Mood Structure in Sermonic Discourse: A Study of Rev. Fr. Evaritus Abu's "The Keys to Overcoming All Temptations"

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ABSTRACT: This study entitled:" Mood structure in sermonic discourse: A study of Rev. Fr. Abu's: "The keys to overcoming all temptations" of 10th March, 2019 was an analysis of the Mood choices made by one of Nigeria's Catholic Priests - Rev. Fr. Evaristus Abu - who publishes his Homily Daily online via 365 Daily Readings. Through the instrumentality of Halliday's tripartite metafunctions of language: the ideational, the interpersonal, and the textual, with clear affinity to interpersonal metafunction that has to do with how interpersonal relationships are enacted and sustained through the mood system of the clause. In specific terms, the study was aimed to examine how the clergy manipulate the clausal elements of subjects and finite to realise mood –the system of the clause that enables the speaker/ writer to perform speech or communicative acts: of statements or assertions, requests, questions, give orders or commands, make offers, e.t.c. In other words, the study was intended to ascertain the persuasive and interactive impact of the preacher's choice of mood structures on his message as a sermonic discourse and the projection of his authoritative status as a messenger of God. The study employed a descriptive approach in the analysis. Our findings show that the preacher made a preponderant use of the declarative mood (54 times) - which most of the time - were deployed to state convictions, obligations, intentions and other acts, that accentuate his text as a sermon. This was followed by the imperative (jussive exclusive) that was used 10 times, which the preacher used to demand action and dedication to God from his congregation. The interrogative mood used 3 times representing 5 times was used in a lesser degree - not to demand information from the church - but mostly as rhetoric questions used to emphasize his message. In a more general term, analyses carried out in this study confirm that the preacher's selections from the mood system highly enhanced his message communicatively and reflects his personality as a messenger of God as well as his interpersonal relationship with his flock

KEYWORDS: Mood, metafunctions, Sermonic discourse, clauses.

I. INTRODUCTION

The purpose of communication is to ensure that interaction between and among interactants is meaningful, and that in interaction, meaningful and healthy relationship is achieved between and among the interactants. So, this study examines how Priests and preachers of the gospel enhance their message and establish cordial interpersonal relationship with their congregants based on his choices of mood structures. Though, a rising interest in the study of the linguistic and pragmatic features of sermonic discourse of late, not much has been done in the area of mood and modality. However, there are quite some commendable efforts in the study of sermonic discourse all of which have provided the inspiration for this study. [1], [2]; [3]; [4]; [5]; [6]. Following the example of [7], [8]; [9], the present study examines the mood structure in sermonic discourse and, by so doing, interrogate the impact of the choices that preachers make on the effectiveness of their message in terms of persuading and convincing their audience and reflection of his interpersonal relationship between him and his congregants. In specific terms, this study focuses on how preachers construct meanings interpersonally based on their choices of mood structure. This is in line with and extends that of [10] who investigated how preachers use language to ensure effective communication and "interpersonalness" and how do their grammatical choices contribute to ensuring exchange between them and their congregants. Our choice of data - a Catholic Priest - for this study, is informed by the perceived high level of training which the priests are usually made to undergo, the conservative nature of their doctrines, practices and modes of worship, all of which have reflected on their language.

Mood has been defined differently by many different scholars. For example: in [11], it is a state of mind in which one's emotion, or a set of emotions has ascendancy; the state of mind or spirit [12], a term used in theoretical and descriptive study of sentences or clause types and especially of verbs it contains [13]. However, these definitions are loosely summarized in [14], thus: "Mood is the major interpersonal system of the clause. It provides ingredients required in dialogue with the resources for giving or demanding a commodity (either information or goods and services), for enacting speech functions".

[15], explains that the sentence for example, may be used to approve or disapprove, to express doubt; to ask questions or give answer, to greet; to instruct; to command others; to include others within the social group

or to exclude others from it. These various uses of the sentence correspond to grammatical categories which are called declarative (statement, sentence); imperative (commands, requests) and exclamatory (exclamation). In fact, there is no better way to appreciate the engineering of interpersonal relationship sired by language than through the Mood system of the clause. In the other words, Mood is that integral part of lexico grammar through which interpersonal metafunction of language - where clause is considered an exchange - is established. Specifically, the Mood structure indicates how clause is structured to realize the speech functions of offer, command, statement and question in interaction in different contexts and domains of use. It is this functional consideration of clauses as carriers of the mood system in English that forms the locus of this study. The above foregrounds the fact that there is a close relationship between language and interpersonal relation, and that this relationship can be studied through the Mood structure of a clause.

II.   SERMONIC DISCOURSE.

Sermon is a form of communication. It belongs to the Religious Discourse (Rd) genre – a kind of Discourse that is ever important and instrumental to man's spirituality and his relationship with his maker [16]. As a form of communication, a sermon is a planned, formal public speech that is often delivered orally before a congregation in a religious context. The style of sermons is formal, ritualized and conservative. Most religious groups believe that sermons serve as a means, or conduct through which adherents get persuaded, warned, exhorted, rebuked, encouraged, advised, informed and instructed, and also the nexus between them and their Maker, or the ultimate Deity [17]. Sermons can as well be seen as means through which non-believers or adherents of other religious persuasions are wined over. Preachers are vested with some spiritual authority within the church or in any gathering of adherents. Besides, the traditional mode of preaching – where the sermons are delivered orally to congregations in churches, they are delivered via TV, to people in streets, bus stops, in buses and many other places deemed appropriate, especially the popular 'morning cry'. [18] also noted that magazines and tracts are other means utilized to preach the message of Christ. Christian speech about God is a regulated one, and it is established upon the self-discovery of God in Jesus Christ. [19]. So, the church's speech about God should always be tested by its conformity to Christ, although this conformity is never clear and unambiguous. The church strongly holds that it is through the medium of scripture that God – in His providence and grace – has chosen to reveal Himself by the inspiration of the spirit to man. Therefore, scripture is the source of the church's theological knowledge, and its language regulates the language of the church concerning God and the world [2].

Preaching or a Homily is a communicative event that happens in the context of the sacramental and liturgical life of the church – as such – it must always be viewed as a liturgical act and as ecclesial service, because the language of preaching is continuous with, and harmoniously imbued to the language of scripture and tradition. So, preaching must be understood as theological Discourse [4]. This simply means that the language of preaching is founded upon the Bible and the Dogmas of the church. Therefore, it cannot escape into generalities about God and the world. It must pay attention to the peculiarities of the contexts, because God's universal truth is inscribed in them as a truth that through the spirit is meant to become alive again in human's particular situations. But, as a communicative event, preaching must also be doctrinal. It should be so, because it must offer a vision of reality that is shaped by truth concerning God.

The fact that a Homily is a persuasive discourse, and has the capacity to change the behaviours of listeners/readers requires a kind of interpersonal relationship between the preacher and the audience inherent in the language choices made by the preacher in the delivery of his message. This makes the study of the mood choices preachers make intriguing, as the grammatical choices also establish the communicative role assumed by the preacher and subsequently the communicative roles assigned to the audience in the discourse. Since, the control of the discourse is the mandate of the preacher – who only allows the audience – to participate at his behest in the discourse, [7] [8], [9], the audience are either actively or passively brought into the sermonic discourse by the preacher –depending on how he sees himself.

III.   THE LINGUISTIC METAFUNCTIONS.

Language and interpersonal relation have been viewed most explicitly through the metafunctions, specifically the interpersonal metafunction of language espoused by MAK Halliday. The interpersonal metafunction of language lubricates our ability to harvest the various options that are available to the speaker or writer in the use of language in interaction [12], [13]. Clauses simultaneously project meaning through the metafunctions. The ideational function makes it possible for users of language to present their world experiences through the lexico-grammatical choices they make which are part of the Transitivity system. The interpersonal function represents the way the speaker and the listener or reader interacts. It is through the interpersonal function that users of language establish, negotiate and assume their positions in the exchange, and it is realized by the systems of Mood and Modality. The textual function is concerned with the organizations and cohesion of Discourse

In this study, our primary preoccupation is the interpersonal metafunction (where the clause is taken as an exchange) language serves to establish and maintain social relations. A Clause, in interpersonal metafunction,is considered as a piece of interaction between the speaker and the audience. [8] explains further that "interpersonal metafunction uses language to encode interaction and so show how defensible or binding we find our proposition or proposal". The kind of relationship that exists between the speaker and his audience motivates the speaker's grammatical choices. So, the interpersonal metafunction is about the social world, the relationship between the sender and receiver. The interpersonal metafunction is the combination of the identity and relational functions of language and dimensions of meaning [13]. The identity function concerns with how social identities are configured in discourse, while relational function deals with how social relationships between discourse participants are enacted. Therefore, the grammatical choices (Mood types) of the Priest in the Homily reflects whether he identifies himself as the repository of information (the voice of God, speaking to His creatures), through declarative Mood, and imperative (of jussive exclusive subtype) where in such cases, the audience are rendered mere receivers of information. If, on the other hand, a Priest assumes the role of an enquirer (interrogative mood) more frequently in his interaction with the audience, he typically does that to ensure the participation of his audience, and to empathize with the audience in a manner that solicits their opinion, and makes the sermonic discourse more an exchange. But, this reduces the potency of the propositions, as the audience subsequently sees them as words of men.

3.1 Mood System in the English Language:
Modern English Language has two Mood types: The indicative and imperative moods. According to [7]:
The system of mood accounts for the choices made by the speaker with regard to the presence or absence of a Subject; where a Subject is present, whether it is positioned before or within the predicator; [yielding and indicative mood; declarative and interrogative] where the Subject is absent, whether or not the speaker is one of the participants of the action in the speech act [yielding an imperative mood; jussive and non-jussive (p.70).
The Mood system of the clause is that component of the clause that enacts and sustains the clause as an interactive unit. It has the Mood element - the Subject and the Finite. It is through the Finite of the clause that the clause realizes Mood, Modality and Polarity.

3.1.1 The Subject:
The subject is the entity by reference to which the proposition is either affirmed or denied [18], [19]. It may be any nominal group that bears the responsibility of the clause. It is compulsory in main clauses, except, maybe in imperative structures – where it is implicit or implied. It is the nominal group that is repeated in the form of pronoun in tag, especially in declarative structures [10]; [11]. In this paper, the subject is analyzed from the point of first person subject (subjects referring to the speaker and or the speaker and the audience). Second person subject (subjects referring to the audience) and third person subject (subjects referring to the subject matter or the item(s) of the person(s) spoken about) and their implications in interpersonal meaning.

3.1.2 The Finite:
The Finite receives attention for the expression of interpersonal meanings [2]. This is so because it is the finite element in the Mood structure that expresses primary tense (Finiteness) and as well as Polarity [3]. According to [7], it is the Finite element that makes the proposition arguable. It actually, as a primary tense serves as the point of reference to time in the proposition and as modality, it manifests the attitude and judgment of the speaker.

3.1.3 Tense:
Tense, according to [6]; [7] is the grammatical expression of location in time. It functions in a clause to relate the verb to the speech event and to anchor the proposition of the speaker by relating the event time to point of reference. In fact, in English speech, the occurrences that are construed by the speaker as past have the status of known, while the unmarked tense, which is present tense expresses situations that connects immediate reality to the time of speaking. Future time is used by a speaker to express intention. So, it is sensitive, because the future might be altered by other intervening circumstances.

IV.   DATA FOR THE PRESENT STUDY.
The data for this study is sourced from an online sermon series, 365 Daily Readings" of March 10th, 2019, captioned; "Keys to overcoming all Temptations" This sermon series is a daily publication by Rev. Fr. Evaristus Abu of Benin Catholic Archdiocese. A total of 67 clauses, categorized on the bases of the type of mood that they convey, were selected and analysed.

4.1 Analysis and Discussion:
The identified mood types are presented in a tabular form for analysis and discussion.

Mood 1: Declarative

Lent	is	a period of forty days
Subject	**Finite**	
Mood		**Residue**

Mood 2: Declarative

We	Follow	the steps of Christ
Subject	**Finite**	
Mood		**Residue**

Mood 3: Declarative

The forty days of lent	calls	to mind the forty year experience of the Israelites
Subject	**Finite**	
Mood		**Residue**

Mood 4: Declarative

The essence of lent	is	for us to journey from the horrendous captivity of sin to freedom as God's children
Subject	**Finite**	
Mood		**Residue**

Mood 5: Declarative

If after the period,	our lives	are	still dominated by sin
	Subject	**Finite**	
Mood			**Residue**

Mood 6: Declarative

It means that	we	Have	failed	to make the best of lent
	Subject	**Finite**	**prediction**	
Mood			**Residue**	

Mood 7: Declarative

Every sin	begins	with temptation
Subject	**Finite**	
Mood		**Residue**

V. DISCUSSION

The interaction began with the Priest explaining the main topic at issue - Lent. So, in Mood 1-6, above, he decided as a Priest, he stood in the position, or was duty bound to do the necessary explanation to the audience. He specifically in 6 and 7, though with declarative statements passed a verdict: that lives of Christians must be free from Sins after Lent. He also used declarative Mood to declare that: Sin and temptation go together. "Every Sin begins with temptation" (Mood 7).

Mood 8: Declarative

We	Must	know	how to deal with temptation
Subject	**Finite**	**predication**	
Mood			**Residue**

Discussion:
In the Mood 8 above, the Priest used a declarative Mood to enjoin Christians to understand how to deal with temptations.

Mood 9: Declarative

We	Read	about how Jesus succeed in defeating Satan
Subject	**Finite**	

Mood	Residue

Mood 10: Declarative

We	read	a candid summary of all the temptations
Subject	**Finite**	
Mood		**Residue**

Discussion:

Further in Mood 9 and 10, he used declarative Mood to point out to the audience how through the example by Jesus, Sin can be overcome. And in 10, he used a declarative Mood to remind them about the summary of the temptations.

Mood 11: Declarative

They	Are	according to St. John the lust of the flesh, the lust of the eyes and the pride of life
Subject	**Finite**	
Mood		**Residue**

Discussion:

The priest in the Mood 11 above, quoting St. Paul, summarized the temptations: "the lust of the flesh; the lust of the eyes, the lust of pride of life.

Mood 12: Imperative

----	Be	alert to temptations
Subject	**Finite**	
Mood		**Residue**

Mood 13: Imperative

----	to know	your spiritual alertness
Subject	**Finite**	
Mood		**Residue**

Discussion:

In the above Mood structures, the Priest, at this point, being the one who determine the nature of the interaction tried to increase the participation of the audience, by being commanding with an imperative jussive exclusive-commanded the audience to be: "alert to temptations" (Mood 12); to understand their spiritual alertness (Mood 13).

Mood 14: Declarative

----	Try	to sincerely answer this question
Subject	**Finite**	
Mood		**Residue**

Mood 15: Interrogative

When last	was	I	tempted by the devil to sin?
	Finite	**Subject**	**Residue**
Mood			**Residue**

Discussion:

In the Mood 14 and 15 above, he continued to involve the audience, by using an imperative (jussive-exclusive) to ask the audience a question and in 14, he used an interrogative (of WH-) subtype.

Mood 16: Declarative

Most of us	Cannot	remember when last we were tempted
Subject	**Finite**	
Mood		**Residue**

Mood 17: Declarative

We	Have	given up	on saying "NO" to the devil
Subject	**Finite**	**Predication**	
Mood		**Residue**	

Mood 18: Declarative

Lent	Is	a time for us to examine the fact
Subject	**Finite**	
Mood		**Residue**

Mood 19: Declarative

We	Have	an enemy
Subject	**Finite**	
Mood		**Residue**

Mood 20: Declarative

Who	Is	prowling round	like a roaring lion seeking someone to devour
Subject	**Finite**	**Predication**	
Mood		**Residue**	

Mood 21: Declarative

If	We	don't	stand up to him
	Subject	**Finite**	
	Mood		**Residue**

Mood 22: Declarative

We	would	fall
Subject	**Finite**	
Mood		**Residue**

Discussion:
In the Mood 16-22, the Preacher returned to explanation-giving information to the audience-using declarative Mood structures. He explained the relationship among Christians, Lent and Sin

Mood 23: Imperative

----	Be	vigilant!
Subject	**Finite**	
Mood		**Residue**

Discussion:
The Priest in the above Mood 23, enacted his status as an ordained-who has the spiritual eyes to understand the dangers of Sin-issued a warning to the audience, using an imperative jussive exclusive Mood: "Be vigilant" to avoid Sins.

Mood 24: Declarative

Jesus	overcame	all the temptation by quoting the Bible
Subject	**Finite**	
Mood		**Residue**

Discussion:
With the declarative structure in 24, the Preacher summarized how temptation should be handled by referring to Jesus Christ, and how He quoted Scriptures, to overcome temptations.

Mood 25: Interrogative

How often	Do	I	read and meditate on the Bible
	Finite	**subject**	
	Mood		**Residue**

Mood 26: Interrogative

How much of the scripture	do	I	know
	Finite	**Subject**	**Predicator**
Residue	**Mood**		

Discussion:
In the above Mood structures (interrogative) the preacher challenged the audience, and thereby increased the "interpersonalness" of the Homily. He queried, using interrogatives-the preparedness of the audience in withstanding temptations.

Mood 27: Imperative

Do	not	Live	by bread alone
Finite	**Predicator**		**Residue**

Discussion:
The Priest in the above Mood 27 returned to the usage of imperative jussive exclusive Mood to advice, or warns the audience: "do not live by bread alone". He took the words from the words of Jesus Christ in Mat. 4:4, but did not attribute it, probably because he considered himself a representative of Christ.

Mood 28: Declarative

This is the temptation	we	face	when our bodies begin to crave for carnal satisfaction
	Subject	**finite**	
	mood		**Residue**

Mood 29: Declarative

We	have	a natural and legitimate instinct for these things
Mood		**Residue**

Mood 30: Declarative

Man	shall not	live	by bread alone…
Subject	**Finite: modal**	**Predicator**	
Mood		**Residue**	

Mood 31: Declarative

The essence of life	is	not simply to satisfy our bodily desires
Subject	**Finite**	
Mood		**Residue**

Discussion:
The Preacher used the structures in the above Mood 28, 29, 30 and 31 to explain the instruction he issued in mood 27 above. He used declarative Mood to empathize with the audience, and summarized specifically in mood 31, that: "the essence of life is not simply to satisfy (human) bodily desires"

Mood 32: Imperative

Do	not	Become	a slave to your flesh
Finite		**Predicator**	**Residue**

Discussion:
With clear awareness that he is a teacher-who is being listened to, the preacher in the above Mood 37 issued another instruction, using an imperative jussive-exclusive Mood, that: "adherents of Christianity should not be enslaved by their fleshes.

Mood 33: Declarative

We	cannot	serve	two masters!
Subject	**Finite**		
Mood		**Residue**	

Mood 34: Declarative

The more	we	feed	our spirit	the less	we	are	controlled by the flesh
	Subject	**Finite**	**Complement**		**subject**	**Finite**	
	Mood		**Residue**		**Mood**		**Residue**

Mood 35: Declarative

The cure for the lust of the flesh	is	fasting
Subject	**Finite**	
Mood		**Residue**

Discussion:
As it was characteristic of the priest to follow instructions with explanations, he used declarative structures in the above 33, 34 and 35 to explain that the spiritual awareness is panacea to Sin.

Mood 36: Imperative

Worship	God	not your possession
Finite	**Complement**	
	Residue	

Discussion:
In Mood 36 above, the imperative mood is used to demand action –that of worshiping God and not material possession. This connotes an admonition of the flock by the priest.

Mood 37: Declarative

The second temptation	is	the lust of the eyes
Subject	**Finite**	
Mood		**Residue**

The Priest used a declarative Mood to state the second temptation: which is, "the lust of the eyes.

Mood 38: Declarative

Satan	showed	Jesus	all the kingdoms of the world
Subject	**Finite**	**Complement**	
Mood		**Residue**	

Mood 39: Declarative

They	would	be	his in exchange of his worship
Subject	**Finite**	**Predicator**	
Mood		**Residue**	

Discussion:
He used the Mood structures (declarative) in the 38 and 39 above to inform the audience about the encounter of Jesus Christ and the devil.

Mood 40: Declarative

We	are	ready to do anything to get rich
Subject	**Finite**	
Mood		**Residue**

Mood 41: Declarative

We	steal
Subject	**Finite**
Mood	

Mood 42: Declarative

We	kill
Subject	**Finite**
Mood	

Mood 43: Declarative

We	tell	great lies
Subject	**Finite**	
Mood		**Residue**

Mood 44: Declarative

We	falsify	figures
Subject	**Finite**	
Mood		**Residue**

Mood 45: Declarative

We	prostitute	our bodies
Subject	**Finite**	
Mood		**Residue**

Mood 46: Declarative

We	do	all manners of evils for money
Subject	**Finite**	
Mood		**Residue**

Mood 47: Declarative

Worshipping God	demands	that we make God an absolute priority in our lives
Subject	**Finite**	
Mood		**Residue**

Discussion:
In the above Mood structures numbered 40-46, the Preacher used declarative Mood to prick the consciences of the audience, as it regarded to how humans commit Sins-in their quests to satisfy their proclivity to material possessions.

Mood 48: Imperative

Never	forget	that naked we came from our mother's wombs and naked we shall return
	Finite	
		Residue

Mood 49: Declarative

the cure for lust of the eyes	is	almsgiving
Subject	**Finite**	
Mood		**Residue**

Discussion:
The Priest chose to use an imperative Mood (jussive exclusive) in the Mood numbered 48 above to remind the audience about the vanity of the cravings for material possessions: "naked we came from our mothers' wombs, and naked we shall return" And in Mood numbered 49, using a declarative, he summarized, and informed the audience that: almsgiving is the cure for lust of the eyes.

Mood 50: Declarative

Jesus	Told	the rich young man to sell all his possessions
Subject	**Finite**	
Mood		**Residue**

Mood 51: Declarative

Jesus	knew	that where our treasure is, there our heart will be
Subject	**Finite**	
Mood		**Residue**

Discussion:
In the Mood numbered 50 and 51 above, the Priest used declarative Mood structures to relate to the audience the encounter Jesus had with the rich you man, and how he knows about the human minds and their cravings for material possession. That was another reference to the Bible, but the Priest also did not attribute it because he took it that he was speaking for God in the circumstance.

Mood 52: Imperative

Pray	More
Finite	**Residue**

Mood 53: Imperative

Pray	Deeper
Finite	**Residue**

Discussion:
At this point, the Priest concluded the second temptation. He used two imperative structures (jussive exclusive) to do so-commanding the audience to "pray more; pray deeper".

Mood 54: Declarative

The third temptation	is	the pride of life
Subject	**Finite**	
Mood		**Residue**

Mood 55: Declarative

Satan	took	Jesus to the pinnacle of the temple
Subject	**Finite**	
Mood		**Residue**

Mood 56: Declarative

This	is	our basic temptation
Subject	**Finite**	
Mood		**Residue**

Discussion:
The Priest in the Mood numbered 54 introduced the third temptation: the pride of life. And in 55 and 56, using declarative structures he explained the temptation.

Mood 57: Declarative

We	want	people to praise us, revere us, and even worship us instead of God
Subject	**finite**	
Mood		**Residue**

Mood 58: Declarative

we	tempt	God where we try to be like Him, or replace Him in our lives
Subject	**finite**	
Mood		**Residue**

Mood 59: Declarative

Adam and Eve	fell	for this temptation
Subject	**Finite**	
Mood		**Residue**

Mood 60: Declarative

We	fall	for this temptation
Subject	**Finite**	
Mood		**Residue**

Discussion:

In the above Mood numbers, he used declarative Mood structures to teach the audience how the Sin was committed.

Mood 61: Declarative

The cure for pride of life	is	prayer
Subject	**Finite**	
Mood		**Residue**

Mood 62: Declarative

True prayer	brings	us to our knees
Subject	**Finite**	
Mood		**Residue**

Mood 63: Declarative

True prayer	brings	us to our knees
Subject	**Finite**	
Mood		**Residue**

Mood 64: Declarative

Prayer	demands	that, we confess with our lips…
Subject	**Finite**	
Mood		**Residue**

Mood 65: Declarative

The fact that	Jesus	Was	Tempted, teaches us to…
	Subject	**Finite**	
	Mood		**Residue**

Mood 66: Declarative

We	must	bear	it in mind that these temptations…
Subject	**Finite**		
Mood		**Residue**	

Mood 67: Declarative

Prayer, fasting and almsgiving	when properly utilized in spirit and truth	would	help us defeat the devil
Subject		**Finite: modal**	
Mood			**Residue**

VI.   DISCUSSION

In Mood numbered 60-67 above, the priest used declarative Mood structures to conclude the homily. He used the declaratives to state his opinion on sin, and the importance of prayer in the lives of adherents. He specifically in Mood 67, using declarative mood structure concluded that: "prayer, fasting and almsgiving, when properly utilized in Spirit and Truth would help the audience defeat the devil.

From the above interpretation, it is seen that the priest assumed the authority of knowledge about God in the preaching. He used declarative mood 54 times representing 80% of the total 67 mood structures studied. He did that to show that he was the one with the requisite knowledge and authority to inform the audience in the given subject, thus, the voice of God in the circumstance. He used imperative mood 10 times (jussive exclusive), representing 15%, less than declarative but more than interrogative, because he understood that, though the Sermon was an interaction, he had to pass a verdict on what should be the acceptable conducts of adherents. And finally, he used the interrogative mood the least at three times, representing 5% of the total number. He did that to increase the interactive status of the sermon, and not necessarily to elicit information from the audience.

VII.   CONCLUSION

The preacher in the Sermon preferred declarative mood as he assumed the giver of information, and the audience the docile recipient of the messages. This conforms to the view that the declarative mood is the most commonly used mood in real communicative contexts as people use it to state feelings, intentions, likes and dislikes, obligations and the like. In the present work the priest deployed to ………..stating the love, promises and plans of God to mankind and by extension, his congregation. The declarative mood was also used to state biblical facts, moral and societal conventions.

The priest asserted himself as a voice of God, through the adequate deployment of imperative mood choices he made. This is revealed in the way the priest used the imperative mood to request action –repentance, dedication and commitment, etc.

That interrogative mood choice is the least made in a sermonic discourse, because the audience are to receive, and not to give information. The use of the interrogative mood is usually meant to request information, in the form of questions, from an addressee. The questions could require an open-ended response (WH-questions) or closed responses (Polar questions). The study reveals that preachers use these questions as rhetorical strategies for emphasis where no responses are immediately required.

Finally, the paper concluded that a Sermon provides a rich ground from which English Mood system can be studied, and that the catholic priests speak to their audience as representatives of God.

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APPENDIX
THE KEYS TO OVERCOMING ALL TEMPTATIONS.
(Homily for Sunday 10th May, 2019)
By Rev. Fr. Evaristus Abu
"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit for forty days in the wilderness, tempted by the devil", *(Luke 4:1-2)*

Lent is a period of 40 days during which we follow the stay of Christ who spent 40 days in the wilderness preparing for His public ministry. Even as our first reading this morning indicate, the 40 days of Lent call to mind the 40-year experience of the Israelites in their journey from the land of captivity to the promise land. The whole essence of Lent is for us to also journey from the horrendous captivity of sin to freedom as God's children. As such, if after this period, our lives are still dominated by sin, it seems that we have failed to make the best of Lent. Every sin begins with temptation. In other for us to overcome sin, we must know how to deal with temptation, hence on this first Sunday of Lent, we read about how Jesus succeeded in defeating Satan by overcoming temptations in the wilderness. In these three temptations, we find a candid summary of all the temptation that we also face as human beings. They are according to St. John: "...the lust of the flesh, the lust of the eyes and the pride of life." 1 John 2, 16. *Key Number one: Be Alert to temptations* The first step to defeating an enemy in a battle is to know when the battle is about to begin and where it would be fought. To know your level of spiritual alertness, try to sincerely answer this question: "when last was I tempted by the devil to sin?" In truth, most of us cannot remember when last we were tempted simply because we have given up on saying "No" to the devil. We go with the flow!

Lent is a time for us to wake up from our spiritual slumber. It is time for us to examine the fact that we have an enemy who is prowling round like a roaring lion seeking someone to devour. If we don't stand up to him, firm in faith, we would fall. If the master of the house at known at what time the thief was coming, he would not let his house be broken into. Be vigilant. Going through the temptations of Jesus over and over again, one fact that immediately shines out is that Jesus overcome all the temptations by quoting the Bible. How often do I read and meditate on the Bible? How much of the scriptures do I know? The truth is that the more we know the Bible, the more spiritually vigilant we are and the more equipped we are to fight the assaults of the devil. *key Number two: do not live by bread alone*

The lust of the flesh corresponds to the first temptation of Jesus of turning stone to bread. This is the temptation we face when our bodies begin to crave for carnal satisfaction in terms of food, warmth, beauty or pressure. Although we have a natural and legitimate instinct for these desires, we must never forget that: "Men shall not live by bread alone but every word that comes from God."

The essence of life is not simply to satisfy our bodily desires. Do not become a slave to your flesh. As St. Paul teaches us in Galatians 5:9-24: "The works of the flesh are plan: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like… Those who belong to Christ Jesus have crucified the flesh with its passions and desires." We cannot

serve two masters! The more we feed our spirit, the less we are controlled by the flesh. The cure for the lust of the flesh is fasting which is a form of bodily discipline.

*key Number three: worship God, not your possessions.

The second temptation is the lust of the eyes! Satan showed Jesus all the kingdoms of the world, the beautiful things that life has to offer and said they would be his in exchange for his worship. This temptation is what we face daily in our insatiable quest for material possessions. We are ready to do anything to get rich so we do not mind disobeying God's commandments. We steal, we kill, we tell great lies, we falsify figures, we prostitute our bodies… in short, we do all evils for money. Jesus said to Satan, "You shall worship the Lord your God, and he only shall you serve."

Worshipping God demands that we make God an absolute priority in our lives and seek our security not in what we have. Never forget that "naked we came from our mother's womb and naked we shall return." Worshipping God demands that we let go not just of what we have but the very desire to own things…

The cure for the lust of eyes is almsgiving which is not just giving to the poor but actually stepping into their world and alleviating their plight. Jesus told the rich young man to sell all his possessions and give to the poor because Jesus know that where our treasure is, there our heart will be. The only treasure we should aspire for are the treasures we have stored up for ourselves in heaven through our acts of charity.

key Number four: prey more and pray deeper

The third temptation is the pride of life. Satan took Jesus to the pinnacle of the temple and ordered him to throw himself down JUST SO THAT PEOPLE MAY SEE. Satan even quotes the Bible to assure Jesus that God will send Angles to protect him if he jumps.

Again, this is our Basic temptation, to make ourselves gods in this eyes of others. We want people to praise us, reverse us and even worship us instead of God. We go to any extent to acquire power be it, political power to rule, demonic power to control people, or even occult power to perform magic and so on. Hear Jesus says to Satan: "You shall not tempt the Lord your God."

We tempt God whenever we try to be like him or replace him in our lives. Adam and Eve fell for this temptation because Satan said, the fruit will open their eyes and make them like God. We fall for this temptation each time, we become proud, each time we rebel against God's authority and superiority over our lives, each time we refuse to humble ourselves in prayer.

Hence the cure for the pride of life is PRAYER. True prayer brings us to our knees, it is self-humiliation, it is the ability to recognize our nothingness before God. As St. Paul instructs teaches us in the second reading, prayer demands that we confess with our lips and believe with our heart.

conclusion: Christin life is a battle

The fact that Jesus was tempted teaches us to always be on guard against temptations knowing that we have an enemy who would try everything possible to prevent us from getting to the Promised Land. Also, like Jesus, we must bear in mind that these temptations will always come from our basic instincts, our natural bodily desire and our quest for self-worth. Prayer, Fasting and Almsgiving when properly utilize in spirit and truth would help us defeat the devil who simply comes to steal, kill and destroy. Be happy. Live positive. Have faith. It is well with you. God bless you. (First Sunday of the Lent. Year c. Bible study: Deuteronomy 26:4-10, Psalm 91, Luke 4:1-13).