


## A Pragmatic Analysis of Speech Acts in Pope Francis Speech Entitled Faith and Freedom

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### A B S T R A C T

Analyzing public speeches requires an understanding of how language expresses both explicit and implicit meaning. Few studies have looked at how speech acts in political and religious contexts interact within a single discourse, while many have looked at these two domains independently. This study analyzes Pope Francis' Faith and Freedom speech delivered on September 23, 2015, at the White House in Washington, D.C. The data were taken from the official Vatican website and the ABC News YouTube channel. A total of 23 utterances were analyzed using a qualitative descriptive method based on Austin and Searle's Speech Act Theory and classified into five illocutionary categories. The findings show that assertive/representative acts dominate, reflecting Pope Francis' emphasis on beliefs, facts, and moral arguments. Expressive, commissive, and directive acts also appear, while no declarative acts were found, indicating his strategic use of language to combine moral persuasion with social advocacy on global issues.

**Keywords:** *Pragmatic, Speech Acts, Speech, Pope Francis*

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## INTRODUCTION

Language is important in influencing religious political discourse, as messages are designed to affect beliefs, values, and collective attitudes as well as deliver information. Religious leaders and political officials frequently employ language strategically to convey moral direction, motivate civic responsibility, and address societal challenges. Language, through speeches, sermons, and public pronouncements, becomes a strong weapon for framing ideas, strengthening solidarity, and shaping public opinion. Language shapes human identity and interaction across cultures and generations. (Salsabila, 2025), defines language as an arbitrary system of symbols that allows people inside a certain culture or those who have learnt that culture's symbols to communicate or interact. (Masruroh et al., 2023), support that language is really needed by people as a means of communication in their life. Language allows people to express their opinions, share knowledge, and comprehend each other (qizi, 2024). Most of the time, language can be understood literally, but some words need to be understood deeply. Deeper intentions and implied meanings are frequently revealed by speakers' word choice and tone. This complexity emphasizes how crucial it is to understand language in many ways than just its literal form.

The study of language's implicit meaning is known as pragmatics. Pragmatics, according to (Yule, 1996) is a type of study that always involves determining what individuals mean in a given context and how their surroundings influence what they say. As stated by (Hussan, 2024), pragmatics looks at how people use language to accomplish communicative purposes by social norms, and speaker intentions. This viewpoint demonstrates that comprehension of language requires awareness of the speakers' social roles, tone, intention, and similar background knowledge. Pragmatics emphasizes that meaning is always changing

based on the speaker, the receiver of the message, and the context of the communication. Essentially, pragmatics investigates how meaning is created beyond literal language.

Among the fundamental elements of pragmatics and communication is speech acts. Speech acts are actions performed through language. (Gawa et al., 2023) state that People engage in speech acts anytime they utilize language. This is supported by (Al-Shboul et al., 2024) who state that when people greet, promise, warn, state, or apologize, among other things, they use speech acts in each formal and informal situations. The concept of speech acts is first proposed by (Austin, 1975) then it is expanded and improved by (Searle, 1969). Five categories of speech acts by Searle are representative/assertives, expressives, commissives, directives, and declaratives. First, assertive or representative according to (Hizkia Cristin & Dhona Handayani, 2023), commit the speaker to presenting the truth of information, which can appear in the form of stating, suggesting, complaining, claiming, or reporting. Second, directive speech acts according to Febriany & Afriana (2025) is used to get someone's attention or to ask them to do something. Third, commissive speech acts according to Mukminin (2024), is an act intended to bind the speaker to a commitment or promise. Fourth, Expressive speech acts according to (Putri & Ariyaningsih, 2023) is an act reveal the speaker's emotional reaction to a certain circumstance. Lastly, declarative speech acts according to Mohammed (2021), is an act purposefully cause instant changes in the condition of the world.

The use of speech acts does not only occur in informal oral communication, because According to (Junaid et al., 2024) speech acts and speech create mutual meanings in communication, they cannot be distinguished. According to this viewpoint, each utterance contributes to the speech level meaning-making process by becoming a part of a wider communicative pattern. As it is known, speech is a speaking activity in which the speaker clearly communicates information to the audience with the goal of influencing, changing, persuading, or strengthening their attitudes and behaviors (Amelia et al., 2022) (, Furthermore, (Fayyoumi et al., 2025) support that speech is composed of "meaningful sounds" that are articulated to convey specific ideas. These "meaningful sounds" are created by deliberate language decisions influenced by social regulations, cultural standards, and communication goals. As a result, speech is both a tool for personal expression and a socially embedded practice that reflects shared identities and values. Thus, the speech act plays a significant role in speeches, particularly in formal speeches, because the choice of speech will directly affect the audience. So that, Formal speeches are typically given by an influential person, like a president or a religious figure.

One of the religious figures known for the impact and depth of his speech is Pope Francis. He is the holy roman catholic church's 266th pope the first Latin American pope Jorge Mario Bergoglio is his real name. He was born on December 17, 1936, in Buenos Aires, Argentina. Both the Church and the general public recognized Pope Francis for his friendliness, directness, and simplicity (Moore et al., 2025). Unlike political leaders such as Joe Biden or Barack Obama, whose speeches are often driven by political agendas, Pope Francis speaks from a moral and ethical standpoint that is not bound by national or partisan interests. As noted by (Hang & Nguyen, 2022) his voice is authoritative over a worldwide community that speaks to individuals at all levels. This makes his discourse particularly suitable for pragmatic analysis, as it reflects how language functions to guide moral reasoning across diverse audiences. Popr Francis is known for his persuasive and empathetic communication style. Unlike figures such as Mother Teresa, whose influence is primarily expressed through action rather than formal speeches, Pope Francis actively uses public discourse as a strategic tool for social influence. Therefore, Pope Francis is chosen as the subject of this study because his speech "Faith and Freedom" combine moral authority, global influence, and strategic language use.

Previous studies related to this research have shown various results. The first previous study is presented by (Ahmed & Amir, 2021) with the research title "A Speech Act Analysis of Joseph R. Biden Jr.'s Inaugural Speech on January 20, 2021, as the 46th President of the United States". Finding out what kinds of speech acts President Biden used in his COVID-19 inauguration speech was the aim of their study. The study, which employed both qualitative

and quantitative approaches based on Austin and Searle's Speech Act Theory, found that Biden's speech largely composed representative and directive speech acts, demonstrating his demanding, informed, and supportive leadership style. The second previous study is presented by (Nur Iylia Mohd Noor Be, 2023), with the research title "An Analysis of Directive Speech Acts Utilized in Contemporary Islamic Sermons: A Case Study of Dr. Haifaa Younis's Sermons", which examined directive speech acts in a few sermons delivered by Dr. Haifaa Younis. Using a qualitative, descriptive-interpretive approach, Noor analyzed sermon transcriptions and found that directive speech acts such as requests, questions, instructions, and advice were used to move listeners toward Islamic ideas. The first previous study focused on speech acts in political discourse, whereas the second study examined speech acts in religious discourse. This study, on the other hand, looks at speech acts from both political and religious discourse in an effort to bridge the two domains and offer a more thorough knowledge of how language functions in these important contexts.

There are two research questions in this study. First, what kind of speech act did Pope Francis employ in his "Faith and Freedom" speech?, and the second research question is what types of speech acts dominates?. The aim of this study is to determine the kinds of speech acts that Pope Francis employs in his speech on faith and freedom. Another aim of this study is to identify the speech acts that are most frequently utilized in speech. For readers, students, and educators in the fields of linguistics, communication, theology, and related subjects, this study is anticipated to provide insight on the application of language pragmatics in religious and moral discourse. This study may serve as a reference for academics doing additional research on speech acts in political or religious speeches, in addition to assisting students in understanding how leaders use language to inspire and influence others.

## METHOD

This study employs a qualitative descriptive approach as proposed by Sandelowski (2000), which emphasizes providing a clear and accurate description of a phenomenon while remaining close to the data. This approach is appropriate because the study aims to analyze speech acts in Pope Francis' Faith and Freedom speech by focusing on meaning, context, and speaker intention rather than numerical measurement or abstract theorization. Qualitative descriptive analysis allows the researcher to identify, categorize, and interpret speech acts while preserving the original wording and communicative intent of the speaker. Since speech acts are context dependent and closely related to social, moral, and religious values, this method enables a careful examination of how language functions in a formal public speech.

### Respondents

The subject of this study is Pope Francis and the object is the utterances from Pope Francis' Faith and Freedom speech delivered at the South Lawn of the White House, Washington, D.C., on Wednesday, 23 September 2015. The data in this study is in the form of a text of a speech delivered by Pope Francis entitled Faith and Freedom taken from the official Vatican website [https://www.vatican.va/content/francesco/en/speeches/2015/september/documents/pa-pa-francesco\\_20150923\\_usa-benvenuto.html](https://www.vatican.va/content/francesco/en/speeches/2015/september/documents/pa-pa-francesco_20150923_usa-benvenuto.html)) and video speeches accessed through the ABC News YouTube channel (<https://youtu.be/Qqfu1ChwTik?si=KLdY8Ph7-BpfWsPX>).

### Instruments

The main instrument of this study is the author. The author is responsible for identifying, classifying, interpreting, and discussing the utterances contained in the speech. This includes applying pragmatic theories particularly Searle's Speech Act Theory to determine the types and functions of speech acts. The video recordings and speech transcript serve as additional material to help the author properly analyze the data and reduce misunderstandings.

### Procedures

The data collection procedures in this study consist of several systematic steps/coding steps:

*Downloading and reading the transcript repeatedly*



In order to fully comprehend the speech's content, the researcher obtained the official transcript of Pope Francis' Faith and Freedom speech from the Vatican website and carefully read it.

#### *Watching the video recording*

In order to observe intonation, emphasis, pauses, and non-verbal clues that promote pragmatic interpretation, the researcher repeatedly watched the speech video from the ABC News YouTube channel.

#### *Identifying relevant utterances containing illocutionary force*

Instead of considering sentence length or grammatical structure, utterances with possible speech acts were found and chosen based on their communicative function.

#### *Matching the transcript with the video*

To ensure that there were no differences between the written and spoken forms, the transcript and the video were compared to confirm the accuracy, context, and correctness of the statements.

### **Data analysis**

The data analysis in this study follows four main stages:

#### *Step 1: Identifying Speech Units*

At this point, the researcher divided the speech into significant analytical units. Every unit consists of an utterance that can be examined as a speech act and has a full communicative intention.

#### *Step 2: Classifying Speech Acts into five categories based on Searle's taxonomy*

Each identified utterance was classified into one of Searle's five categories of speech acts: assertive, directive, commissive, expressive, or declarative. The classification was based on the speaker's intention and the illocutionary force conveyed in the context of the speech.

#### *Step 3: Interpreting Meaning and communicative functions within the socio-religious context*

Following classification, the researcher used the speech context, audience, situational background, and sociopolitical backdrop to interpret each utterance's illocutionary meaning and pragmatic function.

#### *Step 4: Discussing the Speech Acts*

Finally, the analyzed speech acts were discussed to explain how they contribute to conveying Pope Francis' messages on faith, freedom, moral responsibility, and global cooperation. This discussion demonstrates the strategic roles that various speech acts play in public and religious discourse.

## **FINDINGS AND DISCUSSION**

### **Finding**

The analysis of Pope Francis' speech "Faith and Freedom" revealed the presence of five main types of speech acts as proposed by Searle (1979):

Table 1. Speech act classification

No.	Speech act classification	Frequency	percentage
1	Assertive/Representative	10	43.48%
2	Expressive	6	26.09%
3	Comissive	4	17.39%
4	Directive	3	13.04%
5	Declarative	0	0%
<b>Total</b>		<b>23</b>	<b>100%</b>

The analysis of Pope Francis' speech "Faith and Freedom" revealed the presence of five main types of speech acts as proposed by Searle (1979):

Table 2. Example of Utterances

No	Utterance	Speech act classification
1	<i>Good morning! Mr. President, I am deeply grateful for your welcome in the name of all Americans.</i>	Expressive
2	<i>As the son of an immigrant family,.....</i>	Assertive/Representative
3	<i>I am happy to be a guest in this country,.....</i>	Expressive
4	<i>.....which was largely built by such families.</i>	Assertive/Representative

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5	I look forward “to these days of encounter and dialogue, in which I hope to listen to, and share, many of the hopes and dreams of the American people.”	Comissive
6	During my visit I will have the honor of addressing Congress, “where I hope, as a brother of this country, to offer words of encouragement to those called to guide the nation’s political future in fidelity to its founding principles.” I will also travel to Philadelphia for the Eighth World Meeting of Families, to celebrate and support the institutions of marriage and the family at this,.....	Comissive
7	..... a critical moment in the history of our civilization.	Assertive/Representative
8	Mr. President, “together with their fellow citizens, American Catholics are committed to building a society which is truly tolerant and inclusive, to safeguarding the rights of individuals and communities, and to rejecting every form of unjust discrimination.” With countless other people of good will, they are likewise concerned that efforts to “build a just and wisely ordered society respect their deepest concerns and their right to religious liberty. That freedom remains one of America’s most precious possessions.” And, as my brothers, the United States Bishops, have reminded us,.....	Assertive/Representative
9	.....all are called to be vigilant, precisely as good citizens, “to preserve and defend that freedom from everything that would threaten or compromise it.”	Directive
10	Mr. President,I find it encouraging that you are proposing an initiative for reducing air pollution.	Expressive
11	Accepting the urgency, it seems “clear to me also that climate change is a problem which can no longer be left to a future generation. When it comes to the care of our common home, we are living at a critical moment of history.”	Assertive/Representative
12	We still have time to make the changes needed to bring about “a sustainable and integral development, for we know that things can change” ( <i>Laudato Si’</i> , 13). Such change demands on our part a serious and responsible recognition not only of the “kind of world we may be leaving to our children, but also to the millions of people living under a system which has overlooked them.”	Assertive/Representative
13	Our common “home has been part of this group of the excluded which cries out to heaven and which today powerfully strikes our homes, our cities and our societies.”	Expressive
14	To use a telling phrase of the Reverend Martin Luther King, we can say that we have defaulted on a promissory note.....	Assertive/Representative
15	.....and now is the time to honor it.	Directive
16	We know by faith that “the Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home ( <i>Laudato Si’</i> , 13).”	Assertive/Representative
17	As Christians inspired by this certainty, we wish to commit ourselves to the conscious and responsible care of our common home.	Comissive
18	Mr. President, the “efforts which were recently made to mend broken relationships and to open new doors to cooperation within our human family represent positive steps along the path of reconciliation, justice and freedom.”	Assertive/Representative
19	I would like all men and women of good will in this “great nation to support the efforts of the international community to protect the vulnerable in our world and to stimulate integral” and inclusive models of development,.....	Directive
20	.....so that our brothers and sisters everywhere may know the blessings of peace and prosperity which God wills for all his children.	Assertive/Representative
21	Mr. President, once again I thank you for your welcome,.....	Expressive
22	.....and I look forward to these days in your country.	Comissive
23	God bless America!	Expressive

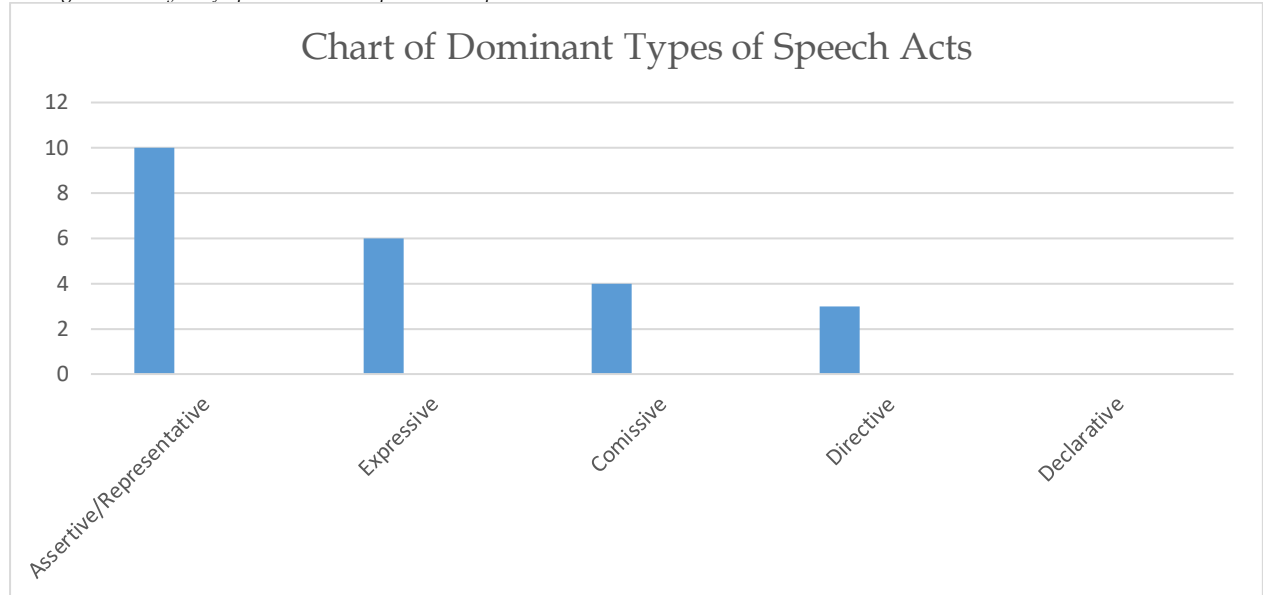


Figure 1. Chart of Dominant Types of Speech Acts

## Discussion

### Representative/Assertive

#### **As the son of an immigrant family,.....**

This speech is representative/assertive because the speaker states facts about his identity as the child of an immigrant family. The pragmatic function of this speech is to build the credibility of the speaker so that the audience sees that his views are born from real experience, not empty opinions. Thus, this speech binds the speaker to the truth of the proposition he is conveying. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

#### **.....which was largely built by such families**

This speech is representative because it claims the historical fact that the society or country was built by immigrant families. The speaker expresses confidence in the truth of the statement without containing any directive or expressive elements. Pragmatically, this speech serves to strengthen social arguments and give legitimacy to the contributions of certain groups in the history of civilization. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

#### **..... a critical moment in the history of our civilization**

This speech is considered assertive because the speaker assesses and states the condition of the world as an evaluative fact. Although it contains an element of judgment, it remains representative since the speaker is committed to the truth of the proposition being expressed. In line with Searle's theory, this utterance functions as a representative speech act because it conveys the speaker's belief about reality rather than attempting to direct action or express emotion. Pragmatically, it serves as a framing statement that establishes the urgency of the issue for the audience.

**Mr. President, together with their fellow citizens, American Catholics are committed to building a society which is truly tolerant and inclusive, to safeguarding the rights of individuals and communities, and to rejecting every form of unjust discrimination. With countless other people of good will, they are likewise concerned that efforts to build a just and wisely ordered society respect their deepest concerns and their right to religious liberty. That freedom remains one of America's most precious possessions. And, as my brothers, the United States Bishops, have reminded us,.....**

Because the speaker reports and affirms the collective attitude of a communal group, this speech is representative. According to the speaker, American Catholics are committed to these principles and cherish religious freedom as a social reality. From a pragmatic perspective, this discourse strengthens the moral validity of the arguments being developed

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while expressing social and ideological reality. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**Accepting the urgency, it seems clear to me also that climate change is a problem which can no longer be left to a future generation. When it comes to the care of our "common home", we are living at a critical moment of history.**

Because the speaker firmly believes that climate change is an issue that cannot be postponed, this speech is representative. Instead of giving advice, the speaker uses moral and logical reasoning to establish the reality of the world. This speech binds the speaker to the truth of the proposition that humanity is at a crucial historical point. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**We still have time to make the changes needed to bring about "a sustainable and integral development, for we know that things can change" (Laudato Si', 13). Such change demands on our part a serious and responsible recognition not only of the kind of world we may be leaving to our children, but also to the millions of people living under a system which has overlooked them.**

This speech is assertive because the speaker expresses optimistic belief that change is still possible. The speaker expresses a view of social and moral reality by stating normative facts about human responsibility towards future generations and marginalized groups. The pragmatic function of this speech is to make the audience aware of the current state of the world while affirming the hope that still exists. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**To use a telling phrase of the Reverend Martin Luther King, we can say that we have defaulted on a promissory note.....**

This speech is representative because the speaker uses metaphors to state moral and social facts about the failure to fulfill the promise of justice and equality. The speaker did not ask for direct action, but rather affirmed the conditions of injustice that he believed to be right. Pragmatically, this speech functions as a social criticism delivered in the form of statements. This aligns with Searle's theory that assertive/representative speech acts function To agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**We know by faith that the Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home (Laudato Si', 13).**

This speech is assertive because the speaker declares religious beliefs as truth. The speaker is committed to the proposition that humans still have the ability to cooperate in protecting the earth. This speech does not aim to rule, but to convey a worldview that is believed to be correct by the speaker and the community. This aligns with Searle's theory that assertive/representative speech acts function to agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**Mr. President, the efforts which were recently made to mend broken relationships and to open new doors to cooperation within our human family represent positive steps along the path of reconciliation, justice and freedom.**

This speech is representative because the speaker reports and evaluates real events as a positive step towards reconciliation and justice. The speaker affirmed that these actions really happened and had positive value. The pragmatic function of this speech is to provide an objective assessment of social and political reality. This aligns with Searle's theory that assertive/representative speech acts function to agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

**.....so that our brothers and sisters everywhere may know the blessings of peace and prosperity which God wills for all his children.**

This speech is representative because the speaker expresses moral goals and normative beliefs about God's will for mankind. Although religious and idealistic in nuance, this speech is still assertive because the speaker affirms these values and goals as the truth that is believed. Pragmatically, this speech serves to affirm the vision of universal humanity. This aligns with Searle's theory that assertive/representative speech acts function to agree with the speaker to the truth of the propositions conveyed, whether through facts, opinions, or beliefs.

### **Expressive**

**Good morning! Mr. President, I am deeply grateful for your welcome in the name of all Americans.**

This speech is an expressive speech act because the speaker expresses feelings of gratitude and appreciation for the welcome he receives. The main focus of this speech is on the psychological state of the speaker, namely gratitude. The speaker does not seek to change the world through the speech, but expresses a sincere emotional attitude, thus fulfilling the main characteristic of expressive speech according to Searle. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social reality.

**I am happy to be a guest in this country,.....**

This speech is categorized as expressive because the speaker directly expresses his feelings of happiness for his position as a guest in the country. This expression reflects a positive emotional attitude towards the situation the speaker is experiencing. Pragmatically, this speech serves to build interpersonal closeness and show respect to the host, without containing elements of orders or objective statements of facts. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social reality.

**Mr. President, I find it encouraging that you are proposing an initiative for reducing air pollution.**

This speech is expressive because the speaker expresses an appreciative attitude and emotional support for the proposed initiative. The phrase "I find it encouraging" confirms that what is being conveyed is a subjective evaluation and the speaker's feelings, not an objective assessment or instruction. Pragmatically, this speech boosts the opponent's confidence while fostering a constructive conversation environment. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social reality.

**Our common home has been part of this group of the excluded which cries out to heaven and which today powerfully strikes our homes, our cities and our societies.**

This speech is expressive because the speaker expresses deep concern and empathy for the suffering of the earth and the people affected by the environmental crisis. The metaphorical phrase "cries out to heaven" indicates emotions of concern and sadness, not just a factual description. Pragmatically, this speech serves to arouse the audience's emotional awareness of the moral and ecological conditions of the world. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social reality.

**Mr. President, once again I thank you for your welcome,.....**

This speech is clearly an act of expressive speech because the speaker repeats the expression of gratitude as a form of appreciation and politeness. This repetition emphasizes the sincerity of the speaker's feelings and serves to strengthen the interpersonal relationship between the speaker and the opponent. There is no element of demand, command, or claim of truth, so this speech is purely expressive. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social reality.

**God bless America!**

This speech is categorized as expressive because the speaker expresses hopes and prayers that reflect a positive emotional attitude and good intentions. Although it is a religious declarative form, this speech does not aim to change social status or provide instructions, but

rather to express respect, hope, and spiritual solidarity to the country and the people it is addressed. Pragmatically, this speech also serves as an emotional and symbolic closing. This is in line with Searle's theory that expressive speech acts are used to convey the speaker's psychological state, such as gratitude, regret, or congratulations, without altering social.

#### **Commissive**

**I look forward to these days of encounter and dialogue, in which I hope to listen to, and share, many of the hopes and dreams of the American people.**

This speech is categorized as commissive because the speaker expresses a personal commitment to future action, for example engagement in dialogue, listening, and sharing aspirations with the American people. The phrases "I look forward to" and "I hope to" indicate the intention and readiness of the speaker to perform a certain action, so that the speaker implicitly binds himself to the implementation of the activity. Pragmatically, this speech serves to build the audience's expectations and trust in the speaker's sincerity. This is supported with Searle's theory that the commissive speech act signals individual or group commitment by committing the speaker to future activities, such as offering or promising.

**During my visit I will have the honor of addressing Congress, where I hope, as a brother of this country, to offer words of encouragement to those called to guide the nation's political future in fidelity to its founding principles. I will also travel to Philadelphia for the Eighth World Meeting of Families, to celebrate and support the institutions of marriage and the family at this,.....**

This speech is commissive speech because the speaker explicitly expresses plans and willingness to take a series of actions in the future, such as delivering speeches at Congress and attending the World Meeting of Families. The phrases "I will have the honor of addressing Congress" and "I will also travel to Philadelphia" indicate implicit promises and formal commitments to premeditated action. Pragmatically, this speech affirms the moral and institutional responsibility of the speaker for his or her role during the official visit. This is supported with Searle's theory that the commissive speech act signals individual or group commitment by committing the speaker to future activities, such as offering or promising.

**As Christians inspired by this certainty, we wish to commit ourselves to the conscious and responsible care of our common home.**

This speech is commissive because the speaker explicitly expresses a collective commitment to act in the future in protecting the environment. The phrase "we wish to commit ourselves" directly marks the act of commissive speech, because the speaker and the group he represents bind themselves to moral obligations and concrete actions. Pragmatically, this speech functions as a declaration of ethical commitment and a moral invitation, although it remains in the form of a statement. This is supported with Searle's theory that the commissive speech act signals individual or group commitment by committing the speaker to future activities, such as offering or promising.

**.....and I look forward to these days in your country.**

This speech is commissive because the speaker expresses readiness and intention to be involved in the upcoming series of activities while in the country. The phrase "I look forward to" indicates the orientation to the future as well as the speaker's psychological and social commitment to the interaction that will occur. Pragmatically, this speech strengthens the impression of openness, seriousness, and continuity of commitment that has been conveyed previously. This is supported with Searle's theory that the commissive speech act signals individual or group commitment by committing the speaker to future activities, such as offering or promising.

#### **Directive**

The persuasive and diplomatic tone of the speech helps explain the comparatively low amount of directive acts, as the speaker prefers to inspire contemplation and encourage communal responsibility rather than issue straight directives.

**.....all are called to be vigilant, precisely as good citizens, to preserve and defend that freedom from everything that would threaten or compromise it.**

This speech is categorized as a directive because the speaker appeals and encourages the audience to take certain actions, namely being vigilant and maintaining and defending freedom. The phrase "all are called to" serves as a normative invitation that places the audience as the subject of action. Even though it is delivered indirectly and in a moral tone, this speech is still directive because the purpose is to influence the behavior of the listener, not just convey information. This is consistent with Searle's theory that directive speech acts aim to influence the listener's actions, for example through requests, suggestions, or commands.

**.....and now is the time to honor it.**

This speech is a directive because the speaker urges the audience to act at this moment, namely respecting and upholding the values or principles in question. The phrase "now is the time" signifies urgency and the impulse for immediate action. Pragmatically, this speech serves as a brief but powerful call, which directs the audience to concrete action without resorting to any form of direct command. This is consistent with Searle's theory that directive speech acts aim to influence the listener's actions, for example through requests, suggestions, or commands.

**I would like all men and women of good will in this "great nation to support the efforts of the international community to protect the vulnerable in our world and to stimulate integral" and inclusive models of development,.....**

This speech is categorized as a directive because the speaker explicitly asks and invites the audience to support a certain effort. Phrase "I would like ... to support" indicates a polite and indirect form of request, but still has the primary function of directing the audience's actions. Pragmatically, this speech reflects a strategy of politeness in public speech, where the speaker delivers directives without the impression of being coercive. This is consistent with Searle's theory that directive speech acts aim to influence the listener's actions, for example through requests, suggestions, or commands.

#### **Declarative**

Since the speech does not contain statements that immediately change a person's social or institutional position. So this is not in accordance with Searle's theory which states declarative speech acts directly change the social status or condition of a person or situation through the authority of the speaker such as in marriage declarations, baptisms, or dismissals. Furthermore, no declarative acts were recognized because the speech was not meant to carry out institutional actions that alter social or legal status, such as marriage declarations or other formal acts. Instead, the speech presented on the White House South Lawn concentrates on moral persuasion, social advocacy, and the expressing of shared ideals, resulting in the domination of representative speech acts.

## CONCLUSIONS

Finally, the pragmatic analysis of the Faith and Freedom speech delivered by Pope Francis shows that the speech is dominated by representative/assertive speech acts, which are primarily used to convey beliefs, moral arguments, and evaluations of social realities such as immigration, religious freedom, and environmental responsibility. These utterances show the speaker's commitment to the truth of the propositions expressed, consistent with the theory of speech acts proposed by John Searle. In addition, expressive acts function to strengthen emotional engagement through gratitude, empathy, and moral concern, thereby fostering solidarity with the audience. Commissive acts indicate the speaker's commitment to future dialogue and cooperation, while directive acts, although fewer in number, serve to encourage collective responsibility and social action through persuasive rather than commanding language. Meanwhile, no declarative acts were identified because the speech does not aim to perform institutional actions that directly alter social status or legal conditions. Overall, the findings show that the speech relies on persuasion, moral reasoning, and emotional connection to influence public awareness and encourage cooperative efforts toward justice, peace, and care for the common good. His language illustrates how religious communication can influence human conscience and motivate communal action in positive, socially significant ways. Rather than relying on institutional power, he obtains influence by empathy, humility,

and persuasive moral reasoning. Finally, the "Faith and Freedom" speech demonstrates how, when theological reflection is paired with social responsibility, contemporary religious discourse may become a tremendous force in addressing critical global issues. Pope Francis' address exemplifies how, when utilized correctly, pragmatic rhetorical tactics can improve the communicative effectiveness of religious teachings in elevating ethical awareness, inspiring meaningful action, and building a more equitable and compassionate global society.

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