

Preaching discourse in Anglican rhetorical practice

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Religious discourse is of considerable interest in the perspective of the study of the rhetorical features of its genres. In this regard, the study of religious preaching is very relevant.

Religious discourse has a number of unique characteristics and occupies a special place in the system of discourse types. Speaking about the structure of religious discourse as one of the types of institutional discourse, V. Karasyk identifies a number of structural components of this type of discourse, namely, "participants; chronotope (time and place); purposes; values and ways of their expression; key cultural concept; strategies; subject; varieties and genres; precedent (culturogenic) texts » (Kapacik, 2002:6). The central participant in this discourse is the clergyman - bishop, presbyter, deacon, abbot, etc., who can act as a "performer of a certain role - preacher, clergyman; he is also the bearer (not in his own name, but only as a "transagent" between God and man) of the highest knowledge, wisdom, on the one hand, given to man by the Almighty, and on the other hand, the experience gained by human society over millennia (Robinson, 1980:57).

Until recently, linguistic analysis of religious texts was on the periphery of scientific research of Ukrainian linguists. Issues of language and religion were mainly considered from a historical, cultural, sociological and religious point of view, while abroad preaching was actively studied both from the standpoint of compositional structure and lexical-syntactic content, and in terms of its rhetorical orientation and foundations of effective

communication. Foreign studies of sermons from the standpoint of homiletics as a section of rhetoric are represented in the works of F. Creddock, J. Minz, D. Braga, H. Robbinson. Their works are study guides for all the stages of sermon preparation.

In the works of D. Buttrick and S. Killinger (Buttrick, 1987, Killinger, 1996) sermon is understood as a special genre, characterized by a specific structure and special means of lingual expression. In the books of G. Adams and J. McClure, preaching is explored as an integral part of worship, its place and task in religious communication (Adams, 1986, McClure, 2001). D. Crystal in his work "Language and Religion" highlighted the place of religion in English life and analysed the socio-cultural factors influencing the preacher's style of speech (Crystal, 1965).

In British rhetorical practice, there are pronounced national specific features, namely the desire not to invade the "personal space" of the listener, lack of dogmatism, irony and self-irony, and so on. Despite the dogmatism inherent in any religious discourse, flexibility and diplomacy are inherent in even religious preaching speech.

In present review, it is appropriate to describe briefly the specifics of the Anglican Church and the peculiarities of the preacher's interaction with parishioners. The British are Christians, predominantly Protestant, belonging to the Anglican Church. Historically, the Anglican Church owes its rise to Henry VIII, who severed ties with the Roman Catholic Church, pursuing not so much religious as political goals. The final image of Anglicanism developed during the reign of Elizabeth I in the second half of the sixteenth century as "*via media*" (middle way) between classical Catholicism and Protestantism. During this period, the Book of Common Prayer and 39 Articles on the basis of Anglican doctrine were completed (39 Articles are a brief and condensed statement of what Anglican Christians believe and teach). Anglicanism combines the Catholic dogma of the saving power of the Church with the Protestant doctrine of salvation by personal faith. In English theology, there was originally a tradition not to create any theological definitions, because they were the cause of divisions in early and medieval Christianity.

Anglicans see the richness of the meaning and values of Christianity in the diversity of theological formulations. According to them, the diverse concepts of Christianity lead to a deeper understanding of the truths of Revelation. In this regard, Anglican theology has developed the concept of *comprehensiveness* (comprehensiveness, inclusiveness, completeness), which allows this "middle way" in the interpretation of truths and in the formation of religious foundations of life.

The audience of the Anglican liturgical sermon, if it is a parish, is usually familiar to the preacher. He knows not only its composition and the peculiarities of his listeners, but also what they live for, what worries them at present. All this is reflected in the choice of the theme of the sermon, the selection of illustrations, the style of presentation. Thus, the listeners are to some extent co-authors of the sermon. Usually after Divine Service, parishioners can approach the preacher and ask questions that interest them - there is a kind of delayed dialogue between the priest and the audience, which acts as a feedback and can help the preacher understand what the audience wants to hear or which aspects should be paid more attention to.

This approach to interaction with the audience is fully in line with modern theories of communication, where not influence, but interaction becomes a measure of the effectiveness of public speech.

Thus, the Anglican sermon, despite having common features with other Christian denominations, has pragmatic and rhetorical peculiarities, due to both pronounced national specific features of the British, and a special way of developing Anglican doctrine.

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