

Research

Religious Apologist Rhetorical Inventions in a Legal Context

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Abstract

Indeterminacy arose when the speaker had to develop his religious apologist rhetorical inventions in legal context. He negotiated through this indeterminacy by appealing to pathos. Though he brought the weight of his Biblical and theological world to bear upon his rhetorical acts, he still managed to effectively separate the existence of the secular and theological worlds. He developed his arguments based on how members of his religion live their faith in world that has become too secular. In a sense, he was able to portray his world exerting influence to that of the audience without letting these worlds becoming indistinguishable.

Introduction

Rhetorical invention refers to “identifying the issues involved, creating arguments in support of the rhetor’s position and finding proof to support this position [1]. An essential concept that is associated with invention is enthymeme, which is a form of argument [2]. Enthymeme engages in a symbolic condition of probabilities that somehow enlightens the understanding of opposing arguments, thus facilitating the audience to cooperate in the consummation of rhetorical acts through particular social and material practices.

Rhetorical acts, thus, are speech acts which form arguments. Here the concept of speech acts is based on the British philosopher’s theory that an utterance performs an act [3]. On the other hand, quoting a particular source, Rossi-Karen (2008) commented that “rhetoric is indeed uniquely situated to create the world and the beliefs we have about that world” [4].

Rhetoric as defined by Aristotle is “the ability, in each particular case, to see the available means of persuasion” [5]. Aristotle noted how individuals who argue would avail of means and resources, such as style, arrangement of ideas, delivery, and proof of arguments, to persuade. Thus, it is understandable why it is recommended that rhetoric be employed by religious teachers to strengthen the quality of logic and arguments of their speech. Examining rhetoric can also provide insight inherent in religious discourse.

As a language game with a set of rules, religious discourse is realized in a complex semiotic and historical media and contexts. For instance, Young-Minor (2008) suggested the presence of

narrativity in religious discourse [6]. He has identified and discussed profoundly the influence of religious discourse in African American literature. Narrativity, in a sense that is associated with discourse, means the natural properties of a text or discourse to create its own symbolic world with its own characters, to make something happen which results in ever reeling forward temporal dimension, and to reconstruct interpretative scheme of goals, plans, and motives [7].

The investigation of the use of rhetoric in religion and politics reveals among others the significant role of rhetoric. Rhetoric precipitates historical events and makes beliefs acceptable than they really are. Majocha (2010) analyzed 79 existing 17th century Quaker sermon texts, bringing to fore among others their distinctive rhetorical features relevant to the birth of America [8]. On the other hand, Zietsma (2006) examined Protestant modernist discourse which articulated “the Americans’ sense of manifest destiny in the face of Great Depression anxiety” during the Great Depression of 19930s [9].

Along this line, this research paper deals with apologist speech. It is in line with the idea that apology should not be more than just self-defense or image restoration [10]. This speech aims to advocate the right for free practice of religious beliefs. These beliefs are associated with Jehovah’s Witnesses.

In this paper an apologist is an individual who speaks for what he believes as the truth revealed through the Bible. It focuses though on how the rhetorical invention in this type of speech seems to achieve its purpose. Specifically, it examines the rhetorical invention of a speech intended to be delivered to defend the

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children of Jehovah's Witnesses who because of their belief that a flag is an idolatrous symbol and that a national anthem promotes an act of worship to the country have refused to participate in the Philippine flag ceremony.

It seems to reverberate with the issue of how much power the state keeps in order to shape the political, moral, and religious consciousness of the children in so far as its existence is concerned. On the conflict between the children's exercise of the freedom of religion and the power of the state to shape their view of such freedom, Davies (2006) analyzed "a series of court cases involving the rights of free speech and religious conscience for children, particularly in the context of public schools" [11]. She noted how the U.S. State Court Supreme preponderantly privileges the freedom of religion in the interpretation of certain of its laws when a conflict arises between state and religion.

Sixty-eight children of Jehovah's Witnesses were expelled from elementary schools in Cebu in 1990 when they declined to join the daily flag-raising ceremonies. A teacher who was member of the religion was also pressured to resign for adhering to similar belief with regard to the 'idolatrous' nature of the flag and the ceremony that is associated with it. The expulsion and termination of job were based on the 1959 ruling of the Supreme Court in a similar case. The decision of the higher courts in Cebu was overturned by the Philippine Supreme Court as contained in the 1993 RP Supreme Court ruling in Roel Ebraling et al. vs. Superintendent of Schools of Cebu. On August 4, 2003 similar case was decided in favor of the Jehovah's Witnesses (2003 RP Supreme Court ruling vs. Escritor).

On twelfth of February 1998, the Philippine Congress passed Republic Act No. 8491. This contains a provision, Section 21, which can be used to challenge the previous ruling that upholds the freedom to exercise one's belief by Jehovah's Witnesses. It is interesting to note here how a person, described here in this study as an apologist, can develop rhetorical interventions in the legal context that may promote indeterminacy. Along this line, this study examined the speech entitled *In Defense of My Faith* written by Mr. Elion Magboo. Mr. Magboo is regularly receiving Bible instructions from a minister of Jehovah's Witness. Jehovah's Witnesses believe that the flag has some religious significance and the singing of a national anthem violates the teaching in the Bible to "flee from idolatry." (1 Corinthians 10:14 and Exodus 20:4,5)

Specifically, this study aimed to address the following questions:

1. What are the rhetorical resources the rhetor used to produce inventions?
2. How do the rhetorical acts result in inventions?
3. How does the rhetor handle indeterminacy?

Review of Literature

Larry Witham, a journalist on science and religion, observed how prominent religious and political speakers from that of the early America to that of the contemporary one have exploited the Bible to interpret human experiences [12]. Dreisbach (2009) could not agree more as he concurred with the belief of founding fathers of U.S. that a nation must be virtuous in order to be blessed [13]. He could also be cited with similar comment of how the Bible had inspired the early American patriots and of how Americans before were biblically literates. The last three decades though, with the lessening grip of the Bible in American life, American presidents have been disabusing conflicting secular public opinions [14].

People become afraid when their leaders see religion as the source of threat of peace and security. Zylstra (2010) reported how experts were critical on the dropping of the phrase "freedom of religion" in favor of "freedom of worship" by the Obama administration. For them, this usage may signal a change in policy tact [15].

Rhetoric has been essential in religion. Rhetoric has been relied on in seeking to reconcile the conflicts between secularism and religious fundamentalism. According to Oravec and Salvador (1993), rhetoric can be primarily studied because it exhibits self-reflexiveness, suggesting "the use of words to discover the use of words" [16]. Kenneth Burke once called this "barking about barking" (Oravec and Salvador, 1993). Thus, to understand it as a potent cultural practice is to examine it as a realization of language. Being in language, rhetoric is permeable to the realities and conceptions inherent in language. The former interacts with language in constructing "a specific set of signs and images with the qualities of myth, so that they serve to validate values and distinctions to which they seem merely to refer" [17]. On this, Lucaites and Condit (1999b, p.3) commented:

... Rhetoric is not seen as "conduit," or a pipe, for an objective, independent truth. Instead of thinking that rhetoric obscures truth, rhetorical theorists believe that rhetoric creates what is thought to be true in a particular situation. . . [18].

Jones (2010), citing the work of New Testament scholar Ben Witheringtoii, classified three types of rhetoric found in the New Testament, and these are forensic, deliberative, and epideictic [19]. Forensic rhetoric is used in legal setting and is concerned with attack and defense as well as with interpreting the past. Deliberative is essential in a congregational setting and is found in contents of advice and consent as well those of describing the future. Epideictic is in public place setting such as the agora or a funeral and is focused on praising and blaming as well as on making sense of anything in the present or the present itself.

Pernot (2006) suggested that “the relationship between rhetoric and religion opens many paths of research” [20]. Religious discourse is constructed through rhetorical medium and structures. To be able to condition another person’s mind to work with that of the rhetorician is believed to be “somehow superhuman and the orator is somehow sacred.” Phair (2010), after underscoring the struggle between “secular culture and conservative religion is one that pervades modern society,” discussed an “attempt to provide a means of reconciliation between faith and popular culture”[21].

The passions for public and religion are equally feverish, not uncommon to verge of madness in many cases. Roof (2009) pointed out that “popular and highly contested ‘public faiths’ in the US blending religious and political ideals take diverse forms of expression and vary in the degree to which they approach a civil religion of the sort” [22]. Here in the Philippines the struggle of the Muslim Southerners could be traced to the political nature of their faith.

Sellby (2009) looked beyond civic reasons as to why people engage in public affairs [23]. It is because of their religious convictions than anything else. These convictions, though sublimated by more apparent political and social acts, are no less subdued, but, in fact, scathingly controlling. He remarked:

From this perspective, religiously justified arguments may prove convincing, but when they do not, they still may prove useful for democratic deliberation, for they may “pose a Socratic challenge to the current framework of discussion. . . thus promoting the politics of open engagement and honesty. . .

Theoretical and Methodological Background

The function of rhetoric is related to the function of language [24]. Every time people use language, they use symbols to achieve a purpose. They assume that others share their symbols and respond to what these symbols mean. The use of symbols and the meaning-making process in language instantiate rhetorical acts.

Rhetorical acts that represent a condition, where certain social and physical acts are induced to consummate the intentions of the rhetor, have also produced contexts, which in turn form relations, beliefs, attitudes, identities, and knowledge. These elements inherent in the context make the acts themselves indeterminate at times. Campbell (2006, p.17) alluded to this when commented “. .

. although there is a somewhat orderly progression from enlarging audience experience to altering perceptions, which, in turn, leads to search for explanations, followed by efforts to determine which interpretation is not satisfactory . . .”[25].

The rhetor’s persistence, nonetheless, in the rhetorical acts can result in inventions. Through these acts appropriate questions are asked, and then, are sought to be answered, leading to the fulfillment of the rhetor’s intentions [1]. However, there could be another reason why such inventions take place.

Invention is a rhetorical process and technique that leads to the generation of ideas [18]. It consists of “thinking of a topic, focusing your thoughts, and deciding how to prove your ideas are all elements of invention.” Invention may deal with three areas. The first area is about the disputed fact, what has happened or what will happen. The second area is not about the event or action itself, but whether it is right or wrong. The third area is the way the terms that describe the action or event should be defined.

Augustine developed his skills in invention, and these led him to teach Bible truths with profound effects in his listeners [2]. Theorists think of invention as consisting of three areas: “stasis, the search for issues; proof, the support for the claims; and topoi, or common arguments the rhetors can summon in different situations” [1]. Campbell adapted some main concepts of Aristotle, though he focused more on the audience’ role in the performance of rhetorical acts [1]. Campbell and Aristotle connect rhetoric to argumentation. Campbell’s rhetoric is managerial, that is, it explores the values of various rhetorical resources (Ibid. p. 95). Aristotelean rhetoric is deliberative. It promotes discussion and debate to ensure good judgments and decisions [2]. Campbell’s and Aristotle’s theories of rhetoric theoretically underpin this study.

Below are Campbell’s four goals of rhetoric:

I used Stephen Toulmin’s and Chaim Perelman’s methodological structures which are shown below:

A claim refers to conclusion, an appeal that is realized by an argument which usually has to contend counter arguments. Data are facts the strengthen claim. A warrant provides the rationale of the claim. Qualifier indicates the weakness or strength of the argument. A rebuttal contains the premises under which the claim works. A backing validates the warrant, supporting it through reasons. The

Figure 1: Campbell’s Goals of Rhetoric

Goal	Definition
Enlighten the understanding	Provide information upon which the audience can make a decision or take action
Please the imagination	Use stylistic techniques to keep the audience interested in the rhetoric
Move the passions	Appeal to the audience’s emotions
Influence the will	Make the audience take action on the topic

Figure 2: Stephen Toulmin’s and Chaim Perelman’s Methodological Structures

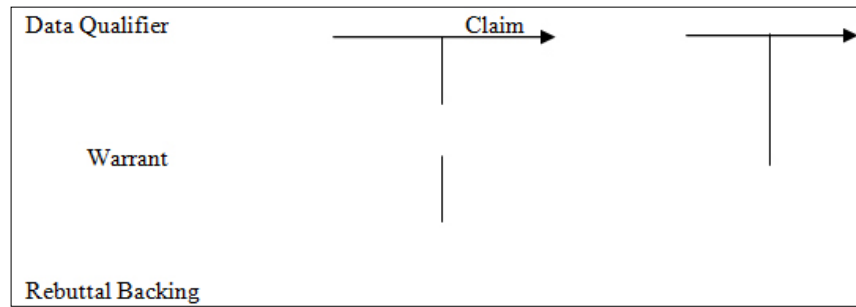


Figure 3: Types of Arguments and Examples

General Type	Specific Type	Procedures
Inductive	Example	
	Analogy	
	Correlation	Method of concomitant variation Method of agreement Method of difference
Deductive	Generalization	
	Sign	
	Classification	
Authoritative		Claim and warrant are being related
Motivational		Claim based on inner drive

structures contain types of arguments and examples. Below is the table on this:

Deductive method arranges the ideas from generalization to specific examples. Inductive, on the other hand, starts from the specific examples then to the conclusion. Deductive method contains three specific types, which are example, analogy, and correlation. An example this show one or two members can be related to all the members of a class. An analogy assumes similar features across things compared. A causal correlation holds to existence of significant relations through similarities. A causal generalization points to actual cause-effect relations as shown by similarities identified in the cases compared. A sign focuses on observed characteristics that indicate the presence of a case and its class. Classification refers to the act of inferring relation from the characteristics of known members. Certain aspects and procedures of the methodological approach in this study were based from that of Campbell. I adapted the various resources she recommends, and these are resources of evidence, resources of argument, resources of organization, and resources of language as style and strategy [25]. Each of them is discussed in detail by the author. Since this study did not use most of them, I opted not to elaborate them. I define certain concepts as they are used in the study. Language as revealed by rhetoric exhib-

its semblance of orderliness and structures. Wright(2005) examines how the “use of language in all its guises in the same order as our faith in the order and purpose of the universe” [26]. Though it still being a crude instrument to represent reality, Poulakos (1993) commented:

... the distant past can be recovered, that actions and events can be reconstructed, or that attitudes and purposes can be recuperated in an account that would claim to represent the real as it once was. Sensitive to the fact that history comes to us through previous texts and that textuality is of a different order than reality, contributors are in agreement with Hayden White’s view of history and aware that their historical accounts are narratives based on idiosyncratic criteria of selection and arrangement [27].

Bhatia (2007) showed how certain rhetorical and linguistic tools are exploited to influence people. A large part of how this exploitation is done is through “true” and “objective” representations [28]. These representations have been quite successful with the rhetorical tools of religious metaphors and emotionalization of facts. Related to this, DePalma et al. (2008) employed Kenneth Burke’s dramatic pentad and the methods of pentadic analysis proposed by Floyd Anderson and Lawrence Prelli to analyze two texts, Crowley’s

“Toward a Civil Discourse” and Obama’s “Pentecost 2006 Keynote Address [29]”. They disagreed with the discursive construction of liberal democracy in the two speeches.

The use of religious language to perform apologist rhetorical acts results in a religious discourse. Discourse, defined in the classic book *The Archeology of Knowledge*, refers to “groups of statements” but also “practices that systematically form the objects of which they speak”. Discourses such as religious discourse are actually language games [30]. They follow different sets of rules. These rules though are shared by these discourses, which may be interdependent with each other and can be used to perform rhetorical acts of either religious or political nature. Hill (2008) examined sermon which shaped a political discourse, influencing political opinion [31]. Nevertheless, according to the Wittgenstein, a philosopher in language study, rhetorical problems arise when an entirely different discursive set of rules is used to interpret another discourse.

Klemp (2007) believed that “public discourse theorists underestimate the deep structural pressures that democratic institutions place upon the practices of religious groups [32]”. This points out to the macro socio-political and cultural contexts that inform the existence of religious discourse. Smith (2008) analyzed the interaction of religious rhetoric, ethics, and the public discourse in the public statements of George W. Bush. Such rhetoric was

used to weaken democratic dissent but failed to provide spiritual enlightenment [33]. Thus, apologist speech is realized through the process of historicizing as these macro socio-political and cultural contexts are both discursive tools and materials as well as interpretative channel through which the goals of the speaker are realized. Historicizing is conceived here as a discursive process and system to examine the role of material, social, and political factors that bring about a phenomenon [34].

Olmsted (1991) was convinced that indeterminacy is healthful in the inventive rhetorical acts [2]. Rhetoric, not being univocal, is open to various interpretations and rhetorical acts. Fish (1999) argued for contextual meanings and indeterminate interpretations, because speaker-hearer presuppositions can override sentential presuppositions [35]. Indeterminacy had informed the rhetorical invention of the apologist in this study.

With the theoretical and methodological concepts discussed, I want now to discuss the conceptual framework of this study. But, first, below is the conceptual paradigm:

How the rhetorical acts result in invention will be examined through the other canons of rhetoric and the strategies and materials that constituted them [1]. The canon of arrangement, the structure of speech, will be analyzed through the concepts of discourse, narrativity, and historicization. The canon of style, use of language to create a desired effect on the audience, will be interrogated using

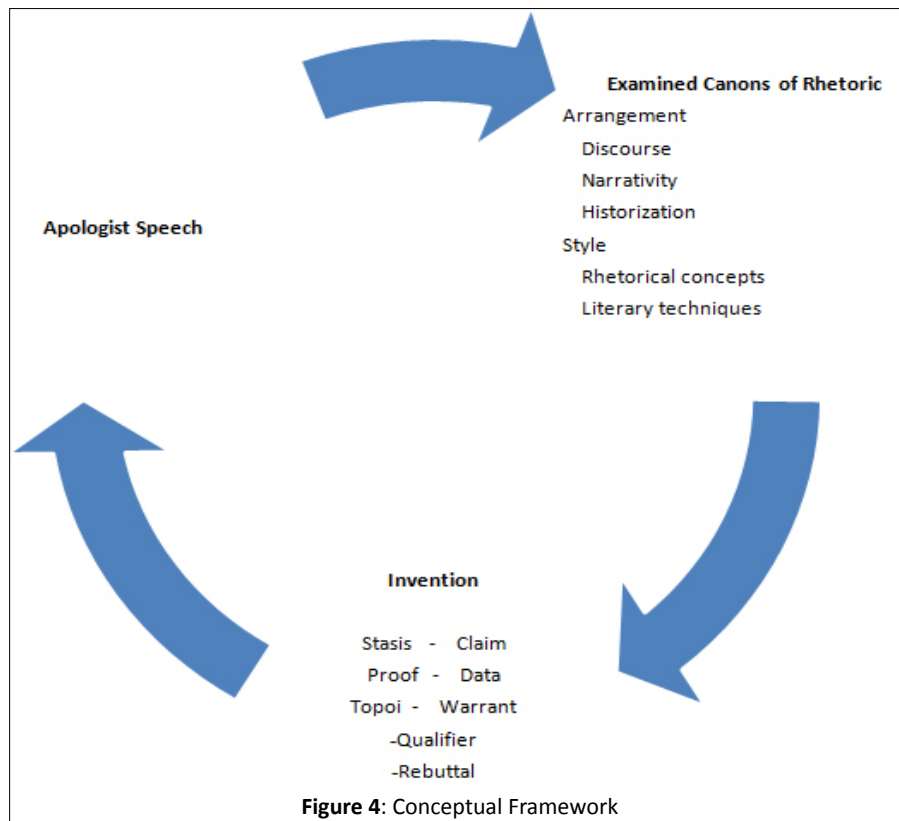


Figure 4: Conceptual Framework

rhetorical and literary concepts and techniques. The examination of these last two canons reveals how the rhetorical acts overcome the indeterminacy present in apologist speech.

Analysis, Interpretation, Discussion, and Conclusion

The data were analyzed and interpreted. They were presented in a way to address the questions in this study.

Processed Text	Actual Speech Text
<p>Paragraph 1: The rhetor addressed the audience as agents of change. They were Justices of the Supreme, Senators, and Congressmen. They might have heard some information, which they had verified or had readily accepted, on the views of Jehovah’s Witnesses toward the government. Thus, their attitudes toward the religious group would range from being critical to being indifferent, from being suspicious to being apathetic, and from being objectively perceptive to being discriminating.</p> <p>He submitted to the collective authority of the audience. He described his being invited to speak to the audience as a privilege. The way he used middle style suggests this subjection to authority.</p> <p>He used middle style which is reflective and persuasive to the audience (Von Albretch, 2003). His language was conversational and clear. There was also some flash of grand style with the expression <i>highly esteemed by the society</i> and <i>it raises a shadowy question</i>. The grand style uses elegant language and figures of speech, which is to appeal to the emotion of the audience. Nonetheless, the presence of middle style seems to stand out.</p>	<p>1. <i>First, I want to express my profound appreciation to the Justices of the Supreme, Senators, and Congressmen for inviting me as one of the resource persons to have the privilege to speak on the subject involving Jehovah’s Witnesses and the implementation of House Bill 6424. I recognize it is a rare opportunity to have you, honorable gentlemen and ladies, highly esteemed by the society, to sit as audience just to hear me speak about my religious beliefs. This opportunity has arisen because a week ago Congress passed into a law House Bill 6424, which is now known as Republic Act 8492 “Flag and Heraldic Code of the Philippines.”</i></p> <p><i>This law will definitely affect Jehovah’s Witnesses. Not only that, it raises a shadowy question on how much the Philippine Constitution can guarantee the rights to Freedom of Religion and Freedom of Speech. Let me first comment on this question.</i></p>
<p>Paragraph 2: The style was plain (<i>I am not a lawyer</i>) when the speaker presented himself, and it became a grand style (<i>I beseech you, though, to let me delve into legal matters</i>) when it addressed the audience. The plain style uses conversation language and can be monotonous at times [36]. He was straightforward in his language (<i>As an educator and a minister</i>) when he identified himself and the problem at hand (<i>legal crisis Republic Act 8492</i>).</p>	<p>2. <i>I am not a lawyer. I beseech you, though, to let me delve into legal matters just to be able to present my religious beliefs in the context of the possible legal crisis Republic Act 8492 can pose to the Constitution, and of the definite difficulties the law can cause to the more 120,000 Jehovah’s Witnesses in the Philippines.</i></p>
<p>He was being redundant (<i>I am not a lawyer, Nobody can replace lawyers when it comes to the work of making and interpreting laws</i>) to convey his submission to the authority of the audience especially as he would be dealing with legal matters. It was also his way to praise the judges. The expression <i>Nobody can replace lawyers</i> may rhyme and allude to the cultural snippet, e.g. <i>Nobody can replace a mother</i>. To further co-opt the audience he personalized his approach to them. Reinemann (2014) perceived personalization as a communication resource that makes a speaker appearing more open and honest to the audience [37]. He used parallelism when he was talking about the gains of deliberating an issue first before passing judgment on it. Parallelism has been defined by Robert Lowth to refer to poetic lines where the first one echoes the other one through highlighting similarity or contrast [38]. This approach, nevertheless, had a touch of grand style as he used a metaphor (<i>follow them as they illumine into insights</i>).</p>	<p><i>Nobody can replace lawyers when it comes to the work of making and interpreting laws. No harm, however, would befall them if they hear from people to whom their work will be making the most significant effects. Certain gains they will, in fact, have. These gains are insights that can help them serve a purpose of higher origin. As an IT specialist and a minister, I stand before you to commit myself to these gains, to follow them as they illumine into insights.</i></p>

<p>Paragraphs 3-4: The rhetor used middle style. He was precise when he expounded on what is religion and how significant it is in man's life. He clarified and emphasized (<i>In other words, it makes man conscious of his identity</i>). Here to manage the possible ramification of the subject "religion" he used argument by invoking an authority. Watkins (2008) underscored power play in communication can be determined by the use of authoritative source [39]. He may be anticipating the attitudes of the audience on the subject, which was basically also falling within the domain of politics. The definitions, which indicate that religion, being a bond between man and God, and it being a controlling force, suggest how he wanted the audience to join him in his rhetorical acts. He was trying to co-opt them to participate in the performance of his rhetorical acts. These speech acts are realized in a theological discourse. Wychosgrad (1989) examined a theological discourse using Lacan's psychoanalytic framework [40]. This study though just wants to describe the rhetorical acts performed in this speech.</p> <p>Making the definition self-evident or fortiori, he argued that religion, being a bond between man and God, would entail a life representing the evidence of God's existence. He cited Genesis 1:26 and Ephesians 5:1,2 to support his interpretation of the definition.</p> <p>To continue with his invention of fortiori, he used parallelism (<i>to who he was, to who he is, and to who he will be</i>), alliteration, and assonance (<i>How man lives must show there is God, The life he leads must demonstrate the face of God</i>). These examples of alliteration and assonance were an allusion to Genesis 1:26 and Ephesians 5:1,2, which talk about man was created in God's image and must be like him through his life. Alliteration and assonance suggests words used have similar or almost similar vowels and consonants [41].</p> <p>He followed a deductive order in his rhetorical acts of elaborating the definitions of religion. Deductive order begins with a general statement then proceeds to examples. Thus after citing the definition of religion from <i>Concise Oxford Dictionary</i> and its importance from <i>Oxford Encyclopedia of Peoples and Cultures</i>, he argued that it is only apt that religion's domain should be placed higher than that of any domain or activity in man's life because religion creates, promotes, and perpetuates good values and attitudes that pervade the latter. Here the order of the rhetorical acts was more topical. Topical order means based on thematic statements. Each definition of religion was connected to the argument that religion supersedes secular laws.</p>	<p>3. <i>Religion raises man to see himself in relation to who he was, to who he is, and to who he will be. In other words, it makes man conscious of his identity. This consciousness exists in the belief in certain omnipotent power: An Almighty God who can punish or reward man based on what kind of life he leads.</i></p> <p><i>The word "religion" is derived from the Middle English religioun, from Old French religion, from Latin religio, all referring to a "bond between man and the gods." How man conducts his life must show there is God. The life he leads must demonstrate the face of God. Genesis 1:26 and Ephesians 5:1,2 would, then, ring no less than but being true:</i></p> <p><i>And God went on to say: "Let us make man in our image, according to our likeness. . ."</i></p> <p>4. <i>Concise Oxford Dictionary defines religion as the belief in and worship of a superhuman controlling power, especially a personal God or gods. No society and conception of life meaning can be formed if the practice of religion is denied to man according to Oxford Encyclopedia of Peoples and Cultures. The practice of religion is indispensable in the creation and growth of society and culture. The most enduring and outstanding of man's values and attitudes are bequeaths of religion. Man recognizes them as inherent in culture when he started passing them down to posterity through formal and informal education.</i></p> <p><i>Before an organized and institutional education came into being, values are caught through exposure to religion. With the growth of education in a time of turbulent changes, the situation, from where values and attitudes are principally acquired, is not much different. Religion brought a semblance of order and direction in man's life and nature. Man understood some definite purpose of life. He conceived eternity in his mortality. These things about order and direction he grasped even before he had started crafting law to establish and maintain social order.</i></p>
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<p>Paragraphs 5-6: The speaker confronted an issue related to the legal problem. He used authority as evidence, a Constitutional provision. He cited the provision to complete his argument on why religion should supersede law. He also cited the Constitution to set off his rhetorical acts on why the interpretation of the law on the freedom of religion should lean to the practice of the children of members of Jehovah's Witnesses (JWs) of not being forced to sing the National anthem and forced to show reverential respect for the flag.</p> <p>The rhetor used disputation to present opposing proofs. He cited the comment of some of the lawyers, which he did not name, on the power of the State to impose its will to the people. On the other hand, he also spoke of a legal authority's commentary that the values cultivated by the religion should guide in the interpretation of the law. He might have been deliberate in the choice of the sources of the proofs, which suggests his bias.</p> <p>As he performed the rhetorical acts of disputation he was more extemporaneous. He used simple vocabulary and conversational tone. Nevertheless, the use of some legal vocabulary (<i>gravitates, Jurisprudence</i>) and complex sentence structure suggests the presence of legal discourse. Using simple vocabulary most of the time, he said:</p> <p><i>He (Joaquin S. Bernas, S.J., believes Societal values whose practice is inseparable from that of religion should guide the interpretation of the laws that are expressed by those institutional powers."</i></p> <p>To sustain the interest of the audience, he used antithesis (<i>while the freedom to believe is absolute, freedom to act is not</i>) and enactment (<i>Some lawyers with whom I discussed</i>). Antithesis is a construction where two ideas can juxtapose each other [42].</p> <p>He used the term "luminary," a metaphor to elicit interest of the audience. It was also his way to deflect the perception that lawyers are too contentious that they would hardly be a source of enlightenment. Jarvis (2009) noted the argument inherent in what he identified as visual metaphor [43].</p>	<p>5. <i>It is only proper that the Bill of Rights under Article III, Section 5 of the 1987 Constitution of the Philippines gravitates to importance of the practice of religion over that of political activity when it remarks: "No religious test shall be required for the exercise of civil or political rights." However, Philippine jurisprudence shows that while the freedom to believe is absolute, freedom to act is not. I understand that the issue at hand, the implementation of Republic Act 8492, which compels the children of Jehovah's Witnesses to participate in the Flag ceremony, is related to the right to freedom to act.</i></p> <p>6. <i>Some lawyers with whom I discussed the possible effects of the implementation of the law have remarked that the State has the power to compel its citizens to surrender the exercise of their rights. Professor Joaquin Bernas, S.J., a Filipino legal luminary, comments that that modern society through its institutional powers has been extending its influences in areas traditionally belonging to the exercise of personal freedoms. He believes societal values, whose practice is inseparable from that of religion, should guide the interpretation of the laws that are expressed by those institutional powers.</i></p>
<p>Paragraph 7: The rhetor used the authority of the Scriptures, Ephesians 5:22-25 and 6:1, to support the claim that JWs help people cultivate family values. He used fortiori. This simply suggests that because JWs cultivate them in themselves the Bible teachings that promote family values, they would also teach them to people they meet in their ministry. He made this connection between JWs knowing and them teaching these values, by rhetorical acts that appeal to the emotion. He said:</p> <p><i>With the grasp of these values weakening in the Filipinos, there are these more than 120,000 people – men and women, young and old, from almost every ethnic group in our country – who endure the scorching heat of the sun and biting cold of the rains just to help people nurtured these values in themselves.</i></p> <p>The above quoted statement contains alliterations (identical first consonant sounds in two parallel words - <i>with</i> and <i>weakening</i>), assonance (identical vowel sounds in two parallel words - <i>there, these</i>), and metaphors (figurative use of language to convey concepts - <i>who endure the scorching heat of the sun and biting cold of the rains</i>). He used these literary devices to stir up his audience.</p> <p>The rhetor wanted the religious group to be viewed in fair and positive way in the trial. The members of this group are thought to be anti-social and subversive. He used some sort of slogan (loaded cultural expression) to mollify this perception. He said <i>we teach these to them when we welcome them into our homes and into our lives.</i></p>	<p>7. <i>Jehovah's Witnesses are known the world over to promote values that keep society stronger and progressive. Ephesians 5:22-25 admonishes husbands to love their wives as Jesus loved the Congregation. The wives, in turn, have to show deep respect for their husbands, as Jesus yielded to the authority of his Father. On the other hand, children have to put to heart the Godly command in Ephesians 6:1 which says that they have to be obedient to their parents, because doing so is pleasing to God. These are family values that our society holds dear. With the grasp of these values weakening in the Filipinos, there are these more than 120,000 people – men and women, young and old, from almost every ethnic group in our country – who endure the scorching heat of the sun and biting cold of the rains just to help people nurtured these values in themselves. Yes, we teach these to the people we visit in our door-to-door ministry. Yes, we patiently help them to enjoy family life – to live these values. We do not only teach these to them in their houses and at our places of worship. We teach these to them when we welcome them into our homes and into our lives. They see these values in our family life. With faith in God and with their devotion to the Bible, they begin to see the meaning of life in these values.</i></p>

<p>Paragraph 8: The rhetor talked about how his religion had helped people to cultivate values that make family stronger by citing the Scriptures and the Constitution. He used news accounts to develop his rhetorical acts.</p> <p>The phonetic level of the rhetorical acts could contribute to the effect of the speech to the audience. Though it might be coincidental, the alliteration in voiced and unvoiced alveolar fricatives ([s] and [z]) suggests instability or movement. Iconicity in the individual sounds of a word or when these sounds are coming together is believed to serve some rhetorical purpose [44]. The rhetor also opted for clear and everyday language. Such a language depicted honesty and respect for the audience.</p> <p>He used topical and deductive methods to organize his rhetorical acts from paragraphs 5-8. He introduced the legal issue of the right to practice one's belief as not being absolute. He connected it to three sub points – jurisprudential opinions, Bible teachings on family values, and stories of people who benefit from living the values they have learned from studying the Bible with JWs. He suggested that a religious belief that promotes societal values should guide the interpretation of the law.</p>	<p>8. <i>In India, from Jehovah's Witnesses' Report of 2004, a JW female minister helped a woman, who was a single parent, to apply the counsel of the Bible to family life. This woman, before that very first visit of the preachers of Kingdom of God, was about to kill her starving children and herself.</i></p> <p><i>In 1999, newspapers, radio, and TV in Ukraine reported the efforts of the group to strengthen families. Because of this report, 256 organizations and institutions had invited the Jehovah's Witnesses to educate their workers on family values.</i></p> <p><i>In Japan a member of Yakuza, a man of violent temper and of wretched life, studied with this religious group and started to bring his family together. Now, he, his wife, and his children are actively engaged in the work to help other people enjoy happy family life by conducting Bible studies. In the U.S. and countries in Europe married couples who were in the verge of divorce, and even those who were already living separately, have reconciled and have tried applying the Bible precepts they have learned from their association with the group.</i></p>
<p>Paragraphs 9-12: The rhetor used the authority of the Holy Scriptures to set to work the rhetorical acts linking the ministry of JWs, the teaching of the work values of responsibility and diligence, and the right to exercise their freedom of religion. He was personal and quite vocal about his claim.</p> <p>He used fortiori to link the materials. This means that he argued that if social coherence and productivity depended on family and work values, then JWs who cultivated these values in themselves and in others, should be assured of their freedom of religion to secure social coherence and productivity in the society. The last two sentences of paragraph 12 illustrate aptly this use of fortiori:</p> <p><i>Your honors, you might have observed how these values are hardly to be observed anymore in the young generations of Filipinos. You can help us restore them. You, your honors, you might have been weakened by our changing times. You can help us keep our freedom to lend you a helping hand.</i></p> <p>For paragraphs 10-11, the rhetor cited published testimonies to demonstrate how the application of the Bible values could make life meaningful and happy. He made such point in plain language of the middle style, resulting in alliteration, assonance, parallelism, and climax. Parallelism is the use of similar grammatical structures. Climax is the arrangement of words and ideas that creates suspense, conviction, and delight. These literary resources could urge the audience to follow his rhetorical acts.</p>	<p>9. <i>Jehovah's Witnesses help people to be diligent in their work and the ministry they will engage later. On this need to be hardworking they would usually cite 1 Thessalonians 4:11 and 12 which say:</i></p> <p style="padding-left: 40px;"><i>... and to make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you; so that you may be walking decently as regards people outside and not be needing anything.</i></p> <p>10. <i>At First Timothy 5:8 Paul counseled Christian husbands that they could not be taking their faith seriously if they would not provide materially for their household. At First Peter 2:18 the aging apostle and elder in the Christian congregation in Jerusalem encouraged his fellow Christians that they should respect and be obedient to their employers.</i></p> <p><i>When people conduct themselves in work with these Bible principles in mind, their community benefits extensively.</i></p> <p>11. <i>At a conference of franchised 24-hour stores attended by owners and management personnel in Canada, the main speaker had advised a participant, whose grocery stores had suffered enormous loss because of stock pilferage, that he should hire Jehovah's Witnesses. He described them as hardworking and honest. J. J. Luna, in his book How to Be Invisible, counsels potential employers to look out for active members of certain religious groups, but he also adds: "In actual practice we usually end up with Jehovah's Witnesses." Among the reasons he cites is that they are well-known for their honesty that puts them "in constant demand" in various fields. The German newspaper Lausitzer Rundschau has this to say on them: "Such moral terms as honesty, moderation, and love of neighbor are rated very highly in the faith of Jehovah's Witnesses." Even the New Catholic Encyclopedia cannot help but admit that Jehovah's Witnesses are known as "one of the best-behaved groups in the world."</i></p>

	<p>12. <i>Jehovah’s Witnesses cultivate values in people that can make society stronger. We have learned to love and live the values that you, your honors, believe should be restored in Filipino families. You, your honors, you might have observed how these values are hardly to be observed anymore in the young generations of Filipinos. You can help us restore them. You, your honors, you might have been witnesses how they are weakened by our changing times. You can help us keep our freedom to lend you a helping hand.</i></p>
<p>Paragraph 13-17: The rhetor addressed the belief of people that JW’s disrupt and weaken social order. He used disputation here by stating the opposing claim then coming up by counter argument citing the Biblical belief of JW’s that they are no part of the world. He used middle style here realized primarily by conversational language, which effectively conveyed his conviction and honesty.</p> <p>He hinged his claim that they are no threat to society on the authority of the Holy Scriptures. Employing chronological arrangement (past to present) to relate the evidential ideas (examples from history Books) to each other and to that of the claim shored up by the Bible, he argued by correlation and generalization. Correlation was done through stressing the details that make Christians of different times similar as to their relative obedience to the government. Generalization was made as to the impact of applying Bible principles which was elicited out through examples from news. These correlation and generalization suggest that though the early Christians maintained a neutral stand they were not subversive but in fact cooperative with the State.</p> <p>To keep the interest of the audience, he constructed his argument through descriptive details and enactment. By citing evidence in chronological order, he demanded the presence of the audience, accompanying him in his rhetorical invention [45]. He laid the groundwork of this stage of his argumentation by using parallelism as this text shows:</p> <p><i>“Many people are made to believe, and not a few of them are people of authority, that we are threats to social order.</i></p>	<p>13. <i>Many people are made to believe, and not a few of them are people of authority, that we are threats to social order. Though we stay neutral when it comes to the political activities, because we apply what Jesus Christ taught to his early followers that they should not be part of the world, we maintain a relative subjection to the governmental authorities. The Bible passage John 17:16 records these words that Christians should have to be no part of the world. On the other hand, The Book of Romans 13:1,2 orders Christians to maintain relative obedience to secular authorities.</i></p> <p>14. <i>We obey the law of the State. We pay taxes and do community services. The history of second century Christians somehow attests to this obedience and respect of secular authorities. Regarding this, the book After Jesus—The Triumph of Christianity commented:</i></p> <p><i>“While Christians may not have engaged in emperor worship, they were not rabble-rousers, and their religion, while odd and at times offensive from the pagan point of view, posed no real threat to the empire.”</i></p> <p><i>The Encyclopedia of Religion says of the true Christian Church after Jesus’ death:</i></p> <p><i>“In the first three centuries AD the Christian church was largely Isolated from official Roman society . . . Nevertheless, Christian leaders . . . taught obedience to Roman law and loyalty to the emperor, within the limits set by the Christian faith.”</i></p> <p>15. <i>Historian E. W. Barnes, in his work The Rise of Christianity, noted that a Christian would pay taxes the State required, and would “likewise accept all other State obligations, provided he was not called upon to render unto Caesar the things that belonged to God.”</i></p> <p><i>Jehovah’s Witnesses are known the world over to respect the State and obey its law. The German newspaper Münchner Merkur described them as “the most honest and the most punctual tax payers in the Federal Republic.” In Italy the newspaper La Stampa observed: “They are the most loyal citizens anyone could wish for: they do not dodge taxes or seek to evade inconvenient laws for their own profit.”</i></p> <p>16.</p> <p>17. <i>The Spanish newspaper El Diario Vasco lamented the problem of tax evasion in Spain, but said this on Jehovah’s Witnesses: “The only exception [is] Jehovah’s witnesses when they buy or sell, the [property] value they declare is the absolute truth.” In the same vein, the American newspaper San Francisco Examiner remarked: “You might regard [Jehovah’s Witnesses] as model citizens. They pay taxes diligently, tend the sick, battle illiteracy.”</i></p>

<p>Paragraphs 18-25: The rhetor made redundancy explicit in his rhetorical acts by saying: <i>Please allow me to repeat the truth that we Christians are no part of the world.</i> Yoos (2009) noted that redundancy keeps the focus on the subject at hand [46]. He argued for the relative obedience to governmental powers Christians have to maintain. He rested his argument on the authority of the Scriptures that indeed Christians can only bestow their rulers relative obedience when he quoted Acts 5:29.</p>	<p>18. <i>Please allow me to repeat the truth that we Christians are no part of the world. The scripture John 17:16 is clear on this. Thus, as what is stated at Romans 13:1,2, we can only demonstrate relative obedience to the government. Our obedience to the law that contractually binds people in society cannot be absolute as echoed by Paul in Acts 5:29: “We must obey God as ruler rather than men.”</i></p>
<p>His rhetorical acts, then, were prepared to tackle the “deep respect” provision of Republic Act 8492. He used antithesis to sustain his argument by saying: <i>Though laws are created to foster the Interests of the greater number of People in the society, they do not exactly reflect the securing of certain human rights upon which those interests emanate.”</i></p>	<p><i>Though laws are made to foster the interests of the greater number of people in the society, they do not exactly reflect the securing of certain human rights upon which those interests emanate. For example, the interest of people to be protected from the harm of terrorism may produce laws that keep a watchful eye on personal communication and activities. Personal security is sacrificed in the name of institutional security.</i></p>
<p>In these rhetorical acts, he arranged his ideas deductively by generalization (cause-effect). This was both reflected in his argument and example, which appears to be expressed as a refutation in paragraph 19. In his refutation in paragraph 20, the rhetor seemed to respond to possible argument detrimental to their neutrality stand when he invoked Matthew 4:8-10 and Daniel Chapter 3. However, he used the deductive technique when he pointed out that the commission of “deep respect” to the flag is tantamount not only to the assault to the neutrality stand but to the act of idolatry. He held that the practice of “deep respect” constitutes to violation of both beliefs of JWs.</p>	<p>20. <i>The “deep respect” to the flag and the participation in the singing of the National Anthem Republic Act 8492 stipulations are contrary to our neutrality position. We avoid any involvement in the affairs of the worldly political affairs. Interestingly when Satan, an event recorded at Matthew 4:8-10, offered “the kingdoms of the world and their glory” to Jesus in exchange of worshipping him, the Son of God scolded him by saying it is only God who deserves to be worshipped. Here, your honor, you would recognize how religion is associated with politics. Filipino Jehovah’s Witnesses take a similar stand with those of their bothers of the early times. According to Daniel chapter 3, the Hebrew youths – Shadrach, Meshach, and Abednego – remained on their feet, refusing to bow down before the statue raised on the plain of Dura by Babylonian king Nebuchadnezzar.</i></p>
	<p>21. <i>The flag and the national anthem are symbols. In flag ceremony, all those who participate by standing up, singing, putting one’s right hand close to the chest, or taking off one’s hat and placing it on the chest are in communion with meanings of the symbols and the symbols themselves. The meanings stir up the hearts and minds to idealism of “the state or country and its glory.” They call for sacrifice that may amount to life. This, your honor, is idolatry. The scripture First Corinthians 10:14 admonishes Christians to flee from idolatry. In this same epistle at Chapter 7 Verse 23 Paul reminded all Christians that they were bought with a price, and he added, “stop becoming slaves of men.” In Acts 20:28, Paul spoke of this price as the blood of Jesus with the purchaser being God Himself.</i></p>
<p>The rhetor in paragraph 22 addressed the significance of Acts 20:28 as to God purchasing man from death through Christ’s death before citing the factual examples that support JWs’ belief that a flag is also an idolatrous symbol. He used grand style here. He used repetition and parallelism by saying: <i>This love we should feel because it reminds us of the man from Nazareth who willingly sacrificed his life to give humanity hope for eternal life. He did this in the manner of death unknown to many who have already tasted death. This love we should feel because it reminds us of a loving father who despite the enormity of his power could only watch from a place our eyes could never lay on in the bitterest of anguish. God experienced this in the manner of pain unknown to those who fathered and loved a child.</i> He vividly described the experience of God and Jesus Christ in paying the ransom using human experiences. In effect, he wanted to dramatize the gravity that weighed on the inroad to the neutrality stand of the JWs, thus probably effecting some change in the attitudes of the audience. Mauk and Metz (2013) noted the role of dramatizing in rhetorical invention [47].</p>	<p>22. <i>We could not disregard this irreplaceable price. There is nothing we could pay God in exchange of life and the good things He has given and done to us. Your honors, our life has been bought with the price that demonstrated the love of God and Jesus Christ. This love we should feel because it reminds us of the man from Nazareth who willingly sacrificed his life to give humanity hope for eternal life. He did this in the manner of death unknown to many who have already tasted death. This love we should feel because it reminds us of a loving father who despite the enormity of his power could only watch from a place our eyes could never lay on in the bitterest of anguish. God experienced this in the manner of pain unknown to those who fathered and loved a child.</i></p>

<p>In paragraphs 23-25, the rhetor established correlation between the Bible teachings of idolatry and political activities related to historical signification (examples) of the flag. Powell Jr. (2004) identified the use of flag in a movie as something with rhetorical purpose [48]. He then related a personal experience in paragraph 24 that qualifies how JWs respect the flag though not venerating it. Further qualification he gave in paragraph 25 by saying:</p> <p><i>... because we believe that showing respect the way as you do, is tantamount to veneration and worship, we honor those who sing the anthem by listening to them and by not disrupting those who sing it; we honor those who pay homage to the flag by remaining still and by giving our full attention to those who take part in its ceremony.</i></p> <p>Using significations of the flag from historical accounts and a personal experience, he constructed the rhetorical acts of JWs' respect of the flag by telling an actual experience. Heath et al. (2009) identified recounting personal experience as a rhetorical strategy [49]. This may be aimed at affecting the attitudes of the audience. The alliteration and parallelism he used could enhance the interest generated in his rhetorical acts.</p>	<p>23. <i>Please, don't get us wrong. We are not fanatics who cannot tolerate non-religious differences. Flag and the national anthem stand for religious beliefs. Encyclopedia Britannica notes that flags of the ancient times were "almost purely of a religious character." Religion has contributed to the veneration of flags. The Encyclopedia Americana likens the flag to the cross, conjuring sacredness and demanding devotion. The reference adds national anthems are, in fact, prayers. The book Those Who About to Die represents Christians who stood firm by not taking part in sacrificial rites revering the Roman emperor not much different to those in the present who refuse to salute a flag or recite an oath of allegiance to their country. On the other hand, who could forget how Hitler and the Nazi party exploited the use of the anthem Deutschland, Deutschland über alles (Germany, Germany above all else) to rouse the masses behind them, all part of a scheme leading to unspeakable atrocities, deaths, and destructions</i></p>
	<p>24. <i>We are not fanatics. We respect the flag and the National Anthem. Some years ago a daughter of a Jehovah's Witness named Terra who lives in Canada, was asked by her teacher to spit on the flag. The teacher told her since she did not believe in what the flag stands for there could be nothing that would hold her back from spitting on it. Terra, just like other children of Jehovah's Witnesses was not a fanatic. Though she did not share the same belief other children of her age had in the flag, she respected it. She refused to spit on the flag. Yes, the truth is she does not only respect it, she respects the people who died for it and those who are willing to die for it; she respects those who devote their lives to it by their personal sacrifices and public service. Later it was found that her teacher did it to her as a part of a social experiment. The other two students in her class who were exposed to the same test spit on the flag draped across the principal's desk. Both of these students had just sung the anthem and saluted the flag.</i></p>
	<p>25. <i>Though we cannot show devotion to the flag and the National Anthem the same way as you do, because we believe that showing respect the way as you do, is tantamount to veneration and worship, we honor those who sing the anthem by listening to them and by not disrupting those who sing it; we honor those who pay homage to the flag by remaining still and by giving our full attention to those who take part in its ceremony.</i></p>

<p>Paragraphs 26-30: The rhetor organized his ideas deductively (paragraph 26). First, he described people of reason; then, he generalized the possible consequences of denying these people their freedom.</p> <p>He used enactment to invite the audience in his rhetorical acts by labeling. He said:</p> <p><i>Your honors, you represent these people of reason. We hope we are these people of reason just as the rest of those who are watching with objective interest and keen judgment the proceedings in this tribunal. We people of reason believe that laws should be made not to make beliefs of people uniform but to guide human conduct.</i></p> <p>He used the strategy of enactment to move the audience emotionally. Rhetorical enactment is to use language more than what it means [50]. The text above was constructed using repetition (<i>We hope</i>) and alliteration (<i>reason, represent, rest</i>). He personified law by associating it to the human activity of guiding. Thus, he seemed to keep the focus on the law, not the audience. He then made clear his argument that the law should not be made to pressure a religious group to conform to the rest of the society.</p> <p>He continued with his rhetorical acts by citing an example from the Bible. The Holy Scriptures had also been used throughout the speech not exactly as authority but a source of actual examples. In paragraph 28, he related the experience of the Hebrew youths whose conviction not to waver in faith turned out to be a blessing to them. To keep the interest of the audience, he used anastrophe (a trope which transposes a grammatical object from one position to another) in this construction in paragraph 28: <i>The youths were present in the ceremony, but bowing to the monument they refused</i>. Jasinski (2001) noted that anastrophe can be potent in eliciting attention (Cited from Corbett, 1971) [44].</p> <p>Using correlation as a specific type of deductive method, he linked the premise of the example from the Bible, which suggests the leaders could recognize their indiscretion in compelling people to subject their Bible-trained conscience to certain laws made not through intelligent judgment and deliberation, to actual examples (paragraph 29). In these examples, he cited legal victories of JW's around the world. He used precise and informal language, which suggests his honesty and conviction. Li et al. (2007) characterized informal English as being more honest as perceived by listeners among others [51]. His rhetorical acts constitute fortiori as the examples he mentioned may mean JW's in the Philippines deserve also the same treatment of the law.</p>	<p>26. <i>Your honors, when people of reason do not agree on something they do not craft a law just to settle the disagreement. It is unjust to a person whose reasoning may lead to the truth or even away from it. It is harmful to those who could have benefited from the reasoning of this person.</i></p> <p>27. <i>Your honors, you represent people of reason. We hope that you see as people of reason too just as the rest of those who are watching with objective interest and keen judgment the proceedings in this tribunal. We people of reason believe that laws should be made not to make beliefs of people uniform but to guide human conduct. The presence of a law that stymies diversity in human conducts - ignoring whether they result in something good or are proven of no harm - for the simple justification that this is supposed to be a society is all about, is a law that is impoverished of reason. Your honors, distinguished members of this tribunal, Republic Act 8492 was made principally to address the conduct of singing of the National Anthem and the deportment of people in a Flag ceremony. This law should not be meant to force Jehovah's Witnesses to share the beliefs of the majority in the society.</i></p> <p>28. <i>In Chapter Three of the Book of Daniel Nebuchadnezzar, a great Babylonian king of the ancients, passed into a law a suggestion of some of his counselors. This law would compel three Hebrew youths, who were made citizens by an alien country, to bow down to statue symbolizing the state. The youths were present in the ceremony, but bowing to the monument they refused. Though initially punished, the king realized his wrong and restored the young Hebrews to their former position.</i></p> <p>29. <i>Just like this king, many nations let Jehovah's Witnesses to exercise their beliefs. They share to us the rights for Freedom of Religion and Freedom of Speech. We thank them for this. To them Jehovah, the Almighty, knows how to recompense if they see how the wisdom of their service conforms to His will. Because of the historic merit of the cases Jehovah's Witnesses has won that broadens the panorama of application of the First Amendment, the most by any organization, whether political or religious, U.S. Supreme Court Associate Justice Harlan Fiske Stone commented on this, saying, "Jehovah's Witnesses ought to have an endowment in view of the aid which they give in solving the legal problems of civil liberties." In December 2000, Germany's Supreme court ruled that Jehovah's Witnesses did not have to pass a test of "loyalty to the state," laying the foundation for greater freedoms of worship for German citizens. In Argentina, after more than 30 years of suffering for their belief on neutrality, Jehovah's Witnesses can now share with the rest of the people there the rights to Freedom of Religion and Freedom of Speech on March 9, 1994. In India, JW's, who number not more than 10,000, are slowly being recognized by the authorities. In the Republic of Georgia, they can now meet at their place of worship as the rest of their brothers do around the globe after decades of persecution. In many countries and islands in the Pacific, these Christians who avidly Christ's teachings and examples and follow them with such fervor are now free to enter certain villages to propagate the good news of the Kingdom.</i></p>
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	<p>30. <i>Your honors, when our freedom to speak about God and to lead our life for God is threatened, we have no weapons to use to rise and defend such freedom. We do not have people in power who share and can defend our beliefs. Individuals who seek elective post in the government see no purpose for us because we do not vote. Yes, we do not wield political power, so the public should not expect us to articulate our protest through marching in the streets or boycotting certain things that symbolize the power of those who curtail our freedom.</i></p>
	<p>31. <i>What do we have?</i> <i>We only have reason on our side. This reason I hope you may have heard enough. Even the apostle Paul legally defended the good news in the first century as recorded at Philippians 1:7. He and the Christians then only had reason.</i></p> <p>32. <i>We also only have God's promise that He will be on our side. At Isaiah 54:17 God Jehovah, who always strengthens our resolve to adhere to our faith, says, "Any weapon whatever that will be formed against you will have no success, and any tongue at all that will rise against you in the judgment you will condemn." During the first century, when the early Christians' freedom to teach their beliefs was fettered, an esteem judge of law, just like you, your honors, at Acts 5:38, said: "And so, under the present circumstances, I say to you, Do not meddle with these men, but let them alone, because, if this scheme or work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them; otherwise, you may perhaps be found fighters actually against God."</i></p> <p>33. .</p>
	<p>34. <i>We are not part of the world. We choose to not to enjoy the glories and powers the world possesses in exchange for of our faith in Jehovah and His Word. You, your honors have those glories and powers. We only hope that you will be kind enough to share the freedom you enjoy with us. By this freedom we will live our faith; by this freedom we will leave our fate to God.</i></p> <p><i>Thank you very much, your honors, and good day!</i></p>

The main claim, a conclusion or an appeal that is realized by an argument (Freeley and Steinberg, 2009), in this speech is to oppose the implementation of Republic Act 8492 “Flag and Heraldic Code of the Philippines” because it does not reflect a reasonable interpretation of the constitution [52]. Definitions of the term “religion” serve as the first source of data used to demonstrate why the claim is valid. A warrant, evidence and reasoning advanced to justify the move from grounds to claim, is derived from how definitions point to religion as the origin and cultivator of values. The backing, which refers to additional proof why the rationale holds true, is the Constitutional provision on the rights to Freedom of Religion and Freedom of Speech. This seems to be connected with the observation of the U.S. government. The article *U.S. ‘Troubled’ By Lack of Religious Freedom Around the World* (2010) cited the comment of Hillary Clinton on religion in which she thought “is under threat from the quiet but persistent harm caused by intolerance and mistrust, which can leave minority groups vulnerable and marginalized [53].”

As the constitutional provision is connected with the principal claim, it brings up a stasis, an issue [54]. The question is “Is religious practice absolute or relative?” A topoi, a template of arguments, is identified here when the practice is clarified as whether profitable, injurious, or innocuous to the state. How the lawmakers view the religious belief of JW’s on the Flag and the singing of the National Anthem is part of the issue. This results in a claim that if a religion is to become a movement that actively promotes social values, then no law that detrimentally affects this religion should be made, because, in a sense, such a promulgated law is not a perspicacious interpretation of the fundamental laws.

The teachings of values in the Holy Scripture are used as a topoi to present proof or data. In effect, the rhetor claims that the beliefs of the JW’s, which promote family and work values and keep JW’s neutral in politics, are grounded in the Bible. The integrity of the practice of their religion could be damaged if the exercise of a particular belief was restrained. This topoi strengthens the main claim as data from ministry of JW’s in so far as to their promotion of values among people are cited.

The common perception among people in the governmental authority that JW’s disrupt and weaken social order is another stasis identified. Data are presented from history that the religious group has never posed a threat to the public order. However, there is qualification here that only if they are not forced to relent in their neutrality stand. They seem to cause disorder as they firmly hold on to their beliefs. This they do without raising arms. The holding to neutrality stand is associated with the appreciation of the ransom sacrifice of Jesus Christ and the rejection of idolatry. Thus, it could be observed how the religious stand of JW’s finds its warrant in their other beliefs.

As the stasis on JW’s being disruptive has been settled through the sighting of data from history and the Bible, it somehow emerges as a topoi when warrant is directed to the identity of the audience. The rhetor makes the audience conceive themselves as people of reason. Thus, the topoi seems to suggest that people of reason always base their decisions on right principles, sound judgments, and facts. Emphasizing the principal claim, the rhetorical acts conclude without rebuttal, conditions under which the argumentation only holds true, because JW’s see the teachings of the Bible as immutable and eternal truths.

The rhetor uses a managerial type of rhetoric. He exploits various rhetorical strategies such as citing, defining, and illustrating as well as rhetorical materials such as linguistic and discursive [2]. This rhetoric being deliberative, he sought discussion and debate to ensure good judgments and decisions. He used this in overcoming the indeterminacy which was both present in the legal and religious discourse. Olmsted (1991) held that indeterminacy in rhetoric can be useful as it can to better argument and explanation [55].

As a JW, the rhetor produced inventions (i.e., creating arguments in support of the rhetor’s position and finding proof to support this position) by keeping the integrity of his Bible beliefs [1]. His rhetorical acts used the Bible as authority that could serve as data, warrant, backing, and topoi. Though he used the middle style to reflect his convictions all throughout his inventions, he also employed the grand style to keep the attention of his audience and to convey to them the passion he maintains in his religious beliefs. Thus, he was able to nonverbally portray what the conclusion of his speech imparted that he lives by his faith. Specifically, below is how the questions in this study are answered:

What are the Rhetorical Resources the Rhetor Used to Produce Inventions?

In order to participate in the rhetorical performance of the court over the legal issue of allowing his religious group’s children to exercise their neutrality stand (i.e., expressed here by the subjects refusal to participate in the Flag ceremony), the rhetor alternated with the middle style and elegant style in his delivery. Middle style uses simple, conversational, and everyday language. Elegant style has more complex grammatical constructions and legalese language. The elegant style was developed using metaphor, assonance, alliteration, antithesis, and legalese. The middle style was deployed through redundancy, enactment, simple vocabulary, citing the authority of the Bible as well as examples from the current experience of terrorism in the interpretation of “deep respect.” He used deductive-definition, appeal-to-authority citation, and disputation through conversational tone and legal language.

How do the Rhetorical Acts Result in Inventions?

The rhetor used the middle style to get the attention of the audience

which composed of imagined justices, senators, and congressmen. The style dispelled a feeling of alienation from the audience as he also used the grand style. Campbell (2007) discussed how rhetoric induces experiences of the audience by constructing perceptions for them. The elegant style sought to demonstrate his attempts to cooperate with the audience in maintaining the context of the speech, which was court proceeding [25]. He used redundancy both to stir up the audience and focus on the legal issue. The use of grand style was aimed to keep the legal court discourse accessible to his rhetorical acts. (Paragraphs 1-2) This is in harmony of the study which concluded on how rhetorical tools were used to create “true” and “objective” representations with the use of religious metaphors and emotionalization of facts [28].

He appealed to authorities by the definition of the word “religion” through citing references that seemed to subdue the implicit as well as emerging legal and political rhetorical acts of the court. He, in the process, deployed his biblical and theological rhetorical acts on the interpretation of the law that might affect his religious group. He established the hegemony of religion over society (Paragraphs 3-4).

Rather than keeping the primacy of theological overture over that of socio-political and legal perspectives, his next rhetorical acts were realized through provisions from the Philippine Constitution and the authoritative commentaries on them. Thus looking at his rhetorical construction, after he pried open the legal and political rhetorical practice of the court by the effective use of secular citations, which ideologically enact theological beliefs and values, he deconstructed it by disputative use of conflicting legal interpretations (Paragraphs 5-6).

Citing scriptural passages which encourage the practice of traditional family values, he set off his rhetorical acts which portrayed the interdependence of the freedom of his group to pursue their belief on neutrality with that of the strengthening of family and social bonds. Thus, he used Biblical moral discourse to commit the audience to his rhetorical acts. These acts created a “reality” where the rhetor’s group’s freedom is essential to the well-being of the society. The rhetorical acts developed a favorable depiction of his group, contrary to that of its detractors, by historicizing it. The group was represented through the discursive perceptions of historical events and people. In other words, the “present reality” (the group’s exercise of their neutrality belief as opposed to that of the exercise of political power of the state) was represented and given meaning by reconstructing the “past reality” (Paragraphs 7-17).

The rhetor dealt with the two origins that create a law. These are the supernatural socio-political and natural origins. His Biblical rhetorical acts of Christians being no part of the secular world seemed to impose the “world” of the Scripture on socio-political

and legal world where the Apologist speech was given. This in consonance with the theory that “rhetoric is indeed uniquely situated to create the world and the beliefs we have about that world” [4].

These acts justified the questioning of the validity of the law that prohibits the neutrality stand of the religious group, their right to refuse to participate in Flag ceremony. They also situated the ceremony in a Biblical and theological discourse by suggesting it is idolatry. In such discourse, the rhetor appealed to the pathos of the audience by invoking how life bought by Christ’s blood should be spent. Afterwards, his rhetorical acts negotiated through socio-political and legal interpretations of the concepts of respect to the flag and religious fanaticism by historicizing and narrativizing. (Paragraphs 18-25) This brings to mind the symbolic condition that made the audience to participate in the social and material practices of the rhetorical acts [2,34].

By cutting into the discursive self-representation of the imaginary audience – judges, justices, and lawmakers – as people of reason, he was able to set off his rhetorical acts in positive self-identification. He then committed to the rhetorical acts that (in historical narrative) depict the spatial-temporal significance of allowing his group practice its religious beliefs without government hamstringing it (Paragraphs 26-30).

Playing up the pathos of the audience, he spoke in the middle style – plain and conversational vocabulary – that had some smack of the grand style – the cadence (intonation and pitch). Here his rhetorical acts seemed to show they condescendingly unfold in the socio-political and legal world of the audience. His discursively opening up of the concept of reason using positive self-identification was made to bear on cited Scriptures where God promises to fight for his people. Thus, his acts made the audience feel they were people of higher reason who would be empowered by God to act on his behalf.

How Does the Rhetor Handle Indeterminacy?

He used redundancy and various definitions of the word “religion” in order to handle the indeterminacy of how the practice of saluting flag and singing national anthem is a religious practice and not just socio-civic and political one. Indeterminacy suggests the “struggle” of the rhetorical acts to clarify the conflict among the theological, political, and legal interpretations of the law that encroaches on the freedom of a religious group to refuse to participate in a flag ceremony. With this he was able to situate the issue within theological discourse (Paragraphs 1-5).

In order to manage the indeterminacy that resulted from porous interpretations of the law at issue, he deduced relevant information provided by authoritative definitions. These definitions articulate values and social customs that perpetuate society. The latter were

first enacted by the people through their practice of religion and only later through living under modern legal and political system. Though he used legal discourse for his rhetorical acts, he strategically skirted indeterminacy by not focusing on contradicting legal commentaries but by highlighting the common goal of religion, law, family, and society. The common goal should be the basis of the interpretation of the law in question. He also used Biblical moral discourse to manage the engulfing presence of the socio-political and legal discourse of the court. The indeterminacy of the present representation of the rhetor's religious group in so far as whether it is in harmony with social order was discursively managed. Thus, the problem which arises from a type of discourse being used to make sense of another type is managed [31] (Paragraphs 6-19).

Indeterminacy was created when the rhetor discursively constructed the world of the Bible in the socio-political and legal world where the apologist's speech was delivered. He did this in order to argue against the law detrimental to his group's neutrality belief and to theologize the meaning of Flag ceremony. This would partly entail arrogating the rhetor's world over that of the audience and would thus fail the goal of the rhetorical acts. He negotiated through this indeterminacy by appealing to pathos, by Biblically demonstrating how God intended the rhetor to thrive to live in the world discursively constructed in the Bible. He rhetorically constructed the concept of "respect" through arguments on their neutrality stand in the socio-political and legal world of the audience. However, the symbols that represent what this world stands for demand practices that are more secular than reverence. Thus, though he brought the weight of his Biblical and theological world to bear upon his rhetorical acts, he still managed to separate the existence of these two contrasting worlds. This is possible because the Bible can be used to both defend or attack a belief and give a counsel [19]. In a sense, he was able to portray his world exerting influence to that of the audience without the two worlds drawing into one (Paragraphs 18-25).

The rhetor had to dispense with indeterminacy arising from his rhetorical acts to defend the exercise of religious belief. He lunched off his rhetorical acts using positive self-identification discourse. This discourse refers to a set of statements that portray a particular group as beneficial to the society. He also charted the discourse of jurisprudence to reinforce the acts. The acts were then able to establish the pathos. These theologically close the apologist speech discourse. These, in the process, created a transcendental representation of the audience, conditioning them to think that their response to the plea of the apologist would make them agents of divine origin.

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