Directive Speech Acts Of Inviting in Sunday Mass Sermon At The Parish Of St. Paul Kleca Surakarta

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Abstract—**This article is about research of sermon speech act. The objective of this study is to describe the various types of directive speech acts used to invite in mass sermons at St. Paulus Kleca Church Surakarta. This is a qualitative descriptive study with a pragmatic approach. The data in this study were utterances of the mass sermon at the church St. Paulus, where directive utterances of inviting were found. The study was conducted from March 5 to 10, 2022. The data source was the recorded versions of Sunday Mass sermon at the Parish of ST Paul Kleca in Surakarta. The methods used in collecting data were listening and note-taking techniques. To analyze the data, the equivalent method was used. This study found that the use of directive speech acts with the objective of inviting using several lexical markers such as *mengajak/ diajak, mari(lah), kita harus, jangan takut,* and the situational markers. The speech contents of inviting utterances were mainly used to indicate on contemplating words of the holy gospel, doing something, and replicating the attitudes/actions of the characters**

Keywords— sermon, directive, inviting, utterances; speech

I. INTRODUCTION

Language is an arbitrary, productive, dynamic, diverse, and human sound symbol system. Language is a system, which means it is made up of a number of regular patterned and grammatical components. Each symbol in a language represents a meaning or concept. Because language is commonly used in dialogue, the other person will understand the speaker's concept or meaning [1]. Language, in addition to serving as a means of communication, functions to distinguish the various social levels that exist in society. The Javanese language, for example, has several language levels to differentiate social status and speech age levels [2].

Speech acts are the fundamental unit of communication [3]. In communication activities, speakers and speech partners perform speech acts that include not only conveying or saying sentences, in addition to being followed by actions [4]. The speech acts observed in this study are sermons at Sunday mass. Sermons are typically delivered in

the form of a monologue where pastors speak, and people listen. In his sermon, the pastor encourages his congregation to take some action. The invitation is observable in the utterances marked with the lingual marker inviting, as shown in the data below.

(1) *Maka **saya ingin mengajak** Bapak Ibu, saudara terkasih hari ini belajar dari Abraham. Abraham yang setia, pada akhirnya dia mendapat berkat dari Tuhan kita yang setia, yang percaya pada Allah, pada akhirnya mendapat berkat dari Allah, maka **mari** kita belajar untuk setia dalam tugas-tugas kita masing-masing, dalam panggilan dan protusan kita masing-masing* [So **I would like to invite** you, dear brothers and sisters, to learn from Abraham today. Faithful Abraham, in the end he got a blessing from our faithful Lord, who believed in God, in the end got a blessing from God, so **let's** learn to be faithful in each of our duties, in our respective callings and protusions.]

Data (1) clearly showed the person who invites (*saya = pastor*) and the person invited (*bapak ibu saudara terkasih*) and what actions were indeed invited, *belajar dari Abraham yang setia*. Word *mengajak* become a speech act lexical marker (invited). In addition to the word mengajak (invited) and its passive form diajak (was invited), The lexical marker of the inviting speech act is *mari* (let us). The following is an example of an inviting speech act marked by a lexical word *mari/ marilah*.

(2) ***Marilah** ibu bapa saudara saudari, umat beriman yang terkasih kembalilah kepada Tuhan. Ketika kita berada dalam jalan yang sesat, kembalilah kepadaNya.* [**Let's** ladies and gentlemen, brothers and sisters, dear believers, return to God. When we are on a stray path, return to Him]

The word marilah 'let's' is a lexical marker for the inviting speech act. By a lexical marker marilah, the speaker simply became a person who invites and this is never explicitly stated. The people being invited ibu bapa saudara saudari umat beriman 'ladies and gentlemen, brothers and sisters'. The proposed action is kembali kepada Tuhan 'returning to the God'.

There are some speech acts that were not marked with lexical markers. Typical speech act not marked with a lexical marker is shown in data (3) below.

(3) *Dan kalau ingin menang, kuncinya sama seperti Yesus. **Dekat dan bersatu** pada Tuhan dalam doa-doa kita. Doa bukan sekadar hari Minggu saya ke gereja, saya berdoa, bukan. Tapi bahwa saya percaya betul, saya pasrah betul, saya persembahkan diri saya kepada Tuhan dan yakin Tuhan akan membantu dan menolong kita.* [And if you want to win, the key is the same as Jesus. **Close and unite** to God in our prayers. Prayer is not just my Sunday to church, I pray, no. But that I really believe, I really surrender, I dedicate myself to God and believe that God will help and help us]

There is no lexical marker of the speech act of inviting in utterance (3). Utterance Dekat dan bersatu pada Tuhan dalam doa-doa (close and unite to God in our prayers) is a sort of invitation expressed to the audience. Because of the context of the previous sentence, the utterance part becomes a type of invitation *kalau ingin menang, kuncinya sama seperti Yesus* [If (we) want to win, the key is we must follow Jesus' example].

II.   LITERATURE REVIEW

Preaching studies is typically viewed from a theological viewpoint, both conceptually and practically [5] and practically: the influence of preaching on the congregation's faith development [6], the influence of preaching on people's development in Pondok Indah, Jakarta [7]; a study of sermons in the church from a practical perspective by focusing directive speech acts on a Protestant Christian church pastor's sermon in Malang [8]. Other studies on directive speech acts have been conducted, but they are completely irrelevant to church sermons, among others; high school teacher directive speech acts [9], online news discourse of directive speech acts (Waljinah et al., 2019), directive speech acts of millennial students and lecturers in the Whatsapp group [10], directive speech acts in Javanese speaking families [11], directive speech act in Ustadz Abdul Somad's sermon [12], directive speech acts in online learning [13], directive speech act in the film *Nanti Kita Cerita tentang Hari Ini* [14], directive speech acts in the novel, *Susah Sinyal* [14]. These studies focus on directive speech acts as a whole. The speech acts type discussed in this study are limitted only to speech acts of inviting, particularly the priest's invitations to preach to his people. What are the directive speech act markers of inviting used in the sermons at the Church of St. Paul Kleco Surakarta? What are the contents of the invitation to the people?, which are viewed from pragmatic point of view become the focus of current study

III.   METHOD

This is a qualitative study that describes sermons consisting speech acts at the Church of St. Paul Kleca Surakarta. The research data consists of the pastor's sermons delivered at the weekly mass ceremony from March

5, 2022 to April 10, 2022, for a total of 19 sermons delivered by four pastors. The date was chosen because Catholics were in the *prapraksa* 'Lent' period, which is the time when they prepare for Easter.

The data was collected using observation techniques from the preaching pastor's data source. The sermons were recorded and then transcribed in orthographic writing. The utterances containing the speech act of inviting were identified as data from recordings and orthographic writings. The key to identify was teachnically done by paying attention to context and markers commonly used as inviting speech acts, such as the words *mari, ayo, saya mengajak, kita diajak.* The data are classified based on the presence or absence of lexical markers for the speech act of inviting. Each speech act is contextually analyzed to determine its meaning. The analysis results are presented in the form of formulaic sentences/informal methods [15].

IV. RESULT AND DISCUSSION

The results of this study are presented in two parts. The first is about the type of directive speech acts of inviting, and the second is about the utterances of inviting. The first part will present the directive speech act of inviting, which has lexical markers, and the second part has no lexical markers. The second section describes the sermons of inviting.

A. Speech Acts of Inviting

The results of this study are presented in the first order of presentation of speech acts lexical markers. The markers found are lexical *mengajak/diajak, mari(lah).* Each was analyzed in terms of who invited, who was invited, and the invitation form. Speech uses lexical markers *mengajak/ diajak* will be presented first, followed by the speech act of inviting with lexical markers mari(lah). The speech act of inviting was marked by a group of words *kita harus, kita diundang, kita tidak perlu.* The last part of this section highlights with speech acts that have no lexical markers.

There are three types of inviting speech acts with lexical markers mengajak Based on the explanation of the three elements of inviting: the person who invites, the person who is invited, and the invitation form. Speech acts of inviting with lexical markers of *mengajak* however, the content of the invitation is uncertain, as is the second form of invitation, and the third person who invites. First, the speech acts of inviting whose three elements are clearly observable in the following data (4).

(4) *"Nah, saudara-saudariku yang terkasih di dalam Tuhan, selain dari pada itu, saya juga **mau mengajak** kepada saudari-saudara semua, untuk melaksanakan pantang dan puasa, tidak hanya dengan mengurangi apa yang kita sukai soal makan-memakan, tidak hanya berbicara tentang saya berpuasa dengan menahan dahaga, tetapi Paus Fransiskus, juga mengingatkan kita untuk mengenali model-model puasa yang lain. (...) berpuasalah untuk mengeluarkan kata-kata yang menyerang orang lain, ubahlah kata-kata itu menjadi kata yang manis dan lembut. Kedua, berpuasalah untuk tidak mudah kecewa, dan tidak puas akan yang tidak kita miliki."* [Well, my dear brothers and sisters in God, apart from that, **I** also **want to invite** all of you, to observe abstinence and fasting, not only by reducing what we like about eating, not just talking about me. fasting by quenching thirst, but Pope Francis, also reminds us to recognize other models of fasting. (…) fast to utter words that attack others, change those words into sweet and gentle words. Second, fast not to be easily disappointed, and dissatisfied with what we don't have]

The speech act of inviting in data (4) is recognizable because it is marked by the word *mengajak*, in a clause "*saya juga **mau mengajak** kepada saudari-saudara semua, untuk melaksanakan pantang dan puasa*" [**I** also **want to invite** all of you, to observe abstinence and fasting]. The invitation structure in data (4) is: which invites the first person singular, *saya* (pastor), individuals being invited *saudara-saudari sekalian* (congregation), with typical invitation of *melaksanakan pantang dan puasa*. The invitation is marked with lexical word *mengajak*. Because the elements are clearly visible, such an invitation structure is easily identified.

Second, the speech act of inviting with the marker invites, but the invitation expressed is ambiguous. The following data (5) describes such speech act.

(5) *"Maka saya **mengajak** saudari-saudara melalui sabda Tuhan tentang anak yang hilang di mana Bapa sebagai tokoh kunci, Bapa membuka diri untuk anda sekalian supaya mau datang kepada Allah menyampaikan permohonan maaf kepada Allah, permohonan mohon ampun kepada Allah supaya kita boleh menikmati rahmat-rahmat yang istimewa karna dosa itu menghalangi rahmat untuk masuk kedalam diri manusia".* [So, I **invite** my brothers and sisters through God's word about the prodigal son where the Father is the key figure, the Father opens himself to all of you so that you want to come to God to apologize to God, ask God for forgiveness so that we can enjoy the special graces that are given to us because sin prevents grace from entering into human beings]

The person who invited is explicitly stated in the structure of the speech act of inviting (5), *saya* (pastor), the individuals being invited are clearly stated, *saudara-saudari,* the invitation form is marked by lexical word

mengajak. Because the succeeding speech contains several clauses, special attention is needed to recognize the type of invitation, as found in the clauses "*Bapa membuka diri untuk anda sekalian*" "*(anda sekalian) datang kepada Allah*" "*(Anda sekalian) menyampaikan permohonan maaf kepada Allah*" "*kita boleh menikmati rahmat yang istimewa*" "*dosa menghalangi rahmat untuk masuk ke dalam diri manusia*". Among the clauses which implied speech acts of inviting, exemplified in the clause whose subject is *anda sekalian* 'all of you', whose reference is identical to *saudara-saudari*. Then the inviting forms expressed in *"Anda sekalian datang kepada Allah" "Anda sekalian menyampaikan permohonan maaf kepada Allah".* The structure of such an invitation is somewhat bewildering, because behind the word *mengajak.* There are several clauses, but none of them are invitations.

Third, there were found speech act of inviting distinguished by passive lexical utterance *diajak* 'being invited'. As with the passive form in general, the agent in the passive form is placed at the periphery, is no longer a concern, and is frequently left out. With a marker in the structure of the speech act of inviting *diajak,* however, it is not made clear who invites. Examine the following data sample

(6) *"Saudari-saudara yang terkasih, pada minggu sukacita minggu prapaskah yang keempat ini **kita diajak** untuk merenungkan makna tentang belas kasih dan makna kerahiman Allah melalui sabda injil yang barusaja kita dengarkan."* [Dear brothers and sisters, in this joyful week of the fourth Sunday of Lent **we are invited** to reflect on the meaning of mercy and the meaning of God's mercy through the words of the gospel that we have just heard]

In data (6) it can be seen that the speech act of inviting is marked by lexical word *diajak*. The person invited is *kita (pastor dan umat),* invitation form is "*merenungkan makna belas kasih dan makna kerahiman Allah melalui sabda injil yang baru saja kita dengarkan"*' to contemplate on the meanings of mercy and the meaning of God's mercy through the words of the gospel that we have just heard', in this case the individuals being invited are not specified. This element must be understood in context and cannot be understood solely through language. Because the speech was delivered during a sermon at church, the church was the one who invited.

Speech act of inviting with markers mari(lah) 'let us' in contrast to speech acts with markers mengajak/ diajak. In the speech act of inviting with lexical markers mengajak/ diajak, the person who invites and the person who is invited are distinguished in such a way that the word appears saya as the person who invites and saudara-saudari sekaliya as the person invited. In the speech act of inviting with the marker mari (lah), the two parties incorporate into "one" which is similarly perceived kita 'us' (1st person pural inclusive). Even though the one who invites must be 'saya' as the speaker, because it must be followed by the word at the same time as the one who does it, kita. the pairing words mari(lah) is with the word kita is an appropriate form of invitation, as indicated by data (7) below.

(7) *"**Marilah** kita mohon kepada Tuhan, supaya kita pun boleh mengalami belas kasih dan kerahiman Tuhan itu."* [**Let us** pray to God for the opportunity to experience God's mercy and grace.]

In data (7), the speaker is the person who invites, and the individuals being invited are the people. The two are consolidated into one kita. The action being invited is *mohon kepada Tuhan* 'ask to God'. There is no distinction between the person who invites and the person who is invited. If the person who invites and the person invited are distinguished, only the person who is invited can be made explicit. Take a look at the following data: (8).

(8) *"Marilah ibu bapa saudara saudari, umat beriman yang terkasih kembalilah kepada Tuhan. Ketika kita berada dalam jalan yang sesat, kembalilah kepadaNya."* [Let's ladies and gentlemen, brothers and sisters, dear believers, return to God. When we are on a stray path, return to Him]

The word *saya* can never be inserted in the data (8) but the word *kita* can still be inserted before the word *kembali.* The following sentence (8a) will never be used, whereas sentence (8b) is very likely.

(8) a. *"***Saya** Marilah ibu bapa saudara saudari, umat beriman yang terkasih kembalilah kepada Tuhan. Ketika kita berada dalam jalan yang sesat, kembalilah kepadaNya."* ["***I**, let's ladies and gentlemen, brothers and sisters, dear believers, return to God. When we are on a stray path, return to Him]

(8) *"Marilah ibu bapa saudara saudari, umat beriman yang terkasih **kita** kembalilah kepada Tuhan. Ketika kita berada dalam jalan yang sesat, kembalilah kepadaNya."* [Let's ladies and gentlemen, brothers and sisters, our dear believers, return to God. When we are on a stray path, turn to Him.]

Based on data (8) and changes to (8a) and (8b) it is stated that the actual form of speech acts with lexical marker *mari(lah)* will certainly be followed by *kita* 'us' which means the person who invites and the person who is invited to unite to take the action invited.

The speech act of inviting can also be marked by a group of words *kita harus, kita diundang, dan kita tidak perlu.* In some contexts, the group of words indicates the speech acts of inviting. Take a look at the following data (9).

(9) a. *"Oleh karena itu, **kita harus** belajar dari Yesus, bagaimana kita bisa mengalahkannya (iblis)"*. [Therefore, **we must** learn from Jesus how to defeat it (the devil)]

b. *Oleh karena itu, **kita harus** mengenal dulu diri kita sendiri, mengenal kelemahan kita itu ada di mana, dan di situ kemudian **kita harus** berjaga-jaga, dalam pengalaman Yesus pada masa awal hidupnya (....)* [Therefore, **we must** first know ourselves, identify our weaknesses, and then **must be** vigilant, just like Jesus was in the early days of his life (....)]

The phrase *kita harus* can be paraphrased with *marilah kita* without reducing the meaning of the utterance. The data (9a) and (9b) are identical to the data (10a) and (10b) below.

(10) a. *"Oleh karena itu, **marilah kita** belajar dari Yesus, bagaimana kita bisa mengalahkannya (iblis)"*. [Therefore, **let's** learn from Jesus how to defeat it (the devil)]

b. *"Oleh karena itu, **marilah kita** mengenal dulu diri kita sendiri, mengenal kelemahan kita itu ada di mana, dan di situ kemudian **marilah kita** berjaga-jaga, dalam pengalaman Yesus pada masa awal hidupnya (....)"* [Therefore, **let us** first know ourselves, identify our weaknesses, and then **let us be** vigilant, just like Jesus was in the early days of his life (....)]

Another group of words used to express the speech act of inviting is *kita diundang*. *Kita diundang pada* the following data (11a) is similar to *kita diajak*. Therefore, sentence (11a) can be paraphrased as sentence (11b).

(11) a. *"Maka kata kuncinya adalah pada masa prapaskah ini **kita diundang** untuk mau mengendalikan hasrat dan nafsu kita. Mengendalikan itu kata kuncinya, bukan membiarkan"* [So the key word is that during this Lent **we are invited** to want to control our desires and passions. The key word is control, not letting go."]

b. *"Maka kata kuncinya adalah pada masa prapaskah ini **kita diajak** untuk mau mengendalikan hasrat dan nafsu kita. Mengendalikan itu kata kuncinya, bukan membiarkan."* [So, the key word is that during this Lent **we are asked** to want to control our desires and passions. The key word is control, not letting go."]

Data (11a) and (11b) serve the same function: inviting to control desire and lust. Lexical marker in the form of clause *kita diundang* 'we are invited' considered as a lexical marker of the speech act of inviting because it can be replaced with *kita diajak* 'we are asked'.

The other type of speech is marked by a negative form but has the opposite meaning. The utterance *kita tidak usah takut, jangan takut,* entails the same as *kita harus berani marilah kita berani*, in addition to *jangan takut* similar with 'let us be brave'. The following data (12) shows such meaning.

(12) "Oleh karena itulah, memang betul bahwa penderitaan itu betul-betul membawa kesucian sehingga **kita tidak usah takut**, **kita tidak usah takut**, aaa, harus mengalami kesulitan dalam hidup kita. Kita memang tidak mencari, tidak mencari-cari kesulitan, tidak mencari-cari masalah, tapi kalau masalah itu datang, **kita jangan takut**, kita tetap konsekuen, kita tetap setia pada perutusan kita" [Therefore, it is true that suffering really brings holiness so **we don't have to be afraid, we don't have to be afraid**, aaa, we have to experience difficulties in our lives. We are not looking for, not looking for troubles, not looking for problems, but when it comes, we are not afraid; we remain consistent and true to our mission].

The utterance *kita tidak usah takut, kita jangan takut* 'we don't have to be afraid'*,* In the context of the sentence, this is similar to inviting courage. Therefore, the speech act is a directive speech act of inviting.

There are speech acts that are not marked by lexical in addition to lexical speech acts. Unmarked lexical speech acts are usually the main idea of a narrative that leads to an invitation to imitate a church figure, namely Jesus. The pastor is preaching about overcoming the devil's temptations in the context of the following speech. This is an example:

(13) "*Dan kalau ingin menang, kuncinya sama seperti Yesus. Dekat dan bersatu pada Tuhan dalam doa-doa kita. Doa bukan sekadar hari Minggu saya ke gereja, saya berdoa, bukan. Tapi bahwa saya percaya betul, saya pasrah betul, saya persembahkan diri saya kepada Tuhan dan yakin Tuhan akan membantu dan menolong kita. Kita itukan kalau mengatakan saya berdoa, ya saya berdoa, saya ke gereja, betul saya ke gereja*" [And if (we) want to win, the key is the same as Jesus. Close and unite to God in our prayers. Prayer is not just my Sunday to church, I pray, no. But that I really believe, I really surrender, I dedicate myself to God and believe that God will help and help us. We mean that when we say I pray, yes, I pray, I go to church, is it true that I go to church]

As previously stated, there was no marker found in data (13). Data (13) serves as a speech act of inviting because everyone's presupposition is 'don't want to lose to the devil's temptation.' People are invited to counter the

devil's temptations. For example, *Yesus, atau mari kita contoh sikap Yesus,* but the clause *kuncinya sama seperti Yesus* means 'we must imitate Jesus'. The following data share the same pattern as data (13) with data (14).

> (14) "*Maka sekali lagi perbuatan baik tidak cukup hanya supaya kita mendapatkan sesuatu, tetapi perbuatan baik kita lakukan karna Allah baik, karna Allah benar, karna Allah senantiasa menganugrahkan kehidupan yang baik bagi kita. Maka kita pun berbuat kebaikan.*" [So, once again, good deeds are not really enough to get us something; they're good deeds we do because Allah is good, because Allah is right, and because Allah always gives us a good life. So, let us do good]

Data (14) is considered as inviting. Despite the absence of any word inviting word *'mengajak* or *mari'*, the content invites the audience to do good with the motive / reason because *Allah itu baik.* That is similar as simply stating, "Let us replicate God, who does good".

B.   Contents of Invitation in the Sermon

The sermon is divided into three parts. First, there is an invitation to reflect; second, there is an invitation to act; and third, there is an invitation to learn from the actions of a character. Although there is some overlap in the three groups in terms of action. Because contemplation is only done in one's mind, it is distinguished by acts of abstinence, submission of invitations, adherence to rules, and so on. The character's impersonation is the third option.

The first invitation's content is to contemplate. The things to contemplate are typically scripture verses. This is logical because the sermon at mass must be based on the scriptures recited that day, according to the preaching guidelines. There is either a lexical marker or no lexical marker in the invitation. Here is the inviting utterance that makes use of the lexical marker.

> (15) "*Saudari-saudara yang terkasih, pada minggu sukacita minggu prapaskah yang keempat ini **kita diajak** untuk merenungkan makna tentang belas kasih dan makna kerahiman Allah melalui sabda injil yang barusaja kita dengarkan.*" [Dear brothers and sisters, in this joyful week of the fourth Sunday of Lent **we are invited** to reflect on the meaning of mercy and the meaning of God's mercy through the words of the gospel that we have just heard]

A group of words *kita diajak untuk merenungkan* in data (15) indicates that the invitation's message is to contemplate. The passive clause *kita diajak* becomes evidence that the speech act is inviting. The invitation's content is to reflect on God's mercy as revealed in the Scriptures. This pattern is mostly used by pastors in their sermons. The invitation to contemplate is not always followed by the word *'mengajak'* to invite.

The next invitation is to do something. To do something is to abstain and fast, to apologize, to praise and glorify God, to live humility, to know one's own weaknesses; to follow God's rules; to hold on to God's word; to control desires and passions, to return to God; to be martyred in the modern age; to unite hearts, to invite people to confess their sins; to forgive the guilty; to prepare for Easter. One of the utterances that shows no speech act of inviting to do something is (17).

> (17) "*saya juga **mau mengajak** kepada saudari-saudara semua, untuk melaksanakan pantang dan puasa* "[I also want to invite all brothers and sisters to practice abstinence and fasting]

Data (17) shows an invitation to abstain and fast, according to the church calendar.

The third invitation directs the audience to replicate the character. The characters chosen are those from the holy book. The most frequently mentioned character in the new covenant is Jesus. There is also an Old Testament figure named Abraham and a non-scriptural figure named Mahatma Gandhi. The invitation overlaps with the second part in terms of content, for example, an invitation to forgive, an invitation to be faithful. The following are some examples of speech acts that encourage people to replicate Jesus.

> (18) "*Oleh karena itu, kita **harus belajar** dari Yesus bagaimana mengalahkan iblis itu, kita **harus tahu** bagaimana cara iblis itu dan bagaimana cara Yesus untuk menghadapinya. Ini yang saya tunjukkan dalam homili saya hari ini. Kita belajar dari Yesus, bagaimana kita mengalahkan iblis.*" [Therefore, we must learn from Jesus how to defeat the devil, how the devil operates, and how Jesus dealt with him. This was evidenced in my homily today. We learn how to defeat the devil from Jesus]

Data (18) is a speech act asking to imitate the replicate of Jesus. Lexical marker *kita harus* is a marker of the speech act of inviting, and the content of the invitation is *'kita **harus tahu** (...) bagaimana cara Yesus untuk menghadapinya".* What should be followed is how Jesus coped with the devil.

C. Discussion

Prior study analyzed the theological concept of sermons from both material and methodological perspectives. Based on Christian theology, what and how to preach. Therefore, the sermons adhered to the rules founded by Christian theology (Oei, 2017). This means that the pastors' theological education was successful in teaching them how to preach.

Preaching studies in the church have been linked to congregational faith development in various regions. The primary objective of their study is to determine whether or not the sermon was noticed by the audience. Prior studies found a positive relationship between preaching and the development of people's faith. The studies were conducted at a number of locations, including Merauke (Saly & Hutahaean, 2020) and in Jakarta (Kadarisman, 2021). Based on the previous studies,preaching sermons are very concerned and have a positive effect on the development of the church. These studies, however, did not take sermon content into account.

In this study, the sermons at the Catholic Church of St. Paul Kleca Surakarta were pragmatically analyzed. The speech act of inviting was analyzed. The speech act was chosen because, during the Lent, the Catholic Church, through its pastor, invites people to " repent and prepare for Easter. Unlike previous studies, this one has nothing to do with congregational development. The pastor's sermons at the Catholic Church of St. Paulus Kleca Surakarta contains numerous invitations, according to the church's general direction, as reported in the results section. From a pragmatic point of view, some invitations were marked with lexical markers, *mengajak* 'invite', *diajak* 'to be invited', *mari(lah)* 'let us', *kita harus* 'we must', *jangan khawatir, jangan takut* 'don't be worry and afraid of'. These markers indicate that both the speaker (pastor) and the interlocutor (*jamaat /* congregation) will act. These actions range from mental contemplation to physical abstinence and fasting, forgiveness, and replication.

There were no found lexical markers such as *ayo, ayolah* 'let us'. The lexical markers were used linguistically in informal situations. Because sermons in the Catholic church are typically delivered in a formal setting, these words were not found. The formal situation arose as a result of the sermon being delivered in the presence of a sacred ceremony. The opening rite, the liturgy of the word, the liturgy of the Eucharist, and the closing rite are the four Mass ceremonies. The sermon is in the second section, which is part of the word liturgy. The language used in all parts of the sermon is typically formal.

Speech acts that are not marked with lingual markers are not considered explicit invitations. Many great stories from the Scriptural characters about forgiving, acting, and taking action to help were expressed by speakers (pastors) without being marked with inviting lingual markers. The act of telling stories implicitly invites audience (congregation) of speech to replicate the character's actions, attitudes, and actions. Although there were no found lexical markers *marilah mencontoh* 'let us replicate, or *kita diajak meniru* 'we are invited to replicate', Based on the context, it is clear that the speaker invites the audience to replicate. It turns out that the character is not always good. There are characters who do evil, such as the devil, whose job it is to tempt people to do evil. The bad character's participation is the complete antithesis of the good character's. If the story of a good character's implicature encourages imitation, the story of a bad character's implicature encourages audience to avoid/not replicate the character's attitude or action.

The non-explicitly marked speech act of inviting should be considered in terms of its pragmatic implicature. The scripture stories must be interpreted in order to identify the implicit speech act. These stories are more than just entertaining; they also include an appealing speech act. Other studies on the effects of speech include (Kadarisman, 2021; Saly & Hutahaean, 2020)), and the current study.

V. CONCLUSION

Based on the results and discussion in the previous sections, it is observed that the pastor's sermon during the Lent period at the Church of St. Paulus Kleca Surakarta in 2022 contained inviting speech acts. The inviting speech acts were marked by (i) lexical markers *mengajak, diajak, kita harus, jangan takut;* (ii) marked with speech contexts. Context markers were typically stories about characters who should be replicated or avoided.

VI. ACKNOWLEDGMENT

VII. REFERENCES

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