

## A PRAGMATIC ANALYSIS OF CHURCH POSTERS IN AWKA METROPOLIS, ANAMBRA STATE

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### **Abstract**

In our social construct, language is used to present and represent. As a social tool, it fundamentally fulfills the communicative needs of human beings. It is deployed in disseminating as well as creation of information by writers. This study explores the language of communication in some selected church activity posters to uncover the intended and unintended meanings in the poster's themes, focusing particularly on the illocutionary act force and perlocutionary effects as well as the instances of non-observance of maxims which are strategy in conveying their intentions to the general public. Qualitative method of data analysis is employed. Seventeen data were purposively collected and sampled for analysis. The theoretical framework of H.P Grice's Implicature and J.L. Austin's Speech Act theories are deployed for analysis. The study revealed that the illocutionary force of asserting is frequently employed in most of the selected posters and the intent of the advert producers is also, particularly, to get new memberships for their church's expansion and expansion of the kingdom of God. It also showed that the violation of quantity and quality maxims are instances of maxims non-observation forms manifested in the texts which are strategies to get the readers curious and further persuaded to attend their church program.

**Keywords:** pragmatics, implicature, church activity posters, speech act, church program.

### **1.0 Introduction**

Language is a verifiable social tool that fulfills humans' communicative needs. It is used to convey information from one person to another either through written or oral medium. Posters are instances of written language for communication. Thus, churches even other organizations adopt medium of posters in disseminating information to people within and outside their organizations or associations.

The language of religious or church activity posters varies from the ones used in other forms of posters, such as medical advertisement posters, cosmetic posters, make-up posters, soap or detergent posters etc., this is given the fact that the church activity posters' contents consists of preaching God and strategically drawing and keeping new members/converts. In church posters, there are many features that are peculiar which include symbols or icon, dates, venues, themes, duration etc. which are conveyed in language. Language used to communicate information about a particular church is that of advertising the church and its programs and/or services.

Advertising is a promotional strategy employed by churches to not only promote their activities but also to reach out to new converts or members as well as to spread the gospel of the Kingdom of God, which seems, more or less, to be the primary objective of church adverts. The language of church advertisements has drawn the attention of scholars and researchers both in the area of linguistics and other language related fields. Leech (1996, 1966), Inegbe (2020), Oparaugo et. al (2023), Adetuyi (2020) amongst others have researched and contributed to the field of advertisement studies. These studies did not employ the analytic frameworks of pragmatic implicatures and Speech Act in their analysis as well the data set are different based on content, timeframe of gathering and sampling data, the geographical setting varied.

The language employed by churches in church activity advertisements/posters will be studied here by the researcher to uncover the force of the utterance/locution and its effects on readers/hearers, as well as the implicatures of such locutions, as a result of non-observance of maxims, to the addressees. Thus, J.L Austin's Speech act theory and H.P Grice's theory of implicature will be used for this study.

### **2.0 Pragmatics of Advertisement**

Pragmatics as a branch of linguistics studies speaker-hearer meaning based on contextualized factors. In utterances of speakers, meaning which goes beyond the formal properties of sentences and onto adopting the context(s) of speaking in arriving at is said to be the focus of pragmatics. The unsaid things in any set of formal structures that are made visible by context wherein an utterance is made is the thrust of pragmatics field. To Nnamdi-Eruchalu (2012, p.204), pragmatics studies "contextual interpretations of signs – an aspect of meaning not covered by semantic theory". Thus, in doing pragmatics, a pragmatists underscores meaning of sign (verbal/ behavioral) based on contextual cues or factors around such signs. In the words of George Yule, this branch of study, studies the "'invisible' meaning, or how we recognize what is meant even when it isn't actually said or written" (2010, p.28).

Obviously, in doing pragmatics, its main thrust is to uncover how factors such as time, place, and socio-cultural relationship between interlocutors (speaker and hearers) affect the ways in which language is used to perform different functions (Igwedibia, 2019; Nnamdi-Eruchalu, 2012). The social setting which aids in the study of what pragmatics holds is as a result of the controls of society on how to communicate. Mey (2001) sees pragmatics as the study of the use of language in human communication as determined by the societal conditions.

Pragmatics main thrust is to communicate and the pragmatics of advertisement deals with meaning embedded in mediums of ads which are intended to have social effects. According to Akintode (2023, 61) advertisements “tend to reveal the things a target audience needs to know about a product in [order] to decide on the product [or make information-based decision].” Advertisement is an easy social channel employed by people, especially producers of somethings, in not only showing or telling people about what they have or offer but also convince them to prefer their over what others have. Akintode (2023, 62) emphasize this point about the main objective of putting up advertisements. In his words, “the purpose of an advertisement is to make the target audience not only to ensure they see goods and services advertised but also to make them buy the goods and service.”

Advertisements are marketing or promotional tools employed by people or advertisers to influence their target audiences' behavior towards what they are advertising. Akinbode (2012) emphasized on the importance of doing an advert well as advertisements can make or mar a product or services an advertiser wants to offer. The different purposes of adverts make for the different types of advertisements. For Vestegar and Schbider (1986 cited in Akinbode, 2012) there are commercial and non-commercial ads. While non-commercial advertisements are realized when an agency or organization gives information to the public about its places of programs or policy, commercial ads cover prestige or goodwill advertisements and industrial adverts.

### **3.0 Church Posters**

Poster according to the 9<sup>th</sup> edition of the Oxford Advanced Dictionary is a large notice or picture that is printed and is put in a public place to advertise. Posters are printed papers containing message/ information that are made with signs (language/icon/symbols) which, through socio-cultural means, create awareness of a particular socio-cultural, religious, political and economic phenomenon. According to Odoemena, Ordu and Omoghie (2017) posters are message carrier and medium of advertising which has an array of functions. They further added that its [posters] main function is to “attract attention and to manipulate” (ibid, p.70).

Religious or Church posters could be said to refer to printed notices/pictures that are placed at strategic points in public space to notify people or their members of a program or events. For Odoemena et al. (2017), such type of posters is particularly designed and styled to attract worshippers or new converts to church. Christians use posters to make public any activity to be held in their churches. Church activity posters are social tool employed to convey the message of their various religious programs/events to the public/church members. Activity posters of churches range from prayer programs to ministrations to deliverance etc.

### **4.0 Empirical Studies**

#### **4.1. Pragmatic Studies on Church Adverts**

Over the years, some scholars have conducted researches on church activity posters and handbills. Researchers like Adetuyi (2020); Agbede (2019); Odoemena, Ordu and Omoghie (2017) etc. have worked on religious or church posters studying the stylistic features, lexicosemantic forms and multimodality in religious discourse. Adetuyi (2020), did a research entitled A Stylistic Analysis of Selected Christian Religious Print Advertisement in Ibadan Metropolis, Oyo State, to uncover the features of stylistics in the language use of Christian print ads to show how meaning is indexed in the religious discourse at the graphological level. the researcher adopted qualitative research methods, stylistic approach as analytical framework and purposively sampled 13 Christian print advertorials. The research showed, at the graphological level, the use of icons and symbols, figures, capitalization, italicization, punctuation marks, pictorial elements, and lettering.

Agbede (2019), worked on Analyzing Visual Culture in Selected Pentecostal Church Advertisement in Nigeria: A Case Study, using multimodal framework and adopted a qualitative case-study approach while purposively sampled corpus of data; posters and billboard. The study revealed that Pentecostal churches adopt different strategies to convey their messages to target audience through the use of visual multimodal techniques; prophet-centrism; problem-solving as attraction; biblical allusion; use of sociolinguistic features; brevity (fewer words and more visual); exclusion of women as advertisers; and the use of computer language.

Odoemena, Ordu and Omoghie (2017), whose paper title is Lexico-Semantic Interpretation of Pentecostal Church Posters, worked on discovering the lexico-semantic features as used in Pentecostal church posters, using M.A.K

Halliday's Systemic Functional Grammar as analytical framework and discovered that the use of metaphor, imager or symbols and alliteration are lexico-semantic features in the selected church posters.

Ogunrinde and Adedaja (2020) carried out a research on the pragmatic analysis of selected Pentecostal gospel print advertisements in Ekiti State, Nigeria, to interpret both intended and unintended meaning in the selected print ads for analysis. Deploying the theoretical framework of Lawal (1995) and six advertisements were purposively selected from the walls of residential buildings the study revealed that event-ornamented words, positive declaratives and seductive language were used as context-sensitive strategies to motivate the target audiences. The study concluded that context-sensitive language was employed in the Pentecostal advertisements.

#### **4.2. Other Studies on Adverts**

Akintode (2023) worked on the topic a pragmatic analysis of groceries in selected Nigerian print media to explore the socio-economic functions of linguistic description of the advertisement discourse in Nigerian print media. 15 data were sampled from The Punch Newspaper and photographs of billboards ads were taken. The speech act theory by J.L. Austin and pragmatic theory. It showed that that icons, signs and colors help in the comprehension of ads as such there should be a balance between linguistic and extralinguistic items employed in advertisements as they are essential in the fulfilment of persuading readers to purchase the products advertised. The sentences in the advertisements deviate the grammar rules, however they are fascinating. Thus, the use of stylistic language where flowery languages are used. The sentential deviation manifests at the levels of phonology, morphology, syntax, semantics and pragmatics and the language use is persuasive, pictorial, impactful and tacit. The study also concludes that the language of advertisement is a variety of the English Language.

Aporbo (2022) carried out a research on the topic a discourse analysis of fast food advertisements to investigate the varieties of linguistic feature used by fast food owners. Fifteen (15) data were sampled and qualitative research design was employed. Using Fairclough's critical discourse model, the study revealed that at the level of text direct address, imperatives, disjunct syntax, adjectives and personal pronouns were employed while at the discursive level celebrity endorsement, weasel words, promotional advertising, tribes, facts and statistics, bandwagon, advertising jingles and target audiences were employed. It concludes that fast food advertisements can control or have power over consumers.

Inegbe (2020) worked on a stylistic use of language in selected Nigerian media advertising to investigate the linguistic styles employed for communicative purposes in media advertising. The data for analysis were randomly selected from seventeen advert slogans taken from various advertising in Nigeria. Analysis was done from linguistic points of view: the graphological, lexical, syntactic and semantic. The study revealed that linguistic elements and resources as: use of specific emotive adjectives, ellipsis, verbless sentences, exaggerations, imperatives, declaratives, and unusual collocations create impact on the target audiences' choices.

Oparaugo, et. al (2023) did a semantic analysis of the language of advertising in newspaper: a study of selected advertisements in Daily Trust Newspaper focusing on meaning making through the use of imperatives, adjectives, verbs, adverbs, autographic modifications, punning and ambiguity. Three advertisements were sampled by the researchers. The study revealed the rationale behind copywriters use of unique words in making adverts captions. The study concludes that adverts play on emotions, deploy images that catches the potential buyers' attention and leaves them with the impression to purchase the item.

Emodi (2011) examined on a semantic analysis of the language of advertising to explore the language features of English advertisements at a semantic level. a corpus of 20 data was sampled and detailed survey design was deployed. The analysis revealed that the use of connotative meaning of words, adjectives, coined words, misspelt words, repetition, metaphoric use of words, punning, non-existing words, ambiguous words are used by advertisers to achieve their objective of persuasion.

From the foregoing, it can be seen that these studies have different dimensions that the researchers investigated upon them, but this current research focuses on the illocutionary forces and power or effects of the locutionary acts of church themes, and the pragmatic implicatures of the dataset to fill the gap in knowledge in the studies of church advertisements or posters.

#### **5.0 Methodology**

This study adopted a qualitative approach as method of analysis given that the data samples are instances of natural language as used within specific context in the society. This analytic method was chosen considering the naturalness of the data samples and to critically analyze and interpret meaning indexed in the thematic contents of select church activity posters.

The data for this study are some selected church activity posters. The researcher purposively collected and sampled seventeen (17) church posters for this paper's analysis. The researcher used some Christian/church activity posters

of churches, specifically Catholics and Pentecostals, in Awka, Anambra State. The data were collected from the walls of buildings in six (6) streets in Umuike and Umubele villages in Awka, Anambra State. The data were analyzed using the theoretical frameworks of Speech act by J.L. Austin and Implicature by H.P. Grice to study the predominantly used speech acts, the force of illocutionary acts and perlocutionary effects in the selected posters to advertise/promote their churches and their programs as well as the non-observance of maxims reflected in the discourse forms

## 6.0 Theoretical Framework

The speech act theory and theory of conversational implicature were purposively used for the critical study of the writer's meaning/intention behind the choice of words or string of sentential elements as well as the speaker's interpretations of the sentences.

### 6.1 Speech Act Theory

Speech act theory, which was propounded by the Oxford philosopher, John L. Austin (1962), is a theory that is based on performance of actions in utterances; that is how utterances perform actions. They are "actions" that words or utterances of speakers perform. Austin sees language as (form) of activity to get things done. The three acts of "speech act theory" are the tripod of locutionary act, illocutionary act and perlocutionary act.

- A) Locutionary Act: simply means the set of linguistic items made by the speaker which makes sense. It refers to statements, phrases, clauses or sentences uttered by a speaker. It refers to structural form of utterances as well as its literal/ostensible meaning (Osisanwo, 2003; Ezeifeke, 2018). The locutionary act constitutes the literal or say ordinary meaning of utterances of speaker(s). An utterance regarded as being locutionary must have a "sense" and "reference" (Grundy, 2008)
- B) Illocutionary Act: refers to the speaker's intent for making a statement/ utterance. Thus it gives the meaning/exact non-linguistic action/activity the speaker does in the utterance made. The speaker could have the intention to deny, predict, congratulate, command, sentence, judge, condemn, rebuke, promise, advise, question, baptize, infer, assert, greet etc. In doing illocutionary acts, an illocutionary force or "pragmatic force" (Ezeifeke, 2018) goes along with illocutionary acts.
- C) Perlocutionary Act: simply means the impact or effect of the illocutionary force of illocutionary act in a speaker's locutionary act. To Osisanwo, perlocutionary act "results from a language user's utterance and a product of hearer's interpretation" (2003, p.64). The consequences or effect of the what the illocutionary force or what utterance stands for/ performs is what perlocutionary act consists in.

### 6.2 Theory of Conversational Implicature

An implicature is a meaning that is not explicitly stated but is conveyed, thus speaker implies the hidden meaning in speaker's utterance. Conversational implicature theory was propounded by H.P Grice and is concerned with pragmatically inferring meanings conveyed in a particular statement or an utterance. In conversation, speakers do not mean all they say neither do they say all they mean, so to get all the meaning a speaker conveys in the utterance he/she made, the hearer deduces hidden-utterance meaning pragmatically based on shared assumptions and contextual factors or cues. Grundy (2008) opines that Grice's formalization of his observation manifested in the notion that when we talk we try to be cooperative.

The Gricean conversational implicature relies heavily on Cooperative Principles, which has that conversationalists in an interlocution share some assumptions and must be cooperative in order to have a successful conversation. According to Grice (1975 cited in Ezeifeke 2018, p. 80) cooperative principle states:

Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. (Grice, 1975:45)

Thus, the four maxims that constitute what is called cooperative principle (CP): maxims of: quality, manner, quantity and relation.

**Maxim of Quantity:** is concerned with having an informative contribution for the on-going conversational exchanges.

**Maxim of Quality:** is based on being truthful and avoiding anything which is untrue during a current interlocutional exchanges.

**Maxim of Manner:** has to do with the clarity or perspicuity of an utterance. Thus, maxim of manner upholds avoidance of obscure and ambiguous expressions, and to be brief and orderly in making linguistic expressions for discursual exchanges.

**Maxim of Relation:** deals with the relevance of utterances of interactionists in a conversation. the linguistic exchanges of conversationalists must be relevant for the ongoing discussion.

For Grundy (2008), these four supermaxims of Grice enjoin speakers to be informative as much as expected (quantity), to say things that are truthful (quality), to be relevant in making contribution (relation) and to be clear and orderly (manner). Thus, Grundy (ibid.) further adds that "because these maxims are mutually known to speakers and addressees, addressees infer meanings that are conveyed but not stated" (97).

In human communication, sometimes, speakers avoid or ignore the “cooperation” requirement in interactions which results in either maxims flout, violation, infringement, suspension or opting out of a maxim which is generally referred to as non-observance of maxims. Violation of maxims refers to a conversational situation where the speaker and hearer knows that the speaker is deliberately avoiding observation of maxims. Maxim flout is a situation where the speaker does not observe the maxims and the hearer is unaware of such non-observance. Maxim infringement refers to when a speaker does not adhere to the maxims because of psychological factors (nervousness, lack of knowledge about a subject), health/physical factors (old age/dementia, amnesia) etc. Thus, it is no intention of the speaker not to adhere to the maxims which means he/she infringes on a maxim. Suspension of maxims occurs in situations where the speaker’s obligation is not to adhere to the maxims and the hearers expects non-adherence from the speaker, which could be as a result of socio-cultural factors. Opting out of maxim, however, refers to a conversational situation where the speaker clearly states his/her unwillingness to be cooperative. The non-observance the “co-operation” maxims engenders implicature which could be used by the addressee to make his/her own contribution in the interlocution. That is to say that, for maxims flout, violation, infringement, suspension or opting out, the hearer/receiver-interactant deduces meaningful interpretation from it [them] and the flow of conversation continues.

### 7.0 Data Analysis

In the content analysis, the researchers analyzed the locutionary act, illocutionary act or force, and perlocutionary effect of the church activity program’s themes as well as analyzed the implicatures obtainable in the church posters by specifically noting and analyzing the non-observance of maxims of Cooperation Principle according to H.P. Grice, which automatically engenders implicature and readers/hearers could base their meaning interpretation of church program themes.

- 1) **Extract A:** Abba Father Prophetic Global Ministry Worldwide (A.K.A My Redeemer Liveth. Job. 19:25). The theme is a locutionary act. It is a phrase that shows the complete or full assurance of security which cannot be negotiated used to capture the attention of the readers.
  - a) Illocutionary act (force): the theme expresses a force of assertiveness. the statement in the church activity poster is asserting as it presents, declaratively, what is obtainable which is an assurance of members and/or attendees security. This is further strengthened by the phrase “...not negotiable”, which means that this security is assured and cannot be debated through the “One Day & One Night” program. Through this mean, the advertiser’s intent is to convince their target audiences that they will be granted total security by attending their church program. Subtly, through this means, the advertiser intends to get more members through this channel of persuasion.
  - b) Perlocutionary act (effect): the effect on the readers/ members is to make them attend the church program in order to get assurance of their security. The impact of these words would make the readers/members to be participants in the church activity. Because security is an important aspect of humanity, the target audiences would likely stick to these words as they would be attendees in the church program. The words of the advertisements are such that have powers to engrave or make deep impression of providing a secured haven for its members.
  - c) Implicature: the maxim of quantity is violated in this church program theme in that the writer did not provide enough information or evidence to show that such form of security assurance is truth and could be gotten at the “One Day & One Night” program. The readers/members infer meaning from the theme and hopes to see the manifestation of the “All Round Security” on or after the church’s program.
- 2) **Extract B:** Goshen Gospel Church (The City of Refuge).
  - a) Locutionary act: in this church’s poster’s theme is a statement “The ultimate power” is a declarative statement. The writer chose these words “ultimate” which means the greatest or best and “power” to refer to the power of God which is supernatural.
  - b) Illocutionary act (force): the illocutionary force of assertiveness is embedded in the theme “the Ultimate Power” as it is intended to draw the attention of reader/ audience or congregational members to come for the prayer program as they will experience the “ultimate” (best) power of the Providence in their lives. The intention of the discourse producer here could be deduced as one that wants to convey the information that in their church, the ultimate power of god manifests. Thus, the intention is to persuade their target audiences to attend their program in order to experience the “ultimate power”.
  - c) Perlocutionary act (effect): the effect of this church program’s theme is to make the readers/ members to come for the church’s program and see the wonders in the ultimate power of God. Through the linguistic items employed by the advert producer, the impression on the target audiences is that they are persuaded to come experience the power manifestation in the program.
  - d) Implicature: the maxim of quantity is violated here. The writer did not provide adequate information on the church program’s theme but just chose “The Ultimate Power” which more or less puts the readers/members on the plane to think out on their own the additional meaning. This quantity maxim

violation engenders meaning in the sense that considering the church context and the only being with the “Ultimate Power” is worshipped in it, the readers could deduce that through the program, they would see the manifestations of the “Ultimate Power” of God.

3) **Extract C:** Communio Sanctorum Ministries Awka/Umunya Anambra State, Nigeria.

- a) Locutionary act: here, the locutionary act in the church program’s theme is “The crown of twelve stars/twelve apostles,” which is a declarative statement purposefully chosen by the writer to catch the attention of the on-lookers/passers-by.
- b) Illocutionary act (force): the illocutionary force of the “Experience 5-in-1 Crusade” program’s theme “The Crown of twelve stars/twelve apostles” is assertive. The writer’s intention for choosing this declarative form is to persuade the church members/readers to come for the prayer program not only to be part of or to get the “Crown of Twelve Stars/Twelve Apostles” but also to receive: “marital bliss”, “spiritual upliftment”, penitential services and sacramental confession”, “Calvary experience”, “sanctification of experience”, “fullness of spirit”, “healing”, “breakthroughs” etc. as featured in the church poster. Subtly, the writer’s intention also includes that of gaining members for their church expansion.
- b) Perlocutionary act (effect): the effect of this locutionary act of the church theme alongside the things featured in the church advertisement would make the target audience/addressees to want to attend the program as the intending attendees would have stored the information in their memory. Through the act of locution, the readers are propelled to be in attendance in order to receive the stated benefits that would come from the program.
- c) Implicature: the maxim of quantity is violated here. On the aspect of this quantity violation, there is not enough information given in the church program theme to enable the readers’/target audience understand what the benefit attached to the program’s themes. Notwithstanding this violation, readers/addressees of this church activity program’s theme would deduce meaning from it in the sense that given the context of use, that they would be blessed like the twelve apostles of Christ, or like the twelve stars, which is invariably blessings for them, thus they are propelled to be in attendance at the program.

**Extract D:** Catholic Diocese of Awka. Blessed Iwene Tansi Police Chaplincy”.

- a) Locutionary act: the act of locutionary act in this theme is “Divine Mercy Mass with Adoration” is a declarative which could be easily understood by passers-by especially those Roman Catholic Christians.
- b) Illocutionary act (force): the illocutionary act is assertive. The writer intends to tell the readers that they would receive mercy of divinity through the celebration of mass at the “A Day with the Lord” church program. Again, the writer intends to strategically get their target audiences to attend their program and also become their members.
- c) Perlocutionary act (effect): through the illocutionary force of asserting targeted to convey information of persuasion on the readers/members, who are convinced as well as propelled to attend the church program in order to receive the attendant blessings attached to being in attendance. Again, other benefits other than the spiritual benefits such as medications for treatment of sicknesses would be gotten from it.
- d) Implicature: there is flouting of quantity. Adequate information was not provided by the writer for readers’ interpretation and the writer is in the know of this fact while the reader(s) has little or no information on what is full obtainable at the program. For non-Roman Catholics, they may have no information on what the theme is all about while Roman Catholics have.

d) **Extract E:** Miracle and Fire of God Ministry, Awka.

- a) Locutionary act: the theme “is not my head, is not my blood” is a locutionary act. The statement obviously is an imperative form which has implied subject. For Grundy (2008) imperatives have no overt subject and could be “[it] is not my head/ [it] is not my blood] to make full sense to a layman.
- b) Illocutionary act (force): the illocutionary force in this church’s activity’s theme has an imperative force. This illocutionary act has the intention to convince the audience/ church members that neither their heads nor blood could be used for meant for something evil. Again, it could be said that the writer’s intention has the force of rebuking as well. Specifically, the advert producer chose this linguistic strategy as a means to show that it is a warfare-power-packed crusade by Miracle and Fire of God Ministry, Awka. Furthermore, the writer’s intention could be also said to get more members to join their church, perhaps starting with their church program.
- c) Perlocutionary act (effect): the perlocutionary effect of this theme on the readers’/ target audience could be said to make the target audiences or general public to attend the power-packed crusade in order to pray their way to what their heart desires and be assured that through prayer at the program, neither their blood nor their head would be used for anything ungodly/bad. This linguistic items used by the advert producer could engrave great impression that the church could be a tool to the target audiences’

protections and safety. Thus, the impact on the readers would be that of convincing them to join their church's program and, if possible become a fulltime member of their church.

- d) Implicature: the maxim of quantity was violated here. The writer did not provide adequate information in the theme as it showed a possession "is not my head, is not my blood" but not what/whom the possessor is dragging or wants to get his/her "head" or "blood" from. However, considering the context where the theme is used, church, the readers would deduce the meaning which could be said to be a spiritual battle to possess or protect one's "blood" and "head" from evil one.

6) **Extract F:** Chapel of Faith Bible Assembly Int'l, Awka Branch.

- a) Locutionary act: the locutionary act in this church's poster's theme is the theme itself is "God must favour me", which obviously is a declarative and imperative.
- b) Illocutionary act (force): the illocutionary force of assertiveness of this church activity theme is that which has the intent to make the readers/members to be hopeful as the prayer program will bring them favor from God. The writer's intention here is to convey the information about their church, primarily, and also about the program which will bring them favor from God. Therefore, through the readers'/ target audience attendance of "a day program with the God of Nwankpa/ Thanksgiving Service". Again, the advert is a tool to promote the church and its services and sell them to the public, which could lead to its expansion.
- c) Perlocutionary act (effect): the effect of the locutionary act of the church program's theme "God must favour me" is that the church members or target audience or intending targets members would be propelled to be in attendance in order to receive favor or have their heart desires granted by God. The target audience here are persuaded to join the program to receive the benefits attached to the program.
- d) Implicature: maxim of quantity is violated/flouted here. This is evident in the less of information on the aspect of the type of "favor" that the Providence would bequeath to them. Thus, the readers infer their meaning basically by depending on the religious/church context.

7) **Extract G:** Faith Tabernacle Opposite Abanna Tablewater Aguoye, Awka

- a) Locutionary act: the act of locution in this church activity poster's theme is "More than a conqueror". It could be said to be imperative as it has an implied subject which could be either "I am/ you are" before the theme.
- b) Illocutionary act (force): the illocutionary force of assertiveness is reflected in the statement and it expresses the speaker's intent that the readers/members are a conqueror and even more than that and by coming to the church's program, this will have a manifestation in the attendees' lives. Again, the advert writer's intent of promoting their church and representing it as one who helps or facilitates championship, as such, it is a strategy of having new converts.
- c) Perlocutionary act (effect): the impact of the theme (locutionary act) is that the readers are convinced or persuaded to attend the church program to be 'more than conqueror' and to gain the benefits from the programs and to be present at the 'Shiloh 2021' program.
- d) Implicature: the maxim of quantity is violated here. This is evident in the theme as the writer did not provide adequate information on what aspect the "conqueror" is. However, readers or church members would easily deduce the meaning based on the church context that through prayers, they have conquered all their spiritual battles and as such are even "more than a conqueror".

8) **Extract H:** Christ The King Restoration Power Ministries Int'l Awka

- a) Locutionary act: here, the locutionary act in the theme is "The siege is over", which is an imperative or order.
- b) Illocutionary act (force): the illocutionary force of command is reflected in the statement. The speaker illustrates his intention to assure the members of the public that through their church activity's program that any form of "siege" they must have been experiencing will stop in the "A 3day mountain/crossover" church program. The illocution act has the force of assurance, giving assurance to the audiences that they would get solution to their problems. Again, this is also a strategy to get new members.
- c) Perlocutionary act (effect): the effect of this church program is that the readers/ members would want to attend in order to have the problems they are facing end. The target audience, who are people in any form of problem, would attend the church program so that through intercessory prayers during the "A3 day mountain/ crossover", such program will not be seen again.
- d) Implicature: the quantity maxim is violated here. This could be seen in the generalization in the theme "The siege is over" which makes it have less of information than is required to aid readers' interpretations. The writer specifically avoided the use of specificity which made the church program theme to violate the maxim of quantity which has that writers (speakers) should provide adequate

information that is required which makes for cooperation in discourse. The readers are able to arrive at meaningful interpretation through inferring on the religious context.

9) **Extract I:** Mission of The Most High Inc.

- a) Locutionary act: in this church activity poster's theme is "Whirlwind"
- b) Illocutionary act (force): the illocutionary force in this church activity poster is asserting and promising as well, in that the "whirlwind" which would occur at the "3 days unusual manifestation and crossover 2021 program" would bring positive changes as is symbolically represented in the advert that facilitated the interpretation of the writer's intention. The "whirlwind" would bring house, marital favors, cars, household property, children/fruit of the womb, academic accomplishments and salvation. The illocutionary force of persuasion underlines this statement. Subtly, it could be said that besides this advert producer's intent, the producer intends also to speak about their church to the public to get them as members.
- c) Perlocutionary act (effect): the perlocutionary effect of this church program's theme will get the readers persuaded as they would be propelled to attend the prayer event and to encounter the whirlwind and gain their heart desires.
- d) Implicature: the maxim of quantity is violated here. The church program's theme "Whirlwind", a word, is lacking in enough data content to express what there is to expect in the program. The readers would be able to infer and arrive at meaningful interpretation of the theme by considering the church context as well as the pictures in square shapes in the poster. Quality maxim is also violated here in the sense that there is proof given by the writer to serve as evidence to what the one-word-theme as what the word "Whirlwind" connotes is not easily obtainable in human dense geographical area. Using the context of Christianity also, readers will be able to interpret the meaning that everything is possible for God to do.

10) **Extract J:** Mission of The Most High Inc.

- a) Locutionary act: here, the locutionary act is the theme; "Spiritual Transactions: Feast of Restoration"
- b) Illocutionary act (force): the locutionary force of this "3 Days of Grace" program "Spiritual Transactions: Feast of Transactions" is asserting. The writer's intention is to make the addressees be in the know that attendees will experience spiritual transaction because of the feat of transaction that would take place on the stipulated days of the program. Through this declaration, the readers are also told of the church and its existence in order to get them to attend the church, which could also be a reason for putting up the advert.
- c) Perlocutionary act (effect): the consequence of the locutionary act is that the target audience will be persuaded. The target audience are persuaded to attend the prayer program for their transactional feast.
- d) Implicature: the quantity maxim is violated here. This is shown by the fact that the church program theme does not contain enough information which would aid the readers' interpretation of the theme. More so, the quality maxim is violated here in the sense that there is no evidence to support the theme's content "Spiritual Transaction". Inasmuch as there are maxims violation, readers would deduce the meaning aided by the contextualization of the theme.

11) **Extract K:** Love General Assembly

- a) Locutionary act: in the theme here is "Ambassadors of Christ" is a statement which is in a declarative form.
- b) Illocutionary act (force): the illocutionary force of this "LOGA Convention" program's theme is asserting. The writer chose this medium in order to buttress the point that the members or attendees are or will become ambassadors of Christ and consequently receive the benefits attached to it. Again, the advertisement or poster producer intends to convince the readers to join their church.
- c) Perlocutionary act (effect): the effect of this locutionary act on the addressees would be not only in getting the readers' persuaded to attend but also that of providing soothing, pleasing and/or satisfaction in that as ambassadors they are/will be privileged to receive from Christ. The intent of the advertiser could also be to showcase to the public about their church so as to draw in new membership from the public.
- d) Implicature: the maxim of quantity is violated here. The quantity maxim's violation here is that the writer gave less of information as evident in the theme which is more general than specific. The readers would deduce the meaning based on the religious context and also would infer that by being a Christian, they are "ambassadors of Christ".

12) **Extract L:** International Ministries & Partners Conference (IMPC)

- a) Locutionary act: the locutionary act in this church's theme is "Kingdom Advancement Mandate" is a phrase and is also in a declarative form.

- b) Illocutionary act (force): the illocutionary force of the “3 days of word explosion” program, “Kingdom Advancement Mandate” is asserting. The writer’s intention for penning this theme down could be said to emphasize through the program, the attendees would experience advancement mandate from the Kingdom of God. As such they will get to grow and attain betterment in areas they want. Again, through this provision from the church, the advertiser intends to share the news that people can get advancements in their lives by attending their church programs, therefore, indirectly promoting their church to the public to expand their membership.
- c) Perlocutionary act (effect): the effect of the (il)locutionary act (force) is to get the readers’ or target audiences persuaded to attend the program in order not to be left out in the “Kingdom Advancement Mandate” and other benefits attached to the program.
- d) Implicature: the maxim of quantity is violated here in the sense that the sufficient information about the church theme is lacking thus what there is in the theme is less of information required to enhance meaning interpretation. Regardless of this violation of maxim, readers of the church program’s theme would deduce that through the church’s “3 days of word explosion” program that there would be there would be mandate for the kingdom advancement achieved through prayers.

13) **Extract M:** Royal Priesthood Church World-Wide.

- a) Locutionary act: the locutionary act in the church program is “Favour and Promotion” and it could be said to be part of a sentence or statement, although it made sense to the reader that given the context (church), one could easily deduce as well as personalize it that “Favour and Promotion” is one’s lot, for instance. This could easily be understood by a layman which is made possible given the context.
- b) Illocutionary act (force): the illocutionary force in “Royal Mandate Crusades 2021” program is asserting. This could be said to have the intention of the author as one that people who would attend it would be favored as well as be promoted. Subtly, this could also be said to be a strategy by which the church poster producer employs in showcasing their church to the world and expressing that they have open arms to new members.
- c) Perlocutionary act (effect): the effect of this program’s theme is persuading in that the target audiences would be pushed, convinced or persuaded to attend so as to receive favor and promotion from the Providence and other attendant benefits from the program. Also, this may be a way to get the target audiences as members of the church.
- d) Implicature: the maxims of quantity and quality are violated here. For the maxim of quantity, the writer robs the readers off adequate information that should have accompanied the church’s theme “Favour and Promotion” in order to enhance meaning interpretations. On the other hand, quality maxim is violated here given that there is no evidence to support the theme which is on favour and promotion. Literally, the two content words of the church themes connote good/positive thing as favour and promotion could be said to mean being pleased positively. Thus, the Christian readers would interpret this theme in accordance with the church or prayer context and hope that it would be done by God.

14) **Extract N:** Royal Priesthood Church World-Wide.

- a) Locutionary act: the locutionary act in this church poster’s program “Consuming fire” is a phrase that is also in the form of a statement or declarative. It is simplistic and eye-catch which could easily draw the eyes of passers-by or readers to it and, ordinarily, they would apply mental thoughts to it as to the meaning indexed in it. this theme is attention seeker.
- b) Illocutionary act (force): the illocutionary force in this is persuasive as such the locutionary act of assertive of the theme “Consuming Fire” shows the intention of the writer that through participating in the church’s program, the consuming fire” would manifest a lot of miracles such as: “destruction of charms buried in your land against you”; “destruction of shrines and evil altars”; “destruction of personal ancestral curses”; “destruction of evil patterns”; “release of all delayed blessings”; and “protection from ancestral and witchcraft attacks”. The writer’s intention is to convince the readers/members to be at the “Land Hear the Word of God 2021” program in other to have all these realized in their lives, thus, a persuading strategy. Again, through this medium of theme, the advert producer informs the general public that these benefits, and perhaps more, will be their lot if they continued attending their programs as such they indirectly promote their church’s openness to new memberships.
- c) Perlocutionary act (effect): the consequence of this locutionary act on the readers’/target addressees is that they are compelled to attend the program. The addressees are convinced about the miracles to expect if they attend, and if they become members. Thus, the effect on the target audience is compelling them into attending the program.
- d) Implicature: the maxim of quality and quantity are violated here, on the aspect of quantity, there is no sufficient information to express why, or what the “Consuming Fire” is or would do. On the other hand, quality maxim is violated in the light that there is no evidence that there would be a fire that consumes/

will consume on the days of the program. The target audience or Christians who read this would deduce that the meaning is not just literal, rather bringing the context of use, that is church, into light would enhance the meaning that God is the “Consuming Fire” and that wonders would be performed by the Providence.

**15) Extract O: Jehovah Ebenezer Ministry (A.K.A Tear Wiper)**

- a) Locutionary act: “This Year, I must be Decorated”. It is a declarative statement and literally going by the meaning of the word “decoration”, a layman as well as elite would understand that the program is for those who want to be adorned beautifully would attend the program.
- b) Illocutionary act (force): the illocutionary force in this church activity poster is an order that there must be a change for good in the attendees’ lives. This persuasive and commanding speech act shows the unstoppable force that the attendees must be beautified. The writer’s intention is to convey to the readers/ members that they will experience change which will be in form of decoration in their lives by attending the “31 Nights Program”. Again, this is a subtly strategy of getting new membership to their church which underlines their objective of having the program.
- c) Perlocutionary act (effect): the consequence of this illocutionary force on the readers/members is that they would experience change and be decorated by/after attending the program and praying their way out. Thus, they are compelled to be in attendance. From this, the target audiences, if their expectations are met in the church programs, becomes a full member of the church, thereby expanding the course of the church.
- d) Implicature: the maxim of quality is violated here. There is evidential substance provided by the writer as a proof that the “decoration” as stated in the church program’s theme will be. Thus, the quality maxim is violated. Although, the maxim of quality was violated here, the readers (Christians) of the theme would infer that the decoration here would be gotten through prayers and manifest spiritually.

**16) Extract P: Great Power of God Assembly Inc.**

- a) Locutionary act: “Fruit of the womb service”. This locutionary act is a declarative which makes sense to the reader/ church members/passers-by. The image of a woman with protruded stomach further emphasized the theme which states that the program specifically for those who want to bear babies, that is get pregnant.
- b) Illocutionary act (force): the illocutionary force of the theme “Fruit of the womb service” is persuasive. It projects a force of beckoning on those that want to bear children or those who have issues in conceiving as they would receive the fruit of the womb by attending the “3 Days Program”. The writer’s intention clearly shows through the theme that interested women for the course of conceiving will achieve that through prayers at the venue for the church program. Has force of promising. Also, it is the church poster producer’s intent to have new memberships for their church’s expansion.
- c) Perlocutionary act (effect): the effect of this theme on the target audience, in this case married women with pregnancy or conception issues, at reading this would be convinced to attend the “3 Days Program” in order to solve their issues and get their requests for fruit of the womb answered through prayers.
- d) Implicature: the maxim of quality is flouted here in that there is no evidence to support the veracity of the content of the church program’s theme. Also, the maxim of quantity is violated here in the sense that the writer did not provide adequate information concerning those that want fruit of the womb thus the ambiguity of whether it is for female teenagers, young ladies or elderly women. In as much as there is non-observance of maxims, the readers would be able to infer the appropriate meaning given that with hope and faith those in want of children would get and that it is only married women that would pray for the fruit of the womb.

**17) Extract Q: Jehovah Ebenezer Ministry (A.K.A Tear Wiper)**

- a) Locutionary act: “Oh Lord, Change my Surname”. This is an imperative statement which stands as a command or order. The statement could be said to be started off with a polite cry and the other parts of the statement that could serve as a command.
- b) Illocutionary act (force): the illocutionary force of this is persuasive in that it is an imperative strategy deployed by the advert producer to convince its readers to attend the program of their church. The writer chose this means in order to convey to the readers’/church members that through their prayers, the lord would change their “surnames”. Particularly, this program is for the young females of the church, as such the program will facilitate their names change to, say for instance, their husband’s surname. From the message in the poster, the church program which is tagged “Young Daughters’ Program” is specifically being held for young females who are single, that is those that are yet to tie nuptial knot or those who are in search of their life partners, and the force of the locutionary act which depicts the writer’s intention that the “young daughters” surnames would be changed. The writer’s intent is to show the public that

they can attain marital breakthroughs by attending their programs, through this channel of program, the church could get more membership, which obviously would be more of female members.

- c) Perlocutionary act (effect): the target audience here are the young females who are yet to get married and the effect or consequence this theme has on such target audience is to make them see reason to attend the program which is that their surnames would be changed from being maiden to married and this could only be realized through prayers. Thus, they are persuaded to attend the church program. If eventually their heart desires are granted, the new members would become full members of the church, thereby expanding the church's membership.
- d) Implicature: the quantity maxim is violated here by the writer. There is no enough information that would serve as reason to why the "Lord" should get "Surnames" changed as seen in the church theme "Oh Lord, Change my Surname". The readers'/target audience, being the young daughters or single ladies would fully understand what the writer's intention is given the context of use of the theme as well as the program's title "Young Daughters' Program".

### 9.0 Discussion of Findings

From the foregoing, it could be deduced that religious or church activity posters are tools employed by churches to advertise their forthcoming program and to strategically make people or passers-by to attend. The church programs theme, from this study has shown to be a strategic way of getting people to be in attendance to their programs and, also, in becoming their full members. The locutionary acts which are the structure of the themes are mostly in declarative form and imperative. On the aspect of illocutionary force, a majority of the church activity posters have the force of asserting which is a strategy employed by church posters producers to convince readers or target audiences to attend their programs. Again, the force of illocution is not only that of persuasion but also a tool to telling the general public about the church, thereby promoting the church as well as its services or programs. The perlocutionary effects of the locutionary acts of the church programs' themes could be that the target audiences or readers are propelled or persuaded into joining in the program, and could become a full time member of the church.

On the other hand, non-observance of maxims is evident in the church activity posters which is also a means by which churches attract the attention of the congregation/readers and to make them attend. Non-adherence to the maxim of cooperative principle in communicating information is a strategy by which discourse producers employ to convey the set information they want to the public. Here, maxims violation and flouting are evident in the selected religious programs' posters. Maxims of quantity and quality are violated mostly. Writers of the church themes could be said to employ the means of providing less of information in writing the theme content so that the readers would infer their own meaning using mostly the church or religious context. This could be said that people attend programs because of their diverse prayer intentions as such would invariably interpret meanings to suit their desires.

### 10.0 Conclusion

Churches deploy their programs' themes to attract audience to attend their programs as such the themes exhibit features that serve as strategic avenues to bring people to the program. This study showed that through illocutionary forces of persuasion, imperatives and declaratives are employed in getting the target audiences to be in attendance to the program. As well the non-observance of maxims: maxim flouts and violations are also used by advert producers in giving limited information about the program which leaves the reads in wonder or curiosity about other parts not mentioned in the poster, as such non-observance of maxims is a tool that propels potential church members or general public to attend church's programs.

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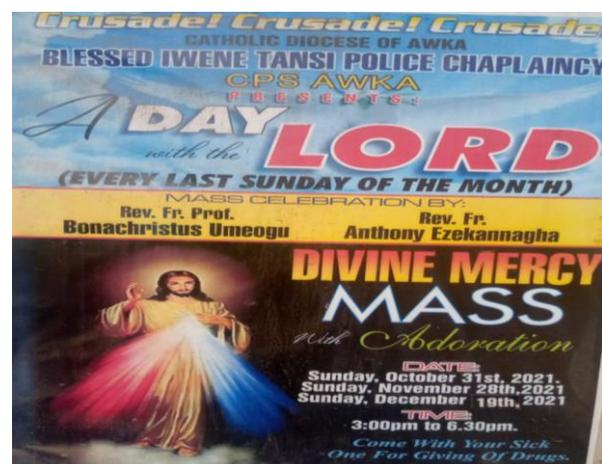
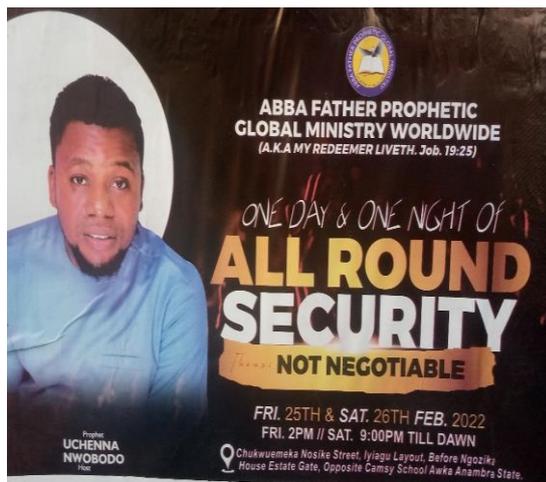
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**APPENDIX**



**MIRACLE AND FIRE OF GOD**  
 (A.K.A SIGNS AND WONDERS AP)  
**Presents**  
**DAYS POWER PACKED CRUSADE**  
**Crusade! Crusade!**

**THUR-FRI 16-17 DEC. 2021**  
**THEME: 'IS NOT MY HEAD IS NOT MY BLOOD'**  
 Isaiah 49: 24-26

**DAY 1: 8PM-10:00PM**  
**DAY 2: 8PM-10:00PM**  
**9PM TILL DAWN**

**VENUE: No. 75, Anambra Road, Awka, Anambra State**

**FEATURING:**  
 DELIVERANCE  
 HEALING  
 SALVATION  
 PROPHESY  
 SIGNS & WONDERS

**CHAPEL OF FAITH BIBLE ASSEMBLY INT'L**  
**AWKA BRANCH**  
 (A.k.a God of Solution)

**A DAY Programme with**  
**The God of Nwankpa/Thanksgiving Service**

**Theme: GOD MUST FAVOUR ME**

**Date: 12th Sunday 8:00am**  
**December, 2021**

**Venue: Opp. Ichida Borchala Umadioka Awka**

**CONTACT:**  
 08064779899,  
 08106905204  
 08026141770

**Amb. Bishop (Dr) EMEKA MIKE NWANKPA**  
*Grand Pastor, Nwankpa*

*Jesus is Lord! Come one, Come all*

YOU ARE INVITED TO A LIFE TRANSFORMING EXPERIENCE @

**SHILOH 2021**  
**MORE THAN A Conqueror**

**@ FAITH TABERNACLE**  
 Opposite Abanna Table Water Aguoye

**DEC 7-12 7.00 AM 7.00 PM**  
 PROMPT EVERY DAY

**MINISTERING: DAVID O. OYEDEPO**  
*and other anointed men of God*

**FOR ENQUIRIES PLEASE CALL: 08037325091** [www.fcaguoye@gmail.com](http://www.fcaguoye@gmail.com)

**Mission Of The Most High Inc.**  
 Salvation To All Nations  
 Life Cathedral, Ngebe-Anambra, Opposite Ministry Of Works, Works Road, Awka, Anambra State

**PRESENTS**  
**WATCH IT HAPPEN!**  
 3 Days Of Unusual Manifestations And Crossover 2021

**THEME: Whirlwind**  
 Jer. 23: 19

**Date: Wed. 29th, Thurs. 30th (5pm Daily) Fri. 31st (10pm till dawn)**  
**Venue: Life Cathedral, Ngebe-Anambra Opp. Ministry Of Works, Works Road, Awka.**

**Rev. (Dr) Isaiah Orjiakor**  
 Servant Of The Most High & Other Ministers

*Comed... I will hush my word to perform it; Jeremiah 1:12; Jesus Is Lord! CALL: 07018293143, 08063877343*

**Mission Of The Most High Inc.**  
 Salvation To All Nations  
 Life Cathedral, Ngebe-Anambra, Opposite Ministry Of Works, Works Road, Awka, Anambra State

**PRESENTS: 3 Days Of Grace**

**THEME: SPIRITUAL TRANSACTIONS**  
 Feast Of Restoration

**Date: Wed. to Friday 1st to 3rd Dec, 2021**

**Venue: Life Cathedral, Opposite Ministry Of Works, Works Road, Awka.**

**TIME:**  
 Wed: 8am  
 Thurs: 5pm  
 Friday: 12noon

**Featuring: Salvation & Spirituality**

**Rev. (Dr) Isaiah Orjiakor**  
 Servant Of The Most High & Other Ministers

**CALL: 07018293143 08063877349**

*... And I Will Restore To You The Years That The Locust Hath Eaten... Joel 2:25. Jesus Is Lord!*

**LOVE GENERALS ASSEMBLY**  
 (A.K.A OVERWHELMING LOVE MINISTRIES)

**PRESENTS**  
**LOGA CONVENTION**

**THEME: Ambassadors of Christ**

**TUESDAY NOVEMBER 16th to 21st 2021**

**TIME: 4.30PM - 7.00PM SAT. 9.00AM SUN: 10AM**

**FEATURES:**  
 WORD EXPOSITION • SALVATION • HEALING • DELIVERANCE • BREAKTHROUGH ETC.

**VENUE:**  
 CHURCH AUDITORIUM, BY TRANSFORMER, OBU-OBU, UMUIKE, AWKA - ANAMBRA STATE.

**JESUS CHRIST IS LORD!**

**CONTACT US: 08063840895 08036314623**

**BISHOP E.C OBIORAH**  
**UBAOJI**  
**EZEH**

**INTERNATIONAL MINISTERS & PARTNERS CONFERENCE (IMPC)**  
 Presents **3 Days of Word Explosion**

**THURS 7TH - SAT 9TH OCTOBER, 2021**  
**10AM DAILY**  
 VENUE: GODSPOWERS WORLD OUTREACH MINISTRY  
 #4 Godspower Estate, Isiala  
 Chika Sae, School, Anambra State, Awka, Anambra State.  
 Enquiries: 07031149890, 07040450494

**Theme: KINGDOM ADVANCEMENT MANDATE**

**CONVENERS:** De Godspowers

**LIVE STREAMS:** GODSPOWERS WORLD OUTREACH MINISTRY

Powered by: Lions' & Eagles' Network Int'l

**ROYAL PRIESTHOOD CHURCH WORLD-WIDE INC.**  
 Presents **Royal Mandate Crusades 2021**  
**Theme: FAVOUR and PROMOTION**

**Friday 22nd Saturday 23rd Sunday 24th October 2021**  
**9am Daily**

**Venue: Royal Priesthood Cathedral Opp. UMIUKE SQUARE, AWKA ANAMBRA STATE**

**Rev. Dr. Uma Ukpai**  
 Ministering on Sunday 24th October

**MIN. A. A. ABUNDANCE**  
**PST. WISDOM LL.B. HOSS (MGT) DIP. THEO. & PST. MRS. EUGENIA OKPESUCHI B.ED (ENG) E.O**

**ROYAL PRIESTHOOD CHURCH WORLD-WIDE INC.**  
 Venue: Royal Priesthood Church, opposite Health centre, Umuike Awka.  
 Presents **LAND HEAR THE WORD OF GOD 2021**

**THEME: CONSUMING FIRE**

**DATE: SUN. 1ST - SUN. 15TH AUGUST 2021**  
**TIME: MON - FRI 4PM DAILY SATURDAYS 6AM SUNDAYS 1ST SERVICE 7:30AM 2ND SERVICE 9:30AM**

**Bring Sand from your Father Compound**

- Sand was brought from a compound during programme. Ground opened in sitting room and living Python came out.
- Prayers were made on sand from compound. Three over-aged marry the same year.
- Barrenness of entire family broken with bouncing boy after prayers over sand
- Sand was brought from 9yrs abandoned project. Wealth released. Building completed in 3 weeks.
- Testimony is next.

**Features:**

- Destruction of Charms buried in your land against you.
- Destruction of Shrines and evil altars
- Destruction of Personal ancestral curses
- Destruction of Evil Patterns.
- Release of all delayed blessings
- Protection from ancestral and witchcraft attacks

**Streaming live:** Royalpriesthoodchurch PastorIdumyebuchi

**JEHOVAH EBENEZER MINISTRY (A.K.A. TEAR WIPER)**  
 Presents **31 Nights Program**  
**THIS YEAR I MUST BE DECORATED**

**DATE: 12TH - 11TH JANUARY 2022 - FEBRUARY 2022**  
**10PM - 3AM**

**Ministering:** (General Overseer) Pst. Prophetess Mrs. **GLORIA UJU NWEKE** (Mummy General)

**JEHOVA EBENEZER MINISTRY**  
 Along Agulu-Awka Primary School Umuike Village Awka, Anambra State.

**GREAT POWER OF GOSPEL ASSEMBLY INC (A.K.A GREAT MOUNTAIN)**  
 Presents her **3 DAYS Programme**

**THEME: FRUIT OF THE WOMB SERVICE**

**Date: WED. 13TH : 10AM THURS 14TH - FRI 15TH APRIL, 2022**  
 11 in a : 4:00PM DAILY SUN. 17th APRIL 2022 Church Service by 8am-12noon

**Venue:** Great Power of Gospel Assembly Inc, Uwakundis Street, Opposite Holy Ghost Academy, Umuioke Awka

**Featuring:** Salvation/ Healing/ Deliverance/Open door/ Breaking of barrier/ Financial Breakthrough

**COME AND BE BLESSED**

**PASTOR CHIMA OKEKE & PROPHETESS IFEOMA CHIMA**

FOR PRAYERS AND COUNSELLING CALL: 08037549673, 08038520412

**JEHOVAH EBENEZER MINISTRY (A.K.A. TEAR WIPER)**  
 Presents **Young Daughter's Program**  
**Theme: Oh Lord, Change My SURNAME**

**With Pst. Prophetess (Mrs) GLORIA UJU NWEKE** (Mummy General) (General Overseer)

**WED. 18th MAY 2022 Time: 10:00 AM**

**JEHOVA EBENEZER MINISTRY**  
 Along Agulu-Awka Primary School, Umuike Village Awka, Anambra State.