------|-----------------|-------|-------|
| (198) The law says | | | | | | |
| (199) “no stealing”. | Ir. -ve J (prop) | hyp ‘you’ | Law | | | |
| (200) We interpret that | T -ve App (impact) | Being caught | We | T -ve J (verac) | ‘We’ | |
| (201) “Thou shalt not be caught.” | | | | | | |
| (202) We can steal in the tax. | | | | | | |
| (203) We can borrow equipment from work | | | | | | |
| (204) and never return it. | | | | | | |
| (205) We can not pay | | | | | | |
| (206) and sneak in. | | | | | | |
| (207) We can take home the towels from the hotel. | | | | | | |
| (208) We can fill our pockets. | | | | | | |
| (209) Nobody’s gonna find out. | | | | | | |
| (210) “Thou shalt not be caught.” | | | | | | |
| (211) That’s | | | | | | |
| (212) what it means, | | | | | | |
| (213) “you shall not steal.” | | | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|---------------------|---------------------------------|-------|-----------------------------------|---------------------------------------|-------|
| (214) "You shall not lie." | Ir. T -ve J (Verac) | hyp 'you' | Law | ? T -ve J (Verac) | ? You | |
| (215) But when a half truth is presented as a whole truth | | | | -ve App (qual) | Half truth presented as a whole truth | |
| (216) it becomes an untruth. | | | | | | |
| (217) Exaggeration. | | | | ? T -ve J (Verac) x3 | ? You | |
| (218) Deceit. | | | | | | |
| (219) Little white lies, | T -ve App (val) | Lies (as little and white ...?) | ? | | | |
| (220) so called. | | | | | | |
| (221) God says, | | | | | | |
| (222) "You shall not covet." | Ir. -ve J (Prop) | hyp 'you' | God | ? T -ve J (Prop) | ? You | |
| (223) Don't be discontent. | Ir. T -ve J (Prop) | hyp 'you' | God | ? T -ve J (Prop) x 4 | ? You | |
| (224) Don't be greedy. | Ir. -ve J (Prop) | hyp 'you' | God | | | |
| (225) Don't be jealous of what others have got. | Ir. -ve J (Prop) | hyp 'you' | God | | | |
| (226) Don't be craving for things | Ir. -ve J (Verac) | hyp 'you' | God | | | |
| (227) you don't need. | | | | | | |
| (228) Now that's just the law. | | | | | | |
| (229) I mean, | | | | | | |
| (230) add to that the sort of private sins of envy | | | | -ve Judg (prop) [10 realizations] | ? We (clause 240) | |
| (231) and betrayal | | | | | | |
| (232) and gossip | | | | | | |
| (233) and dishonour | | | | | | |
| (234) and pride | | | | | | |
| (235) and arrogance | | | | | | |
| (236) and slander | | | | | | |
| (237) and selfishness | | | | | | |
| (238) and bitterness | | | | | | |
| (239) and cowardice. | | | | | | |
| (240) We've all sinned | | | | -ve Judg (prop) | 'we' | |
| (241) and come short of the | -ve Judg (prop) | everyone | Bible | T -ve Judg (prop) | 'we' | |

| | | | | | | |
|-------|---------------------------------------|-----------------|----------|-------|-----------------|----------|
| | glory of God. | | | | | |
| (242) | "There's none righteous, no not one." | -ve Judg (prop) | everyone | Bible | -ve Judg (prop) | everyone |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--------|--|----------------|-------|----------|-------------------|-----------|
| (243) | Just imagine, | | | | | |
| (244) | if you slipped up just once a day. | T -ve J (Prop) | You | You | T -ve Judg (prop) | Hyp 'you' |
| (245) | Do you slip up once a day? | | | | T -ve Judg (prop) | Hyp 'you' |
| (246) | Guilty. | | | | -ve Judg (prop) | Ir. you |
| (247) | Seven times a week, | | | | -ve Judg (prop) | Ir. you |
| (248) | three hundred and sixty five times a year, | | | | | |
| (249) | three thousand six hundred and fifty sins by the time I'm ten years of age. | -ve J (Prop) | I | I | T -ve J (Prop) | 'I' |
| (250) | Eighteen thousand two hundred sins I've got to account for, | -ve J (Prop) | I | I | T -ve Judg (prop) | 'I' |
| (251) | before I'm fifty years of age. | | | | | |
| (252) | Imagine | | | | | |
| (253) | if I just slip up once an hour, in thought or word or deed, just once an hour. | T -ve J (Prop) | I | I | T -ve J (Prop) | 'I' |
| (254) | If you slip up once an hour, | | | | T -ve Judg (Prop) | Hyp you |
| (255) | guilty | | | | -ve Judg (Prop) | Hyp you |
| (256) | Twenty-four sins a day, | | | | -ve Judg (Prop) | Hyp you |
| (257) | hundred and | | | | -ve Judg | Hyp you |

| | | | | | | | |
|-------|---|-----------------------|--------------------|----------|----------------------------|--------------------|--|
| | sixty-eight a week, | | | | (Prop) | | |
| (258) | eight thousand seven hundred and thirty six a year, | | | | -ve Judg (Prop) | Hyp you | |
| (259) | eighty seven thousand plus before I'm ten years of age, | -ve J (Prop) | I | I | T -ve Judg (Prop) | I | |
| (260) | four hundred and thirty-six thousand eight hundred before I'm fifty years of age. | -ve J (Prop) | I | I | T -ve Judg (Prop) | I | |
| (261) | What if I believe | | | | | | |
| (262) | what the Bible says, | | | | | | |
| (263) | that "the heart of man is deceitful above all things and desperately wicked", | -ve Judg (Verac/Prop) | 'the heart of man' | I/ Bible | T -ve Judg (Verac/Prop) | 'the heart of man' | |
| (264) | and "there's none righteous, no not one" | -ve Judg (Prop) | Everyone | I/ Bible | T -ve Judg (Prop) | Everyone | |
| (265) | and imagine | | | | | | |
| (266) | if I believe | | | | | | |
| (267) | that nothing [[]] could ever please God | T -ve J (Capacity) | I | I | T -ve Judgement (capacity) | 'I' | |
| (268) | [[good that I could do]] | | | | | | |
| (269) | but that all my good deeds are "but like filthy rags". | -ve App (qual) | My good deeds | I | T -ve J (Prop) | I | |
| (270) | So in other words every second I'm sinning. | -ve J (Prop) | I | I | T -ve Judgement (Prop) | 'I' | |
| (271) | One thousand four hundred and forty per hour [?]. | -ve Judgement (Prop) | 'I' | I | T -ve J (Prop) | 'I' | |
| (272) | Two million | -ve | 'I' | I | T -ve | 'I' | |

| | | | | | | | |
|-------|---|------------------|--|--|------------------------|----------------------|--|
| (273) | ... two hundred and sixty two million sins to be accounted for by the time I'm fifty. | Judgement (Prop) | | | Judgement (Propriety) | | |
| (274) | At school you learned | | | | | | |
| (275) | "Humpty Dumpty sat on the wall. | | | | T -ve J (Prop) | Presumably mankind | |
| (276) | Humpty Dumpty had a great fall. | | | | | | |
| (277) | All the king's horses and all the king's men couldn't put Humpty together again." | | | | | | |
| (278) | The case for forgiveness is simple. | | | | +ve App (comp) | Case for forgiveness | |
| (279) | You and me have fallen short. | | | | T Judgement (prop) -ve | 'you and me' | |
| (280) | We've missed the mark. | | | | T Judgement (prop) -ve | 'we' | |
| (281) | We've transgressed. | | | | -ve Judgement (Prop) | 'we' | |
| (282) | We've got a whole load of sin | | | | -ve Judgement (Prop) | 'we' | |
| (283) | written against our account. | | | | | | |
| (284) | And we need God's forgiveness. | | | | T Judgement (prop) -ve | 'we' | |

| Clause | Attitude | App/d | App/r |
|--|---------------|-----------|-------|
| (285) Number two, the cost of God's forgiveness. | | | |
| (286) You see, | | | |
| (287) the Bible says, | | | |
| (288) it is God, | T + | God | Bible |
| (289) not us, | Judgement (?) | | |
| (290) who pays the debt | Prop) | | |
| (291) and removes the sin. | | | |
| (292) You see, | | | |
| (293) the Apostle Paul was someone | | | |
| (294) who at one time in his life thought | T -ve J (?) | Paul | |
| (295) like you and I sometimes think. | T -ve J (?) | You and I | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|----------------------|--------|-------|-----------------------|-------|-------|
| (296) We think (297) that if we become a goody two- shoes, | Ir. + J. (Prop) | Ir. We | We | T -ve J (Capacity) | We | |
| (298) we think (299) that if we don't do this (300) and do do that, | Ir. T + J. (Prop) | Ir. We | We | | | |
| (301) we think (302) if we try t... our very best, (303) not to drink, (304) not to smoke, (305) not to swear, (306) not to gamble, | Ir. T + J. (Prop) | Ir. We | We | | | |
| (307) if we think, (308) well, I'll go to church once a week, | Ir. T + J. (Prop) | Ir. I | I | | | |
| (309) if we think, (310) look, (311) I'll pay my taxes (312) and I'll do my bit, (313) I'll even bake apple pies for my next door neighbour (314) and I'll help old people across the road (315) and I will build up my book of Greenshield stamps (316) and I'll take it to God in the sky (317) and say (318) "look (319) how good I've done", | Ir. T + J. (Prop) | Ir. I | I | | | |
| (320) or else I will start climbing this mountain, | Ir. T + J. (Prop) | Ir. I | I | | | |
| (321) it's called the Mountain of Merit. | | | | | | |
| (322) And I'll get ticks, (323) and I'll get stars, (324) and I'll get commendations | Ir. T + J. (Prop) | Ir. I | I | | | |

| | | | | | | |
|---|--------------------|-------|-------|--|--|--|
| (325) and I'll get (326) God writing in red: (327) "Good boy. (328) Well done. (329) Improving. (330) Doing his bit. (331) Doing his best." | Ir. + J (Prop) | Ir. I | God/I | | | |
| (332) Or better still: (333) I'll apply to do something (334) that no one in this room has done. | Ir. + J (Capac) | Ir. I | I | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--|---------------------------|---|----------------|-----------------------------|------------------------|-------|
| (335) Did you know, (336) two people today went on a bike ride to Chester (337) to raise money? | T + Judg (Prop) | | | | 'two people' | |
| (338) Did you know (339) from this congregation somebody actually once rode from Land's End to John O' Groats? | T+ Judg (Capacity) | | | | Somebody | |
| (340) Did you know (341) someone who used to be in this, in this congregation actually swam the length of Loch Lomond? | T+Judg (Capacity) | | | | Someone | |
| (342) Did you know, (343) a group from this church, John Sumner, went (344) and marched up the Peaks in the Lake District (345) and one of them came back (346) and said (347) "There's a trip to Everest"? | T + Judgement (Cap) | | | | Group + John Sumner | |
| (348) What sort of person are you? (349) Are you one of the daredevil crew? | T+ Judgement (Cap) | | | | One of them | |
| | + Judgement (Capacity) | | | | 'you' (?) | |
| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (350) Do you ever dream (351) about doing things (352) no one else has done? | T + Aff (desire) | Doing things no one else has done | You (?) | T + Judgement (Capacity) | 'you' (?) | |
| (353) Do you ever dream (354) about swimming across the Channel, (355) or climbing Mount Everest? | T + Aff (desire) | Swimming Channel/ climbing Mount Everest | You (?) | T + Judgement (Capacity) | 'you' (?) | |
| (356) I was told (357) that if I saved up hard enough (358) and trained long enough | T + J (Capac) | I | Unnamed source | T + Judgement (Capacity) | 'I' (speaker) | |

| | | | | | | | |
|-------|--|---------------------|-----|-------|-----------------|-----|--|
| (359) | I could go to the first summit on Mount Everest. | | | | | | |
| (360) | Now look, | + Judgement (Capac) | 'I' | (You) | T -ve J (capac) | 'I' | |
| (361) | imagine | | | | | | |
| (362) | I am able | | | | | | |
| (363) | to climb an Everest of ethics, | | | | | | |
| (364) | thinking the right thing, | + Jud (Prop) (x4) | 'I' | (You) | | | |
| (365) | saying the right thing, | | | | | | |
| (366) | doing the right thing, | | | | | | |
| (367) | going to the right places. | | | | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--|------------------|------------|----------|------------------|----------|-------|
| (368) The man in the Bible (369) [[who wrote "Christ died for our sins"]] | [[T + J (Prop)]] | [[Christ]] | [[Paul]] | [[T + J (Prop)]] | [[Paul]] | |
| (370) was a man who thought (371) he had a mountain of merit and an Everest of ethics to his name. | T + J (Prop) | Paul | Paul | T -ve J (Capac) | Paul | |
| (372) He believed (373) that he was top of the bill in the DIY religion stakes. | T + J (Prop) | Paul | Paul | | | |
| (374) "I'll do it myself. | T + J (Capac) | I | I | | | |
| (375) I have a do it yourself religion | T + App (Val) | Religion | I | | | |
| (376) based upon (377) what I do (378) and where I go (379) and what I say (380) and what I don't do (381) and where I don't go." | T + J (Prop) | I | I | | | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|---------------------|--------------------------|-------|---------------------|--------------|-------|
| (382) Until he met Jesus Christ | | | | | | |
| (383) and realised | | | | | | |
| (384) that the DIY religion was no good | -ve App (valuation) | DIY religion | Paul | T -ve App (val) | DIY religion | |
| (385) because Christianity is not a DIY religion, | | | | T + App (valuation) | Christianity | |
| (386) it's a done religion. | | | | | | |
| (387) And he said, | | | | | | |
| (388) "This is the good news. | + App (react) | Christ died for our sins | Paul | | | |
| (389) Christ died for our sins." | | | | | | |
| (390) You see | | | | | | |
| (391) sin pays dear wages [sic] | | | | T -ve App | 'sin' | |
| (392) and the cost of forgiveness is | | | | T + App (Val) | Forgiveness | |
| (393) for God himself to come | | | | | | |
| (394) because a righteousness had to be fulfilled | | | | | | |
| (395) and wrath had to be borne | | | | | | |
| (396) and justice had to be satisfied. | | | | | | |
| (397) And someone had to come | | | | | | |
| (398) to live the life | | | | | | |
| (399) we couldn't live | | | | | | |
| (400) and pay the debt | | | | | | |
| (401) that we owe | | | | | | |
| (402) and die the death | | | | | | |
| (403) we deserve | | | | | | |
| (404) to die | | | | | | |
| (405) and bear the wrath of God | | | | | | |

| | | | | | | |
|-------|--|--|--|--|--|--|
| (406) | and bear the judgement of God | | | | | |
| (407) | and satisfy the justice of God | | | | | |
| (408) | and that person was none other than the Lord Jesus Christ. | | | | | |

| Clause | Attitude | App/d | App/r | | | |
|---|---|-------------------------|--------------|----------------------------|--------------|-------|
| (409) I wish (410) [[I was good at the computer]] | + Affect (desire) [[Ir. + Judgement (capac)]] | I [[Ir.]] I | I | | | |
| (411) We've had (412) a boy staying in our house. | | | | | | |
| (413) He's brilliant on the computer. (414) Really good. (415) He can listen to music. (416) He can type a letter. (417) He can interact with his friends. (418) He can get all sorts of information from the computer. | + Judgement (cap) (x6) | Boy | | | | |
| (419) Do you know, | | | | | | |
| (420) I wish (421) [[I was good at the computer]] | + Affect (desire) [[Ir. + J (Capac)]] | I [[I]] | | | | |
| (422) because I would've gotten all the facts for you tonight about Evel Knievel. | | | | | | |
| (423) Now I know the story vaguely (424) but I wish (425) I knew it in detail. | + Affect (desire) | Knowing story in detail | | | | |
| (426) Evel Knievel has broken every single bone in his body. (427) Every single one. | | | | | | |
| (428) Because he's a daredevil rider. | + Judgement (capacity) | Evel Knievel | | | | |
| (429) He gets on his motorbike, brm brm brm, (430) he drives, (431) and he tried to jump over a little molehill, (432) then he tried to jump over some bricks, (433) then he tried to jump over a little wall, (434) then he went (435) to jumping over a bike, (436) then he went on a big long run (437) to jump over cars and then multitudes of cars and then lorries and then buses and lorries. (438) And he was going at breakneck speed (439) and jumping right over these buses and lorries. | T + Judgement (capacity) | Evel Knievel | | | | |
| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (440) But one day, he thought | + J (capac) | Evel Knievel | Evel Knievel | T -ve Judgement (capacity) | Evel Knievel | |
| (441) he could do (442) what deep | -ve J | Evel Knievel | Evel | | | |

| | | | | | | | |
|----------------|--|------------------------------------|---------------------------------|----------------------------------|--------------------|--------------|--------------|
| (443) | down he knew he couldn't do | (capac) | | Knievel | | | |
| (444) | and that was | | | | | | |
| (445) | to ride over Snake Canyon. | | | | | | |
| (446) (447) | He thought he could make it. | + J (Capac) | Evel Knievel | Evel Knievel | | | |
| Clause | | | | | Attitude | App/d | App/r |
| (448) | He revved up his bike, twenty, thirty, forty, fifty, ninety, hundred and twenty, zoom. | | | T + J (Capacity) | Evel Knievel | | |
| (449) | And he flew through the air | | | | | | |
| (450) (451) | and landed flat on his face and broke every bone in his body. | | | T -ve Judgement (Capacity) | Evel Knievel | | |
| (452) | He tried to breach this great canyon, | | | T + J (capac) (cap) | Evel Knievel | | |
| (453) | but failed | | | -ve J (capac) | Evel Knievel | | |
| | Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (454) | You and I < > we think | + J (Capac) | We | We | | | |
| (455) | we can bridge the great canyon between us and God. | | | | T -ve J (Capac) | We | |
| (456) | < ¹ by our good works, | < ¹ + App (val) | < ¹ works> | <We> | | | |
| (457) | ² by our church attendance, | ² t + App (val) | ² Church attendance | | | | |
| (458) | ³ by being good, | ³ + App (val) | ³ being good | | | | |
| (459) | ⁴ by being religious, | ⁴⁺⁵ t + App (val) x2 | ⁴⁺⁵ being religious; | | | | |
| (460) | ⁵ by saying the Lord's prayer, | | saying Lord's prayer | | | | |
| (461) | ⁶ by trying our best> | ⁶ + App (val)> | ⁶ trying our best> | | | | |
| Clause | | | | | Attitude | App/d | App/r |
| (462) | And we can't. | | | -ve Judgement (Capacity) | 'we' | | |
| (463) | We'll fall flat upon our face. | | | T -ve Judgement (Cap) | 'we' | | |
| (464) | But someone has breached that gap. | | | T + Judgement (Cap) | Someone | | |
| (465) | Annie Johnson grasped it. | | | T + Judgement (Cap) | Annie Johnson | | |
| (466) | This is what she wrote: | | | | | | |
| | Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |

| | | | | | | |
|-------|---|---------------------|-------------------------|---------------|----------------|-----|
| (467) | "Man fain would build a bridge to God across the fathomless abyss, | + Affect (desire) | God | Man | T-ve J (Capac) | Man |
| (468) | that lies between his earthbound soul and heaven's perfect bliss. | | | | | |
| (469) | He takes his knowledge, small and vague | -ve App (val) | His knowledge | Annie Johnson | | |
| (470) | the great inventions he has wrought, | + App (val) | inventions | ? | | |
| (471) | his mightiest efforts, | + App (val) (x3) | Efforts, plans, thought | ? | | |
| (472) | finest plans, and even his profoundest thought. | | | | | |
| (473) | He binds them with his strands of straw | T-ve J (capac) (x3) | Man | Annie J. | | |
| (474) | Hi... his strings of tow | | | | | |
| (475) | his ropes of sand, | | | | | |
| (476) | with all the power and all the skin [sic: skill] of cunning, of brain and hand. | + J (Capac) | Man | ? | | |
| (477) | | | | | | |
| (478) | But when he seeks to cross the chasm, | + Affect (desire) | God | Man | | |
| (479) | with eager heart and step elate, | + Affect (cheer) | ? | Man | | |
| (480) | he finds his bridge too short to reach, | T-ve App (val) | Own efforts | Man | | |
| (481) | too frail to bear his sin and weight; | | | | | |
| (482) | what a useless | -ve App (val) x2 | Man's efforts | Annie Johnson | | |

| | | | | | | | |
|-------|---|------------------------|-----------------------------|-------------------------------|-------------------|----------------|--|
| (483) | dream, what a useless toil, of utter and eternal loss, | | | | | | |
| (485) | but God has laid to span the void, | T + J (Capac) | God | Annie Johnson | T + J (Capac) | God | |
| (486) | by his Son and his death upon the cross. | | | | | | |
| (487) | So when man's broken bridges fall and sink into the gulf at last, | T -ve App (val) | Man's efforts | Annie Johnson | T -ve J (Capac) | Man | |
| (488) | | | | | | | |
| (489) | still wide and long and safe and strong, the cross, God's bridge, that stands so fast." | T + App (val) | The cross as God's 'bridge' | Annie Johnson | T + J (Capac) | God | |
| (490) | "There was no other good enough to pay the price of sin. | -ve Judgement (Prop) | Everyone | Cecil Alexander (hymn writer) | T -ve J (Prop) | Everyone | |
| (491) | | | | | | | |
| (492) | He only could unlock the gate of heaven and let us in." | + Judgement (capacity) | He | | T + J (Capac) | He | |
| (493) | | | | | | | |
| (494) | What can wash away my sin? | | | | + App (Valuation) | Blood of Jesus | |
| (495) | Nothing but the blood of Jesus. | | | | | | |
| (496) | Nothing but the cross of Jesus can get us right with God. | | | | + App (Valuation) | Cross of Jesus | |

| Clause | Attitude | App/d | App/r |
|---|------------------|-------|-------|
| (497) Thirdly, forgiveness, the call. | | | |
| (498) The call to forgiveness. | | | |
| (499) You see, | | | |
| (500) once there was a man; | | | |
| (501) his name was Peter. | | | |
| (502) He was a rough and ready fisherman. | T ? J (capacity) | Peter | |

| | | | | | | |
|--|------------------------|---|----------------|-----------------------|-------------------------|--------------|
| (503) But Jesus Christ called him to himself. | | | | T + App (val) | Call of Jesus Christ | |
| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (504) He said, (505) "Hey, fisherman. (506) Follow me and become a fisher of men." | T + App (val) | Becoming a 'fisher of men' (i.e. preacher/apostle) | Jesus | T + App (val) | Call of Jesus Christ | |
| (507) This man was a rugged man's man. | | | | T ? J (Capac) | Peter | |
| (508) He knew all about sin. | | | | T -ve J (Prop) | Peter | |
| (509) He said to Jesus on one time [sic] (510) "Depart from me, (511) for I am a sinful man." | -ve J (Prop) | Peter | Peter | T + J (Prop) | Peter | |
| Clause | | | | Attitude | App/d | App/r |
| (512) He blew it big style. | | | | T -ve Judge (Prop) | Peter | |
| (513) But he wept his way back to God. | | | | T + Judg (Prop) | Peter | |
| (514) After Jesus rose from the dead, and after the day of (515) Pentecost, (516) he was walking to a gate and passed the gate, | | | | | | |
| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (517) when suddenly the man at the gate said (518) "Look, (519) will you give me something?" | T + Affect (desire) | Something | Man at gate | | | |
| (520) This man had been lame from his birth. | | | | T -ve App (Qual) | Lameness of the man | |
| (521) Peter said, | | | | | | |
| (522) "Silver and gold have I none. | | | | | | |
| (523) But such as I have | | | | | | |
| (524) I give to you. | | | | | | |
| (525) In the name of Jesus Christ of Nazareth, rise up (526) and walk." | T + App (val) | Name of Jesus Christ | Peter | | | |

| | | | | | | | |
|---------------|---|-----------------------------|---------------------------------------|--------------|-------------------------|---|--------------|
| (527) | And he went | T + Affect | | Man | | | |
| (528) | walking | (Cheer) | | | | | |
| (529) | and leaping | | | | | | |
| (530) | and praising God. | | | | | | |
| (531) | And everybody gathered round | T + Affect | | Everybody | | | |
| (532) | to see | (interest) | | | | | |
| (533) | what had happened. | | | | | | |
| (534) | And Peter turned to the crowd | | | | | | |
| (535) | and said | | | | | | |
| (536) | "Look, | | | | | | |
| (537) | if you want God's forgiveness | Ir. + Affect (desire) | God's forgiveness | 'you' | | | |
| (538) | which comes through the death and resurrection of Jesus Christ, | T + App (Val) | Death and resurrection of Jesus | Peter | T + App (val) | Death and resurrection of Jesus | |
| (539) | this is | T -ve J (Prop) | 'you' | Peter | T -ve J (Prop) | 'you' | |
| (540) | what you must do: | | | | | | |
| (541) | 'repent, therefore, | | | | | | |
| (542) | and be converted, | | | | | | |
| (543) | that your sins may be blotted out." | T + App (react) | Forgiveness | Peter | T + App (react) | Forgiveness | |
| Clause | | | | | Attitude | App/d | App/r |
| (544) | Here is the call to forgiveness. | | | | | | |
| (545) | Your sins can be blotted out, | | | | T + App (react) | forgiveness | |
| (546) | if we repent | | | | T + App (val) | Repenting + calling on the name of Jesus | |
| (547) | and call upon the name of the Lord Jesus Christ | | | | x2 | | |
| (548) | and say from our hearts, | | | | T + App (val) | Saying X (549-41) | |
| Clause | | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (549) | "Forgive me my sins, | T -ve J (Prop) | Me | We | T + J (Prop) | Me (if say this) | |
| (550) | my debts, | | | | | | |
| (551) | my trespasses." | | | | | | |
| (552) | I love the story of Joan of Arc. | | | | + Affect (affection) | Story of J of A | |
| (553) | Charles, the king of | + Affect (admiration) | This woman | Charles | | | |

| | | | | | | | |
|-------|--|---------------------|--------------------|----------------|-------------------|-----------------|--------------|
| | France, so impressed with this woman | | | | | | |
| (554) | that he asked | | | | | | |
| (555) | what would she like? | Ir. Affect (desire) | + Ir. ? | Ir. She | | | |
| | Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (556) | She said | + Affect (desire) | Cancelling of debt | She | T + J (Prop) | J of A | |
| (557) | she would like all the debts that were owed by the poor people of Remes to be cancelled. | | | | | | |
| | Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
| (558) | So the king went to the cathedral in Remes. | | | | | | |
| (559) | He brought the Lord Mayor, | | | | | | |
| (560) | he got out the ledger of all the people who owed debts to the king | | | | T + J (Prop) | King | |
| (561) | and with his pen for the sake of Joan of Arc | | | | | | |
| (562) | he wrote over each debt | | | | | | |
| (563) | "Debts remitted for the maid's sake. | | | | | | |
| (564) | Debts remitted for the maid's sake" | | | | | | |
| (565) | You can be debt free for the maid's sake. | | | | T +ve App (React) | Being debt free | |
| (566) | When a man or a woman, a young person, a boy or a girl | T -ve J (Prop) | Me | Man/woman etc. | T + J (Prop) | Man/woman etc. | |
| (567) | <> prays "Forgive | | | | | | |

| | | | | | | | |
|-------|---|---|---|--|--------------------------------|---------|--|
| (568) | my sins.” < ¹ from their heart | < ¹ T + Affect (desire)> | ? | | | | |
| (569) | ² with sincere faith, | | | | < ² + App (val)> | <faith> | |
| (570) | ³ with a broken and contrite heart> | < ³ -ve Affect (misery)> | ? | | | | |
| (571) | When we pray | | | | | | |
| (572) | “Forgive us our debts, our trespasses” | | | | | | |
| (573) | God for Christ’s sake writes over a ledger [of your sin], | | | | | | |
| (574) | “Sins forgiven, for Jesus’ sake.” | | | | [t -ve J (Prop)] | [You] | |

Appendix 2

Informal analysis of misguided voices and argument of sermon in EE1964

1. Everybody wants 'to be independent' – desideration (desire)

Now I want to ask you tonight in this after church rally a very simple question. Do you belong? Do you belong? 'Because ye belong to Christ' said the apostle on one occasion. Do you? You know, we've got a, a frenzied craze across the world at the moment. People call it liberty. Freedom. Everybody wants to **be in control of themselves**. Everyone wants to **go their own way**. We don't want to **have any sense of being beholden to anybody, or anything, or any movement, or any, any political party – or even God himself**. We have imbibed the heavy wine of independence and we talk about it as, as if it were attractive and good and noble and we're reaching a phase of human history when people, well, they **can take care of themselves**. Little countries, yearning for independence and **don't realize that there's a bear and there's a lion in the field ready to gobble them up**. Everybody wants to **be independent**, down to the junior miss and the junior mister of 1964.

- Shift from 'everybody' to 'we' back to 'people' and 'everybody'
 - Reported speech; reported thought (desideration);
 - This is mainly focussed upon what we 'want' rather than propositional objections to God
 - 'we' expresses closeness with the audience and the sense that the speaker is accepting part-responsibility as a sinner himself
 - There is one positive self-judgement (take care of themselves):
 - Independence is seen as 'bad' (cf. general modern values)
 - The attributed attitude is tethered before it is introduced ('frenzied craze') and afterwards: 'heavy wine of independence'; 'lion and bear'
 - Within the voice, the attitude is intensified by repetition
2. **People say they're not happy/(linked to 'scores of people in this auditorium' – cf. Jackman – hundreds of thousands of people across the UK) – desire leads to unhappiness which leads to a different kind of desire**

And while this great wave of '**I want to be independent**' sweeps around the world, the queues outside the psychiatrists' offices are increasing, the queues of people that say there's a problem, they're not happy, they don't know what to do with their time. They're burdened. They are uncertain. Do you know the real secret? They don't belong. The psychiatrists have lovely names for it. I can't pretend to use their language. They talk about integration and balances and all sorts of things like that. But the blunt fact is that people have ceased to recognize the need of belonging and because there is no sense of belonging there is no sense of security. And I believe in this auditorium this evening there are scores of people of all ages who are ploughing a lonely pathway through life from the cradle to the grave, hoping for something to turn up, hoping for an improvement, hoping for something better, and haven't yet solved the basic problem of your life. The real problem is you don't yet belong.

- 3rd person plural; reported speech (people with problems)
- 3rd person plural; reported speech act (psychiatrists) - replaced
- 3rd person plural; reported thought (scores of people of all ages)
- the desire is linked with unhappiness (i.e. independence doesn't work)
- in fact, it has already been linked to madness ('frenzied craze') and here is linked to people telling psychiatrists their problems.
- There is a shift from 3rd person plural to scores of people in the audience and finally to the 2nd person
- The audience are then said to be 'hoping' (again, desideration). The problems are all so far not cerebral but emotional. There are as yet no arguments that have come up against the Christian faith

3. 'The Prodigal was a bad lad'/linked to 'we' (and we're wrong to think this)

Ladies and gentlemen, I want to share with you in detail, within the scope of the time we have, the story that was read to us and I want you to look at it from entirely a different angle [sic]. I'm sure many and many a time you've, you've heard read over the radio because of its popularity the story of the prodigal son. And you ask anybody about the prodigal, and **generally they say, 'Ah, I know. He was a bad lad.**

He wasted his substance in riotous living. He was a bad lad'. Ladies and gentlemen, I wonder if we've been quite fair to the prodigal son. I wonder if he's worse in any degree than many who are in our audience this evening because the basic, fundamental problem with this son was not the incidental behaviour in the far country, was the fact that he thought he could run his life without belonging. He thought he could run his life on his own.

- *3^d person plural; direct speech; denied*
- *this paragraph serves as a bridge to the story of the Prodigal Son*
- *the preacher firstly has to knock down the judgmental attitude towards the prodigal*
- *the 'entirely a different angle'/ 'generally they say' sets up the expectation that the voice will be wrong; after the 'voice', the attitude expressed is seen as unfair*
- *Within the voice, the attitude itself smacks of the Pharisee. The repetition of 'he was a bad lad' shows unhelpful censure and invokes judgement on the one who is judging.*
- *The reason this has to be done is that the preacher wants to make the story relevant, and he can't make it relevant if there is no comparison between them and the prodigal*
- *The point of comparison between the audience and the prodigal is in the independence which everybody is seeking from God*
- *Again, there is the switch from 3^d person to 1st person plural.*

4. What we've said: 'We'll go our own way' (desire)

And so he came to the father and he said, 'Look, will you give me the things that belong to me, the portion of goods that is mine?' He didn't say with the utmost clarity what he no doubt felt and thought. He didn't say to the father, 'I don't want you, but I want the blessings that you give'. And he set out on life's journey, repudiating his, his responsibility to his father. He didn't want to belong. How many of us in this audience this evening have stepped out on that pathway of self-determination in our own little lives? In our modern day we have thrown over whatever parental example we had. Maybe we have thrown over the, the power of, of a godly church leader, a Sunday school teacher, and we've said, 'We'll go our own way. We'll live our own lives in our own way, in our own strength. We can do it. Haven't we had education? Didn't the former Prime Minister say "we've never had it so good"? Don't we feel the pound notes crinkling in our pockets whereas twenty years ago it was hard work to find a silver coin? Oh, everything's so fine. We have so much of everything. We don't need God. We don't need the church. We don't need anything. Let's go.' And we've gone.

- 'We'; direct speech; indirect judgement both by means of the framework but also indirect signals
- There is constraint of our voice by the son's actions. 'I don't want you, but I want the blessings you give' would almost certainly be understood as 'wrong'. Repudiating his responsibility – also a clear signal.
- At this point, there is already an expectation set up that the speaker will relate the prodigal to 'many in the audience' He now goes on to do this with a number of invoked judgements before he gets to the 'voice'
- The voice harks back to not wanting the father but wanting his blessings. Here we find precisely what those blessings are (material goods) and the link between materialism and godlessness. There is a similar link made in Hardyman, except there the material goods are said to be 'good' by the textual voice. Here it is ambiguous whether the speaker actually thinks having lots of goods is 'fine'.
- NB: 'we've' said: again, corporate responsibility.
- There is a definite break with the past invoked: the implication is almost that people in the past were happy to live with God.

5. What we've begun to find: it wasn't so wonderful – desire leads to unhappiness

And we've begun to find that it wasn't so wonderful. You see, we weren't made to live on our own and go through life on our own and go out into eternity on our own. We weren't made to die on our own and be alone and away. We were made, young people, we were made, ladies and gentlemen, that we might belong. And there is no happiness, no joy, no victory, no triumph in that life of independence that says 'I'm adequate myself. I can do it myself. I don't need anything, so long as I get a good start and I get plenty of money' like this young man who made this very serious mistake of imagining that he could do without belonging to the father. He went his way, as we know and things didn't work out right. Now,

let's not look at the details of his story. You know the details of your story, girlie, don't you? You know the details of your story, ladies and gentlemen, now don't you? You know your own story. And if you are trying to run your life in independence of God, if you're trying to run it on your own, if you're trying to run it without that surrender to Jesus Christ that he claims and which he died for to bring you to himself, if you're trying to run that way, you know it isn't really working out right. You know there's a sense of aloneness, a sense that your whole thing could crumble. **You can get in with a gang. You can get in with a group. You can get in with the young ladies' group, the young wives' group, you can find a fellowship, whether it be Rotary or the Inner Wheel or whatever it is, you must get together and try and substitute this need of belonging to God with something else.** But whether you're in your forties and you adore Rotary, or whether you're just in your twenties and you love the youth club, or whether you just go about with your friends in your particular group, wherever you may be, oh, I want you to know, you cannot in your own heart as you stand individually and alone before God know the triumph and the victory and the joy and the blessing you can have all on your own if you belong to Christ. This young man had to learn the hard way. And I'm trying to remember this is a short after church rally and I don't propose to keep you very long but I do ask and thank you for so far giving me your very concentrated attention. This young man, he err, he found something. He found it didn't work out.

- 'we'; reported thought; - explanation of negative emotions
 - Direct speech (3rd person)
 - the son found it wasn't so wonderful/he found it didn't work out (i.e. he experienced –ve affect)
 - This is immediately linked again to 'we' (who weren't made to live on our own etc.)
 - Clearly, in that life of independence we will experience the same.
 - There is then a clear shift to 'you' for the first time in a protracted sense: 'you know' several things. This clearly puts pressure on to concur. It also assumes inner knowledge and suggests that there might be some resistance – for why else tell somebody something they already know so pointedly? (Because they are living in denial of it.)
 - What the audience 'knows' is that it is sad (again, we have this pattern: independence leads to unhappiness)
6. **The son's voice – what he confessed (anticipating a later theme)/no overt application to audience at the moment**

And his step, his first step in the right direction was when he came to himself and he, he, he joined himself to a citizen of the country in which he was living. It was a step, I say, in the right direction. It didn't bring him all the way, but it was a right step. He was hereby confessing that he couldn't live his own life himself. Within him there was a cry, a need to belong to someone, if only to get the material benefits that thereby came. And he adjoined himself to a citizen of that country showing that he needed to belong.

- Here the assumption surely is that the audience is experiencing the same emotions as the son. However, for the moment I'll leave this as the audience's voice/emotions are not brought in.

7. **Don't bluff it out by saying 'I'll do good works', BUT be honest**

But this was not enough. He knew it was not enough. The grim truth started to dawn upon him as I believe, by the Spirit of God, it will dawn on some of you this evening. He needed to go back, back to his father and home, step out of his present way of life and go back, back to the one who was waiting for him, who was loving him, who was yearning for him. He wouldn't bluff it out. He wouldn't put a s... [indecipherable: 10:55: maybe the kind of utterance used with shrugging of the shoulders] sort of attitude and get his, you know his face all wreathed in smiles and happy and jovial and say, "Well you know, ha ha, had a wonderful journey, dad, but it's time I came back." No, he said: "I will say to my father: 'I have sinned.'" How'd he sin? Basically because he had decided he could manage without his father.

And your basic sin tonight, my basic sin before I came to Christ was that **I felt I could manage my life, my death, my eternity on my own – without the living God, without the Lord Jesus Christ.** And oh, friends, it's no use bluffing it off with a smile and saying "I'll turn religious; I'll join a church; I'll do good works; I'll pay some conscience money to the railway whose fares I may have stolen on a contract sometime or I'll return some goods to my, my works that I've taken and then I'll smile and say 'All's well with the world. I've decided to be a good boy. I've decided to be a good girl.'" Don't

bluff it off. Be honest tonight, and in the innermost recesses of your hearts you say, "Father, I've sinned. I've sinned."

- Here the labelling is through the word 'sin', which is then filled out through the projection. So there is a very clear negative judgement going on. In terms of appraisal, it is clearly called a sin: but is that a negative appreciation of the whole fact, rather than a negative judgement of 'I'? We also have here implicit judgement going on through the 'feelings'.
 - There's a lot of interesting tethering going on with the actual attribution: 'bluffing it off' inscribes inaccuracy; 'it's no use bluffing it off ...' inscribe negative appreciation. But there's quite a lot within the voice that invokes judgement (naivety): 'I'll smile; 'all's well with the world'; 'good boy'; 'good girl'. (In fact this is reminiscent of quite a few statements in which non-Christians are presented as naïve: 'good boy'; 'good girl'; 'Brownie points' etc.)
 - Clearly the tethering is very tight: if you want to do good and reform your actions merely, you are not being honest; if you say 'Father I've sinned', then you're being honest. This means that you know (cf. the previous paragraph) that it is not enough to be good.
 - There is one 'I' here ('my basic sin before I came to Christ) and plenty of commands and one 'you'
8. **Objection no. 1: I don't need to confess because 'I haven't done anything very terrible' (cf. Jackman – comparative judgement theory – 'what about Harold Shipman?')**

Oh, you say, "Eric, I haven't done anything very terrible, you know, nothing that would get me apprehended by the law and put behind bars." I know. Sin basically is independence. If the prodigal son had not wasted his substance in riotous living, had not done some of the things that have made him famous around the world, if he'd never done any of those things but he had left the father with a determination to be, to have his relationship with the father broken, he would've stood condemned of sin. "All we like sheep" says God "have gone astray. We have turned every one to our own way." And we are trying to go it alone.

- Here is an objection; the purpose is to reiterate that sin is independence (a theme that has been emphasized several times now). The attribution works as a concession in terms of Engagement: the statement is endorsed; there is then an understood 'BUT' or 'HOWEVER'. It is arguable that the conceded statement contains invoked attribution which presents the person as naively missing the point (cf. what has preceded it: 'good boy', 'good girl' etc.). So even though there is no explicit knocking down of the voice, it can still be seen as a rebuttal of the opposition's voice both internally (the voice is naïve) and externally (through the concession – counter).

Ladies and gentlemen this evening I beg of you don't try it to go it alone because if you're determined to go it alone, God will let you. And if you decide to go it alone, life will come to its end, here upon earth, and you will go through the experience of death alone and into eternity alone. And going it alone you will be left to your own resources and frankly you have none. I beg of you tonight, remembering that you have a never dying soul, you are a never dying soul. You are insured with [sic: ensured of?] eternal existence. I beg of you tonight to think very seriously, cause you can't afford not to belong to God.

9. **your own nervous system will tell you ...**

'I have sinned', he said. 'I will arise and I will go. I'll do something about it.' He made his decision. He made his choice. He surrendered his will. He confessed his sin. And he said 'I will go. I'll go back.' My dear friend, someone has said 'if we don't have within us the God who is above us, we soon yield to all that's around us.' And without God, without Christ, you will go through life with that sense of insecurity, unattached, no guide, no power, no control, no one to whom you can come in the emergency moment, when temptation sweeps over you, no one to whom you can cry and ask for salvation and help and protection in the hour of danger and difficulty, no one to whom you can turn when your own fluttering heart and your own nervous system tells you with that strange intuition that life has come to an end and you're plunging into eternity. No one to turn to. You've been going it alone and now God has left you to go it alone. Oh, I hope and I pray with all my heart that no one in this audience this evening will go on through life going it alone and leaving God out. Tonight you can return because the Lord Jesus Christ has died and risen again.

10. some people misunderstand the cross

I want to bring you if I may, not in this story indeed, but I want to bring you very briefly to that cross where Jesus died. I know **some people will tell you that there Jesus was murdered**. It's quite true. I know **others will tell you that he died bravely**. That's quite true. But that is not the whole significance of the death of Jesus Christ, because the sun refused to shine, the darkness came, the earth rent, there was a mighty earthquake and it was obvious that God was intervening in this human drama, this murder and the Bible says that God laid upon Christ the iniquity of us all. He was bearing your sin, sir; he was bearing your sin, madam; he was bearing your sin, young people, when he hung on the cross. He died, says the Scripture, 'to put away sin by the sacrifice of himself.' He died that he might cleanse you from its stain and deliver you from its power. He died that in the accountancy system of God your record might be blotted out and you can be made in God's sight as if you'd never sinned at all. This is God's offer to you: "And the blood of Jesus Christ, God's Son", shed on the cross, "cleanses us from all sin".

- Again here, similar to the instance above, we have some people who have failed to grasp the meaning of the cross. Their points are conceded, but then countered because the points of view are of limited value. (Negative capacity might be the way of seeing this)

I can't explain it to you. I don't have time even to examine the theological implications of that statement in a brief after-church rally and in order for you to be saved you don't have to understand it, you have to believe in Christ and decide to belong. God's call is to you whether you understand it or not is to believe in him and surrender to him and receive him. Oh, he's so anxious to receive you. Don't you, don't you realize from this story which pictures God waiting, the whole implication of this story is that the father was looking, looking, looking day after day for the boy to come back again and belong? So God is looking for you, seeking you and longing for you tonight to come to him, that your sin may be cleansed that your past may be blotted out and that you may be made a new creature. You can leave the Colstone Hall tonight, you madam, you sir, you can leave the Colstone Hall tonight knowing that God has welcomed you back and the past is gone and whatever men may think about you or your family or your loved ones or your workmates, in God's sight you're made as if you had never sinned. I think it was Mr Harold Sindgen who said that the father rushed to smect [sic: meet] the prodigal and he kissed him with his dirty face. Before ever he had time to get in and wash and change the father's arms were around him, yes, and welcoming him back. Young people, if you will come back tonight to Christ and yield to him and let him have control of your life, he is more anxious and ready to welcome and receive you than you are even ready to come.

11. The Minister's story: 'I can't bear to look' – correcting a misunderstanding about God

Minister told a story of riding one day on a train and he found a young man opposite, corner of the carriage, all jumpy and excited and looking out through the window and he said to him "What's the matter?" "Oh", he said, "I ... I'm getting so near home". He said, "You see, some years ago, I ran away, and I wrote to my err to my father and asked him if I could come back and I didn't get a reply. Then", he said, "I wrote to my mother and I still didn't get a reply" and he said "I, I want to come back home and be as we were." Well, fine, so the story went on. And then, he said, "You know sir, just a few days ago I wrote to my mum and I said I'm coming on a certain train on a certain day and I, I'm coming, and mum, you know that apple tree at the bottom of the garden? If, if you're going to welcome me back home again, will you put just one rag on that prominent limb, tie it on that limb of the apple tree, and I know I can come home. And if you don't put the piece of rag on the apple tree limb, I'll stay on the train and you'll never hear from me again." And he said, "Now I'm near home. It's only a mile or two, sir" and he said "I can't bear to look out." And the minister said, "Don't look. I'll look for you. Supposing we bow our heads and pray?" And so he prayed and prayed, put his hand on the boy's knee, and said, "Now hold it, I'm going to look, I'm going to look." Then in a moment, he, he, he squeeze the boy's knee and he said "Open your eyes, look!" And they looked at the old apple tree. Was there a rag on the limb? No! There was a rag on every branch. "Now" he said "you can go". And if you will understand my metaphorical meaning when I say to you young people tonight, God gives you the welcome sign. In every branch of life he wants you. He's flaunting almost his love before you and his welcome. "Him that cometh to me I will in no wise cast out."

- The main point of the story is that God wants you, and so you don't have to be afraid about how he will receive you. But the boy in the carriage is plainly like a returning sinner who's not too sure how God will receive them. It's his voice that speaks here and is shown to be wrong about the reception.

12. why you shouldn't and should decide to come to Christ: correcting selfish motives

But you'll have to rise and go. And when you rise and come, as I believe you will in the act of witness tonight, please notice you don't come merely to make a decision. You don't just merely decide to become religious. You don't just merely decide to, to, to name the name of Christ in order to get the benefits. You, you come because you have decided from this day on to belong to Jesus Christ who died to cleanse you from sin, who lives to welcome you, who longs to live his life in you. And if tonight you come, yearning to belong, yearning to yield to him, yearning to turn over your life –

- This is a borderline 'voice'. There is no projection, but there is very definitely an attitude that is being corrected. There are 3 things which are being corrected here: mere decisions; merely becoming religious; merely naming the name of Christ to get the benefits.
- The common element in all of them is 'merely' – which does concede something to the point of view: there is a decision to make and the person will afterwards become religious, in a sense, and get benefits. But this force-softening device also acts to provoke judgement or cast doubt upon the quality of the decision.

Some of your lives may already have been messed up pretty badly; some of them haven't perhaps and let me say if they haven't thank God for his mercy. It's all of his mercy if your life isn't dreadfully messed up. Oh, my friends, some of you may be in the most dreadful tangle. I don't know. That last great night in Durban, oh, how sad it was! I can't tell you all the stories. But I met some into whose faces they had so messed up their lives one way and another that I could see no way of undoing the tangle except that they could get peace with God and cleansing and could go that night into the kingdom of heaven. I believe there are few in this hall tonight so messed up. But if you've never been messed up don't be proud about it. If you've just lived an ordinary, normal, straight, sweet life and you've no complications with the police or with, with, with, in your family life or in your sex life or in your home life, or, or in your – whatever it may be, then thank God for it and remember that prevention is better than cure. Better yield to Christ now before you get into the far country and start to make a hash of it. But if you have made a hash of it, I believe God has a way out for you. Certainly he can make you as if you've never sinned. Certainly he's guaranteed to welcome you and cleanse you from all sin.

But you can't have it as a little bonus you carry about in your pocket and say "Ooh, fellas, I went forward at the Colston hall and I accepted Christ. Now I'm okay; I can go and do what I like." God only gives his blessing to those who are willing to belong. And when you come forward tonight and you take your stand and you go to the counselling room and in those few minutes you open your heart and your life to Christ, and you say to him "Father, I've sinned. O, God, I've sinned. I know I've done wrong. I know I'm a failure. And now, like the prodigal, I rise up and I come", you come in order to give yourself to Christ. You belong.

- This links in with last but one paragraph, which casts aspersions on spurious decision making (making a decision to get the benefits).
- There's quite a bit of 'you' here, too.

13. the voice of backslidden Christians: positive self-judgement

When the act of witness is announced, I hope that many of God's people, many true Chr... children of the Lord will recognize the picture of themselves in the elder son that didn't go away and didn't make a hash of his life and, and was so prim and proper. He was in the father's circle; he was in the home, but he didn't share the father's love and he didn't share the father's passion. How many Christians here today are solid and regular in the activities of the denomination, the church, the assembly, but you have little of the Father's passion for lost souls? And when souls are coming to Christ, you begin to feel a little superior, and you wonder, why all the fuss? Why all this about special crusades? Why such a budget to reach outsiders? "I, I've never left the church. I've always been there. I've always been regular."

14. the emotions of backslidden Christians – judgement through fear

Yes you miserable half backslidden Christians: you didn't have the guts to wander away like the younger brother. That's the only reason why you didn't go. You were too scared of what those people with eagle religious pharisaical [sic] eyes peering down into you would do so you managed to keep yourself there. But so far as your heart is concerned, Christian though you be, you've pretty well gone as far away as anyone else and given the opportunity and given the pressure you might well go.

15. the right approach for backslidden Christians

I believe with all my heart the man in the deepest spiritual need in this parable is the horrid elder brother who didn't care twopence about this poor boy or the father's burning heart of love or his yearning and this fellow was right there in the midst of the household with all the blessing and the father reminding him all that he had was his, and yet, there he is, angry, detached, bringing no joy to the father's heart, cold, remote, indifferent, neutral, dead neutral, and nobody's so dead as those that are dead neutral. And I beg that you let the love of God get a hold of your heart tonight, and you say, "Lord, I will be restored to you. I will bring joy to you. I will belong to you wholly." And such words come to you from the living God as Paul's word: "Present your bodies a living sacrifice". Yield yourselves to God. Let him have you as a living sacrifice that he might fill you with the Holy Spirit and produce in a new way the fruit of the Spirit and – who knows? – may give you some of the gifts of the Spirit and work through you that you may be a mighty man or a woman of God here in Bristol.

There are two groups here tonight who need to belong in a new way to God: those who are already Christians and are cold; those who stay in the confines of the church but whose heart is far away. "With their lips they honour me, but their heart is far from me"; "Having a form of godliness and denying the power thereof". Friends, you tonight God calls, you to his sacrifice, you to surrender, you to the blessing of belonging so that every day, every hour, every moment you may be conscious of the fellowship, the friendship, the joy, the victory, the overflowing blessedness of Christ as your saviour and Lord and friend and guide, inspirer, the one who fills your heart with love and joy and peace. I beg of you quietly to come.

16. backslidden Christians again: non-committal

On the closing night of the Durban crusade I felt strangely moved to make this sort of a, an appeal to the Lord's people and I thought there might be twenty or thirty that would come from that vast after-church rally. Imagine my surprise when just about two hundred and forty Christians, some of our counsellors, at least one of them a minister, a well-known minister of one of the Durban churches, stood at the front, saying, "Lord, for all my regularity and religiousness and evangelical fervour and doctrinal accuracy, I realize I don't fully belong to thee and I come in complete surrender." I hope, Christian friends, even if you aren't quite as nasty as the horrid elder brother, if there's coldness, indifference, aloofness, "I'm sitting on the theological fence watching" attitude, that you'll come down tonight and in the quietness stand before God and in the quiet room let him have all there is of you. Just as you are, you come.

17. the wrong attitude: 'I knew I couldn't keep it up'

Just before we bow our heads to pray, may I go back to the other group for a moment? May I tell you really? It's not for just this life, it's for eternity. If you really belong to Christ, you're his, and he gives to his sheep eternal life, and you will never perish. You're his for now and for always. And if you should fail tomorrow, don't say "Oh, I don't know; I couldn't keep it up." If you belong, he will make provision for the morrow. He can keep you from falling, but if you fall, he will restore you again. Think of the many scriptures that speak about the renewing of the Holy Spirit, the renewing of God's life within you day by day. If you commit your life to him thoroughly tonight and accept him as your saviour and Lord, he can take care of you. Oh, I tell you, he can, and he will.

18. Objection to belief: 'I'm too bad' and the Wilson anecdote

"Oh, but", you say, "Eric, you don't know how far I've been away". I wish I could whisk with my hand to the platform tonight and have a Cosa African come to the microphone. His name is Wilson, a

very wonderful man. And if I said to him, "Brother, will you tell this audience how you came from that faraway place now to be an evangelist among Zulu and Cosa people?" He would say to you with his quaint accent, he would say, "I was an, an agitator, a political agitator of the Pan-something political party. And I was half drunk and one night I went into a hall in Port Elizabeth where the African minister Bengu was preaching and I heard him say: 'Christ has authority on earth to forgive sins'. Sins", he said, "sins, sins, oh, sins. I knew I was a sinner. I never heard before I could have my sin completely cleansed and gone". And he said "I went to him and I said, 'Pastor Bengu, is it right that all my sins and be, can go, that, that I can be cleansed?'" Pastor Bengu, bless his heart, how many he's brought to Christ, he said, "Yes, Wilson, you can." And there, having come from the faraway country, Wilson surrendered himself to Christ in Port Elizabeth and how proud and privileged I was to have him as my interpreter in the African crusade in the Mamilody township way on the African continent. If you could see his radiant face, if you could hear his rejoicing voice. I said, "You're through with politics now, are you, then?" "Oh, yes" he said, "I tell everybody of the grace of God in Christ that took my wandering life and changed me and made me a new creature". He can do the same for you tonight.

19. The enquiry: 'what do I do?' (cementing roles - power relations)

"So what do I do, Eric?" Well, you have to come. "What does that mean?" It means that with your will you surrender and you say "Lord, I turn my life over to you. I'm willing to do what you want, live for you, in you, through you, to you, I accept you, Lord Jesus, as my saviour and I'll not be ashamed to confess it. I'll not be ashamed to openly testify to it."

20. The selfish attitude: I want to have my cake and eat it.

What would you have thought of this young man who said, "Well, I want the blessings of the father's home; I want to get back and be under his protection and know his welcome and his smile and his cleansing. I want all that. But I want to stay where I am." Couldn't be done. Just so, you have to rise spiritually and say, "Lord, I'm coming out of", as Betty Loo sang, "my old way of life into the fullness of joy, peace and salvation and cleansing that you give."

21. the symbolism of this action

And so we sing a hymn about coming to Christ. And whilst we sing that hymn, we invite you, quickly and quietly to rise from your seats in the gallery, in the area, in the choir, and meet Geoff Percival and the counsellors and Sam here at the front and by that way you're parabolically saying, a kind of figure of speech, you're saying "Lord, just as the, that young man rose up, ha, and went back to thee, so I rise up and give my heart and life." I beg of you to come. Let's bow our heads in prayer.

22. putting the prayer in the mouth of the audience member

You don't know what real peace and joy is until you have turned your heart and life over to Christ and you have commenced to belong. He invites you; he urges you; he begs you to come. "Come unto me", says the Lord Jesus, and in that coming, you, you say "Lord I, I, I come. Not for just an hour but for always, I hand over my heart and life to you and I thank you for promising to make me in your sight as if I'd never sinned."

23. excuses revisited

So when the choir sings, I beg of you not to hesitate. Don't say, "Well, I, I've got friends." They, they're, let them come with you. They'll wait for you the short time involved. Or "I'm rushing for a bus." If you live within twenty miles, make your need known in the counselling room and some member of the committee, I know, will run you home for Christ's sake. Don't let anything put you off tonight. We shall only keep you a short time. We have a little booklet we want to give you about beginning with Christ, but let God have his way in your life. [Organ music begins]

And please, Christians who've lost the joy, and the victory and the glory – you're like that horrid elder brother, little critical, not really in the Father's heart, why don't you surrender to him entirely now and let him have his way in your life?

Father, I pray that thy Holy Spirit may move in our audience this evening in the brief time that lies ahead of us, moving across these rows, showing thy great promise to cleanse, to save, to make new, to welcome, to restore, to invigorate and to live thy life in those who repent and who believe and who hand themselves over to thee to belong to thee. Give them courage now while we sing, we beseech of thee, openly to confess this. We ask it in Jesus' name. Amen.

Arguing with the world and the audience: the sermonic dialogue

- Everyone (including many in the audience) desires to be independent.
- This leads to unhappiness which leads to fresh desire for something better.
- This is illustrated by the prodigal son, who is like many in the audience even though we might not think so.
- The points of similarity are that he desired independence and came unstuck; and that's what you're experiencing too.
- There are wrong responses to the trouble that results from independence: one wrong response is called 'bluffing it out' (i.e. pretending that turning religious will answer the problem) and if you do this, you're being dishonest; another wrong response to the situation is to misunderstand the nature of sin. This is seen in people who say they haven't done anything very terrible.
- One of the things you need to do to come back to the father is understand the cross, so people's misunderstandings have to be cleared out of the way whilst conceding that they have a point (yes, Jesus died bravely, but ...).
- Another thing the returning sinner should not misunderstand is the willingness of the father to receive the sinner (a point cleared up by this anecdote the minister told).
- The returning sinner should not come out of false motives (just to get the benefits of salvation).
- At this point, the discourse addresses some Christians who are like the older brother who are saying certain things that show they think they are better than others. They may think highly of themselves, but in fact they are cowards and maybe cold. The right way for such people is to pray a certain prayer.
- Back to unbelievers again: you may say 'I couldn't keep it up' or 'I'm too bad to come' – but each of these points is dealt with and refuted.
- And so you may be asking 'What do I do?' and here is the point where this question is answered – 'you have to come', which means you can't say 'I'll stay where I am and enjoy the benefits'.
- And don't make excuses why you can't come like 'I'm rushing for a bus' etc.

Appendix 3

Categorizing misguided voices according to Leech & Short (2007)
in 4 hyper-typical sermons (cf. Chapter 4, Section 4.2)

EE1950

| | 1 st person | 2 nd person | 3 rd person |
|-----------------------------|--|--|---|
| Indirect Speech (IS) | | | there are those who tell us that this sin could only be committed when our Lord was on earth in the days of his flesh (49-51) x1 they say it rarely if ever is committed today (160) x1 |
| Indirect Thought (IT) | I had a kind of a notion in my mind that I could be saved when I liked, that I could be converted when I liked. (438-42) x2 (sing. Ref) I thought I could put it off as long as I liked. (448-50) x1 (sing. Ref.) | ... you think that you've committed this sin (213-14) x1 | they felt that they had already committed that sin (218-9) x1 they're deluded ... into thinking that they're alright because they've lived a kind of a half-decent life (592-6) x1 |
| Free Indirect Speech (FIS) | | But you, oh no, need nothing, (665) x1 ... Haven't you done all this and all that and all the other? (668-70) (x3) | |
| Free Indirect Thought (FIT) | | ... those of you who are decent and religious you've got above that. (825-6) | |
| Direct Speech (DS) | | and [you] say 'thank God I'm not like other men (233-5) and [you] say 'I've always lived a good life done the best I can and trying to do good' and this, that and the other (370-7) (x6) you say, 'I hope I'll never go to hell. I hope I'll never be lost.' (464-8) (x2) [You] say it was interesting to see so many. It was interesting to hear him preach. But no one ... (553-8) (x2) You'll say 'I know I'm I know I'm, I'm doing alright I am, I'm doing alright. I'm living a good life and err' (641-45) (x3) | lady said to me one day, 'Why' she says, 'I wouldn't be fri- I could die this minute, wouldn't puzzle me one bit.' (621-5) x1 They say, 'hell, I don't believe in hell. ... in the twentieth century we're intellectual and we've, we've made tremendous progress and we don't believe in that old fa..., old fashioned hell.' (743-52) (x9) |
| Direct Thought (DT) | | | |
| Free Direct Speech (FDS) | | 'Ha, ha', you say, 'I don't need that, I do the best I can, what more would a good God want anyhow, and I, I follow the light of my conscience and I try to | laughing at it in their way, "while the lamp falls out to burn, the greatest sinner may return". (177-9) x1 |

| | | | |
|---------------------------|--|--|--|
| | | <p>not do anybody any harm and I try to help everybody along, I belong to church and I say my prayers and I read my Bible now and again and and' (570-82) (x9)</p> <p>you talk about err sin as if it was something "well God forgives; God's a good God he forgives just anything at all" (700-4) (x3)</p> <p>But you, 'Ha ha ha. Hell, nothing, nothing like that. How could a good God put anybody in hell?' (793-6) (x3)</p> <p>'What on earth' you say 'has brought me in here to hear the like of that? Did you ever hear a man use language like the way that man does? Did you ever hear about yo...?' (844-49) (x3)</p> <p>'Me to go to hell? You tell me that I'm under the curse of God? Tell me that I'll perish?' (853-57) (x3)</p> <p>'Why, did you not know who I am? Do you not know how I've lived? Do you not know how I've been religious and respectable, what I've done and how much I've done and how generous I've been?' (859-68) (x7)</p> <p>'Don't want, don't want it. Don't need it. Keep your forgiveness.' (978-81) (x3)</p> | |
| Free Direct Thought (FDT) | | | |

EE1954: Voice Table

| | 1 st person | 2 nd person | 3 rd person | uncertain |
|------------------------------------|--|--|--|-----------|
| Indirect Speech (IS) | | ... you're expressing your opinions, what you think about Christianity (1115-6) x1 | | |
| Indirect Thought (IT) | We all ... imagining that we know all about Christianity (440-3) x1 we fondly imagine that we do exactly the same with God ... we imagine that ... We imagine that we can go on doing things and that ... nothing happens (766-73) x5 | | [Saul] was fully persuaded in his own mind that he was pleasing God by trying to put an end to it and exterminating such people off the face of the earth (101-4) (x1) his real ignorance of the truth of the things which he thought he knew (114) (x1) talks to himself about what he is going to do and how he's going to put an end to this Christianity (406-8) x2 that to him was the big thing and the important thing (684) x2 A person who believes that by his own religion and righteousness he can make himself fit to stand in the presence of God ... (1039-40) x2 | |
| Free Indirect Speech (FIS) | | ... and why doesn't it stop war and do this and that and the other and why doesn't God do this and that (1117-22) (x6) | | |
| Free Indirect Thought (FIT) | this kind of philosophic X, this great Creator, the absolute, the eternal somewhere in the distant heavens who's fashioned the cosmos and was [sic: wasn't?] interested in the whole world. | | [Saul] has no use for it (99) x1 they were perfectly sound and right ideas. He was doing a great work and a great work for God (409-11) x4 | |

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| | (745-9) (x6) (singular pragmatic) | | | |
| Direct Speech (DS) | | | He said 'you know things are coming to a pretty pass if religion's going to start being personal'. (534-6) | That was why he was able to say 'I verily thought with myself I ought to do many things contrary to the name of Jesus of Nazareth.' (85-8) x1 (DS) |
| Direct Thought (DT) | | | | |
| Free Direct Speech (FDS) | We know all about it ... Especially in the 20 th century, we know all about Christianity. (446-52) x5 'Well yes, of course there are certain phenomena ... (583-90) x5 'is this some sort of psychological complex? (592-7) x4 | | | Christianity is something for me to demolish (454-64) x9* (uncertain 1 st person plural) 'What's religion? Well of course religion is ... (537-78) x31 'I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.' (677-78) x1 (uncertain 3 rd person FDS) |
| Free Direct Thought (FDT) | | | | |

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| | 1st person | 2nd person | 3rd person | Uncertain |
|------------------------------------|--|---|---|-----------|
| Indirect Speech (IS) | | | | |
| Indirect Thought (IT) | <p>We're so prone to look at life as what's coming next ... the next relationship (68-75) (x7)</p> <p>We don't have a sense that our life is really going anywhere. (78-9) (x1)</p> <p>we think we've got a better agenda, (270-1) (x1)</p> <p>we think that we know what we need in our lives (272-4) (x1)</p> <p>we feel God is remote (315-16) (x1)</p> <p>... we've been wanting to row ... run the show independently (352-3) (x1)</p> <p>we want to worship created things, and especially ourselves, rather than our creator (358-60) (x3)</p> <p>So every time I refuse to let God be God in my life ... (374-5) (sing. pragmatic) (x1)</p> <p>I claim that I know better than God (502-03) (sing. pragmatic) (x1)</p> | | <p>he thought he knew God (346-7) x1</p> <p>Now that is a hundred percent true, except that they're assuming that he isn't God (513-5) x1</p> | |
| Free Indirect Speech (FIS) | | | | |
| Free Indirect Thought (FIT) | <p>God doesn't seem to be doing things our way (267-8) x1</p> | | <p>He's not a religious man up to this moment but this seems like a good time to become religious (285-6) x1</p> | |
| Direct Speech (DS) | <p>God says, "You need your sins forgiven." We say "Oh no, it can't be that. Must be something else. I I'm not going to go that route." (302-8)</p> | <p>It's no good you turning round to God and saying, "What about Stalin, what about Hitler, what about Harold Shipman?" (448-</p> | <p>"Oh, my wife has recently joined your lot." (14) x1</p> <p>"Well, [being a Christian] is okay for her.</p> <p>It's a nice spare-</p> | |

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|---------------------------------|---|--------|---|--|
| | <p>x4 We say, "Well, I know people who are a lot worse than I am." (385-7) x1 I'm actually saying "I don't wanna be part of that kingdom. I don't want to know God's heaven." (377-81) x2 (pragmatic sing.)</p> | 53) x3 | <p>time interest. It sort of gives her something to do during the week. There are coffee mornings and I think she goes to Bible groups or something." (20-5) (x5) "Oh, < > I don't need [Christianity]. <he said> I'm doing fine." (29-31) x2 "Never! Never! [could Christianity be true] (39, 40) (x2) "Wasn't it a pity that Jesus died so young? If he'd lived till eighty, just think how many more people he could've healed." (151-5) x2 He cries out, "Is there anybody up there to help me?" (289-91) x2 And he says, "Is there anybody else up there to help me?" (298-300) x2 sin is the attitude in my life that says "I don't want God to be in charge; I don't want God to be God in my life; I want to run it my own way; I want to follow my own pathway; I'm going to leave God out of the equation; I have no need of him; I'm doing fine, thank you." (323-35) x7</p> | |
| Direct Thought (DT) | | | <p>questioning in their hearts, 'Why does this man speak like this? He's blaspheming! Who can forgive sins but God alone?'" (475-78) x3</p> | |
| Free Direct Speech (FDS) | <p>Now is that not a surprise diagnosis? Surely the man's need is obvious ...</p> | | <p>are hundreds of people, thousands, wanting to be healed (174-5) x2</p> | <p>"There may be trouble ahead but while there's</p> |

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|---|---|--|---|--|
| | <p>not healing but forgiveness (223-38) x6 Absolutely right. It's an outrageous claim. (479-80) x2 So for this man to claim divine authority like that, it's outrageous (508-9) x1 Well how could you ever know if that were true? Seems totally unlikely, doesn't it, although he does demonstrate some unusual powers. But no, it's easy to say things like, "Your sins are forgiven", but saying so doesn't make it so. How then do we know that this is not just an extravagant claim from some religious superstar who's overshooting his zenith? (518-30) x8 (All 17 are pragmatic)</p> | | <p>a little booklet called "Me, a Christian?" (854-5) x1</p> | <p>music and moonlight and love and romance, let's face the music and dance." (59-65) x7 - uncertain FDS "He's a blasphemer", they say. "Who can forgive sins except God alone?" (510-12) x2 - uncertain FDS</p> |
| <p>Free Direct Thought (FDT)</p> | <p>[Life is] happening (80)</p> | | <p>Christianity, could it be true? Never! Why bother with Jesus? What difference could God make in your life? I've got no need of God. (43-7) (x5)</p> | |

PD2006

| | 1 st person | 2 nd person | 3 rd person |
|-----------------------|------------------------|--|--|
| Indirect Speech (IS) | | | Even those [Bible versions] that go pretty near to street language in order, supposedly, to get the Bible across ... (124-5) x1 |
| Indirect Thought (IT) | | But if you don't believe it's inspired by God then ... (91-3) you don't understand he's a God of perfection (254-5) | he believed there was no other nation that mattered and no other people that mattered (32-4) x2 "I thought that my life would please God, I was completely acceptable to him as I was" (48-50) x2 they believe ... believed in pleasing God [by the most meticulous observance of the outward ceremonial law] (51-2) x1 they thought that this intense accuracy would bring them the blessing of God and get them into his favour (55-7) x2 They thought they could do it (58-9) x1 They thought God was very pleased with them (60-1) x1 God's favour is something you earn (148) x1 he thought he had earned it and he'd excelled (151-3) x2 Well, Saul of Tarsus thought faith was an impersonal thing (162-3) x1 He didn't realize how far he was away from God (197) x1 he thought because he kept the ritual God would be pleased with him (208-10) x2 a person who thinks that everybody's going to heaven (244-5) x1 He hadn't realized who he was dealing with (316-7) x1 |

| | | | |
|-----------------------------|--|--|--|
| Free Indirect Speech (FIS) | | | |
| Free Indirect Thought (FIT) | I remember this as a tee – late teenager this was my experience: why, every ... nothing of this mattered much (358-60) (referential 1 st person singular) | it's a God who err, well, you don't have to know and you can come into touch with him at your he's at your beck and calling whenever you need him (237-9) (x3) | You just believed and you acted and therefore you were God's. You didn't feel anything. There was nothing to establish contact between you. Wasn't a personal thing. It was an impersonal thing [in his theory and in his thinking] (164-72) (x6) Why, he'd died. He'd been crucified. He'd died on a cross Saul, Paul thought (185-7) (x3) What a terrible, terrible thing that the Messiah who was promised throughout the Old Testament Scriptures should be executed as a criminal (177-82) x2 That was a terrible thing in his view. That was impossible (183-5) (x2) |
| Direct Speech (DS) | | | |
| Direct Thought (DT) | We just trip through life thinking 'if there is a God we'll be alright. he'll deal with us kindly (194-7) (x3) | | |
| Free Direct Speech (FDS) | | | "I know what's what. I know the rights and wrongs. I know what the true faith is. I know this Christianity is a ... an abomination and appalling" (389-94) x5 |
| Free Direct Thought (FDT) | | | Everybody has to earn it (150) x1 'I don't have to worry whether I know God or not, whether I sin against him, whether I reject him, because he's a God who will let us all in in the end, and we may bank on that and assume that - that everybody will be alright' (246-53) (x7) Maybe, perhaps this is true. But no, it can't |

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| | | | be true' (440) x1 'I'm so smart and so clever and so important. I've been accelerated into a high position My career is at stake. And everything I've thought and all my precious opinions I'm not going to change these. So I will suppress the thought that these Christians might just be right' (446-52) x9 |
|--|--|--|---|

Appendix 4

Selection of analyses of misguided 'we' and 'you' voices in Group 1

Misguided 'we'

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|-------------------|---|-------|----------------|-------|-------|
| (13) We don't want (14) to have any sense (15) of being beholden to anybody, (16) or anything, (17) or any movement, (18) or any, any political party (19) or even God himself. | + Aff (desire) | Absence of sense of being beholden | We | T -ve J (Prop) | We | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|---------------------|--------------------------|-------|---|---|-------|
| (94) How many of us in this audience this evening have stepped out on that pathway of self- determination in our own [little ¹ lives?] | | | | T -ve J (Prop) [¹ -ve App (Val)] | Unspecifi ed number of 'us in the audience' [our own lives] | |
| (95) [In our modern ² day] we have thrown over [whatever parental example ³ we had]. | | | | T -ve J (Prop) [² T -ve App (qual)] [³ + App (Val)] | We [Our own day] [parents' example] | |
| (96) Maybe we have thrown over [the, the power ⁴] of, of a [godly ⁵] church leader, a Sunday school teacher, | | | | T -ve J (Prop) [⁴ + App (Val)] [⁵ + J (Prop)] | We [church leader's example] Church leader | |
| (97) and we've said, | | | | T -ve J (Prop) | We | |
| (98) 'We'll go our own way. | T + Aff (desire) | Going our own way | We | | | |
| (99) We'll live our own lives (100) in our own way, (101) in our own strength. | T + Aff (desire) | Living in our own way | We | | | |
| (102) We can | + J (Capac) | We | We | | | |

| | | | | | | |
|--|--------------------|-------------------------|-----------|--|--|--|
| do it. | | | | | | |
| (103) Haven't we had education? | T + App (Val) | Education | We | | | |
| (104) Didn't the former Prime Minister say (105) "we've never had it so good"? | + App (qual) | 'it' | Former PM | | | |
| (106) Don't we feel the pound notes crinkling in our pockets (107) whereas twenty years ago it was hard work [to find a silver coin]? | T + Affect (cheer) | Money | We | | | |
| (108) Oh, everything's so fine. | + App (qual) | Everything | We | | | |
| (109) We have so much of everything. | T + Aff (cheer) | Material wealth | We | | | |
| (110) We don't need God. | + Aff (conf.) | Absence of God | We | | | |
| (111) We don't need the church. | + Aff (conf.) | Absence of church | We | | | |
| (112) We don't need anything. | + Aff (conf.) | Absence of 'everything' | We | | | |
| (113) Let's go.' | | | | | | |
| (114) And we've gone. | | | | | | |

Selection of misguided 'you'

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--|----------------|--|--------------------|-----------------|-------------------|-------|
| (147)And if you are trying to run your life in independence of God, | + Aff (desire) | Running life in independence of God | Potentiall y 'you' | T -ve J (Prop) | Potentially 'you' | |
| (148)if you're trying to run it on your own, | + Aff (desire) | Run life on your own | Potentiall y 'you' | | | |
| (149)if you're trying to run it without that surrender to Jesus Christ | + Aff (desire) | Run life without surrender to Jesus Christ | Potentiall y 'you' | | | |
| (150)[that he claims] | | | | | | |
| (151)[and which he died for | | | | | | |
| (152)[to bring you to himself] | | | | [T + J (Prop)] | | |
| (153)if you're trying to run that way, | + Aff (desire) | Run that way | Potentiall y 'you' | | [Jesus Christ] | |
| (154)you know | | | | | | |
| (155)it isn't really working out right. | -ve App (qual) | It | You | T -ve J (Capac) | You | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|----------------|----------------|-------|----------------|--------------------------|-------|
| (272)Ladies and gentlemen this evening I beg of you | | | | + Aff (desire) | Proposal (clause 245) | |
| (273)don't try it [to go it alone] | + Aff (desire) | Going it alone | 'you' | T -ve J (Prop) | You (if you go it alone) | |
| (274)because if you're determined to go it alone, | + Aff (desire) | Going it alone | 'you' | T -ve J (Prop) | You (if you go it alone) | |
| (275)God will let you. | | | | | | |
| (276)And if you decide to go it alone, | | | | T -ve J (Prop) | You (if you go it alone) | |

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|--|--|--|--|--|--|--|
| (277)life will come to its end, here upon earth, | | | | | | |
|--|--|--|--|--|--|--|

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|---|---|-------------------------|-----------------|--|-------|
| (237)And oh, friends, it's no use bluffing it off with a smile | | | | -ve J (Verac) | Friends (unspecified number of audience) | |
| (238)and saying | | | | | | |
| (239)'I'll turn religious; (240)'I'll join a church; (241)'I'll do [good works] (242)'I'll pay some conscience money to the railway (243)[whose fares I may have stolen on a contract sometime] (244)or I'll return some goods to my, my works (245)[that I've taken] | T + J (Prop) [+ App (Val)] [-ve J (Prop)] | Future 'I' [works] [past 'I'] | I [I] [I] | T -ve J (Verac) | Friends (unspecified number of audience) | |
| (246)and then I'll smile (247)and say (248)'All's well with the world. | T + Affect (cheer) + App (qual) | The world 'all' | Future I I | T -ve J (Capac) | Friends (unspecified no. of audience) | |
| (249)'I've decided to be a good boy. | + J (Prop) | boy | I | | | |
| (250)'I've decided to be a good girl.'" | + J (Prop) | girl | I | | | |
| (251)Don't bluff it off. | | | | T -ve J (Verac) | Friends (unspecified no. of audience) | |

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|-------------------|------------------|-------|----------------|-------|-------|
| (597)you begin to feel a little superior, | | | | -ve J (Prop) | You | |
| (598)and you wonder, | | | | T -ve J (Prop) | You | |
| (599)'Why all the fuss? | -ve App (qual) | Fuss | You | | | |
| (600)Why all this about special crusades? | T -ve Aff (antip) | Special crusades | You | | | |

| | | | | | | |
|---|----------------------|----------------|-----|-----------------------|--------------------------|--|
| (601)Why such a budget (602)to reach outsiders? | T -ve Aff (antip) | budget | You | | | |
| (603)I, I've never left the church. | T + J (Prop) | I | I | | | |
| (604)I've always been there. | T + J (Prop) | I | I | | | |
| (605)I've always been regular." | T + J (Prop) | I | I | | | |
| (606)Yes you miserable half backslidden Christians: | | | | -ve J (Prop) | You (Some Christians) | |
| (607)you didn't have the guts | -ve Aff (fear) | Wandering away | You | T -ve J (capacity) | You | |
| (608)to wander away like the younger brother. | | | | T -ve J (Prop) | Younger brother | |

Other Group 1 (simplified tables)

29 misguided 'we' projections in EE1954

| EE1954 | Internal layer | | External layer |
|--|--|---|------------------------------|
| | Attitude | App/d | Attitude |
| 440-3 (IT) The whole trouble with most people who are not Christian is that they never listen. That's why they never hear. You see we all come into this world and start this life imagining that { ¹ we know all about Christianity} | T + J (capacity) | We | T -ve J (Prop/ Capac?) |
| 446-52 (FDS) and we are very young indeed when we all start expressing our opinions about Christianity. { ¹ We know all about it}. { ² We've never read the New Testament of course, but that's immaterial}. { ³ We've never read a, never read a book on church history. That makes not the slightest difference}. { ⁴ We know}. { ⁵ And especially in the twentieth century, we know all about it.} | T + J (capacity) (T) -ve App (Val) T + App (Val) | We We've never read ... (x2) Twentieth century | T -ve J (Prop/ Capac?) |
| 454-64 (FDS; uncertain 1st person plural) "So what is Christianity? Well s... { ¹ Christianity is something for me to demolish,} { ² something for me to denounce} { ³ and expose} { ⁴ and to make a joke about}. { ⁵ I know all about it { ⁶ and I'm doing the talking { ⁷ and I'm speaking about Christianity { ⁸ and I'm saying what I think { ⁹ and what I'm going to do"}. | T -ve App (Qual) | Christianity | T -ve J (Prop) |
| 766-73 (IT) We are so clever at err eluding one another and in fooling one another that we fondly imagine that { ¹ we do exactly the same with God ...} And we imagine that { ² God does not know all about us.} We imagine that { ³ we can go on doing things} and that { ⁴ nothing matters}, { ⁵ nothing happens} | T + J (capacity) T -ve J (capacity) T + affect (confidence) | We God Future security | T -ve J (Capac) |
| 583-97 (FDS) So we go right the way back, we take our seats in the gallery or on the bench as I say and we look down upon an arena. { ¹ Well yes, of course there are certain phenomena in connect in connection with religion} { ² and some people talk about being converted} { ³ and a great change in their lives} { ⁴ and we investigate it} { ⁵ it's particularly interesting to look on to see exactly what happened"}. As I said last Sunday night, | T + Affect (interest) + Appreciation (quality) | Christianity Look on and see what happened/ talk about it | T -ve propriety/Capacity? |

| | | | |
|--|--|--|--|
| <p>{⁶is this some sort of psychological complex?}</p> <p>{⁷Is it some sort of disease?}</p> <p>{⁸Is - was this a manifestation of epilepsy in the in the case of Paul?}</p> <p>{⁹Now how interesting it is to talk about all that and to discuss it"}.</p> <p>Oh yes, but while I'm doing all that you see I remain the non Christian.</p> | | | |
|--|--|--|--|

31 misguided 'you' projections in EE1950

| | | | |
|---|--|--|---|
| <p>367-80 (DS) You wrap the rags of your own respectability and churchianity and church err church membership and so on around you and say ¹I've always lived a [good] life, ²done the best I can ³and trying to do good} ⁴and this, ⁵that ⁶and the other, and all you're doing is resisting the Spirit or quenching the Spirit and take care dear friends that you're not doing it for the last time.</p> <p>632-48 (DS) No recognition of need. When the Spirit ceases to strive, then your day of grace has ended. You'll be as happy and as blithe as the day is long. You'll be as happy and contented as could be. You'll say ¹"I know I'm I know I'm, I'm doing alright I am, ²I'm doing alright. ³I'm living a good life and err' ... That's it. That's the language.</p> | <p>T+ J (Prop) [+ App (Qual)]</p> <p>+ Judgement (Propriety)</p> | <p>You [life unspecified activities] +</p> <p>I (You)</p> | <p>T -ve J (Prop)</p> <p>T -ve J (Prop)</p> |
| <p>570-82 (FDS) Another significant thing is this: when you've committed the unpardonable sin, there's no recognition of need any longer, no recognition of need. Ha, ha you say, ¹I don't need that, ²I do the best I can, ³what more would a good God want anyhow, ⁴and I, I follow the light of my conscience ⁵and I try to not do anybody any harm ⁶and I try to help everybody along, ⁷I belong to church ⁸and I say my prayers ⁹and I read my Bible now and again and and... That's it. That's the language of a damned soul.</p> | <p>+ Affect (confidence)</p> <p>+ Judgement (tenacity)</p> <p>+ Judgement (Propriety)</p> | <p>I (You)</p> <p>I (You)</p> | <p>T -ve J (Prop)</p> |

Appendix 5

Selection of analyses of misguided 'we' and 'you' voices in Group 2

Misguided 'we'

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|--|--------------------------|-----------------------|-----------|----------------|-----------|-------|
| (337)Well, the Bible says | | | | | | |
| (338)that at one stage or another, | | | | | | |
| (339)we've all said 'no' to God. | T -ve Affect (affection) | God | We (all) | T -ve J (Prop) | We (all) | |
| (340)We've said, (341)'L... Look (342)w... we don't want (343)you to be God over us.' | + Affect (desire) | God | We | T -ve J (Prop) | We | |
| (364)So all of us at some stage have said to God, | | | | T -ve J (Prop) | All of us | |
| (365)'No, I won't have you (366)to run my life. | -ve Aff (antip) | God | All of us | | | |
| (367)I'll run my own life my way (368)and instead I'll be centre-stage | T + Aff (desire) | Run my life my way | All of us | | | |
| (369)and you are edged out to the wings (370)a... and and will do (371)as I say.' | T -ve Aff (antip) | God | All of us | | | |
| (410)So we spend our lives saying, (411)'It's my goals, (412)my agenda, (413)my desires.' | T + Aff (desire) | Fulfilment of my will | We | T -ve J (Prop) | We | |
| (414)So New Year's resolutions, we'll say, (415)"Well, look, (416)here's my diary, (417)my goals, (418)my agenda, (419)my desires" | T + Aff (desire) | Fulfilment of my will | We | T -ve J (Prop) | We | |
| (420)and we just do it automatically. | | | | | | |
| (421)"And God well I mean (422)he'll be a footnote | T -ve Affect (antip) | God | I | T -ve J (Prop) | We | |

| | | | | | | |
|--|--|--|--|--|--|--|
| (423)but I mean (424)these are the things I'm gonna be doing." | | | | | | |
|--|--|--|--|--|--|--|

PD2004a

Samples of misguided 'you'

| Clause | Attitude | App/d | App/r | Attitude | App/d | App/r |
|---|-------------------------------|--|-------|---------------------|----------------------|-------|
| (439)Wouldn't you have been a little bit like him? | | | | T -ve J (Prop) ? | You ? | |
| (440)Little bit envious? | -ve Affect (antip) | Lost son | You ? | T-ve J (Prop) | You ? | |
| (441)Little bit resentful of the fact that (442)[this boy < > was suddenly being welcomed back, just like that.] | -ve Affect (antip) | Fact (clause 441) | You ? | T -ve J (Prop) | Hypotheti cal you | |
| (443)<who'd wasted everything | -ve J (Prop) | Lost son | You ? | | | |
| (444)and wanted his father dead> | T -ve J (Prop) | Lost son | You ? | | | |
| (497)You may have been a church- goer all your life | | | | | | |
| (498)and you may feel (499)that you've been slaving hard in church for twenty years. | T -ve Affect (misery) ? | Hard work in the church (as 'slaving') ? | You ? | T -ve J (Prop) ? | You ? | |
| (612)And you think | | | | | | |
| (613)that [coming back to God] | T -ve Aff (misery) | What coming back to God would mean | You? | T -ve J (Capac) | You | |

| | | | | | | |
|--|---------------------|-----------------------------|-------|-----------------|-----------------------------|--|
| (614)would mean kind of working your way up from the bottom | | | | | | |
| (615)and err [trying] to earn his favour, | [+ Aff (desire)] | [Earn his favour] | [You] | | | |
| (616)gradually going to church more, | | | | | | |
| (617)becoming more and more religious, | | | | | | |
| (618)gradually adding more and more things | | | | [God] | | |
| (619)to [impress] God. | [+ Affect (pleas.)] | [You] | | | | |
| (620)That's not what it is. | | | | T -ve App (val) | That (ideas clauses 612-18) | |
| (655)And Cambridge looks to you like the potential for really discovering yourself away from home. | + App (Val) | Cambridge | You | | | |
| (656)You can develop a whole new life. | T + Affect (desire) | Developing a whole new life | You | | | |
| (657)Your parents and your church need not know about it. | | | | T -ve J (Verac) | | |
| (658)People do that. | | | | T -ve J (prop) | People | |

Other Group 2 (simplified table)

22 misguided 'we' projections

| PD2004b | Attitude | App/d | Attitude |
|---|--|---|-----------------------------|
| IT (FDT once) 68-81 We're so prone to look at life { ¹ as what's coming next} { ² the next holiday} { ³ the next rise} { ⁴ the next promotion} { ⁵ the next set of exams} { ⁶ the next night out} { ⁷ the next relationship} And we're so prone to think short-term like that we tend never to get the big picture We don't have a sense { ⁸ that our life is really going anywhere} { ⁹ It's happening.} FDT But the one place to which it is going is the end. | T +/- App (Qual) | Life | T -ve J (Capacity) |
| IT/FIT 267-77 Our problem is that because { ¹ God doesn't seem to be doing things our way} we easily refuse him, we think { ² we've got a better agenda} we think that { ³ we know what we need in our lives} but Jesus, the master physician, says what you need first of all is the forgiveness of your sins and he is the one who can do it. | T -ve Affect (antipathy) T + J (Capac) | (God's way) (self) | T -ve J (Prop/Capacity?) |
| 301-12 DS Now we're like [the man on the cliff] with God. God says, "You need your sins forgiven." We say {" ¹ Oh no, { ² it can't be that. { ³ Must be something else. { ⁴ I I'm not going to go that route."} But it is a matter of fact and a matter of faith that the biggest need in every one of our lives is that we will be right with God. | T -ve App (quality) T + Affect (desire) | What God says Not to go 'that route' | T -ve J (Prop/Capac?) |
| 313-16 IT You see, that's why we feel { ¹ God is remote.} That's why we can't connect with him. Because there is a barrier between us and God that is our sin. | T -ve Affect (? Misery) | God being remote | ? |
| 350-60 (IT) There's a point when we come to recognise that we've been wanting { ¹ to row ... run the show independently.} That is the essence of what the Bible calls sin. We don't glorify God in our lives because we want { ² to worship created things, { ³ and especially ourselves, { ⁴ rather than our creator.} | + Aff (desire) | Run the show independently etc. | T -ve J (Prop) |
| 382-91 IT/DS But of course we, we tend to dodge it on the | | | |

| | | | |
|---|--------------|---------------|----------------|
| grounds of comparative judgement theory. We say, { ¹ “Well, I know people who are a lot worse than I am.”} And, and of course that’s true ... But ... | -ve J (Prop) | People/I (We) | T -ve J (Prop) |
|---|--------------|---------------|----------------|