



To the mind, heart, and will:
Unravelling the appeals of Pope Francis' pandemic homilies

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ABSTRACT

Homilies serve a crucial role in challenging, informing, directing, and inspiring congregations, especially during times of crisis. This study focuses on unravelling the appeals used by Pope Francis in 10 randomly selected homilies delivered amidst the COVID-19 pandemic. Findings reveal that Pope Francis utilizes three key appeals in his homilies. Firstly, he appeals to the mind by presenting ideas in a coherent and logical progression, incorporating examples and visual imagery to enhance comprehension. Secondly, he appeals to the heart by using literary devices, relatable language, and a deep understanding of the audience's needs to evoke emotions and provide comfort and encouragement. Lastly, he appeals to the will by urging his listeners to take action, promoting concrete steps to help others and alleviate suffering. Overall, Pope Francis employs these appeals to engage, inspire, and empower his audience in their spiritual journey. The study demonstrates that employing appeals, particularly in the context of a preacher like Pope Francis, is a persuasive and potent approach to engaging the intellect, stirring emotions, and inspiring action. Furthermore, this linguistic investigation highlights the significance of appeals in enhancing the profoundness of homilies, providing valuable insights into homiletics and linguistics. It establishes a foundation for further exploration at the intersection of religious discourse and linguistic analysis, offering the potential for new perspectives and methodologies in the examination of homilies.

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INTRODUCTION

Religious discourse encompasses the language and communication used in religious contexts to express and disseminate beliefs, values, teachings, and practices. It includes various forms like sermons, homilies, religious texts, prayers, hymns, rituals, and theological discussions. With a rich tapestry of language use, incorporating specialized terminology, metaphors, and narratives that hold deep cultural and religious significance, researchers in recent decades have been drawn to the study of religious discourse to explore how language shapes and conveys religious beliefs, values, and practices, and how it influences the interpretation and understanding of religious texts.

Some of these studies include that of Szudrowicz-Garstka (2012) who analyzed a homily delivered by Pope John Paul II, examining its structure and employing various markers to understand its different dimensions. Similarly, Karanja (2014) investigated Catholic homilies in Nairobi, exploring coherence principles, the role of topics, and the conveyance of meaning in concrete situations. In a comparative analysis, Acheoah and Abdulraheem (2015) compared the stylistic devices used in Christian and Islamic sermons. They found shared stylistic elements between the two religions while noting differences in nomenclature and contextual structures. Focusing on a Christian denomination, Akhimien and Farotimi (2018) examined the sermons of a pastor from Nigeria. It highlighted conversational features such as feedback, repair mechanisms, and non-verbal cues. Their research revealed how these linguistic devices enhanced audience involvement and triggered desired responses. Similarly, Mukenge et al. (2019) conducted a discourse analysis of sermons in the Apostolic Faith Mission in Zimbabwe church to investigate the response to child sexual abuse. The study revealed that the church sermons inadequately addressed this issue due to socio-cultural factors. This research underscored the significant influence of religious sermons as agents of moral, social, and political education, emphasizing the importance of preachers addressing pressing societal issues. Meanwhile, Hobbs (2019) focused on conservative Christian sermons and explored divorce discourse using critical discourse analysis. The study identified two dominant discourses of divorce in these sermons and challenged existing linguistic work by demonstrating a departure from presenting absolutes in contemporary preaching.

Existing studies have provided insights into the linguistic features, stylistic devices, socio-cultural factors, and discourse analysis of sermons and homilies. Nevertheless, these studies reveal a noticeable gap in religious discourse, specifically when analyzing homilies in their use of appeals. Homiletic appeals encompass preachers' persuasive techniques and rhetorical strategies in their sermons or homilies to actively engage and influence their audience (Papadogiannakis, 2019; Surab, 2022). These appeals are designed to evoke emotional, intellectual, or moral responses from the listeners, enhancing the impact of the conveyed religious message (Shercliff, 2020). The comprehension and examination of homiletic appeals are paramount due to their pivotal role in the efficacy and influence of religious discourse. Homiletic appeals help preachers connect with their audience emotionally, evoke empathy, inspire action, and convey moral values (Surab, 2022). Moreover, examining appeals in homilies allows researchers to gain insights into the rhetorical strategies employed by religious leaders, the ways in which religious messages are constructed and delivered, and the impact of these messages on individuals and communities (Papadogiannakis, 2019).

In light of the identified gap and its significance, this study aimed to examine the appeals present in the pandemic homilies of Pope Francis, the current head of the Catholic church. Specifically, the study focused on the homilies delivered during the peak of the COVID-19 pandemic. As Pope Francis is the "prime witness to faith and the unifier of the people of God" (Powell, 2017; Sousa, 2020), he must deliver homilies that do not sow confusion or dissent among his audiences. Based on such a premise, the researcher argues that during a trying time like the pandemic, the appeals used by Pope Francis in his religious discourse, specifically in his homilies, play a crucial role in providing solace, guidance, and hope to people worldwide. Put differently, homiletic appeals could be a beacon of hope, reminding people that even in the darkest of times, there is a source of support and guidance to rely upon.

Therefore, this research aimed to uncover the distinct appeals utilized by Pope Francis in his homilies to reveal how he effectively engages and motivates his listeners. Grasping these appeals is vital in comprehending the influence of his religious speeches, as they uplift, direct, and instill a sense of meaning and togetherness in individuals

confronted with the challenges and uncertainties caused by the pandemic. By analyzing these aspects, valuable knowledge can be acquired regarding the role of spiritual leaders during times of crisis and the efficacy of their communication in nurturing resilience, belief, and unity among their followers.

METHODS

The study was conducted purely as a qualitative research endeavor. Qualitative research typically entails examining texts, interviews, observations, or other non-numerical data to uncover meaning, patterns, and themes. This research design was well-suited to the study's objective of analyzing the content of homilies delivered by Pope Francis, focusing on the specific appeals he employed to connect with and inspire his audience.

Before the commencement of data gathering, the researcher ensured adherence to ethical standards by obtaining certification from the University of the Immaculate Conception Research Ethics Committee, indicating protocol code AL-GS 35-12-2020.

The selection process for the homilies analyses in this study took into account considerations such as the delivery date, language, and the trustworthiness of the publisher. By choosing a reputable and trustworthy publisher, the researcher can have confidence that the homilies included in the study are reliable and faithfully represent the original content delivered by Pope Francis. A trustworthy publisher is expected to follow rigorous standards in their translation process, ensuring that the meaning and nuances of the homilies are accurately conveyed in the translated versions. Hence, as the original homilies were initially delivered in Italian, the researcher sourced the homilies from the e-book titled "Strong in the Face of Tribulation: The Church in Communion – A Sure Support in Times of Trial," which was digitally published by Libreria Editrice Vaticana, the official publishing house of the Vatican City State, responsible for publishing and disseminating various official documents, books, and publications related to the Catholic Church and the Holy See.

Out of the homilies available in the e-book, the researcher randomly selected ten (10) for analysis, a number that aligned with Braun and Clarke's (2013) recommendation as cited in Fugard and Potts (2015), suggesting that ten generated texts would be sufficient for a discourse study. Although the selected homilies may not encompass the entirety of the pandemic homilies of Pope Francis, they were chosen to provide a representative sample that captures the Pope's messages during a significant period of the global crisis. By focusing on a specific timeframe, the study examined how Pope Francis addressed his audience's challenges during the pandemic's early stages. This approach acknowledges that the nature of the pandemic and the messages delivered by Pope Francis may have evolved. However, analyzing a subset of homilies from this particular period still provides valuable insights into the Pope's appeals and their effectiveness in addressing his audience's immediate concerns and experiences during the pandemic.

The framework proposed by Toczydlowski (1949) was utilized in analyzing the selected homilies to identify and analyze the appeals to the mind, heart, and will. This framework provided a structured approach to understanding how Pope Francis employed different appeals in his homilies to connect with and inspire his audience.

Firstly, the appeal to the mind, known as "ut veritas pateat," focuses on the assimilation of ideas by the human mind through unity, clarity, and coherence. Unity refers to striking a balance between excess and deficiency, ensuring that the homilies convey a sense of completeness and wholeness in their content. Clarity is achieved through the author's articulation of purpose, using forecasting and figurative devices to communicate ideas clearly to the audience. Coherence, on the other hand, requires logical connections between different parts of the homilies, facilitated by appropriate connectives to ensure a cohesive flow of thought.

In general, to identify instances of appeal to the mind, the researcher systematically examined the homilies, looking for elements that demonstrated unity, clarity, and coherence in their content. This involved analyzing the organization and structure of the homilies, identifying the presence of forecasting and figurative devices, and noting the effective use of connectives to establish logical connections between ideas.

Secondly, the appeal to the heart, referred to as "ut veritas placeat," encompasses elements such as variety, interest, elegance, and appropriateness. Variety is achieved through digression, quotations, antonomasia/metonymy, and rhetorical devices like preterition/apophasis/paraleipsis, which add depth and richness to the homilies. Interest is cultivated through consistent contact, effective communication, concreteness, and the stimulation of curiosity. Elegance is established through the skillful use of sound and thought figures, including rhetorical devices such as alliteration, metaphor, and simile. Appropriateness or propriety is attained by adapting the speaker's style and approach to suit the audience's situation and the subject matter.

Particularly, to identify instances of the appeal to the heart, the researcher examined the homilies for elements that reflected variety, interest, elegance, and appropriateness. This involved analyzing the presence of digressions, quotations, and rhetorical devices, evaluating the ability of the homilies to maintain the audience's interest through effective communication and concreteness, and noting instances of skillful use of sound and thought figures that added elegance to the discourse.

Lastly, the appeal to the will, known as "ut veritas moveat," focuses on motivating action or eliciting responses from the listeners. This appeal requires incorporating passions/values and qualities/forces to inspire the audience to act. To identify instances of the appeal to the will, the researcher examined the homilies for elements that aimed to motivate action or elicit responses from the audience. This involved analyzing how the homilies appealed to the audience's passions and values, and how they invoked qualities and forces that inspired them to take action or make changes in their lives.

By systematically applying the framework proposed by Toczydlowski, the researcher identified and analyzed the specific instances of the appeals to the mind, heart, and will in Pope Francis' homilies. This analysis provided valuable insights into how Pope Francis utilized these appeals and their impact on his audience, contributing to a comprehensive understanding of his communication and connection with the listeners during the analyzed period of the pandemic.

The methodological approach employed in this study encompassed using qualitative discourse analysis as the primary means of data analysis. This methodology was used to examine the qualitative data, i.e., the texts of the homilies, to uncover underlying discursive meanings. The researcher systematically examined the homilies, applying coding and categorization techniques to identify specific instances of the appeals outlined in Toczydlowski's framework. The analysis also considered broader contextual factors that may have influenced the effectiveness of the appeals. The application of qualitative discourse analysis facilitated the acquisition of a comprehensive comprehension on how Pope Francis effectively communicated and established connections with his audience by means of his homilies.

To ascertain the veracity of the analysis, the researcher diligently pursued validation from esteemed colleagues and erudite industry professionals in applied linguistics. They reviewed the research methodology and analysis of the appeals in Pope Francis' homilies and provided insights and suggestions. Their expertise helped identify limitations, ensure the soundness of the qualitative discourse analysis, and enhance the interpretation of the data. Incorporating their feedback enhanced the credibility and validity of the analysis and strengthened the overall findings.

FINDINGS

The findings demonstrate that Pope Francis' pandemic homilies have successfully appealed to his audience's mind, heart, and will. This multifaceted appeal enables the pontiff to connect with individuals on different levels, ultimately fostering a sense of unity, compassion, and empowerment among his listeners.

Appeal to the Mind – *Ut Veritas Pateat*

The discourse's appeal to the mind assimilates a series of truths or ideas only in direct proportion to their unity, coherence, and clearness. In view of unity, the findings show how homilies achieve this. For example, HIS3MET comprises 37 sentences; its title is mentioned; it begins with a scenario from the passage to be discussed.

Similarly, the homilies exhibit a discernible inherent coherence conferred upon them by the text being expounded upon. The homilies contain designated sections for elucidation, which Pope Francis then expounds upon through textual analysis and relevant contextualization.

Finally, as the previous descriptions suggest maintaining coherence throughout the homily, Pope Francis promptly commences the discourse by delving into the subject. The author seeks to immediately captivate the audience's interest and attention by introducing a novel topic for discussion, for instance:

The theme of both of today's readings is the law (cf. Dt 4:1,5-9; Mt 5:17-19): the law that God gives to His people, the Law that the Lord wanted to give to us and that Jesus wished to bring to its ultimate perfection. (H2W18ML)

In view of coherence, the findings highlight that flow in thought requires two essential conditions: the interconnectedness of ideas and their effective expression. This was effectively accomplished by Pope Francis through the use of related concepts and statements, as demonstrated in the following example:

Jesus is the shepherd – this is how Peter sees Him – who comes to save, to save the sheep which had gone astray: they were us.... The presence of the Lord as a pastor, as a shepherd of the flock. And Jesus... as a shepherd. Moreover, (he presents) not only as the shepherd, but (also) the door through which the flock enters... (HIS3MET)

Pope Francis skillfully tailors his speeches to his audience regarding clearness, tapping into their innermost thoughts and emotions. He possesses a profound understanding of his listeners, encompassing their circumstances, preferences, strengths, values, perspectives, prejudices, worries, and aspirations, especially in the face of a challenging period that unjustly disrupts and undermines human existence and spirituality. Among the many profound statements that offer glimpses into the essence of his homilies, one particularly noteworthy example is:

Our God is close and asks us to be close to each other, not to distance ourselves from one another. In this moment of crisis because of the pandemic, we are experiencing, this nearness begs to be manifested more, to be seen more. (H2W18ML)

Pope Francis's insights in his homilies manifest that he knows the human heart. With the trembling and deadening situation which the world is in today, these insights he conveys are a slice of what makes him so important; his words are the speed with which he has captured the imaginations of millions who have given up on hoping for the church at all. Likewise, clearness is achieved using other devices: *simile, metaphor, comparison and contrast, question and answer or dialektikon or hypophora, arsis and thesis, parenthesis, and prokateleipsis*. The homilies of Pope Francis are replete with similes and metaphors, rendering them too extensive to be comprehensively analyzed. One excerpt for each, respectively, is shown below:

Jesus, like a seed buried in the ground, was about to make new life blossom in the world... (H4S11APT)

This year, however, we are experiencing, more than ever, the great silence of Holy Saturday. (H4S11APT)

Similarly, Pope Francis employs many questions and responses in his homilies. Termed *dialektikon*, this rhetorical device involves posing a query and subsequently providing a response. This device is highly advantageous, particularly in its ability to restate the previous concept and propel the idea forward to a subsequent stage. Facilitating clarity and coherence in development, as well as enhancing momentum and piquing interest, are among the benefits of this approach. For example:

And why must we be close to each other? Because our God is near. (H2W18ML)

The arsis and thesis are frequently observed in homilies. The utilization of this figure to demonstrate a contradiction has the potential to elicit a persuasive appeal and exert a significant influence on the audience, like:

He is not a God who leaves the prescriptions of the law in writing and then goes His own way. He writes the prescriptions... Then He gives them, hands them over to Moses. He doesn't give them and then go on His own way. (H2W18ML)

Likewise, the use of parenthesis in the homilies occurs abundantly. Pope Francis employed this device to interrupt the thought by inserting some explanatory clauses, for instance:

Jesus is the shepherd – this is how Peter sees Him – who comes to save... (HIS3MET)

Lastly, prokatalipsis is also observed. Such a device employed by the speaker involves the manifestation of anticipation toward potential objections. The speaker then proceeds to address these objections within their speech by either reiterating the objection or responding to their objection. This technique bolsters the speaker's argument by incorporating counterarguments, like in.

You may object: "But I keep falling!" The Lord knows this and He is always ready to raise you up... (H6S19AET)

Appeal to the Heart – *Ut Veritas Placeat*

This appeal of the discourse refers to the beauty of style. As an appeal, it covers variety, interest, elegance, and propriety. Variety is an essential composition component that adds flavor and captivates the audience's attention. The preacher utilizes this technique to engage the cognitive faculties of the audience. The spectrum of diversity ranges from authoritative sources to logical reasoning, from imaginative concepts to practical experiences, and from religious doctrine to personal anecdotes.

In Pope Francis's homilies, the following figures are employed to aim at securing variety: digression, quotation antonomasia, and preterition. A digression is defined as a departure from the main line of thought to secure a special present advantage with a return to the original line of thought, for example:

Jesus knew that the disciples were murmuring among themselves. There is a distinction here between disciples and apostles. There were 72 or more disciples, whereas the apostles were the Twelve. Jesus "had known from the beginning which of them did not believe and who would betray Him". (H5S2MET)

In the sample above, Pope Francis starts explaining about the disciples murmuring or mumbling as a reaction to what Jesus is telling them. He then employs digression to clarify who these disciples are and what makes them different from the apostles, as disciples and apostles are interchangeably used in the Holy Scriptures. After such a digression, he goes back to talking about Jesus. Meanwhile, another employed device is the quotation. Being a universally acclaimed expert on the teachings of the Church, he exemplifies his know-how about the Sacred Scriptures, like when he cited Genesis in:

“I am not my brother’s keeper” (cf. Gn 4:9) (H2W18ML)

The homilies also contained examples of metonymy and antonomasia, which are both forms of name replacement, for example:

The Church, in the first week of Easter, sings that beautiful hymn for the newly baptized, ‘These are the new lambs’, similar to what we heard at the beginning of the mass. (H1S3MET)

Paraleipsis is an uncommon literary device in Pope Francis' homilies. This literary device, also known as preterition or apophasis, involves the author making it seem like they are avoiding a particular topic altogether while explicitly discussing it. One exceptional case states:

The courage to stay there asking and going ahead, rather, almost – almost, I don’t want to say something heretical – but almost like threatening the Lord. (H3M23ML)

Moving forward, Pope Francis' homilies show that he has constant contact with his audience, making an undisputable sense of connection with them, like in:

Dear brothers and sisters, from this place that tells of Peter’s rock-solid faith, I would like this evening to entrust all of you to the Lord... (H10F27ML)

It can be inferred that Pope Francis is not merely reciting text to his followers or engaging in proclamations for the sake of it. The first-person singular pronoun "I" is utilized in contrast to the collective audience. Based on the available data, it is evident that the individual in question has established a connection with the audience, as evidenced by his ongoing contact with them. Meanwhile, another figure whose particular function is to achieve interest is the figure of communication. This figure musters the audience to convene with the speaker or perform a communal act. Pope Francis makes use of it rather frequently. He makes use of expressions like *let us* as his invitation to his audience to engage in an action, as shown in:

Let us ask the Lord for the grace of being near to each other.... (H2W18ML)

Detectably, Pope Francis also uses direct command to build a sense of communication with his audience. In the excerpts below, the pope acknowledges his audience as brothers and sisters; moreover, he uses the second-person personal pronoun *you* that has personalized the communicative act between them:

Dear sister, dear brother, even if in your heart you have buried hope, do not give up... (H4S11APT)

Concreteness is the third attribute that interest must possess. The author must employ tangible material to further develop the theme, such as specifics, instances, examples, illustrations, anecdotes, and descriptions, in order to achieve this. For instance:

It is not a pat on the back or an empty word of encouragement, uttered with an empty smile, no. It is a gift from heaven, that we could not have earned on our own. (H4S11APT)

In this statement, Pope Francis is describing a heaven-sent hope that everyone acquires from God as a gift in the midst of suffering. On top of that, the homilies make information more concrete by relating it to an experience, skill, or knowledge that the audience already possesses or knows. By using examples, scenarios, or even just precise terminology, Pope Francis can provide specific and practical details that help his audience genuinely understand the unfamiliar, like in the excerpt below:

...the women... did not give in to the gloom of sorrow and regret; they did not morosely close in on themselves, or flee from reality. They were doing something simple yet extraordinary: preparing at home the spices to anoint the body of Jesus. (H4S11APT)

Elegance is the third aspect of style that a sermon may use to touch the heart. This figure alludes to a style that must be kept straightforward, essential, and simple to understand using figures of speech and figures of thought. The findings show that the Pope uses various figures of speech (devices) like onomatopoeia, alliteration, assonance, consonance, parison, anastrophe, anadiplosis, polyptoton, antistrophe, and polysyndeton in his homilies. Each of the first three devices is shown in the excerpts below:

And if the Lord makes you wait, knock, knock, knock: at the end, the Lord will give you the grace. (H3M23ML)

But there is something that attracts attention... (H2W18ML)

...it takes courage to pray and to stay before the Lord? (H3M23ML)

Furthermore, figures of thought are shown by Pope Francis through antithesis, paradox, oxymoron, personification, and synecdoche. Highlighting a sample, here is an excerpt with antithesis which is acknowledged as a figure of speech that refers to the juxtaposition of opposing or contrasting ideas, for example:

He comes close to us and we pull away. (H2W18ML)

Ultimately, the dominant principle governing the *ut veritas placeat* of the homily is propriety, which refers to the quality of being suitable or fitting. The functional aspect of style is widely regarded as the most significant element in the problem at hand. It serves as a tool for adaptive behavior that enables the orator to tailor their speech to the current situation of their audience. In the context of homilies, this pertains to the audience's situation amidst the COVID-19 pandemic. The following excerpts from the homilies cogently project the use of propriety in the discourse wherein Pope Francis shows his fatherly nature as the supreme head of the church and expresses his concern and care for the congregation, like in:

Today, He wants that light to penetrate even to the darkest corners of our lives. Dear sister, dear brother, even if in your heart you have buried hope, do not give up: God is greater. Darkness and death do not have the last word. Be strong, for with God nothing is lost! (H4S11APT)

Appeal to the Will – *Ut Veritas Moveat*

To make a homily impactful and encourage action, the preacher must skillfully guide and persuade the audience. This involves appealing to both emotions and logic to motivate individuals towards desired behaviors. Analyzing Pope Francis' speeches, this study focuses on the emotional appeal used to inspire the audience to embrace his message. Three key stylistic elements—passion, emphasis, and progression—are identified as instrumental in creating an engaging and dynamic written work. Examining the Holy Father's sermons during the pandemic, it becomes evident that he expresses intense emotions, particularly emphasizing God's divine and paternal love for his people. The following examples highlight this manifestation:

...because You are with us in the darkness of our nights... nothing can ever rob us of the love You have for us. (H4S11APT)

...nothing and no one can separate us from his redeeming love. (H10F27ML)

These statements reflect Pope Francis' declaration of God's love for people suffering during the pandemic. The Holy Father aims to convey that God's love is unwavering, encompassing our needs and struggles and

establishing an unbreakable connection between God and His people. Furthermore, the selected passages from Pope Francis' homilies exemplify a Christian appeal to cultivate and express compassion, encouraging his audience to share and embody it as brothers and sisters in the Lord amidst the challenges of the pandemic. Pope Francis emphasizes the importance of mutual support and peaceful coexistence among the people of God.

To everyone: let us not think only of our interests, our vested interests. Let us welcome this time of trial as an opportunity to prepare for our collective future, a future for all without discarding anyone... Like the apostle Thomas, let us accept mercy, the salvation of the world. And let us show mercy to those who are most vulnerable; for only in this way will we build a new world. (H6S19AET)

The mentioned examples demonstrate how compassion is expressed through sympathetic empathy and concern for the hardships faced by others. The Pontiff urges his listeners to empathize with those in need, guided by their compassionate instincts. The widespread impact of COVID-19, such as illness, death, economic struggles, and emotional distress, evokes empathy among people, motivating them to find ways to alleviate the suffering of others. Additionally, Pope Francis emphasizes the importance of kindness, highlighting the need for individuals to share their burdens and emotions, as seen in the following excerpt.

*Today, faced with a world that suffers greatly, many people who suffer the consequences of this pandemic... May today be for everyone like a Sunday of tears. (H7S29ML)
We can and must hope, because God is faithful. He... entered into our situations of pain, anguish and death. (H4S11APT)*

Furthermore, since emotions require more than mere passions, the orator must imbue their discourse with three essential attributes: emphasis, vigor, and movement. Pope Francis utilizes a strategic approach in his homilies to underscore the significance of crucial points through positioning techniques that accentuate the main ideas. The following statement characterizes the commencement of the second homily:

The theme of both of today's readings is the law... the law that God gives to His people, the Law that the Lord wanted to give to us and that Jesus wished to bring to its ultimate perfection. But there is something that attracts attention: the way in which God gives the law. (H2W18ML)

Conversely, the conclusion consistently comprises ethical admonition, which typically represents the central message conveyed by the preacher. As demonstrated, the conclusion of the fifth homily exhibits:

May the Lord send us the Holy Spirit so we may be able to resist the temptations of moments of crisis, to know how to be faithful to the first words, with the hope of living moments of peace later... May the Lord give us the strength not to sell out our faith in moments of crisis. (H5S2MET)

Certain homilies have been observed to conclude with a supplication to consecrate an individual or entity to the divine realm, coupled with an apostrophe, which is a rhetorical device wherein the speaker directly addresses an absent or non-responsive entity, as exemplified in:

Today, as pilgrims in search of hope, we cling to You, Risen Jesus. We turn our backs on death and open our hearts to You, for You are Life itself. (H4S11APT)

Vigor, synonymous with energy, is closely linked to emphasis as it signifies strength and power. The text demonstrates the ability to provide precise descriptions using appropriate sentence structures and nouns. In Pope Francis' homilies, vigor is displayed through powerful expressions, such as vivid descriptions and narrations (indirect pathetic tableaux) and rhetorical devices like questions, exclamations, and apostrophes (direct pathetic). Rhetorical

devices, like tableaux, effectively portray detailed descriptions of people, places, or objects. For instance, H1S3MET vividly depicts Jesus as the Good Shepherd.

The good shepherd listens to the flock, guides the flock, takes care of the flock... This is a good shepherd, this is Jesus, this is the one who accompanies us all on the path of life. (H1S3MET)

Meanwhile, another figure that sustains vigor in a discourse is called prosopopoeia. It refers to the use of an absent or imaginary person that is represented as speaking. The following passage shows how God is described as talking to the audience:

Do not be afraid, do not yield to fear: This is the message of hope. It is addressed to us, today. These are the words that God repeats to us this very night. (H4S11APT)

In order to show vigor or energy in the discourse, there is also the pathos proper or direct pathetic. This refers to the excited emotions of the speaker through rhetorical questions, exclamations, and apostrophes. A rhetorical question is like this:

“What great nation is there that has its gods so near?” (H2W18ML)

For a composition to progress effectively, the main idea or concept of the piece must unfold purposefully toward its ultimate goal. This involves a smooth and gradual development from the introduction to the homily, leading to the conclusion. It is vital to arrange the thoughts in ascending order throughout the piece. One effective way to achieve this progression is by utilizing the overall structure of a climax. In Pope Francis' homilies, various forms of climactic progression can be observed. Some instances highlight fragments with emphasized keywords to create a climactic effect, as seen in:

Closeness. Proximity. Nearness. (H2W18ML)

DISCUSSION

Appeal to the Mind – Ut Veritas Pateat

The study of Pope Francis' homilies has yielded insightful findings that shed light on the remarkable efficacy of his speeches. A key factor contributing to their captivating nature is the meticulous coherence, clarity, and unity with which he presents a cohesive set of concepts or principles. Rather than a haphazard assemblage of disparate elements, the organization and interconnectedness of ideas within each paragraph create a logical progression that enhances comprehension for the listeners. Dasril et al. (2019) and Fajri (2016) present a compelling argument regarding the organization and interconnectedness of ideas within each paragraph, asserting that such a structure contributes to a logical progression that enhances comprehension for the listeners. The authors contend that when ideas are presented coherently and unified, listeners can better grasp the intended message and follow the flow of thought.

Pope Francis demonstrates a unique technique in his homilies by incorporating many examples and employing visual imagery, effectively enhancing the audience's understanding of complex concepts. This approach, as highlighted by Bevier (2019) and Robinson (2019), allows a speaker to skillfully utilize a descriptive language to create vivid mental images that transport the listeners to heightened comprehension and engagement.

Through rich and detailed descriptions, Pope Francis creates a sensory experience for the audience, enabling them to visualize the presented ideas. This use of descriptive language, combined with the power of visual imagery, enables the pontiff to effectively convey complex concepts in a more accessible and relatable manner. By deploying such rhetorical devices, as pointed out by Riley (2015) and Syper (2015), a speaker not only communicates themes

and messages with more significant impact but also facilitates the conveyance of complex ideas and experiences. These rhetorical devices serve as powerful tools that bridge the gap between abstract concepts and the listeners' experiences, allowing them to connect on a deeper level and internalize shared teachings.

Appeal to the Heart – Ut Veritas Placeat

Pope Francis exhibits a captivating mastery of appealing to the heart in his homilies, employing a diverse range of literary devices and figures of speech that infuse his sermons with emotional depth. As noted by Ashtiani and Derakhshesh (2015) and Arinola (2009), these rhetorical techniques serve multiple purposes: they enhance the speeches' memorability and aesthetic appeal, while also allowing for concise and impactful communication of profound ideas.

One of the distinguishing features of Pope Francis' homilies is their great appropriateness and relatability to the audience. His words are carefully crafted with a profound understanding of the needs and circumstances of the listeners, particularly in the context of the ongoing COVID-19 pandemic. By employing comforting and hopeful language, a speaker like Pope Francis, can establish an intimate connection with the audience, addressing their concerns and offering solace and encouragement in the face of challenges (Riley, 2015; Robinson, 2019). Through literary devices and relatable language, Pope Francis creates an atmosphere of emotional resonance and empathy in his homilies. The carefully chosen words and rhetorical techniques evoke deep emotions and engage the listeners' hearts, making the messages more impactful and transformative. This ability to connect with the audience on an emotional level is a testament to Pope Francis' skill in delivering profound spiritual teachings with compassion and authenticity.

Appeal to the Will – Ut Veritas Moveat

Furthermore, Pope Francis artfully appeals to the will, urging his audience to translate inspiration into action. His homilies kindle a sense of moral responsibility, encouraging individuals to manifest love, compassion, and empathy. By promoting concrete actions that benefit others and alleviating the suffering caused by the pandemic, the pontiff offers a sense of stability and purpose amidst turbulent times (Cherry, 2020; Modeer & Ryott, 2020).

Strategic placement of main ideas further amplifies the impact of Pope Francis' homilies. By meticulously positioning key points at the beginning or end of paragraphs, he creates an engaging rhythm and ensures that essential themes receive due attention. This technique fosters variety, sustains interest, and aids readers in discerning and retaining the primary messages within the text (Guilford, 2020).

Pope Francis adeptly employs potent descriptions and narrations to infuse his homilies with vigor and intensity. These literary devices enable him to control the pace, mood, and tension of his messages. By vividly painting scenes and eliciting emotional responses, he stimulates the readers' own introspection and prompts them to contemplate their reactions and actions (Kashyap & Dyquisto, 2020; Maguire, 2018).

Finally, the movement and progression within Pope Francis' homilies culminate in climactic developments that stir the audience's will. Carefully tailored to capture interest, evoke emotions, and elicit responses, these climactic moments serve as the pinnacle of each discourse. While the placement of climaxes may vary, a well-crafted conclusion remains a vital component of a sermon, lending it a sense of fulfillment and impact (Gerke, 2012).

Through the integration of these multifaceted strategies, Pope Francis masterfully delivers speeches that resonate deeply with his audience, inspiring them to take action and embrace values of love, compassion, and hope. His adept utilization of these techniques contributes to his homilies' profound influence and effectiveness, making them powerful tools for spiritual guidance and transformation. Childs (2020), Goodwin (2018), and Landon (2017) support the claim that the artful use of coherence, organization, vivid imagery, rhetorical devices, relatability, emphasis, descriptions, and climactic developments contributes to the delivery of speeches that deeply resonate with

the audience, incite action, and promote values. Their insights highlight the effectiveness of these strategies in engaging and inspiring listeners, aligning with the claim's assertion of the power and impact of such techniques in speech delivery.

CONCLUSION AND RECOMMENDATION

Based on the empirical evidence presented within the confines of this study, it is plausible to assert that Pope Francis adeptly employs *appeals to the mind, heart, and will* in his pandemic homilies. Here are the key observations:

1. **Appeal to the Mind:** Pope Francis employs a coherent and unified structure in his homilies, presenting ideas logically and enhancing comprehension. He incorporates examples and visual imagery to help the audience understand complex concepts more quickly.
2. **Appeal to the Heart:** The pontiff skillfully appeals to the emotions of his listeners by using literary devices, figures of speech, and relatable language. He crafts his words with a deep understanding of the needs and circumstances of the audience, providing comfort, hope, and encouragement in the face of challenges.
3. **Appeal to the Will:** Pope Francis urges his audience to translate inspiration into action, promoting concrete actions that benefit others and alleviate the suffering caused by the pandemic. He strategically places key ideas and employs full descriptions and narrations to stimulate introspection and prompt individuals to contemplate their reactions and actions.

By integrating these multifaceted strategies, Pope Francis delivers speeches that resonate deeply with his audience, inspiring them to take action and embrace values of love, compassion, and hope. The effectiveness of his homilies lies in the artful use of coherence, organization, vivid imagery, rhetorical devices, relatability, emphasis, descriptions, and climactic developments, as supported by various scholars and researchers mentioned in the text.

In general, the findings of this investigation underscore the paramount importance and purpose of discourse appeals in fostering a deep connection between a preacher and their audience during homiletic communication. This study establishes that appeals, employed by a skilled speaker like Pope Francis, serve as a compelling, impactful, and potent strategy in homilies, enabling the establishment of a profound rapport with the audience. By employing captivating and well-founded rhetorical language, these appeals effectively influence the mind, heart, and will of the listeners, creating a powerful connection and fostering transformative engagement.

Based on the observations of Pope Francis' use of appeals in his pandemic homilies, the following recommendations for future research and practical applications can be summarized:

1. Conduct empirical studies to assess the impact of Pope Francis' homilies on individuals' attitudes and behaviors.
2. Explore the effectiveness of different rhetorical techniques employed by Pope Francis in his homilies.
3. Assess the relevance of homilies to specific contexts, particularly in relation to the COVID-19 pandemic.
4. Apply the principles of effective communication observed in Pope Francis' homilies to other domains and contexts.
5. Develop guidelines for effective communication during crises based on the practices of Pope Francis.

By pursuing these research recommendations and applying the insights gained, future communication efforts can benefit from the practical strategies employed by Pope Francis, leading to greater engagement, understanding, and positive action among diverse audiences.

In essence, the present study has some limitations that should be acknowledged. Firstly, the sample selection may have been limited, focusing on specific homilies or a restricted time frame, which could introduce bias and hinder the generalizability of the findings. Additionally, assessing the effectiveness of appeals, such as coherence, vivid imagery, and rhetorical devices, is subjective and dependent on individual interpretation. Different researchers

or readers may have varying perspectives on the impact and success of these strategies. Furthermore, the study may not have considered external factors or audience demographics that could influence the reception and understanding of the speeches. Therefore, while the study provides valuable insights, its limitations remind us to interpret the findings cautiously and consider a broader range of factors that could shape the meanings of Pope Francis' homilies.

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