PRAGMATIC IMPLICATIONS OF CONTEXTUAL CONSTRAINTS AND DELIVERY STYLES IN SELECTED ACADEMIC SERMONS

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ABSTRACT: *Academic sermons (preaching tests) which depend largely on pragmatic choices, are used to determine the preachers' quality and qualification for theological certification. Previous studies on religious discourse have not recognised the influence of delivery constraints on the overall output of academic sermons. This study, therefore, examined the pragmatic implications of the preachers' choices. The study adopted aspects of pragmatic act theory. Stratification and purposive sampling methods were used to select three seminaries from which data were gathered. The penultimate year student-pastors were purposively selected for data collection and data were subjected to pragmatic analysis. Four performance contexts and six delivery styles with eight strategies demonstrated training-induced delivery constraints, which conditioned preachers' pragmatic designs and determined their level of compliance to training in the Nigerian Baptist Theological Seminaries. The perfect orientation to narrative and prescriptive styles suggested compliance to training, but the partial orientation and complete disorientation to analytical, invocational, affiliative and professing styles implied pragmatic misadjustment and professional deficiencies with implications for pastoral competence.*

KEYWORDS: Academic sermons, context, delivery constraints, delivery styles, performance strategies, pragmatic acts

INTRODUCTION

That language plays a crucial role in the delivery of a sermon cannot be overemphasised, especially in the case of academic sermons which constitute the data for this study (Adeyanju, 2016:365, Gregorutti, 2008:2; Rahimi & Hematiyan, 1994:1). Academic sermon, the practicum of Christian preaching, is a discourse type that combines features of academic discourse and religious discourse. While the academic sermon takes on the elegance of academic writing with its formality and precision, the persuasive nature of religious discourse is still resident in it. The academic sermon is different from the regular sermon in that while the latter is delivered in a context with a real audience in attendance, the former is done in a contrived context. The academic sermon allows the preacher to express himself in line with the expectations of his training. It also enables the audience to assess the preacher's compliance with training, leaving room for comments that will enhance the preacher's future performance. These affordances within the delivery of the academic sermon naturally generate constraints to which the preacher must adjust. The preachers' choice of delivery style and performance strategies in the different contexts culminates into the pragmatic designs with which they perform different pragmatic functions. This paper takes a holistic look at the implications of the pragmatic designs in academic sermons to assess the preachers' compliance with genre expectations. The paper considers the pragmatic acts performed by the preachers of the selected academic sermons given the types of context, the delivery constraints, the delivery styles and the performance strategies.

LITERATURE/THEORETICAL UNDERPINNING

Religious discourse has provided viable data for inquiries using different types such as apologetics, Bible texts, Christian home videos, religious advertisements, and sermons (Adedun & Mekiliuwa, 2010; Adetunji, 2007; Babalola, 2007; Inya, 2012; Odebunmi, 2007; Taiwo, 2007). Some of these studies have examined the structure of religious discourse, (Adedun & Mekiliuwa, 2010; Antola, 2002; Gioroceanu, 2010; Inya, 2012; Konč ar & Dobrovoljc, 2014; Konč ar, 2008). Others have explored the functional engagement of language in sermonic discourse (Doty, 1984; Taiwo, 2005, 2007). While some studies have investigated audience orientation and audience engagement in sermonic discourse (Gaarden & Lorensen, 2014; Greene & Rubin, 1991; Malmstrom, 2014; Smith & Campbell, 2009), others have explored the interaction between the preacher and his audience (Allen, 1998; Choinski, 2012). Some other scholars have studied sermons in multilingual settings (Acheoah & Abdulraheem, 2015; Adedun & Mekiliuwa, 2010; Chen, 2013; Musyoka & Karanja, 2014; Musyoka & Matu, 2013).

This current study, however, leans on my earlier studies where I discussed the contextual constraints in the academic sermons of student pastors (2021) and the delivery styles in the academic sermons (2018). Following Auer's contextual variables (Auer 2009:91-93), four context types were identified in the selected academic sermons, namely: the epistemic context, the scriptural context, the institutional context and the recipient management context (Oloyede 2021:79). The different context types produced different contextual constraints. Some of these contextual constraints are positive (such as competence orientation, norm alignment, role orientation, displacement and rapport management) while others are negative (such as

competence orientation, perspectival constraint, voice clash, role orientation, face management and rapport management).

Examining delivery styles from a strictly pragmatic perspective, I identified six delivery styles which are strictly context-driven from the selected academic sermons. They are analytical, professing, narrative, invocational, prescriptive and affiliative styles (Oloyede 2018:68). These context-driven delivery styles demonstrated the preachers' adaptability to the contextual constraints earlier identified as they engaged eight different performance strategies. These performance strategies are orientation to logical appeal, orientation to homiletic principles, orientation to argumentation principles, heteroglossia engagement, an evocation of institutional experience, orientation to emotional appeal, orientation to cultural expectation, and evocation of cultural experience (Oloyede 2018:81). The current study seeks to consider the pragmatic implications of the preachers' choices given the contextual constraints and the delivery styles.

For its theoretical framework, this study adopts aspects of Jacob Mey's Pragmatic Act Theory (pragmeme/pract) to explore the pragmatic implications of the choices made by the preachers of the selected academic sermons. In Mey's opinion of context as a dynamic concept (Mey, 2001:39), and his description of context as action rather than mere reference, Mey (2001) asserts that "Context is about understanding what things are for; it is also what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts" (Mey, 2001:41). This assertion hints at what Mey later presented as the pragmatic act theory. Before he presented the pragmatic act theory, pragmatic meaning had been explored through other theories such as the speech act theory. The history of the speech act theory can be traced to scholars such as Frege, Wittgenstein, Austin and Grice (Sbisa, 2006:2-4); however, Austin is known for his distinction of the speech acts into elocutionary, illocutionary and perlocutionary acts (Austin, 1962:92-101). Locutionary act involves making utterances to perform a phonetic, phatic or rhetic act (Austin, 1962:92-98); illocutionary act focuses "on the way in which the speaker has used his/her utterance, or more precisely, on the act s/he has performed in saying what s/he said" (Sbisa, 2006:4); while perlocutionary act refers to the response generated by the illocutionary act.

Concluding that speech acts are pragmatic acts when uttered in contexts while "pragmatic acts need not be speech acts" (Mey, 2001:216), and considering the dilemma around attempts at differentiating between the illocutionary force and the perlocutionary force, Mey (2001) concludes that "There is only one force in any act of uttering, whether illocutionary or perlocutionary, and it is pragmatic: the force of the *pragmeme*" (Mey, 2001:223). From the foregoing, it can be established that Mey's view of context and his critique of the speech act theory led to the development of the pragmatic act theory. In his view of the pragmatic act theory, he affirms that

The theory of the pragmatic acts does not try to explain language use from the inside out…. Rather, its explanatory movement is from the outside in: the focus is on the environment in which both speaker and hearer find their affordances, such that the entire situation is brought to bear on what can be said in the situation, as well as on what is being said … the emphasis is not on conditions and rules for an individual (or individual's) speech act, but on characterizing a general situational prototype, capable of being executed in the situation; such a generalized pragmatic act I will call a *pragmeme* (Mey, 2001:221).

Based on this assertion, Mey presents a model of *Pragmeme* consisting of two major parts: the activity part and the textual part. The model is graphically presented below.

Figure 1: Mey's Model of Pragmeme

PRAGMEME

ACTIVITY PART   TEXTUAL PART

(INTERACTANTS)   (CO(N)TEXT)

SPEECH ACTS   INF REF REL VCE SSK MPH 'M' …

INDIRECT SPEECH ACTS

CONVERSATIONAL (DIALOGUE) ACTS

PSYCHOLOGICAL ACTS (EMOTIONS)

PROSODY (INTONATION, STRESS, …)

PHYSICAL ACTS:

BODY MOVES (INCL. GESTURES)

PHYSIOGNOMY (FACIAL EXPRESSIONS)

(BODILY EXPRESSION OF) EMOTIONS

…

Ø NULL
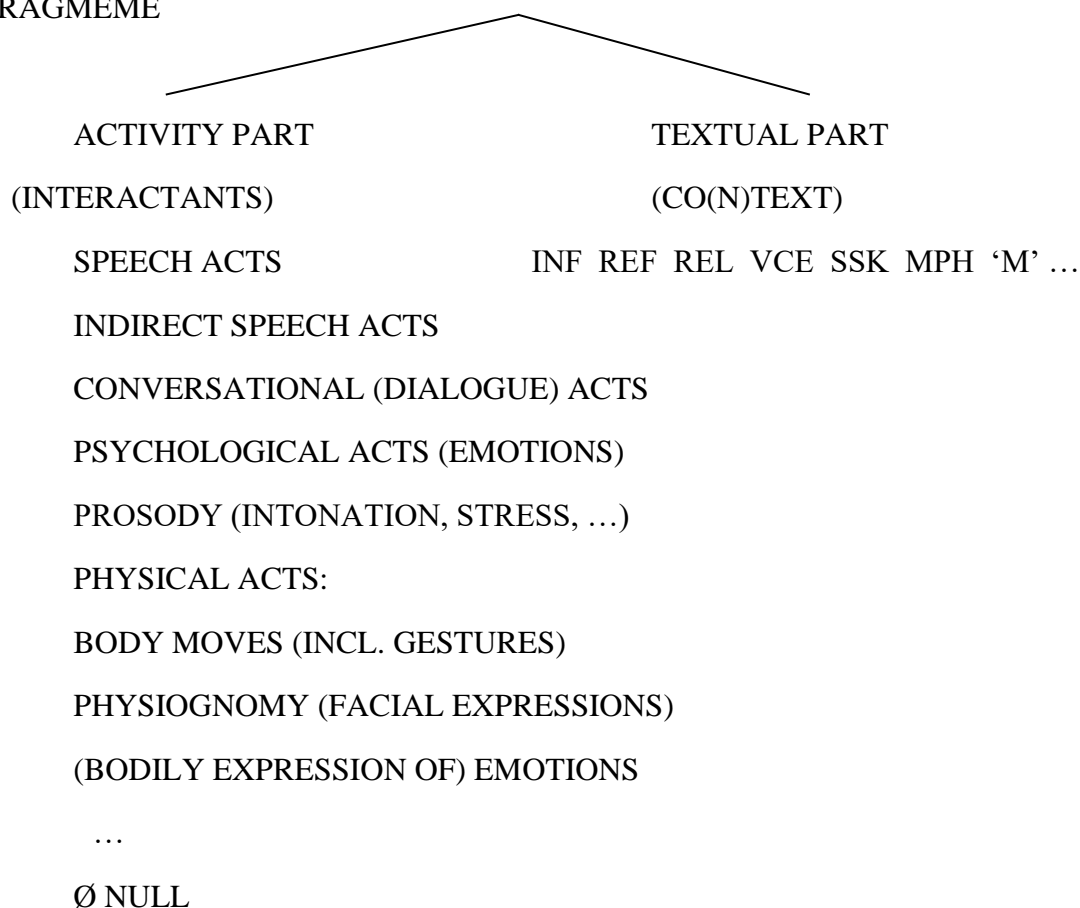
PRACT

ALLOPRACT

PRAGMEME, PRACT, ALLOPRACT

(Mey, 2001:222)

The items listed to the left of the scheme above, constituting the activity part, are the different choices at the disposal of the language user in the process of communication. They are considered a "feature matrix" since the cells can be filled or empty (thus, the presence of 'Ø NULL' as an option) (Mey, 2001:222). The right side of the scheme presents the elements that can be found within the context of the co-text of the text; hence, the side is rightly named the textual part.

'Speech acts', the first component of the activity part, represents the different things that are done with the actual speech as contained in the speech act theory. It is however more extensive than the traditional Speech Act Theory (SAT) since it accommodates cooperation with other components on the list. This cooperation will cater for Mey's argument that "no

single theory of language or of the mind will ever be able to explain the activities of the human language user in a concrete situation" (Mey, 2001:220). 'Indirect speech acts' (ISA) relate to the traditional knowledge in SAT; however, in pragmatic act theory, ISA is not an end on its own. 'Conversational acts' refers to activities involving dialogue while 'Psychological acts' involves the use of emotion. This is related to an element of the Aristotelian mode of appeal – *pathos* – and an aspect of the Appraisal theory – Affect – which shall be discussed shortly. 'Prosody' is a component of the activity part which involves the use of intonation, stress and other phonological elements. As seen in the model, 'Physical acts' include body moves, facial expressions and bodily expressions of emotions.

The Pragmatic Act theory has the textual part on the right side of the model. This part consists of components that constitute the context or co-text of the text in use. INF (meaning inferencing) indicates what can be inferred from the context or co-text. REF caters for the issue of reference in the context or co-text. With REF, one can establish allusion either within the co-text or in the wider context. REL handles the question of the Relevance theorists as it gives affordances to the relevance of the contributions of the language users. VCE represents a voice. With it, one can assess the voice(s) engaged in the use of language. This element of the pragmatic act theory relates to Engagement as a resource for identifying sources in the appraisal theory (as it shall be seen shortly). SSK refers to the shared situational knowledge among the participants of a communication process. MPH means metaphor, exploring the metaphorical use of linguistic items. M represents the metapragmatic joker, "an element that directs our attention to something happening on the metapragmatic plane" (Mey, 2001:222).

The focus of this study, which is to explore the pragmatic implications of the contextual constraints and the delivery styles engaged in the selected academic sermons, is open to the resources within the ambits of Mey's pragmatic act theory (pragmeme). With the textual resources of inference, reference, relevance, voice, shared situational knowledge, metaphor and metapragmatics, the pragmatic act theory provides a theoretical basis for analysing the preachers' pragmatic acts.

METHODOLOGY

This study adopts the descriptive design which allows the researcher to engage in a qualitative study of the data. Using this design facilitates the exploration of the pragmatic implications of the contextual constraints and delivery styles in the selected academic sermons. The data for this study were gathered through tape recording and participant observation. To gather the academic sermons which constitute the data for this study, the researcher tape-recorded the sermons delivered in the Preaching Practicum classes in three seminaries. Audio-recording was generally used but video-recording was used in instances where the services of research assistants were employed in the data collection process. The sermons so recorded were converted to written text through the process of verbatim transcribing before data analysis began. Once the transcription was complete, the researcher read through the transcript while listening to the recording to correct whatever errors might have filtered into the transcript (without affecting its verbatim nature) and to anonymise the transcript such that the participants cannot be identified by whatever is said in the transcript.

This study also engaged the participant observation method as it allowed me to gain insight into contextual information that can enhance the interpretation of the data gathered via tape recording. Using the participant observation method of data collection, I employed the participant-as-observer stance, which is an open type of observation where the group being studied is aware of the research activity. Being a Baptist-trained minister and a lecturer at the Nigerian Baptist Theological Seminary, Ogbomoso, I was able to secure the permission of the lecturers in charge of the course. Also, the participants did not consider me as a stranger from which they had to conceal anything, this ensured the academic sermons were as close as possible to what they would originally be if delivered without the participant observer in attendance.

The Nigerian Baptist Convention has ten theological institutions which constitute the population of this study. For reasons of time and financial constraints, it became necessary to select a portion from this population constituting the sample for this study; hence, the need for these sampling techniques. Stratification and purposive sampling methods were used to select the theological institutions from which the academic sermons were gathered. First, the institutions were stratified based on the degree awarded at such institutions which resulted in a group of eight bachelor's degree-awarding Baptist theological institutions. Then from the eight, three recognised seminaries (The Nigerian Baptist Theological Seminary, Ogbomoso, Oyo State; Baptist Theological Seminary, Eku, Delta State; and Baptist Theological Seminary, Kaduna, Kaduna State) were purposively selected. The three seminaries so selected constitute about a third of the total number of Baptist theological institutions in Nigeria and they represent the geographical regions in which the Nigerian Baptist Convention has theological institutions. The selected seminaries are also the oldest three; it is believed that these three have a more sustained tradition of academic preaching. From these three seminaries, the penultimate-year students were purposively selected as the only group for the Preaching Practicum. There was a total of sixty penultimate-year students from the three seminaries. From the sixty, the sermons of forty students were purposively selected for data collection.

RESULTS/FINDINGS

Table 1: Pragmatic implications of the contexts, constraints, styles and strategies in selected academic sermons

S/N	PRACTS	EXCERPTS	CONTEXTS	CONSTRAINTS	STYLES	STRATEGIES
1	Exhorting	5	Epistemic	Negative competence orientation	Analytical	Heteroglossic engagement
		12	Interactive	Positive role orientation	Narrative	Orientation to argumentation principles
		14	Interactive	Positive rapport management	Narrative	Evocation of cultural experience
		22	Interactive	Positive role orientation	Analytical	Heteroglossic engagement

2	Warning	2	Epistemic	Positive competence orientation	Analytical	Orientation to homiletic principles
		7	Scriptural	Negative competence orientation	Analytical	Orientation to logical appeal
		23	Interactive	Positive role orientation	Prescriptive	Orientation to homiletic principles
3	Impressing	4	Epistemic	Positive & negative role orientation	Professing	Orientation to homiletic principles
		13	Interactive	Positive role orientation	Professing	Evocation of institutional experience
4	Invoking	15	Interactive	Negative role orientation	Invocational	Evocation of institutional experience
		19	Interactive	Positive rapport management	Invocational	Evocation of institutional experience
5	Indicting	8	Scriptural	Negative competence orientation	Analytical	Orientation to logical appeal
		11	Institutional	Negative voice clash	Invocational	Orientation to argumentation principles
6	Challenging	3	Epistemic	Negative competence orientation	Narrative	Orientation to emotional appeal
		10	Institutional	Negative perspectival	Invocational	Orientation to emotional appeal
7	Encouraging	1	Epistemic	Positive competence orientation	Analytical	Orientation to homiletic principles
		20	Interactive	Positive rapport management	Prescriptive	Evocation of institutional experience
8	Fraternising	16	Interactive	Negative role orientation	Affiliative	Orientation to cultural expectation
		17	Interactive	Negative rapport management	Affiliative	Orientation to emotional appeal

As shown in the Table above, the academic sermons featured eight practs: exhorting, warning, impressing, invoking, indicting, challenging, encouraging and fraternising. The preachers pract exhorting in epistemic and interactive contexts; warning in epistemic, scriptural and interactive

contexts; impressing in epistemic and interactive contexts; and invoking in interactive contexts. They also pract indicting in scriptural and institutional contexts; challenging in epistemic and institutional contexts; encouraging in epistemic context; and fraternising in interactive context. The styles oriented to homiletic principles, argumentation principles, institutional experience, and emotional appeal to, in respective order, pragmatically design encouraging, warning, exhorting, impressing, challenging and invoking. Only the analytical style was associated with orientation to logical appeal, and heteroglossic engagement to design exhorting, warning and indicting; the narrative style with evocation of cultural experience to design fraternising; and the affiliative style with cultural expectation to design fraternising. While genre expectations were achieved in prescriptive, narrative and partly in analytical, invocational and affiliative styles, the analytical rather than the invoking style in prayers, and the mis-contextualisation of professing and affiliative styles revealed non-compliance to theological training.

DISCUSSION

Exhorting

Exhorting is the pragmatic act that refers to the preachers' strong attempt at persuading their audience to commit in the light of the sermons they have heard. In the studied academic sermons, the preachers engage additional voices using the strategy of heteroglossic engagement; they also orient to argumentation principles and evoke the cultural experience of the audience to strongly persuade them into making decisions based on the sermons. Thus, exhorting as a pragmatic act is characterised by persuasive features such as the engagement of additional voice, evocation of cultural experience and argumentation principles.

Excerpt 5

The preacher has delivered a sermon on the topic: Two are better than one. At this point, he has already concluded the message and he has requested his audience to be in the mood of prayer.

Shall we take a position of prayer I've said just meditate, reflect on your present life and your relationship with other people, **where are you? Are you the type that walks with somebody or you are the type that walks alone? Are you the type that you want to succeed alone? Are you the type that sees somebody in need and you don't want to assist him?** We cannot do alone, we must depend on one another for our existence and this is the essence that God has created us. Commit yourself to God and God is ready to handle your situation. Let's bring our prayer to a conclusion.

The excerpt is replete with interrogative sentences, a linguistic resource with which the preacher develops his argument and through which VCE (voice) is employed to pract exhorting. The interrogative sentences are rhetorical ones which are classified as pseudo-questions in the heteroglossic arm of engagement as a sub-system of appraisal theory. With this use of VCE, the preacher exhorts his congregation not to lead a lonely life and to be willing to assist others around them. Occurring within the epistemic context, this excerpt demonstrates negative competence orientation constraint. As a pastor-in-training, it is not expected of the preacher to expand the discourse to the point where he has already announced that the audience

should take a position of prayer. Expanding the discourse at this stage is, therefore, not consistent with genre expectation; thus, signalling the preacher's non-compliance to training.

The use of interrogative sentences at this point signals the use of heteroglossic engagement as a performance strategy. With this strategy in use, the preacher adopts an analytical delivery style, rather than the invocational style which would have been apt for the prayer part of the sermon. Having wrongly chosen the analytical style by the use of heteroglossic engagement performance strategy, the preacher here wrongly practs exhorting in a context where he should have been invoking. The preacher's choice of interrogatives in this excerpt generally demonstrates his professional deficiency.

Excerpt 12

This excerpt contains a story with which the preacher lays a foundation for her message. Before this point, she has read a similar story from Isaiah 5:1-7. The biblical story is about a man who planted a vineyard on a fertile hillside and properly nurtured it but he was disappointed when the vineyard started yielding bad fruits. In the passage, the owner of the vineyard declares his verdict about the vineyard; it is doomed for destruction. The passage concludes that the vineyard represents the Israelites who have departed from justice to bloodshed. This excerpt comes at the end of the Bible reading constituting the introductory part of the sermon.

A man had an investment in a very populated area of the city. This man tried his best to make this investment blossom by engaging trained people to carry out certain responsibilities in an assurance that customers are properly attended to. In addition, he employed an overseer to manage the investment on his behalf. All these workers are promptly paid salaries that are well above what they should get. Despite all this man has done, he's however surprised and discouraged about the little return, and little income, the workers usually remit. Whenever he demanded an explanation for the inappropriate return these people would not have anything to say and not that these people are lazy with the work or they are taking the work for granted but it is just as if the business is not yielding interest and they will not have genuine excuse to give this man so he kept thinking on what to do to this investment that seems not to be producing the desired fruit and this will lead us to our topic that says: "The consequences of not bearing the desired fruit" "The consequences of not bearing the desired fruit."

The question before us this morning is what are the consequences of not bearing the required fruit? What are the consequences of not bearing the required fruit?

This excerpt features a narrative style in the interactive context. In narrating the story with which she secures the attention of his audience, the preacher evokes their memory of commercial operation based on their shared experience of living in a commercial city. As established in the background to this excerpt, the Bible story that this narration replicates is told from an agrarian perspective while the story in this excerpt is told from a commercial perspective. The preacher engages REF (reference), REL (relevance), and VCE (voice), the resources of pragmeme with which she practs exhorting. The preacher uses REF in drawing a commercial parallel of the Bible story just read, thus evoking an institutional experience that they are familiar with. She also employs REL as the commercial experiences cited in the excerpt are found relevant to the Bible story that the narration in this excerpt replicates. With the use of expository questioning in the highlighted part, the preacher engages the voice (VCE) of his audience as he practs exhorting.

The preacher's use of REF and REL together with his engagement of the voice of the audience through VCE culminates in the pract of exhorting with which she charges her audience to see the message from the perspective of judgement as the message focuses on the consequences of not bearing required fruits. Genre expectations are met as the preacher positively orients to her role and demonstrates a good knowledge of the audience. The authoritative tone, reflected in the use of interrogative sentences, aligns with the preacher's role as a pastor who has some spiritual oversight over the congregation. The narrative style used in this interactive context is apt as it enables the preacher to engage the imagination of the members of the audience in order to enhance their perception of the consequences of not being productive. The preacher's positive orientation in the interactive context and her choice of the narrative style which evokes their institutional experience to pract exhorting demonstrate her compliance to theological training as she appropriately contextualises the message to her audience.

Excerpt 14

Before the excerpt below, the preacher has read from 2 Timothy 4:1-5 where Apostle Paul charged his protégé, Timothy, to preach the word of God at all times. After the reading, the preacher prays and then we have this excerpt.

Based on African cultural practice, when an old people sense they will soon die, they will send for all their children wherever they have scattered. In the presence of the whole family they will give their last words of advice or as well as specific instructions or command to each of the children. This set of significance is greater because of the traditional belief that God will surely bring the word of the parent to pass. It is therefore mandatory for each of the children to follow the command of their parent. It is therefore mandatory for each and every one of them to walk according to the instruction their parent is giving them. This will lead us to the topics, "the command to fulfil your ministry, the command to fulfil your ministry." The question before us this morning is what is the command to fulfil your ministry, what is the command to fulfil your ministry?

The excerpt features positive rapport management constraint in the interactive context. Using narrative style, the preacher engages SSK to pract exhorting as he evokes the cultural experience of his audience. Operating on the assumption that the audience share his belief in the African philosophy that a man's last words are weighty, the preacher establishes the importance of his message. From the background to the excerpt, it is realised that the text is a charge from a spiritual father to a spiritual son; REL is therefore employed here to establish a link between the African experience and the discussion between Paul and Timothy, his spiritual son. Thereby, the preacher exhorts the congregation to take the command to fulfil their ministry seriously like an African child will pay close attention to the words of an aged parent. Narrating the African experience as a prelude to the message here represents the preacher's attempt at contextualising the message by evoking the cultural experience of his audience. This enhances the communicative success of the sermon being delivery, thereby pointing to the preacher's compliance to theological training as genre expectations are met in his pragmatic designs.

Warning

Warning is the pract with which the preachers of the academic sermons call attention to things that are bad or dangerous so that their audience can avoid such elements. In this study, preachers pract warning as they apply the sermons to the contemporary audience, thus orienting

to homiletic principles and logical appeal. The pract of warning is marked by the use of linguistic resources such as rhetorical questioning and directness which is associated with the pastoral authority that supports the pract of warning. Here below are excerpts demonstrating the use of warning as a pract and its pragmatic implications in the academic sermons.

Excerpt 2

Before this excerpt, the preacher had read from Isaiah 5:1-7 which is an allegorical presentation of the story of a man who planted a vineyard on a fertile hillside and did everything necessary for the vineyard but it kept yielding bad fruit. After the reading, the preacher told a similar story of a business tycoon who situated his business in a viable area of the town, gave his workers all the incentives necessary but he did not have good returns for all he had invested in the business. With this story, which is a re-presentation of the Bible story just read, the preacher declares the title of her sermon to be "The consequences of not bearing the desired fruit."

The first consequence of not bearing the required fruit is that **God will remove His protection from a Christian who fails to bear the required fruit, God will remove His protection from a Christian who fails to bear the required fruit.** Isaiah 5 verse 5 says and I quote "Now I will tell you what I am going to do to my vineyard I will take away its hedge and it will be destroyed I will break down its wall and it will be trampled." End of quote, the vineyard in this passage represented the people of Israel. God brought them out of Egypt, planted them in a promise land and take care of them and protected them from the ravages of their enemy but instead of walking with God in obedience to His commandment, producing fruit of righteousness they continued to live in sin and this make God to be unhappy with them. So God sent prophet Isaiah to tell them about the consequence of their refusal to bear required fruit. **In the verse quoted above, it can be interpreted that God said that he would remove His protection from the people of Israel and in the same vain God could remove His protection from any Christian who fails to bear the required fruit**, and this will take us to the point number two

The excerpt demonstrates positive orientation constraint in the epistemic context as the preacher appropriately interprets the passage and then applies the lesson to contemporary audience, thus orienting to the demands of Christian preaching in her delivery of this academic sermon. The preacher here adopts analytical delivery style marked by orientation to homiletic principles to design the pragmatic function of warning as the attention of the members of the audience is drawn to the dangers inherent in not bearing fruits as expected. This choice of delivery style is equally apt as the excerpt occurs in the body of the sermon where there is need for the exposition of the text which is adequately handled by the preacher's choice of analytical style.

Using REF, the speaker's allusion to Isaiah 5:5 enhances the tone of warning in the excerpt as the preacher gives a direct quote of God's resolution about the unproductive vineyard. The reference to divine declaration here reinforces the authority behind the warning that the preacher here issues. The preacher also engages INF to draw a conclusion that "God could remove His protection from any Christian who fails to bear the required fruit". Overall, the preacher's choice of delivery style and performance strategy fits into the context type, together with its attending constraint, to pract warning. The preacher's choice agrees with the subject of

the sermon, thus generating communicative success that demonstrates the preacher's compliance to genre expectation and theological training.

Excerpt 7

The preacher here has read from Ephesians 4:25-31, a text which condemns falsehood, anger, stealing, unwholesome talk, bitterness, slander, malice and other such vices. Drawing from that text, he announces his topic as "Grieving the Holy Spirit". He then goes on to define the word 'grieve', contextualise instances of grieving people and he narrows down to the issue of indulging in anger as a way of grieving the Holy Spirit.

The churches at Ephesus were warned to control their anger or else it will make them to grieve the Holy Spirit. Anger is a strong feeling that happen when something has happen, that is, you to think is bad and unfair, like the case of Cain and Abel his brother in Genesis chapter four verses five to eight. I quote, "But for Cain and his offering he did not look with favour. So Cain was very angry and the Lord said to Cain, why are you angry? While they were in the field, Cain attacked his brother Abel and killed him." That's another issue of anger. Anger has caused more young and old than anything else. Anger has caused more young to derail from their faith, caused old to derail from their faith. Anger that gave the devil foothold, it grieve the Holy Spirit because it destroy someone, someone health, family, ministry and put out the Holy Spirit fire in a believer. In Ephesians, in first Thessalonians chapter five verse nineteen says, "Do not put out the fire of the Holy Spirit."

In this scriptural context where there is orientation to logical appeal, the reference (REF) to the anger of Cain and its resultant effect is used to pract warning for the current audience of the sermon. This constitutes remote referencing which is an acceptable means of establishing co-textual relationship between a passage of the New Testament (Ephesians 4:25-31) and that of the Old Testament (Genesis 4:5-8). This agrees with Auer's assertion that "texts may relate to actual other texts by referring to or quoting them" (Auer, 2009:92). While the remote allusion is appropriate, indexing positive competence orientation, the neglect of the immediate context (Ephesians 4) indicates negative competence orientation. Text driven sermon delivery, demands that the preacher dwells sufficiently on the chosen text; when references are made to other passages it must be done with care and the preacher must link up the theology of the references to that of the major text of the sermon. The preacher's failure to fulfil this requirement demonstrates non-compliance to theological training. His later reference to I Thessalonians 5:19 further reinforces the preacher's incompetence as nothing in the context of the text links anger with grieving the Holy Spirit. The preacher draws on the resource of INF to infer the danger of indulging in anger from the passage read and the one to which he refers.

Excerpt 23

The text of the sermon from where the excerpt was drawn and the introductory story are about the disappointed efforts of a farmer and a business tycoon who invested so much on their farm and business with no positive yield to show for it. The preacher then identifies three consequences of not bearing the desired fruit as removal of protection, worthlessness before God, and withdrawal of spiritual blessings. This excerpt is a challenge to commitment based on the identified consequences.

Brethren, you know that in so many ways you have disappointed God despite all the grace bestowed on you. He made everything available for you to live Godly life but you insisted on being ungodly; we are ungodly with the kind of lifestyle we are living. God expect you to bear fruit of Holy Spirit that will pull men into the kingdom of God on the contrary we are producing the fruit of the flesh which drags people from His Kingdom. Maybe you are asking about the fruit that God is angry about the list as given in Galatians 5:19-21 which include sexual immorality, are you sexual immoral, does your heart lust after opposite sex or sometimes engaged in fornication or adultery impurity? Are you addicted to a kind of dirty behaviour, adultery and witchcraft? Do you enjoy manipulating people or have something you cannot do without other than Jesus? Hatred, discord, Jealousy, feat of rage, which makes you get annoyed unnecessary, selfish ambition, decisions, factions, and envy, drunkenness, grudges and the like if you are living with any of these you are like the Israelites mentioned in our text. **If you do not want to fall victim of any of or all of this consequence you have the opportunity to repent this hour.**

Let me ask you this question if God remove His protection on you do you think you can survive? If only one who slumbers nor sleep decides to value you no longer how will you make it in your life and then what will become of your Christian life, that is, that has no value of? The bible says it is a blessing of God that maketh rich without adding sorrow paraphrase, how on earth do you think you can be blessed if God does not bless you? Can you bow you head as we pray? Beloved, I want you to make a U-turn now before it is too late.

This excerpt indexes positive role orientation in interactive context. The speaker chooses the analytical delivery style as he orients to homiletic principles while using devices such as rhetorical questioning, referentiality and directness. With the performance strategy of orientation to homiletic principle, the preacher practs warning using pragmatic resources of REF and VCE. The reference (REF) to Galatians 5:19-21 is the tool with which the preacher pragmatically designs warning against sinful acts. VCE features in the rhetorical questioning with which the speaker engages other voices other than his own in the pragmatic act of warning against fornication, adultery, impurity, witchcraft and other vices. With VCE, he engages the voice of the members of audience to whom he has thrown the searching questions which are meant to enable them see the dangers inherent in indulging in sinful acts. The pract of warning, the analytical delivery style and the preacher's orientation to homiletic principles are all appropriate pragmatic designs in this interactive context which features positive role orientation constraint because this is the part of the sermon leading to decision making and prayer. Therefore, the pragmatic designs here demonstrate the preacher's adherence to genre expectation which indicates compliance to theological training.

Impressing

Impressing, a pragmatic act with which the preachers of the academic sermon make their audience feel admiration and respect for them, is found within professing style of sermon delivery. The pract of impressing is achieved as the preachers overtly demonstrate their claim of being versed in their calling by orienting to homiletic principles and evoking institutional experience. The excerpts below further demonstrate the contexts, constraints, style and strategies associated with impressing as a pract in this study. This is with the aim of establishing the pragmatic implications of these to the communicative success and genre expectations in the academic sermons.

Excerpt 4

After reading the Bible, praying and making some preliminary comments, the preacher has just announced the topic of his sermon before what features in the excerpt below.

And before we go, we go to go to nitty-gritty, of this place, where we have read, elders permit me, some of us had known, that it's one of the **synoptic** scriptures we have in the Bible, and Mark chapter 3 that we have just read unto us is divided to five **pericopes** and the first pericope runs from Mark chapter 2 from 23 to verse 6 where he talks about **the law of the Sabbath** and the second pericope runs from chapter, from verse 7 to verse 12 when he talk about how crowd were eager, how they were desired to hear from Jesus Christ and to believe unlike the Pharisees. And the one we are going to concentrate on today, another pericope that runs from verse 13 - 19, it talks about how our master Jesus call the first disciple. And the fourth pericope that's on from 20 to 30 talks about how people are referring to Jesus as a **Beelzebub**, using the authority of the Beelzebub to cast out the Beelzebub. And the last one, which is the five pericope is who is the brother and sister of Jesus Christ? So, today, we are going to concentrate so much on 13 – 19 and because of the time that is why I didn't read all the verse from 19, I only read 13 and 14; but others together we are going to dig deep, we are going to extract from those place.

This excerpt contains both positive and negative competence orientation in the epistemic context. With devices of contextualising, referentiality and inclusivity the preacher engages professing delivery style as he orients to homiletic principle. With this strategy, the student-pastor practs impressing. The foregrounded lexical choices and the preacher's attempt at contextualising the pericope index SSK (shared situational knowledge) as the members of the audience understand the technical terms and the division by pericope given their mutual knowledge in the context of theological training. The student-pastors in the seminaries are aware of the importance of contextualising their text within the larger co-text. Since the sermon is contrived to be delivered at a graduation ceremony of the seminary, it is not inappropriate for the speaker to use such technical terms against the presupposition that they are well understood by the speech participants.

REL (relevance) is put to question in the speaker's impressive but failed attempt at contextualising the text within the larger co-text. The preacher seems to have been carried away by his concern for impressing the audience through an overt demonstration of his skills that he eventually forgot to establish the relevance of the other pericope to the pericope in view. The attempt at contextualising aligns with the demands of the student-pastor's training; however, his failure to establish the relevance of the co-text to the current subject of discussion violates the demands of his training; thereby culminating in communicative failure. Therefore, the preacher's choice of professing style to pract impressing in this excerpt constitutes an inappropriate pragmatic design resulting in non-compliance to theological training.

Excerpt 13

This excerpt occurs at the beginning of the sermon, the preacher had only prayed before he goes into the narrative below.

Five years ago, we have a problem in the compound where I was staying. The man that stays in the compound was the riverine area of the Delta side. And, because of the military in the riverine area, everybody was afraid of him. He has two drums one very close to my gate and the first incidence I never knew that he has A-K47 each on those drums. But unfortunately, I

observed that even in the night he pours charm on my motor bike and my vehicle. So everybody in the compound, even the landlord was afraid of him. One day, I came out and I confronted him and he said he is going to kill me and throw me in the river and I told him that if he's learning to kill because I have a God who lives behind me, with this charm, without his charm he is going to do me nothing. But unfortunately, a day came, he left the compound without packing one of his property, that brings me to my topic, "The Righteous and the wicked".

In this interactive context, the preacher engages VCE to pract impressing. with the excerpt being fraught with the use of first person singular pronoun "I", the preacher projects his voice. This egocentric presentation of himself becomes his tool of establishing his superiority over the 'wicked neighbour'. Coming at the introductory part of the sermon delivery, the preacher uses this ego-centric illustration to pract impressing in order to win the audience's admiration and respect from the onset. He has earlier used REF to evoke the memory of militancy and terrorism to create the image of the level of wickedness of the neighbour so that the audience can clearly see his supremacy over the neighbour. Therefore, the resources of VCE and REF combine to pract impressing. While his reference to the militancy experience is apt in creating the necessary image on the mind of the audience, his careless use of the first person pronoun draws too much attention to his person. The same story could have been told using the third person pronoun thereby avoiding the distraction that may ensue from the overt attention drawn to the preacher in his use of first person pronoun. Overall, the pract of impressing in this excerpt demonstrates communicative failure as the audience's attention is likely to be shifted from God to the self-acclaimed righteousness of the preacher.

Invoking

Invoking is the pract with which the preachers appeal to divine power for intervention in the situation of the audience of the sermon. As the preachers pract invoking they make ideas emerge in the mind of the people by evoking some institutional experiences that the audience can relate with and by using inclusive pronouns in some instances.

Excerpt 15

The preacher reads from Mark 3:13-14, prays and then makes some preliminary comment with which he contrived the context of the sermon to be a graduation ceremony of student-pastors. The preacher here assumes the role of a professional pastor who has been invited to preach at the graduation ceremony. Consequently, the addressed recipients of the sermon assume the role of graduating students and their well-wishers. This excerpt features as part of the preliminary comment.

I know that many of **us** have used three years in this place, or four years, and today is of course your graduation, it's not easy passing through the seminary and to come out in flying colours. I pray all your grade will not disappear into thin air in Jesus name (Audience: Amen). And for those of **us** that we are hoping to graduate come 2016, I pray, that, 2pm bell will not ring for them in Jesus name. You are not going to graduate before your time. (laughter at the background)

This excerpt features in interactive context where negative orientation constraint manifests. In an attempt to connect emotionally with the audience, the preacher wrongly uses the inclusive first person plural pronoun "us" to list himself among the students he addresses. Appealing to their passion, the desire to graduate, and to the customs of the institution, the 2pm emergency

bell, this preacher engages evocation of institutional experience as he employs REL and SSK to pract invoking. Orienting to emotional appeal, here, the speaker appeals to issues of interest in the lives of his audience. The issues raised are relevant to the audience as evident in their responsive chorus of 'Amen'. The issues are also rooted in their shared situational knowledge; hence, the background laughter which indexes the shared knowledge. With the use of '2pm bell' here, the preacher engages MPH (metaphor) to pract invoking. Beyond the negative role orientation constraint, the preacher achieves communicative success as he appropriately engages invocational style to evoke institutional experience and as he rightly uses pragmatic act resources of REF, SSK and MPH to pract invoking. The choice of this pract is appropriate as it enables the preacher connect emotionally with his audience thereby contributing to the preacher's compliance to training.

Excerpt 19

In a sermon based on Psalm 1, the preacher addresses his audience as a group of pastors. He posits that righteous living is a daily necessity which pastors should not think they have had once and for all but which they must strive to obtain on a daily basis. This excerpt occurs at the end of the sermon where the preacher is trying to wrap up the sermon and challenge his audience to make commitments.

May the Lord help us to look into our lives even as pastors where we have fall short in our lives so that we can make amends because salvation is in Christ not in what we acquire in life. May the Almighty God give us grace to search the scriptures and understands the scriptures daily in Jesus name.

Using invocational style in an interactive context where positive rapport management constraint is found, this preacher employs VCE and REL to pract invoking. The inclusive "us" is the speaker's way of including the audience so that the prayer is no longer his personal voice but their collective voice. The content of this prayer is relevant to pastoral ministry, which constitutes the contrived and the real context of the sermon. Given the preacher's choice of the invocational style, which evokes their institutional experience, the preacher's choices align with genre expectation as he practs invoking with the pragmatic resources of VCE and REL.

Indicting

While practing indicting the preachers directly or indirectly indicate that something is wrong in the system to which they refer. The preachers pract indicting as they orient to emotional appeal in the course of the sermon delivery. The following excerpts shall be used to discuss the pragmatic implications of this pract in the academic sermons as to evaluate its appropriateness or inappropriateness and its significance to theological training.

Excerpt 8

The preacher reads from Matthew 13:24-30, uses the prayer time to contrive the setting of his sermon to be a service of Harvest Festival. He then tells a story of a farmer who waited for the maize in his plantation to mature before applying herbicide on the farm. Relating this to the event in the text he had read, he gives a highlight of the implications of the parable to the disciples and to the contemporary Christians and announces the title of his sermon to be "The time of harvest: the time of time of happiness and sorrow". The first implication he identifies

is that both good and evil people live together in the world. This excerpt is a further explanation on this implication of the text.

Also in vs 26 Bible made it clear that as the two were germinated as **the two were growing nobody can identify the two until they sprouted the buds** and they cleared the field. **It is their buds and their fruits that it will identify them**. That made the servant to know that this one is the wheat while this one is the weeds. **Likewise also we are growing together in this community we don't know ourselves may be you are of evil or good but mind you, your character and your utterances, what will come out of your mouth and your behaviour will…nev… will will show the kind you belong to. Either you are good or you are evil**

This excerpt demonstrates negative competence orientation in the scriptural context. Using syllogism to design orientation to logical appeal as a strategy of the analytical style discussed in Chapter Five, the preacher here employs INF to pract indicting. The foregrounded expression "Likewise also we are growing together…", as the conclusion of the syllogism, is here used to indict the congregation of being a mixed-multitude who cannot be said to be homogeneously good. As argued earlier, the text being interpreted in this sermon sees the world, not the church, as a field where the church – the people of the kingdom – is the wheat and the people of the world the weed. Thus, inferring that the church consists of the wheat and the weed as we have it in this excerpt is indicting. The pract of indicting here signals non-compliance to theological training as this preacher indulges in miscontextualisation of the text under analysis.

Excerpt 11

The participants in this excerpt include the student-pastor and his congregation which is made up of Year 3 students and the Preaching Practicum lecturer. However in this contrived context, the student pastor assumes the role of a professional pastor who has been invited to preach to graduating seminary students. Consequently, the addressed recipients of the sermon assume the role of graduating students and their well-wishers.

I know that many of us have used three years in this place, or four years, and today is of course your graduation, it's not easy passing through the seminary and to come out in flying colours. **I pray all your grade will not disappear into thin air in Jesus name** (Audience: Amen).

The voice (VCE) engaged here is indicting the institution of some kind of carelessness which can facilitate grade's disappearance into thin air. Considering the fact that the preacher is contrived to be a guest minister at the seminary's graduation ceremony, it is unexpected that such an invited guest will want to suggest that something is wrong with the system of administration that invited him. Against this background, the preacher's prayer against disappearance of grades suggests that the preacher is indirectly insinuating that the institution is guilty of incompetence or some forms of carelessness in handling the students' grades. The contrived context being a theological seminary where students' performance in examinations constitutes a major means of assessment, the preacher in this context is not expected to pract indicting. As such, the preacher's choice is against genre expectation.

Challenging

Challenging is a pract with which the preachers confront their audience with the truth of the word of God. It is a confrontational pract utilising directness to enable the preacher ride on their pastoral authority to address their audience with so much audacity as they charge them to obey the message of the sermon.

Excerpt 3

The contrived setting for this excerpt is a teaching session during the annual Ministers' Conference of the seminary, which is a gathering of the alumni of the seminary for spiritual retreat and discussion of denominational concerns. Just before the portion extracted here, the preacher had read from Isaiah 6:1-9. The passage bothers on Isaiah's encounter with God, his feeling of unworthiness, his sanctification and eventual call. After the reading, he announced his topic to be "Memorable Experience for Productive Service".

Have you ever taken time to consider, the fact that sometimes, you are seeing many people, or many individuals who labour so hard with little or no result? Have you ever stopped to wonder or ask that what is the reason or what happened to them? Precisely last year, Aah yes, last year the acting dove of ehn.. huuuhh Baptist Theological Seminary Ogbomoso, they presented a playlet. And in that playlet, there was a preacher, who was preaching and labouring and and and he was preaching with all his energy and everything but with little or nothing, no result. And he was tired and he was…he was he was dejected and eehn…in that playlet somebody came and said, and give a cloth to the person as a form of allegiance and said that you are trying, but didn't you see yourself the way you are? In that playlet the man wore the cloth, the suit like this, he was not he was not eeh you know…upside down…there was just you know… Spot on all his cloth which give us eeh gi.. gi.. ve us example of the fact that the person there are some things in the life of that person that is not correct. **That is what the playlet is telling us… so some ways I begin to see that there are so many people that, immediately they hear the call or the Lord is calling them or give them assignment they will not wait and... and let God do a special work in their life before they go out. I am trusting the Lord that by the time we finish this seminar, that the Lord will do a special works in our life (Amen). He will give, he will give us an experience that will will make our ministry to flourish. Let's go have a quick prayer.**

In this epistemic context where the narrative style is engaged, the speaker engages VCE to pract challenging. In the highlighted portion introducing the narration in this excerpt, the preacher engaged rhetorical questioning as a tool for heteroglossic engagement of the audience's voice. With the use of the second person pronoun in these interrogatives, the preacher challenges his audience to ponder on the reasons for unproductive labour. The shift from the use of the second person pronoun at the beginning of the excerpt to the first person at the end demonstrates the use of pastoral voice in practing challenging. The preacher observes that people who are called into gospel ministry sometimes do not wait for adequate preparation before launching out. Opining that that may be a reason for unproductive service, the preacher charges the audience to see the need for God to work on them even after their calling is sure. Although, the speech is fraught with pauses and grammatical infelicities that hinder a smooth flow of the discourse in the excerpt, yet the preacher's choice of style and strategy is considered appropriate as it enables him perform the right pragmatic act in the context. This implies that

the preacher correctly orients to theological training but he need to improve on his communication skills.

Excerpt 10

The participants in this excerpt include the student-pastor and his congregation which is made up of Year 3 students and the Preaching Practicum lecturer. However in this contrived context, the student pastor assumes the role of a professional pastor who has been invited to preach to graduating seminary students. Consequently, the addressed recipients of the sermon assume the role of graduating students and their well-wishers.

Let me tell you brother and sister of the Most High God, as **we** are going, a preacher without a character has no ministry. Remember in our Year Two. If you say you have a minister and there is no character, there is no ministry.

In this institutional context where invocational style is used, VCE and REL are the pragmatic devices for practing challenging. The opening clause engages the pastoral voice of authority with which the preacher practs challenging. The construction of the opening clause reveals the power difference between "me" and "you". The pronominal references are indicative of the power of the first person "me" over the second person "you", thus supporting the preacher's authority over the audience. Assuming this authoritative stance, the preacher can instruct his audience on the right way to do ministry. While the reference to "our Year Two" is inappropriate, indicative of role inexactitude on the part of the preacher, the link between good character and ministerial success is a relevant one which contributes to the process of practing challenging.

Encouraging

In practing encouraging, not only do the preachers persuade the audience to make certain decisions but they also give them the confidence that they have what it takes to make the decisions. This they do as they orient to homiletic principles and evoke certain institutional experiences.

Excerpt 1

In this sermon, the preacher had contrived his audience to be graduating students of a seminary and those who have come to celebrate them on the occasion of their graduation. Just before this excerpt, the preacher had considered the reasons for the exploits done by Jesus' disciples with the aim of challenging the graduating students on what they need to do in order to make impact in their generation.

Let's get back to the scripture that **we** have read, that is Mark chapter three verse thirteen, spare me, verse eighteen. The last line in verse eighteen says: and Jesus went up to a mountain and he called to himself those he wanted, my brother, **he called to himself, those he wanted, not those that are agitating for it,** … that God I want to do it; but out of his own volition…. **Those he called** are not best in their generation. But those he called are those that Jesus Christ know although they are not the best but they suit the purpose in which he wants to use them for. And at the same time, **those he called like Peter, like James** and the rest, **they** all have **their weaknesses**. But **he** called **them with their weaknesses, because he saw in them potentials, he saw in them vision, he saw in them virtue and so on and so forth** and because

he know that for me, for you, to actualise your vision, your potentials, and everything in you, you must go to where you actually belong to.

Within an epistemic context which features positive orientation constraint and using analytical style which is characterised by orientation to homiletic principles, the preacher in this excerpt is pragmatically encouraging his audience to have the right motive towards serving God. Utilising the pragmatic resource of INF (inference), the preacher encourages his audience not to agitate for call into ministry but to depend on God's divine prerogative. With REF (reference), he encourages his audience not to feel unworthy to be used of God by citing examples of people like Peter and James who were not the best in their generation but whose potential God saw and whom he chose to do exploit for him. Overall, the preacher in this excerpt uses the performance strategy to pract encouraging.

Excerpt 20

Before this point, the preacher has established the difference between the righteous and the wicked drawing from contemporary examples as well as from biblical example. He has narrated how he, as a righteous man, overcame the challenges posed by a wicked neighbour. He has also read from Psalm 1 which is a parallel presentation of the difference between the righteous and the wicked. Having analysed the bible text, and having concluded that God approves of the righteous but disapproves of the wicked, the preacher in this excerpt charges the audience into righteous living using the prescriptive style of sermon delivery.

…we **must** strive today to live a righteous life; because we are in the midst of wicked people we **must** try as much as we can to live a righteous life. Righteousness, is not as easy as we think, but so many of us we assume that because we have gotten our call experience, we have our life Jesus. We are righteous. It takes a daily routine, check yourself every day, you see that you are not perfect enough. It is a continuous exercise. **Let us do** as said to go closer to God. In our closet **let us seek** the face of God, **let us go** to God in prayers, **let us search** the scriptures. And when we do this, God will in His own turn show us more of Himself, bless us, the peace, the satisfaction, the joy we need in life will be released on us

In this interactive context, the preacher uses inclusivity to connect with his audience, and to connect himself and the audience to their institutional experience. This aligns with the prescriptive style engaged in the excerpt. Though the preacher uses the inclusive first person plural pronouns, yet he successfully prescribes how his audience should live in response to the sermon. The preponderance of imperative sentences in this excerpt agrees with the prescriptive nature of its style of delivery. While the preacher includes himself in the demands of the sermon, he continues to persuade his audience to be open to divine presence, blessing, peace satisfaction and joy. The preacher practs encouraging as he persuades the audience to lead a righteous life, seek God's face in prayer, and search the scripture for a deeper knowledge of God. In practing encouraging, the preacher engaged SSK to evoke feeling and memory relating to their Christian experience in the participants of the speech event. This enhances the success of the speech event thereby indicating the preacher's compliance to theological training.

Fraternising

Though with higher power than the audience of the sermons, the preachers still establish some form of friendliness with them. Fraternising is the pract with which such friendly disposition is achieved. Here below are excerpts with which fraternising is discussed with the view to establish the pragmatic implications of such pract for compliance to genre expectation and theological training.

Excerpt 16

The preacher in this excerpt is contrived to be a guest minister invited to preach to graduating students. By the virtue of that assignment he assumes a power position above his audience and he is expected to operate at that power level.

And before we go, we go to go to nitty-gritty, of this place, where we have read, **elders permit me**, some of us had known, that it's one of the synoptic scriptures we have in the Bible, and Mark chapter 3 that we have just read unto us is divided to five pericope …. And as you know, **as little as I am**, I'm going to tell you that I know people in ministry, I have heard, I have read about many people in our generation that they do a greater thing….

As discussed in Chapter Four, the highlighted expressions constitute negative role orientation constraint in the interactive context as the pastoral authority here does not align with the apology expressed by these rhetorisation devices. However, in alignment with the use of affiliative delivery style in this excerpt, the preacher orients to cultural expectations in the use of these rhetorisation devices which are rooted in the participants' SSK. The preacher chooses the delivery style and the performance strategy of orientation to cultural expectation to pract fraternising. This choice holds both negative and positive implications for the overall success of the sermon delivery. The choices made in this excerpt have negative implications when assessing it from its contrived context as the apologies made with the rhetorisation does not meet up with genre expectation. On the other hand, assessing this excerpt from the perspective of cultural expectation, the choices made are apt in presenting the preacher as a courteous young pastor who shows respect for the elders in the audience. This implies that with the choices made, the preacher's message will resonate well with the elders to whom he had paid homage thereby contributing to communicative success.

Excerpt 17

The preacher has just asserted that Jesus called his disciples so he can make them better persons. He then affirms that the reason for their call is the reason for their exploit. It is against this background that the content of this excerpt was uttered.

Because the purpose of a thing is going to determine how you are going to treat it, because Yoruba will say, apology to non-Yoruba speaker, won ni *oogun taa ba fowo se, eyin aaro lo ma ngbe.* Because they know their reason, they can do exploit.

Within the interactive context, the preacher engages affiliative delivery style to fraternise with his audience. The reference (REF) to a Yoruba proverb here is a tool of fraternising with the Yoruba members of the audience. While fraternising with the Yoruba members of the audience by the use of the proverb, the preacher has alienated the non-Yoruba members of the audience. However, with the preceding apology, which is rooted in SSK, the preacher fraternises with

those who are not of Yoruba extraction in the audience by registering his awareness of their presence in the audience. Therefore, the use of proverb and the use of rhetorical device of apology in this excerpt constitute a means of practing fraternising. Both choices are considered helpful for the success of the communicative event. While the use of Yoruba proverbs could have hedged out some members of the audience, the use of the apology mitigates the feeling of alienation that would have ensued from hedging out a fraction of the audience by the code-switching.

IMPLICATION TO RESEARCH AND PRACTICE

The study gives insight into how pastors are trained thus making contribution to the discourse of pastoral training and helping to sharpen pastors' professional training. This has demonstrated how linguistic proficiency contributes to the success of sermon delivery and it has stressed the need for emphasis on communication-related courses in the theological institutions. Exploring the performance strategies, pragmatic functions and genre-compliance in the selected sermons, the paper has assessed pragmatic compliance to theological training, thus enhancing the efforts of the Nigerian Baptist theological institutions as they strive to give quality theological education that translates to more efficient ministry. The findings of this research can be applied in theological institutions in teaching, preaching and in curriculum development. The findings can be applied by lecturers who teach English language and communication related courses as well as by those who teach courses in Christian preaching. Applying the results of this study will enable them to place appropriate emphasis on the areas where student-pastors have demonstrated poor compliance to training. Such special emphasis will ultimately influence subsequent preaching of the pastors-in-training.

Also in the theological institutions, the findings of this study will help in the process of curriculum development as it exposes areas of professional deficiency which calls for curriculum review. Considering the contributions of linguistic proficiency to the success of sermon delivery, it becomes expedient for the curriculum of theological institutions to lay stronger emphasis on communication related courses. Such exercise of curriculum review will further strengthen the quality of theological education and enhance the pastors' preparation for ministry. This will ultimately translate to more efficient ministry as preachers apply the findings of this research in the delivery of sermons in their churches. The work could be factored into theoretical discourses on religious discourse, hermeneutics and homiletics.

CONCLUSION

Four performance contexts and six delivery styles with eight strategies demonstrated training-induced delivery constraints, which conditioned preachers' pragmatic designs and determined their level of compliance to training in the Nigerian Baptist Theological Seminaries. The perfect orientation to narrative and prescriptive styles suggested compliance to training, but the partial orientation and complete disorientation to analytical, invocational, affiliative and professing styles implied pragmatic misadjustment and professional deficiencies with implications for pastoral competence.

FUTURE RESEARCH

For reasons of space and focus, this study has been limited to the seminaries of the Nigerian Baptist Convention. Further studies could engage in a contrastive study of academic sermons of the Baptist and other denominations to complement the findings of the present study. It has also taken a strictly pragmatic perspective, Further studies could consider other theoretical perspectives to the study of academic sermons. Finally, future studies could explore a comparative study of academic sermons of preachers with the sermons the same preachers deliver in real-audience-attended contexts.

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