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2013

Nic Vujicic's Testimony that Shakes the World

Sugeng Purwanto

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Never is any individual created on earth without a plot of his or her life. Nick Vujicic happened to be born without limbs. Does he live desperately? Can he manage his own life? Find out the answers right at the book you are holding, the book that will open up your mind, the book that has shook the world of reality. Nick can live ‘normally’ and happily. This has proved that disability does not necessarily create ‘dependence’ on others. Nick, as he is, is very much independent. Through his testimony, he has taught how to live without regrets.

Sugeng Purwanto

Dr. Sugeng Purwanto, MA is currently a Senior Lecturer at UNISBANK Semarang, Indonesia, teaching linguistics-related subjects, and Research Methods in Linguistics and Language Teaching. He also serves as a part time lecturer at UNDIP, Semarang, Indonesia, specializing in Discourse Studies and supervising thesis writing at post-graduate program.

Nick Vujicic’s Testimony that Shakes the World
Sugeng Purwanto

Nick Vujicic’s Testimony that Shakes the World
A Research Report

NICK VUJICIC’S TESTIMONY THAT SHAKES THE WORLD

A Self-Funded Research Project
in Support of the Study of
Linguistics and Language Teaching

SUGENG PURWANTO
AKNOWLEDGMENTS

Conducting a research project on linguistics and language teaching is not an easy task. It requires the assistances of other individuals in some modes, such as suggestions, criticisms, consultation and several others which are legal in academic perspectives. This study is of no exception. It has consumed a great amount of my energy beyond my daily routines. I am also indebted to the following people for their contributions without which I would not have written a single word.

First of all, my sincere gratitude and thanks shall go to my colleague, Mr. Timotius Lukito S, a business man, who has been willing to provide a great deal sum of financial contribution to support this research project and to lend me his precious Biblical collection and other necessary books on Discourse Studies.

Secondly, all my colleagues and friends whose names cannot be mentioned one by one but who, undoubtedly, have contributed directly or indirectly to the completion of this study. Thanks very much, Mates. You have been very helpful and useful.

Semarang, December 25, 2012
Sugeng Purwanto
The study attempts to investigate a monologue produced by Nick Vujicic in his testimony in terms of intertextuality with three research questions, i.e. (1) What modes of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony? (2) What strategies of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony? (3) What possible register does Nick Vujicic adopt in his testimony in terms of linguistic and pedagogical perspective?

A testimonial text produced by Nick Vujicic was downloaded from www.lifewithoutlimbs.org. The text was then retyped in MS. Words for ease of text fragmenting during the process of analysis.

The corpus data was analyzed on the basis of Fairclough (1992)’s Discourse and Social Change on Intertextuality to find out the modes and strategies of intertextuality adopted by Nick Vujicic in his testimonial text. Despite the study being qualitative in nature, quantification in percentage of distribution of modes and strategies of intertextuality and Biblical allusion was made to facilitate the process of qualitative analysis.

The study reveals that three modes of intertextuality are employed, namely sequential intertextuality (41.38%), embedded intertextuality (5.18%), and mixed intertextuality (53.44%), implying that the text was a self-reflection. With respect to the strategies of intertextuality, five strategies are employed, namely discourse representation (43.12%), presupposition (27.58%), negation (12.06%), metadiscourse (6.89%), and irony (10.35%), implying that Vujicic wanted to form his own discourse. Finally two types of Biblical allusion are adopted, namely direct allusions (5.17%), indirect allusions (48.27); the rest (46.56%) is self-reflection, implying that Vujicic’s text was proselytizing in nature.

The pedagogical implication that can be drawn is that text production cannot be separated from intertextuality; and the study recommends SFL students to read a lot of resource books of interest to supply themselves with materials for possible future intertextuality in writing or public speaking on condition that plagiarism is avoided.

**Key Words**: Testimony, Discourse Representation, Biblical Allusion, Intertextuality, Proselytizing Register
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Dealt with in this chapter is the introduction to the current study. It covers (1) background, (2) research question, (3) purpose of the study, (4) significance of the study, (5) scope and limitation of the study, (6) definitions of key terms and (7) organization of the research report.

1.1 Background

In terms of religious doctrines, it has been the belief of all mankind that God created the universe, including everything in it. Upon the creation of the universe, God maintains, nurtures His creation; most importantly He did not create anything for nothing. There must be something behind what He had done. Such natural phenomena have clearly been inscribed in the Holy Bible of Old Testament: Genesis.

Man as God’s thinking creature is put on earth to manage the universe for and on behalf of God—and therefore shall be held responsible for what has been done. Actually everyone of us, human beings, has been equipped with the knowledge of binary-division of beings: day-night, love-hate, rich-poor, good-evil, and many more. However, only by the guidance of God can few people do the righteous things and return to God in heaven with joys. Others, without the guidance of God shall go astray and return to hell, instead.

Life is a matter of choice. It is all up to us to live our lives as Vujicic, the subject of the study, puts it ‘If God has assignment for us, He is not concerned about our ability, He only needs our availability’. In other words, whoever, and whatever God has created us, we have to accept without reservation. Our total acceptance of God’s destiny will guarantee the happiness here and after. Examples of those who do not comply with God’s plots of lives can be found everywhere. A businessperson who has suffered a great deal of losses, and at the same time has not realized that profits or losses are in the Hands of God will become stressed and possibly lead to suicides. It is also possible to assume that
the high level of crimes and many other evil deeds may be caused by negative thoughts toward God’s Mercy.

Based on the background discussed above, I am interested in investigating one seemingly unfortunate individual named ‘Nick Vujicic’ who was born without limbs but yet has managed to devote his life meaningfully to God, as His servant.

However, it should be noted that the current study is not about religious teaching, nor am I going to set a particular moral value. Rather, I would like to investigate the intertextuality of Nick Vujicic’s testimony entitled ‘Man without Limbs; Life without Limits’ in terms of his biblical allusion.

Viewed from the topic of the study, it seems that it is philosophical. It is if I may state so. My main concern is with the strategies that Vujicic adopted to express his testimonial monologues where he quoted several lines from the Bible. His monologues have gained international recognition of the most heartfelt testimonies from a man with physical disabilities. He has also developed a website of his own devoted solely to God, his Master: www.lifewithoutlimbs.org, from which interested people can browse and read his testimonies.

Of many testimonies Vujicic has made, I will deal with the most striking one: Man without Limbs; Life without Limits. My rationale is that this monologue represents his life as one of God’s creations and the Bible as His revelations in order to put the world on His Hands. Vujicic has managed to integrate some biblical lines in support of his testimony. In other words, his strategies to assemble several pieces of information into one unified and solid testimonial monologues are worth investigating in terms of intertextuality.

With respect to previous studies, religious texts were analyzed by Sri Surachmi (2005) in which, within the scope of Functional Grammar, she investigated the speeches delivered by K.H Zainuddin, MZ and K.H. Abdullah Gymnastiar with respect to proselytizing register. Their texts were produced by means of intertextuality in which the authors (K.H Zainuddin, MZ and K.H. Abdullah Gymnastiar) managed to assemble different texts into their own. Another study on biblical allusion (Pangastuti 1997) in John Milton’s His
Blindness and Paradise Lost Book III, in which she investigated the intertextuality.

From this standpoint, I am convinced that Vujicic’s testimonial monologue is worth investigating to find out the intertextuality in his biblical allusion.

1.1.1 Reasons for Taking up the Topic

The topic I am working on is both challenging and interesting. It is challenging in terms of the intertextual analysis, that is how different texts are assembled into one text. Secondly, very few studies have ever been conducted with respect to intertextual analysis; and most of them dealt with literary texts, such as one conducted by Pangastuti (1997) in which she analyzed poems with reference to biblical Allusion. The current study deals with a testimonial text analyzed with reference to biblical Allusion.

1.1.2 Reasons for Taking up Intertextuality

Intertextuality becomes of interest to me because the current study is pedagogically motivated. The findings can generate pedagogical implications for the teaching of productive language skills (speaking and writing), two of the language skills which are not easily acquired due to the fact that these skills consist of other skills—one of which is how to assemble other text into one text or intertextuality. Furthermore, the study will prove that a skill of intertextuality can be acquired by anyone with a strong will to learn regardless of physical defects (a person with disabilities).

1.2 Research Questions

The research question of the study can be descriptively formulated as: What strategies of intertextuality does Nick Vujicic adopt in his testimonial monologue ‘Man without Limbs; Life without Limits’?

However in order to approach the problem systematically, the main research question is further developed into the following sub-research questions:
(1) What modes of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony?

(2) What strategies of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony?

(3) What possible register does Nick Vujicic adopt in his testimony in terms of linguistic and pedagogical perspectives?

1.3 Purpose of the Study

The present study is aimed at describing the strategies of intertextuality Nick Vujicic adopts in his testimonial monologue Man without Limbs; Life without Limits.

To build up a clear and comprehensive view, the main purpose of the study is further developed into the following sub-purposes:

(1) to describe the modes of intertextuality Nick Vujicic adopts to assemble the biblical information into his testimony;

(2) to describe strategies of intertextuality Nick Vujicic adopts to assemble the biblical information into his testimony;

(3) to describe the possible register Nick Vujicic adopts in his testimony in terms of linguistic and pedagogical perspectives.

The strategies of intertextuality, how other texts are incorporated with the text (testimonial monologue) produced by Vujicic have to be described in that have been described and formulated can have pedagogical implications with respect to the teaching and learning of public speaking for those who are interested in pursuing careers as priests or public speakers.

Furthermore, a literary analysis of Vujicic’s testimonial monologue will probably yield philosophical thoughts which can be trust-worthy to revitalize the spirits of down-hearted people so that they may be motivated to survive in this challenging world. In short, I am convinced that the present study is worth conducting and will hopefully have significant contributions as described below.
1.4 Significance of the Study

The present study is supposed to contribute both theoretically and practically to the development of pedagogy in general and English language pedagogy in particular.

Theoretically, the findings of the study may further confirm the existing theories of text analysis, which has been growing fast for the last a decade or so under the label of discourse analysis or even critical discourse analysis with its interdisciplinary approach. Moreover, the literary analysis with respect to the interpretation of Vujicic’s testimonial monologue will prove that there is a possibility to use a combined approach to text analysis—linguistic and literary approaches.

Practically, Vujicic’s life will prove that having disabilities does not mean the end of everything; rather it is a beginning of challenge with, of course, the possibility of success and failure. A man like Vujicic is able to succeed in his life, and so can many of us with or without such disabilities. We are created with proportionally equal chances for success or failure, depending on how we perceive the world.

1.5 Scope and Limitation of the Problems

The study is within the scope of functional linguistics and literary analyses of text. To focus the discussion, the problems in the study are limited to the following issues:

1. the modes of intertextuality Nick Vujicic adopts to assemble the biblical information into his testimony;
2. the strategies of intertextuality Nick Vujicic adopts to assemble the biblical information into his testimony;
3. the possible registers Nick Vujicic adopts in his testimony in terms of linguistic and pedagogical perspectives.
1.6 Definitions of Key Terms and Notations

To avoid misunderstanding, several key terms used in the study, such as the Bible, biblical allusion, intertextuality, discourse representation, presupposition, negation, metadiscourse, irony, discourse semantics, coherence, cohesion, and cohesive devices will be defined as they are used in the study.

1) **The Bible** refers to New International Version of the Holy Bible

2) **Biblical Allusion** refers to direct and indirect reference to the Bible. It is assumed (possibly believed) that the Bible can talk with people both directly and indirectly about anything in relation to their lives as it is a Holy Scripture which is believed to be a guideline to lives at least by Christian disciples.

3) **Intertextuality** refers to manifestation of plurality of text sources in which a text is produced with reference to other texts previously produced in either spoken or written forms.

4) **Discourse representation** or speech reportage refers to reporting of a discursive event. It is a restatement of an event through which a text, is of course socially, politically, culturally, (to mention only a few) bound.

5) **Presupposition** refers to propositions which are taken by the producer of the text as already established or ‘given’.

6) **Negation** refers to any clause, sentence or statement in negative polarity

7) **Metadiscourse** refers to another form of manifest intertextuality in which the text producer distinguishes different levels within his or her own text, and distances him or herself from some level of the text, treating the distanced level as if it were another, external text

8) **Irony** refers to ‘saying one thing and meaning another’. This is often the case of using euphemism, that is to cover the fact with words.
(9) **Discourse semantics** refers to the upper level of meaning making as opposed to lexicogrammar which is the lower level of meaning making.

(10) **Coherence** refers to the way a group of clauses or sentences relate to the context (either of situation or of culture).

(11) **Cohesion** refers to the way bits of discourse are related to create unified whole.

(12) **Cohesive Devices** refer to those devices by means of which bits of discourse are related to create unified whole.

The notations used in the current study include **bold**, **underlined**, ‘single quotation marks’, “double quotation marks”, **italics**, and [square brackets], (2:4) each of which are described below.

(13)**Bold** is used to indicate titles of chapter, sub-title, and important words, phrases, or sentences in order to stand out from the others.

(14)**Underlined** is used to indicate a distinctive word in a sentence, titles of books, articles, and web address.

(15)‘Single quotation marks’ are used to indicate quoted texts or word(s) inserted within a paragraph.

(16)“Double quotation marks” are used to indicate a spoken text written within a text.

(17)**Italics** is used to indicate foreign words and titles of books written in bibliographical entries.

(18)[Square brackets] are used to indicate my word(s) inserted within quoted texts as grammatical consequences.

(19)(2:4) means the text is quoted from Chapter 2, Line 4 of the Bible.
CHAPTER II
REVIEW OF RELATED LITERATURE

Discussed in this chapter are the theories that will be used as theoretical framework on the basis of which the data are analyzed in order to come up with the strategies of intertextuality adopted by Vic Vujicic in producing a testimonial text.

However, as the title of my study suggests, I would like, first of all, to discuss the Bible from which biblical allusion is used as reference in Vujicic’s testimonial text.

Next, I would present some theories on Discourse, Discourse Analysis, and Systemic Functional Linguistics (SFL) in order to locate ‘intertextuality’ within the scope of discourse analysis. Upon locating ‘intertextuality’, I would proceed to classifying some modes for the process of intertextuality in order to generate strategies for intertextuality as the basis to develop an analytical tool to work out Vujicic’s testimonial text.

2.1 The Bible

The word Bible means “book.” The Bible was given this name because it is the book of God’s words. The Bible is sometimes called Scripture, a word meaning “something written.” The Bible is like a library of 66 books put together into one big book.

2.1.1 How was the BIBLE Written?

It took about 1,500 years for the whole Bible to be written- from Genesis (the first book of the Bible), written at the time of Moses, to Revelation (the last book of the Bible), written by the apostle John about 65 years after Jesus’ death. The books of the Bible had many different authors, living in different places and at different times.
2.1.2. The Old Testament

The Bible has two major parts – the Old Testament and the New Testament. The Old Testament is a collection of 39 books which was written in a period of over one thousand years. Both Jews and Christians accept these books as Scripture. The Old Testament was mostly originally written in Hebrew with the exception of parts of Daniel (2:4b – 7:28), parts of Ezra (4:8- 6:18; 7:12-26), and Jeremiah (10:11), which were written in Aramaic. Although translations of the Old Testament were made through the centuries, preservation of the Scriptures in the Hebrew language was a constant concern. Jewish scholars devoted to this task were known as Masoretes. They transmitted the text with incredible accuracy which was characteristic of the Jews throughout the preceding centuries as custodians of sacred literature.

At about 250 B.C. the Old Testament was translated into Greek, the common language of the Mediterranean world. This translation, known as the Septuagint (LXX), was used during the beginning of the Christian era.

At approximately A.D. 400 Jerome\(^1\) translated the Old Testament into Latin. This version, known as the Vulgate, circulated as the most commonly used version for about a thousand years.

During the Reformation, the Bible appeared in numerous versions. Among the earliest was the translation from Latin to English by Wycliffe\(^2\) in the fourteenth century. In the sixteenth century, Luther\(^3\) produced the German version while Tyndale and others\(^4\) provided numerous English versions. The most widely accepted was the King James Version translation published in 1611. And since then many revisions have been conducted.

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1 Names of the translators and editors may be secured from the International Bible Society, translation sponsors of the New International Version, 1820 Jet Stream Drive, Colorado Spring, Colorado 80921-3696 U.S.A
2 ditto
3 ditto
4 ditto
2.1.3 The New Testament

The New Testament is made up of 27 books accepted by Christians as Scripture. Originally it was written in Greek by perhaps as many as twelve different authors over a period of some fifty years.

2.1.4 The First English Bible

In the late 1300s, John Wycliffe came to believe that it was important for all Christians to read the Bible in their own language. He and his followers were the first to translate the whole Bible into English. But because the printing machine had not yet been invented, copies were made by hands and very few were available.

About 140 years later, William Tyndale\(^5\) translated the New Testament from Greek to English. At that time the printing machine was available, so Tyndale’s Bible was the first English Bible printed on a printing machine.

2.1.5 The King James Version

In the summer of 1603, when King James was on his way to London to receive the English crown, he was presented with a petition of complaints by the priests of Puritan which led the King to call a conference. This conference was held for three days, January 14–16, 1604, and known as the Hampton Court Conference.

During this conference Dr John Reynolds\(^6\), the leader of the Puritan party and the President of Corpus Christi College, Oxford, made the motion that a new translation of the Bible should be undertaken. Although the majority present were against the motion, it appealed to the King, and he ordered that such a translation should be undertaken. Fifty-four of the greatest biblical scholars in Great Britain were brought together for this great task, divided into six groups – three to work on a translation of the Old Testament and three on the New Testament. Two

\(^5\) ditto
\(^6\) ditto
groups for the Old and New Testaments were to meet at Oxford, two at Cambridge, and two at Westminster. This great work was begun in 1607 and completed in 1610. Then a year later (1611) the Bible was published, and known as the King James Version. This translation had been revised many times over many years but remained the standard translation well into the twentieth century.

2.1.6 The New International Version

The New International Version is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts. This great work was started in 1965 when, after several years of exploratory study by committees from the Christian Reformed Church and the National Association of Evangelicals, a group of scholars met at Palos Heights, Illinois, and agreed with the need for a new translation of the Bible in contemporary English. This group, though not made up of official church representatives, was trans-denominational. Its conclusion was endorsed by a large number of leaders from many denominations who met in Chicago in 1966.

In 1967 the New York Bible Society (now the International Bible Society) generously undertook the financial sponsorship of the project – a sponsorship that made it possible to enlist the help of many distinguished scholars. The fact that participants from the United States, Great Britain, Canada, Australia and New Zealand working together gave the project its international scope. That they were from many denominations – including Anglican, Assemblies of God, Baptist, Brethren, Christian Reformed, Church of Christ, Evangelical Free, Lutheran, Mennonite, Methodist, Nazarene, Presbyterian, Wesleyan and other churches – helped to safeguard the translation from sectarian bias.

In 1973 the New Testament in the New International Version was published. Since then, suggestions for corrections and revisions have been received from various sources. The committee on Bible Translation carefully considered the suggestions and adopted a number of them. These were
incorporated in the first printing of the entire Bible in 1978. Additional revisions were made by the Committee on Bible Translation in 1983 and appeared in printing after that date.

2.2 Discourse

The term ‘discourse’ is hard to define. There are three areas in which the term ‘discourse’ is used. Firstly, it can be ‘a general, often formal term for a talk, conversation, dialogue, lecture, sermon, or treaties; secondly, it refers to ‘an occasional term for language and usage; and thirdly, in linguistics, it refers to ‘a unit of piece of connected speech or writing that is longer than a conventional sentence’ (McArthur 1992:316).

With respect to the current study, it can be said that the term ‘discourse’ applies to all the three areas. Firstly for example, the study deals with Nick Vujicic’s testimonial sermon entitled ‘Man without Limbs: Life without Limits (1)’. From this point, it is clear that Vujicic created more than one text. The text makes use of language and usage (of English) justifying the second area of definition. Thirdly, the text is of course beyond just a conventional sentence. It has an intended message.

Thus, from the above illustration, discourse can be defined as a body of text either spoken or written with intended message. In Vujicic’s text, the message is somehow proselytizing in nature, that is to try to convince people that what he is saying is true. To do this, Vujicic has drawn from different resources (texts) including himself as a man without limbs. In other words, Vujicic tried to form a particular discourse by means of his text with intended message—to convince people that ‘God has His own Plan.’

2.2.1 Discourse Analysis

Discourse analysis is ‘the analysis of connected speech and writing, and their relationship to the contexts in which they are used’ (McArthur 1992:316). British Discourse Analysis as described by McArthur has been influenced by the
functional approach to language of M.A.K. Halliday under the influence of the Prague School. It is further argued (Halliday 1994) that:

…systemic [functional] linguistics emphasizes the social functions of language and the thematic and informational structure of speech and writing. Halliday relates grammar at the clause and sentence level to situational constraints, referred to as field (purpose of communication), tenor (relationship among participants) and mode (channels of communication).

Therefore, in this respect, a piece of discourse (text) can be analyzed in terms of three register variables, namely field, tenor and mode to find out the purpose of communication or the topic of the talk, the relationship among participants, and the channels of communication, whether it is spoken or written. In order to have a better picture of the theory, I will, in brief though, describe the basic notions of Systemic Functional Linguistics (SFL) below in relation to the three variables above.

2.2.2 Systemic Functional Linguistics (SFL)

In SFL, it is argued that language is ‘characterized as a tri-stratal semiotic system, involving a stratum of meaning, a stratum of wordings, and a stratum of sounds/ orthography (Eggins 1994:81). The language model can be illustrated in Figure 1.

Figure 1.

<table>
<thead>
<tr>
<th>Folk Names</th>
<th>Technical Terms</th>
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<tbody>
<tr>
<td>CONTENT</td>
<td></td>
</tr>
<tr>
<td>Meanings</td>
<td>(discourse) semantics</td>
</tr>
<tr>
<td>Wordings (words &amp; Structure)</td>
<td>Lexico-grammar</td>
</tr>
<tr>
<td>EXPRESSION</td>
<td></td>
</tr>
<tr>
<td>sounds / letters</td>
<td>Phonology/ graphology</td>
</tr>
</tbody>
</table>

Adopted from Eggins (1994:81)

Figure 1 The Strata of Language
Based on Figure 1, it can be inferred that the unit of analysis of the stratum of discourse-semantics is text; that of lexico-grammar is clause; and that of phonology is phoneme/grapheme (Eggi ns 1994:82). Thus, discourse analysis involves the analysis of the highest stratum (text), down to the lower stratum (clause, phrase) and the lowest stratum (sound/letter) depending on the purpose of the study.

It is further argued that ‘any text is the realization of not just one meaning, but three main kinds of meaning’ (Eggi ns 1994:81), namely ideational meaning (what the text is about), interpersonal meaning (participants’ relationship) and textual meaning (modes of language: spoken or written).

In communication, therefore, the act is centered around three variables, namely (1) field, expressing the ideational meaning, (2) tenor, expressing the interpersonal meaning and (3) mode, expressing the textual meaning. All of them contribute to the success of communication which is, of course, supported by strategic, discourse, and linguistic competences (Depdiknas 2003).

2.2.2.1 Ideational Domain of Meaning

In expressing the ideational (experiential) meaning, a text analyst will look at the system of transitivity which includes (1) verb process, (2) participants and (3) circumstance (Gerot and Wignell 1995:52).

There are seven types of processes, namely material, behavioral, mental, verbal, relational, existential, meteorological. (Gerot and Wignell 1995:54).

The following sentences will clarify each type of process.

1. The teacher cleaned the board. [material]
2. The teacher thought she should clean the board. [mental]
3. The teacher said that cleaning the board is easy. [verbal]
4. The teacher dreamt of cleaning the board. [behavioral]
5. There is a board for the teacher to clean. [existential]
6. The teacher is my girlfriend. [relational]
7. It is hot outside, isn’t it? [meteorological]
To further clarify, **material processes** are those which describe the processes of **doing**. To identify such as process, a simple probing question (What did X do?) can be used, such as in (1) What did the teacher do? → She cleaned the board. Next, **mental processes** are those which describe what people **think**, **feel**. To identify such as process, a simple probing question (What did X think, feel?) can be used, such as in (2) What did the teacher think?

Likewise, **verbal processes** includes saying, asking, telling. Meanwhile, **behavioral processes** includes both physiological and psychological behaviors, such as dreaming (psycho), coughing (physio). The use of the word **there** (is, are, was, were, has been and have been) indicate the **existential processes**; whereas, **relational processes** are identified as reversibility, such as in The teacher is my girlfriend → My girlfriend is the teacher. Finally, meteorological processes involve utterances about the weather as in Sentence 7.

The second system of transitivity is **participants**. They include any noun or nominal group which functions as actor, goal, beneficiary, sayer, senser, verbiage, etc. depending on the type of process within a clause. The last system of transitivity is **circumstance**. It usually involves adjuncts of place, time, manner, frequency.

### 2.2.2.2 Interpersonal Domain of Meaning

In terms of interpersonal meanings, a text analyst will look at the mood structure (constituent) of the clause. It is argued that whenever a language is used, one of the things involves establishing a relationship between the person speaking now and the person who will probably speak next (Eggins 1994:149). In oral language, there are basically three speech roles: **giving**, **demanding** and **exchanging information**. In written language, it is between the writer and the reader(s). Normally, the writer supplies information and the reader(s) retrieve(s) information from a printed text.

In a monologue, such as in the current study, the relationship is maintained between the speaker and the audience. There is no verbal response by the
audience, except they may shout, yell, burst into tears or laughter when they are emotionally touched.

As previously mentioned, interpersonal meanings can be viewed from the mood structure (constituent). There are three main elements to the mood constituent, (Eggins 1994:156) namely (1) an expression of polarity either positive (Yes) polarity or negative (No) polarity (2) a nominal type of element, called ‘subject’ and (3) a verbal type of element called ‘finite’. The rest of the clause is called ‘residue’. For example, the sentence:

I loved / her

The mood constituent is I (subject) and loved (finite). The residue constituent is her (the rest of the clause). The interpersonal meaning of I (subject) and loved (finite) is that it tells the hearer that it is I (not someone else) who loved (not hated, not love, nor will love, etc).

2.2.2.3 Textual Domain of Meaning

The textual domain of meaning can be viewed from the thematic structure of the sentence, namely the theme / rheme structure. The Theme is the element which serves as the point of departure of the message (Halliday 1994:37). It is therefore something that the clause is concerned. For example:

1) The two men went up the hill
2) Up the hill the two men went.

In Sentence 1, the Theme is ‘The two men’. It is the point of departure, namely it is what the clause is concerned with. From this point, there is missing information (what happened to the two men?). Then, the rheme ‘went up the hill, is supplied to complete the missing information. This is the normal thematic structure or called ‘unmarked theme’ in which the Theme is the same as the subject of the sentence ‘the two men’.

In Sentence 2, however, the Theme is ‘Up the hill’ as the point of departure, namely the clause is concerned with what was going on ‘up the hill’. Then the Rheme ‘the two men went.’ completes the missing information. Such a
thematic structure is called ‘marked theme’ where the theme is not the subject of
the sentence, but it is an adjunct.

2.3 Intertextuality

Upon having the theoretical foundation as described above, I would like to
narrow down the discussion into intertextuality, as the main concern in the current
study.

Intertextuality refers to a number of relationships that the text in question
may have with those which in some ways have been used, referred to or exploited
either indirectly or directly in the construction of the text in question (Bhatia
2004:126). It is further argued that there are possibly six internal relationships of a
text (intertextuality) as outlined below (Bhatia 2004:126-127):

- text providing a context (a letter to which the one in
  question is a replay)
- text within and around the text (a chapter in the context of a
  book)
- text explicitly referred to in the text (references in academic
  journal)
- text referred to implicitly in the text (*The Sun never sets
  over Lufthansa territory* used in an advertisement, with an
  implicit reference to *The sun never sets over the British
  Empire*)
- text embedded within the text (conversation within a story)
- texts mixed with the text (quotations)

Thus, in constructing a text, any of the situations described above may
apply, depending on the style of writing of individuals and on the context within
which one constructs a text.

It is therefore arguably true that never can a single text be created on earth
without relating to other texts, as also stated by Foucault (1972:98) that ‘there can
be no statement that in one way or another does not reactualize others. Thus, at
discourse level, there involves a number of texts combined following the conventional rules of lexicogrammar into a single unified text of contemporary nature. Such a phenomenon further highlights what is referred to as intertextuality, a term coined by Kristeva (1986).

It is further argued that ‘texts and utterances are shaped by prior texts they are ‘responding’ to, and by subsequent texts that they ‘anticipate’ (Fairclough 1995:101). In Bakhtin’s terms (1986), it is arguably true as cited in Fairclough 1995:101-102) that all utterances, both spoken and written, from the briefest of turns in a conversation to a scientific paper or a novel, are demarcated by a change of speaker (or writer) and are oriented retrospectively to utterances of previous speakers (be they turns, scientific articles or novels) and prospectively to the anticipated utterances of the next speakers.

2.4 Modes for Intertextuality

In order to be able to investigate the intertextuality of a text, it is necessary to devise the modes for intertextuality as described below

2.4.1 Sequential intertextuality

Sequential intertextuality is referred to as the production of a text where different texts or discourse types alternate within a text (Fairclough 1992:118). In this respect, a writer takes different texts from different sources alternatively, and integrates them in his or her own text. Normally, it is only the ideas that are taken from those different texts by means of paraphrasing. A good text writer will be able to adopt the ideas without necessarily picking up the same lexical items from the original texts. An novice text writer, however, may still pick up the same lexical items from the original text with possibly altered sentence structures

2.4.2 Embedded intertextuality

Unlike the first form of intertextuality, embedded intertextuality is a text construction where one text or discourse type is clearly contained within the matrix of another. This is particularly true in direct quotation of a text into a writer’s own text. Thus, in this case, he or she simply puts the quoted ideas in
quotation marks, without changing anything. Or it can be in the forms of dialogues in novel writing where each turn of the participants in the story is displayed in quotation marks.

2.4.3 Mixed Intertextuality

In mixed intertextuality, it is difficult to separate the quoted texts from the original text since several other texts or discourse types are merged in a more complex and less easily separable way. This can only be done by professional textbooks writers or rhetorician where he or she manages to manipulate different texts or discourse types in his or her own text.

2.5 Strategies for Intertextuality

Regardless of which modes for intertextuality is adopted by a particular writer, Fairclough discusses manifest intertextuality in relation to discourse representation, presupposition, negation, metadiscourse and irony (1992:118-123) each of which will be discussed below.

2.5 Discourse Representation

Fairclough (1995:118-120) has described at some length the term discourse representation or speech reportage. In short, in a discursive event (report), various issues are involved, such as what is quoted when, how and why, different cultural aspects, and diction. Take for example, a journalist from a particular newspaper wrote ‘a cruelly killed rapist’; he or she represented a particular discursive event (raping) in which the rapist was killed by a group of anti-rape criminals. Since the rapist was considered to have committed a serious crime, he was for instance mutilated. Unfortunately, the journalist was also sort of anti-rape crime, then he or she came up with the trouble phrase ‘cruelly-killed’ to qualify the noun ‘rapist’—as somehow indicating a disgracefull attitude toward the rapist.

However, a different journalist from a different newspaper might have written differently to represent the same discursive event. He or she, for instance,
wrote ‘a helplessly-murdered rapist’. This journalist might have thought that raping in any form might be caused by several factors. Thus it was not always the rapist who was to blame. The journalist took a pity on the rapist, so that he or she wrote ‘a helplessly-murdered rapist’ in the sense that the rapist did not have anyone to help against ‘murder’ let alone a legal lawyer. Thus, the journalist took a pity to the rapist by means of different diction.

To summarize, there are possibly unlimited resources of various different discourses in order to represent a single discourse. A number of things, such as who is to represent, who is to be represented, and for what purposes—say to please a certain group of people—have also to be considered to correctly represent a discourse.

2.5.1 Presupposition

It is argued (Fairclough 1995:120) that ‘Presuppositions are propositions which are taken by the producer of the text as already established or ‘given’…and there are various formal cues in the surface organization of the text to show this’. For instance, the use of definite articles represent ‘existential’ meaning, such as in ‘the girl’s devoted love’ presupposing that there was a girl who devotes herself to love.

With respect to intertextuality, presuppositions may be accounted as non intertextual way (Levinson 1983) or as merely propositions that are given for and taken for granted by text producers. With this position, there are problems, for example the sentence, ‘The girl’s devoted love is a myth.’ is semantically contradictory, because the text producer would be simultaneously taking for granted that there was a girl who had devoted herself to love. On the other hand, an intertextual presupposition is assumed as a way of incorporating the texts of others, there is no contradiction in this case: the expression ‘the girl’s devoted love and the presupposition it cued come from ‘alien’ text (following Bakhtin’s term) which is negotiated or contested.

It is further argued that:
Within an intertextual account of presupposition, the case where the presupposed proposition does constitute something taken for granted by the text producer can be interpreted in terms of intertextual relations with previous texts of the text producer. A special case of this is where a proposition is asserted and established in one part of a text, and then presupposed in the rest of it (Fairclough 1995:121).

In other words, whatever type of proposition is, it can at least inspire the text producer to incorporate it into the text he or she is producing. This further strengthens the argument that no single text can be produced without other texts incorporated.

Nevertheless, it should be warned that presuppositions whether they are based on prior texts of the text producer or upon others’ texts may be manipulated as well as sincere such as elaborated below:

That is, the text producer may present a proposition as given for another or established by himself dishonestly, insincerely, and with manipulated intent. Presuppositions are effective ways to manipulate people, because they are often difficult to challenge. An interviewee in a media interview who challenges a presupposition in a question from the interviewer can easily appear to be dodging the issue. Manipulated presuppositions also postulate interpreting subjects with particular prior textual experiences and assumptions, and in so doing they contribute to the ideological constitution of subjects (Fairclough 1995:121).

The quotation above strongly indicates the importance of critical reading of a text which is followed by critical response, especially with particular awareness of the ideology behind the text producer. Or, a particular reader will be misled or put in an unfavourable way.

2.5.2 Negation

Negative sentences, comments are often used for polemic purposes. For instance a newspaper wrote ‘Government Won’t Raise Oil Prices.’ as the headline. This negative sentence presupposes the proposition in some other text,
that the Government may indeed raise oil process. So negative sentences carry special types of presupposition which also work intertextually, incorporating other texts only in order to contest and reject them (Fairclough 1995:122).

Another example with respect to negative statement is the sentence ‘He is not a bright student.’ which can presuppose a more individualized statement ‘I don’t think he is a bright student.’ rather than the first statement which is general in nature.

2.5.3 Metadiscourse

Another form of manifest intertextuality is called metadiscourse in which the text producer distinguishes different levels within his or her own text, and distances him or herself from some level of the text, treating the distanced level as if it were another, external text. There are several strategies of metadiscourse, namely ‘hedging’ (Brown and Levinson 1978) with expressions such as ‘sort of’, ‘kind of’ to mark a semantic scaling of focus in Appraisal System (Martin and Rose 2003). It is further argued that:

> Metadiscourse implies that the speaker is situated above or outside [his] or her own discourse, and is in a position to control and manipulate it. This has interesting implications for the relationship between discourse and identity (subjectivity): it seems to go against the view that one’s social identity is a matter of how one is positioned in a particular type of discourse (Fairclough 1995:122).

From the quotation above, it is clear that the strategy of metadiscourse is often used in scientific writing, news reporting, political addresses where objectivity is maintained in order to be value-free.

2.5.4 Irony

Irony is referred to as ‘saying one thing and meaning another’. This is often the case of using euphemism, that is to cover the fact with words. For example, it is often stated that Indonesia is a developing country for which the meaning is that Indonesia is not (yet) developed.
It is also possible to use irony to express ‘anger’ or ‘sarcasm’ which is normally expressed in a particular tone of the speaker’s voice or using double quotation marks in written language (Fairclough 1995:123).

2.6 Dimensions of Intertextuality

With respect to the dimensions of intertextuality, there are ‘vertical dimension and horizontal dimension, each of the characteristics will be described below.

2.6.1 Vertical Dimension

In vertical dimension of intertextuality, the texts are related in more or less immediate or distant context; the text is historically linked with in various time-scales and along various patterns, including texts which are more or less contemporary with it (Fairclough 1992:103). A clear example is an essay of history in which texts from distant events are entered in the new text. If an event is related to the past, it is called a flashback.

2.6.2 Horizontal Dimension

The so called horizontal dimension of intertextuality, indicates various texts are chained with one after another (Fairclough 1992:163). An obvious example is a dialogue in which the production of the text involves several texts chained one after another. A monologue is actually a dialogue because there is an exchange of information from the speaker and the audience.

Thus, with respect to the current study, it is clear that Vujicic’s testimonial text belongs to both vertical and horizontal dimensions of intertextuality. His occasional reference to the past events, such as to the Bible, and to his life experience indicates the vertical dimension of intertextuality. However, the fact that he was directly talking to an audience indicates that the text produced is horizontally intertextualized.
2.6.3 Discourse Semantics

In order to achieve good intertextuality, the text producer pays a particular attention to discourse semantics, that is the coherence and cohesion of the text. With respect to coherence, it is argued that:

The concept of coherence is at the centre of most accounts of interpretation ... coherence is not a property of a text, but a property which interpreters impose upon a text, with different interpreters (including the producer of the text) possibly generating different coherent readings of the same text. Nor should coherence be understood in an absolute, logical sense: a coherent text hangs together sufficiently well for present purposes as far as the interpreter is concerned, which does not prelude indeterminacies and ambivalence (Fairclough 1995:134).

From the quotation above, it is clear that a coherent text is a text which contains relevant information in order for the text to be unified whole. A good thematic development employed within a text is a guarantee for good coherence by means of which the information flows naturally.

It is further argued that coherent interpretations across the intertextually diverse elements of a text are generated simultaneously for its various dimensions of meanings, ideational and interpersonal (Fairclough 1995:135) and textual (following functional grammarians). Compare the following sentences.

(1) Don’t smoke, you asshole !!!
(2) Could you please put off your cigarette?

In terms of ideational meaning, both sentences are exactly the same. However, they have totally interpersonal meaning. For example one will get into trouble when using Sentence (1) in the sense that the one to whom the sentence is addressed will get angry.

The second requirement for good intertextuality of a text is that it has to be cohesively linked—its cohesion. It is simply how clauses are linked together into sentences, and how sentences are in turn linked together to form larger units in texts (Halliday and Hasan 1976; Halliday 1985). Cohesion of a text can be achieved through a number of ways (Fairclough 1995:77): one is using
vocabulary from a common semantic field, repeating words, using near synonyms, and so forth; another is using a variety of referring and substituting devices (pronouns, definite articles, demonstrative, ellipsis of repeated words, and so forth); still another is using conjunctive words (therefore, however, but, and) to achieve various rhetorical schemata according to which a group of statements may be combined.

2.7 Biblical Allusion

The lexical definition of allusion is an indirect reference. McArthur (1992:29-30) elaborated that the term formerly included metaphors, parables, and puns, but now generally means implicit use of someone else’s words. Whereas quotations usually come with acknowledged sources, allusions are indirect, even cryptic, sometimes dropped in passing, with little thought, sometimes used with care, so that a speaker or writer can share an understanding with certain listeners or readers.

Therefore, biblical allusion, such as made in Vujicic’s testimonial text is the process of intertextuality in which he implicitly used biblical verses in his testimony. As it was an allusion, sources were sometimes not cited as to which verses of the Bible were quoted. The text simply flowed with ease from his wise mouth.

2.8 Religious Proselytizing and Register

The term ‘register’ can be approached in two different aspects, as one focusing on the use, and the other focusing on the users (Harris and Morgan 1979:42). The focus on use can be identified in terms of different occupations, such as law, physics, to mention only a few, and of different contexts, such as mother talking to children, telephone conversation, cocktail parties, etc. (Surachmi 2005:22).

With respect to the term ‘proselytizing’, it refers to ‘any activity in which a person is trying to convert another person or a group of people from not believing and acting in accordance with a certain set of religious beliefs, to accepting them
and acting accordingly (Thiesen 2000 cited in Surachmi 2005:22). Similarly, Seaver (2000, cited in Surachmi 2005) also defines ‘Proselytizing is to try to persuade someone to change their religious and political beliefs or their way of living to your own.’ Still another view of proselytizing is that under the First Amendment to the U.S Constitution, ‘religious proselytizing is the act of attempting to convert another person to your religion.’ The proselytizing of Prophets to mankind is conveyed to reveal someone’s inner feeling so that he/she will believe faithfully just in God. Proselytizer, the messenger of proselytizing speech, certainly gives a conviction belief that what he/she propagates is vision from God to man and who accepts it will surrender to God (Surachmi 2005:23).

Proselytizing is, therefore, similar to rhetoric with respect to its purposes and means. In doing so, a proselytizer or rhetorician certainly is knowledgeable about what he/she is saying by carefully picking up suitable vocabulary interwoven in carefully selected grammatical metaphors and delivered in a good tone of voice. In other words, proselytizing can be both linguistically and pedagogically viewed.

In linguistic perspectives, proselytizing language should be persuasive, entertaining, and yet straight-forward, or to the point so that the audience can be emotionally touched and thereby understand the morale teaching contained in the speech. This can be achieved by means of appropriate lexicogrammatical constructions which, in turn, result in a text expressing the three domains of meanings: ideational, interpersonal and textual meanings, interwoven in a unified whole at discourse semantic level.

In pedagogical perspectives, a speech is said to be proselytizing when it has educational values which can convince the audience of the truth and validity. Occasional reference to the Holy Book pursuant to the religion of the audience is one way to achieve the goal of proselytizing. Meanwhile quoting trustworthy people as references is another. Thus, intertextuality plays an important role in the production of proselytizing texts.
CHAPTER III
RESEARCH METHOD

Presented in this chapter are a description and discussion of the research method employed in the current study. It includes the research design, the instrument of the study, the subject, the data of the study, the data collection, the data analysis, and the trustworthiness of the study.

3.1 Research Design

The current study is socio-pragmatic with the aim of examining the strategies of biblical allusion employed in Nick Vujicic’s testimonial text with respect to intertextuality. It is therefore descriptive, interpretative and qualitative in nature. It documents the phenomena of interest, and next it describes the observed phenomena in words rather than numbers.

Similar to Zaid (1999), the current study was conducted in three stages: exploratory, descriptive and explanatory stages. In the exploratory stage some linguistic phenomena were observed with respect to intertextuality of biblical allusion in order to find out guides for procedures to be employed in the descriptive stage. At this stage, Vujicic’s text was investigated. Next, the data were categorized under the modes of intertextuality in order to organize into some patterns for further description and analysis in terms of strategies for intertextuality.

At the descriptive stage, descriptions of strategies employed in the construction of Vujicic’s testimonial text found in the exploratory stage were developed. With these descriptions, some generalization of the strategies employed in the text under study is developed.

Based on the empirical generalization obtained in the descriptive stage, a further interpretative analysis is conducted with biblical allusion in order to find out possible interpretation of the biblical verses. In the explanatory stage, the biblical allusion with respect to intertextuality is identified to get full intended meanings of Vujicic’s testimonial text.
3.2 Instrument

The main instrument of the current study is the investigator himself. He acts as an instrument and a data collector at the same time. The data were obtained through internet downloading at www.lifewithoutlimbs.org, originally published in *The Challenger*, October/ December 2006. The text was ready for analysis employing the analytical procedures described in 3.5 below.

3.3 Subject

The current study is a double facet in nature. It investigates linguistic phenomena in terms of intertextuality strategies and social phenomena of the subject as a man without limbs in his speech. Therefore, it is important to describe, in some details below, the subject named Nick Vujicic, an individual with a particular trait as suggested for a qualitative study in Bogdan and Bliken (1982).

Nick is a young man of 24 years of age. He is a resident of suburban, Brisbane, Queensland, Australia. He has a positive approach to life and is outgoing and friendly, with a happy and cheerful personality. He has a smile that makes everyone feel comforted and at ease. But life has not been easy for him.

His parents, who are both lifelong and dedicated Christians, had eagerly anticipated the birth of Nick Vujicic, their first child. Nick Vujicic was born on the morning of the 4th December 1982 in Melbourne, Australia. However, it was really shocking that he was born without limbs. Yes, no arms and legs, just the torso and a head. There were no warnings or time to prepare themselves for it. Even the doctors had no medical explanation for this birth defect. There is still no medical reason why this had happened and in fact Nick now also has a brother and a sister who were born just like any other baby.

The whole church mourned over his birth and his parents were absolutely devastated. Everyone asked, “If God is a God of Love, then why would God let something this bad happen to not just anyone, but dedicated Christians?” Nick’s father who is also a pastor of their church, thought that the baby would not survive
for very long, but tests proved that Nick was a healthy baby boy just with a few limbs missing, i.e. no legs and arms.

His parents feared and concerned about how Nick is going to lead his life in the future. Fortunately, all of them were given strength, courage and wisdom to go through all of these pains.

After Nick got older and ready for school, his parents had difficulty in finding a main-stream school for Nick, because at that time the Australian Law did not allow individual with physical disabilities to be integrated into a main-stream school. But miracles did happen. Nick’s mom was successful to fight to change the law and Nick was one of the first students with disabilities to be allowed in and integrated into a main-stream school.

During his school days, Nick encountered uncomfortable experience of being rejected and bullied. When he was 10, when teasing was unbearable, he wished he had been dead. He fantasized about asking his parents to put him on a kitchen stool- and then he could “fall off” and he hoped to break his neck. But with his parents’ support, he was able to hang on. There were times when he felt helpless, depressed and angry because he simply could not change the way he was, the pain of emotional struggle and loneliness of being different from others. These might have had him struggled for some time which then he started to overcome it all.

At the age of 15, Nick gave his life to Christ. Despite his condition, he takes care of himself and is independent. Now, he is able to answer the phone, comb his hair, brush his teeth, and yes even swim. He can get around the house by jumping around. Outside the house, Nick gets around in an electric wheel chair. He also finds time for such normal pursuits such as music and fishing. How do you fish if you do not have arms? He has a fishing rod with an electric reel.

On account of the various situations he has gone through, he has a passion to share his life story with others so that they can cope with whatever challenges life throws up at them. He also wants to encourage others to live to their fullest potential.
Nick Vujicic has completed a bachelor of Commerce, majoring in Financial Planning and Accounting. He is also a motivational speaker who has developed talks to relate to and encourage students through topics that challenge today’s teenagers. He is also a speaker in the corporate sector.

Nick Vujicic has many dreams and goals that he has set to achieve in his life. He wants to be a witness of God and be used as a vessel in both Christian and non-Christian venues. He repeatedly joked about his foot, calling it “my chicken drumstick”. With his“ chicken drumstick”, he could toss a tennis ball. He can walk/hop almost anywhere(including up steps) using his only foot. And he can type with his only two toes 43 words a minute. He is brave enough to plunge into pools, trusting he will bob to the surface where he paddles around on his back using his foot as a paddle. And he writes, gets dressed and open doors with his mouth.

Nick whose mantra is “From life without limbs to life without limits”, admitted that he was not happy 24 hours a day, seven days a week. He also has problems of his own and many of which have nothing to do with his physical limitations. He also spoke about his hope to find someone to fall in love with and marry. He has said to God,“ Even if I did marry, I could not even hold my wife’s hand. I am not even going to be able to dance with my bride on our wedding night.”.”When we have children, how am I going to put my arms around my kids when they are crying?” Nick wondered around. ”All these things run through my mind.” He said that every human who ever lived had wanted love. People then told Nick that it did not matter whether he would be able to hold his wife’s hand someday. He did not need hands to hold her heart.

At the age of 17,Nick gave his first talk to a prayer group. Since then, the requests to speak snowballed. Now he is 24 and that’s all he does. His non-profit organization is called “Life Without Limbs.” His mission is encouraging people not to give up; being a living example that struggle leads to strength; and sometimes making people laugh.

Most of his travels are through Third World countries, places where people like him are often abandoned at birth, left to die. When closing his speech,
he often says “If you leave here without a hug, I am going to run after you. And if you run fast, I’m gonna get someone to throw me at you.”

Nick Vujicic, who recently moved from Brisbane to California the USA, Australia, feels that having no arms and legs has gotten him in some doors he would not have been able to walk through.” He has been able to survive for more than 24 years now. It is really a remarkable life story.

3.4 Data Collection

The data were, as previously mentioned, downloaded from the internet at www.lifewithoutlimbs.org. It is a text of 1220 words in length. It was originally published in The Challenger, October/December 2006. The text is a testimonial monologue by Nick Vujicic of whom his personal background has been described above. In other words, it is a spoken text that has been orthographically transcribed and upload in the internet for public browsing.

3.5 Data Analysis

As previously mentioned in the research design (as adapted from Zaid 1999), the data were analyzed in three integrated stages: exploratory, descriptive and explanatory stages. The analysis follows the following procedures.

(1) At the exploratory stage, the text was investigated to find out the modes of intertextuality under the categories of sequential, embedded or mixed modes.

(2) At the descriptive stage, the modes of intertextuality were further described in terms of the strategies for intertextuality, under the categories of discourse representation, presupposition, negation, metadiscourse, and / or irony.

(3) At the explanatory stage, the biblical allusion was further interpreted with reference to the biblical lines in order to fully comprehend Vujicic’s testimonial text, and to prove it as proselytizing.
3.6 Unit of Analysis

The unit of analysis is clause. This coincides with Eggins’ idea such an analysis should focus on clauses, as stated that ‘We will only focus on describing the structure of the clause. This is because the clause is generally recognized to be the pivotal unit of grammatical meaning and also because patterns which can be identified for the clause have parallels for units of the lower ranks (1994:139). Similarly, according to Gerot’s and Wignell’s ideas that clauses and clause complexes are equally applicable to spoken and written language and therefore are preferred (1995:82).

However, it should be noted that the term ‘clause’ as the unit of analysis refers to clause complex, that is a clause viewed at the sentence level. In other words, one clause may consist of sub-clauses. This idea is adopted since the study focuses on the meaning of the clause (complex) as a whole, rather than on the linguistic features of the clause (complex) that forms a unified meaning.

In short, although it is true that individual clauses within a clause may contribute to the meaning as a whole, the object of analysis is the clause as message of which the meaning can be classified into a particular category of both modes and strategies of intertextuality with a particular focus on the biblical allusion.

3.7 Interpretation

As the study is interpretative in nature, it is important to specify the procedures of data interpretation. There are two types of interpretation employed in the data analysis; one is to interpret into what category of both modes and strategies of intertextuality each clause produced by Nick Vujicic is classified, and the other is to interpret the results of classification of clauses, leading to the findings of the study.

In order to arrive at appropriate interpretation of clauses for categorical classification, lexico-grammar was employed in terms of transitivity, mood, and mode analyses which, however, were not documented due to the irrelevance to the research questions in the study.
The results of classification were tabulated in percentage to facilitate the process of descriptively presenting the interpretation. In this respect, a formal procedure is adopted, namely describing the tables.

3.7 Triangulation

Apart from my two research report supervisors, two experts in Christianity (1) Father Tom Jacob, a Professor of biblical Interpretation, Sanata Dharma University, and (2) Rev. Dri S. Brotosudarmo M.Th, Lecturer of UKSW Salatiga were requested to be my expert judges with respect to the validity of my interpretative analysis, especially in the analysis of proselytizing registers. Thus, the study is valid and meets the standard of academic presentation.
CHAPTER IV
DATA ANALYSIS AND INTERPRETATION

This chapter is solely devoted to data analysis and interpretation. It answers the research question and sub-research questions that have been formulated in 1.2 above. First of all, the text was be analyzed in terms of the modes of intertextuality. Then, on the basis of the modes of intertextuality, I described the text with respect to the strategies of intertextuality. Finally, I performed interpretation of the text to find out the type of register.

4.1 Modes of Intertextuality

As theoretically proposed (Fairlough 1992), there are three modes of intertextuality, namely sequential, embedded and mixed modes of intertextuality. In the current study, with reference to Appendix 2, the distribution of the modes of intertextuality over Vujicic’s testimonial text has been identified and tabulated below.

Table 4-1 Distribution of the Modes of Intertextuality

<table>
<thead>
<tr>
<th>No.</th>
<th>Mode of Intertextuality</th>
<th>∑</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sequential</td>
<td>24</td>
<td>41.38</td>
</tr>
<tr>
<td>2</td>
<td>Embedded</td>
<td>3</td>
<td>5.18</td>
</tr>
<tr>
<td>3</td>
<td>Mixed</td>
<td>31</td>
<td>53.44</td>
</tr>
<tr>
<td></td>
<td>Number of Clauses</td>
<td>58</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4-1 above indicates that the use of the mixed mode of intertextuality is the most dominant (53.44%) as compared with the sequential mode of intertextuality (41.38%) and with the embedded mode of intertextuality (5.18%). This is normal in a monologue where the speaker simply expressed his or her feelings, experiences, expectations, predictions, etc. and so did Nick Vujicic. Throughout his testimonial text, he expressed his feeling towards the audience with regards to the fate of being a man with disabilities. He expressed his despairs
prior to finding out his self-identity. He also expressed some hopes and expectations from God’s miracle, just to survive in this temporary world.

However, as he is a devoted Christian according to his statement ‘I gained complete peace knowing that God had a good purpose for my life’ (Cl.35), in his testimony, he occasionally referred to what he was saying to some biblical verses either directly or indirectly. The indirect reference of the Bible was shown in the sequential mode of intertextuality (41.38%) through which he demonstrated to be a good rhetorician as he also said ‘I am also a motivational speaker’ (Cl.44).

Only 5.18% of his statements did Vujicic make use of the embedded mode of intertextuality in which he directly quoted the Bible as in ‘The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart’ (Cl.34). In this respect, it can be assumed that the minimum use of the embedded mode of intertextuality is due to the fact that he wants to be himself, resulting in few but convincing biblical quotations.

From the findings above, Nick Vujicic is a considerably matured rhetorician in which he performed his rhetoric very convincingly with 41.38% sequential mode of intertextuality by indirectly relating what he was saying to the teaching of Bible. This is also an evidence that he has thorough knowledge of Bible in terms of proselytizing register. He can hypnotize and upgrade the audience’s current trust in God.

Despite the dominant use of the mixed mode of intertextuality as self-expressions, he managed to demonstrate such a rhetorical product so skilfully that this did not ruin the testimony. Rather, his self-expressions had become a kind of flavour over the whole testimony so as not to be dull and monotonous, but convincing and even hypnotizing.

### 4.2 Strategies for Intertextuality

Upon having a general idea of Vujicic’s performance in terms of the modes of intertextuality as the macro-structure of his testimonial text, I have a

---

7 Clause No.35
considerably strong basis for further descriptive analysis in terms of the strategies for intertextuality.

With reference to Appendix 3, the distribution of the strategies for intertextuality can be viewed from the following table.

**Table 4-2 Distribution of the Strategies for Intertextuality**

<table>
<thead>
<tr>
<th>No</th>
<th>Strategy</th>
<th>∑</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Discourse Repres.</td>
<td>25</td>
<td>43.12</td>
</tr>
<tr>
<td>2</td>
<td>Presupposition</td>
<td>16</td>
<td>27.58</td>
</tr>
<tr>
<td>3</td>
<td>Negation</td>
<td>7</td>
<td>12.06</td>
</tr>
<tr>
<td>4</td>
<td>Metadiscourse</td>
<td>4</td>
<td>6.89</td>
</tr>
<tr>
<td>5</td>
<td>Irony</td>
<td>6</td>
<td>10.35</td>
</tr>
<tr>
<td></td>
<td>Number of Clauses</td>
<td>58</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4-2 above indicates that discourse representation dominates (43.12%) throughout the text, followed by presupposition (27.58%), negation (12.06%), irony (10.35%) and finally metadiscourse (6.89%). From this point, it is clear that Nick Vujicic tried to develop his own discourse, thereby the title of his testimony is Man without Limbs ; Life without Limits (1). Thus, Vujicic has proved himself to be capable of creating his own discursive practice out of a number of discursive practices (interdiscursivity) by means of intertextuality.

Clause 2 (Cl.2) ‘Dad, as pastor of our church, had often taught on this virtue.’ in the text, for example, indicates that Vujicic started to take his father’s discursive practice as pastor into his own newly developed discourse to represent himself in a position of giving a testimony. In the next clause (Cl.3) ‘However, on the morning of December 4, 1982, in Melbourne, Australia, the words “Praise God!” were far from their lips.’, he contrasted his father’s discourse with another discourse of the moment of his birth. Finally, he managed to create a new discourse which represented a contextually-based discourse of his own situation at his birth, as follows:

My parents knew well the oft-quoted verse from James 1 : 2 :
“Consider it pure joy, my brother, whenever you face trials of
many kinds.” Dad, as pastor of our church, had often taught on this virtue. However, on the morning of December 4, 1982, in Melbourne, Australia, the words “Praise God!” were far from their lips. Their first born son had been born without limbs! There had been no warnings, and even the doctors were shocked. They had no answers (Corpus Data).

In the above discourse representation, Vujicic started with presupposition strategy in an embedded mode of intertextuality by quoting a biblical verse in Clause 1 which says ‘My parents knew well the oft-quoted verse from James 1 : 2: “Consider it pure joy, my brother, whenever you face trials of many kinds.” From the presupposition, he began working out his discourse representation through several discursive practices (interdiscursivity).

The communicative purpose of this discourse representation is to orient the audience in a situation of his birth as a point of departure for his testimony. From this point, the audience would be emotionally touched. They would pity Vujicic as an unfortunate newly-born son of a pastor, who is undoubtedly a devoted Christian. Some people may ‘blame’ God for this seemingly unfavourable situation. This can be proved by the following quoted data.

The whole church mourned over my birth, and my parents were absolutely devastated. People questioned why a God of love would let something like this happen, especially to dedicated Christians. My Dad thought I would not survive for long, but tests proved that I was a healthy baby boy—just with a few limbs missing (Corpus Data).

The above paragraph of Vujicic’s does not present another discourse. It simply elaborates the newly developed discourse by means of presupposition as in Cl.6 ‘The whole church mourned over my birth, and my parents were absolutely devastated.’, irony as in Cl.7 ‘People questioned why a God of love would let something like this happen, especially to dedicated Christians.’, negation as in Cl.8 ‘My Dad thought I would not survive for long, but tests proved that I was a healthy baby boy—just with a few limbs missing.
As a good religious son of a pastor, Vujicic started developing another discourse representing ‘what is behind the reality.’ as shown in the following paragraph of his testimony.

Understandably, my parents had strong concerns about what kind of life I would be able to lead. The first big hurdle for them was to be at peace and trust that God was in control. It took a number of months of grief, with questions and tears, before their hearts came to terms with my condition. But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school (Corpus Data).

The last sentence ‘But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school.’ represents a new discourse about God’s logic. The first two sentences represent human logic which is hard to be grateful to God for whatever destiny, and tend to complain seemingly unfavourable situation without any knowledge of God’s blessing behind such a situation.

To develop a new discourse representation, Vujicic also used metadiscourse as in Cl.13 ‘Many people assumed that because of my physical disability, I was also mentally disabled.’ This is a metadiscourse because he did not specify ‘which people’. No one knows the exact number of ‘many’. The word ‘assumed’ also symbolizes a metadiscourse because by means of which, a speaker can deny his or her statement in case the statement turns to be false. No one will blame an assumption.

A negation as in Cl.14 ‘The law in Australia, at that time, didn’t allow me to be integrated into a mainstream school.’ was also used to describe how bad it was his fate to be ripped off from education. But, then, the negation was turned down by showing the role of his mother who struggled for a change of the law. Thus, Cl.15 ‘But my Mom began to fight to get the law changed, and God did a miracle.’ indicates another discourse representation, namely changing the Australian educational policy from forbidding to allowing disabled people to join the mainstream education. Vujicic proudly mentioned his mother’s success in Cl.16 ‘I was one of the first disabled students to be integrated into a mainstream
school.’ He continued to elaborate his schooling condition in Cl.17 ‘I like school, and I tried to live life like an ordinary kid.’ functioning as finalizing the discourse representation.

Another metadiscourse was used to describe the school environment as in Cl.18 ‘But during my early years of school, I felt rejected and weird, and was often bullied because of my physical difference.’ It is a metadiscourse because no specific period of time has been indicated with respect to his early years of school. The new discourse is fully represented below.

I like school, and I tried to live like an ordinary kid. But during my early years of school, I felt rejected and weird, and was often bullied because of my physical difference. It was very hard for me to get used to. There were times when I felt so low that I didn’t want to go to school because I didn’t want to face all the negative attention. I knew that I was different, but on the inside I was just like everyone else. During these years, my parents were my strong support. They encouraged me to ignore what others said about me and to make friends by being friendly myself. When I demonstrated this attitude, other students realized that I was just like them, and they began to be my friends (Corpus data).

In the discourse representation above, it is clear that Vujicic tried to adapt himself in the school environment with full support from his parents. He made it as shown in Cl.24 ‘When I demonstrated this attitude, other students realized that I was just like them, and they began to be my friends,’ finalizing the discourse representation.

Two negations were used in Cl.25 and Cl.26 as quoted below:

Even so, there still were times when I felt depressed and angry because I could not change the way I was, or blame someone for my condition. I could not understand, if God loved me, why He made me like I was. (Corpus data)

The purpose of the use of the two negations above was that Vujicic wanted to demonstrate that his life problems persisted despite his successful adaptation. The two negations then probed him to express rhetorical questions, namely:

(1) Had I done something wrong? (Cl.27)
Of course, such rhetorical questions need no answers from the audience. Rather, they are aimed at arousing emotions on the part of audience. A good rhetorician, and so is Vujicic, at times uses rhetorical questions to emotionally touch the hearts of the audience.

In Clause 30 (Cl.30) ‘I wanted to end my pain and end my life at a young age, but I am thankful for my parents and family who were always there to comfort me and give me strength.’ Vujicic tried to make further elaboration about the discourse representation developed with respect to his parental care for his sorrows. He employed an interesting strategy by means of an irony that he contrasted. In this case, he wanted to show that, spiritually supported by his parents and family, he managed to get rid of the sorrows.

He further strengthened his testimony about God’s blessing by further elaborating the already developed discourse on God’s existence and power in Cl.31 which says ‘As I grew older, God continued to teach me to seek Him above all else, and expanded in Cl.31 ‘When I was around 12 years old, I began to realize how greatly blessed I was.’ he then closed by ironically blaming himself in Cl.32 ‘So why should I complain?’

The complete paragraph by which he strengthened the position of God as the Sole Authority of the universe revealed as follows:

As I grew older, God continued to teach me to seek Him above all else. When I was around 12 years old, I began to realize how greatly blessed I was. So why should I complain? The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart. I became convinced that there is no such thing as luck, chance, or coincidence. I gained complete peace knowing that God had a good purpose for my life (Corpus Data).

In the paragraph above, an embedded mode of intertextuality was employed by directly quoting the biblical Verse of Romans 8:28 ‘And we know that in all things God works for the good of those who love Him.’ In this
position, Vujicic wanted to emphasize that ‘if people want God to do favourable things, they have to love Him (God).

As previously mentioned in the analysis of intertextuality modes, Vujicic predominantly employed the so called ‘mixed mode of intertextuality’ in the forms of prayers, hopes and expectations such as shown in the following paragraph.

At age 15 I gave my life fully to Christ. I read John 9 where Jesus explained that the reason a man was born blind was “so that the works of God may be revealed in his life.” At that time, I prayed that God would heal me so I could be a great testimony of His awesome power. Later on, I was given the wisdom to understand that when we pray for something, if it is God’s will, it will happen in His time. But if it is not God’s will, we can know that He has something better for us. I now see that God’s glory is revealed in my life, and He is using me just the way I am, and in ways others can’t be used (Corpus Data).

Upon appraisal of each clause used in the above paragraph, it is clear that Vujicic has managed to fully develop his own discourse of life. He has fully realized that God would never make a single mistake in whatever He had done for His creatures. People can only pray; but the decision will be solely left to the Power of God, the Almighty. God has His own intention in creating Vujicic as such because God has something for Vujicic to perform in the world as God manifestation. Vujicic would not be able to perform what he should perform were he not created as such—being with disabilities.

Vujicic’s awareness of God’s intention and His help was clearly revealed in the following paragraph

In recent years, I have become more independent and can now take of all my personal needs. I can do everything from brushing my teeth, combing my hair, dressing up taking care of my personal hygiene and even shaving. I get around the house by jumping around, and outside the house, I use an electric wheelchair. I love to swim, fish, and play soccer (Corpus Data).
In this respect, Vujicic wanted to show that even with his disabilities, he managed to perform things as other normal individuals could. Thus, he has become himself. Nothing else could he do rather than making his testimony that God is above everything, the Almighty of all.

The following paragraph indicates his life and academic achievement and when compared to other normal individuals:

I am now 24 years old and have completed a Bachelor of Commerce degree with a major in financial planning and accounting. I am also a motivational speaker. Because of my experiences with low self-esteem and loneliness, God has implanted a passion for sharing my story with others, especially youth, to help them cope with whatever challenge they have in their lives, and let God turn it into a blessing. I also frequently share my testimony in the corporate sector (Corpus Data).

Thus, without doubts, Vujicic has proved himself useful for the people all over the world, sharing his testimony. He has visited several countries for this sole purpose. He has developed his own website which everyone can browse at www.lifewithoutlimbs.org.

Other paragraphs that follow simply elaborated his own discourse. He sometimes employed ‘irony’ in his expectations, such shown below.

Wherever God leads, I want to follow. With His help, I hope to achieve some dreams in my life: to become the best witness I can be of God’s love and hope and to become an international inspirational speaker in both Christian and non-Christian venues. I also dream of becoming financially independent by age 25 through real estate investments, modifying a car for me to drive, and sharing my story on the “Oprah Winfrey Show”! On top of this, I would like to write several best selling books! (Corpus Data).

Though ironical as it looks, Vujicic expected with the help of God ‘to become the best witness of God’s love and hope. Most significantly, he wanted to become an international inspirational speaker in both Christian and non-Christian venues. His other dreams include (1) becoming financially independent by age 25 through real estate investments, (2) modifying a car for me to drive, and (3)
sharing my story on the “Oprah Winfrey Show,” and (4) writing several best selling books.

And Vujicic’s ‘climax’ paragraph of his testimony says:

Some people may think these goals are too far-fetched for a person with my disabilities. However, I believe that if we have the desire and passion to do something, and if it is God’s will, we can achieve our goal. As humans, we continually put limits on ourselves for no reason at all! And what is worse, is putting limits on God who can do all things. The awesome thing about the power of God is that if He wants us to do something, we don’t need to focus on our capability, only on our availability. It is God who works through us, and we can’t do anything without Him. Once we make ourselves available to do His work, we can rely on His capabilities (Corpus Data).

The paragraph above represents the climax of Vujicic’s testimony in which he expressed all impossibilities will turn into possibilities under God’s will. One may limit one’s self, but cannot limit God. One of his outstanding statements is that ‘The awesome thing about the power of God is that if He wants us to do something, we don’t need to focus on our capability, only on our availability.

Vujicic closed his testimony by expressing the reality of God’s supreme power, as revealed that ‘I know God has a great purpose for my life—indeed, for every person’s life! If we diligently seek Him, He will give wisdom and strength for our journey (Corpus Data). In this respect, he has fully realized for what he was created as such.

4.3 Biblical Allusion

Most significant of all, apart from strategies for intertextuality is how Vujicic made use of biblical allusion (Appendix 4), the distribution of which is tabulated below.
Table 4-3  Biblical Allusion

<table>
<thead>
<tr>
<th>No</th>
<th>Biblical Allusion</th>
<th>Σ</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Direct</td>
<td>3</td>
<td>5.17</td>
</tr>
<tr>
<td>2</td>
<td>Indirect</td>
<td>28</td>
<td>48.27</td>
</tr>
<tr>
<td>3</td>
<td>None</td>
<td>27</td>
<td>46.56</td>
</tr>
<tr>
<td></td>
<td>Number of Clauses</td>
<td>58</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4-3 above indicates Vujicic’s testimonial text consists of more biblical allusions other than non-biblical allusions (contextual or situational). As the title suggests, I will only deals with biblical allusions which consist of direct allusions (5.17%) and indirect allusions (48.27%). The non-biblical allusions (46.56%) are left to the readers to figure out.

In order to be better cut between the direct and indirect biblical allusions, I discuss them separately below.

4.3.1 Direct Biblical Allusions

It is clear that from Table 4-3 above, Vujicic employed 5.17% direct biblical allusions in three clauses as shown below:

(1) My parents knew well the oft-quoted verse from James 1:2: “Consider it pure joy, my brother, whenever you face trials of many kinds.” (Cl.1).
(2) The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart (Cl.34).
(3) At age 15 I gave my life fully to Christ. I read John 9:3-4 where Jesus explained that the reason a man was born blind was “so that the works of God may be revealed in his life.” (Cl.37).

All the quoted biblical verses (James 1:2; Romans 8:28; and John 9:3-4) are proselytizing. In Clause (1) for example, Vujicic clearly wanted to demonstrate to the audience that he belonged to a family of devoted Christians. In other words, as a devoted Christian, he would not tell rhetorical lies but he would
say that all his significant statements were supported by dogmatic verses of the Bible—and thus, convincing.

Nevertheless, the main aim of quoting James 1:2 was to tell the audience that his father as a pastor of the church had to face God’s trial by having his first born son without limbs. This family situation would provoke a question whether or not the family managed to pass God’s trial. The audience patiently waited Vujicic’s testimony in response to such a problematic question.

It turns out that the family successfully passed God’s trial by first of all quoting Romans 8:28 ‘And we know that in all things God works for the good of those who love Him,’; the family with a limbless son was obliged by the faith to love God with reference to the said verse. Another verse (John 9:3-4) was quoted to strengthen the faith—‘so that the works of God may be revealed in his life.’ In other words, the family fully believed that Vujicic was a representation of the work of God with special missions.

Through such direct biblical Allusions, Vujicic managed to convince the audience of the true power of God. The proselytizing elements in this part can be seen for example in the use of the phrases, such as ‘the oft-quoted verse,’ ‘spoke to my heart,’ and ‘Jesus explained,’ each of which can be elaborated below as linguistic evidences.

The nominal group ‘the oft-quoted verse’ in which the word ‘verse’ is pre-modified by a positive attitudal participial phrase ‘the oft-quoted’ indicates that the verse is very well known. Every single Christian learns it and possibly knows it by heart. The key issue is, then, whether or not the Christians in general and Vujicic’s family members in particular can really face ‘reality’—having a newborn baby son without limbs.

The fact is that they managed to pass God’s trial. Vujicic himself was granted ‘spiritual comforts’ as described in the verbal phrase ‘spoke to my heart,’ which indicates that, in this respect, he got such a power as if there were a holy spirit entering an individual called ‘Nick Vujicic’. Thus the verbal phrase ‘spoke to my heart’ is really proselytizing. It is strongly convincing.
Furthermore, the part of the clause ‘Jesus explained,’ is also proselytizing. Every Christian—no matter how devoted he / she may be—knows who Jesus is. He is a ‘savior’ of human beings. He is not an ordinary man. And, thus, his explanation is nothing but the truth as the words of God.

4.3.2 Indirect Biblical Allusions

With reference to Table 4-3, it is clear that Vujicic employed 48.27% indirect biblical allusions in his testimonial text. In other words, he wrote 28 clauses with indirect reference to the Bible.

Clause 3 (Cl.3) ‘However, on the morning of December 4, 1982, in Melbourne, Australia, the words “Praise God!” were far from their lips.’ was written with indirect reference to James 2:14-20 of the Bible which says:

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it? In the same way faith by itself, if it is not accompanied by action, is dead.

But someone will say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith by what I do. “You believe that there is one God. Good! Even the demons believe that—and shudder.

You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? (James 2:14-20)\(^8\).

In this respect, Vujicic wanted to demonstrate how foolish people around his birth were, without ‘praising God’ upon the fact that the newly born baby was without limbs. Instead, people kept questioning why and why such a thing occurred to a devoted Christian. They simply did not know what God’s blessing in disguised was. What if they were asked to sacrifice their son—as in the case of Abraham, would they still have something called ‘faith’?

\(^8\) Holy Bible
James 2:14-20 were also reflected in Cl.6 of Vujicic’s testimonial text which says ‘The whole church mourned over my birth, and my parents were absolutely devastated.’ Even ‘the whole church’ was not ready to accept the ‘fact’ and moreover, his parents were totally hopeless. The key issue is actually right here in James 2:4 which says:

Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be matured and complete, not lacking anything (James 1:2-4).9

With respect to James 1:2-4 above, Vujicic expressed in one clause, namely Cl.7 ‘People questioned why a God of love would let something like this happen especially to dedicated Christians.’ In his mind, people simply did not realize that God did anything at His Will. They have not realized that at one time or another God may create a baby out of a very poor family but then the baby at last becomes a perfectly beautiful movie star of Hollywood calibre, adored by young and old men alike. This is a secret behind God’s creation.

Vujicic also made another indirect biblical allusion of Hebrew 11:1-4 which says:

Now faith is being sure of what we hope and certain of what we do not see. This is what the ancients were commended for.

By faith we understand that the universe was formed at God’s command so that what is seen was not made out of what was visible.

By faith Abel offered God a better sacrifice than Cain did. By faith he was commanded as a righteous man, when God spoke well of his offerings. And by faith he still speaks even though he is dead (Hebrew 11:1-4).10

Hebrew 11:1-4 quoted above were reflected in two of Vujicic’s clauses. One was in Cl.9 ‘Understandably, my parents had strong concerns about what kind of life I would be able to lead.’ And, the other was in Cl.10 ‘The first big
hurdle for them was to be at peace and trust that God was in control.’ In Cl.9 it is humbly acceptable for his parents to worry about Vujicic’s life as a man without limbs. Even though their faith persists, they fail to see what kind of life their son will live.

The next issue was reflected in Cl.10, that is whether their parents represent Abel or Cain. If they support Abel, they have to struggle for their sacrifice to be approved of by God. They have to accept Vujicic as God’s creation and to be willing to do anything as the best offerings to God by nurturing Vujicic as their son.

In fact Vujicic’s faith was tested, as revealed in Cl.26, 27, and 28 which says:

I could not understand, if God loved me, why He made me like I was. Had I done something wrong? Why I was the only kid who was weird? (Corpus Data).

The three clauses quoted above were written with indirect reference to Hebrew 11:17 ‘By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son.’ It was most probable that Abraham raised the same question to God, ‘What was wrong with me or my son?’ But, Abraham had realized his position as the dependent of God, he did His command without reserves.

Similarly, when Vujicic has found himself or his identity, he gave his testimonial statement in Cl.32 ‘When I was around 12 years old, I began to realize how greatly blessed I was.’ and Cl.33 ‘So why should I complain?’

The proselytizing elements of Vujicic’s text can be seen in his rhetorical questions, each of which is rewritten below:

(20) Had I done something wrong?
(21) Why I was the only kid who was weird?
(22) So why should I complain?

In such a testimonial situation, it was not necessary for the audience to respond to his rhetorical questions. Rather, most probably, the audience would be emotionally touched; some of them would burst into tears; others would be in
deep thoughts; still others would yell hysterically—in short, everyone was hypnotized by his convincing testimony.

Back to the investigation of Vujicic’s biblical allusion, it is apparently true that 1 Samuel 17:45 which says ‘David said to the Philistines “You come against me with sword, spear, and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel whom you have defied.”’ was made indirect reference in his two clauses (Cl.11 and 12) which says:

1. It took a number of months of grief, with questions and tears, before their hearts came to terms with my condition
2. But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school.

In Sentence (1), the phrases ‘a number of months of grief, with questions and tears’ symbolize the Philistines with sword, spear and javelin while the phrase ‘terms with my condition’ symbolizes ‘David in the name of the Lord Almighty, the God of the armies of Israel whom you have defied.’ In this respect, people around Vujicic defied God in the form of ‘a number of months of grief, with questions and tears.’

In Sentence (2) due to the fact that people around Vujicic could come to terms with his condition, ‘God provided them strength, wisdom, and courage through those early years,’ and Vujicic conquered the seemingly unfavourable terms ‘and before long I was old enough to go to school.

Another biblical allusion was the indirect reference to Genesis 22:7-8 which says:

Isaac spoke up and said to his father Abraham, “Father?”
“Yes, my son?” Abraham replied.
“The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”
Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

When they reached the place God had told him about, Abraham built an altar there and arrange the wood on it. He bound his son Isaac and laid him on the altar, on top of the
wood. The he reached out his hand and took the knife to slay his son. But, the angle of the Lord called out to him from heaven, “Abraham! Abraham! (Genesis 22:7-11)\(^\text{11}\).

Genesis 22:7-8 quoted above were indirectly referred to in the construction of two clauses. One was Cl.15 ‘But my Mom began to fight to get the law changed, and God did a miracle.’ in which Vujicic’s Mom’s struggle against the Australian educational law that forbids children with disabilities to join the mainstream schools was compared to the struggle of Abraham who was supposed to slay his son on God’s command. But, then God did a miracle through His angle. As a result, Cl.16 ‘I was one of the first disabled students to be integrated into a mainstream school,’ was constructed next, to show the miracle of God, namely Vujicic was admitted to the mainstream school. It was a miracle because, as previously mentioned, the law of education in Australia forbid children with disabilities to join the mainstream schools.

Clauses which indicate Vujicic’s frustrating conditions were revealed in Cl.20, 25 and 30 as follows:

1. There were times when I felt so low that I didn’t want to go to school because I didn’t want to face all the negative attention (Corpus Data).

2. Even so, there still were times when I felt depressed and angry because I could not change the way I was, or blame someone for my condition (Corpus Data).

3. I wanted to end my pain and end my life at a young age, but I am thankful for my parents and family who were always there to comfort me and give me strength (Corpus Data).

The above two clauses were actually biblically alluded. They could be indirectly referred to 1 Kings 19:4 which says ‘while he himself went a day’s journey into the desert. He came to a broom tree, sat down under it prayed that he might die. “I have had enough, Lord,” he said, “Take my life; I am no better than my ancestors.” Here 1 Kings 19:4 was clearly related to Vujicic’s frustrating
conditions, such as (1) feeling down-hearted, (2) feeling depressed, and even (3) hope for a suicide.

The proselytizing elements found in the three clauses above lie in the use of repeated first person singular in subject, object and possessive positions which, in turn, give impressions of being individually focused. In Cl.20 the word ‘I’ occurred three times in three different places, and so did the word ‘I’ in Cl.25, but twice in Cl.30. The word ‘my’ occurred twice in Cl.30 and so did the word ‘me’ in Cl.30.

Job 23:10, ‘But he knows the way that I take; when he has tested me, I will come forth with gold,’ was also made an allusion. Vujicic took this as indirect reference to his clause (Cl.31) ‘As I grew older, God continued to teach me to seek Him above all else.’ In this respect, he has learned that God always tests His devoted worshipers as in the case of Job, who had been tested by God through the work of Satan. Therefore, when he had grown older, he became more and more religiously matured. His maturity is expressed in the other two clauses (Cl.32 and Cl.33) as quoted below.

(23) When I was around 12 years old, I began to realize how greatly blessed I was.

(24) So why should I complain?

From Cl.32 and Cl.33, which are actually self-reflections, it can be inferred that Vujicic is in God’s secured Hands, under His Love and Protection. Therefore, there is no reason for him to complain.

Vujicic’s further biblical allusion can be seen from his indirect reference of 2 Chronicles 1:10-12, which says:

Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great of yours?

God said to Solomon, “Since this is your heart desire and you have not asked for wealth, riches or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king, therefore wisdom and knowledge will be given to you, and I will also give you wealth, riches and honor, such as no king was before you
ever hand and none after you will have (2 Chronicles 1:10-12)\(^{12}\).

2 Chronicles 1:10-12 are reflected in Vujicic’s clauses (C1.39-40) which say:

(1) Later on, I was given the wisdom to understand that when we pray for something, if it is God’s will, it will happen in His time.

(25) But if it is not God’s will, we can know that He has something better for us. I now see that God’s glory is revealed in my life, and He is using me just the way I am, and in ways others can’t be used.

From the two clauses produced by Vujicic, it is clear that he represented Solomon who asked for wisdom and knowledge; but God gave them more than those. In this respect, Vujicic prayed that he could cope up with his disabilities in order to lead normal life. God, however, has given more than Vujicic asked for. It turns out that he becomes very popular in the world, as he wrote:

> In recent years, I have become more independent and can now take of all my personal needs. I can do everything from brushing my teeth, combing my hair, dressing up taking care of my personal hygiene and even shaving. I get around the house by jumping around, and outside the house, I use an electric wheelchair. I love to swim, fish, and play soccer. I am now 24 years old and have completed a Bachelor of Commerce degree with a major in financial planning and accounting. I am also a motivational speaker. Because of my experiences with low self-esteem and loneliness, God has implanted a passion for sharing my story with others, especially youth, to help them cope with whatever challenge they have in their lives, and let God turn it into a blessing. I also frequently share my testimony in the corporate sector (Corpus Data).

Actually in writing the clause ‘Because of my experiences with low self-esteem and loneliness, God has implanted a passion for sharing my story with others, especially youth, to help them cope with whatever challenge they have in their lives, and let God turn it into a blessing.’, Vujicic was inspired by Isaiah

\(^{12}\) ditto

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41:10 which says ‘Hear the word of the Lord, you ruler of Sodom; listen to the law of our God, you people of Gomorrah!’ in which he acted like a commander in sharing his experience with people in his testimony. People were all hypnotized to listen to his testimonial speeches.

The concluding part of Vujicic’s testimonial text was inspired by 1 Corinthians 3:6 which says ‘I planted the seed, Apollo watered it, but God made it grow.’ through which he produced his own clauses as quoted below.

It is God who works through us, and we can’t do anything without Him. Once we make ourselves available to do His work, we can rely on His capabilities. I know God has a great purpose for my life—indeed, for every person’s life! If we diligently seek Him, He will give wisdom and strength or our journey (Corpus Data).

In this respect, Vujicic has fully realized that no single occurrence on earth without the intervention of God. God created each individual with a purpose. Similarly no one can stop anything if it has been designed in God’s logic to occur; and no one can cause the occurrence of anything, if it has been designed in God’s logic to stop.

From the above description of the process of biblical allusion, it is clear that Nick Vujicic adopted a proselytizing register in convincing people. This will be further justified below.

4.4 Proselytizing Register Revisited

In terms of proselytizing register, I have toughed a little upon the strategies adopted by Vujicic in convincing people to apprehend his testimony in order to prove the supreme power of God.

However, as the current study is both linguistically and pedagogically motivated, I would like to discuss proselytizing register in the perspectives of linguistics and pedagogy.
4.4.1 Linguistic Perspectives

In linguistic perspectives, Vujicic’s text can be categorized as proselytizing in that he tried to convert people from faithless to faithful within one religion ‘Christian’ and inter-religion as he said:

‘Wherever God leads, I want to follow. With His help, I hope to achieve some dreams in my life: to become the best witness I can be of God’s love and hope and to become an international inspirational speaker in both Christian and non Christian venues (Corpus Data).

The text fragment above indicates that, through what he said, he wanted to show to the world that his testimony not only belonged to Christian but also to other religions or a universal faith. However, it was not clearly stated whether he wanted to convert non Christians into Christians, or simply to convert from faithless to faithful in a universal sense. However, I am of the opinion that what he wanted to do was to convert from faithless to faithful, which is applicable to any form of religion. In other words, whatever religion the audience may have, the goal is to make them believe in God more than ever,

Thus, Vujicic spoke of multiculturalism and multi-believers. He did not address individualism but covered different types of races, cultures, religions. His main aim was to make people aware of the existence of God, and all His manifestation.

The proselytizing elements can be identified in (1) the use of God related lexical items, such as indirect and direct biblical Allusions, as discussed above, (2) the use of ‘counter-expectation’ clauses, such as some quoted below.

(1) My Dad thought I would not survive for long, but tests proved that I was a healthy baby boy-just with a few limbs missing.

(2) But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school.

(3) But if it is not God’s will, we can know that He has something better for us. I now see that God’s glory is revealed in my life, and He is using
(4) However, on the morning of December 4, 1982, in Melbourne, Australia, the words “Praise God!” were far from their lips.

(5) Etc.

Most significantly, Vujicic’s testimonial text is schematically structured as (Orientation)^(mounting incident 1-n)^(Climax)^(Denouement) as a normal lecturing discourse through which the audience can easily understand the text. The language is persuasive in nature by means of lexicogrammatical constructions (lexical items and grammatical rules) to successfully achieve the three domains of meanings: ideational (field), interpersonal (tenor) and textual (mode).

4.4.2 Pedagogical Perspectives

In pedagogical perspective, Vujicic’s testimonial text is really educative in nature. It teaches some spiritual values in a very well-organized schematic structure as described in linguistic perspective. Most importantly the text can hypnotize the audience in general, converting faithless people to faithful ones. The testimony has been intended for both Christian and non-Christian individuals who may need to upgrade their level of faith.

4.5 Relevance to Language Pedagogy

The fact that Nick Vujicic with all his limitedness is able to create texts of international calibre indicates that language skills can be acquired by an individual without necessary reference to his or her physical disabilities on condition that his or her normal five senses are normal. Vujicic’s success in his being a rhetorician with his proselytizing speeches cannot be separated from his ability of making allusions different sources.

Vujicic’s case is relevant to language pedagogy in that in order to be able to produce comprehensible texts, one must be trained to make use of references in his or her intertextual and interdiscursive processes of text production. For this purpose, extensive reading activities for knowledge enrichment are not but to be
done by means of which the process of intertextuality and interdiscursivity is made possible either in modes of strategies of intertextuality.
CHAPTER V
CONCLUSIONS AND PEDAGOGICAL IMPLICATIONS

Dealt with in this chapter are the conclusions and pedagogical implications. The conclusions explicitly answer the research questions formulated in Chapter I, namely (1) What modes of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony? (2) What strategies of intertextuality does Nick Vujicic adopt to assemble the biblical information into his testimony? and (3) What possible register does Nick Vujicic adopt in his testimony in terms of linguistic and pedagogical perspectives? Meanwhile, the pedagogical implications are drawn from the explicit answers to the research questions.

In addition, I will also present recommendations for the teaching of English as a Foreign Language (ESL) based on the pedagogical implications with a particular focus on the teaching of academic writing and public speaking.

5.1 Conclusions

The conclusions are drawn from the process and results of the data analysis and interpretation pursuant to the research questions as itemized below:

(1) Nick Vujicic adopted the three modes of intertextuality, sequential mode (41.38%), embedded mode (5.18%) and mixed mode (53.44%). With the dominance of mixed mode of intertextuality, it means that the testimonial text produced by Nick Vujicic is self-reflection.

(2) With respect to the strategies of intertextuality, Nick Vujicic adopted discourse representation (43.12%), presupposition (27.58%), negation (12.06%), metadiscourse (6.89%), and irony (10.35%). With the dominant strategy of discourse representation, it is clear that Nick Vujicic wanted to develop his own discourse—testimonial discourse.
Linguistically, Nick Vujicic’s testimonial text is schematically structured in terms of diction (including biblical and non-biblical allusions) and grammar, and thus fits the category of proselytizing. Pedagogically, the text bears moral values, namely converting faithless into faithful, and again fits the category of proselytizing.

5.2 Pedagogical Implications

From the above points of conclusions, pedagogical implications can be drawn and presented below.

(1) Mastery of academic writing and public speaking is required in order to make use of the three modes of Intertextuality.

(2) Mastery of academic writing and public speaking is required in order to be able to use the five strategies of Intertextuality.

(3) Mastery of lexicogrammar is required for the production of linguistically acceptable text at discourse semantic level. Product knowledge is extremely important to support the text to achieve a specific discourse, such as testimonial discourse.

5.3 Recommendations

The following recommendations are made on the basis of pedagogical implications that have been formulated on the basis of the conclusions of the current study. I will address the recommendations in two parts: to EFL students and teachers.

5.3.1 To ESL students

ESL Students are supposed to master the four language skills: listening, speaking, reading and writing. Those skills are integrated as one mastery of English in which the skill of intertextuality with respect to the modes and strategies is very important in the production of both spoken and written texts.

In order for them to be able to perform well in intertextuality, they have to read a lot of resource books according to the subject of interest. By doing so,
they can widen their horizon of thoughts which can be retrieved for future use when they have to write texts or give speeches.

However, it is not enough. Most importantly, they have to practice writing and/or give public speeches during which they can occasionally practice retrieving the ‘past’ knowledge and embed it or integrate it into the text they are producing either in spoken or written forms.

Furthermore, they have to equip themselves with the knowledge of lexicogrammar with which they can construct sentences with appropriate choices of words and appropriate allusion of resources either as direct or indirect references. It should be noted, however, when quoting ideas for academic writing, they have credit the writer(s) in the bibliography, following the conventions of academic profession. Failing to do so will result in plagiarism which is a serious offence in any academic institution.

5.3.2 To EFL Teachers

This sub-section is not a room for EFL teachers to improve their teaching methodology. Therefore, my recommendations to EFL teachers are mainly based on the importance of intertextuality in text production although I fully realize that teaching is a very challenging profession. In this respect, EFL teachers are challenged with two possible alternatives either to lose or win.

Therefore, I will recommend ‘macro’ suggestions for EFL teachers, especially those who teach writing and public speaking as follows.

(26) Most importantly, EFL teachers should create English atmosphere (exposure), something that most students of English in the Indonesian context lack. English should be made a means of communication in and outside class, at least within the campus premises. This is in line with my informal observation that most EFL teachers keep speaking Bahasa Indonesia when explaining linguistic features, even in the English Department.

(27) Secondly, EFL teachers should keep up with the latest language teaching methodology through (a) reading journals of teaching and
learning, presently available worldwide from internet browsing or
down-loading, (b) getting in touch with other EFL teachers worldwide
by becoming members of mail-list in International Teachers’ Forum.

(28) With respect to intertextuality in text writing, they have to constantly
remind their students of avoiding plagiarism. Similarly in public
speaking, occasional mentioning of credible resources is very much
couraged, even will enrich the quality of the public speaking itself.

(29) Finally, EFL teachers should suggest that their students read a lot of
books as resources for future intertextuality. Most significantly,
however, they (EFL teachers) should do a lot of reading themselves.
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Harris, Sandra and Ken Morgan (1979) *An Introduction to the Study of Language*. London: Edward Arnold.


Appendix 1

NICK VUJICIC’ TESTIFYING SPEECH:
Man without Limbs ; Life without Limits

If God has an assignment for us, He is not concerned about our ability. He only needs our availability.
By Nick Vujicic

My parents knew well the oft-quoted verse from James 1 : 2 : “Consider it pure joy, my brother, whenever you face trials of many kinds.” Dad, as pastor of our church, had often taught on this virtue. However, on the morning of December 4, 1982, in Melbourne, Australia, the words “Praise God!” were far from their lips. Their first born son had been born without limbs! There had been no warnings, and even the doctors were shocked. They had no answers.

The whole church mourned over my birth, and my parents were absolutely devastated. People questioned why a God of love would let something like this happen, especially to dedicated Christians. My Dad thought I would not survive for long, but tests proved that I was a healthy baby boy—just with a few limbs missing.

Understandably, my parents had strong concerns about what kind of life I would be able to lead. The first big hurdle for them was to be at peace and trust that God was in control. It took a number of months of grief, with questions and tears, before their hearts came to terms with my condition. But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school.

Many people assumed that because of my physical disability, I was also mentally disabled. The law in Australia, at that time, didn’t allow me to be integrated into a mainstream school. But my Mom began to fight to get the law changed, and God did a miracle. I was one of the first disabled students to be integrated into a mainstream school.

I like school, and I tried to live life like an ordinary kid. But during my early years of school, I felt rejected and weird, and was often bullied because of my physical difference. It was very hard for me to get used to. There were times when I felt so low that I didn’t want to go to school because I didn’t want to face all the negative attention. I knew that I was different, but on the inside I was just like everyone else. During these years, my parents were my strong support. They encouraged me to ignore what others said about me and to make friends by being friendly myself. When I demonstrated this attitude, other students realized that I was just like them, and they began to be my friends.
Even so, there still were times when I felt depressed and angry because I could not change the way I was, or blame someone for my condition. I could not understand, if God loved me, why He made me like I was. Had I done something wrong? Why I was the only kid who was weird? I felt like I was a burden to those around me, and everyone would be better off if I died. I wanted to end my pain and end my life at a young age, but I am thankful for my parents and family who were always there to comfort me and give me strength.

As I grew older, God continued to teach me to seek Him above all else. When I was around 12 years old, I began to realize how greatly blessed I was. So why should I complain? The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart. I became convinced that there is no such thing as luck, chance, or coincidence. I gained complete peace knowing that God had a good purpose for my life.

At age 15 I gave my life fully to Christ. I read John 9 where Jesus explained that the reason a man was born blind was “so that the works of God may be revealed in his life.” At that time, I prayed that God would heal me so I could be a great testimony of His awesome power. Later on, I was given the wisdom to understand that when we pray for something, if it is God’s will, it will happen in His time. But if it is not God’s will, we can know that He has something better for us. I now see that God’s glory is revealed in my life, and He is using me just the way I am, and in ways others can’t be used.

In recent years, I have become more independent and can now take of all my personal needs. I can do everything from brushing my teeth, combing my hair, dressing up taking care of my personal hygiene and even shaving. I get around the house by jumping around, and outside the house, I use an electric wheelchair. I love to swim, fish, and play soccer.

I am now 24 years old and have completed a Bachelor of Commerce degree with a major in financial planning and accounting. I am also a motivational speaker. Because of my experiences with low self-esteem and loneliness, God has implanted a passion for sharing my story with others, especially youth, to help them cope with whatever challenge they have in their lives, and let God turn it into a blessing. I also frequently share my testimony in the corporate sector.

_I also dream of ... sharing my story on the “Oprah Winfrey Show”!

Wherever God leads, I want to follow. With His help, I hope to achieve some dreams in my life: to become the best witness I can be of God’s love and hope and to become an international inspirational speaker in both Christian and non-Christian venues. I also dream of becoming financially independent by age 25 through real estate investments, modifying a car for me to drive, and sharing my...
story on the “Oprah Winfrey Show”! On top of this, I would like to write several best selling books!

Some people may think these goals are too far-fetched for a person with my disabilities. However, I believe that if we have the desire and passion to do something, and if it is God’s will, we can achieve our goal. As humans, we continually put limits on ourselves for no reason at all! And what is worse, is putting limits on God who can do all things. The awesome thing about the power of God is that if He wants us to do something, we don’t need to focus on our capability, only on our availability. It is God who works through us, and we can’t do anything without Him. Once we make ourselves available to do His work, we can rely on His capabilities.

I know God has a great purpose for my life—indeed, for every person’s life! If we diligently seek Him, He will give wisdom and strength for our journey.

This article is a compilation of Nick’s testimonies used with permission. To learn more about Nick and his ministries, or to order a DVD of his testimony, please visit his website at www.lifewithoutlimbs.org.
Appendix 2

Analysis of Modes of Intertextuality

Notes
(1) refers to Sequential
(2) refers to Embedded
(3) refers to Mixed

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23 They encouraged me to ignore what others said about me and to make friends by being friendly myself.

24 When I demonstrated this attitude, other students realized that I was just like them, and they began to be my friends.

25 Even so, there still were times when I felt depressed and angry because I could not change the way I was, or blame someone for my condition.

26 I could not understand, if God loved me, why He made me like I was.

27 Had I done something wrong?

28 Why I was the only kid who was weird?

29 I felt like I was a burden to those around me, and everyone would be better off if I died.

30 I wanted to end my pain and end my life at a young age, but I am thankful for my parents and family who were always there to comfort me and give me strength.

31 As I grew older, God continued to teach me to seek Him above all else.

32 When I was around 12 years old, I began to realize how greatly blessed I was.

33 So why should I complain?

34 The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart.
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| 46  | I also frequently share my testimony in the corporate sector. |
| 47  | Wherever God leads, I want to follow. |

| 48  | With His help, I hope to achieve some dreams in my life: to become the best witness I can be of God’s love and hope and to become an international inspirational speaker in both Christian and non-Christian venues. |
| 49  | I also dream of becoming financially independent by age 25 through real estate investments, modifying a car for me to drive, and sharing my story on the “Oprah Winfrey Show”! |
| 50  | On top of this, I would like to write several best selling books! |
| 51  | Some people may think these goals are too far-fetched for a person with my disabilities. |
| 52  | However, I believe that if we have the desire and passion to do something, and if it is God’s will, we can achieve our goal. |
| 53  | As humans, we continually put limits on ourselves for no reason at all! |
| 54  | And what is worse, is putting limits on God who can do all things. |
| 55  | The awesome thing about the power of God is that if He |
wants us to do something, we don’t need to focus on our capability, only on our availability.

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Appendix 3
Strategies for intertextuality

Notes:
(1) discourse representation,
(2) presupposition,
(3) negation,
(4) metadiscourse,
(5) irony,

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<th>Clause</th>
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<th>2</th>
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just with a few limbs missing.

9 Understandably, my parents had strong concerns about what kind of life I would be able to lead.

10 The first big hurdle for them was to be at peace and trust that God was in control.

11 It took a number of months of grief, with questions and tears, before their hearts came to terms with my condition.

12 But God, always so faithful, provided them strength, wisdom, and courage through those early years, and before long I was old enough to go to school.

13 Many people assumed that because of my physical disability, I was also mentally disabled.

14 The law in Australia, at that time, didn’t allow me to be integrated into a mainstream school.

15 But my Mom began to fight to get the law changed, and God did a miracle.

16 I was one of the first disabled students to be integrated into a mainstream school.

17 I like school, and I tried to live life like an ordinary kid.

18 But during my early years of school, I felt rejected and weird, and was often bullied because of my physical difference.

19 It was very hard for me to get used to
|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 20 | There were times when I felt so low that I didn’t want to go to school because I didn’t want to face all the negative attention. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 21 | I knew that I was different, but on the inside I was just like everyone else. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 22 | During these years, my parents were my strong support. |   |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 23 | They encouraged me to ignore what others said about me and to make friends by being friendly myself. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 24 | When I demonstrated this attitude, other students realized that I was just like them, and they began to be my friends. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 25 | Even so, there still were times when I felt depressed and angry because I could not change the way I was, or blame someone for my condition. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
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| 28 | Why I was the only kid who was weird? |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 29 | I felt like I was a burden to those around me, and everyone would be better off if I died. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| 30 | I wanted to end my pain and end my life at a young age, but I am thankful for my parents and family who were always there to comfort me and give me strength. |   | * |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |

80
31 As I grew older, God continued to teach me to seek Him above all else.

32 When I was around 12 years old, I began to realize how greatly blessed I was.

33 So why should I complain?

34 The verse in Romans 8:28, “And we know that in all things God works for the good of those who love Him,” spoke to my heart.

35 I became convinced that there is no such thing as luck, chance, or coincidence.

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37 At age 15 I gave my life fully to Christ. I read John 9 where Jesus explained that the reason a man was born blind was “so that the works of God may be revealed in his life.”

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83
### Appendix 4

**Biblical Allusion as Proselytizing**

- ✓ indicates the presence of allusion
- x indicates the absence of allusion

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<td>James 2:14-20</td>
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<td>1 Samuel 17:45</td>
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</thead>
<tbody>
<tr>
<td>43</td>
<td>I am now 24 years old and have completed a Bachelor of Commerce degree with a major in financial planning and accounting.</td>
<td>X</td>
</tr>
<tr>
<td>44</td>
<td>I am also a motivational speaker.</td>
<td>X</td>
</tr>
<tr>
<td>45</td>
<td>Because of my experiences with low self-esteem and loneliness, God has implanted a passion for sharing my story with others, especially youth, to help them cope with whatever challenge they have in their lives, and let God turn it into a blessing.</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>I also frequently share my testimony in the corporate sector.</td>
<td>X</td>
</tr>
<tr>
<td>47</td>
<td>Wherever God leads, I want to follow.</td>
<td>√</td>
</tr>
<tr>
<td>48</td>
<td>With His help, I hope to achieve some dreams in my life: to become the best witness I can be of God’s love and hope and to become an international inspirational speaker in both Christian and non Christian venues.</td>
<td>√</td>
</tr>
</tbody>
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<tbody>
<tr>
<td>49</td>
<td>I also dream of becoming financially independent by age 25 through real estate investments, modifying a car for me to drive, and sharing my story on the “Oprah Winfrey Show”!</td>
<td>X</td>
</tr>
<tr>
<td>50</td>
<td>On top of this, I would like to write several best selling books!</td>
<td>X</td>
</tr>
<tr>
<td>51</td>
<td>Some people may think these goals are too</td>
<td>X</td>
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<td></td>
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<tr>
<td>far-fetched for a person with my disabilities.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>52</td>
<td>However, I believe that if we have the desire and passion to do something, and if it is God’s will, we can achieve our goal.</td>
<td>X</td>
</tr>
<tr>
<td>53</td>
<td>As humans, we continually put limits on ourselves for no reason at all!</td>
<td>X</td>
</tr>
<tr>
<td>54</td>
<td>And what is worse, is putting limits on God who can do all things.</td>
<td>X</td>
</tr>
<tr>
<td>55</td>
<td>The awesome thing about the power of God is that if He wants us to do something, we don’t need to focus on our capability, only on our availability.</td>
<td>√ Hebrew 11:1-2</td>
</tr>
<tr>
<td>56</td>
<td>It is God who works through us, and we can’t do anything without Him.</td>
<td>√ 1Corin. 3:6</td>
</tr>
<tr>
<td>57</td>
<td>Once we make ourselves available to do His work, we can rely on His capabilities.</td>
<td>√ 1Corin. 3:6</td>
</tr>
<tr>
<td>58</td>
<td>I know God has a great purpose for my life—indeed, for every person’s life! If we diligently seek Him, He will give wisdom and strength or our journey.</td>
<td>√ 1Corin. 3:6</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>28</td>
</tr>
</tbody>
</table>
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