

## Aspects of Cohesion in Homiletics

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**ABSTRACT:** *The study of the language of sermons, an occupational variety of English, has not enjoyed the critical attention it deserves from linguists. A sermon as an agent of inspiration and congregational mobilization, in some cases, has been employed even in manipulating the laity. The manipulative and transformative power of sermons to grip the human mind can be appropriated in other instances beyond the traditional confines of the church. For instance, government can adopt such homiletic style in packaging their programs for mass mobilization and general acceptability. It is also relevant in leadership at all levels: University, labor Organizations, politicking and so on. It is in the light of this that the present study, attempts to investigate what makes homilies an effective means of communication, more so, a closer look at sermons stands the chance of enriching both the theory and practice of text analysis. In using the term “cohesion”, the function of syntax in communication will be emphasized. As ide from cohesion, our core concept, this work will borrow other concepts freely from other grammatical models, especially the systemic functional model of halide, in establishing our claims. The sample text, which is stylistically an example of a literary discourse, will be further explained within its context of situation. Cohesive features such as reference, substitution, ellipses. Conjunction and lexical cohesion will be explicated in the selected sermon. The study is library based because the theories for the analysis demand a thorough grasp of the grammatical model to be used. We believe our findings will go a long way to bring to the fore a hitherto explored important variety of English- the language of sermons. The sermon is transcribed text from Babcock University, Ilisan Remo, Ogun state during a Sabbath worship. The text is seen as a social activity meant to meet the spiritual needs of undergraduates with varying interests. Our data, we believe, will help, in uncovering the specific patterns for conducting religious discourse for effective communication. Our opinion, therefore, is that the primary goal of achieving cohesion in sermon text or discourse is the way to resolve the difficulties of writing or preaching an ideal sermon.*

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### I. COHESIVE TIES

The term ‘tie’ is used to refer to instance of cohesion as enumerated below:

#### Reference

Reference is the type of cohesive tie that is exhibited when two or more expressions in a text refer to the same thing, person or idea (usually a noun) in this example:

1. There are many who also prayed to alive.... 1999(sentence 9)
2. Today they are no more (sentence 10).

An important feature of reference is in its co-occurrence with an antecedent by the second or subsequent occurrence in a text. The noun is not named but identified, with the use of a pronoun (demonstrative, or personal or cohesive reference and comparative reference. Moreover, whenever this type of referential ties is found within the text, the relations are endophoric in nature. On the other hand, when they are not, they are exorpic. The endophorc ties can be anaphoric or anaphoric. These ties are anaphoric when they are backward looking and cataphoric when they are forward looking.

Demonstrative references can be found in the use of determiners like this that, these and those. Examples from the sermon include the underlined words in the following sentences:

- a. ... an instruction like this... this morning(sentence21)
- b. On a day like this... (sentence13)
- c. ... then a teenager, that is 11 to 19 years old, those are teenagers(sentence (36)
- d. There is the role of chairs... back to your place (sentence28)

The first this has a referential tie with ASWA in sentence 4. The second ‘this’ in (a) and (b) are co-referentially related to ‘today’ and first Sabbath of the year in sentence 2,9,10. In) ‘those’ refers to 11-19 years old in the congregationwhile in (d) ‘there’ is referentially tied with ‘behind the officers’ in sentence 27.

The above examples are all endophoric because their references are located within the text and anaphoric because they refer to previous entities or words in text. However, there are instances of exophoric

references of 'this', 'that' to some other status of members of the congregation, in the continuation of the previous list in the following:

'Some of us feel that', "I am a Christian, "I am..., I am this and that and we think that those things" (sentence 19).

Personal reference depends on the presence of pronominal that can be feminine, masculine or neuter and most possessives that are used as modifier or Head in a Nominal Group. Here are some examples from the sermon text to represent the abundant instances:

(a) I don't think it has ever happened in all my years here (sentence 3)

(b) There are several things we can say that sometimes we don't think about but, I want you to remember and realize that it is a very, very unique opportunity for you and me to be alive and to be able to come to the house of worship to praise our God and to thank him.

'I', a personal pronoun in (a) and repeated in (b), as both 'I' and 'me', all refer to the preacher. This is common in sermons to show that the message is God's, to the congregation as well as the preacher (the messenger). In (b) above, it combines with you in the object form 'me' to refer to us anaphorically, and to 'our' cataphorically. In addition, 'him' is an anaphoric reference to 'standing before you, first Sabbath of the year' in sentence 2. My, a possessive modifier also refers anaphorically to 'I' in the same sentence. All the instances of reference here are endorphic and he gives a highly cohesive picture of the text.

In case of comparative reference, it is signaled by adjectives like 'same', 'other', 'identical', 'better', 'more', used to achieve links with entities that have previously occurred in a text. Examples are 'similar' and 'other' in a sentence 46 below;

One will come out and, I believe that may be similar to the experiences of some other pastors. Here is a comparison of one of the pastor's experiences to those of the other pastors in the congregation.

Another example is more in sentence 47 as follows:

So nine people and there are more than nine chairs.

Instances of references are more common in spoken texts because of the first persons point of view that is usually involved. The instances of the endophoric reference relations also enhance the properties of the text to hang together.

## II. LEXICAL COHESION

In a text, a group of words that are semantically related can constitute a cohesive chain. When a text consists of more than a cohesive chain, there is the need to look at the varieties of the related/ associative meaning possible between these words or lexical items. Lexical cohesion is precisely the cohesive effect that is possible through the use of some lexical choice. It involves meaningful connections in texts that are created through lexical items but not intrinsically through reference, substitution, ellipsis or conjunction.

The most cohesive type of lexical cohesion is reiteration or sometimes called repetition. Synonyms and near synonyms are capable of having the same effect but not as forceful. Another example from the sermon text can be found in sentence 13 as follows:

On a day like this, someone can present a very straight sermon but instead of preaching a straight sermon...

Other types that are not as cohesive are synonyms, near synonyms, general nouns, collocation and antonyms.

Synonyms are used in order to avoid repeating always (which can be quite boring) by adding varieties. It can achieve cohesion through the use of words in different classes but related in meanings. In addition, the synonyms of words and expressions could refer to the same thing but differ in the degree of formality (register). From the data, an example of synonym is today and first Sabbath of the year in sentence 2. First Sabbath of the year is used in order to avoid repeating today, for emphasis.

Using superordinate words is another way of achieving lexical cohesion.

This is done by using a superordinate word to refer to a word in a text that is subordinate to it. For example 'Christians' in sentence 19 of the data, is a superordinate for pastor, Elder, choir leader, Sabbath school teacher, a seventh day Adventist and pastor's wife that all constitutes hyponyms. In most cases, the hyponym is used first and then the superordinate is used to refer to it. However, this case is different because, the superordinate comes before the hyponyms.

Moreover, another type of lexical cohesion is the use of general noun is another way of achieving lexical cohesion. They are group nouns which are purposely for achieving texture lexically. Examples are 'thing', 'idea', 'phenomenon' to mention a few. They can be considered superordinate members of large lexical set. Here are examples from the data:

- a. 'things' is a superordinate for 'Christian', 'pastor', Elder, 'choir leader', Sabbath school teacher, seventh-day Adventist and pastor's wife in sentence 18.
- b. Someone is superordinate for preachers in sentence 13.
- c. People is for the congregation in sentence 24.

Collocation is another form of lexical relatedness which is highly cohesive. Apart from studying cohesion as created through the related pair of words, it could also be considered in terms of words, whose meaning relations occurrence of words is referred to as collocation. It can be defined as the tendency of two lexical items to appear in similar contexts for the purpose of creating texture (see Halliday, & Hassan, 1976). For instance, folk tales of princes are expected to collocate with princess or kings, queens; soldiers with wars; schools with students, teachers, tables, chairs, classrooms, to mention a few. However, it is important to note the fact that the collocations of words differs from register to register. For instance, examination with respect to students, will collocate with invilation, answer sheets, question papers e.t.c .

While in the medical field, will collocate with research laboratory, texts, specimen, e t c. from the data, instances of collocation include the following:

- a. God –worship- praise (sentence 6 and 11).
- b. Sabbath-seventh- day Adventist (sentence 19)
- c. Christians- pastors-Elder- heaven(sentence 13)
- d. Sermon-God-goodness-mighty power- heaven(sentence 13)
- e. Testimony –divine-God (sentence 14).

These few examples are convincing enough to identify the text as religious. Lexical cohesion also employs opposite and related words in meaning as devices for coherence. The opposite could be binary (male and female), absolute (incompatible), multiple and antonyms.

### III. ANALYSIS

The tables below are graphic representations of the cohesive features in the text.

#### SAMPLE ANALYSIS

Sent no.	No of ties	Cohesive items	Type	Presupposed item
1	3	Happy everyone this	Lexical reiteration lexical substitution demonstrative adjectives	- Audience implied New year
2	4	The pastoral Sabbath today you	Definite article lexical collocation lexical collation lexical substitution reference(pronominal)	Limits the staff to the church - - The first Sabbath of the year Everyone
3	2	It You 'Years here'	Reference(pronominal) Reference (pronominal) Lexical ellipsis	Sent 2 the opportunity= the years Sent1 everyone
4	3	Second Ix2 ASWA Other	Exophoric reference lexical reiteration endophoric reference lexical substitution	Churches apart from ASWA for emphasis implied first church another Adventist church
5	1	This opportunity	Anaphoric reference	'preaching' on the first Sabbath at ASWA church
6	3	Our you and me we	Reference pronominal lexical reiteration Lexical substitution	You and me(same sentence) Sent You and me
7		You x 1 It x 2 Very	Lexical reiteration Lexical reiteration Lexical reiteration	Sent. 6,2 and 1 For exemplification For emphasis
8	2	They x 1 E can't	Lexical reiteration and anaphoric reference clausal ellipsis	For exemplification Sent.7 Sent.8
9	2	Many	Lexical substitution (class noun)	Those in the hospital(sent)
10	1	They	Endophoric reference	'Many' in sent.
11	2	They x2 Some people	Lexical reiteration Endophoric reference	For clarity within same sentence reference to 'they' above(sent11)
12	2	Things Very x1 Wex1 To x3	(class ref. remote ref) Lexical reiteration Lexical reiteration Lexical reiteration	Nothing particularly For emphasis For clarity For linking clause in sent.12
13	2	This Straight sermon x1 we x2 it one thing Him	nominal reference lexical cohesion lexical cohesion endophoric endophoric endophoric	'today' sent.1 (first Sabbath of the year) For emphasis For emphasis Power and goodness of God Sing to .... of God God

14	1	Testimony	Anaphoric reference	Reference to sent. 13(sing to the goodness.... Of God)
15	1	Reason	Cataphoric ref.	Sent. 16
16	2	Reason why as peer	Anaphoric ref. Endophoric reference Conjunction(expository)	Sent. 15 and the specific reason in sent.16 synonym for 'reason' for the two synonyms above
17	2	They x2 this special opportunity E	Lexica reiteration Substitution(clausal)	For exemplification To be alive.
18	3	We x2 one thing human beings Year x2	Lexical reiteration Nominal substitution Endophoric reference Lexical reiteration	For clarity To we have.... Of God(same sent)for the purpose of collocation
19	3	I am x5 'this' and 'that'	Lexical reiteration nominal reference	For exemplification synonyms mainly used to refer to tickets and the list of status in the first part of the sentence same as above
20	1	Thing	Nominal substitution	Tickets in sent.19
21	2	Be it.... Politics	Conjunction(apposition)	Expository as well as exemplificatory of all kinds of problems'
		The reason why world today as a... poverty today	Repetition Conjunction(apposition)	For clarification Exemplifies sent.21
22	2	That x1 you and i	Nominal reference exophoric reference	Sent. 21 Christians in general
23	2	That and	Clausal substitutes nominal ellipsis	God...alive(sent.22) 'wen must know how'
24	2	And x3 When x youx5	Addictive conjunctions subordinating conj. Endophormic nominal reference	Linking varied ideas an additional idea'2 some people' sent
25	1	You Here us	Anaphoric nominal ref. demonstrative reference Exospheric reference	'you' and 'some' people' in sent. 24 place adverbial for the preachers pulpit Officials on the pulpit
26	3	That you x6 ellipsis	Clausal substitute repetition verbal ellipsis	Sentence 28 for clarity testimonies omitted
27	2	But when ... inspires you	Contrastive conjunction nominal ellipsis nominal reference	Contrary to sentence 26 of you to avoid repetition reference to sent. 25
28	4	There that share x1 we use, you x1	Nominal reference definite article reference lexical reiteration pronominals	Row of chairs us above for emphasis distinguishing the preacher on one hand and the one's giving testimonies for sequence actions
29		Do.....understand?	General clausal ellipsis(clausal)	Reference to sent.28
30	2	Me I what	Pronominal reference nominal substitution	References to the preacher nine people(sent.47)
31	1	A child x1	Lexical reiteration for emphasis	Sent.32; sent. 36
32	2	Here any child	Demonstrative ref. lexical reiteration	Venue of sermon sent.31
33	2	One minute it	Clausal substitution pronominal reference	Short, what God. Remember
34	1	You the details	Anaphoric pronominal endorphic reference	A child; sent 31 the rest
35	2	That you	Clausal substitution pronominal reference	Reference to sent.33&34 reference to sent
36	3	A child then that those	Lexical reiteration sequential conjunction demonstrative functioning as nominal	Sent 31, 32 for emphasis sent. A teenager same sentence
37	2	Then that	Sequential conjunction nominal demonstrative	To link sent. 36&37 a young adult
38	1	Then	Sequential conjunction	Sent.37&38
39	1	Then	Sequential conjunction	Sent.38&39
40	3	Then somebody x1 that x3	Sequential conjunction clausal substitution lexical reiteration.	Link with sent.39 a worker, unemployed for exemplification

41	3	And then we x 1 1998 You	Additive conjunction lexical reiteration lexical reiteration nominal endophoric ref.	Link with a subordinating clause For clarification Sent 40 Somebody...in 1998
42	1	Then	Sequential conjunction	Ink sent. 41 and 43
43	2	You x2 Us	Lexical reiteration Pronominal reference	For emphasis Audience including preacher
44	1	Then	Sequential conjunction	Ink with sent. 43
3	3	We And Them	Pronominal reference Additive conjunction	

The Halliday and Gassan's (1976) approach is hereby used to demonstrate the cohesive ties that have made the text a cohesive one. The analysis is based on the explanation of these forms of cohesive ties namely, Reference, Substitution, Ellipsis, Conjunction and Lexical Cohesion made earlier.

Thus in sentence 2, 'happy' is repeated twice as an example of lexical reiteration to heartily felicitate with the congregation implied by 'everyone' on the 'first Sabbath' of the 'year'.

'New year' can be understood in the light of the title of the sermon which considers 1998 in the past tense using 'did'. There is a cataphoric reference to '1999' in the same sentence. The spatial demonstrative adjective of 'this' has cataphoric reference in sentence.2

In the sentence 'pastoral', 'Sabbath' is lexical items that easily indicate the register of this text as religious. The occurrences of this kind of lexical items help specify the text types as belonging to homily. One, the preacher and his audience are understandable Sabbath keepers (Biblical Seventh-day worshippers). Two, it is very important and significant to their belief to the extent that 'the first Sabbath of the (new) year 1999 can be located right from the sentence till the fourth excluding the third sentence and then repeated in the ninth sentence to emphasize the importance of and reason for being alive. The pronominal, 'you', has an anaphoric reference to 'everyone' and cataphoric reference to 'you' in sentence 3.

There is an instance of ellipsis in year 'here'. Based on the background information earlier give, 'years' could mean years as a worker or/and years as a student since altogether the preacher has spent a total of twenty years as a worker and a student as at the time of the sermon. Whichever one it is referring to, 'here' means ASWA campus (now Babcock University)

In sentence 4

'second' has an exophoric reference to at least 'a first church' which is 'ASWA' is an acronym for Adventist Seminary of West Africa. The acronym is used here as referring to a church, one of the 'other churches' (Adventist churches in Ilisan) and fact the first church.

Sentence 5

'this opportunity' has a chain reference to 'preaching' and to 'the opportunity... you' in sentence 4.

Sentence 6

Pronominal 'our' is referent to two other pronominal 'you' and 'me' in the same sentence and cataphorically to 'we', and 'me' and also repeated in sentence 12. These links of personal pronouns have immense contribution towards the cohesive texture of the sermon text, as well as aids the clarity of referents of the pronouns.

In sentence 7

'You' is repeated once and has anaphoric reference relationships to 'you' in sentences 6 and 2, and everyone in sentence 1 'it' is repeated twice and 'very' contribute greatly to the overall cohesion of the sentence and make the sentence concise.

In sentence 8

'They' used twice is anaphorically referring to 'many' in sentence 9 and 'cant' in here signifies an elliptical omission of the same pronominal 'they'.

In sentence 10

'they' here is referring to 'many' in sentence 9 and it is not the same referent as the 'they' in sentence 8 or in sentence 11 which is repeated twice but refers to 'some people' in the same sentence.

In sentence 12

Apart from the instance of reference traced from sentence 6, 'very' is repeated to emphasize the uniqueness of the opportunity to be alive and not the opportunity to preach as in sentence 2

In sentence 13

'straight sermon' and 'we' are repeated twice and 'we are all' is also twice; all to enforce a highly cohesive sentence being a very lengthy one.

‘one thing’ has a cataphoric reference to ‘sing to the goodness...1998.’ In this almost four lines of sentence, the cohesion is thereby reinforced. This also has a reference to ‘testimony’ in sentence 14 cataphorically, and it is different form ‘one thing’ in sentence 18

In sentence 18

The use of ‘we’ twice is referring to ‘human beings’ in the same sentence for a highly cohesive sentence.

In sentence 19

‘I am’ is repeated four times and is referential to ‘some of us’ and ‘we’ in the same sentence and more specifically to the congregation being addressed by the preacher. The use of the first person personal pronoun ‘I’ is a means of the teacher humbling himself and associating with humanity generally, and the addressed congregation in particular. The preacher does not want to merely point accusing fingers but readily associates with the congregation. ‘I am’ is omitted elliptically for times in order to avoid over-repetition of it. ‘this’ and ‘that’ refers to ‘those things’ and also the status/ church posts in italics.

In sentence 20

‘thing’ refers to ‘the goodness of God’ in the same sentence. This endophoric reference further clarifies the use of the general classes of pronoun. ‘thing’ is also referring to its referent above.

In sermon 21

It is inundated with repetitions of ‘the reason why’, ‘with all the..’ and ‘within’ though also ellipted in some phrases or substantiated with ‘in’. These repetitions, ellipsis and substitutions of one item or the other are either to emphasized it or make it more explicit through repetition and details respectively. This cohesive device is necessary to clarify the use to some phrases in very long (about 7 lines) and clumsy sentences such as this.

In sentence 22

The same need for emphasis as in sentence 21 also explains the repetition of ‘that is why some’ and the substitution of ‘you and I’ with ‘we’, all having a reference to ‘us’ in the same sentence.

In sentence 23

‘we’ is ellipted in the second half of the sentence, joined to the first half by ‘and’, a coordinating conjunction to harmoniously unite the compatible actions of praising and expressing gratitude to God.

In sentence 24

The three occurrences of the conjunction ‘and’ and the subordinator ‘when’ have been very helpful in knitting together the five clauses constituted in the sentence. The clauses are substantial enough to function as independent sentences. Their combination therefore, could have formed a very clumsy, single sentence if the coordinating conjunction ‘and’ were not repeatedly used for up to three times and the subordinator ‘when’ to harmoniously coordinate the many clauses. For the purpose of clarity, ‘you’ is repeated four times.

In sentence 25

‘you’ here as an anaphoric reference to ‘you’ (x2) ‘and some people’ in sentence 24. These are specifically the few members of congregation who were to give testimonies. A cataphoric reference to ‘you’, repeated four times also in sentence 26, is to make everybody a part of the sermon and even the testimonies by the few members of the congregation who will as their representatives. Your place’ is a general to the congregation’s sitting positions or church pews and it is repeated again in sentence 28.

In sentence 27

The second person pronoun ‘you’ is ellipted just at the end of the first half of the sentence for a less cumbersome presentation by repeating it twice the use of ‘but’ at the beginning of the sentence naturally should be a link with the previous sentence on the contrary note. In this instance, it is wrongly used as it is not serving this purpose.

In sentence 28

The first word ‘there’ is anaphorically referring to ‘behind the officiating ministers on the pulpit.’ It is a demonstrative pronoun for where the row of chairs are and also the same place that ‘that’ is referring to.

‘a child’ in sentence 31 is repeated for emphasis.

In sentence 32

The entire sentence is a reiteration of sentence 37 for the purpose of clarification, usual of teachers. ‘any child’ here substitutes for ‘a child’.

NOTE: there are about one hundred and one (111) instances of cohesive ties in the fifty sentences available for analysis above. The distribution according to the various types of cohesion is as follows:

<b>Cohesive type</b>	<b>No. of instances</b>
Reference	46
Lexical cohesion	26
Conjunction	17
Substitution	16
Ellipsis	6
Total no. of instances	111

#### IV. DISCUSSIONS

**Reference:** The text is obviously saturated with reference with references of words and phrases to previous and following sentences. And are all effective in enhancing. They all aid the unity and cohesion of the entire text hence, the higher number of cohesive ties found as instances of reference. Some are endophoric while majority are endophoric. The complex nature of spoken discourse is evident in the number of endophoric references that abound because of the majority of the sentences being compound or complex, while a few of them are simple sentences. This is evident in sentences 4,13,1316, and 24 and many other sentences where lexical reiteration occurs. The exophoric references are, as usual, context dependent. These instances of exophoric references are features distinguishing the text as a religious register. These features like Sabbath, ASWA. To mention a few, are highly coded and they apparently belong to a restricted or specialized speech

**Lexical cohesion:** this ranks next in the highest number of cohesive ties after reference. There are a total of twenty-six (26) instances of lexical word in the sentence they occur, which obviously is for clarity purposes, in order to avoid mixing up preposition, for example, with the wrong antecedents. They occur to exemplify clumsy areas and emphasize important words.

**Conjunction:** There are a total of seventeen (17) instances of conjunction in text A. conjunction ranks third in this analysis the instances of range from simple additives like 'and,' 'but', subordinators such as 'when, clauses (appositions), to sequential and expositions), to sequential and expository as well as temporal conjunction (sent. 16 and 28, 38, 38-44 respectively).

**Substitution:** this records the fourth highest number of cohesive instances. The instances of substitution are sixteen (16) in all. Similar to the operations of ellipsis, the occurrences are usually means of avoiding clumsy repetitions and providing variety in the use of lexical or clausal items, without distorting the intended meanings. He usually makes discourse (spoken or written) interesting and not boring.

**Ellipsis:** this is the variety of cohesion that has the lowest number of instances of ellipsis as found in sentence 3, 8, 23, 26, 27 and 29. Are more typically of speeches than writing especially conversational speech like sermons. The omissions occur for the same purpose for which substitutes are used above; for variety and avoiding unnecessary repetition. This usually enhances the textness or cohesion of a text by presenting the speaker's ideas as concisely and interestingly as possible

#### V. CONCLUSION

From the analysis of the fifty sentences above, it is apparent that the language of sermons has peculiar cohesive ties employed for the purpose of effective communication. Prominent of all the devices is the use of reference, especially the pronominal kind. Usually, this has a way of reiterating the fact that a sermon is actually God's message to the church or congregation as well as the preacher. It allows the preacher to readily associate with the congregation and gives him the opportunity to humble himself in a way that will convince the audience that he is rather a messenger of God, sent with a message, and not the author of the message itself. This can be readily understood within the context of sentences 6,19,22,23, and 50. Also in sentences 3,6, 7, 25 and 30, the preacher is able to use 'you', 'we', 'our', 'us'

In addition, perhaps one more reason could be the preacher wanting to make explicit, possible areas of confusion which is, to anchor every item on what the laity can relate to or understand. These texts made more use of endophoric reference than other kinds. These references occur within the sentences themselves or with references to the next or immediate sentences. Rarely do we have the exophoric reference and when they occur; they are context dependent.

An example is the implied reference to a first church; ASWA, as further clarified in sentence 4. Worthy of note is also the bulk of cataphoric references as against the usual instances of anaphoric references. The cataphoric references are responsible for retaining the interest of the audience and sustaining their attention.

The occurrences of certain related lexical items are significant in distinguishing the genre of this text as not only religious but Christian. Examples include 'sabbath', 'pastor', 'God', 'testimonies', 'sermon', 'praise', 'seminary', 'sing to the goodness of God', etc. moreover, these items are instrumental in defining the text's register. The occurrence of this nature is termed 'collocation' and in Holliday's words, 'collocations are instrumental to defining language varieties. "The lexical elements that are usually related to one another are associated to a particular register or a functional variety of language." (Halliday 1991, 213). He therefore concludes that a strongly cohesive text depends on collocation. Being a semantic factor that anticipates what follows next in a text, it is an essential aspect of lexical cohesion which rarely depends on any general semantic relationship unlike other aspects such as synonyms, antonym, etc.

The various forms of conjunctions are co-ordinating conjunctions like 'and', 'but' and the subordinate conjunction like 'when'. These are used copiously in sentence 24. Some instances of substitution and ellipsis in sentence 21,27,34,36,45 and 46 also enable the preacher to link the ideas in those sentences without necessarily repeating some lexical items that are common to the sentences. This enhances the conciseness of the idea

expressed without getting the audience bored. On the part substitution and ellipsis far apart from ordinary speech.

In the use of language, the analysis have been useful in revealing the power of words as manipulated by the speaker (preacher) to get the desired responses from the audience. This study explicitly presents this in the summary of the analysis in the earlier section.

The text analyzed employs all the five cohesive types for expressions such that language can be seen not only as a means of communication, but a guide to social reality as their use of these cohesive ties significantly condition their thoughts about social problems and processes of change. This is evident in the use of numerous pronominal references to reflect the expected unity of the congregation. The pronominal references, 'you', 'me' and especially 'we', 'our', are unifying in their various instances of occurrences and they run through the text form sentence one to fifty. Thus, the text can be seen as a highly cohesive one because all the different kinds of cohesive ties namely reference, conjunction, substitution, ellipsis (grammatical), lexical cohesion and collocation (both), are well represented in the text.

There is a general impression that religious worships bring people together in fellowship, thereby compelling worshippers to use a common language. In a university environment like Babcock where worshipers are from different disciplines, culture and ethnic backgrounds, the common medium of communication is obviously English. It is the language for reading the Bible, singing and preaching the sermon. Therefore the underlying difference in the audience's background is displayed. Rather the use of a common language for the varied, composed audience is a cohesive factor in itself. This justifies the relationship between cohesion and homilies as well as defines the religious register and specifically sermon as a variety of language use. In addition to the definition of the interpersonal relationship of the preacher and the audience and the audience, through the use of personal pronouns like 'we', 'our,' is their combined relationship with God. Finally, the study is expected to provoke further research in the area of register or other types of the religious register.

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