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A semantic analysis of the language of worship : Case of some protestant churches in Bujumbura city

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UNIVERSITY OF BURUNDI

FACULTY OF ARTS AND SOCIAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE AND LITERATURE



A SEMANTIC ANALYSIS OF THE LANGUAGE OF WORSHIP: CASE OF SOME PROTESTANT CHURCHES IN BUJUMBURA CITY

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A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the Degree « **Licence en Langue et Littérature Anglaises** »

Bujumbura, August 2011

DEDICATION

To the Almighty God ;

In memory of my late uncle Cyprien Mubaya;

To my parents for the moral and financial support they provided during my studies;

To my sister and brothers for their moral support;

To Kaze Aurlie Mignonne;

I warmly dedicate the present thesis.

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The current work would not have been accomplished without the assistance of many people. To mention all the names of persons who contributed to the completion of this work would be practically impossible. However, there are few whose names deserve to be mentioned.

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I would also like to thank my parents who have been so supportive emotionally and financially during my studies. May the Good Lord bless them.

I am grateful to my sister and brothers for their moral support, especially Emmanuel Ngendakuriyo. All my gratitude is due to the family of Tharcisse Vuguregeya.

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Last but not least, I would like to thank all my relatives and friends who contributed to the accomplishment of the present thesis. May the Good Lord bless all of you.

List of Acronyms and Abbreviations

% : Percent

B. A : Bachelor of Arts

C.N.E.B : Conseil National des Eglises du Burundi

D.E.L.L: Department of English Language and Literature

Et al :et alii :and others

Etc: et cetera (Latin): and the others and the like

F.A.S.S: Faculty of Arts and Social Sciences

F.L.S.H: Faculté des Lettres et Sciences Humaines

F.P.S.E : Faculté de Psychologie et des Sciences de l'Education

Ltd : Limited

U.B : Université du Burundi

U.B : University of Burundi

UNIC: United Nations Information Center

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CHAPTER ONE: GENERAL INTRODUCTION

I.1. Introduction

Protestantism began with the Reformation, a movement aimed at reforming the Roman Catholic Church. The reaction of the ecclesiastical and political leaders at the time led to a schism between Protestants and the Roman Catholic Church. During the centuries leading to the protestant reformation, many Christians were troubled by abuses within the church particularly the sale of indulgences.

Another major contestation was rampant simony, the sale of offices in the church, corruption within the church's hierarchy. At the time, this systematic corruption often went all the way up to the Bishop of Rome himself, the Pope. This set the stage for open debate and conflict after German theologian Martin Luther wrote his Ninety-Five theses on the sale of indulgences in 1517.

The term protestant is then derived from the latin protestari meaning to publicly declare or protest which refers to the letter of protestation by Lutheran princes against the decision of the Diet of Speyer in 1529, which reaffirms the edict of the Diet of worms in 1521 banning Martin Luther's Ninety-Five Theses against some beliefs and practices of the early sixteenth- century catholic church.

The present study will focus on A Semantic Analysis of the Language of Worship: Case of some Protestant Churches in Bujumbura City.

I.2. Background of the study

As far as religion is concerned, every human being is free to attend any church. Thus, protestant churches in our county known as "Bakizwa" date as far back as 1950's but gained a serious recognition in 1980's. However, the earliest manifestation includes public and open confession of sin, praying frequently, talking in tongues and confessing the absolute power of the Holy Spirit.

By this time however, the language aspects as exhibited by protestant churches today were not prominent. The most prominent protestant feature was the confession of the absolute power of the Holy Spirit.

The 1893 revival was led by George Pilkington, a Protestant Missionary who was a man endowed with a gift for languages and sought for in world change and spiritual grace among African converts. He identified lack of Spiritual results in missionary work. It was at the moment that he learnt the great secret of the indwelling power of the Holy Spirit.

He got this inspiration from a booklet he read while meditating about the state of Christianity at that time.

I.3. Statement of the problem

Although a number of arguments have been put forward for the increasing popularity of protestant churches in Burundi, the role and the strength of the language factor in that experience is yet to be established.

Protestant churches have developed a unique way of using language particularly in the way sermons and prayers are delivered. The choice of words and phrases seems to be deliberately aimed at signaling additional shades of meaning beyond what is generally understood by other Christians.

This study therefore sets out to analyze the way language is used in protestant churches on the basis of words and phrases they use while preaching. The

winning of converts to the protestant churches is investigated on the basis of the particular way in which language is used.

Preaching is a purposeful as well as an interactive process that requires active involvement on the part of the worshiper. The way that activity is performed can then have a powerful impact on the congregation and its members.

I.4. Aims of the study

Preaching is of paramount importance as far as communication is concerned in the church. While communicating notions such as Speech Act Theories, Illocutionaries, Language Use in Contact, etc have to be taken into consideration. This study aims at achieving a set of objectives.

These objectives are:

1. To describe and analyze manners in which preaching is done in protestant churches;
2. To analyze the main problems currently encountered by preachers;
3. To know how preaching is conducted and if it corresponds to the Christians' needs since the main reason for preaching is to convey the message of God.

I.5. Research questions

The research questions are the following:

1. Can existing preaching strategies effectively lead to an efficient transmission of the message?
2. What are the most exciting things that someone can find in Protestantism?
3. Are there any specific reasons that keep many Christians in this particular faith?

I.6. Hypotheses

On the basis to the above questions, some hypotheses have been formulated to guide the study. These hypotheses are the following:

1. What might be the reasons of the female gender and the youth attending the protestant churches the most?
2. The language of protestant churches is the major attraction for converts, particularly the youth and the female gender.
3. Language used and the meaning derived is the major tool in the retention of members of the congregation.

I.7. Motivation of the study

A number of elements motivated this study. plays a significant role in their retention within the church. The language used in preaching plays a significant role in retention of converts in the churches.

The motivation for this study is to know why there is a number of converts who join protestant churches from other churches and what attracts them to the new faith. Is there a specific art of preaching used by protestant church preachers?

I.8. Scope and delimitation of the study

The study deals with a semantic analysis of the language of worship. The meaning of the language of worship in this study is particularly restricted to verbal expression as used in church gatherings.

The study examined the language used in Sermons, Prayers, Testimonies and Songs. This was because these areas were found to be peculiar to the protestant churches.

In this study however, special attention is focused on expressions that seems to carry a special meaning whenever they are used. Many new churches have

emerged. All theses churches draw their congregations from the Anglican, Catholic and Pentecostal churches with a few converts from Islam.

Preaching in these churches claims to offer a better vision of Christianity. They preach salvation, Repentance and the confession of sins.

There is one central doctrine in all protestant churches whose teaching emphasizes the following: faith, belief in the Holy Spirit, Healing, Miracles, Deliverance from Evil and Speaking in Tongues.

Church meetings are characterized by worship involving dancing, ululations, clapping, drumming and an oratorical delivery of sermons. The tonal color and vigorous vocal blend with which the whole service is presented is very fascinating because of its linguistic richness and variety.

Thus, the present study focuses on the semantic analysis of the language of worship in some protestant churches in Bujumbura.

I.9. Significance of the study

The present study is a contribution to the understanding of the linguistic approach in the protestant community. It will also be of value to students of religious studies, students of Semantics, Theology and Divinity and the Christian community as a whole, especially those that desire to use language for maximum effect in the delivery of messages to congregations. This piece of work is indeed an addition to the existing body of knowledge on the study of semantics.

Preliminary studies on protestant churches in Burundi indicate that there are more members and sects in urban areas. It was discovered that the young worshippers (15-35 years) form the majority in the churches. So, the young were the major subjects of focus.

I.10. Definitions of key terms

The following terms have been used in this study with the indicated meanings as operational definitions.

1. Religion: According to the Universal Bible Dictionary (1993),it is a general way of belief of a people involving the way they relate to the spirit world. In this way, Christianity is a religion.

2. Church/community/Faith: According to the Universal Bible Dictionary, it is a Specific mode of belief of a people as uniquely identified from the general (religion). In the present case, we talk of Protestant churches.

3. Sect: According to the Universal Bible Dictionary, it is smaller division or grouping in a church group sharing religious doctrines.

4. Prayer: According to the Universal Bible Dictionary, it is a verbal system (silent or loud) by means of which human persons communicate to and relate to the spiritual world.

5. Testimony: Information given by a member of a congregation indicating what God Almighty has done for him or her.

6. Semantics: According to the Oxford Quick Reference Dictionary (1988), it is a study of meaning

7. Language: According to the Dictionary of Modern English Usage(1965), it is a universal system of either verbal and non-verbal interaction or any of its varieties among a given group of people. It is a general system involving agreed upon rules

8. Salvation: Turning away from one's sins and accepting Jesus as a personal savior.

9. Protestant: of the faith of Protestantism or a member of the faith.

10. Protestantism: A Christian faith/belief whose teachings stress the absolute power of the Holy Spirit.

11. Parole: individual language-behaviour in the use of the rules.

12. Pragmatic relations: According to the Oxford Encyclopaedia English Dictionary (1991), it is vertical relation that hold between language units.

13. Syntagmatic relations: According to the Oxford Quick Reference Dictionary, they are horizontal relations that hold between language units.

14. Denotation: According to Oxford Encyclopaedia English Dictionary, it is the meaning of an expression as used in the general, ordinary sense.

15. Connotation: According to the Oxford Quick Reference Dictionary, it is the meaning of a word as used in a special localized sense.

16. Pastor: Head of a protestant church or community.

17. Message: Core theme of a teaching. In this case, the way of life of the protestants but restricted to the verbal and non-verbal activities that protestants carry out when they are gathered to pray and worship.

I.11.Conclusion on Chapter one

In this chapter, i was dealing with the introduction, background of the study, statement of the Problem, aims of the study, research questions, hypotheses, motivation of the study, scope and delimitation of the study, significance of the study without forgetting definition of key terms. The following chapter focuses on the literature review.

CHAPTER TWO: LITERATURE REVIEW

II.1. Introduction

The present chapter deals with the review of the theory underlying the language of worship issue. It aims at examining the role and relevance of the language factor to the protestant community's mode of worshipping.

II.2. Language, meaning and context

Ogden and Richards (1923) observe that:

> "Words mean nothing by themselves although the belief that they did was once equally universal. It is only when a thinker makes use of them that they stand for anything or in one sense have meaning..."

Wittgenstein (1935) shares a similar view; he contends that the meaning of language units can only be understood through the way language is used by its own people. He argues that:

> "If we want to understand the meanings which various people attach to various terms, we must directly get involved into the way the people speak because terms which are taken out of context are bound to be misconceived. There is nothing besides the people to give meanings to terms..."

Dean and Wilson (1963) when discussing the words and meanings also express a similar view when they argue that the language is around us and in studying it we can enter anywhere and one thing will lead to another.

Condon (1975), while talking about semantics and communication, attempts to establish a relationship between communication and meaning when he talks

about words and what they may or may not communicate, depending on who has used them.

On language, values and culture, Condon says:

> "... It is impossible to fully distinguish language from the culture in which it appears. Nor can one speak of culture without speaking of its understanding of cultural values."

Palmer like Condon attempts to establish the relationship between Culture and Language. Though, we cannot talk about Language without Culture and vice versa.

Palmer (1981) observes that:

> "... Semantics is not a single well-integrated discipline. It is not clearly defined level of linguistics, not even comparable to Phonology or Grammar. Rather it is a set of studies of the use of language in relation to many different aspects of experience, to linguistic and non-linguistic context to participants in discourse, to their knowledge and experience to the conditions under which a particular bit of language is appropriate."

Palmer like Condon only supplements earlier arguments that meaning mainly lies in the context of language-use. Hurford and Hearsley (1983) caution that:

> "It is not the business of semantics to lay down standards of semantic correctness, to prescribe what meanings words shall have, or what they may be used for. Semantics like the rest of linguistics describes."

Jackson tries to establish the relationship between Semantics and Linguistics. He shows that there exists a Philosophical Semantics and a Linguistic Semantics.

Jackson (1988) also cautions that:

> "... There exists a philosophical semantics and a linguistic semantics with many shared terms and notions. Philosophical semantics is concerned with the logical properties of language and with the nature of formal theories and the language of logic. Linguistic semantics is concerned with all aspects of meanings in natural languages, from the meaning of utterances in context to the meanings of sounds in syllables."

Both works also maintain that the context of language-use influences the meaning-value of an utterance.

Robin (1990) seems to express a similar view when he argues that:

> "... anything like a full analysis of what is meant by a word or a sentence form... must involve a vast and indeterminate amount of extra linguistic knowledge and the recognition of many private perceptions, feelings, thoughts, emotions, hopes and fears, ..."

The intricate relationship between language, meaning and culture is also expressed by the relationship between Philosophy and Semantics. Though, we must study language as it is actually used and it must be supported by our everyday experience in communication. The two terms (language and culture) are very hard if not impossible to isolate from one another for without one you cannot have another. The two exist side by side because the way of life of a people (culture) includes language and language is the only vehicle along which cultures are transmitted.

Language is appreciated as the central position in the cultural totality of a people and the true meaning of words lies in the way people use their language. However, the study restricts the meaning of culture to the verbal and non-verbal

activities that Protestants carry out when they are gathered to pray and worship. The present study is centered on Protestant churches with a desire to find the meanings that members of these churches attach to various expressions in their language of worship. For example, the word "husband" has an ordinary meaning of a male spouse; however, in the protestant community, it is a descriptive reference to Jesus who is looked at as a solid unbreakable protection at all times of need or trouble. In other words, the word is meaningless unless we define it within a given context and among a certain community.

II.3.The language of worship and Prosodic Features

Wrenn (1949), in a discussion of Bible Translation and the nature of the language of worship observes that:

> "... it is natural in most people that the language of sacred truths should be a little removed from the usage of the daily round of life, a little suggestive of mystery, and so should use a good deal of symbolizing imagery."

Crystal and Davy (1969) although basically talking about the study of stylistics also appreciate the peculiarity of the language of worship. They note that:

> "... The kind of language a speech community uses for the expression of its religious beliefs on public occasions is usually one of the most distinctive varieties it possesses. Very often, it is so removed from the language of everyday conversation as to be unintelligible save to an initiated minority."

At a crusade in Life Church Center, a pastor expressed himself as:

> "... Jesus is the power
>
> He is the King

He is the Lord
A master of masters
Why don't you accept Him?
Because he loves you
He cares for you
Say that, Master I come to you
Humble and hear-laden
I seek your grace and comfort
I believe you will heal me
Thank you Jesus
Thank you Father
Thank you Lord''

The way the whole message is derived is fascinating. While delivering the message, he uses the high rising tone, low falling tone and the very soft whisper. In other words, the meaning and essence of the message is not only in the words used but also in the tonal variations. These are designed to affect the desire emotions.

This partly explains why the different referents are articulated with specific tonal strengths.

Smyth (1940) goes ahead to say that: "... do not go too fast, but speak distinctly with moderate pauses stressing those parts which need to be stressed."

However, although stress is always calculated and timed, it was discovered that most of the preachers in these churches talk at a very high speed that leaves little room for the congregations to wholly comprehend the messages.

Indeed Smyth (1940) is right when he comments that:

> "... some preachers do commit a mistake of trying to get too much in the time. They would rather emphasize

> nothing than leave out anything. The result is that the entire sermon is rendered fruitless because they do not give their hearers chance to take in."

Taking into consideration to the way of preaching the following was given: "When you are preaching, you are holy possessed by the Holy Spirit who guides you. It is not you who preach. So words are just flowing out of you like water flows from a tap. Sometimes you feel you will lose track or miss an important point if you pause. And if you love Jesus, then every time you preach or talk about his goodness, you feel too overjoyed by him that words keep flowing in your mind and out of your mouth."

Many preachers have a point to raise. The need to make one's sermon communicative is stressed by Lloyd-Jones (1971) who notes that:

> "... a preacher must observe his/her whole personality (body movements). Effective speaking involves action, authority and control over the congregation and the proceedings; freedom in preaching that is not too tied to his preparation, sensing what his congregation feels about his sermon. "

In a language, certain illocutionary acts are typically performed using certain intonation patterns. Utterances may perform different illocutionary acts depending on the speaker's attitude as it is revealed through intonation,

Osborn (1982) gives a point of view on how to make an effective sermon. He clearly indicates the relation between language, style and in church.

He says:

> "The increased yearning for redemption and salvation among nations today has seen many preachers taking to the streets without a proper grounding in the accurate style to deliver a sermon."

On the functions of intonation, Gimson (1980) confirms that:

> "... the meaning of an utterance derives not only from its changing sound patterns and the contrastive accentual prominences but also from associated variations of pitch. In so far as the listener interprets correctly those parts of an utterance upon which the speaker wishes to concentrate attention or is aware of the speaker's attitude to him or makes judgments upon the personality of the speaker, the pattern of intonation used may be said to constitute a linguistic system which has a communicative function within a particular community..."

Hence, language is an important aspect in church as a whole and must therefore be used appropriately. On the role of prosody, Lass (1984) notes that:

> "The idea of prosody has a much greater extension. Almost anything can count as prosody."

He goes ahead to show the various categories of prosody, such as sentence prosody and word prosody. This implies that supra-segmental aspects of language can influence meaning at the various levels of the linguistic approach. The rate of speaking or the speed at which words are uttered should vary with the type of material presented. The rate of speaking contributes to the mood of the speech. Variety of rate includes the use of pauses as well as the overall speed of presentation.

Osborn (1982) contends that:

> "When you speak before a group you usually need to speak louder than if you are not heard enough, you may see the listeners learning forward in their seats, straining to hear you. If you are speaking too loudly,

> your listeners may unconsciously learn back in their seats."

Such an argument implies that language has to be used deliberately and carefully so as to affect the desired meanings. In other words, it has to be a tool of communication.

Lyons (1977) expresses this better when he notes that:

> "... a signal is communicative when it is intended by the sender to make the receiver aware of something of which he was not previously aware. Whether a signal is communicative or not rests upon the possibility of choice or selection on the part of the sender. If the sender cannot communicate anything by behaving in that way, communicative means meaningful for the sender."

Even Levinson (1983)confirms this when he contends that:

> "The utterances have action. The action is clear from simple observations. Some utterances for examples requests and promises have actions as rule-governed consequences. Actions can substitute for many utterances and vice-versa. Some utterances do rely on elaborate non-linguistic arrangements and in such arrangements linguistic and non-linguistic actions are systematically inter-leaved. It seems therefore that in order for a speech act to come off, it is ordinarily required that the addressee may be supposed to have heard, registered and in some cases responded to what has been said."

This is an important point in justifying the examination of the language factor in protestant churches. This is because language has proved to be a major and in fact core component of the church. The way Protestants punctuate their sermons and songs with tones and words of people's daily concerns is a point in case.

During the preaching, pastors preached and testified about the divinity of Jesus . Terms like "Cure devils, Cure Aids, Stop people from fighting,Heal pickpockets..." are used.

Such words received a loud applause and later created an atmosphere of quiet attention. This is because the choice of words zeroed on what the congregation had just previously seen or needed. This explains why the different referents are articulated with specific tonal strengths.

The meaning of an utterance depends on many factors. Most obviously it depends on the semantic content of the words as well as the grammatical and logical relationships between the words used in an utterance. Less obviously it depends on the context of utterance. It depends on the paralinguistic features for examples gestures, facial expression and voice quality employed and it depends also on the intonation used by the speaker.

II.4.Protestantism and its doctrines

Most of the literature on the protestant church is in small pamphlets and extracts that focus on interpreting Bible extracts. The messages in a series of such extracts can be summarized in the following points:

1. That Jesus Christ is the true and only begotten Son of God and that no one can get to the kingdom of Heaven without believing in him.
2. That Satan or the devil has spiritual powers that can only be overcome by one surrendering his life to Jesus.
3. That man's salvation only lies in his second covenant with God (the New Testament).

4. That in Protestantism there is forgiveness, peace, happiness, prosperity, joy, kindness, understanding and eternal life.

Lessons from these extracts provide enlightenment on the teachings and beliefs of the protestant church. Although the texts do not reflect on the language of worship, they enrich our general knowledge about the church, its teachings and the Bible. However, this study attempts to fill the factual gap by adding the role and position of the language factor in protestant teachings.

This tries to show the reason why protestant churches have steadily grown and expanded. Thousands of converts abandon other Churches and attend the protestant churches. This trend is rather global and not only unique to Burundi. What takes the youth to those churches (Protestant churches) is their manner of preaching.

However, although the manner of preaching in the protestant churches is different from other churches, both ways fall short of a clear explanation on the position of language in winning converts.

The ways have a purely sociological outlook and they help us to understand the protestant churches. Thus, this study therefore, stresses the examination of the language used, its significance and semantic value.

These churches continue being a challenge to the other churches, their upsurge in growth should be viewed in the current political, economic and social context of Africa in particular and worldwide in general and they are meeting the real needs of people not being met elsewhere.

This indicates that protestant churches are a universal feature of concern that should not only be appreciated by Christians but also by other people in other circles of life, including linguists. In other words, Protestant churches are as relevant to Christians, politicians, economists, as they are to a linguist.

II.5.Conclusion on chapter two

In this chapter, the following points have been developed mainly the introduction; language, meaning and context; language of worship and prosodic features as well as protestantism and its doctrines. The following chapter focuses on the methodology.

CHAPTER THREE: METHODOLOGY

III.1. Introduction

As earlier indicated, the present study was conducted in Bujumbura city. The choice of this area was inspired by the fact that Bujumbura is expected to have a wide range of churches. In addition, because of the lack of sufficient time and of the financial constraints, it was easier to visit churches concentrated in Bujumbura city than moving from church to church and from province to province, in rural areas.

III.2. Research population and sampling

"Population" here means all the informants from protestant churches in Bujumbura city. Hence, the target population was pastors and members of protestant churches. It is obvious that I could not conduct the study through all protestant churches in Burundi because of financial and time constraints.

The selection of respondents was done randomly. "Sample" means the individuals who participated in the study. Thus, sampling is a very important step of the study because it is from this process data is collected and that the conclusions of the study may be drawn. Richtering and Chancerel (1977:37) define sampling as a methodology of estimating certain characteristics of a population by means of a suitable selected sample or limited number of subjects. On his side, De Landsheere, G.(1982:4) says that to make up a sample is to select a limited number of individuals, subjects or events that allow the researcher to draw conclusions which are appropriate to the population from which the sample is taken.

For the selection of the sample, it was done randomly.I first selected 5 major protestant churches in Bujumbura City, that is El Shaddai, Eglise Vivante, Bon Berger, Zion Temple and Life Church Center.

The respondents were chosen randomly during church services hours, according to the availability of each. In all, 125 church members and 15 pastors were identified, that means 25 members and 3 pastors per church. But after the field study, only 90 church members and 10 pastors returned the questionnaire. Sampling was done from the youth (15-35 years) because the youth form the majority in church congregations. The table below presents the research sample.

Table 1. Presentation of the Final Sample

Church	Pastors	Church Members
El Shaddai	2	18
Eglise Vivante	2	18
Bon Berger	2	18
Zion Temple	2	18
Life Church Center	2	18
TOTAL	10	90

III.3. Research Instruments

To collect data, different types of instruments were used. Those instruments are the written questionnaire and observation during the prayers and sermons. Two questionnaires were used to collect data: one for pastors and another for church members.

III.4. Data collection procedure

As far as the data collection procedure is concerned, visits were made to various places of worship. This enabled an evaluation of the social context of the subjects. The basic method of data collection included the discussion with various members and pastors from different churches. There was also participatory observation of church services.

III.4.1. Pilot-study

There was a need to do a pilot study in order to test the questionnaire and to find out about its imperfections and correct them. After the questionnaire was drafted, the items were pre-tested in some churches.

For this, I had to go to the various churches concerned to seek permission from churches leaders. After obtaining the agreement, I distributed the questionnaires to the pastors and members of various churches.

The questionnaires were delivered physically to those people for three main reasons:

- To minimize the risk of loss of the questionnaire;
- To get the required answers on time;
- To help with some clarification of ambiguous or difficult questions for some respondents.

In fact, a questionnaire must be tried out first on a small number of subjects before it is given to the research population. The pilot study population must have the same characteristics as the larger population.

The choice of churches, pastors and members of the pilot study was made using the random sampling method. Five churches were chosen. These are El-Shaddai, Zion Temple, Eglise Vivante de Jesus Christ, Life Church Center and Bon Berger. Ten members and One pastor answered the questionnaire for each church. In total Fifty members and five pastors participated in answering the questionnaire for the pilot study. The data analysis of the pilot study brought me to draw the conclusion that the questionnaire was well adapted to the research population except for some corrections. Hence, I adopted the questionnaire for the rest of my research.

III.4.2.The field study

As indicated earlier, the researcher collected data using a written questionnaire. For data collection, I introduced myself and explained the purpose of my visit.

I then asked for permission to the church leaders. I distributed the questionnaires to the available members. I then read question by question, supplied to them explanations in Kirundi. In other words, I translated question by question in Kirundi. For questions which required comments or justifications, they were asked to comment in Kirundi.

As far as the field was conducted, the study was conducted in five churches. In the field study itself, eighteen members per church and two pastors answered the questionnaire and in total 90 members and 10 pastors participated in answering the questionnaires.

I took also the opportunity to attend the sermons, prayers and testimonies.

By attending sermons, prayers and testimonies, direct observation was used to relate body movements, gestures and facial expressions to the messages that were being conveyed. The recordings of sermons; prayers and testimonies were done without the knowledge of the subject.

III.5. Data analysis procedure

This aims at showing how the data collected was processed.

Mucchielli, R. (1977:39) says that the data analysis stage deals with quantitative and qualitative analysis.

Quantitative analysis uses frequencies and categories to make up a hierarchy of categories, calculate the correlations and numbers, the differences according to variables.

Qualitative analysis is important because answers are transformed into frequencies that are subjected to statistical analysis and interpretation.

According to Mucchielli .R(1977:39), when the researcher has chosen variables relating to his aim, the quantitative analysis helps to find out the presence or an absence of those variables and indicates the relationship between variables.

Qualitative analysis is an explanation and interpretation of quantitative informations.

Through, the present study is based on two theoretical frameworks. Since the study focused on the role, function and power of language in attracting converts to protestant churches, we make use of Austin's speech act theory in establishing the said power. According to Levison (1983), proponents of speech acts contend that there are some 'particular' utterances in speech which are not used just to say things but rather to actively do things. Therefore, the role of language among other factors to attract converts to protestant churches is examined and analysed.

For example, the expressions that Pastors use together with the meanings implied and the prosodic strengths added during sermons and prayers are analysed in terms of ability to do things or to change the state of affairs. Proponents of the speech act theory however caution that the success requires certain institutional arrangements without which the action that an utterance attempts to perform may be null and void.

The conditions should be such that there is a conventional procedure with a conventional effect. The circumstances and persons must also be appropriate as specified in the procedure which procedure must be executed correctly and completely. Thus, if there is a consequent conduct required, then the relevant parties must do so. This is why a model church-service is provided so that we can clearly tell at what stages language manifests itself as a strong factor in the attraction and / or retention of converts. In this arrangement, we are also able to tell whether by using language the way it is used at specific stages, congregations react or respond as expected in the prevailing circumstances.

Speech acts in their nature focus as the external structures of language and the influences of these structures on the addressee. In this case, speech acts concentrate on the illocutionary force of utterances on congregations. Saussure's relational concepts have therefore been adopted to explain the implicit performative structures of specific expressions identified in the study. In other words, the gap left by speech acts in terms of examining functions the international structures of language is filled by Saussure's relational concepts.

The central thesis of the theory from which these relational concepts are drawn is that, every language is a unique relational structure or system and the units we identify in analysing a particular language (sounds, words, meanings, etc.) derive both their essence and their existence from their relationships with other units in the same language system.

In other words, we simultaneously identify the units, their meanings and their interrelations. For example, the analysis of such an expression as "God the Father, the Son and the Holy Spirit'' would need to understand that there is a descending degree of supremacy in these three forms consequently "Father" can only be understood as the most super natural form of God, when one examines and compares the other forms of God in the language of the protestants (and probably other circumstances).

The relationship that holds between the three forms (Father, Son and Holy Spirit) is a syntagmatic one to mean a horizontal relationship. The three descriptions of God are always arranged and uttered in that order to show the chronological supremacy of the different forms of the trinity. In other words, there is a deliberate and consistent linear arrangement of the expressions which indicates a horizontal relation that exists between them. The order cannot be altered because it would denote a different meaning. The syntagmatic relation between language-units is distinguished from the paradigmatic (vertical) one where language-units may be replaced with others to change or conform the

essence and meaning of an expression. For example, "God the Son" can be replaced with "Jesus" or "He" or "Saviour" without distorting the meaning and essence of the proposition in which the expression is used.

De Saussure also draws a distinction between "language" and "parole" where he defines the former as the language system and the latter as the language behaviour. In the other words, every language has a universal system of grammatical rules (language) and every individual's unique style in using these rules is language behaviour (Parole). Such a distinction is also relevant and important for this study.

For example "Jesus" is generally known to Christians as the second being in the Trinity and the only Son of God. This is therefore the universal meaning of the expression "Jesus".

However, to Protestants "Jesus" is a name to be called upon at times of trouble; a mere mention of which sends evil spirits away and solves a problem. This is a parole. In other words, whereas Jesus is universally understood as being (language), to Protestants it is only a name (Parole).

A distinction is also made between synchronic and diachronic analysis of language as it is or as it was at a certain time while the latter is the study of changes in language between two given points in time.

However, given the nature of this research, language in protestant churches was only studied synchronically. In other words, meaning aspects of this language were only examined from the context of the present times. This is because a diachronic analysis needs at least five years of study and yet this research is an academic undertaking that is confined to a few months.

Austin and Saussure have both been used in this study because their concepts are not mutually exclusive. Both of them concur that meaning in language is a result of situation and context. Secondly none of their theories has been used independently because they are both based on natural languages as used by

native speakers and yet the language under study is a stylistic variety. On the other hand, where Austin can explain the force of language in changing attitudes of congregations (audiences) he falls short of the meaning-value of the internal relationships in a language-unit on congregations. This gap is well covered by Saussure's paradigmatic and syntagmatic relation.

III.6. Encountered difficulties

a. Some of the subjects particularly pastors and church leaders suspected the study of having wrong intentions. Such subjects were reluctant and in some cases refused to provide information. For example, some pastors strongly contended that they had received a vision from the Holy Spirit, which undoubtedly indicated that the study was being conducted by a catholic believer. This denied the researcher access to data from one of the most prominent churches.

b. The study of meaning involves the establishment of what individuals perceive from an expression. In other words, it is directly linked to people's logic (the mind) whose truthfulness is not quite easy to establish. Some of the subjects gave very abstract interpretations of some of the expressions whose meanings the study aimed to establish.

c. "Tongues" were found to form a prominent part of the language of worship among Protestants. However they could not be linguistically analysed because of the lack of appropriate instruments. The study therefore missed out an important aspect among Protestants.

d. Some protestant leaders qualify the study as subjective; that is the reason why I couldn't obtain all the information needed.

e. Some of the respondents(5 pastors and 35 church members) did not return the questionnaires.

III.7.Conlusion on chapter three

This chapter was dealing with the methodology. The following points have been developed namely research population and sampling; data collection procedure; data analysis procedure without forgetting the encountered difficulties.Chapter four focuses on data presentation, analysis and findings

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND FINDINGS

IV.1. Data Presentation and Analysis

IV.1.1. Introduction

This chapter analyzes the collected data. The first section of the chapter provides a summary of the nature and the range of people who join protestant churches. Although this section does not have linguistic aspects, it is important in that it helps us to appreciate and understand the variety of language (words and expressions) used generally in the Protestant churches. This is because the sociological make-up of the people in the church influences the language used. In this case, language-use is directly related to the age, the role and position of the language-users. The first section examines also the role and position of the language factor among other factors in attracting converts to the Protestants churches.

The second section gives a general picture of a church service and explains the linguistic characteristics of some important stages in the liturgy. This section shows the relationship between non-verbal expressions and their role in exchanging messages and meanings. This section explains also the role of language.

The third section presents the expressions (words and phrases) that members of the Protestants churches commonly use. The meanings that these expressions carry in these churches in relation to the general Christian sense are also provided.

These expressions are provided and categorised as understood by Protestants. The section helps us to establish the position and role of language (in terms of expressions used and meanings attached) in winning and retaining converts in Protestantism.

The fourth section examines the varying uses supra-segmental features especially tone and the different meanings conveyed. This section shows the relationship between the second and the third section.

IV.1.2.Who joins the Protestant churches?

One hundred questionnaires were randomly distributed among members of different churches and communities.The information from the filled questionnaires indicated that the youth form the majority of the membership in Protestant churches. This is evidenced in table 2 where 90% of the respondents were born between 1976 and 1996 (15 to 35 years).

Table 2: Range of dates of birth of members of Protestant churches

Year of birth	1940-49	1950-59	1960-69	1970-79	1980-89	1990+
Number of respondents	1	2	7	20	30	40

It was also discovered that the majority of the members (90%) join the Protestant churches or get saved between the ages of 15 and 40 years. In other words, less people are attracted to join the church after 40 years of age. This is illustrated in the table 3 below.

Table 3: Age at which members join the church or get saved

Age	0-9	10-19	20-29	30-39	40-49	50+
Number	-	35	45	20	8	2

It was also noted that most of the members are not born to saved parents. But they got the message from open-air crusades. Many of these preachers claimed to international evangelists.

The table 4 shows the trend of the number of people who got saved (joined Protestantism) with the time they joined it.

Table 4: Time when members joined the church

Year	1950-59	1960-69	1970-79	1980-89	1990+
Number	-	-	2	48	50

Apart from the message in the sermons, the style of preaching that the evangelists adopt is always an important source of attraction for members. Respondents explained that the gestures, facial expressions, body movements, illustrations and voice alterations that the preachers use are an important feature which is attractive.

However, 75% of the respondents indicated that their major attraction to protestant churches is always the message in the sermons. The message is "accepting Jesus Christ as a personal Saviour". The language factor (including choice of words, tonal variations, gestures and facial expression) was appreciated by many respondents (65%) as an attraction but not as the unique one. Factors that attract converts in descending order of influence are shown in the table 5.

Table 5: Factors that attract converts to the Protestant churches

Factor	Frequency	Percentage
Message in sermons	75	75
Language and style of preaching including gestures, facial expressions, etc	65	65
Music	35	35
Popularity of a preacher	19	19
Performance of miracles	13	13
Peer influence	10	10

In a further comment about aspects of language that always excite and attract converts to Protestantism, a pastor in Life Church Center contended that:

> "... great preachers talk with authority ,which you feel and hear, in their voices, if he is commanding away the devil the voice is loud, deep and authoritative ,even the face, the hands...
> and the stamping of feet, they communicate with the body ..."

IV.1.3. A Standard church service

In order to understand fully the use and role of the devices previously mentioned in this chapter, it is necessary to examine the whole process of worship. For example, the role, meaning and essence of non-verbal devices directly draw from the nature of the different stages of worship. This section gives therefore a general outline of a Protestant church service and stages involved therein. There

is also an explanation and illustration of the linguistic characteristics of each of these stages. The section provides therefore the basis for understanding the relationship between non-verbal acts and meanings in language. The information in this section was gathered through an audio cassette recording of church proceedings.

A church service normally opens on a high tempo with songs of praise. These are always fast songs characterised by drumming, clapping and dancing. They are vigorous choruses whose main themes focus on the person of Christ, Christian spiritual victory over death and devil or celebration of Jesus' triumph in rising from the dead.

Most of these songs are in the indigenous language. These choruses are consistently on a high tempo and they draw from and into one another without my breaks. The leader slowly and gradually leads the congregation into a time of worship. This is characterised by slow songs of worship whose words focus on the reflection on the power of God. The tempo of music is slow and there is a special tonal emphasis that is put on the key words in the song.

For example in the following song, the underlined words are sung with special emphasis:

Cast your burdens unto **Jesus**
For He **cares** for you
higher, higher, higher, higher
higher, higher
higher **Jesus higher**

(However, in the same chorus, words that refer to the adversary are sung with a deliberately low flat tone.)

lower, lowèr
lowèr, lowèr, lowèr, lowèr
lowèr, lowèr

lowèr, Satan lower

The leader of the pastors always has his voice in the background with words that call upon worshipers to reflect and meditate on the image of God. For example, at the New Life Church Center, one pastor, in the background of a song of worship said:

> "Just imagine **Jesus** on the cross,
> Look at Him **dying**
> Look at His **blood flowing**
> Think of love, the **sacrifice** He has made
> Examine your life..."

He uttered the underlined words with a more articulate and emphatic tone than the rest of his speech.

A combination of the slow music and the Pastor's words gradually leads the congregation into prayer. This is a time of "holy chaos". This is a very serious moment of prayer.

There is waving of hands, stamping with their feet, hissing, crying, yelling, shouting, or talking in tongues as if the Holy Spirit was guiding the people. The following is an example of a "holly chaos" as drawn from Nayoth Ramah Church.

Pastor: N'ijwi rirangurutse ganira n'Uhoraho
Ugururira umutima wawe Yesu
Hamagara izina rya Yesu
This is translated as follows:
Talk loudly to your God
Open up your heart to Him
Call upon the name of Jesus

Member 1: Ego Yesu, ego Yesu...

Yes Jesus, yes Jesus … (low tone) (humble)

Member 2: A …. yii…..i A….yii….i. Aha (low tone) (moving around)

Member 3: Oh Yesu turagutazira, uri mana nya mana,
Uri mwiza Yesu
(Oh Jesus we worship you Lord Jesus, you are good) (waving hands)

Member 4: Ego Data, uri Data wa twese
Ur'umuvyeyi aturuhura…
Igiza kure yacu amadayimoni Data
(Yes, Father, you are the King Father …
You are the comforting Father …
Curse the devil away from us Father …)
(Kicking the air)

All these members pray together at the same time and none of them listens or attends the others.

Like the beginning of prayer, the end comes as members break off one by one into singing or wiping off tears and sweat. The leader then leads officially the congregation out of prayer with a song of worship. The song comes at the height of prayer and is a signal to those that may still be praying to sum up.

After prayers, there is a presentation of testimonies where individuals move up and tell what the Lord has done for them. It is a time of Joy and Happiness punctuated by words like "Amen, Hallelujah or Praise God", from the congregation to express oneness with the speaker. There is always a special emphasis laid on the successes (positive achievements) as compared to Challenges (failures). The latter are presented rather flatly.

One Christian in a testimony testified:

"I was travelling in a bus from the countryside,i heard the voice of the Holy Spirit telling me to pray hard,the vehicle overturned , Hallelujah brethren , i so much thank the Lord because I was among the seven who survived accident..."

The underlined sentences are uttered with an emphatic voice. After the testimonies, there are more praise songs which eventually set people for sermon. Sermons are always topical and focused on specific areas like Salvation, Prosperity, Love, Marriage, Giving, Prayer, etc. And every preacher specializes in an area but teaches about other areas as well although not with the same authority. These teachings are not mutually exclusive. However, at gospel crusades, although the main topic is always salvation, there is a general mixture of teachings and the preachers are specially known as evangelists.

Most sermons are presented in English and there are simultaneous interpretations into the Kirundi language. Preachers talk at the top of their voices with patterned variations in tone, stress and emphasis. Desired meanings are affected by these phonological variations. In other words, certain parts of the sermon are articulated with vigour and emphasis whereas others are soft and slow. There is also a sufficient use of gestures like stamping of fact, jumping, kicking the air, etc. and a constant use of interjections like "Amen", "Hallelujah" and "Praise God".

Joyce Meyer while teaching about the Holy Spirit over Heritage Television expressed herself as: "... There is power in language; Amen. Pówer to command off devil
Pówer to change things, Hallelujah
Pówer to move mountains ...
You need the power of the Holy Spirit
The Holy Spirit must guide you
He must take control over you.

A sermon is always followed by a very long session of prayer. There is re-commitment, deliverance and special prayers for the "burdened". There is also the casting off of demons as Pastors and church leaders bless the possessed and curse the devil away. It is a tense moment that requires pastors to draw heavily from their linguistic competence so as to fight the devil and see their prayers turn into reality.

The pastor while blessing a possessed person prays as follows:

"... In the name of Jesus
I curse the devil out ...
I command you in the name of Jesus
I order you in the name of Jesus

However, other members of the congregation pray in a different way from that of the Pastors and church leaders. Whereas Pastors bless people and curse away evil spirits, other members focus on their issues as they conduct the concluding prayers. They tend to focus more on the goodness of God than asking for favors from him. At El-Shaddaï church, one young man prayed as follows:

"Amen! Hallelujah!
Precious Father, we thank you for
What you have done for me Father
Oh Precious Lord, we thank you
Father, Lord we lift up oh Good our nation
Oh Lord Father to you..."

Many more Protestants from different churches were heard praying in a similar manner. They always punctuate their prayers with interjections of God's goodness. However, these interjections do not have fixed syntactic positions. After a long session of prayer, the service is wound up with a few praise songs and a short prayer.

In the process of gathering data about the church service, discussions were held with church members. The discussions were used to solicit information about the role of language in retaining converts in the Protestants church.

All respondents indicated that the language and style used particularly in sermons, Prayers and songs, was a major factor in the retention of members.

A young man said that:

"... at the time of preaching, you cannot get bored. The preacher touches your heart with his words ... the spirit rests in the speaker to create a lively atmosphere ..."

During sermons and entire church services, everybody is free to say out something, perform some action or play an instrument. It is through such interactions that Protestants are able to form a "family" where everyone feels needed. According to protestants, the freedom of expression that the constitution talks about is only guaranteed in the Protestant church. All of them are free to say what they want at any point when they are gathered to pray. They cannot get bored and therefore they cannot leave this community.

IV.1.4. Meaning and expression according to Church members

Although the previous section indicates that there is a wide use of phonological variations to achieve desired meanings in a church service, there are some expressions that were discovered to be unique in the protestant churches. The expressions were discovered to be unique in terms of their existence or in items of their meanings. This section therefore presents expressions that are common among Protestants. The meanings that Protestants attach to these expressions are also provided.

However, in the provision of meanings to the expressions, the general Christian meaning is also provided alongside the Protestant one. A look at meaning from

such a perspective provides a good basis for establishing whether Protestantism differs from other churches.

From this point, we are able to establish the position and the role of language in winning and retaining converts into Protestantism. Protestant meanings for the expressions derive from the point of view of the respondents as members of Protestant churches. General Christian meanings on the other hand were looked up in the Universal Bible Dictionary (1993) and the New Bible Dictionary (1982). The expressions are put into categories of areas and aspects that they are intended to describe.

The symbol "---" has been used to indicate where an expression does not exist or does not carry any meaning in the general Christian usage. General Christian meaning or usage in this case means the existence of an expression among all Christian communities.

The symbol "S" has been used for an expression whose meaning is the same in both the Protestant and General Christian usage.

The symbol "D" has been used for an expression whose Protestant meaning is different from the general Christian meaning.

a) The Person of Jesus

Here, the expressions are used to describe the person of Jesus, his nature and the perceptions that Protestants have about him.

Table 6: The person of Jesus according to Churches

EXPRESSION	PROTESTANT MEANING	GENERAL CHRISTIAN MEANING	RELATIONSHIP IN MEANING
Jesus	Second natural being in the trinity and a name called out at times of troubles	Second natural being in the trinity	S
Christ	Son of God	Son of God	S
Messiah	Special messenger from God	Messenger from God	S
Saviour	Crucified on the cross so that the human race could join eternal life after death	One who was crucified so that all human beings could be pardoned of their sins	S
The Living Water	Gives and restores hope and life	Gives and restores hope and life	S
The husband	Provider of protection	-	D
The shepherd	Responsible guide of all believers	Good community leader	S
Maranatha (Hebrew)	Jesus	-	D
He	Jesus	Jesus	S
The true vine	Perfect being	-	D
The answer	Provider of solutions to all problems	Jesus	S

Comforter	One who consoles human beings in trouble	One who consoles human beings in trouble	S
Redeemer	Savior	Savior	D
Never fails	Absolutely able	Attentive to his people	S
He Cares	Never abandons his people even when they are in most difficult moments	Attractive to his people	S
Mighty Lord	One who overcome the powers of death	Extremely great Lord	S
Lift him high	Honor Him	Give thanks to God	S
Bless the Lord	Honor	-	D
Hosannah (Hebrew)	Worth of praise	Jewish from form of blessing	S
Alpha and Omega	Was present at the beginning of life and shall be present at the end	Where all things have the origin and the end	S
Hallelujah	Reigns over everything in heaven and on the earth	Great and victorious	S
The rejected stone	Crucified by those he had helped	-	D
Lamb of God	Slaughtered by God as a sacrifice	The suffering servant	S

Rock of ages	Everlasting	Everlasting corner stone	S
Rock of salvation	Pillar of Protestantism and human redemption from sin	Immovable foundation of salvation	S
Lily of the valley	Never dies, always living, present and powerful	-	D
Holy of Holies	Completely clean and perfect, without any sin	-	D
King of Kings	Greater, more powerful and commands more respect than any rulers on earth and in heaven	-	D
Lord of Lords	Wealthier than the wealthiest persons on earth and in heaven	-	D
Gracious	Forgives those that have sinned	One who favours the needy	S
Counselor	Provides advice and direction to those that are stranded	-	D

Deliver	Helps people out of sin	Gets people out of bondage	S
Personal Savior	Helps every person out of trouble and sin individually	-	D
Overcomer	One who defeated Satan by the resurrection	-	D
Prince of Peace	Brings joy and happiness to his followers	Restores relationships between man and God and between man and man	S

b)The Holy Spirit

The expressions are used to describe the Holy Spirit and the perception that protestants have about Him.

Table 7: The Holy Spirit according to Churches

EXPRESSION	PROTESTANT MEANING	GENERAL CHRISTIAN MEANING	RELATIONSHIP MEANING
Power	Holy Spirit	Presence of God's spirit in a believer	S
Dove	Holy Spirit	A bird or symbol of simplicity, gentleness, innocence	S

Holy Spirit	Third natural being in the Trinity	One that was at the time of the resurrection of Jesus left to guide Christians until the day of final judgment	S

c) The nature of God

God is qualified as the super-human being or spirit worshipped as having power over nature, human fortunes, etc. He is the Creator and Ruler of the universe. The following are the expressions used to describe the nature of God and the perceptions that Protestants have about God.

Table 8: The Nature of God according to Churches

EXPRESSION	PROTESTANT MEANING	GENERAL CHRISTIAN MEANING	RELATIONSHIP IN MEANING
God	First super-natural being in the trinity	Self-existing	S
Father	God	God	S
Creator	God	God	S
The gospel	Teaching about the life and works of Jesus and the message of salvation	Teaching about the life and works of Jesus	S
God is faithful	Answers prayers	Answers prayers	S

The word	The gospel	Divine communication from God to man	S
Loving father	Pardons sinner	Merciful	S
Word of God	Bible	Bible	S
God is good	Present in all troubles of life	Never fails his followers	S
God is great	Can do wonderful things for those that are in despair	All powerful	S
Most high	In heaven	In heaven	S
All knowing	Knows all that human beings do and think	Noting hidden from him	S
Almighty	Most powerful being	Supreme ruler and very effective	S
Heaven	Seat of God	A paradise high above the skies where the souls of the righteous will go after death	S
The promised land	Heaven	Canaan which was promised to the Israelites	S
Glory	God is great and powerful	Honour and reputation	S
Jehovah (Hebrew)	God	-	D
Yahwey (Hebrew)	God	-	D

Everlasting Father	Lives and Loves for posterity	Eternal God	S
Adonai (Hebrew)	The one who is Lord	-	D
Omnipresent	Always living and never ceasing	Ever present	S
Omnipotent	All powerful, supreme	-	D
Worthy	Great and has all powers	Deserving praise and power	S
El Olam (Hebrew)	One who is everlasting	-	D
Elohim (Hebrew)	The creator	-	D
El Elyon (Hebrew)	One who is most high	-	D
El Shaddai (Hebrew)	God of the mountains	-	D
Shaboth (Hebrew)	Lord of hosts (angels)	-	D
Shalom (Hebrew)	God of peace	-	D

Table 9: Christian life and relations

EXPRESSION	PROTESTANT MEANING	GENERAL CHRISTIAN MEANING	RELATIONSHIP IN MEANING
Saved	Having accepted Jesus as a personal saviour and announcing it publicly	Redeemed or delivered from sin	S
Born again	Saved	Baptized in Jesus name	S
Elder	Senior member in a church	Senior member in a church	S
Pastor	Church leader	-	D
Minister	Preacher	A servant of God	S
Brethren	All saved people	General body of believers in the Christian church	S
Sister	Female Protestant	A fellow Christian	S
Brother	Male Protestant	A fellow Christian	S
Sacrifice	Give up everything for the work of God	Given to God's service	S
Salvation	Accepting and proclaiming Jesus as a personal saviour	Deliverance from great danger to life through Jesus Christ	S
Devotion	Sacrifice of	Dedication of	S

	worldly things for God's service	one's life to the service of God	
Adore	Worship God	Glorify God	S
Praise	Sing for God	Declare God to be glorious	S
Worship	Pray to God	Adore God	S
Breakthrough	Receive a response from God	-	D
Fellowship	Be together with others to pray God	Be together in the name of God	S
Testimony	A telling of God's good works	Evidence of God's works	S
Testify	To tell God's good works	To give evidence of God's works	S
Firm	Steady in one's faith	-	D
Resurrect	To turn away from sin	Rising to life either in spirit or in deed	S
Confess	Announce publicly that one is saved	Declare sins publicly	S
See light	To get saved	To do good deeds	S
Touched	Filled with the Holy Spirit	Emotionally moved	S
Filled	Filled with the	-	D

	Holy Spirit		
Anointed	Filled with the Holy Spirit	Filled with the Holy Spirit	S
Believer	Saved person	A Christian	S
The righteous	Saved person	Just ones	S
Saint	Saved person	Holy one	S
Of light	Saved	Avoiding sin	S
Of heaven	Saved	Identified with good virtues	S
To go to heaven	To die cleanset	To go to the place of joyment	S
Bind the devil	Curse Satan and evils spirit away through prayer	-	D
Delivered	Set free from the powers or influences of Satan and evil spirits	-	D
Meditation	Quick time for thinking about Jesus	Systematic reflection on the word of God	S
Ministry	Preaching mission	Spiritual service rendered by prophets and teachers of the Gospel	S
Egypt	Sures	Sign of dryness	S

Egyptian	Unsaved persons	A non-God-fearing person	S
Fall	Fall out of Protestantism	Departure of human being from the state of innocence to the state of sinfulness	S
The religious	Other believers who are not Protestant	Dependants of religious rituals	S
Devil	One who sins	Accuser of evil spirit	S
Amen	May it be as prayed for	May it be as prayed for	S
Eternal life	Life in heaven after death	Be well	S
God bless you	Happiness and wellbeing to you	Be well	S
Holy chaos	Time of uncontrolled praying and speaking in tongues	-	D
The dark hour	The day of final judgment	-	D

Crusade	Open, outdoor preaching to convert people to Protestantism	Zealous campaign against the devil and social evil	S
Glory to be God	Praise be to God	Let the Lord be exalted	S
Tongues	A supernatural language spoken only by those filled with the Holy Spirit	Languages spoken which were not spoken before	S
Jesus loves you	Please get saved	Your sins can be taken away	S
Immerse	Baptize by dipping	Dip in water	S
Baptise	Die and resurrect in spirit	Christian ritual which initiates members in the faith	S
Come Lord	Jesus accept our prayer	-	D
Give thanks to God	Appreciate and accept with love anything that one experiences	Glory be to God	S
Forever	Till the day of final judgment	It does not end	S

IV.1.5. Meaning, Expressions and Tone in Church Services

Whereas we have identified expressions and their meanings, it is worth noting that in the use of some of these expressions, the meaning is not carried by the expression itself but rather by the tonal variation that can be made to carry more than one meaning depending on the tonal degree by which its syllables are said out. Different tonal patterns of the same expression produce different meanings. For example, the expression "Praise God" can be used to give various meanings.

Praise God

|preiz gəd|

The expression is initiated with a lower tone while the core |ə| of the syllable in "Praise" is lowered. The general meaning of the expression is "Thank God for all he has done". However, with the above tonal patterns, it means "are you following?" and it is used especially if one is preaching and tries to test the attention of the congregation.

In other sense, Praise God with only the initial of the syllable "Praise" on a lower tone is used as a greeting whose meaning is "thank God we are still living".

Other expressions whose differences in tonal patterning create differences in meaning include the following.

EXPRESSION	**MEANING**
Amen |eimen|	May it be as prayed for |used to make end of prayer|
|eimen|	Is it alright? Are we together? |used to test attention of the congregation in sermons|
|e'ime:n|	God is great |used when calling the congregation to order|
|eimen|	Thank you |used by members of the church to applaud an important point raised by a preacher|

Allellujah |ælɛ'lu:jə|	God is great and powerful |used before and after giving a testimony|
|ælɛ'lu:jə|	Is everything alright? |used by preachers to test whether they are understood by their congregations|
|ælɛ'lu:jə|	Praise God |used when calling the congregation to order

IV.1.6. Summary

After point out the data analysis, a summary of ideas developed is important in order to make those ideas quiet understandable

The youth (15-35 years) form the majority of the protestant membership. Although the message (salvation) in the sermons is the major attraction for converts, the language and style of delivering sermons is also an important attraction. The consistent use of body language (non-verbal) by preachers factor in this process.

The church service has a regularly patterned tempo which is controlled by the phonological and paralinguistic variations. There are clear characteristic similarities in the language and meaning in areas of high tempo different from of low tempo. For example, in the praise songs, Holy chaos and sermons, there is an emphatic use of phrases that refer to God and his works.

The variations and patterns of the tempo are achieved through the use of intonations, stress and emphasis variations. Otherwise, there is a link between the essence of the different stages of a church service on the one hand and phonological variations on the use of such features as tone and stress in preaching, on the other hand. The regularly patterned tempo also has a significant role to play in retention of members in the protestant community

There are a number of expressions used especially by the protestant community either. However these expressions carry specific semantic characteristics which are analyzed in the Findings. There are also specific semantic characteristics identified and their meaning helps to identify the protestant community as a society with its language variety.

In the use of some of the expressions, sometimes the meaning does not lie on the expression itself but rather in the tonal patterns when the expression is said out. Tone is an important aspect in differentiating meanings between expressions that would seem the same.

IV.2. FINDINGS

IV.2.1. Introduction

This section makes a systematic analysis of the data presented. The first section makes a careful analysis of the range of people who join Protestant churches. There is also an indepth analysis of the role and position of the language factor among other factors in attracting converts to the protestant churches. Hypothesis one of the study is also tested. The analysis of the findings here is based on Austin's speech act theory as clearly explained. The other section analyses the meaning as carried by expressions and tonal variations. Hypothesis 2 is also tested in this section. The analysis of findings in this section is based on Saussure's relational concepts as explained in the first chapter.

IV.2.2. Language as an attraction for converts to the church

It is clearly evident that the majority of members in Protestant churches is formed b the youth. Most of these members got saved through open evangelical crusades. However, 85% of these members indicated that their major attraction

to Protestant churches is the message in sermons. But it should be noted that sermons are given differently. If most protestants were attracted to the church by the "great preaching" of international evangelists, it means that apart from the message in the sermons, there is something additional in the message in the evangelists' sermons that may not be in other preachers' sermons: the style of preaching that the evangelists use has the illocutionary forces to attract converts. In other words there is a relationship between the message in a sermon and the style of delivery. This means that although converts are attracted by the message in sermons, the tonal variations, gestures and stress patterns that evangelists employ in preaching, have the performative power to influence the people's decisions. However, much as the preaching of evangelists may seem to have influenced most of the respondents, it is important to note that the evangelists preach before bigger audiences than other preachers and this accounts for the large number of the converted.

In this study, it was stated that language is the major attraction for converts. However, from the findings presented, the major attraction for converts is the message. The message is accepting Jesus Christ as a personal savior. Also, the language factor ranks second in the list of factors that attract converts to the church. This means that although the message is the major attraction, the language factor has an important role to play in this process. This is because the message which is preached in the protestant churches is not significantly different from that in the other Christian churches. In the message, there is an emphasis to believe in Jesus Christ and emulate his good deeds. However, among Protestants, the mode of delivery of the message is more performative and it is not restricted to any formalities.

IV.2.3.The role and function of language in a church service

A church service has a regularly patterned tempo. Here, there is an attempt to analyze the role and function of the language factor in bringing about such a pattern. We also analyze the role of non-verbal aspects of language in conveying intended meanings.

a) Opening of a church service

A church service always opens on a high tempo with songs of praise. The songs are fast, high-pitched and focus on spiritual battles Christians have with the adversary. There is clapping of hands, jumping and stamping of feet. The high tempo and pitch at the start of a service is a loud signal to members to get into the mood to pray. In this respect, language acts as tool to draw the attention of members to function. By this, language is not used just to "say things" but to "do things".

In a further analysis, this part of the service is meant to express Christian spiritual victory over the devil and to celebrate Jesus' triumph over the powers of death.

Members appear like soldiers coming from war or victors celebrating an achievement. This is well achieved through the expressions used in songs, gestures and other non-verbal forms of language. For example, apart from the tonal colour, expressions used in the following verse clearly show that there is a battle won and a vow to fight on.

Singisubira inyuma	- Oh I shall not backslide
Nahisemwo Yesu koko	- True I have followed Jesus
Benedata ingo dufate urugendo	- Brethren, let us go forward
Usubiye inyuma hari ingwara z'ivyaduka	- In backsliding there are epidemics
Usubiye inyuma hari amarira	- In backsliding there is sorrow

Usubiye inyuma hari ubusambanyi - In backsliding there is adultery
Reka twirukane impwemu mbi - Let us overcome evil spirits
Reka twirukane ibigeragezo - I overcame temptations of this world

The first three lines indicate a determination to forge ahead with Protestantism. The messenger urges other members to be determined and fight on. The expression "backslide" also points to a movement from one position that the messenger is determined not to return to. The last two lines show, especially with the use of the expression "overcame", the victory that the messenger is celebrating.

The song is always sung when members are jumping, stamping and clapping. In other words, the intent and essence of praise songs is conveyed by the non-verbal forms of language. This implies that the meaning and value of victory and celebration among Protestants does not lie only in the expressions they use in song but also in the non-verbal actions that accompany the songs and thus act as conditions of felicity for the success of the intent of the songs.

Such a vigorous style of using language at the start of a service also indicates that the underlying philosophy of the Protestants is that they should get to pray when they are spiritually free of the powers of the adversary. This is why they proclaim their victory and determination in songs before they can pray. This kind of language as used in praise songs sets off a conventional procedure so as to produce a conventional effect on congregations.

Tonal variations have also an important role to play in the general flow of a church service. This is because instead of announcing the next thing to do after the praise songs, a church leader lowers his voice-pitch and frequency into slow songs of worship which are a pre-requisite to prayer. In this case, tonal variations are used to punctuate and regulate the patterns of the service. By this, tonal variations help in performing the procedure correctly and completely.

b) Language in prayers

According to the Universal Bible Dictionary (1993) "to pray" means "To speak to God, to show love, give thanks or ask for something". However, it is quite clear that Protestants emphasize worshipping God when they stress His power at the time of prayer. For example, in the "holy chaos", all the members only proclaim God's goodness. Whereas one repeats the phrases "Yes Jesus", another proclaims that "We worship you Jesus; Lord you are good..." while another professes the might of God.

However, as the congregation prays, the church leader always has his voice in the background urging members to pray loudly and call upon the name of Jesus. This explains why members shout out and loudly profess the goodness of God. In other words, in this case, language as used by church leaders may disrupt the essence, value and meaning of prayers. Most of the members pay sub-conscious attention to the words of the leader instead of praying to God with a free and independent mind.

However, much as the voice of the leaders may influence the style that congregations adopt in prayer, there is some other important aspect to note. Even when a protestant member is left to pray without the leader's voice, there is a tendency to over punctuate a prayer with praises to God. Such prayers are semantically ambiguous. Expressions like "Oh Lord precious", "oh God", "oh Lord Father" are said and create ambiguity in the prayer. They take an unpredictable range of syntactic positions and their occurrence is much higher than that of other expressions that actually carry the intent and the essence of the prayer. The style of prayer that leaders adopt is different from that of the rest of the protestant community. Although both categories pray loudly, the pastors place greater emphasis and stress on the verbs that especially concern denying the devil.

Expressions like "cursing", "commanding" or "binding" the devil are always more articulate in a Pastor's prayer. There is also a great use of non-verbal devices to relay the prayer. In other words, pastors are more aggressive in prayer. For example, when cursing away the devil from the possessed, a pastor can slap or push or command the possessed person to jump or shout or walk around. Through such gestures and forms of body language, the spiritual powers that Protestants claim to have over the adversary are illustrated. Such an aggressive way of using language has an illocutionary force on congregations and it makes language a tool of action.

c) Language in Testimonies

The practice of giving public testimonies on God's works was also discovered in the Protestant churches. This process does not have any linguistic uniqueness.

d) Language in sermons

Here, the style of preaching has linguistic characteristics which are quite similar to those in praise songs and prayers. Preachers talk at the top of their voices. There is use of gestures and other forms of body-language like kicking the air, jumping or stamping. Phonological variations are also used to distinguish salient points from the general sermon. In other words, preachers are aggressive with language.

Since the basic lesson to learn from all sermons is the message of salvation and yet getting saved implies a move away from the works and influences of the devil, it clearly indicates that in sermons, there is the expression of a spiritual battle with the devil. That is why the style is aggressive especially with the use of non-verbals and tonal variations.

IV.2.4. Meaning and expressions in Church Services

a) The Person of Jesus

Thirty-six expressions that are used by the Protestants to describe the person of Jesus were gathered. From these expressions, twenty one have a general Christian meaning. In other words, these expressions have both a protestant meaning and general Christian meaning. A further examination of these expressions indicates that the meaning they carry in the protestant sense and the general Christian sense is the same. This means that in the use of these expressions, both Protestants and other Christians have the same perceptions about Jesus. These expressions have common meanings among all Christians. However, fifteen expressions about the person of Jesus are unique to the Protestants. In other words, such expressions do not have general Christian meanings.

Although the expression "Jesus" is a proper noun, its reference is denoted by common nouns and a pronoun Christ Messiah or He. However, the intention of each of these expressions points to the relationship between the referent (Jesus) and God.

The meaning and value of Jesus can also be expressed by idiomatic expressions made of a common noun and a definite article. Lyons (1977) contends that:

> "... The use of a common noun preceded by the definite article will suffice without further description, even though the referent has not been previously mentioned, because the speaker can fairly assume ... that the hearer will know which of the potential referents satisfy the description he is referring to..."

Therefore, the use of such expressions as "the shepherd", "the husband", "the answer", etc. identifies "Jesus" from any other husbands or shepherds because of the definite article preceding the common nouns. The implication in the use

of such expressions is that the referring expressions connote extensions of the reference meanings and values. In other words, Jesus is understood or perceived in the sense of being able to provide to Protestants the apparent senses and values of the physical referents such as husband, shepherd and so on in the expressions. Therefore, Jesus is to Protestants what a shepherd is to a herd or what a husband is to a family. However, it is important to note that the meaning and the essence in all expressions of this category is carried by the definite article.

The person and character of Jesus as a loving, kind and caring ideal are expressed by expressions that have the definite article. In some cases, however, expressions in this category give the same reference but connote different senses. For example, "the true vine" meaning the perfect being and "the rejected stone" meaning one who was crucified by those he had helped, make the same reference "Jesus" but give different senses about Him.

In other category of expressions, the preposition "of" is used to express the comparative might and supremacy of Jesus. However, as in other categories, the usage of the meaning-carrier (preposition "of") can connote varying senses. For example, the following expressions are used to project "Jesus" as an ideal being enjoying supremacy over all potential referents in the same reference.

Lord of Lords

King of Kings

Holy of Holies

In other words, Jesus can offer much more than earthly kings and lords in terms of value and essence.

In another context of usage, "of" does not give the sense as the one in the above expressions. In such expressions as "Lily of the valley" or "Lamb of God", the sense is more of a genitive. They are more of idiomatic expressions that indicate possession. In this case, the extension of the reference is that Jesus may be

perceived as a tender and lovely beauty. Another sense of Jesus in this category of expressions can be observed from the following:

Rock of Salvation

Prince of Peace

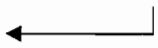
Whereas in "Lily of the valley" and "Lamb of God" the referent Jesus represented by Lily and Lamb is possessed by nouns valley and God, in "Rock of salvation" and "Prince of Peace" the referent represented by Rock and Prince is the one who possesses Salvation and Peace. While the referent is only an ideal beauty to admire in the first structure, he is the source and deliverer of good virtues in the latter structure. Different senses of the same reference are projected through varying use of the genetic preposition.

The expressions have a paradigmatic relationship in that the use of them in the place of the other does not change the essence and meaning of the reference. In other words, whether one uses "Lamb of God" or "Prince of Peace". The referent is always Jesus.

However, syntagmatic relations between the two nouns in each expression as brought about by the preposition produce different directions of sense.

Lamb of God

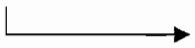
N1 N2



Retrogressive direction of sense

Prince of Peace

N1 N2



Progressive direction of sense

There are other expressions by which Jesus is defined, referred to and characterized. All identify the referent as a perfect ideal of all good virtues. There is an apparent paradigmatic relation among all expressions on the person of Jesus; this is because they may replace one another without distorting the

meaning of the preposition. However, different senses of meaning are carried by the varying syntagms of each category of expressions.

b) The Holy Spirit

The expressions Power, Dove and Holy Spirit are identified as carriers of meaning and value of the Holy Spirit. All these expressions are common nouns represented by singular definite references. The meaning of each of the three expressions is the same in both the protestant and general Christian community. This implies that the meaning and essence of the Holy Spirit is the same among all Christians. There is a paradigmatic relation among these expressions because each can be used in the place of others without distorting the essence and meaning of the proposition in which it is used.

Whereas Protestants profess the absolute power of the Holy Spirit and that all their activities are controlled by Him, a comparative analysis of the expressions used in relations to Jesus and the Holy Spirit gives a different picture. The range and meaning of the two categories of expressions indicate that there is more meaning and essence derived from Jesus than the Holy Spirit.

c) The nature of God

Thirty two expressions were gathered which are used by protestants to express the nature of God. Eighteen of these expressions have shared meanings among Protestants and other Christians. This implies that perceptions that Protestants have about God are fulfilled in meaning through the general Christian usage of these expressions. However, thirteen of the expressions are unique to Protestants both in usage and meaning.

The reference of God is denoted by a proper noun in English and Hebrew. As indicated earlier, such expressions include the following: Father, Creator, Yahwey, Adonai, Jehovah, etc.

They are paradigmatically related in that they can synonymously replace each other. However, in some cases, the expressions are given connotative senses. For example, whereas "Jehovah" means "God", it can be qualified with another expression to create new sense to the reference. For example:

Jehovah Jirey → the provider

Some of these expressions are also given meanings which express relative comparativism. However, the core reference does not change. For example, by the following expressions, the value and meaning of God is compared to various things and events to imply his superlative nature.

Adonai :Owner of everything

Omnipresent : Never ceasing

Omnipotent : Most powerful

El Shaddai: God of the mountains

These expressions indicate that God is perceived as the most able being and that He can manage and control what may seem impossible, including supernatural forces and life. Such a perception indicates why God is defined as the first natural being in the trinity and the master of heaven and earth.

The sense of God's superlative might is also implied in expressions that have adjectives of intensification such as:

All knowing

Almighty

Most high

These expressions in the language of the Protestants have gained the status of proper names and their usage has no possibility of implying more than one referent. They are articulated and written as proper nouns.

d) Christian life and relations

Fifty-four expressions were gathered in this category. They are of various kinds ranging from those that express human relations with God or the adversary to

those that express interpersonal relations. As already mentioned in the previous category of expressions, the forty-five expressions are common to the general Christian community. In other words, the expressions carry the same meanings and essence among all Christians. However on the other hand, nine of the expressions carry only a protestant meaning.

Protestants also look at themselves as members of one family and use therefore kind ship terms such as brother, sister, elder to describe their relationships. The expressions that indicate the relationships between the human being and supernatural forces are in two categories.

The first category expresses the relationship between Christians and God. Expressions in this category allude to good virtues, victory, joy and happiness. However, these expressions do not have a common semantic marker necessarily. For example:

Saved	: Publicly accepting Jesus as a personal savior
Confess	: Publicly accepting Jesus as a personal savior
Firm	: Steady in Protestantism
Testify	: Tell of God's good deeds
Touched	: Filled with the Holy Spirit

All these expressions denote the goodness and joy in the relationships between the human being and God . The second category of expressions which indicate relations between the human being and supernatural forces expresses relations between Christians and the devil. Expressions in this category allude to suffering, misery and discomfort. However, like the first category, these expressions do not have a common semantic marker but their reference points to the scorn and hatred that Protestants have towards the adversary.

For example: Egypt: Worldly treasures

Desert: Worldly treasures

Hebrews at the time of Moses were treated to a lot of suffering in Egypt where they were taken into slavery. And yet the roots of Christianity are in the Hebrew community. With this history, Egypt is looked at as a place of suffering and torture which is equated with the experience of the Protestants that they get in their relationships with the devil. In the same way, a desert is a dry, unpleasant place to stay. Other expressions in this category denote also misery and negativeness.

For example: Fall

Backslide

Lost son, etc...

These expressions are used to describe non-protestants or those that have fallen out of Protestantism. It is also implied that without Protestantism, one is under the powers of the devil. The expressions denote the spiritual suffering and isolation that a person in such a situation goes through.

From a general analysis, expressions about Christian life and relations are linguistically heterogeneous. They do not form distinct paradigms or syntagms and they do not have clearly distinct semantic markers.

IV.2.5. Meaning, expressions and tone in church Services

As already mentioned, expressions can carry various senses of meaning because of tonal variations. However, it is quite clear that not all expressions can be used in such a manner because out of a total collection of the chosen expressions, only three of them were identified in such a category. The three expressions are "Praise God", "Amen" and "Hallelujah".

However, the three expressions form a common paradigm among all Protestants. The expressions are used to punctuate all kinds of propositions. This is possibly

why they are given the various tonal variations. In other words, the use of tone or tonal variations is quite minimal and only limited to the three most commonly used expressions.

Protestants have a set of expressions that they use to identify themselves as a community of believers, but it has be said that around 68% of the expressions is not significantly different from other Christian communities.

As earlier mentioned it is clearly evident from all the data provided that the tempo of a church service is brought about and regulated by the tonal variations. Otherwise, prosodic aspects of language are the determiners of the course of the service. Intonation and stress are also employed in songs, testimonies and sermons to emphasize salient points. When these aspects are coupled with body language, there is expression of spiritual war and aggression. In other words, a church service gets essence, direction and meaning from prosodic and non-verbal aspects of language.

IV.2.6.Conclusion on chapter four

This chapter is the main component of the study. The following points were developed namely data Presentation and analysis and findings. In the Data presentation and analysis, the following themes were analyzed: Who join the Protestant Church. A Standard Church Service, Meaning and Expression according to worshippers. In the Meaning and Expression, the person of Jesus, the Holy Spirit, the nature of God as well as Christian life and relations were developed. The meaning, expressions and tone during church services have been also taken into consideration without forgetting the summary.

In the Findings, the arguments such as language as an attraction for converts to the church and the role and function of Language in church services were developed. In the role and function of language in church, the following have

been seen: Opening of a church service in which we find the language in prayers, testimonies and language in sermons. There is also the meaning and expression where we find the person of Jesus, the Holy Spirit, the nature of God as well as christian life and relations. We find also the notions of meaning, expressions and tone. The following chapter concerns the discussion, conclusion and recommendations.

CHAPTER FIVE: DISCUSSION, CONCLUSION AND RECOMMENDATIONS

V.1.Introduction

This chapter is concerned with a discussion on the role and function of the language factor in attracting and retaining converts in the Protestant churches. It also concludes the study in relation to the hypotheses and findings. Some recommendations are also formulated.

V.2. Discussion

a) The role of language among converts in the church

Protestant churches in Bujumbura city have developed a unique way of using language. The underlying assumption is that language use and the meaning derived therein are the major attraction for converts. Language per se does not attract converts. Language is instead an instrument along which the attraction of converts is carried out.

It is however important to note that the even miracles are basically performed by international evangelists who have a more aggressive use of language. In other words, whereas the apparent attraction for converts is the message, the manner in which prosodic features of language are used to put across this message is important in this process because it has a performative illocutionary influence on converts.

This is further proven by the fact that expressions used by protestant churches are not very different from those used in other churches. The expressions and style employed in the protestant churches are drawn from the general Christian corpus and given tonal colors which make the church environment less boring.

However, although the language does not wholly come out as the major attraction for converts but rather as a carrier of the attracting factor, in some cases it manifests itself as an attraction.

For example, it has been discovered that the youth and the women form the majority of the membership of the protestant churches. And in a general socio-political perspective, youth and women have become more attracted by preachers' styles of talking, walking, dressing, singing, etc. In the prayers, there is a wide use of intonations during the delivery of sermons, prayers and other addresses in church gatherings.

Language plays also a significant role in the retention of converts. For example, during the prayers everyone is free to pray at their individual pitch and frequency using their own words. Protestants use expressions and tonal variations to convey their feelings, to express themselves and feel free and become actively involved in the whole of worship. For example, when a pastor is praying, members of the congregation are free to shout interjections such as "Amen" or "Praise God".

Patterns as tempo of a church service are also achieved through language variations. This makes the services less boring and therefore inducing members to stay. There is also a wide and free use of non-verbals like jumping, clapping, waving of hands, kicking the air when someone wants to express his or her feelings towards God or the Devil. Such linguistic freedom is a key factor in the retention of members because they are not tied to liturgical formalities and passiveness. This clearly shows the illocutionary and perlocutionary power of language among the converts.

The tempo of the church service is also dictated by the tonal patterns of language used at the various stages of worship. The regularly patterned tempo brings vigour and pleasure to the whole service hence breaking monotony and boredom. Expressions which describe Christian relations seem to play an important role in the retention of converts. The use of kinship terms like "brother" or "sister" when referring to a church member makes members feel needed and wanted and that they individually are a part of the community.

However, as earlier indicated, the delivery of sermons seems to play the most vital role in retaining membership within the protestant churches. The tonal colors, authority, emphasis, high pitch and aggressiveness with which evangelists members are kept in church made the attention of the assembly. This is evidenced by the fact that preachers who are less aggressive in their delivery of sermons get little attention and normally have fewer members. The factors of aggressiveness are coupled always with the intonation adopted in the delivery of sermons. The use of this intonation and style in the delivery of sermons is undoubtedly a key factor in retaining converts because it is more fashionable for the youth and women who form the majority of membership.

Generally therefore, although the basic attraction for converts to protestant churches is spiritual, the way in which this spiritual message is transmitted through various language features plays a very important role in retaining the converts. The style and use of language through stress, pitch, intonation, gestures and non-verbals is very important.

b) Meaning and expression

Even though the study was not comparative, it is clearly evident from the findings that the various expressions used in the protestant communities are not very different from those used by other Christian communities. However, Protestants seem to stress and emphasize the meanings which these expressions carry. These expressions in their different categories have their individual meanings which are generally agreed upon and acceptable to all Protestants. Otherwise, most expressions carry universal Christian meanings and only a few connote unique protestant sense of meaning.

This explains partly why there are more paradigmatic relations than syntagmatic relations among expressions in a particular category. This implies

that expressions denoting a particular reference can replace one another without distorting the essence and meaning of the proposition.

Protestants profess and believe in the absolute power of the Holy Spirit from where they derive the expression Protestant. However, from the findings the description and the value of "Jesus" is emphasized more than that of the "Holy Spirit". This implies that although Protestant spiritually and philosophically appreciate the meaning and essence of the Holy Spirit, that of Jesus takes precedence. This is clearly illustrated in the number and range of expressions used in describing or referring to each of the two referents.

On the whole, language seems to be a major central factor in the Pastoral make-up of the protestant church. The process of winning and retaining converts is fulfilled by the illocutionary functions of language based on the power and aggressive use of language in sermons, songs and prayers.

The expressions used carry meaning and essence that form clear semantic paradigms. Meaning is not only tied within an expression but it sometimes lies in the phonological attributes to the expression or the non-verbals or other gestures that accompany the expression. Some expressions have tended also to become clichés because of their unpredictable usage. For example, the expression "Amen" which means'' may it be as prayed for" can be used after such a statement as "the devil is powerful''. By such a usage, it is as if one is qualifying the statement as fine and praiseworthy.

The sense-value of "cliché" can be also extended to the use of "tongues". Whereas biblically tongues are the different tongues of the world, tongues in protestant churches seem to have become a group of phrases from an unspecific language that members memorize and shout out in prayer.

This is evidenced by the fact that all subjects examined in the different communities in the study expressed themselves in the same way whenever they prayed in "tongues".

However, tongues ought to be noted as a unique distinguishing linguistic feature of the Protestants. Given orientation of this study, tongues were not analyzed or linguistically examined as part of the linguistic semantic carriers. Their role in the general protestant community as winners of converts and signs of spiritual delivery cannot be overlooked.

V.3. General Conclusion

Basing on the findings of the present study, a general conclusion can be drawn on the following aspects:

1. Language is not the major attraction for converts in protestant churches but it has a very central role to play in this process. Language has a unique illocutionary function it plays in enhancing messages and changing the attitudes of converts towards Protestantism.
2. Language as used in the delivery of sermons, prayers and regulating tempo of a church service is a major tool in the retention of members of the congregation. This is because in its usage, it breaks monotony and allows members freedom of expression and usage. In this way, language fulfils its performative role of getting things done other than merely being said.
3. Although Protestants profess and emphasize the absolute power of the Holy Spirit, in terms of expressions used and meanings derived, there is more attention drawn to and meaning derived from Jesus.
4. Protestants are not significantly different from other Christian communities in terms of expressions.

However, they form or have a unique way of using prosodic aspects of language and non-verbals to attract and retain converts. In this case, language manifests itself as a powerful tool.

5. Protestant churches have an economic dimension which tends to cast a shadow on the spiritual dimension.
6. While preaching, the use of psychological influences the attendance of the Youth and the Women.
7. The youth and women form the majority of the membership and are drawn from different churches.

V.4. Recommendations

For purpose of future research and as a guideline to those in charge, the following recommendation can be made:

1. The youth is abandoning other churches in favor of the new protestant churches because of the manner of worship and preaching in the latter. Therefore, mainstream churches should revise their mode and style of preaching, praying and worship so as to check the exodus of members of their congregations into protestant churches. Language as used in protestant churches has the perlocutionary power to influence congregations.
2. Protestant churches have undoubtedly proved to be a steadily growing movement in Bujumbura City. The churches have implications on the political, social, cultural and economic context of the country.
3. Specialists who have the adequate and necessary equipment should study and make known the mysterious "tongues" used in prayers.
4. Protestant activities have proved to be language-based and therefore linguistically unique and rich. Scholars in other branches of langue studies especially stylistics, phonology and semantics should undertake related researches so as to understand fully in the protestant churches.

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APPENDICES

APPENDIX1: Letter addressed to the Respondents (English Version)

University of Burundi

Faculty of Arts and Social Sciences

Department of English Language and Literature

Dear sir/ Madam

I am addressing the following letter to you in order to request you to make a helpful contribution to the writing of a thesis about "*A SEMANTIC ANALYSIS OF THE LANGUAGE OF WORSHIP: CASE OF SOME PROTESTANT CHURCHES IN BUJUMBURA CITY*".

I would be very thankful if you answer the questionnaire as honestly as possible and it is not necessary to mention your name

Yours;

Apollinaire NDIKUMANA.

APPENDIX 2: Letter addressed to the Respondents (Kirundi Version)

Kaminuza y' Uburundi

Igisata c' Indimi n' Ubumenyi bwa Muntu

Indimi n' Amayagwa y' Icongereza

Nyakubahwa,

Ndabandikiye ndabasaba intererano yanyu mw, iyandikwa ry' Igitabu cerekeye " A SEMANTIC ANLYSIS OF THE LANGUAGE OF WORSHIP : CASE OF SOME PROTESTANT CHURCHES IN BUJUMBURA CITY"

Nkaba mbaye ndabakengukira kukugene mozotomora ku nyishu zibibazo nzobabaza kandi gushirakwizina ryanyu bikaba Atari nkenerwa.

Murakoze;

Apollinaire NDIKUMANA.

APPENDIX 3: QUESTIONNAIRE(English Version)

Dear Sir/Madam,

Here below is a list of questions from a University Student who has been fascinated by the Protestant Church and who would like to learn more about the Church. You have been randomly selected and are therefore kindly requested to extend your assistance by answering the following questions:

1) The Church or community you belong to?
2) When did you join the protestant Church
3) What religion did you belong before you joined it?
4) What do you think is the main reason for the continued growth and expansion of the Protestant movement in Burundi?
5) What reasons have kept you in Protestantism?
6) Is there any specific reason that has kept you in this particular faith?
7) Why do you think the Youth join Protestantism more than other members of the society?
8) What are the most exciting things that one can find in Protestantism?
9) Where did you get the message of Salvation from?
    a) At home?
    b) In the Church?
    c) At a Crusade?
    d) Any other(mention)
10) Were you born to Saved Parents?

If yes, did your Parents influence your getting saved?

If No, what attracted you to get saved?

    a) Music
    b) Art of Preaching

c) Message in Sermons

d) Convinced by a friend

e) Any other(Mention)

11) Can you tell me a good preacher from a bad one?

12) What helps your judgement?

a) Speed of preaching

b)Choice of words

c) Voice quality

d) Any other (Mention)

13) If it is the choice of the Words, What kind of words are used? Can you give me some illustrations?

14) List down at least ten words that are used in Church meetings such as Crusades, Church services, Prayers but which are not used in other places.

15) What do these words mean in the protestant Church?

16) Are there any words used in the Protestant Church and other Christian Churches but which have a special meaning in the Protestant Church?

17) Can you give me some illustrations?

Thank you for your attention.

APPENDIX 4: QUESTIONNAIRE(Kirundi Version)

Nyakubahwa,

Twagomba kubereka ibibazo vy'Umunyeshure ahejeje Kaminuza yifuza kuronka insobanuro zikwiye kubijanye n'Ishengero ry' Abaporositanti.Mwotowe ataco twishimikije kandi mwasabwa imfashanyo mukwishura ku bibazo bikurikira :

1)Mwoba musengera mw'Ishengero irihe?

2)Ni ryari mwinjiye muri iryo Shengero ?

3)Mutararijamwo mwasengera ?

4) Iri gwirirana ryamashengero yaba Porostanti mwibazako ryoba riva kuki?

5) Nizihe mvo zagutumye winjira muriryo ?

6)Harimvo nyamukuru yagutumye uja muriryo dini?

7)Niki gituma abakiri bato aribo baba benshi muriryodini?

8)Nibihe bintu biryoshe umuntu asanga mwidini ryigiporoti?

9)Wakuyehe umuhamagaro wo kurokoka?

a)Muhira?

b)Kurushengero?

c)Mugikorane?

d)Ahandi(havuge)

10)Wavutse ku bavyeyi bakijijwe?

Nivyaba arivyo nibo batumye ukizwa?

Atarivyo nigiki cagutumye ukizwa?

a)Umudiho

b)Ukuntu bavuga ubutumwa

c)Ivyavuzwe mu gikorane

d)Wajanywe numugenzi

e)Ikindi kivuge

11) Wontandukaniriza umwigisha mubi namwiza?

12) Kuriki?

a)Ukwavuga ubutumwa

b)Amajambo akoresha

c)Ijwi ryiza

d)Ikindi kivuge

13) Nimba aramajambo bakoresha nayahe? Wompa uturorero?

14)Mwompa nkamajambo ashika nka cumi akoreshwa mu Rusengero nko mu Bikorane,mu Bikorwa vy'Urushengero no muma Sengesho yoba adakoreshwa mubindi bibanza?

15) Ayo majambo harinsiguro yisangije kuba poroti?

16) Haramajambo akoreshwa kuba Poroti nayandi Mashengero afise insiguro yisangije ku ba poroti?

17) Womputurorero?

Mwakoze kunyihanganira.