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ILLOCUTIONARY FORCE AND ROMANIAN ORTHODOX SERMONS: AN APPLICATION OF SPEECH ACT THEORY TO SOME ROMANIAN ORTHODOX SERMONS

Abstract

The aim of the paper is to analyze religious discourse with the use of the instruments of semantics and pragmatics. Essentially, it sets out to identify the linguistic elements which enable the illocutionary force in the Romanian orthodox sermons, especially in the discourse of some important figures which have influenced and still influence the Romanian orthodox theology and the religious life in Romania: Father Cleopa, Father Nicolae Steinhardt, and, nowadays, Father Teofil Pârâianu. It is usually assumed that a sermon implies, on the one hand, a kerugmatik action, that of annunciation, and, on the other hand, a translating action of the biblical induce the human will to practice the words in order to Christian precepts. Mutatis mutandis, the perlocutionary effect depends on the illocutionary act and of the illocutionary force. In theory, the illocutionary force of an utterance is strictly motivated by the pragmatic (Ionescu-Ruxăndoiu 2003). But there are linguistic elements which function as efficient markers of the illocutionary force (Austin 1962: 73-76), for example performative verbs, verbal moods and some adverbs. The criteria proposed by Searle in order to differentiate the illocutionary acts (illocutionary point of utterance, direction of fit, psychological state, intensity, etc.) resulted in the identification of several types inside this class. Searle's taxonomy serves the research purposes: the identification of illocutionary acts found in this kind of religious discourse and, finally, outlining a pattern of manifestation of the illocutionary force inside the sermon.

Keywords

Illocutionary force, sermons, Romanian, Orthodox, speech acts, religious discourse

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Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act Theory to Some Romanian Orthodox Sermons

1. Theoretical approaches

John Austin and some of his followers make use of the notion of *illocutionary* force. Because the notion remains rather unclear in Austin's (1963) original account, other theorists view the illocutionary force as the feature of an utterance, related or not related to the addressee. Searle and Vanderveken (1985) correlated the illocutionary force with linguistic devices supposing that this correlation would indicate that the utterance is performed with a certain illocutionary force. A previous paper by John Searle (1969) mentions even some criteria for the identification of a typology of illocutionary acts: illocutionary point of utterance, direction of fit, psychological state, intensity, etc.

Leech's holistic vision on communicative grammar refers to the illocutionary force and illocutionary verbs distinctively:

Whereas the sense of illocutionary verbs is part of grammar, to be analyzed in categorical terms, illocutionary force is to be analyzed in rhetorical and noncategorical terms. When we are analyzing illocutionary verb, we are dealing with grammar, whereas when we are analyzing the illocutionary force of utterances, we are dealing with pragmatics. It is easy to confuse these two things, because one is part of metalanguage for the other: that is, when we discuss or report to the illocutionary acts in ordinary discourse (e.g. in saying John asked Theodore to open the window) we inevitably find ourselves doing so in terms of illocutionary verbs with which the English language provides us for this purpose, such as ask and report. I have, however, made it clear that illocutionary force, particularly because of its indeterminacy and scalar variability, is more subtle that can be easily accommodated by our everyday vocabulary of speech-act verbs. (Leech 1983: 174-175)

Understanding the notions *performative* and *illocutionary verb* as fallacies in the previous theorists' models, Leech noted that the two things are connected. Thus, he states:

In accordance with the complementarist position however, my argument is that a performative utterance derives its property as a performative from pragmatics, as from semantics. (...) the performative wears its illocutionary heart on its sleeve, whereas for non-performative utterances the illocutionary force has to be inferred pragmatically (i.e. is implicit rather than explicit). (Leech 1983: 189)

Referring to the illocutionary verbs, Leech prefers to encode the notion in the expression *the illocutionary predicates*. He demonstrates that the illocutionary force contains both the performative verb (that makes it explicit) and *oratio obliqua*. However, Leech claims that Searle's taxonomy of the performative verbs

is only metalangue for the illocutionary acts. Readjusting Searle's list of illocutionary acts, he keeps the following classes of illocutionary predicates: Assertive, Directive, Commissive, Rogative and Expressive (1983: 211).

Taking into account the fact that the illocutionary force is determined pragmatically and semantically, my goal is to analyze the sermon from a pragmatic and semantic perspective. But before analyzing the text of the sermons, I have to establish the context in which the illocutionary acts are performed and the illocutionary force is fulfilled, because this has a bearing on the addressee's acceptance of the words of a sermon. In fact, initially, I should determine what the addressee really knows.

2. Some Orthodox parameters

2.1. The place of the Sermon in the structure of the Divine Liturgy

Saint Dionysius the Areopagite called the Divine Liturgy "the Sacrament of all Sacraments"; the real celebrant of the Liturgy is, in Orthodox theology, Jesus Himself, not the preacher or the bishop. God's presence in Jesus as Preacher has been already revealed in the commentaries on the Sermon on the Mount (cf. Ziegler 2009).

However, the Eucharistic Liturgy is a special moment of the manifestation of a sacred time; it is the moment in which the visible world and the invisible world interpenetrate. All the spatial elements implicated contribute in order to actualize this great encounter. According to the Orthodox Catholic vision, the initial purpose of God's created world "should have been one continuous liturgy ($\lambda \epsilon \iota \tau o \nu \gamma (\alpha)$), i.e. one permanent communion with God" (Jevtić 2007). The Polish Benedictine Father Maciej Bielawski notices the direct presence of the Cosmos, the world and the creation inside the Byzantine Liturgy, more so than inside the Latin or Occidental rite (1998: 83).

The Romanian dogmatic theologian, Dumitru Stăniloaie, puts emphasis on the person of Christ as an absolute Prophet and an ideal Priest; priesthood, the vow between God and men, and Jesus' sacrifice must be seen as a whole (1993: 57). In fact, the Divine Liturgy restores this status and reveals the attributes of Christ. According to Alexandre Schmemann, the Estonian orthodox theologian, two moments must be interpreted as linked, the Sacrament moment and the Word moment, and the entire liturgical unity:

Yet in liturgical and spiritual tradition of the Church, the Church's essence as the incarnation of the Word, as the fulfillment in time and space of the divine

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act Theory to Some Romanian Orthodox Sermons

incarnation, is realized precisely in the unbreakable link between word and sacrament. Thus, the book of Acts can say of the Church: "the word grew and multiplied" (12: 24). In the sacrament we partake of him who comes and abides with us in the word, and the mission of the Church consists precisely in announcing the good news. The word presupposes the sacrament as its fulfillment, for in the sacrament Christ the Word becomes our life. (Schmemann 2003: 68)

The structure of the *topos* (that of "heaven on earth"), the Persons present there, the succession of the specific moments, the spoken words, all this is an important and decisive factor. God's word is spread mostly through the reading of the texts from the New Testament and, related to this, through the sermon. But the sermon is organically connected with the reading of the Holy Scripture. The act of delivering the sermon represents the testimony of the Holy Spirit who lives inside the Church (ϵ) and leads it to the Truth. Alexandre Schmemann notes that nowadays there is a certain crisis of the sermon whose real nature and function are often forgotten: the kerugmatik gift, the charisma of the Holy Spirit who opens both the preacher's lips and the hearers' minds in order to receive the words. It happens that people present in the church often confuse the sermon with a simple explanation of the evangelical text and rely almost exclusively on the person of the preacher (Schmemann 2003: 77).

The condition for true preaching therefore must be precisely self-denial of the preacher, the repudiation of everything that is only his own, even his own gift and talent. The mystery of church preaching, in contrast to any purely human "gift of speaking", is accomplished, according to the words of the apostle Paul: "not by proclaiming it to you ... in lofty words or wisdom. For I decided not to know nothing among you except Jesus Christ and him crucified... and my speech and my message were not in plausible words or wisdom, but in demonstration of Spirit and power, that your faith might not rest in the wisdom of men, but in the power of God" (1 Co 2: 1-5). Witness to Jesus Christ is the content of the word of God, and this alone constitutes the essence of preaching: "And the Spirit is the witness, because the Spirit is the truth" (1 John 5: 7). (Schmemann 2003: 78)

The importance of the word in Romanian Orthodoxy, its role in resurrecting the human conscience and self-denial are elaborated on in the following section.

2.2. The importance of *the Word* in Orthodoxy: resurrection through the Word

The New Testament, especially in the Gospel of John, confers a central position upon *the Word*; as such the word has an important place in Byzantine Orthodoxy.

If the signs (the miracles) accompany the words, that is because of the human incapacity to receive God's words. The signs express the mercy of God; they are given to the humans who are in weakness, incapable of receiving the Word.

Saint Ignatius Brianchaninov¹ points out that the signs and the words work out differently: the word reaches the mind and heart straightforwardly, while the signs reach the mind and heart via the senses. The signs and the words can work together, but the work of the latter exceeds the work of the former because of the outcomes: the impact of words is more powerful and clearer.

Father Rafail Noica² emphasizes the importance of the word and refers to the energy of the word as "the living word" and "the word that resurrects (you)". He talks about "the resurrection through the word", i.e. "the first resurrection". The most important word, as argued by him, is "the experienced/tested Word" ("cuvântul trăit/cercat"), the Word received, submitted to the test. The spiritual guides, the Orthodox fathers, put their own lives to this test, bearing witness to the truth of God's words. Since the resurrection through the word is the assignment of the Church, the "representatives" of Jesus inside the Church can fulfill this task of receiving the Word, i.e. the task of self-denial.

This is, in fact, the power of a spiritual guide, the power of the Head of the Church. Accepting the conviction of believers that sermons are uttered in a state of grace, I intend to examine the specific way in which these utterances are organized. We need to realize, however, that in reality there are often different types of believers, sometimes half-believers, who need more than words; they need signs as a proof of God's presence and the existence of the Truth, they need a role-model.

2.3. Resurrection through the word and self-denial: a short presentation of two Romanian Orthodox voices (Ilie Cleopa and Nicolae Steinhardt)

The communist regime is the framework in which the activity of Father Cleopa and Father Steinhardt should be placed. As the communist ideology is the visible opponent of the Christian Church, the two Romanian Fathers who embraced the Orthodox Truth became the real witnesses of Christ, ready to renounce their lives for the sake of spreading God's words.

¹ Saint Ignatius Brianchaninov is a Russian saint, canonized in 1988; he wrote a lot on the ascetic experience.

² The passage was extracted from the conference speech of Father Rafail Noica, "Învierea sufletului prin cuvânt și duhul mortal al minciunii" [Resurrection of soul through the word and the lie lethal spirit], available at http://www.razbointrucuvant.ro/2009/04/27/invierea-sufletului-prin-cuvant-si-duhul-mortal-al-minciunii/#more-6521.

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act
Theory to Some Romanian Orthodox Sermons

The Elder Cleopa from Sihästria Monastery

His life is devoted to testing, confessing and spreading God's words. His name is known not only in Romania, but also throughout the world. The 20th century Greek Patericon (Ioannidis 2006) includes Father Cleopa from the Sihastria Monastery in the list of the great figures of pan-orthodoxy, remembering his favorite words: "Mânca-v-ar raiul" – "May the heavens receive you"/"Go to heaven!" (author's transl.).

His beginnings in monachism are related to the year 1929, when, intending to enter the monastic life, he was put on trial by Father Ioanichie Moroi, the Archimandrite of Sihastria Monastery, for seven years as a shepherd. In 1936, tonsured as a monk and named Cleopa, he continued his service of shepherding. This was his school; in the Carpathian Mountains, the monk advanced in humility, stillness and prayer, exercising the sacred Prayer of the Heart. In this time of spiritual formation, he read about one hundred theological works and other writings: the theological, moral, liturgical, and hagiographic, patristic works of the great saints of our Church, including the Horologion and Psalter. The most beloved book of all, however, was the Holy Scripture.

The spiritual power of the monk is confirmed by the Archimandrite of the Monastery, who appointed him, against all expectations, head of the Monastery when he was confined by sickness to his bed. Father Cleopa became, from being a shepherd of sheep, the shepherd of souls, and for five years organized the monastic life. In communist times, however, he and other spiritual leaders were considered a threat to the communist government. In May 1948, after the feast of Constantine and Helen, because of what he said ("May God grant that our own rulers might become as the Holy King and Queen were, that the Church might be able to also commemorate them unto the ages."), he was arrested, put into prison and, for five days, left without bread and water in a bedless cell. Once released, he chose to live in a hut, mostly underground, in Sihāstria Mountains.

During this time miraculous things happened; when he was serving the Divine Liturgy, birds came and gathered. He noticed that each one had a sign of the cross marked on its forehead. Another time, after the preparation for Liturgy and the exclamation: "Blessed is the Kingdom of the Father and the Son and the Holy Spirit, now and ever and unto the ages of ages!", the birds appeared, and they began to sing beautifully. Father Cleopa asked himself, "What could this be?" and a voice told him: "These are your chanters on the cliros." In 1952, he was arrested for the second time and then he sheltered himself once more for a short period in Sihăstria Mountains.

In 1949, after moving into the Slatina Monastery, together with other monks, Father Cleopa renewed his spiritual life there. He became a role-model, a true

spiritual Father for the orthodox people; he was sought by everyone: villagers and intellectuals, monks and laymen, young and old, healthy and sick, bishops and priests.

Between 1959 and 1964, the communist regime persecuted all the monasteries: all monks under the age of fifty-five and all nuns under the age of fifty had to leave the monasteries. Once again, Father Cleopa fled into the mountains of Moldavia. During this exile, he wrote several of his well-known guides to spiritual life for priests and monks. After 1964, the apostolic mission of Father Cleopa continued: he returned to Sihāstria and was ready to give his counsel to everyone in search for it

Father Nicolae Steinhardt from Rohia Monastery

During his visit in Bucharest, Pope John Paul II referred to Nicolae Steinhardt, the monk from Rohia, as a witness of Christ "bloomed in the Romanian garden", "an exceptional figure of a believer and a cultivated man who acknowledges the exceptional wealth of the common treasure belonging to the Christian Churches"³.

Father Nicolae Steinhardt was an intellectual. He received a diploma from the Law and Literature School of the University of Bucharest; in 1936 he completed his PhD in Constitutional Law. Between 1937 and 1938, he travelled to Western Europe.

He was born to a Jewish father and a Romanian mother. The orthodox confession was embraced in prison: he was baptized a Christian orthodox by a well-known Bessarabian hermit, Mina Dobzeu, while he was serving his penalty for having refused to testify as a witness against the Romanian philosopher Constantin Noica, during a trial in 1959. For this reason, he was accused of "crimes of conspiracy against social order", included in the "batch of mystical-Iron Guardist intellectuals" and sentenced to thirteen years of forced labor in communist jails: Jilava, Gherla, Aiud. His work, *The Happiness Diary*, documents this experience. Some previous versions of the book were confiscated by the secret police, but one of several drafts Nicolae Steindart had written reached Monica Lovinescu in Paris and was read to the listeners of Radio Free Europe.

In 1964 he was released and after that he worked as a translator and publisher. His new life, however, began in 1980, after he had been accepted to Rohia Monastery, where his fame as a counselor and father-confessor attracted many visitors.

His work was published partly during his life and posthumously, and reflects the orthodox theology: Escale în timp și spațiu (Adjourns in Time and Space), Prin

³ See, for instance, this article: http://www.observatorcultural.ro/Zilele-N.-Steinhardt-de-la-Baia-Mare-fara-inhibitii-fara-morga-fara-farafasticuri*articleID_16217-articles_details.html

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act
Theory to Some Romanian Orthodox Sermons

alții spre sine (Towards Oneself through Others), Jurnalul fericirii (The Happiness Diary), Monologul polifonic (The Polyphonic Monologue), Dăruind vei dobândi (Through Giving You Shall Receive), Primejdia mărturisirii (The Danger of Confessing), Drumul către iubire (The Road to Love), Taina împărtășirii (The Sacrament of the Eucharist), Călătoria unui fiu risipitor (The Travel of a Prodigal Son), Drumul către isihie (The Road to Hesychia).

Nicolae Steinhardt was a radiant and communicative theologian, developed on the structure of a brilliant intellectual. His work is thematically diverse: political science, law, literature, philosophy, music theory, art theory, theology, cinematography, a diversity that marks his sermons, too.

It is within this framework of a "uncommon" (in a state of grace) and spiritual life that the sermons are performed and received. What plays an important role in the reception of the sermons by the audience is the Fathers' way of life and the collective memory.

3. The sermon and the illocutionary force

3.1. The structure of a sermon

The structure of most Romanian sermons follows a classical pattern (the variations are few and adaptable to the communicative situation): the exordium, the narration, the argumentation and the epilogue - a formula used for the first time in the 17th century in *Cazania*. *Carte românească de învățătură, dumenecele preste an și la praznice împărătești și la svânți mari* (Iași, 1643) belonging to the Mitropolit Varlaam, *Didahiile* by Saint Antim Ivireanul and, in the 18th century, in *Cuvintele și scrisorile duhovnicești* by Saint Paisius of Neamţ (cf. Dincă 2009).

The exordium has specific, multiple functions: on the one hand, a *captatio* function as it captures the purpose of the sermon and, on the other hand, the function to connect the predicator to the believers. The exordium includes the biblical text as a reference point: the text also includes the theme of the sermon. Father Cleopa's sermons follow the classical pattern. The introductory formula "Iubiţi credincioşi" ('Beloved believers') differs sometimes, depending on the specific context; when the sermon is performed in a monastery, the formula is more sophisticated: "Cinstiţi părinţi, iubiţi fraţi, iubiţi credincioşi" ('Respectable fathers, beloved brothers, beloved believers') and is repeated along with the sermon, as a summons to the audience.

The narration sometimes includes a digression, which reflects the time and place in which the words were performed. In fact, in narration, the priest tries to explain the words of the holy text so that everybody may understand them.

The argumentation is an important part, as far as the audience is concerned: the speaker has the intention to act out the gospel text and to emphasize the importance of following certain rules or percepts. At this point, the majority of the sermons include an exemplification, which consists in using actual characters or situations. Because it is forbidden for a father-confessor to reveal the names or specific situations, the sermons make use of undetermined quantifiers: "unii, un bărbat, unul" ('some men', 'one man'), "Sunt unii care zic" ('There are some of us who say').

The epilogue consists of recapitulation and peroration. It is in fact a conclusion that clearly emphasizes the biblical or traditional message of the text that was brought to the audience's attention. Besides the consecrated term "Amin" ('Amen'), the sermons end with an exhortation expressed mostly in the subjunctive mood:

<u>Să ne străduim</u> a ne înduhovnici, a ne apropia cât mai mult de El, a ne înalța în limita - ba și peste limită - puterilor noastre omenești; numai astfel vom fi în măsura să ne împlinim și noi menirea, să ne arătăm și noi vrednici să-L întâmpinăm pe Hristos în inimile noastre. (Părintele Steinhardt, "Întâmpinare Domnului") [<u>Let's strive</u> to spiritualize our life, to reach Him more and more, to rise to the limits – or even over the limits – of our human powers; only this way shall we be able to accomplish our vocation, to appear worthy to welcome the Lord inside our hearts. (Father Steinhardt, "The Candlemas" – author's transl.)]

<u>Să stăm bine, să luăm aminte, să judecăm cu multă chibzuință.</u> (Părintele Steinhardt, "Timpul smochinelor")

[<u>Let's stay for a while, let's be wise, let's judge wisely.</u> (Father Steinhardt, "Time of figs" – author's transl.)]

The orthodox sermon is not a spectacular, strident performance, but a moderate one, the one that must be given and received in modesty, humiliation and determination. Consequently, the illocutionary force must "spring out" from the communion between the speaker and the hearer/addressee.

3.2. The illocutionary force in sermons

According to Leech (1983), the illocutionary force can be determined both semantically and pragmatically, but pragmatics is in fact responsible for the identification of the illocutionary force. I assume now that it is the illocutionary force that implies a context sustained by the principles and maxims of pragmatics (see Grice in Ionescu-Ruxăndoiu 2003), i.e. the Cooperative Principle and the Politeness Principle.

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act Theory to Some Romanian Orthodox Sermons

Inside the model constructed on the well-known principles, the illocutionary force appears as a result of some presuppositions, facts taken for granted by the believer. Hence, the preparatory conditions include the following assumptions:

- 1. God and the Saints are alive.
- 2. God's words are spread through the Holy Scripture or through traditional books of the Saints.
- 3. The sermons rest on these words.

Conclusion: God and the Saints speak to us through the holy text enclosed within the sermons. All the sermons, without exception, are developed around the holy and saintly texts.

In the sermon "The birth of Saint John the Baptist", Father Cleopa refers to a well-known episode from the New Testament:

Şi ca să aflăm cine a fost el, <u>să întrebăm direct</u> pe Hristos, Mântuitorul lumii, care le spunea atunci ucenicilor Săi si la tot poporul (...) Si apoi le explică: "Dacă ati iesit pentru aceasta, să stiti că mai mult decât prooroc este Ioan Botezătorul!" [And now, in order to find out who he was, <u>let's ask</u> Jesus Christ, the Savior of the World, <u>directly</u>. He was talking then to his followers and to all the people (...) and then he explains: "(...) you have to know that John the Baptist is more than a prophet!" (author's transl.)]

Father Steinhardt often prefers cultural digressions, but the biblical words are obligatory. In the sermon "One good word" he re-enacts the scene of the crucifixion by recalling the words of the robber from the right side and the answer from Jesus: "Astăzi vei fi cu mine în rai!" ('Today you will be with me in heaven!').

The sincerity maxim in Searle's vision (in Leech's opinion that could be arrived at by virtue of the sense and the maxims of Cooperative Principle) directs the argumentative part of the sermon:

- 1. s believes P
- 2. h believed s.

While saying *believing*, another specific mutation operates because *believing* means *knowing* (i.e. s knows P). The considerations that the Orthodox Fathers mentioned before implementing the holy words in their own lives contribute to putting the hearers in the context already established by the Cooperative Principle. In this framework, the illocutionary force, from a pragmatic point of view, manifests and contains all the elements necessary in order to clarify and explain it.

God's words are present as a result of this unique *translation*. The texts of the Holy Scripture or those of the Saints' function in terms of those that had just been uttered. For this reason, the sermons prefer the citation, which preserves the markers of the first person in pronouns and verbs.

3.2.1. The explicit and implicit illocutionary force

The explicit illocutionary force

The usual form for expressing the illocutionary force is represented by the performative verbs that function as metalangue. The major part of the utterances performed makes use of the biblical words or the words of the Sacred Tradition (Tradition is very important in Orthodoxy) and refers to them in various ways. Personal intervention is also assumed and the utterances function as illocutionary acts in Austin's vision (the verb is in the first person, present tense). The illocutionary predicates (in Leech's approach) are represented as follows:

Father Cleopa ("At the Birth of Saint John the Baptist", "Some Words in the Beginnings of Great Lent", "The Sermon at the Tonsure in Monachism of the Fathers Damaschin and Vitalie", "About the Gift of Speaking in Tongues", "About the Sign of the Son", "About Dreams, Miracles and False Prophets")

I. Tradition says:

<u>Se spune</u> în traditie că Sfântul Apostol si Evanghelist Luca a fost pictor si doctor, <u>cum îl numeste marele Apostol Pavel</u>: Închină-se vouă Luca, doctorul cel bun. [Tradition <u>tells</u> us that Saint Apostle and Evangelist Luca <u>was</u> a painter and a doctor, <u>as the great Apostle Paul named him</u>: Luca, the good doctor, <u>will</u> be devoted to you." (author's transl.)]

II. The Saviour says, the Apostles say, the Apostle named him:

Ați auzit ce <u>spune</u> Mântuitorul în Sfânta Evanghelie: Așa să lumineze lumina voastră înaintea neamurilor, ca, văzând oamenii faptele voastre cele bune, să slăvească pe Tatăl vostru Cel din ceruri.

[You heard what <u>our Savior says</u> in the Holy Scripture: your life should light before the nations in the way that, seeing your good work, people give thanks to your divine Father. (author's transl.)]

Dar când <u>spune Ziditorul proorocilor si Dumnezeul proorocilor</u> că Ioan este cel mai mare om născut din femeie, cine poate să se îndoiască de acest adevăr?

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act Theory to Some Romanian Orthodox Sermons

[But when the Father of the prophets says that John is the greatest man born from a woman, who could doubt this truth? (author's transl.)

De aceea <u>si marele Apostol Pavel spune</u>: Femei, supuneti-vă bărbatilor vostri, ca întru Domnul.

[For this reason, the great Apostle Paul says: Women, obey your husband, as you obey the Lord! (author's transl.)]

III. I say or we (the plural of modesty) say:

Deci scopul cuvântului priveste în altă parte si <u>vom începe să vă spunem</u>. [So, the purpose of the word includes other aspects and <u>we will tell you</u>. (author's transl.)]

Ce <u>am a vă spune</u> despre post? Postul nu este de un singur fel. [What <u>do I have to say</u> about fasting? Fasting is not of one kind. (author's transl.)]

Aceasta vă spun: Să iubiți biserica și să veniți cu toții la biserică, că de la biserică nu numai că avem mântuirea sufletului. / sunt si duhovnic la multi și am mare datorie să vă spun. Să iubiți biserica și pravila la chilie și să aveți mare grijă de rugăciunea minții

[<u>I tell you this</u>: love the church and come to church all of you.../ I am father-confessor to many people and I have the duty to tell you: Love the church and the individual work and take good care for the prayer of the mind! (author's transl.)]

Father Nicolae Steinhardt ("Thomas's Sunday", "One Good Word", "Time of Figs", "The Candlemas"):

I. The Lord says, the Lord affirms:

...zice Domnul, am venit să aduc, iar nu pace.

[...the Lord says, I have not come to bring peace. (author's transl.)]

[Domnul afirmă: toți cei care scot sabia, de sabie vor pieri...

[The Lord affirms: all those who pull out the sword ..." (author's transl.)]

III. Thomas (as a witness) answers, Thomas states:

Același text ne <u>informează</u> că după opt zile, ucenicii aflându-se toți laolaltă, Iisus a venit, ușile fiind încuiate, a stat în mijlocul lor și a grăit lui Toma: adu degetul tău încoace și vezi mâinile Mele și adu mâna ta și o pune în coasta Mea și nu fi necredincios, ci credincios. Drept care Toma covârșit, <u>răspunde</u>: Domnul meu și Dumnezeul meu!

[The same text <u>informs</u> us that after eight days, the disciples being all together, Jesus came, the doors being closed, sat with them and <u>spoke</u> to <u>Thomas</u>: put your finger and see my hands and then put your hand in my rib and don't be an unbeliever, but a

believer....Thomas, overwhelmed, <u>answers:</u> O my God, O my Lord! (author's transl.)]

Dar au consemnat și <u>declarația</u> aceluiași Toma: Domnul meu și Dumnezeul meu! [But they also recorded Thomas's <u>statement</u>: O my God, O my Lord! (author's transl.)]

The observations, we can make, concern the following aspects:

I. Grammatical features: (i) the verbal mood is the indicative; (ii) the time is the present in almost all the excerpted texts; (iii) the present tense is used especially in narration; (iv) when the second person plural ("we say") is used, it indicates only the plural of modesty.

Father Cleopa uses mostly the present tense. Father Steinhardt oscillates between two plans; he prefers analyzing the text at the level of information and introduces the words of Jesus in the past tense, e.g. "Jesus said" (maybe in order to emphasize the anteriority of the action), while using the present tense when referring to Thomas, e.g. "Thomas answers". Because "Jesus says" is more powerful than "I say", the narration and the argumentation rely on this phrase.

II. Semantic and pragmatic features: the speaker (any of the Fathers mentioned before) performs a classical illocutionary act mostly in the final part of the sermon, the epilogue. The locutionary acts prevail in the narration and the argumentation. The interrogative utterances are performed on the basis of the same model. The performative verb is mostly used in argumentation, serving as support in developing it. Because Jesus certainly knows the answer, the questions are directed to him. Even if the questions are rhetorical, the answer is found in or given by the holy text; often the human answer is correlated with or included in a larger model founded on Christian directives.

Father Cleopa ("Jesus asks/asked", "I ask", "he asks"):

Și ca să aflăm cine a fost el, să întrebăm direct pe Hristos, Mântuitorul lumii, care le spunea atunci ucenicilor Săi și la tot poporul: Ce-ati iesit să vedeti în pustie? Au doară trestie clătinată de vânt? Dar ce-ati iesit să vedeti? Au doară om îmbrăcat în haine moi?

["And now, in order to find out who he was, <u>let's ask</u> Christ /Jesus, the Savior of the World, <u>directly</u>. He was speaking then to his followers and to all the people (...) and then he explains..." (author's transl.)]

Şi o întreb pe preoteasă: "Câti ani ai, mamă?" "Am 47 de ani". "Câți copii?" [And I ask the clergyman's wife: "How old are you?" "I am 47 years old." "How many children?" (author's transl.; the sermon about the sin of abortion)]

I-a întrebat părintele stareț: "De bunăvoie ati venit?"

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act
Theory to Some Romanian Orthodox Sermons

[The Father asked them: "Have you come guided by the free will?" (author's transl.; the sermon about entering the convent)]

The implicit illocutionary force

Assuming that the illocutionary force is more subtle and its manifestation is a matter of degree, I try to refer to those utterances that are more visible and common to the Fathers mentioned, the utterances that, in the unyielding mould of grammar, convey the imperative value.

Undoubtedly, the imperative mood expresses a Directive. The Maxims of Politeness are useless here, and the speaker does not need approbation or sympathy for he knows the Truth. In the architecture of a sermon, the imperative mood is utilized in argumentation. Negation has a more powerful value, emphasizing the interdiction.

Father Cleopa:

Lasă-l să se nască! Lasă-l să crească! [Let him be born! Let him grow! (author's transl.)]

Deci nu dați loc mâniei lui Dumnezeu cu pricinile voastre! Că ți-a spus doctorul că ești slabă, că nu poți purta sarcina, să-ti facă operatie. Nu!

[So don't give yourself to God's rage! Because the doctor said to you that you are weak, that you won't be able to carry the baby that you must go into surgery! <u>No!</u> (author's transl.)]

<u>Feriți-vă</u> de toți aceștia și <u>ascultați</u> numai de Biserică, de sfinții ei, de preoți și slujitori.

[Stay away from all these and <u>listen</u> only to the Church, the Saints, the Priests." (author's transl.)]

The subjunctive mood is an attenuate way to perform a directive. The Tact Maxim (one kind of politeness – Leech 1983: 107) covers these types of utterances. Even though this is a direct illocution, by including the speaker (the verb is in the second person plural), the utterances have a higher level of politeness. Sometimes the directive is reinforced by a modal verb marking the necessity of the commitment ("trebuie" 'must').

Father Cleopa:

<u>Să vă fie dragă</u> Biserica, <u>să veniți</u> la pomenit și să veniți la slujbele Bisericii. [<u>You should enjoy</u> the Church; <u>you should come</u> to commemorate and to celebrate the Holy Liturgy. (author's transl.)]

Să ne adunăm la biserică, că acolo este masa duhovnicească a sufletelor noastre, mai mult decât la masa aceasta.

[<u>Let's reunite</u> in the Church, because there we can find the spiritual meal for our souls, more than at this table. (author's transl.)]

Father Nicolae Steinhardt:

<u>Să nu pierdem</u>, când ni se oferă, prilejul de a șterge sudoarea de pe fața oropsitului, ca milostivnica Veronica...

[<u>Let's not lose</u> any occasion for wiping the sweat from the face of the underprivileged man, like the merciful Veronica. (author's transl.)]

<u>Să stăm bine, să luăm aminte, să judecăm cu multă chibzuință</u>. Pentru nimic în lume să nu primejduim avutul cel mai de preț – sufletul – oferind Domnului jalnicul, iritantul, netrebnicul spectacol al unor ființe refugiate în prostia rea, fudulă, stupidă a legalismului contabilicesc.

[Let's stay for a while, let's listen carefully and let's think wisely. We should not endanger anything in the world that is the most precious treasure – our soul – by offering the Lord the pathetic, irritating and miserable spectacle of some human beings who are hiding in the evil and arrogant stupidity of the accountant – like legalism. (author's transl.)

<u>Să nu plece</u> Hristos de la noi înfometat, însetat, cu inima deșartă și sufletul mâhnit. Tânărul bogat se îndepărtează trist, dar înțelept este a presupune că, văzându-l cum pleacă, Domnul se va fi îndurerat și El.

[<u>Do not let</u> Christ leave from us hungry, thirsty, with an empty heart and a saddened soul. The wealthy young man leaves in a sad demeanour, but it is wise to suppose that the Lord, watching him leave, will also become sad. (author's transl.)]

<u>Să ne străduim a ne înduhovnici</u>, a ne apropia cât mai mult de El, a ne înălța în limita - ba și peste limita - puterilor noastre omenești; numai astfel vom fi în măsură să ne împlinim și noi menirea, să ne arătăm și noi vrednici să-L întâmpinăm pe Hristos în inimile noastre.

[<u>Let's strive to spiritualize our life</u>, to reach Him more and more, to rise to the limits – or even over the limits – of our human powers; only this way shall we be able to accomplish our vocation, to appear worthy to welcome the Lord inside our hearts. (author's transl.)]

Other words (interjections or the vocative case) that trigger a Directive, include the following:

Father Cleopa:

Vai de noi, dacă am ajuns asa! Vai de nenorocirea noastră si de răutatea noastră!

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act Theory to Some Romanian Orthodox Sermons

[Oh, poor us, if we became this way! Oh, pity on our disaster and our malice! (author's transl.)]

The implicature is: This way is a wrong way. We should try not to become this way (malicious and sinners).

Fraților, cuvântul care urmează vă va arăta <u>primejdia</u> cea mare a acestui cumplit păcat

Brothers, the following words will show you the great danger of this awful sin!" (author's transl.)

The implicature is: we should avoid the danger, we must not sin!

4. Conclusion: the typology of illocutionary acts in sermons

Based on Searle's taxonomy regarding speech acts (1969: 65) together with Leech's taxonomy of speech-act verbs (1983: 214), the observations regarding Romanian orthodox sermons produce the following typology of illocutionary acts:

I. The Assertive acts.

Assertives are used to tell people how things are. Within the sermons, the assertive acts function in two ways:

- a. The Assertive acts announce the subject and are mostly performed in exordium.
- b. The Assertive acts enclose the texts from the Holy Scripture (cf. Mann 2009). The main function of the Assertive acts performed in the sermon is to describe the framework within which God's work and words are spread, to establish an important theme of Orthodoxy.
- II. The illocutionary acts with a double interpretation, as Assertive acts and Directive acts.

These are inferred directly or indirectly, especially in narration and argumentation:

Părintele Cleopa: "Mare urgie a lui Dumnezeu vine peste casa si femeia aceea care își omoară copiii."

[Father Cleopa: "God's rage comes on that house and that woman who kills her unborn children." (author's transl.)]

In fact, this seems to be a Commissive, but the purpose of the illocutions is to convince women not to commit abortion.

The Directive acts expressed by means of the imperative and the subjunctive moods are presented above.

III. The Commissive acts

The Commissive acts are performed only in citations or in indirect discourse, by mentioning God's words. Apparently, only God has the right to make promises, and these take the discursive form of Commissive acts:

Părintele Steinhardt: "Azi vei fi cu mine în rai!" [Father Steinhardt: "Today you will be with me in heaven!" (author's transl.)]

IV. The Rogative acts.

The explicit Rogative acts, appertaining generally to the prayer, are not many. Besides this, there is a formula, common to some sermons and specific to the ending of the Holy Liturgy. That final formula is used as a Rogative act. The priest, as an intermediary, in the name of the believers, asks for the mercy of God and for salvation:

Părintele Cleopa: "Dumnezeu, pentru rugăciunile Preacuratei Născătoare de Dumnezeu si pururea Fecioarei Maria, (...) să ne miluiască, să ne mântuiască pe noi ca un bun si iubitor de oameni."

Father Cleopa: "God, for the prayers of the Pure Mother of God and Our Lady Maria, do have compassion on us and do save us, like one who is good and loves people." (author's transl.)

Another type of speech act involves both a Rogative act and a Directive one. The illocutionary point (the purpose of the act) is both to try to get people to do things and to ask for the mercy of God:

Părintele Cleopa: "Acum la sfîrșit de an, să ne rugăm Bunului și Atotmilostivului nostru Mîntuitor, Cel născut din Fecioara Maria pentru mîntuirea noastră, să ne ierte păcatele făcute în anul trecut și să ne binecuvînteze începutul și curgerea anului viitor, să-l trecem cu pocăință și folos după voia lui Dumnezeu."

Father Cleopa: "Now, at the end of the year, let's pray to the Good and All Merciful Saviour, who was born through Virgin Mary for our redemption, to forgive the sins we have committed last year and to bless the beginning and all the course of the new year, so that we may spend it in repentance and to our spiritual profit, according to God's will." (author's transl.)

Părintele Cleopa: "Să-L rugăm pe Domnul nostru Iisus Hristos să întărească dreapta credință și Biserica cea dreptmăritoare în lume, să ne dea păstori și părinți duhovnicești buni, iar peste oameni să-și reverse din belșug, bucuria și lumina Duhului Sfînt. Amin."

[Father Cleopa: "Let's ask our Lord Jesus Christ to reinforce the Orthodox faith and the Orthodox Church in the world, to give us good shepherds and father-confessors and to pour out plentifully on people the joy, and to shed the light of the Holy Spirit. Amen" (author's transl.)]

Illocutionary Force and Romanian Orthodox Sermons: An Application of Speech Act
Theory to Some Romanian Orthodox Sermons

The word "Amen" plays an important role in the structure of the Divine Liturgy and in the Structure of the Sermon too. Used sometimes at the end of the sermons, "Amen" seals the sermon that transforms the prayer (the Rogative act) into an organic whole.

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