

The Holy Communion as Case Text in Grammatical Transitivity in Religious Discourse

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Abstract

This article examines grammatical transitivity in religious discourse through Halliday's grammatical system of transitivity under the ideational metafunction - one of the three metafunctions that together characterise the passage of discourse in systemic functional linguistics. Halliday's transitivity theory provides a useful linguistic framework for uncovering the main linguistic features of religious discourse because given meanings inhere in given structures. The data for the analysis is the communion service with Pastor Chris in April 2013. The paper contributes towards an understanding of how the grammatical system of transitivity can be used extensively to clarify features and meanings in any religious discourse whether the patterns are conventional or non-conventional. The analysis reveals that the three main process types in this paper in order of hierarchy are material, verbal, and relational in the Holy Communion as against Halliday's three principal processes of material mental and relational in any discourse.

Keywords: Religious discourse, Transitivity system, Linguistic features, grammatical choices.

Introduction

The transitivity analysis explored in this paper is part of a larger study on the multimodal resources employed in the observance of the Holy Eucharist by two categories of churches (Dada 2022, p. 1-317). The study uses the transitivity system to investigate process types in religious discourse in the Holy Communion ceremony of Christ Embassy Church, Lagos Nigeria. According to Halliday, transitivity examines the structure of sentences which are represented by processes, the participants involved in these processes, and the circumstances in which processes and participants are involved (1985, p. 101). He claims that "transitivity is the set of options whereby the speaker encodes his experience and transitivity is really the cornerstone of the semantic organization of experience" (Halliday 1971, p. 81). The three variables of field, tenor and mode corroborate with the strands of meaning which are organised metafunctionally through the systems choices around the ideational, interpersonal and textual metafunctions (Halliday & Matthiessen, 2014, p. 4).

Under ideational comes the experiential which entails the transitivity system of the clause concerned with the "transmission of ideas." Its function is that of "representing 'processes' or 'experiences': actions, events, processes of consciousness and relations" (1994, p.53). The term "process" is used in an extended sense, "to cover all phenomena...and anything that can be expressed by a verb: event, whether physical or not, state, or relation" (1994, p.159). The essence is to reveal the language structures that produce certain meanings and ideas which are not always explicit to the hearer. Clauses represent events and processes of various kinds, and transitivity aims to make clear how the action is performed, by whom and on what. It also captures in language a speaker's or writers mental reflection and their experience of the world around them. Halliday's theory that transitivity is measurable becomes an essential tool used in this paper to study the clause structure in the Holy Communion ceremony.

Religion inspires beliefs that can influence any aspect of life and specific beliefs are tied to some religious practices within the Christian community. A specific spiritual practice that is believed to positively influence the general wellbeing and prosperity of the individual is the observance of the Holy Communion ceremony collectively observed in Christendom within orthodox, protestant and Pentecostal churches. It is a celebration of Jesus' vicarious death and an integral part of Christian

worship. Most orthodox churches like the Catholic Church refer to it as the Holy Eucharist while most protestant churches, the Pentecostals and the new generation churches refer to it as Holy Communion.

The sacrament entails the consecration of the bread and wine which is eaten and drunk respectively (Matthew 26:26-27, Mark 14:22-24, Luke 22:17-20). The bread and wine both symbolise the body and death of Jesus, whom according to the Bible, died to save the whole world (1 John 2:2). The observance of this ceremony incorporates chant, procession, ritual, and use of material goods, such as water, oil, incense, icons as well as the bread and wine which are the principle elements. It is a ceremony that engages all five of the senses - touch, smell, sight, aural and taste. Although the non-linguistic or non-verbal components together with the verbal contribute to the meanings in the text, in this paper, only the linguistic analysis is explored. Religion plays a key role in human existence and this has aroused notable intellectual inquisitiveness into the field in discourse analysis. Religious organisations utilise the many benefits of information communication technology (ICT) in evangelism for church growth and development and to enhance the quality of their liturgical output and the communion service with Pastor Chris, April "2013 represents one of such events. In Systemic Functional Linguistics (SFL), the clause is the highest level of analysis and the semantic processes expressed by clauses have potentially three components, as follows:

1. The process itself, which will be expressed by the verb phrase in a clause.
2. The participants in the clause, which refer to the roles of entities that are directly involved in the process: the one that does, behaves or says, together with the passive one that is done to, said to. The participants are not necessarily humans or even animate; the term "participant entities" would be more accurate (Halliday 1976, p.160). The participant entities are normally realized by noun phrases in the clause.
3. The circumstances associated with the process, which are typically expressed by adverbial and prepositional phrases. (Halliday 1985, p. 101-102)

Transitivity is an important semantic concept in the analysis of representation of reality and can be explored to also indicate the certain mind-set or worldview of a group. As Fowler (1986, p.27) claims that

“linguistic codes do not reflect reality neutrally; they interpret, organize, and classify the subjects of discourse. They embody theories of how the world is arranged: world-views or ideologies.” In any analysis of transitivity based on the semantic description rather than a purely syntactic one, as Halliday notes, one of the important questions is whether there is an implication of an animate individual (actor/agent) intentionally doing the action to another entity (goal). In what follows, a review of some existing religious discourse studies exploring the transitivity system is presented. This is closely followed by an overview of the theory underlying this paper, then, the analysis of the Holy Communion, the presentation of findings as well as the conclusion.

Review of Existing Studies

Transitivity analysis has been extensively applied in researches to clearly demonstrate how language is structured, but a few among the many researches carried out are hereby reviewed to show how researchers have attempted to reveal language structures that produce certain meanings and ideology in religious texts, political speeches, newspapers and literary works. Awuku (2018) employs the transitivity framework of the ideational metafunction to explore the language of the Sermon on the Mount found in Matthew chapters 5-7, to ascertain the predominant process types that were used and the participants that roles were assigned to. The results show that the grammatical choices made by Jesus reveal His experience of the world around and within Him - a world characterised by social issues such as marriage, peaceful coexistence, divorce and adultery; religious issues such as prayer, giving, trusting, a world of the knowledge and practice of the old law and a world of suffering and social vices. The analysis illustrates that the predominant participants are the goal-participants; the participants affected by the action of the verb and the predominant process type is the material process. The distribution of the process types also reveal that the verbal process can be considered as a major process type. This paper corroborates these findings but unlike *the Sermon on the Mount* which has all six processes, the Holy Communion data has five.

Alvi and Baseer (2011) examine three popular speeches given by Barack Obama during 2002 to 2008. These political speeches were examined through the transitivity theory and the results show that Obama uses material process and mental process predominantly, as well as relational processes to create positive image in the minds of people. In the

same vein, Mahdi Yaghoobi (2009) presents a systemic analysis of news structures in two selected printed media - Newsweek and the *Kayhan International*. In addition to Yaghoobi's study identifying processes and the role of participants involved in those processes, the study also proves that the representation of the same news actors, Hizbullah and Israeli forces, by two different and ideologically opposed printed media were opposite to each other. These two work also have similarities with the present paper because they undertake transitivity analysis but differ in scope and focus of data. Holsting (2013) examines a range of lexicogrammatical resources for projecting grammatical devices that attribute an utterance to someone other than the current speaker in German from a systemic functional point of view and demonstrates how systemic functional concepts, in particular the ideational and the interpersonal metafunctions, can shed new light on the phenomena in question.

The newspaper analyses further demonstrate through the resources involved that ideational (clause complex, Angle) and interpersonal (modal Adjunct, modal auxiliary, mood) individually and in combination emphasise different aspects of projection meaning. Nguyen's (2012) investigates the application of Halliday's grammatical system of transitivity in the construction of personality in Hoa Pham's "Heroic Mother". In the examination of the function of language as powerful social practice in the short story, the main character, known as a heroic mother used to be a soldier or fighter but began to suffer from loneliness, boredom, and inconsideration from her family. The world of the text is just an example of what happens to many so-called heroic mothers who usually live with their sorrows and their victories, sometimes ignored by younger generations. Nguyen's findings prove that linguistic choices in transitivity play an important role in building up the main character of the story and provide a better understanding of the main character, known as a "heroic mother" while that of Holsting is on the analysis of ideational and interpersonal metafunction. Their focuses in terms of the language and in perspective differ from the present study.

From the foregoing, it become obvious that transitivity analyses, are fundamental examples of how the structure of sentences represented by processes, the participants involved in these processes, and the circumstances in which processes and participants are involved are explored. The functional grammar analysis of English therefore, helps readers understand human interactions in social contexts and can be used

to uncover ideological meanings as well. The transitivity model is hereby systematised to make it relevant to the following analysis. The major process types and their sub-classifications are introduced in addition to the participant roles that are directly involved in the processes under the materials and methods section.

Materials and Methods

Transitivity Model

Transitivity processes can be classified according to whether they represent processes of doing, being, sensing, saying, behaving, or existing, respectively. The following sections account for these six major processes realised in the transitivity system, and the participant roles that are involved in the processes.

Material Processes

Material processes are processes of doing and happening in the physical world, (Halliday 2014, p.224). Material processes have two inherent participants involved in them. The first of these is the **Actor**, which is an obligatory element and expresses the doer of the process. The second is the **Goal**, which is an optional element and expresses the person or entity (whether animate or inanimate) affected by the process. In addition to these two inherent participant roles, there is an extra element called **Circumstance**, which provides additional information on the "when, where, how, and why" of the process. The Circumstantial meaning is realized, not in nominal phrases, but as either adverbial phrases or prepositional phrases, and so is subsidiary in status to the process. Circumstance expresses supplementary information, such as place, time, extent, matter, manner, duration, condition, and means. The following examples illustrate these constructions:

The Pastor	prayed	in the church
Actor	Process: material	Circumstance: Place

Relational Processes: From Action to Being

Relational clauses serve to characterise and identify (Halliday 2014, p. 259). They consist of processes concerned with "being" in the world of abstract relations. For the present analysis, it is sufficient to identify the following two principal process types: the attributive mode and the identifying mode in intensive processes. Intensive, being one of the three main relational types (that is, Intensive, Circumstantial, and Possessive),

expresses an "x is y" relationship, for instance, "Jesus is king." While Circumstantial denotes an "x is at y" relationship, and Possessive, an "x has y" relationship. Each of the three types can appear in two distinct modes:

Attributive: "y is an attribute of x"

Identifying: "y is the identity of x"

Since only the attributive mode and the identifying mode in intensive processes are of particular relevance to this paper, a detailed explanation of the other types (Circumstantial and Possessive) is unnecessary here. Intensive Attributive Processes: The intensive attributive process basically suggests the relationship of "x carries the attribute y," where a quality, classification, or adjective (Attribute) is assigned to a participant (Carrier). The relationship between the Attribute and the Carrier is commonly expressed by the verb *be* and *have* (Halliday 2014, p. 262). The Carrier is always realized by a noun or a nominal phrase, and the Attribute by an adjective or a nominal phrase, for example:

Jesus	is	Lord
Carrier	Process: relational	Attribute

Although the most typical intensive verb is 'be' in English, various intensive attributive synonyms are possible, as the following examples illustrate:

He prayed quietly	He became drunk in the spirit
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One of the important characteristics of the intensive attributive process is that it cannot be passivized; the Subject commonly coincides with the Carrier, and rarely with the Attribute. The reason why an attributive clause is not reversible in this way is that the intensive attributive mode virtually involves an independent nominal participant which is the Carrier with the irreversible attribute. For example, it is impossible to reverse the following intensive attributive sentence, "He became drunk in the spirit," to be "drunk in the spirit was become by him".

Intensive Identifying Processes

The intensive identifying process in relational processes differs from the intensive attributive process in both semantic and grammatical senses. In a semantic sense, an identifying process is not concerned with "ascribing

or classifying, but defining." So the intensive identifying process can be characterised as "x serves to define the identity of y" as in "Jesus is the King." In a grammatical sense, unlike the attributive process, which includes only one independent participant "Carrier", the identifying process contains two independent participants: a Token that is a holder, form, or occupant that stands to be defined, and a Value that defines the Token by giving the Token "meaning, referent, function, status, or role" (Halliday 1985, p.115). Both the Token and the Value are expressed by nominal phrases. The identifying process is reversible, because the identifying process involves two independent nominal participants, unlike the attributive process, which contains only one autonomous participant (the Carrier). For example:

Jesus	is	the King
Token	Process: Relational	Value
The King	is	Jesus
Value	Process: Relational	Token

Normally, a semantic judgment will suggest which part of the sentence is Token or Value. A useful test to distinguish these two may be: Token will always be Subject in an active clause Value will always be Subject in a passive clause (Eggs 1994, p. 260). The commonest intensive identifying verb is 'be', but other synonymous intensive verbs exist, such as, make, mean, or express.

Mental Processes

Mental processes are "internalised" processes, in contrast to the "externalised" processes of doing (Material Process) and speaking (verbal Process). Grammatically, all Mental processes involve two participants: Senser (the conscious being who is involved in a mental process by feeling, thinking, or perceiving) and Phenomenon (that which is felt, thought, or perceived by the conscious Senser) (Eggs 1994:242-3; Halliday 2014, p.249-251) Mental process verbs can be subcategorised into four types: Perceptive (verbs of seeing, hearing) Cognitive (verbs of thinking, knowing, understanding), desiderative (verbs of wanting, wishing, desire, hope) and emotive (verbs of liking, loving, fearing, hating) (256-7). Examples of each type are as in the data.

Verbal Processes

A verbal process is the process of saying (Halliday 2014:302), and it exists on the borderline between mental and relational processes (215). Just like saying and meaning, the verbal process expresses the relationship between ideas constructed in human consciousness and the ideas enacted in the form of language (Halliday 1994, p.107; 2014, p.215). Examples of Verbal processes are "I said I am blessed" and "The pastor calls for the prayer meeting." Saying" in Verbal processes is used in an extended sense and the "speaker" need not be a conscious being (unlike a Senser in mental process), hence a verbal process includes any kind of exchange of meaning, such as "The scriptures (Sayer) tell (Verbal Process) you (Target) about Christ (Verbiage)" The participant who is speaking is called 'Sayer', the addressee to whom the process is directed is 'Target', and what is said is 'Verbiage', and the element "what is said" may be either directly quoted or indirectly reported.

For example:

The Bible	says	we	are gods and Children of the most high
Sayer	Process: verbal	Target	Verbiage

Behavioural Processes

Behavioural processes are processes of physiological and psychological behaviour (Halliday 2014:301), and they are on the borderline between material and mental processes (215). Behavioural processes "represent outer manifestations of inner workings, the acting out of processes of consciousness and physiological states" (Halliday 1994:107, 2014:215), for example smile, laugh, cry, sleep, breathe, cough, and yawn. Behavioural processes are the least salient of Halliday's six process types, and the boundaries of behavioural processes are indefinite. The participant who is behaving is called Behavior. Like the Senser, Behavior is usually a conscious being, but the process is more like one of doing, as in material processes.

For example:	Jesus	wept
	Behavior	Process: behavioural

Existential Processes

The last process type is called existential. These processes are processes of existing and happening (Halliday 2014, p. 215), as in "There is power in the name of Jesus," or "Has there been any failure with Jesus?" Existential sentences typically have the verb be, and the word "there is neither a

participant nor a circumstance - it has no representational function in the transitivity structure of the clause but it serves to indicate the feature of existence," (Halliday 2014, p. 308). The object or event that is being said to exist is called Existent. An Existent can be any kind of phenomenon, such as a thing, person, object, institution or abstraction, action, or event. Existential is represented as follows.

There is power in the name of Jesus
Process: existential Existent Circumstance

In the text under consideration, there were no existential processes. In what follows, the discussion and result of the Holy Communion is presented in terms of the patterns of ideational realisation from a semantico-grammatical perspective - that is, the structural and semantic relationship within the sentences in the ceremony. The analysis will involve a classification of the different processes distinguished according to how they represent actions, speech, states of mind or states of being.

Discussion and Results

This section of the analysis deals with the ideational metafunctional meaning of the Holy Communion (HC) text with Pastor Chris, April 2013, broken down into clauses for further examination. (Appendix contains the full text and clause identification).

Process Types

The process types are statistically presented according to the number of occurrences and percentages in the data.

Table I Process types in the Holy Communion

HOLY COMMUNION		
PROCESS TYPES	TOTAL	PERCENTAGE
MATERIAL	88	53.33%
VERBAL	40	21.81%
RELATIONAL - ATTRIBUTIVE	22	13.33%
RELATIONAL - IDENTIFYING	10	6.06%
MENTAL	9	4.84%
BEHAVIOUR	1	0.6%
EXISTENTIAL	-	-
TOTAL	165	100

Five process types are identified (material, verbal, relational, mental as well as behavioural). Halliday identified the Material process as the highest occurring process and this paper corroborates this assertion as the material process clauses appeared 88 times representing 53.33% in the communion data. This is followed by the Verbal process which appeared 38 times representing 21.81%. The Relational process with its attributive and the identifying categories came third with 22 and 10 respectively, accounting also for 13.33% and 6.06% respectively. The Mental process with 8 occurrences representing 4.84% came fourth. A further analysis of the Mental process reveal the mental cognitive as the highest with four (4) clauses (29, 56, 67, 77), followed by mental perceptive with three (3) clauses (33, 37, 41) and mental desiderative with two (2) clauses (1, 10). Finally, there was only one (1) behavioural clause (44) found in the Christ Embassy data, representing 0.06%. Table 1 shows the total number of clauses and their respective percentages. A detailed discussion of each process types follows beginning with the Material process

The Material Process Type

Table II - material process and its corresponding identified participants

CHRIST EMBASSY COMMUNION	
PARTICIPANTS	MATERIAL CLAUSES
ACTOR	
Observers of the ritual	We - (19, 30, 73, 75, 76, 78, 84a,b, 87)
	You - (12, 13, 54, 55, 77, 79a,b,88, 90, 91, 95, 99, 100 (ellipses -57, 63, 77, 85)
	God's people - (48)
	They - (44a, b, 50, 54, 62, 72, 74
	Me - (33)
The Lord	He - (18a,b, 20, 30, 82, 86)
	Who (69)
God	(19, 30, 102)
The Communion items	The blood of Jesus Christ - (23, 24, 92)
	That blood (64, 66, 68), as it (65) 'it' as the cup (89)
	The bread (79,
The great dragon	(38), as he (39), as which (38, 43),
	as Satan (49, 50)
The word	That the words that you have heard, they (94)

	It (96)
Others	The end of the whole matter (51)
	The pastors and the appointed officials (76)
	No evil (97)
	No weapon (97)
	None of your steps
GOAL	
As individuals	Us - (20, 24, 51,64, 65, 66,68, 69, 92)
	You - (23, 33, 94, 96, 97, 98, 102)
	them (43)
	Our place (18)
	The whole world (38)
Jesus Christ	him (30), his place (19)
God	(75)
Devil	As him (44, a, b, 62, 72) the devil (48,74) as who (45)
The Communion items	The bread (76, 77, 78, 84)
	'It' as bread (77, 78, 79, 82, 84, 85a, b), 'yours' (79)
	The cup / it (86, 87, 91, 93)
Victory	Win (49, 50) that (55) what (57)
Others	A great month of April (100)
RECIPIENT	some of you (89)
SCOPE	God (24), the cup (89)

Participants in the Material Process

In the Christ Embassy Holy Communion, the partakers in the ceremony are, "you", "we", "me" (where "me" represents the speaker) and "they", where "they" represents the Christians who were persecuted in the Bible days. They are referred to as our brethren because together with them makes up the body of Christ. There is a second "they" (50) where the speaker makes mention of a "they" as "the other". These are those without, who are not part of the brethren. They are the adversaries, while the brethren are God's people. There is no special requirement or ceremony demanded to be a participant in this ceremony other than to be "born again" and to be present for the global communion service. The participants partake of the ceremony simply by observing the specific instructions of the speaker (Pastor). This partly accounts for the major use of the exclusive pronoun "you" in the ceremony as reflected in the following clauses from the data:

but once	you	get	the bread	hold	it	until I tell you when to break it
Circ: Time	Actor	Pro: Material	Goal	Pro: Material	Goal	Circ: Time
		(You)	Stand strong	in your faith in the blood of Jesus		
			Pro: Material	Circ. Loc		
So		the bread	is being passed		now	
		Actor	Pro: Material		Circ: Time	
make sure	you	get	yours			
Pro: Material	Actor			Pro: Material	Goal	
and when you get that bread	you	hold	it	until I give the signal for us to break it		
Circ: Time	Actor	Pro: Material	Goal	Circ: Time		

The Second set of Actor participant is Jesus who is Christ and Lord, "who took our place to die in our stead" (18). He who knew no sin became sin. He is the bread sent down from glory (John 6:58) and His blood was shed to redeem mankind from death, hell and destruction. The third participant is God Almighty who raised Jesus up from the grave (19, 30) which signals total victory and triumph over the works of the devil. God also blesses his children with all good things of life and godliness (102).

he	took	our place			
Actor	Process: Material		Goal		
he	didn't just deliver		us	from something	
Actor	Process: Material		Goal	Circ: Matter	
he	took		our place		
Actor	Process: Material		Goal		
God	raised		him	from the dead	
Actor	Process: Material		Goal	Circ: Location	

The entire ceremony revolves round the communion items, specifically the bread and the cup. This aspect of the ceremony is carried out as instructed by the presiding pastor. There is no regimentation in the

process. For instance, participants are expected to just hold the bread in their hands when it gets to them until they receive the instruction to break and eat it.

We	gonno break		it	together
Actor	Process: Material		Goal	Circ: Manner
so just	hold	the bread	in your hand	when it gets to you
	Pro: Material	Goal	Circ: Place	Circ: Time

The bread and the cup bring about spiritual renewal which results into salvation and eternal life to those who partake of it. For his blood was shed for us not only for the remission of sin but that we might have life (clause 92). Christ therefore commands that this ceremony (of breaking and eating the bread and of drinking the wine or cup) should be observed in his memory. For as often as this is done participants reaffirm his death and appropriate its benefits in their lives.

This	Do		in remembrance of me	
Goal	Process: Material		Circ: Time	
The cup	that	We	drink	
Scope			Actor	Process: Material
You	will drink		it	in remembrance
Actor	Process: Material		Goal	Circ: Manner
for	his blood	was shed	for us	not only for the remission of sins but that we may have life
	Actor	Pro: Material	Goal	Circ: Reason

The "great dragon" is another significant participant also known as the old serpent and Satan whose modus operandi is deception. The dragon is the antagonist, the adversary of the Christian but he is a defeated foe. The Christian must always recognise and fight from this position of victory all the time. The "word" is another significant participant which Christians must always profess and proclaim. This act generates confidence and stability in the life of the participants because God's word is the final arbiter. If the word says it, that settles it.

That the words that you have heard they	produce result	in you
Actor	Pro: Material	Circ: Spatial

The participants affected by the action of the Actors in the data are the Goal captured as "us", "you", "them", "our place" and "the whole world".

which	accuse	them	before our God day and night					
Actor	Process: Material	Goal	Circ: Time					
And	the great dragon	was cast out,	that old serpent	called	the devil and Satan	which	deceive th	the whole world
	Actor	Pro: Material	Token	Rel: Identifying	Value	Actor	Pro: Material	Goal

The result of the action performed by the Actors resides with the affected participants whose place of sin and death Christ took as a result of Satan's deception of the whole world. They become cleansed and their needs met through their partaking in the Holy Communion.

Another Goal is the very object of the ritual who is Christ himself, who was "poured out" for mankind for their redemption (the sin of the whole world).

God	raised	him	from the dead
Actor	Pro: Material	Goal	Circ: Location

For this cause man is forever grateful to God hence the thankfulness and worship to Him always for man's ability in overcoming the Devil in Christ. Thus, the renewed man is on a perpetual victory parade.

Thank	God	Thank	God	worship	him	and	thank	him
Pro: Material	Goal	Pro: Material	Goal	Pro: Material	Goal		Pro: Material	Goal

They	overcame	him	by the blood of the lamb and by the word of their testimony, the word of their testimony, the word of their testimony
Actor	Pro: Material	Goal	Circ: Means

The communion items carry significance in the sense that they are metaphorically and metonymically represented as the real body and blood of Christ which a man must eat to have and live life abundantly. John 6: Verse 51-58. These scriptural verses capture the significance of the Holy Communion. The bread metaphorically represents the body of Jesus while the wine represents the blood of Jesus. In the Catholic churches, it is believed that the bread also called host and wine become transformed to the real body and blood of Christ after the prayers have been made over the substance. This process is known as transubstantiation. Christ Embassy and other Pentecostals refer to the wine/blood as the cup; the cup therefore metonymically signifies the blood.

and	Now	we	break	bread	in commemoration of what he did for us
	Circ: Time	Actor	Pro: Material	Goal	Circ: Reason
for	his blood	was shed		for us	not only for the remission of sins but that we may have life
	Actor	Pro: Material		Goal	Circ: Reason

As mentioned earlier, the life of a Christian is that of victory over the forces or negative elements of life. The goal of any battle for the Christian is victory/triumph. He therefore fights and wins always from this standpoint.

The Verbal Process

Table III Verbal Process of Holy Communion

Verbal Process in the Holy Communion	
Number of Occurrences	Percentage
38	21.81%

Verbal Processes account for 21.81%. It is the second highest process types with 38 Verbal Process clauses distributed as sayer (38), Receiver (8) and Verbiage (19). However, the content of what is said or indicated can be realised as a full projected clause, a participant (Verbiage), or a Circumstance). There are full projected clauses as Verbiage (1, 3, 22, 25, 27, 46, 50, 51c, 56, 58, 84), quotes as Verbiage (4, 5, 8, 15, 42, 69, 83) and Circumstance (of location (2, 10), temporal (21, 26, 52, 59). The Verbal Processes that are identified involve verbs such as *told* (1), *read* (2, 34, 41), *tells* (3), *do show* (10, 11, 51, 52), *declare* (12, 13), *proclaim* (12, 60, 96), *will talk* (26, 47), *announce* (17), *speaks* (21, 60), *says* (15, 27, 43, 46, 50, 51, 86) and *said* (82). The Receiver of the verbal process is *you* (1, 21, 52, and 84) and "us" (3, 51, and 60). The Sayers are predominantly the collective personal pronoun - [you] and then the personal pronoun - [he]. Others are I (1, 2, 34, 41, 52), we (20, 84), the blood (21), the Bible (22, 51, 69), it - [as scriptural verses] (35, 42), as blood (60), they- [as the adversary] (50) and his modus operandi (52). The Verbal Process clauses portray the relationship the Christian has with Christ. Every individual member of the body must consciously build that relationship to its expected end. The "you" as used in the text could represent the collective you and individual you. You are expected to consciously know the scriptures, for instance:

Now	I	want	you	to notice	what it	says	there	in that 26th verse
	Senser	Pro-Men	Phenomenon	tal: desid erate	Sayer	Pro: Verbal	deictic	Circ: Location
What does it mean			You		do show		the Lords death?	
Scope			Sayer		Pro: Verbal		Verbiage	

You are to show the Lord's death by your actions, which are your proclamations, declarations and announcements of the word of God through making the purpose of the Lord's death known. You must talk about his death and proclaim his blood for what it speaks for us- through his word.

you	're declaring	it,					
You	're proclaiming	It					
You	announce	the Lord's death					
Sayer	Process: Verbal	Verbiage					
so	when	you	're talking	about his blood	you	're talking	about his death
	Circ: temporal	Sayer	Pro: Verbal	Verbiage	Sayer	Pro: Verbal	Verbiage
That means	you	are proclaiming	his blood	until he comes			
	Sayer	Pro: verbal	verbiage	Circ: temporal			
You	proclaim	that blood	for what	it	speaks	for us	
Sayer	Pro: Verbal	Verbiage		Sayer	Pro: Verbal	Receiver	
Throughout this month of testimony	you	'll proclaim				God's word	
Circ: Time			Sayer	Pro: Verbal	Verbiage		

"He" as Sayer often spoke through the quotes and separate ranking clauses ("he says...") and then the quote follows. The implication of this suggests that the Christian's life is regulated by what God's word says. They are guided and instructed by the scriptures as stated in the manual; the Bible.

He	says	as often as you eat this bread and drink this cup you proclaim the lord's death					
Sayer	Pro: Verbal	Verbiage/Quote					
so	he	says	that every time we eat this bread and drink this cup we announce, we declare, we make known, we proclaim the lord's death				
	Sayer	Pro: Verbal	Verbiage/separate ranking clauses				
The accuser of our brethren is cast down			he	says,			
Verbiage/separate ranking clauses			Sayer	Pro: Verbal			

Now	I	told	you	we're sharing this for a reason	
	Sayer	Pro: Verbal	Receiver	Verbiage/separate ranking clause	
So		I	'm gonno read	from 1 Cor 11:23	
		Sayer	Pro:Verbal	Verbiage /location	
and	I	'm going to show	that	to you	in a second
	Sayer	Pro: Verbal		Receiver	Circ: temporal

Another significant Sayer in terms of the Christian walk with God is the Pastor in the person of the speaker who speaks from the first person point of view. He speaks authoritatively and stirs the narrative from his perspective in the direction he wants the audience participants to focus on.

Conclusion of Verbal Process

The Verbal Process predominantly has the collective personal pronoun "you" (10, 11, 12a, b, c, 13, a,b, c, 17, 26, 59, 60, 96) and then the personal pronoun "he" (15, 25, 27, 43, 46, 47, 58, 80, 82, 86) as Sayer. This is simultaneously followed by the Bible and "it" representing the scriptures (22, 51, 69, "it" as scriptures (35, 42) and I. You are to notice and grasp the meaning of what "he" the scriptures says and then "talk" it, declare, announce, proclaim and make it known to the world. This corroborates what the scriptures say in Joshua 1: 8 that "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." The pastors help in the authoritative dissemination of these meanings through interpretations backed by extensive quotes (as Verbiage) from the scriptures. Through the verbal process clauses, therefore, the observance of the Holy Communion is given its scriptural base and the expectations of the people as they carry out the ceremony as instructed by the Lord Jesus Christ are revealed. The receiver of all the benefits of the communion is "you" as in, *the blood that speaks for you* in clause 21. God also receives all the praise and adoration from His children for the body of Jesus that was broken for them by reason of which all blessings accrue to them.

The Relational Process Type

The statistics show that in the Christ Embassy data relational processes are the third with 19%. Both the attributive and the identifying categories of the relational processes were identified. The Identifying clauses involved are the verbs *is, be and called* while the attributive clauses had verbs such as *is, are, became, might have, don't, shall be, will walk*. In the data analysed there are altogether 36 Relational Clauses, 27 are Attributive Relational Processes while 09 are Identifying Relational Processes.

Table IV The two Relational Process Types

Relational Process Types		
	Number of Occurrences	Percentage
Relational - Attributive	22	13.33%
Relational - Identifying	10	6.06%
Total	32	19%

Relational Process in the Holy Communion

Some of the carrier-participants in the attributive relational clauses include *it, he, we, that, a will, people, modus operandi, you, this, that blood, the lord's presence*. The attributes identified are: *wonderful, joint heirs together with him, the blood, alive, masters in life, trouble, our modus operandi, marvellous, life, the propitiation, the communion, strength*. In the identifying clauses, the values identified include *a will, the devil and Satan, the good news, deception, glory, the breaking of that bread before eating it, the bread which we break*.

The Identifying Relational Process and the Relationship between God, Man and Satan

Through the Identifying Relational Process clauses, the relationship between God, the Lord, Satan and man is revealed. The Bible is divided into the old and new testament and a testament is a will only in operation after the death of the testator which in this case is the saviour Christ Jesus the Lord who died to save mankind, whose blood is on the mercy seat in heaven.

So	that death	Is	the testimony of the will that has been certified by which we will have received all of the blessings, the Abrahamic blessings that has been given to us in Christ Jesus
	Token	Rel: Identifying	Value

That blood	is	on the mercy seat	in heaven
Token	Rel: Identifying	Value	Circ: Place

The relationship between man and the devil is man's identification of him as the deceiver and a loser. But the blood of Jesus wrought victory for man and it is by reason of this occurrence that the Holy Communion is instituted.

that old serpent	called	the devil and Satan		
Token	Rel: Identifying	Value		
So	his modus operandi	is	deception	
	Token	Rel: Identifying	Value	
The significant thing about the bread	is	the breaking of that bread before eating it		
Token	Rel: Identifying	Value		
The communion of the body of Christ; it	is	the bread which we break	is	the communion of the body of Christ
Token	Rel: Identifying	Value	Rel: Identifying	Token

The relationship therefore depicted is that man's redemption and victory in life is his triumph over Satan as a result of Christ sacrificing himself for the sin of the whole world, hence the breaking of that bread before eating it is significant.

Attributive Relational Process

There are 22 Attributive Relational Process clauses amounting to 13.33% of the Relational Process clauses, hence, making the Attributive Relational clauses the dominant of the Relational clauses. This indicates that the text is more descriptive; describing the processes involved in the observance of the Holy Communion. The Attributive Relational Process clauses are mostly used to specify the attributes entailed in the observance of the Holy Communion which are encapsulated in "our modus operandi" the communion is basically a continuous activity of eating the body of Christ and drinking His blood. This is the bedrock of Christianity.

but		we	also	have	our modus operandi	
		Carrier		Rel-Attributive	Attribute	
So	we	are going to continue eating and drinking,		that	's	the communion
			Carrier	Rel-Attributive	Attribute	

Mental Process

Although considered the second major process type (Halliday and Matthiessen, 214), the Mental Process clauses were the fourth highest process type identified in the Holy communion which had 9 of them accounting for 4.8% of the data.

Mental Processes in the Holy Communion

The list of verbs denoting Mental Processes identified in the data include: want (1), want ...to notice (10), know (29, 67, 77), can see (33), will see (37), are going to see (41), remember (56). There are eighteen (18) participants distributed as nine (9) Senser [I (1, 10), we (29), you (33, 37, ellipsis 56, 67) and they (77)] and nine (9) phenomenon [you (1, 10), he is alive (29), the scriptures (33), it (37), something (41), what (56, 67) -the scriptures), how to get you the bread (77).

The predominant Senser is the individualised/collective *you*. This is followed by "I" the speaker and the collective *we*, all referring to the participants in the ceremony. As stated in the analysis of the Catholic liturgy, the use of the individualised/collective *you* and *we*, makes the message timeless and gives it a universal audience as these pronouns can

be used to refer to anybody at all, such that even though the communion rite was not directly addressed to the current users of the Bible, they relate to the message because of the participant *you* which is general at the same time specific. The phenomena, which is the entity that is sensed, identified in the data include *the scriptures, he - as the Lord, Jesus* and the generalised yet specific *you*. It can be argued that these same clauses referred to the (onsite and online) participants since these were programmes streamed live to a global audience.

Table V The Distribution of the Mental Clauses in the Holy Communion

Mental Process Clauses in Christ Embassy Data	
Types of sensing	Clauses
Cognitive	29, 56, 67, 77
Perceptive	33, 37, 41,
Desiderative	1, 10
Emotive	-

As reflected above, the cognitive Mental Process has four (4) clauses followed by the Perceptive three (3) and Desiderative two (2) clauses. Within the four different subtypes of sensing, the perceptive involves the senses of sight and the three clauses recorded are that of sight; can see (33), will see (37) and are going to see (41). This suggests that sight is vital and a continuous process. It is indispensable in the Christian walk of faith. This sight is more spiritual than physical. As the scriptures are read, the Christian ought to be perceptive in their understanding of them because the scriptures have all they require for life and godliness.

so	you	can see	the scriptures
	Senser	Pro-Mental	Phenomenon

we	are going to see	something	in a moment
Senser	Pro-Mental	Phenomenon	Circ: temporal

According to Halliday and Matthiessen, *The Desiderative Mental Processes* project the speaker's own processes of consciousness as proposals (548) that is, in the form of an exchange of the goods and services type. In this data, the proposal is a command (584). The clauses are about the Christian and the word of God. A Christian's mind should

be busy with the knowledge of God's word and they are to give special attention to underlying meanings in the scriptures.

and	I	want	you	to direct	your mind	to the words of Jesus the night he was betrayed		
	Senser	Men-	phenomenon	tal:	desiderate	phenomenon	Circ:	Location
Now	I	want	You	to notice	what it	says	there	in that 26th verse
	Senser	Pro-Men-	Phenomenon	tal:	desiderate	deictic	Circ:	Location

Cognitive Mental Process

The Cognitive Mental Processes identified in the data include, *know* and *remember*. The "knowing" is centred on having a knowledge of the scriptures. It is about what is known. Paradoxically, He died but he is alive.

we	know	he is alive
Senser	Pro-Mental	Phenomenon

The Sensers are, "we", "you" and "they". The "they" are the officiating ministers who have been trained to know what to do in the administration of the communion items.

They	know	how to get you the bread
Senser	Pro: Mental	Phenomenon

The participants in the Holy Communion are urged to remember what Jesus said to do in the breaking of the bread and drinking of the cup. The Holy Communion captures the essence of Christ's death. This ritual should be observed as often as possible till He comes so that the believers are refreshed continually and that they walk in the revelation contained in observing this ritual. Christ died so that others will not die (spiritually). His death brought many more sons and daughters to God. In essence, until a corn of wheat falls down and dies, it abides alone (John 12:24). Therefore, as often as this is done, the Lord's death is shown.

Remember	what Jesus said
Pro-Mental	phenomenon

Behavioural Process

There is only one (1) behavioural clause (44) found in the data, representing 0.06%. The behavioural process identified is *look at*. This process has the generic (ellipsis) *you* as a physiological participant.

Look	at verse 11
Behavioural	behaviour

Behavioural Process and Its Participant

Just like with the Mental Processes, this single clause has a covert participant. This process has no behavior, but has behaviour as the only participant. The absence of participant implies the generic 'you' which is anyone participating in the ceremony (online and onsite). The speaker uses this expression to maintain the attention of his listeners and for emphasis. Whatever he says is given authenticity as the listeners can verify it by seeing it themselves in the Bible. This further reinforces the sense of sight.

Conclusion

The discussion and results of the analysis of the clauses that were identified in the data and how they reveal the world of the text were examined with the raw scores displayed according to the number of each process type and their corresponding participants. The material process was discovered as the dominant process type while the behavioural process type was the least. We use language to talk about our experiences of the world, including the worlds in our own minds, to describe events and states and the entities involved in them. Transitivity focuses on the transmission of ideas through processes known as the material, relational, mental, verbal, behavioural and existential. The analysis shows that Material, verbal, relational are the three main types of processes in the Holy Communion of Christ Embassy Church. Material process clauses are dominant because liturgical discourse is often about reasoning logically most times with emotional intensity. The world of the text that was revealed through the analysis is a world characterised by rituals and sacrifices in terms of giving and receiving. The Transitivity analysis shows that most of the material processes have goals. In liturgical discourse, verbal processes fulfil one of its main characteristics of being informative. Relational processes describe the relationship of the people and things in the discourse through explanation and elaboration which is characteristic of liturgical discourse. The Mental processes were used to express

religious beliefs, hopes, expectations and feelings. The material, verbal and relational processes mostly chosen in the Holy Communion of Christ Embassy Church present statements of reality most often from the point of view of the pastor. It is the combination of these processes that makes this discourse active, informative, descriptive, and metaphorical powerful and persuasive.

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APPENDIX
CHRIST EMBASSY GLOBAL COMMUNION SERVICE
APRIL 2013

1. Now I told you we're sharing this for a reason and I want you to direct your mind to the words of Jesus the night he was betrayed
2. so I'm gonna read from 1 Cor 11:23
3. now the apostle Paul tells us this how he received this revelation which he shares with us 1 Cor chapter 11: from verse 23:
4. for I have received of the Lord that which also I delivered unto you that the Lord Jesus the same night in which he was betrayed took bread (verse 24) And when he had given thanks, he brake it,
5. and said, take, eat: this is my body which is broken for you:
6. This do in remembrance of me.
7. (verse 25) after the same manner also he took the cup, when he had supped saying, this cup is the new testament in my blood:
8. this do ye, as oft as ye drink it, in remembrance of me.
9. (Verse 26) for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he comes.
10. Now, I want you to notice what it says there in that 26th verse, for as often as you eat this bread and drink this cup, you do show the Lord's death.
11. What does it mean you do show the Lord's death? Katakizo (Greek word)
12. It means you do proclaim the Lord's death, you declare, you make known the Lord's death.
13. You're making it known, you're declaring it, you're proclaiming it.
14. What's the benefit of that?
15. He says as often as you eat this bread and drink this cup you proclaim the Lord's death.
16. It's wonderful!
17. You announce the Lord's death.
18. Something about the blood of Jesus, something about his vicarious death, because you see he took our place he didn't just deliver us from something he took our place.
19. He became us that we might take his place and then God raised him up and we became joint heirs together with him
20. and forever we will talk about that blood that he shared for us and that's the blood that purges you, cleanses you when anything goes wrong.
21. That's the blood that speaks for you when anything goes wrong.
22. The bible says he is the propitiation for our sins and not for our sins only but also for the sins of the whole world.
23. The blood of Jesus Christ purifies you.
24. That's the blood that reconciled us to God by which we received life because he gave his life that we might have life

25. so he says that every time we eat this bread and drink this cup we
announce, we declare, we make known, we proclaim the lord's death
26. so when you're talking about his blood you're talking about his death
27. and you know, he says he made a new will.
28. The New Testament is a will and a will is of no power, it's of non-effect
until the death of the one who made it.
29. So proclamation of his death because we know he is alive.
30. God raised him from the dead so he is alive but he did die that we might
live.
31. So that death is the testimony of the will that has been certified by which
we will have received all of the blessings, the Abrahamic blessings that
has been given to us in Christ Jesus.
32. Remarkable! And by that blood we become masters in life.
33. Waah! Let me take you further, so you can see the scriptures.
34. I'm going to read to you from the book of Revelations, Revelation chapter
number 12: I'm reading from verse 9, listen carefully...
35. It says - And the great dragon was cast out,
36. Cast out to where?
37. You'll see it (he reads again)
38. And the great dragon was cast out, that old serpent called the devil and
Satan which deceiveth the whole world
39. he was cast out into the earth, into the earth, this earth where people are
- Satan was cast into the earth,
40. That spells trouble doesn't it? ...
41. But here's the good news, we are going to see something in a moment
and I read to you.
42. In verse 10 (he reads) and it says and I heard a loud voice saying in heaven
now is come salvation and strength and the kingdom of our God and the
power of his Christ for the accuser of our brethren is cast down,
43. The accuser of our brethren is cast down he says, which accuse them
before our God day and night.
44. Look at verse 11 and they overcame him (he repeats) and they overcame
him,
45. Who overcame who?
46. He says our brethren, our brethren overcame him, overcame the devil.
47. Waah! So he's talking about God's children,
48. God's people overcame the devil,
49. So Satan is not going to win
50. It does not matter what they say, Satan is not going to win.
51. The end of the whole matter has been revealed to us already and that is
why his modus operandi is shown to us because the bible says he
deceives the world.
52. So, his modus operandi is deception but we also have our modus
operandi and I'm going to show that to you in a second.

53. (He reads again) and they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.
54. How? Pouring the blood, No! Sprinkling the blood, you don't even have it to sprinkle, you don't sprinkle it,
55. So how are you gonna do that?
56. Remember what Jesus said – do this in remembrance of me
57. Do what?
58. He says you break the bread and drink the cup for as often as you eat this bread and drink this cup you proclaim the lord's death
59. That means you are proclaiming his blood until he comes.
60. You proclaim that blood for what it speaks for us,
61. This is marvellous,
62. and they overcame him by the blood of the lamb and the word of their testimony.
63. The blood of the lamb and the word of their testimony. Stand strong in your faith in the blood of Jesus
64. That blood brought us to God
65. It reconciled us to God,
66. That blood gave us life
67. and you know what?
68. that blood cleanses us if there's ever anything.
69. The bible says if any man sins we have an advocate with the father, Jesus Christ the righteous and he is the propitiation for our sins, not ours only but also for the sins of the whole world so he is the one who cleanses us
70. That blood is on the mercy seat in heaven,
71. That blood is before God in heaven. Glory to God!
72. They overcame him by the blood of the lamb and by the word of their testimony, the word of their testimony, the word of their testimony
73. So we are going to continue eating and drinking, eating the bread and drinking the cup, that's the communion...
74. They overcame the devil by the blood of the lamb and the word of their testimony.
75. Thank God, thank God, worship him and thank him. Glory to God hallelujah! Hallelujah! hallelujah
76. And so we going to get ready now to break the bread and ensure that whatever arrangement you've got right there in the church, the pastors and the appointed officials will give you the instruction.
77. They know how to get you the bread but once you get the bread hold it until I tell you when to break it.
78. We gonno break it together; so just hold the bread in your hand when it gets to you. (he passes his own communion bowl that was in front of him containing the bread (wafers) to a minister after he had picked one for himself so that it would be shared for others. The same procedure is

- repeated in all the Christ Embassy Churches around the world participating in the communion service)
79. BREAKING OF THE BREAD
80. So the bread is being passed now, make sure you get yours and when you get that bread you hold it until I give the signal for us to break it.
81. The significant thing about the bread is the breaking of that bread before eating it because he says this is my body which was broken for you.
82. (Musical interlude)
83. The communion of the body of Christ; it is the bread which we break - is the communion of the body of Christ.
84. When he had given thanks he broke it and said take! eat!, this is my body which is broken for you
85. This do in remembrance of me
86. (prayer)
87. Father in the name of the Lord Jesus, we thank you for the body of Jesus was broken for us and now we break bread in commemoration of what he did for us, we do it in remembrance. In Jesus name. Amen!
88. Go ahead, break it, (he breaks his into two halves, he puts both halves into his mouth one after the other and begins to chew) eat it (he says to the global congregation watching)
89. [He reads further]And after the same manner also he took the cup and when he had supped, saying, "this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
90. The cup that we drink is the communion of the blood of Christ
91. and so you will be moving to the closest stand to you or as the ministers may direct. [he opens a bowl already containing portions of the wine in little cups: (the bowl designed for such a purpose). He picks one and hands the remaining to a minister for onward sharing while still speaking]
92. For some of you it will be coming to you, for others you may have to go to the stand but whatever instructions given to you follow it at this time.
93. So you can go for the cup.
94. You will drink it in remembrance
95. for his blood was shed for us not only for the remission of sins but that we may have life.
96. Go ahead and drink it (and he drinks up the one he is holding in his hand all the while he was speaking)
97. (musical interlude)
98. (prayer)
99. That the words that you have heard they produce result in you.
100. Bring you strength in Jesus name!
101. Throughout this month of testimony you'll proclaim God's word and it will do you good.
102. No evil shall befall you.

103. No weapon fashioned against you shall prosper;
104. and you will walk in glory and the lord's presence shall be with you in your going out and coming in and none of your steps shall slide.
105. You will walk in health and in dominion in the name of the lord Jesus Christ.
106. Amen! Have a great month of April.
107. God bless you!