

# A FUNCTIONAL ANALYSIS ON A SPEECH DELIVERED BY POPE PAUL VI

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## Abstract

This research is a functional analysis on a text. The text analyzed is one of the speeches delivered by Pope Paul VI in Sydney, Australia. The aim is to describe how Pope Paul VI used the language to convince and to feed the children with the doctrine of love as a basic domain of Christianity. To analyze the text the systemic functional grammar is used to look at the genre, field, tenor, and mode in the text. The result indicates that the text has the characteristic of spoken language which is grammatically complex with parataxis and hypotaxis, and it is lexically sparse. On the transitivity analysis, the greatest number of mental processes used which indicates that this text is highly thoughtful piece of discourse. In term of tenor, this monologue is just like an authority to his community. Furthermore, the role of the Holy Father as a leader and a theologian can be seen from the choice of declarative and imperative clauses which are used to inform and give command to the believers. And rhetorical device used to transfer the message shows repetition.

Key words : *systemic functional grammar, genre, register, field, tenor, mode* .

## Introduction

Systemic linguists are interested in how people use language with each other in accomplishing every day social life. They view that language is functional; its function is to make meanings; the process of making meanings is semiotic process that is a process of making meaning by choosing. The systemic approach itself is considered functional in two respects: 1) it asks functional questions like how people use language; 2) it interpretes linguistic system functionally (how is language structured for use). These two perspectives: ‘how do people use language and how is language structured for use’ involve a focus on authentic every day social interaction: the authentic speech and writing of people interacting in culturally accruing social contexts a basic premise of systemic linguistics: that language use is purposeful behaviour. Any use of language is motivated by a purpose. In a text, the overall purpose implies a number of distinct goal. And the analysis of this authentic text (written or oral language) leads systemic linguists to suggest that people negotiate texts in order to make meanings with each other. Reinterpreting these questions semantically, some questions may arise : 1) how many sorts of meaning do we use language to make ? 2) and how is language organized to make meanings ?

When language in use is being discussed, then it can not be removed from its context since it can cause ambiguity. This ambiguity provides evidence that in asking functional questions about

language one must focus not just on language, but language use in context. The question is which aspects of language use appear to be effected by particular dimensions of context, or what dimension of context have an impact on language use. These questions are explored through genre and register theory (Eggins; 1994)

The concept of genre is used to describe the impact of the context of culture on language, exploring the staged, step-by-step structure cultures institutionalize as ways of achieving goals. When we describe the staged, structured way in which people go about achieving goals using language we are describing genre. It is the genre theory that we turn in order to explain the organization of texts (Eggins;1994).

According to Halliday and Hasan (1989), Martin (1992), and Eggins (1994), register theory points out the impact of dimensions of immediate context of situation of a language event on the way language is used. Three key dimensions of the immediate context of situations are identified as having significant and predictable impacts on language use. These three dimensions, the register variables of mode (amount of feedback and role of language), tenor (role relations of power and solidarity) and field (topic or focus of the activity) are used to describe our intuitive understanding that people will not use language the same way to write as to speak (mode variation), to talk to a boss as to talk to a lover (tenor variation) and to talk about linguistics as to talk about jogging (field variation). And the description of the values for each of these variables at a given time of language use is a register description of a text.

Following Halliday (1985), an expert in functional grammar, language is structured to make three main kinds of meanings simultanously. This semiotic complexity which allows experiential/ideational, interpersonal, and textual meanings to be fused together in linguistics units is possible because language is a semiotic system : a conventional coding system organized as a sets of choices. The choice of one word or another involves a writer or a speaker in a meaning making process.

In identifying the three main types of meaning, Halliday suggested that all the uses we make of language ( which are limitless and changing), language is designed to fulfill three main functions: a function for relating experience, a function for creating interpersonal relationships, and a function for organizing information.

The three types of meanings can be related both “upwards” (to context) and “downwards” (to lexico-grammar).. The upwards link is that each register variable can be associated with one of these types of meanings. Thus, field is expressed through patterns of experiential meaning in text, mode is expressed through textual meaning, and tenor through interpersonal meaning. The downwards links is that the types of meanings being realized through the associated lexico-grammatical patterns. Thus,

Halliday claims that :

- The field of a text can be associated with the realization of experiential meanings; these experiential meanings are realized through the transitivity patterns of the grammar.
- The mode of a text can be associated with the realization of textual meanings; these textual meanings are realized through the theme patterns of the grammar.
- The tenor of a text can be associated with the realization of interpersonal meanings; these interpersonal meanings are realized through the mood patterns of the grammar.

In relation to the three main meanings above, Eggins (1994) provides more detailed explanation of what aspects that can create each type of meanings. In case of experiential meaning (field) , she suggests that field is realized through the patterns of processes (verbs), participants (nouns), and circumstances (prepositional phrases of time, manner, place, etc). These type of grammatical patterns, expressing “who is doing what to whom when where why and how”, can be collectively described as transitivity patterns in language. The term ‘transitivity process’ comes from systemic linguistics, as discussed by Halliday (1985a in Christie, 1987).

With tenor, by contrast the interpersonal meanings of roles and relation realized through patterns of what is called mood. Mood refers to variables such as the types of clause structure (declarative, interrogative), the degree of certainty or obligation expressed (modality), the use of tags, vocatives, attitudinal words which are either positively or negatively loaded, expressions of intensification, and politeness markers of various kinds (Eggins; 1994).

Mode is realized with further area of language system, that of ‘theme’ (Halliday and Hasan,1989; Eggins,1994)..These textual patterns are patterns of foregrounding and continuity in the organization of the clause. This can be seen from the configuration of a clause into two functional components of a theme (point of departure for a message) and a Rheme ( new information about the point of departure).

The text chosen for analyses is one of the speeches delivered by Pope Paul VI in Sydney, Australia. It is taken from the collection of Pope Paul's speeches during his visit in Sydney. The speech was delivered in a visit to sick children in one of the hospitals in Sydney. Since the Holy Father (Pope) is the one who has the highest authority in Catholic Church. His visit to different parts of the world is always expected by not only catholic people but also people from different religions who believe in Christ. So, the speech was heard by people who were present at the location or by people who were not seen (from radio or T. 4' broadcast).

Besides having religious mission, the purpose of the visit is an expression of love and great

sympathy to the weakness especially the small sick children, from the one who has the authority of Catholic Church in the world. The visit is also a reflection of Christianity that is to love everybody especially those who are in need and suffering. In choosing the texts the writer is interested to see how Pope used the language in such way to feed the children with the doctrine of love as a basic domain of Christianity and to convince the children in a persuasive way that as a believers of Christ, Christ is their model in life. *The focal interest of this study is to describe the genre and register variables (field, tenor, and mode) of the language used by Pope VI.*

## **Data and Method**

The data of this study, the text analyzed, is one of the speeches delivered by Pope Paul VI in Sydney, Australia. It is taken from the collection of Pope Paul's speeches during his visit in Sydney.

To analyze the text, the systemic functional grammar will be used to look at the genre, field, tenor, and mode in the text. To clarify the structure of the text, clause complexes are analyzed.

## **Result and Discussion**

### **Genre**

As one of spoken genre, monologue has its own wealth and diversity and reflection continuum. The text was prepared in a written version and to be spoken and read aloud. As a Monologue the speaker is uninterrupted during his speech. However there were other participants who were physically present in the context and indirectly involved (the audiences).

As the text is a speech of the Holy Father there some aspects indicating Christianity such as the blessing given to the addressee and other audience. How the body of the messages is structured in the text can be seen in the elements or stages. And to clarify the structure of the text, clause complexes are analysed .

The analysis shows the characteristic of the text as spoken as shown in the choice of constructions of clauses. It is grammatically complex with extended clauses chains using parataxis and hypotaxis. From 21 sentences there are only 4 simple Sentences with some embedding. So, in this text the messages are carried along by complex clauses as the characteristic of spoken language. The stages of the speech realised through organisation of message at clause level can be shown in the following

table.

**Table 1**

***The Stages of Speech***

Stages	function	Clause complex
Introduction	- Addressing the children and introducing the speaker - Introducing how Jesus loved children - Expressing sympathy, love, and wishes	1 2-3 4-7
Messages		
Religious Mission	- Persuading children with the story of Jesus - Convincing children what to do as the believers - Addressing other participants - Convincing the participants	8-12 13 14 15
The Church's demand	- Reminding audiences to love children and the weakness	16-17
Closure	- giving blessing to audiences	18-21

**The Field of the Text**

Due to the field structure, the text which is a speech of the Holy Father of Catholic church makes use of words related to Christianity as a means to maintain the audience's belief. Words like 'god', 'Jesus', 'Christ', 'the child Jesus' are found in the text, and these 'God' groups predominate the text which shows that it is the speech of religious person. Under 'God' groups, there are Saint and Santa: Virgin Mary and Saint Joseph, whom will always be referred to if one describes Jesus's life. Furthermore, lexical items which are related to religious activity like love, blessed, affection, heart, charity are also used to arouse the audience's feeling. In relation, the word 'pray or prayer' which has unidentified power in life also takes part in the text.

In the context of situation, there are persons or names Object involved. This includes persons -doctors, nurses, the sick and infirm, children - and identifiers ill, get better, and well. These particular words indicate that the speech was given in a situation where there were sick persons, in this case the hospital.

On clause level an analyses of process types helps us to find out what is happening. It is the types of process that carry the experiential meaning. 'What is happening' in this text is connected with

various kinds of processes, mainly: material, mental, relational, (Att, Id, Id, Ext, Poss) verbal, and behavioural processes. The table below is the summary of the types of process used in this text.

**Table 2**

***The Summary of the Types of Process***

Process Types	Number of occurrence
Material	11
Mental	21
Relational (Att)	7
Relational (Id)	3
Relational (Ex)	1
Relational (Poss)	1
Verbal	2
Behavioural	2
Total	48

Looking at the highest number of occurrence of mental process, this text seems to be a highly thoughtful piece of discourse. Processes to do with mental are use when the speaker expresses his feeling, wish, love and gave blessing to the children and other participants. It is also interesting that the speaker used mental process to project what he knew and felt about the other participants' state of condition. In this case the speaker made use of a lot of mental processes as a way to attract. The children attention and to arouse the audience's (the sick children) emotional feeling and understanding toward his speech. Moreover mental processes predominate the closing statements as he gave blessing to the audience. It is the characteristic of the Holy Father in delivering a speech is to give blessing to the audience at the end of his speech. Material process which has the second highest of occurrence are involved when the speaker wanted to express his action of visiting the children and when he attracted the children's attention to his mission by describing what Jesus did as a child in the past as a real example for the children to behave as Christians.

Processes to do with attributive are occupied when Pope talked about being in this case feeling, state of condition, and being a Child. However, when pope needed to explain that Jesus is 'this' identifying process is involved. It is the important issue of this text that is to convince the sick children that it is an obligation for them to think and feel that Jesus is their model and friend. So what the Holy Father wanted the child to do is to behave like Jesus and to love everybody. And as a means to express this mission: is the relational process, in this case the identified 'that' in clause 29 refers to what Jesus did as a child.

The choice of the processes revealed in the transitivity analysis shows that the speaker (Pope)

focused mainly with feeling (emotion), actions, and explanations. Due to the analyses associated with field shows a lack of grammatical metaphor. And looking at the lexical items of this text, it also shows the characteristic of spoken language that is its lexical sparsity. Roughly counted the lexical items to the running words in the text that there are 113 content words from 49 clauses excluding the content words in the embedding clauses. Other words, there are about 2,3 content words in each clause. So, although this text is firstly in written form in which it is intended to be spoken, it has the characteristic of spoken language.

### **The Tenor of the Text**

Viewing the tenor of the text, this monologue is delivered by Pope to the believers of Christ. This speech was addressed especially to the sick children in a hospital and other participants or audience who were directly seen or unseen. The relationship of this kind of discourse is just like an authority and his community. As an authority and his community, he is not only a theologian who should spread and describe the news about Jesus but also a leader who can command the believers to do something. As a reflection of his authority, the interaction is: I know your condition, I am telling you about this and it is important; as the believers you must follow it. Furthermore, it can be seen from the text that Pope as the speaker did not involve himself as the object of his speech when he referred to 'we' it is an exclusive 'we' because he referred "we" to himself and may be some of the followers (cardinals, etc ) but not to the children and other audience. This interaction also implies: I am the one whom you should listen to. For the Speech was directed to the sick children. Pope addressed them as 'you'. And when he would like to use 'you' when he referred to all the audience. Looking at the social distance between Pope and other participants, it can be said that it is maximal because it might be the first time for Pope and the audience to see and to communicate to each other

Pope's role as a leader and theologian of his community (catholic people) can be seen in the mood structure of his speech. As a theologian, he informs the believers the news about Jesus through declarative clauses which imply: this is what I know or this is the news that you should know as the believers of Christ. To convince the believers it is not enough only to expose his role as a theologian, but his role as a leader who has an authority plays in action. And it is expressed in imperative clause like: 'think about...' and indirect imperative with the use of modality to express obligation like in 'you must follow ', 'every child must remember' This implies that as theologian he says: 'I am telling you about Jesus's life' and as a leader : 'behave like Jesus'.

Viewing the amount and the nature of polarity in the text and the choice of attitude lexis, the text displays negative polarity as a result of projection the speaker's thought as in –don't fell, you do

not like-. This negative polarity is used to state the feeling of the children because of being sick.

Some attitudinal lexis also appears in the text. The use of positive feelings - happy-love-pray-wanted to have or to learn-was pleased-wish-bless-give courage or love. The use of repetition of positive feeling 'love' is used effectively if it is related to the situation or condition of the sick children. The feeling of being loved is great courage for them. Negative lexis -ill-the sick and infirm suffering,-in need- are used to state the situation of this children indicate that the Church should give much attention to the weakness as a way to express the Church's love

### **The Mode of the Text**

The mode of the text is written to be spoken or read aloud. The text was read aloud in the present of the addressee. So looking at how the addressee comes into contact with the speaker's messages, the text is in the 'phonic channel – aural and visual. The addressee and the audience saw the speaker and listened to the speaker's message. So; both the speaker and the addressee heard the same thing at the same time.

Looking at the reference chain, the text is mostly characterised by long pronominal chain. There is an initiating exophoric exclusive 'we' string from the speaker to include the speaker and his group and to exclude the children and other audience. Most of the retrieval systems are repetition or anaphora except the reference Chain in the closing statements. The chains in the closing, remark is different because of its numerous esphoric reference used by the speaker as a rhetorical device. Most of this refers to embedded defining relative clause.

The most obvious rhetorical device in the text is repetition Jesus (he) love, We have come, we know, he wanted, God bless This device (grammatical parallelism) is in no way necessary for development of meaning. However, it may be an effective way to talk to small children. Another rhetorical device used by the speaker is the organic device which is used to tie the cohesion between messages. The organic device used in this text is causal tie (because).

A look at the choice of the Themes by the speaker, and how those Themes are realised will give us some insight into the development of ideas and information in this text. The table below will give the summary of Themes in the text.

**Table 3**

#### **Theme Choices in the Text**

Theme	Realised as	No of Occurrence
Speaker	we(unmarked)	10



God	God (unmarked)	6
	Jesus (unmarked)	4
	Christ (unmarked)	2
	He (unmarked)	2
jesus's activity	that (unmarked)	1
	but unlike the other children (marked)	1
Audience	children	
	- children (unmarked)	6
	- you (unmarked)	1
	to all of you (unmarked)	1
	it (unmarked)	1
Church,s demand	how much important(unmarked)	1
Ordering	Think about(unmarked imperative)	1
Feeling	How happy (marked)	1
Total		37

From the table it can be seen that the speaker choose unmarked Themes as his main resource. As the text is the speech of the Holy Father in the Catholic Church, 'God' as Theme are mostly explored in the text. It is interesting that. 'God' themselves are always treated as unmarked Theme through out the text. However, when the speaker talks about the church and its relation to human, feeling, as. the point of departure of the message, these Theme are usually positioned as marked Looking at the speaker and the addressee as theme, the speaker who is realised as 'we' in the text appears as the unmarked Theme. On the other hand, 'you (children )' which firstly appears as 'vocative' and the Rheme as the unmarked becomes the Theme of the next clause. But it only appears once as the unmarked Theme in the main clause, the rest of 'you' theme as the unmarked Theme is as result of projection of thought from the unmarked Theme 'we'. In this case it seems that it is the unmarked Theme ' we' who initiate the appearance of the unmarked Theme 'you' in the text. Furthermore, 'you' and other participants in the text only occur in the Rheme in the end of the text.

## Conclusion

To sum up the analysis of the text shows that the text has the characteristic of spoken language. It is grammatically complex with the construction of parataxis and hypotaxis, and it is lexically sparse. As the text is the speech of the Holy Father of Catholic Church, words in relation to 'God' and 'Christianity' predominates the text. On the transitivity analyses, various processes which are concerned to emotion, action, explanation and behaviour are involved. The greatest number of mental processes used indicates that this text is a highly thoughtful piece of discourse. And looking at the status of the participants, this monologue is just like an authority and his community, so the status is unequal. The

use of the exclusive 'we' also indicates the different status between Pope and the addressee. The role of the Holy Father as a leader and a theologian can be seen from the choice of declarative and imperative clause which are used to inform and to give command to the believers. Rhetorical device used to transfer the message shows repetition, this device may be used as a means to communicate the ideas in a simply way to small children. Furthermore, as a point of departure in delivering the message the unmarked 'God' themes are mostly found in the text.

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