

THE DISCOURSE ORGANIZATION OF FILIPINO HOMILIES AND INDIAN HOMILIES: AN INTERCULTURAL RHETORIC APPROACH

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ABSTRACT

The study examined the discourse structure of homily as a genre. It investigated homilies delivered by Filipino and Indian priests that represent varied types of Englishes in the Outer Circle. It described the organizational moves present in the two sets of homilies. The data which consisted of sixty orally delivered homilies transcribed into written forms were culled from six Filipino priests and six Indian priests from the different Roman Catholic parishes/churches in and around Manila. The homilies were delivered in English from 2008 to 2010. Findings showed that both Filipino and Indian homilies employed the three moves which are obligatory: Introduction, Body and Conclusion and the sub-move Explanation. Based on the results of the analysis of the different moves in the homilies, the three moves were not left to be figured out by the audience. This may show that the homilies of the Catholic clergy employ an audience/listener responsibility. No significant differences were found in the frequency of occurrence of these moves.

Keywords: Organizational Move, Liturgical Language, Homily, Homiletic Genre, Religious Discourse, Intercultural Rhetoric.

INTRODUCTION

Language varies as its use varies. Consequently, it is structured in such a way as to reflect what the communication is all about, the interpersonal relationship between the participants, which is determined by the social roles and relationships between the interlocutors, and the role the language is playing in the interaction (Halliday 1973, 1994).

Language of the homily creates meaning in the very act of preaching. Rhetoric, often understood as the scaffolding of a sermon, now becomes part and parcel of its meaning. Hogan and Reid (1999) explain this rhetorical turn in preaching in *Connecting with the Congregation*. This active view of language and rhetoric leads to important shifts in preaching.

Homilies focus on the priest's relationship to a specific group of people at a particular time. Their homiletics expresses the need to connect the religious talk with the congregation addressed, offering this insight as the heart of understanding the nature of the sermonic moment. Homilies are therefore not interchangeable, but

inextricably linked to the communities that created them. A study on the performance of homilies should not, then, focus on abstract theological discourse, but rather should offer opportunity to learn about and explicate the community from which the sermon came. In other words, to learn about a community, look at the homilies they hear, and vice versa, to learn about homilies, look to the communities that created them.

A communicative act, such as a homily, cannot be understood merely in terms of the words employed. Rather, it is in the complex interaction of communication, the interpersonal relationship between the participants, and the speech community that gives language its meaning and purpose.

The Philippine Church is waking up to new homiletic experiences. This holds particularly true for preaching within worship that is often the largest and broadest venue in the church. Nowadays, priests celebrating the holy mass are visibly different, have foreign accents and varied cultural backgrounds.

It is with such an observation and the fact that homilies

have not been extensively used as corpora in Intercultural Rhetoric that the researcher decided to conduct a study on this particular genre.

Theoretical Framework

The study on homilies delivered by Filipino and Indian priests that represent varieties of English in the Outer Circle is anchored on the implication of Swales' (1990) structural interpretation of the text-genre. According to Swales (1981; 1985; 1990), "genre is a recognizable communicative event characterized by a set of communicative purpose(s). It is often highly structured and conventionalized with constraints on allowable contributions in terms of their intent, positioning, form and functional value" (p.17). Moreover, particular genres share similarities in structure, style, content, intended audience and rhetorical movement.

Swales and Bhatia have stressed that a genre, is first of all, a cultural and interpersonal event making use of language. For example, homiletic is an interpersonal event using language and is recognized as such in the cultures that make use of them. In other cultures, homilies may not be known. It also has a recognizable form or structure that is related to its social purpose. Everyone familiar with the culture of homilies can easily recognize this. Swales and Bhatia, following Hasan (1984; 1989), have shown that this generic structure is made up of what Hasan called elements of text structure or simply elements, but now more commonly called moves of the genre.

Genre is best understood as an examination of linguistic performance in an academic and professional setting (Bhatia, 1993). The performance most often studied is the production of moves (Swales, 1990), best described as a text segment that has a specific collection of linguistic features associated with it that are responsible for providing content to discourse.

Masuku (1996) argues that moves and genres are elements of discourse and that the difference between them is that moves combine to form genres. A move may be defined as 'a meaningful unit represented in linguistic (lexicogrammatical) forms and related to the communicative purpose of the social activity in which members of the discourse community are engaged' (Hozayen, 1994, p.151). Skelton (1994) takes the definition

a stage further by stating:

Move structure analysis tentatively assigns a function to a stretch of written or spoken text, identifies that function with one, or a set of exponents which signal its presence, and seeks to establish whether or not the pattern identified is a general one, by reference to ostensibly similar texts. If the pattern can be generalized, its status is confirmed. (P.456).

Significant to the framework is Cheong's (1996) study on the generic structure of homilies respectively delivered by Korean, Filipino and American priests in the English language. It was found that three typical stages exist across the discourse of the three groups of homilies, namely: Introduction, Body and Conclusion. Each stage is characterized by several moves. The introduction is the preliminary part of the homily which is designed to secure favorable attention of the audience or congregation. It often consists of elements like opening marker which is used for greeting, talking about the weather or mentioning the title; gambit is distinguished primarily by its arresting effect. The function of this move is to capture the audiences' attention, rather than inform. Relation to the scripture: refers to the relationship drawn between the Scripture used and the homily's subject. The reading of the scripture passage or text is part of the introduction, as is the explanation of the background of the Scripture. It indicates how the homily's subject was derived from the text and how it is related to the text. Proposition is the central move in the introduction stage. It is the process by which the message of the Scripture used is made relevant to the audience; transition: This move is to introduce the homily's body. It is through this move that the proposition is united with the main part of the homily. Prayer is a form of communication, a way of talking to God or to the saints. It is delivered in the introduction stage. There is another prayer in the conclusion stage.

After the introduction comes the body. This contains moves which characterize the homily as a genre. This stage consists of a possible five-move cycle repeated indefinitely in a specific order. One of the most important features in a homily is the explanation of the text. Whenever a message is based upon the Scripture, the portion of the sacred text

used should be explained clearly and properly. Argumentation is a means of persuading an audience to follow the priest's claim based on the Scripture. Quotation refers to a suitable saying at an appropriate time. It gives force and pungency to a message. An illustration is a way of throwing light upon a homily by the use of an example. It is a word picture of a scene, or a description of an individual or incident used for the sake of lighting up the contents of a discourse so that it becomes easier for the hearer to grasp the truth proclaimed by the priest. Application is a rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them to respond properly to it. This move is important because the priest is to identify himself with the audience based on the truth of the message.

The last stage is the conclusion. This is the climax of the whole homily in which the priest's one constant aim reaches its goal in the form of a forceful impression. Rather than introduce any new ideas, it emphasizes, reaffirms, establishes, or finalizes that which has already been declared in the homily. The conclusion is characterized by elements like summary. This move is to summarize the truth that has been given forth in the homily in a way that reemphasizes its importance to the hearers. Appeal consists of an entreaty or supplication to personally respond to the truth that will please God. Invitation makes preaching the most important business in most homilies in the form of an altar call. Prayer, in certain homilies, occurs in conclusion stage. This is the move which gives insight and truth of the homily to the mind of the hearer. Closing Marker is the word or expression used to finish the homily.

Despite the commonly shared elements of generic structure across the sermons delivered by the three groups of priests, no typical pattern or sequence of the sermons is defined; it has been found to be rather dependent on the topic and length of the sermons.

Methodology

The present study has a two-pronged objective: to analyze and describe the discourse organization of homily as a genre and to examine homilies delivered by Filipino and Indian priests that represent the two varied types of Englishes in the Outer Circle. It analyzed, in particular, the

organizational moves of their homilies that can help them persuade their listeners, taking into account the socio-cultural background of the speakers. Thus, this paper seeks to find answers to the following research questions:

- What is the basic discourse structure of homilies delivered by Filipino and Indian priests?
- What organizational moves constitute the structure of the two groups of homilies?
- At what point are the two groups of homilies parallel to/different from each other?
- Are there significant differences in the organizational moves of the Filipino and Indian homilies?

The study is descriptive and analytical in nature since it characterizes the genre of a particular discourse, the homilies of Filipino and Indian priests. Different discourse procedures were employed to provide a comprehensive account of the homiletic genre and how through intercultural rhetoric approach, the intended purpose could be achieved through an analysis of the organizational moves found in the homilies.

A qualitative analysis for the study was done so as to arrive at a macro analysis of the study. It consisted of coding the data in terms of their organizational structures. The structure consists of the following moves and sub moves: (i) Introduction – opening marker, gambit, relation to the scripture, proposition, transition and prayer (ii) Body – explanation, argumentation, quotation, illustration and application, and (iii) Conclusion – summary, appeal, invitation, prayer and closing marker. In the analysis of the structural organization of the homily, a Rhetorical move corresponds to the labels that were used to identify the information in the homilies. To count as an Obligatory move, a particular move or structure must be identified in 25 of the 30 homilies being considered. Predominant move is the condition when an information or structure is identified in 20 of the 30 homilies being considered. Lastly, a Near-Predominant move is the condition when an information or structure is identified in 15 of the 30 homilies being considered. Anything less than 15 is considered an Optional move for the homilies. Thus, evaluation of moves can be summed up as follows

- Obligatory moves: Present in 25 out of 30 homilies
- Predominant moves: Present in 20 out of 30 homilies
- Near predominant moves: Present in 15 out of 30 homilies
- Optional moves: Present in less than 15 out of 30 homilies

Participants of the study were six Filipino and six Indian priests who delivered the homilies in English from 2008 to 2010. These two groups of priests were chosen for they represent the two varieties of Asian Englishes in the Outer Circle. Moreover, these priests were willing to help the researcher in her paper by providing her with copies of their homilies. Compared to other foreign nationalities, the researcher has observed that there is an influx of Indian priests in the parishes. Like the Filipino priests, they are also multilingual since they speak their native and/or vernacular language and English. The priests belong to the religious orders, i.e., OP, CMI and SVD, and have been in the religious profession between 5 to 25 years. Only homilies delivered on Sundays and Special Feasts in the Catholic Church calendar were included.

Two independent intercoders were asked to analyze the organizational moves of the homilies, using only 15 randomly selected homilies from each group. The intercoders are Ph. D. students enrolled in the UST Graduate School who have taken up Discourse Analysis and who are familiar with the language of the homily they are to analyze. To avoid unnecessary discrepancies in coding the data, the intercoders were given proper orientation and training with regard to the sphere of information type (how wide a specific type of information shall cover). The training included a clear definition of organizational moves and an example of each one. The intercoders were then asked to work on practice exercises until a meeting of minds between the intercoders was reached.

They were then asked to identify the organizational moves present in the homilies. The two intercoders generally agreed between themselves on their analysis. While conflicts arose when analyzing organizational moves, speech acts and rhetorical appeals for three times, they were resolved through brainstorming and discussion. Decisions were made through the consensus of the

intercoders and the researcher.

Results of the organizational moves in the Filipino and Indian homily samples were subjected to statistical tests. Frequencies of occurrence with corresponding percentages were used in the analysis of the organizational moves. The chi-square test, an appropriate statistical tool for the analysis of the differences of the organizational moves found in the homilies was also used. In this study, it was used to test for significant relationships between the two variables: Filipino homilies and Indian homilies.

Results and Discussion

The Discourse Structure of the Homily

The discourse structure is the study of regularities of organization in a homily, which reveals how the overall message is structured in order to communicate the intention of the priest. It is characterized by three moves which represent the organizing principles of the homily: Introduction, Body and Conclusion. In turn, each move has a structure expressed in terms of sub-moves, some of which are obligatory elements in the system and some are optional.

The Organizational Moves of the Homilies

The Table 1 shows the preferred organizational moves

| Filipino Homilies | | Indian Homilies | |
|-------------------|-------------------------|-----------------|--------------------------|
| Move | Sub-Move | Move | Sub-Move |
| Introduction | - Relation to Scripture | Introduction | - Relation to Experience |
| | Church Feast | | Church Feast |
| | Gambit | | Life Situation |
| | Life Situation | | Personal Experience |
| Body | Opening Marker | Body | Opening Marker |
| | Personal Experience | | Gambit |
| | - Explanation | | - |
| | Argumentation | | Explanation |
| | Quotation | | Argumentation |
| | Illustration | | Illustration |
| | Relation to Scripture | | Quotation |
| Application | Relation to Scripture | | |
| Conclusion | Personal Experience | Conclusion | Personal Experience |
| | - Summary | | - Application |
| | Application | | Summary |
| | Invitation | | Challenging Question |
| | Appeal | | Invitation |
| | Prayer | | Closing Marker |
| | Greeting | | Appeal |
| | Quotation | | Quotation |
| | Closing Marker | | Transition right into |
| | | | Benediction |
| | Illustration | | |
| | Prayer | | |
| | Greeting | | |

Table 1. Preferred Organizational Moves and Sub-Moves in Filipino and Indian Homilies

employed by the Filipino and Indian homilies.

The various moves and sub-moves with their corresponding examples employed by the Catholic priests in their homilies are the following

Introduction: This move is the preliminary part of the homily which is designed to secure favorable attention of the audience or congregation. It relates the contexts and the circumstances of the homilies. It also informs the hearers of the topics or themes being discussed through stories: general, personal and biblical. Moreover, it announces events necessary for the understanding of the celebration such as the feasts of the Church and the saints of the day. The Introduction move includes the following sub-moves

Opening Marker: It is used for greeting, talking about the weather or mentioning the title or subject of the homily.

In the first example, the priest starts the homily with a greeting to the congregation in celebration of Easter Sunday while the second example states the subject of the homily.

A Happy Easter to all of you! Surely, there are many good reasons why Easter or Resurrection Sunday can bring happiness to us to be able to wish one another a Happy Easter. Let us not forget, however, that Easter Sunday and all the happiness associated with it, has been preceded by a Good Friday as necessarily as any Sunday is always. (FH #11).

Today's readings tell us about prayer - What to pray, how to pray, why we should pray; the necessity of persistence and perseverance in prayer with trusting faith; and the power of intercessory prayer. (IH #23).

Gambit: It is distinguished primarily by its arresting or dramatic effect. The function of this sub-move is to capture the audiences' attention, rather than inform. Below are examples of this sub-move to gain the audiences' interest.

When Estelito was a little boy he thought that a star followed him whenever he was walking in the evenings. While looking up to heaven, he was fascinated by a twinkling star, which he would see again whenever he reached other places. His father told him that the star does not follow him, but is up there, and he is the one following the star. He said further that he should remember his own star. And so the

star became Estelito's favorite sight. One evening, he asked his father, "why does my star appear only in the night?" His father replied, "because the night is dark". And he added, "remember, when you become a star, you will shine brightly only in the darkness". He did not understand his father's words but they stuck to his mind. (FH #8)

One evening a mother and her little daughter were taking a walk through the streets. Since their house was close to the airport, the planes were flying low. The little girl was very much amused to see the planes in the sky. So she had a spontaneous question to her mother, as any other child would ask. She said, "mummy, how do people board the plane? Do they need to go up in the sky to board the plane?" Mother being a very understanding woman, explained to her child. "No my darling, the people need not go up the sky to board the plane, rather the plane comes down to the earth to take the people up." (IH #8)

Life Situation: These are stories and experiences of the homilist and his audience in the world, in the Church and with other people from common life.

In the first example, the homilist relates not only his experience but also the experience of his audience about the importance of time. The second example points to a common experience of people to be the best in everything they do. Since most of the homilies want to get the attention of the audience, the usual strategy is to include the listeners in narrating a particular situation. This type of sub-move attempts to gain the involvement of the audience.

Today starts the New Year – civic year that is, since the liturgical year already started with the first Sunday of Advent. And as always we look forward to the dawning year with much hope for something new and better – we also talk of resolutions. Bagong taon ay magbagong buhay... The importance of time is hammered home to us. We live life in time, in changing times. Our own transformation and process of becoming also happen in time. More often than not, however, we take time for granted and before we realize it, time has slipped away, leaving us with a sigh. (FH #10)

As human persons we often aim to enjoy all power and control, to be the first in every possible situation, to remain

at the top and have a lead over the others. At times our humility has been crushed by pride and we are not able to move forward quickly ahead. (IH #28)

Personal Experience: This is the homilist's own personal stories and/or experiences.

The examples below are typical of a personal narrative of the homilists. In the first example, it includes the audience's experience as well. It can be noted that it used the pronoun "we" while in the second example, the "I" is used in relation to the first-hand experience of the homilist. This sub-move is also expressed through the experience of the priest as it happened to him. It consists of his own thoughts on some matters (FH #23) and a narrative of his own experience of leprosy. (IH #18)

Filipinos pride themselves for being lovers of their families. We always put our family first in our priorities. Well and good. But the fact is that charity which begins in our families dies there also as soon as it is born. Why? We seldom extend charity outside the precincts of our homes to adopt the outsiders as members of our families too. We keep charity exclusively to ourselves and by imprisoning it in our homes, we murder it by suffocation. Filipino families tend to be greedy. They are so self-seeking as to promote their own interests even at the expense of others. The proof: we have the longest oligarchy reigning in the Philippines. From region to region, from province to province, from barangay to barangay, surnames which represent traditional powerful families dot the political and economic map of the Philippine Islands. Yes, Filipinos do not own their country. Big families do. (FH #23)

I recall an incident that happened when I was a student of theology, during my seminary days. Our theologate was at Rishikesh, the sacred place of Hindu tradition and spirituality. One fine evening, I sat along the bank of river Ganges, observing the gentle flow of the river and watching the rituals Hindu devotees perform in the river. After a while, I noticed a man who sat across me, intently looking at me. He appeared to be an aristocratic, a man in his forties, and was well dressed. When I smiled at him, he approached me and greeted me, inquired my name and profession. When I said, I am a Catholic undergoing training to be a priest; he sat beside me and asked if he

can talk with me for a while. Then he took off his shoes. I was surprised and shocked. Suddenly, I sensed the stench of rotting flesh, and I could not stand there anymore. His feet were mutilated, toes missing, soles oozing puss... Oh! God, I can still feel the overpowering stench filling my nostrils and gushing to the lungs! This man was suffering from leprosy. The reason he approached me was to see if I can help him find an institution that cares for people afflicted with leprosy. He particularly inquired I would recommend him to the Mother Teresa Sisters' community. He had been wandering around with the hope of finding a place of care and acceptance. (IH #18)

Relation to the Scripture: It is the relationship drawn between the Scripture used and the sermon's subject. The reading of the scripture passage or text is a part of the introduction, as is the explanation of the background of the Scripture. It indicates how the sermon's subject was derived from the text and how it is related to the text.

Leaders are made, not born and their authority comes from God. The Second Vatican Council tells us that the "political community and public authority are based on human nature and therefore, belong to an order established by God." Since God is the ultimate source of all authority, it follows that those entrusted with authority are obligated to carry out their responsibilities in light of God's teachings. The Scripture is the source of our enlightenment in Christ, ripe with His teachings. Today's scripture readings address the issues of authority and leadership through the story of Eliakim and the teachings of Jesus. (FH #1)

The third Sunday of Advent is traditionally known as Gaudete Sunday. Gaudete means Joy. The Mass for the Third Sunday begins with this Antiphon: Rejoice in the Lord always; again I say rejoice! The Lord is near (Phil 4:4-5). Zephaniah (3:14-18) and Paul (Phil 4:4-7) repeat the same theme in the first and second readings respectively. For instance, Zephaniah says: "Shout for joy, O daughter of Jerusalem! Sing joyfully, O Israel. Be glad and exult with all your heart, O daughter of Jerusalem." Isaiah also explains the reason for Joy. He says, "The Lord has removed the judgment against you." In other words, God is willing to reconcile with us. God – man separation is the root cause

for all troubles. Their coming together is the source of Joy. Zephaniah's prophesy became a reality with the Incarnation of Jesus. In Jesus God reconciled the world with himself. As John says, "For God so loved the world that He gave His only Son.... God did not send His Son to the world to condemn it but to save it." (John 4:16-17). Jesus became the meeting point of God and Human. As in Jesus God reconciled with the world so in Jesus we can be reconciled with God. God –Man coming together is the real source of Joy. (IH #1)

Apart from being a good support evidence in a religious discourse (Suarez, 2005), this sub-move emphasizes the importance of Bible passages in the homilies in particular. As shown in the first example above, the story of Eliakim and the teachings of Jesus are related to give importance to the message of the homily (FH #1). The second example mentions the Bible chapters related to joy. This type of sub-move is characterized by the recurrence of quotations and references from the Scriptures and Bible passages. In the study of Allwood (2001), a homily has unusually high share of adjectives; nouns and adverbs are frequently used and may be related to the role of biblical quotations and descriptions.

Church Feast/Tradition: The Catholic Church's Feasts of Saints and Traditions. A homily usually contains a reference to a Church Feast, Saints and Tradition as exemplified by the examples below. In the liturgy of the Roman Catholic Church, a Sunday celebration is always offered to a saint or to a Feast of Jesus (Wallace, 2005). The excerpts of homilies below situate the topic on the 'Feast of the Day' which refers to "Pentecost" and "Baptism of Jesus".

Today we celebrate the feast of Pentecost, marking the descent of the Holy Spirit upon the Church. We are called upon to celebrate it with joy. The problem is, we cannot produce at will the element of joy. One cannot command it to happen. There are times when we feel being more sad than joyful, like when it is too hot or too rainy. Yet, we must celebrate with joy the feast of Pentecost. If this is the case, then the joy being called for must be of another kind- to be experienced in the spirit, if not in the body. Anyway, the purpose of this feast in honor of the Holy Spirit is to make us more spiritual, is it not? (FH #15)

Today we celebrate the Baptism of Jesus. With this Feast we conclude the season of Christmas and begin the Ordinary time. (IH # 5)

Body: After the introduction comes the body. This move consists of a possible five sub-move cycle repeated indefinitely in a specific order. They are Explanation, Quotation, Argumentation, Illustration and Application. Not all of these devices may be employed in any one homily, but their use is determined by the manner in which the homily is developed.

The Body move consists of the following sub-moves

Explanation: One of the most important features in the homily is the explanation of the text. Whenever a message is based upon the Scripture, the portion of the sacred text used is explained clearly and properly.

The first example explains the subject by definition (FH #8), the second example explains by citing gospel stories (IH #6) and the third example is by explaining the text. (IH #11)

When we celebrate the Feast of Epiphany, our mind is replete with images of the magi, King Herod, and the star. The magi were astrologers and they interpreted events and dreams by studying the positions of the stars. So we are not surprised when we hear that the magi interpret the appearance of a star as a message from heaven, a portent of a great event. It was a belief in ancient times that the appearance of a star heralded the birth of a man destined to do great things. And Matthew has in mind Balaam's prophecy of the rising of a star in Jacob, which refers to the Davidic rule. And Jesus is precisely "the newborn king of the Jews" of the house of David. (FH #8)

In the Gospels we see wherever possible, Jesus makes it a point to touch people. He could have very well healed the fever of Peter's mother in law just with a word, but he holds her by her hand and raises her up from the bed (Mk 1:30-32) (Mt. 8:14-15). The man with dreaded skin disease comes to Jesus and begs him, if you want you can heal me. Jesus stretches out his hand and touches him and heals him (Mk 1:40-42) (Mt. 8:1-4). Jesus heals two blind men. He touched their eyes and they were healed. (Mk 9:29-30) (IH #6)

In the Gospel we have the experience of the empty tomb

as the sign of Jesus' resurrection to life. Mary Magdalene saw the stone rolled back and she went running to the disciples. The "disciple whom Jesus loved" went with Peter. They ran to the tomb and, although the "beloved disciple" got there first, but he let Peter go in before him. They saw, they understood and they believed. Up to that moment, the Gospel says, "they had failed to understand the teaching of scripture that he must rise from the dead". The disciples on the way to Emmaus will also hear that, for those who can see and understand, the positive meaning of the sufferings of Jesus can be found in the Old Testament. No one SAW the resurrection because there was nothing to SEE. The crucifixion is a historical event; the resurrection is a faith event. The Risen Jesus enters a completely new way of living. They cannot explain what resurrection is. Hence they tell us about the empty tomb, apparitions etc. The post-Resurrection texts all indicate that; he is not recognised at first by even his intimate friends, he is everywhere that his disciples happen to be and his new Body, the means of his being visibly present among us, is the community of his disciples. (IH #11)

Quotation: This sub-move is used to quote a suitable saying at an appropriate time. It gives force and pungency to a message.

Based on the examples below, both the Filipino and Indian priests have quoted biblical passages; the former, to prove God's love for men while the latter, to signify Christian love. It is to be noted, however that the first and third examples (FH #1, IH #9) mentioned the chapter and verse in quoting these passages, whereas the second example (IH #4) did not.

John, who at first, could not understand that Jesus had to die at the hands of men before he could enter into his glory (third reading), wrote later in his letter, "In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him" (1 Jn 4:9). And Paul, exhorting us in today's second reading to start a heavenly life because we have resurrected in principle along with Jesus Christ, also wrote elsewhere, "God did not spare me his own Son but handed him over for love of us all" (Rom 8:32). (FH #11)

Jesus said to his disciples, "This is how all will know that you

are my disciples, if you have love for one another." If there is no love, there is no Christianity. If we do not abide in love, we do not know anything about God because God is love. Love is not a quality of God. It is the essence of God. God is love. Jesus underscored this view when he said 'by your love you will reveal that you are my disciples.' (IH #4), therefore, your master and teacher, have washed your feet; you ought to wash one another's feet." (Jn 13:14.) (IH #9)

Argumentation: This sub-move is used to persuade the audience to follow the priest's claim based on the Scripture or text.

The examples below show the reasons for having "faith in God". In the first example (FH #2), the sentence starts with a negative premise: that the use of reason alone cannot explain the Trinity of God; faith is necessary to discover this Truth. The second example (IH #20) gives the importance of Faith in one's life.

By the use of reason alone, we could never discover the Trinity of God or even recognize it as possible. But we believe it is true because Jesus revealed it. Several passages of the Scriptures teach it plainly without ever using the term 'trinity'. No passage teaches it more plainly than today's epistle. Our reading is the farewell paragraph of St. Paul's 2nd letter to the Corinthians. It ends with a blessing: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with all of you." Here, three Persons are named in the same breath, put on the same level, invoked as the One True God. (FH #2)

Have faith: Faith defines and shapes the life we live. It is faith that dictates to us that life does not end in death. It is faith that reminds us that we have a home in heaven. Faith reveals to us the beauty of life and the plan of God. Faith demands commitment: commitment to the will of God. In the first reading we heard how Israel lived by faith. The second reading reminded us of the faith of Abraham who earned the favor of God by being obedient to the call and will of Yahweh. Even as he was not able to see how God is going to fulfill His promises of giving him a land of dreams, offspring countless and strong, make out of him a nation set-apart, holy and strong, Abraham simply believed that God's promises will come true. Faith made him a wise follower. Jesus, in the Gospel repeats the promise of God

for us: "God is pleased in us. The father is pleased to give us His Kingdom". What more can we ask from God! Our future, and present, too, is secure in His plans. We just need to trust Him. Have faith in His promises. Have faith in His word. Have faith in His Church and the Sacraments. (IH #20)

Illustration: An illustration is a means of throwing light upon a homily by the use of an example. It is a word picture of a scene, or a description of an individual or incident used for the sake of lighting up the contents of a discourse so that it becomes easier for the hearer to grasp the truth proclaimed by the priest.

In the examples given below, the first homily (FH # 16) illustrates using an example, the second homily (FH #25) illustrates through a description of an incident and the third homily (IH #20) illustrates in the form of an anecdote.

Today, 2009 years later, the scenario has not changed. In fact because of the recent events that have been experienced by us – the floods brought by Ondoy, Pepeng and Santi, the increase in the prices of commodities, the graft and corruption in the government, the recent massacre in Maguindanao, etc., a sense of helplessness and despair has descended upon us which led the people to a prophesy that our Christmas would be bleak or would not come at all. (FH #16)

My story began in Davao City, in a busy transport terminal to be exact, where jeepneys going to Maragusan commence their trips. An awful sight for a metropolitan passenger like me who for the first time dared to travel in a jampacked jeepney which officially had a full capacity space for fourteen persons and yet, on that day seemed to have brought one whole barangay in it. I could not believe it! Even the rooftop was populated with passengers. The driver motioned me to climb to the top since there was no more space inside the jeepney. I was absolutely not comfortable with this arrangement since I had never traveled in a "double-decker" jeepney all my life. I insisted to get inside the jeepney to the amusement of the driver who challenged me to try if indeed I could grab a strip of space at all. I tried and was indeed successful. I controlled my breath as I slotted myself into the jeepney. I knew that with the appropriate breath control, I could

manipulate my body like an accordion, shrink it into the size that would exactly fit into any space available, no matter how small. I found a narrow opening between two passengers and presto! I seated myself in between them. The accommodation might not be perfect but within these circumstances, I could not ask for anything better. Imagine me sitting skin to skin with two beautiful ladies beside me! (FH #25)

I am reminded of the story of a priest who was giving a seminar on the topic of death and resurrection. The priest asked the congregation: "would you like to go to heaven?" The congregation said in unison, "yes, father". The priest said again, "If God is to call you this very day, would you like to enter heaven today?" Everyone in the congregation but one young man said "yes". The young man sat there crossing his hands on the chest, looking away from the preacher. The priest thought this is very odd. So he approached the young man and asked: "Don't you like to go to heaven, my child?" He replied, "Yes, father, I want to go to heaven. That is why I take such great sacrifices and pains in practicing my faith". The priest asked him: "why do you show such disinterest, when I asked if you want to go to heaven this very day?" "You know, father", the young man responded, "I thought you are recruiting a group to tour heaven right now. I am not yet ready for the moment. Maybe for the next group, I will join you". (IH #20)

Application: It is the rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them to respond properly to it.

The Application sub-move usually comes after the explanation of the main point or idea of the homily. As can be seen in the examples below, the application of the Gospel message is given after the discussion of the subject. Moreover, the priest identifies himself with the audience based on the truth of the message, thus, the examples below are permeated with the use of we, our and us.

Good attracts good, goodness engenders goodness, kindness inspires kindness; therefore, the more a soul penetrates the mystery of infinite mercy, the more it will be incited to emulate it. When we feel irritated with someone and little disposed to indulgence and pardon, we ought to plunge with all our strength into the consideration of the

infinite mercy of God, in order to stifle all harshness, resentment and anger in ourselves. (FH #4)

Practically speaking, what does this mean? Does it mean going out and preaching about Jesus as disciples did or proclaiming Gospel by standing at a market place? For most of us it means something much more basic and fundamental than this. It means living out Jesus' teaching in our own personal lives and become living witness to Jesus. (IH #3)

Conclusion: This is the last move of the homily. It sums up the main points of the homily and brings the congregation to the point of decision and/or action. It is the climax of the whole homily in which the priest's one constant aim reaches its goal in the form of a forceful impression. Rather than introduce any new ideas, it emphasizes, reaffirms, establishes, or finalizes that which has already been declared in the homily.

The Conclusion move includes the following sub-moves

Prayer: In certain homilies, there is a prayer in Conclusion stage. This is the sub-move which gives insight and truth of the homily to the mind of the hearer.

As can be noted, both the examples below end their respective homilies with a prayer, an expression of faith on the Word of God.

We salute our God in faith – Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and shall be forever world without end. Amen. (FH #2)

Let us pray to the Lord in this Holy Eucharist: "Lord, give us faith and help us to be faithful". (IH #20)

Invitation: A request to participate in something related to the atmosphere of the celebration of the day.

The examples below ask the audience to do something: an invitation to receive the Holy Eucharist, an invitation to acknowledge Mary's divine motherhood, an invitation to participate in Christ's resurrection and an invitation to the audience to love God, our neighbors and ourselves. Note that both the Filipino and Indian homilies employ this sub-move. The prevalent use of let us can also be noted.

As you hear the words of consecration today, listen with open ears. Jesus is giving you the invitation that no one else can give. Come and share His Body and His Blood. Share

His life, His death and His resurrection to glory. Come and meet the Lord and He will give you eternal life. (FH #3)

Remembering Mary and celebrating her divine motherhood at the start of the year is to remember and celebrate at the same time the God of grace present and active in history, in our personal lives. Let us turn to Mary! We need her for our transformation. Like her, let us begin the year with hope and confidence. With her, let us pray "on this day which is also the World Day of Prayer for Peace." (FH #10)

Brothers and sisters what are we doing tonight? Are we reenacting a historical event that took place 2000 years ago? Definitely not! That will have little significance to you and to me. What we are doing tonight is, we are celebrating the death and resurrection of Jesus that is taking place here and now in our midst, in our bodies, in our very families, in our city, and in our world. Our Calvaries are here and now. Let us bring our struggles, our pains, our belief in culture of death to the Lord and say, "Lord fill my life with your life!" (IH #7)

Love begins with the Father in heaven. Love of the father is communicated to us through his son Jesus. Jesus came to invite us to remain in the love of his father. The secret of remaining in his love is keeping his commandments. The only reason why we need to remain in his love is, that our joy may be complete. Let us ask our Father for the grace to remain in his love by loving His son Jesus. May the love God enable us today to love ourselves and our brothers and sisters. Amen. (IH #8)

Summary: This sub-move is used to recapitulate the truth that has been given forth in the homily in a way that reemphasizes its importance to the hearers.

The two examples below (FH #11, IH #9) use this particular sub-move to relate the salient points of the homilies.

Hence, the Good News that Paul brought to the household of the pagan Cornelius (first reading) is also meant for us. Peter assured us that he was eyewitness to the risen Christ, having eaten and drank with him three days after his death, and that he was commanded by the Lord to preach the gospel to everyone so that those who would believe will find salvation on Jesus' name. That gospel was preached to Cornelius and his family; they all believed

and found salvation in Jesus. The same gospel been preached to us and we all believe; we also found salvation in Jesus. This is the day the Lord has made; let us rejoice and be glad. (FH #11)

Many of us are not comfortable others serving us. Many are not comfortable serving the lower sections of the society. We distance from them. Many of us do not like to receive. We only would like to give. But Jesus said, if you don't allow me you have no share with me. Jesus was saying to him, no washing the feet, no Eucharist. Foot washing is a prerequisite to celebrating Eucharist. Jesus was saying to Peter, welcome to the world of service, a world of love rather than hostility. By washing the feet of his apostles, Jesus is trying to put across the message that there is no difference between men and women, rich and the poor, higher or lower caste, young and the old, Christians or non-Christians. We are all brothers and sisters. All are human beings. All need to be loved and respected. (IH #9)

Appeal: A means to personally respond to the truth in a way that will please God.

Note that the examples below use this sub-move to stimulate the hearers to the corresponding action to please God.

As we go into the celebration of Lent, we need to confirm and support our faith as well as of others. We need to witness with Peter that Jesus is the Christ, the Son of the living God and show our care for the unity of the Body as we confessed in the responsorial psalm: "The Lord is my Shepherd; there is nothing I shall want." (FH # 19)

There are times in life when we may find ourselves going down a sad and lonely road. But, we must remember that we are not alone. The Risen Lord journeys with us. He knows all about our suffering. He is so close to us that our stories emerge with His. It is only His story-'glory achieved through suffering and death' – that helps us to make sense of our own story. The resurrection and ascension of Jesus opens our stories to the prospect of a glorious ending. May the ever living God enable us to live everyday a resurrected life at each moment. (IH #3)

Greeting: This sub-move is sometimes used in the Conclusion part of the homily to leave a festive mood to

the minds and hearts of the hearers, especially during Church Feasts, as shown by the examples below.

Merry Christmas! (FH #9)

Merry Christmas and Happy Birthday to us all! (FH #22)

I wish you a happy Easter! (IH #11)

Closing Marker: The word or expression used in this sub-move finishes the homily.

Below are examples of expressions that signal the end of a homily.

Our true identity is revealed in the identity of Jesus. Indeed, as we are incorporated in God's Family through the Sacrament of Baptism, we are therefore called to conform ourselves with Christ. We are not mere nominal Christians; rather, we are Christians who are followers of Christ. Hence, our identity is to be identified with Christ! (FH # 30)

Let me conclude by giving you one more example .Victor Frankl, an Austrian Psychiatrist, became a doctor in order to serve the poor. During the second world war he served in caring for many wounded soldiers. But the enemies arrested him in the concentration camp. There he was exposed to subhuman conditions, such as lack of sleep, insufficient food, various mental and physical stresses. He saw before his eyes one by one prisoners giving up and dying. Frankl did not give in. He said they can take away everything from a man, but not his human freedom and independence. He kept on asking "what is the meaning of life? He took it a challenge to live his belief and finally came out from prison and wrote a book entitled, "The Meaning of Life." (IH #10)

Quotation: This sub-move is used by some homilies in the Body as well as in the Conclusion part.

The examples below show the appropriate use of quotations.

In the noble words of St. Bernardine of Siena, Joseph "was chosen by the eternal Father as the trustworthy guardian and protector of His greatest treasures, namely, His divine Son and Mary, his wife. He carried out this vocation with complete fidelity until at last God called him, saying: "Good and faithful servant, enter into the joy of your Lord." (FH #18)

Disciples call to serve than be served:

* Mk 9.35, Mt 20. 26 "Whoever wishes to be great among you must be your servant..."

* Jn 13. 14 "If I, your Lord and Teacher, have washed your feet, you also ought..."

* Mk 9. 37 – to be at the service of the little one – the least, the lost and the last (IH #21)

Transition right into Benediction: This move is used to finish the homily's conclusion. It is through this move that the conclusion is united with the blessing.

The examples below, found only in Indian homilies include the blessing in the Conclusion.

I am a Christian insofar as I live in a relationship of love with God and other people. Like God the Father, we are called upon to be productive and creative persons by contributing to the building up of our family, our church, our community and our nation. Like God the Son, we are called upon to reconcile, to be peacemakers, to restore what has been shattered. Like God the Holy Spirit, it is our task to uncover and teach truth and to dispel ignorance. God bless you. (IH #2)

Let us be the role models in Christ. God bless you. (IH #13)

Application: It is the rhetorical process by which truth is brought to bear directly and personally upon individuals in order to persuade them to respond properly to it.

While some application are usually given in the Body of a homily, it is in the Conclusion where the clearest and most compelling call for response often occurs as shown by the examples below.

Certainly, we should not be too simplistic and thick-minded to think that by merely reciting some words from Scriptures, we can solve our problems. How will that differ from magic and incantation? No, it is a question of living according to Scripture, of acting it out. As Jesus says, "Not by bread alone does man live but by every word that come from the mouth of God. (FH #28)

We all have blind spots. Conversion is finding the blind spots in our lives and dispelling them by the light of Jesus. Jesus is waiting to come and fill our emptiness. As long as there is emptiness in our lives, we cannot live our lives in its fullness. We must discover our emptiness and then approach him

with an open mind. He will fill our life with his richness. Conversion is not merely regretting the past but moving forward with commitment. It is growing in love, discerning what is of value, producing fruits of righteousness and standing blameless before God (Ph 1:9-11). How do I show signs of conversion in my life during this Advent? (IH #25)

Illustration: A means of throwing light upon a homily by the use of an incident. This sub-move only found in the Indian homily, is shown below.

Author and lecturer Leo Buscaglia once talked about a contest he was asked to judge. The purpose of the contest was to find the most caring child. The winner was: A four-year-old child, whose next door neighbor was an elderly gentleman, who had recently lost his wife. Upon seeing the man cry, the little boy went into the old gentleman's yard, climbed onto his lap, and just sat there. When his mother asked him what he had said to the neighbor, the little boy just said, "Nothing, I just helped him cry." (IH #27)

The Organizational Moves in Filipino Homilies

The Introduction move was found in 30 of the 30 Filipino homilies, thus this move is an obligatory move. However, all the sub-moves were Optional moves. Of the 30 homilies, 43.33% of Filipino priests used Relation to Scripture which shows the importance of bible passages in the homilies apart from being a good support evidence in a religious discourse (Suarez, 2005) (Table 2).

Note: The frequency of occurrence is divided by the total number of sub-moves for the Introduction move used in the Filipino homilies to arrive at the percentages.

Similar to the Introduction move, the Body move was also an obligatory move since it was found in all the 30 Filipino homilies. Among the sub-moves, the Explanation sub-move, employed more than once, was found in 29 homilies, and is therefore considered an obligatory move. Traditionally, priests have emphasized the cognitive path (Arthurs, 2007), explaining the gospel, making things clear and orderly.

Note: The frequency of occurrence is divided by the total number of sub-moves for the Introduction move used in the Filipino homilies to arrive at the percentages.

The Conclusion move found in all the 30 Filipino homilies,

was regarded an obligatory move, just like the Introduction move and Body move. On the other hand, all the sub-moves, which were only found in not more than eight of the homilies, are considered optional moves. Majority of the Filipino priests at 26.67%, prefer the summary sub-move in concluding their homilies.

Note: The frequency of occurrence is divided by the total number of sub-moves for the Conclusion move used in the Filipino homilies to arrive at the percentages.

The Organizational Moves in Indian Homilies

Like the Filipino homilies, the Introduction move was found in all the Indian homilies, and is considered an obligatory move. Also, similar to the Filipino homilies, all the sub-moves were optional moves. The Relation to Scripture sub-move found in nine homilies was most favored by the Indian priests. This was followed by the Church Feast sub-move, found in eight homilies. In the liturgy of the Catholic

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|-----------------------|-------------------------|------------|------|
| Relation to Scripture | 9 | 30.00 | 1 |
| Church Feast | 7 | 23.33 | 2 |
| Life Situation | 5 | 16.67 | 3 |
| Gambit | 4 | 13.33 | 4 |
| Personal Experience | 3 | 10.00 | 5 |
| Opening Marker | 2 | 6.67 | 6 |
| Total | 30 | 100.00 | |

Table 2. Frequency of Occurrence of Sub-Moves for the Introduction Move in Filipino Homilies

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|-----------------------|-------------------------|------------|------|
| Explanation | 27 | 45.76 | 1 |
| Argumentation | 15 | 25.42 | 2 |
| Illustration | 7 | 11.86 | 3 |
| Quotation | 6 | 10.17 | 4 |
| Relation to Scripture | 3 | 5.77 | 5 |
| Personal Experience | 1 | 1.92 | 6 |
| Total | 59 | 100.00 | |

Table 3. Frequency of Occurrence of Sub-Moves for the Body Move in Filipino Homilies

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|----------------|-------------------------|------------|------|
| Summary | 8 | 26.67 | 1 |
| Invitation | 6 | 20.00 | 2 |
| Application | 5 | 16.67 | 3 |
| Appeal | 4 | 13.33 | 4 |
| Quotation | 3 | 10.00 | 5 |
| Greeting | 2 | 6.67 | 6 |
| Prayer | 1 | 3.33 | 7 |
| Closing Marker | 1 | 3.33 | 7 |
| Total | 30 | 100.00 | |

Table 4. Frequency of Occurrence of Sub-Moves for the Conclusion Move in Filipino Homilies

Church, a Sunday celebration is always offered to a saint or to a Feast of Jesus (Wallace, 2005).

Note: The frequency of occurrence is divided by the total number of sub-moves for the Introduction move used in the Indian homilies to arrive at the percentages

The body move was 100% found in the Indian homilies and is therefore, an obligatory move. Similarly, the Explanation sub-move, used more than once, found in 27 Indian homilies, is also an obligatory move like the Filipino homilies. On the other hand, the sub-moves that characterized the body move were deemed to be all optional moves, considering that none of them occurred in 15 or more homilies.

Note: The frequency of occurrence is divided by the total number of sub-moves for the Body move used in the Indian homilies to arrive at the percentages.

The Conclusion move was found in all 30 Indian homilies, and is therefore, regarded as an obligatory move. Unlike the Filipino homilies, the Indian homilies at 20%, employed the Application move the most. While some applications are usually given in the Body of a homily, it is in the Conclusion where the clearest and most compelling call for response often occurs.

Note: The frequency of occurrence is divided by the total number of sub-moves for the Conclusion move used in the Indian homilies to arrive at the percentages.

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|-----------------------|-------------------------|------------|------|
| Relation to Scripture | 9 | 30.00 | 1 |
| Church Feast | 7 | 23.33 | 2 |
| Life Situation | 5 | 16.67 | 3 |
| Gambit | 4 | 13.33 | 4 |
| Personal Experience | 3 | 10.00 | 5 |
| Opening Marker | 2 | 6.67 | 6 |
| Total | 30 | 100.00 | |

Table 5. Frequency of Occurrence of Sub-Moves for the Introduction Move in Indian Homilies

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|-----------------------|-------------------------|------------|------|
| Explanation | 28 | 52.83 | 1 |
| Argumentation | 8 | 15.39 | 2 |
| Illustration | 7 | 13.46 | 3 |
| Quotation | 6 | 11.54 | 4 |
| Relation to Scripture | 3 | 5.77 | 5 |
| Personal Experience | 1 | 1.92 | 6 |
| Total | 53 | 100.00 | |

Table 6. Frequency of Occurrence of Sub-Moves for the Body Move in Indian Homilies

| Sub-Move | Frequency of Occurrence | Percentage | Rank |
|-----------------------------|-------------------------|------------|------|
| Application | 6 | 20.00 | 1 |
| Summary | 5 | 16.67 | 2 |
| Challenging Question | 4 | 13.33 | 3 |
| Invitation | 3 | 10.00 | 4 |
| Closing Marker | 3 | 10.00 | 4 |
| Appeal | 2 | 6.67 | 5 |
| Quotation | 2 | 6.67 | 5 |
| Transition into Benediction | 2 | 6.67 | 5 |
| Prayer | 1 | 3.33 | 6 |
| Greeting | 1 | 3.33 | 6 |
| Illustration | 1 | 3.33 | 6 |
| Total | 30 | 100.00 | |

Table 7. Frequency of Occurrence of Sub-Moves for the Conclusion Move in Indian Homilies

A Comparison of the Organizational Moves in the Homilies

The Filipino Homilies employed the Explanation move the most at 22.69% which shows the prevalence of this move. The Argumentation move and Relation to Scripture move were used with only 12.61% and 10.92% which can be interpreted as negligible. The last moves in relation to its frequency of occurrence were the Opening Marker, Life Situation, Application, Prayer, and Closing Marker. The Explanation Move therefore ranked first among all the moves and is considered not only as obligatory but also as the main move in Filipino homilies. Table 8 shows the frequency of occurrence of all Organizational Moves as employed by Filipino homilies.

It appears then that the obligatory moves in the Filipino homilies are Introduction, Body and Conclusion and the sub-move Explanation. Note that moves to be classified as obligatory should occur in 25 of the 30 homilies.

Table 9 shows that there are 113 moves in Indian Homilies. The Indian priests used the Explanation move the most at 24.78% and show the preponderance of this move. It is followed by Relation to Scripture at 7.97%. The Argumentation move came next at a negligible 7.08%. The least used moves were the Application, Prayer, and Greeting which were only 0.88% of the moves in the homilies and shows that Indian priests do not prefer their uses.

It seems, therefore, that the obligatory moves in the Indian homilies are Introduction, Body and Conclusion and the sub-move Explanation for the Body. Note that moves to be

| Move | Sub-Move | Frequency of Occurrence | Percentage | Rank |
|--------------|-----------------------|-------------------------|------------|------|
| Introduction | Opening Marker | 1 | 0.84 | 11 |
| | Gambit | 5 | 4.20 | 7 |
| | Relation to Scripture | 13 | 10.92 | 3 |
| | Personal Experience | 3 | 2.52 | 9 |
| | Church Feast | 7 | 5.88 | 5 |
| | Life Situation | 1 | 0.84 | 11 |
| Body | Explanation | 27 | 22.69 | 1 |
| | Argumentation | 15 | 12.61 | 2 |
| | Illustration | 7 | 5.88 | 5 |
| | Quotation | 6 | 5.04 | 6 |
| | Application | 1 | 0.84 | 11 |
| | Relation to Scripture | 3 | 2.52 | 9 |
| Conclusion | Summary | 8 | 6.73 | 4 |
| | Appeal | 4 | 3.37 | 8 |
| | Invitation | 6 | 5.04 | 6 |
| | Application | 5 | 4.20 | 7 |
| | Prayer | 1 | 0.84 | 11 |
| | Marker Closing | 1 | 0.84 | 11 |
| | Greeting | 2 | 1.68 | 10 |
| | Quotation | 3 | 2.52 | 9 |
| Total | | 119 | 100.00 | |

Table 8. Frequency of Occurrence of All the Organizational Moves in Filipino Homilies

classified as obligatory should occur in 25 of the 30 homilies.

Table 10 shows the frequency of occurrence of the different moves in Filipino and Indian homilies. It combines the total frequency of occurrence of the organizational moves in the homilies to arrive at their corresponding percentages and ranking. An examination of the different moves used in the two sets of homilies revealed the similarities of Filipino Homilies which had 119 moves and Indian Homilies which used 113 moves. In both Filipino Homilies and Indian Homilies, the Explanation move ranked first at 22.69% and 24.78% respectively. The combination of the two homilies yielded a 23.72% use of the Explanation move. It is followed by the Argumentation move at 12.61% and 7.08% and the Relation to Scripture move at 10.92% and 7.97%. These different moves also ranked second and third respectively in the total moves of the two sets of the homilies. With a combined 6.03% of the homilies, the Church Feast move was fourth while the Summary move

| Move | Sub-Move | Frequency of Occurrence | Percentage | Rank |
|--------------|-----------------------------|-------------------------|------------|------|
| Introduction | Opening Marker | 2 | 1.77 | 9 |
| | Gambit | 4 | 3.54 | 7 |
| | Relation to Scripture | 9 | 7.97 | 2 |
| | Personal Experience | 3 | 2.66 | 8 |
| Body | Church Feast | 7 | 6.20 | 4 |
| | Life Situation | 5 | 4.42 | 6 |
| | Explanation | 28 | 24.78 | 1 |
| | Argumentation | 8 | 7.08 | 3 |
| | Illustration | 7 | 6.20 | 4 |
| | Quotation | 6 | 5.32 | 5 |
| Conclusion | Application | 1 | 0.88 | 10 |
| | Relation to Scripture | 3 | 2.65 | 8 |
| | Summary | 5 | 4.42 | 6 |
| | Appeal | 2 | 1.77 | 9 |
| | Invitation | 3 | 2.65 | 8 |
| | Application | 6 | 5.32 | 5 |
| | Prayer | 1 | 0.88 | 10 |
| | Closing Marker | 3 | 2.65 | 8 |
| | Greeting | 1 | 0.88 | 10 |
| | Quotation | 2 | 1.77 | 9 |
| | Challenging Question | 4 | 3.54 | 7 |
| | Transition into Benediction | 2 | 1.77 | 9 |
| Total | | 113 | 100.00 | |

Table 9. Frequency of Occurrence of All the Organizational Moves in Indian Homilies

ranked fifth at 5.61%. A closer examination of the sub-moves Life Situation, Church Feast, and Personal Experience, characterizing the Introduction Move; Relation to Scripture and Personal Experience sub-moves characterizing the Body Move; the sub-moves Application, Greeting, Quotation, Challenging Question, Illustration and Transition right into Benediction characterizing the Conclusion Move which were not part of Cheong's (1996) model, were found to be present in the homilies.

The results show that all homilies employed the three moves which are obligatory: the Introduction, Body and Conclusion and the sub-move Explanation for the Body. Based on the results of the analysis of the different moves in the homilies, the three moves were not left to be figured out by the audience. This may show that the Catholic Clergy's homilies employ an audience/listener responsibility. One reason for this is the need for Filipino and Indian clergy to explicate everything surrounding the points they want to convey to their audience but not directly telling the

| Moves | Sub-Move | Filipino Homilies | | | Indian Homilies | | | Total | | |
|--------------|-----------------------------|-------------------|-------|------|-----------------|-------|------|-------|-------|------|
| | | Freq | % | Rank | Freq | % | Rank | Freq | % | Rank |
| Introduction | Opening Marker | 1 | 0.84 | 11 | 2 | 1.77 | 9 | 3 | 1.29 | 12 |
| | Gambit | 5 | 4.20 | 7 | 4 | 3.54 | 7 | 9 | 3.88 | 8 |
| | Relation to Scripture | 13 | 10.92 | 3 | 9 | 7.97 | 2 | 22 | 9.48 | 3 |
| | Personal Experience | 3 | 2.52 | 9 | 3 | 2.66 | 8 | 6 | 2.59 | 9 |
| Body | Church Feast | 7 | 5.88 | 5 | 7 | 6.20 | 4 | 14 | 6.03 | 4 |
| | Life Situation | 1 | 0.84 | 11 | 5 | 4.42 | 6 | 6 | 2.59 | 9 |
| | Explanation | 27 | 22.69 | 1 | 28 | 24.78 | 1 | 55 | 23.72 | 1 |
| | Argumentation | 15 | 12.61 | 2 | 8 | 7.08 | 3 | 23 | 9.91 | 2 |
| | Illustration | 7 | 5.88 | 5 | 7 | 6.20 | 4 | 14 | 6.03 | 4 |
| | Quotation | 6 | 5.04 | 6 | 6 | 5.32 | 5 | 12 | 5.17 | 6 |
| Conclusion | Application | 1 | 0.84 | 11 | 1 | 0.88 | 10 | 2 | 0.86 | 13 |
| | Relation to Scripture | 3 | 2.52 | 9 | 3 | 2.65 | 8 | 6 | 2.59 | 9 |
| | Summary | 8 | 6.73 | 4 | 5 | 4.42 | 6 | 13 | 5.61 | 5 |
| | Appeal | 4 | 3.37 | 8 | 2 | 1.77 | 9 | 6 | 2.59 | 9 |
| | Invitation | 6 | 5.04 | 6 | 3 | 2.65 | 8 | 9 | 3.88 | 8 |
| | Application | 5 | 4.20 | 7 | 6 | 5.32 | 5 | 11 | 4.74 | 7 |
| | Prayer | 1 | 0.84 | 11 | 1 | 0.88 | 10 | 2 | 0.86 | 13 |
| | Closing Marker | 1 | 0.84 | 11 | 3 | 2.65 | 8 | 4 | 1.72 | 11 |
| | Greeting | 2 | 1.68 | 10 | 1 | 0.88 | 10 | 3 | 1.29 | 12 |
| | Quotation | 3 | 2.52 | 9 | 2 | 1.77 | 9 | 5 | 2.16 | 10 |
| | Challenging Question | | | | 4 | 3.54 | 7 | 4 | 1.72 | 11 |
| | Transition into Benediction | | | | | | | 2 | 1.77 | 9 |
| Illustration | | | | 1 | 0.88 | 10 | 1 | 0.43 | 14 | |
| Total | | 119 | 100 | | 113 | 100 | | 232 | 100 | |

Table 10. Frequency of Occurrence of the Organizational Moves in Filipino and Indian Homilies

| Homily | Total |
|---------------|-------|
| Filipino (FH) | 119 |
| Indian (IH) | 113 |

Table 11. Difference between Filipino and Indian Homilies in terms of the use of Organizational Moves

audience what they really intend to arrive at.

Table 11 shows the total number of organizational moves of Filipino homilies is 119 while that of Indian homilies is 113. A difference of 6 moves is computed in favor of Filipino homilies.

The Chi-square Test in Table 12 shows that the 6 difference in the number of organizational moves used is not significant since the computed χ^2 value (0.155) is less than

| Factor | Chi-square Test | Critical χ^2 Value (tabular) | Difference | Significance |
|-----------------------------|-----------------|-----------------------------------|------------|-----------------|
| Use of Organizational Moves | 0.155 | 3.841 | 6 | Not significant |

Table 12. Result of the chi square test as regards the comparison of the means of Filipino Indian homily samples in terms of the use of Organizational Moves

the critical χ^2 (3.841). Moreover, the difference of 6 is not significant since it implies that the two sets of homilies do not differ. It is to be noted that the differences in the data are slight which may be due to personal preferences rather than in the structure of the homily. Looking at the comparison, it is obvious from the statistics that there are no significant differences in the moves employed by the two sets of clergy. Hence, there is no difference between Filipino homilies and Indian homilies in terms of the use of the organizational moves. These results only show that both sets of priests use the moves similarly and have the tendency to use the Explanation move and Argumentation move in the Body than the other moves.

The study assumed that the two sets of homilies have the same communicative purposes and discourse structure that belong to the same genre which is distinct from other spoken genres such as the Protestant sermon or the Political discourse which are also representatives of persuasive discourses. It is also assumed that there is an established connection between culture and the conventions of writing homilies. Moreover, the study presupposed that the two sets of homilies are reflective of some of the qualities of Filipinos and Indians, respectively.

It is interesting to note the points where the Filipino and Indian homilies converge. As stated earlier, both Filipino and Indian samples employ the same main moves: Introduction, Body and Conclusion and the same Explanation sub-move. This fact may imply that Filipino and Indian clergy prefer to emphasize the cognitive path (Arthurs, 2007), explaining the gospel, making things clear and orderly. Perhaps, employing these moves may also be a cultural practice among Filipino and Indian priests when writing homilies. With these moves, it is likely that the two sets of homilies are characterized by a communicative purpose and goal and by the structure of the genre in which the priests have to conform to standard practices.

Another factor may be due to the priests' formation and belongingness to the same speech community of the clergy. The knowledge they acquired in the seminary and in their experience as priests may also contribute to the similarities. Furthermore, the Filipino and Indian homilies may be viewed as recognizable communicative events

characterized by a set of communicative purpose(s) identified and mutually understood by the priests of the church where it is regularly delivered (Bhatia, 1993).

Conclusion

Based on the aforementioned findings, it can be inferred that there are certain shared and non-shared attributes that underlie the homily as a particular genre. This conclusion finds close relation to Swales (1990) claim that particular genres share similarities in structure, style, content, intended audience and rhetorical movement. Likewise, this paper finds close relation to Connor's (1996) observation that Intercultural Studies involve different genres, the social context, local situations and the talk that surrounds the text production and interpretation.

With regard to the differences between the two sets of homilies, this study supports Cheong's (1996) findings that the priests have a lot of freedom to use linguistic resources and can exploit certain constraints of the homily genre for their own private intentions. The differences may also be due to the different realities where the priests are present, i.e., the homily is also used to inform the congregation of the church position on an issue (social or political) and influence people's opinions and way of thinking. In addition, these realities are interpreted by individual persons and particular communities. These interpretations of the different realities are reflected in the way the priests use the homily to inform the congregation of the church position on an issue (social or political) and influence people's opinions and way of thinking.

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