

LINGUISTIC FEATURES OF PILGRIMAGE ADVERTISING

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ABSTRACT: The purpose of the article is to study the linguistic specifics of advertising pilgrimage tourism. The study used modern linguistic methods of advertising analysis, including media representations of pilgrimage tourism. Considering the fact that pilgrimage advertising is an innovative genre for Ukraine, its communicative codes are at the stage of marketing approval. The article analyzes media-linguistic, in particular advertising, features of the use of terminological concepts: "pilgrimage", "religious practice", "religious tourism" and "prayer activity". On the one hand, tourist operators activate the natural need for rest, a change of scenery, new experiences, etc. and use techniques borrowed from secular advertising. On the other hand, the key concepts and value paradigm of the religious sphere are objectified. Hybrid communicative codes do not correspond to the functions of religious advertising, and turn advertising into a pathogenic text. The analysis showed that textual explication of the appeal to the Absolute is important for targeting. Within this approach, the sub-concepts would be PRAYER, CLEANSING, HEALING, MIRACLE, GRACE, etc. These lexemes allow to objectify rational motives associated with physical and mental therapy, emotional motives associated with harmony in relationships, care for loved ones, family, a joy of washing away a traumatic experience, with a rebirth to life and, finally, social motives of forgiveness to enemies, tolerance to otherness, etc. Moreover, unique effects of pilgrimage are also emphasized.

KEYWORDS: pilgrimage tourism advertising, communicative code, marketing intention, advertising optimization

Introduction

The dynamic development of religious advertising in Ukraine was initiated by political processes related to Petro Poroshenko's presidential program. The idea of a local church independent of the Russian patriarchate found support among the population. The project of creating the Orthodox Church of Ukraine was successfully implemented in 2019. Religious advertising played an important role in establishing this religious institution. A few years later, however, the main representative function of religious advertising was taken over by pilgrimage offers posted on the Internet. At the same time, banner religious advertising disappeared from the streets and squares of Ukrainian cities, the controversy surrounding it subsided, religious advertising became part of the Internet space. In the new media environment, pilgrimage advertising showed unexpected activity, momentum on the Internet where Christian churches took advantage of modern online tools to organize pilgrimages in Ukraine and abroad. Their activity was facilitated by Ukraine's political independence, by the end of atheism as the dominant ideology and by the state policies aimed at encouraging religious institutions to participate in solving many internal and external problems.

These processes made it urgent to develop religious marketing, in particular, religious advertising with offers of pilgrimage tours. It should be noted that the largest religious community in Ukraine is Orthodox. In addition, the Orthodox faith retains quite a lot of conservative features compared to Catholicism or Protestantism. Specifically, these features are embodied in communicative markers that serve to identify one's own and others in interaction. Despite the ongoing conflict in the Ukrainian Orthodox discourse, this tension will not be considered as an influential factor in this study. Instead, the study will focus on communicative codes relevant primarily to the image of pilgrimage. This is a new topic in religious communication in Ukrainian mass media. By and large, religious advertising is a new area of social activity, especially in countries that used to promote socialist ideology. Meanwhile, pilgrimage may be viewed as a phenomenon cutting across religions and cultures and featuring uniform patterns and concepts (Collins-Kreiner et al, 2017).

Pilgrimage advertising is, in its turn, a modern genre of religious communication. It originates from ancient historical prototypes where pilgrims shared their impressions and therefore motivated other believers to engage in new religious experiences. In particular, such texts started to appear in Ukraine in the 12th century (the first among them, *The Life and Pilgrimage of Daniil, Igumen of the Russian Land*, was written in 1106 – 1108); there are similar travel notes composed in other parts of the world (e.g., *Mirabilia urbis Romae*, Rome 1140 – 1143). As well as its advertising, pilgrimage has been developing within the mainstream of spiritual search and navigation of new contacts with the world of sacral values.

The social status of pilgrimage is mainly determined on the grounds of two positions, namely: pilgrimage as a type of tourist activity and pilgrimage as a religious practice. These positions are rooted in the dichotomy of material and spiritual values. At the same time, “all theological positions on relations between religion and tourism come from the basic church doctrine where in most cases spiritual matters supersede material ones. That is why, spiritual significance stimulated or achieved by tourism is emphasized” (Collins-Kreiner et al., 2017, p. 26). In general, the problem of distinguishing between religious tourism and pilgrimage has been deeply analyzed in the professional discussion (Collins-Kreiner, Kliot, 2000, pp. 55-67). Websites of specialized agencies differentiate meticulously between religious tourism (educational activity) and pilgrimage (religious practice). However, actants with little experience in the tourism market often ignore this clarification. Scientists also distinguish between these types of tourist activities.

Within such a distinction, a number of features that characterize market positions of pilgrimage have been revealed by linguistic analysis of pilgrimage advertising in Ukraine.

Materials and Methodologies

The purpose of the article is to monitor the communicative specificity of religious advertising in Ukraine, particularly pilgrimage promotions. Pilgrimage advertising has a representative function at the current stage. The competence of the author as a linguist determines the focus of the research, which is the language of pilgrimage advertising. The article considers various ways of conveying information about pilgrimage tours in mass media such as naming, slogans and narration. The topicality of the research arises from the dynamic nature of the information environment, when traditional religious communication is ineffective, and the media sphere creates new approaches to information interaction.

The significance of the study is determined by the innovativeness of the discursive phenomenon and the remarkable effectiveness of religious advertising at the previous stage of formation from the point of view of the social consequences of its influence.

The material for the study was advertisements offering pilgrimage tours whose main promotion channel is Ukrainian mass media. Thus, the basis for the study was the discourse of Ukrainian religious advertising, which was analyzed within the framework of Van Dyck’s cognitive approach as a unity of language form, meaning, and action (Van Dyck, 1989).

A descriptive approach was used in the study to observe, interpret and classify linguistic phenomena within the framework of the theory of speech acts (Searle, 1969; 1980).

In addition, the methodology of discourse analysis was applied to determine intentional and strategic parameters (the categories of address, accentuation, evaluation, emotional relation, nature of implicature, identifying reference, etc.) as well as the specifics of advertising interaction, in particular, choice of language means used to exercise power and achieve communicative and pragmatic goals (Austin, 1981). Meanwhile, the pragmatic aspect of pilgrimage tourism advertising is analyzed within the framework of communicative linguistics, namely in terms of tactics and strategies (Grice, 1975). The research also makes use of linguistic aspects of the argumentation theory as it is relevant to elements of tourist offering (Leech, 1983). The method of linguistic-cognitive analysis helped to identify significant concepts for the achievement of religious and marketing goals. Of significant importance is the VIPS model (Visibility, Identity, Promise, Single-mindedness), proposed by (Jefkins, 1992, p. 35). This approach assumes that the prospective purchaser first recognizes the company's name, product, or service, appreciates its superiority, feels a strong emotional pull toward the purchase of the advertised item, and then evaluates its value. As a result, a transaction takes place. It is believed that the application of this model is the optimal condition for market activity and a harmless psychological influence on the audience.

This allowed us to achieve the goal of identifying the main communicative-pragmatic, stylistic and discursive parameters of pilgrimage advertising.

Discussion and Results

Researchers note that advertising offers ready-made solutions to certain problems, teaches, imposes automatic standard behavior in purchasing goods and voting, promotes values and forms a certain lifestyle (Kyryza/Kutuza, 2018). Pilgrimage advertising also develops this trend.

Social functions of pilgrimage advertising are similar to other types of advertising. Pilgrimage advertising informs the public about pilgrimage tours. This type of travel is relatively affordable. This

advertising informs Ukrainians of available opportunities for receiving positive, vivid impressions, developing a worldview and improving physically even during a social crisis and war.

It also affects the formation of a new value-normative system of the population, because, at the current stage, Ukraine is trying to find new positions of religion in social interactions. Interfaith dialogue is an important component of Ukrainian domestic policy.

Certain behavior stereotypes are also formed by pilgrimage advertising. In particular, pilgrimage activity is presented as an effective religious practice that allows one to join a unique existential experience that therapeutically affects various aspects of self-esteem, restores psychological balance, opens new resource potential in social interaction, etc. These characteristics contribute to new stereotyped ideas about pilgrimage as a way out of crises. The resulting heightened ethical and spiritual standings in individuals are bolstered by the original mythologized worldview, whose center point is God.

Since pilgrimage advertising always contains vivid illustrations of tourist destinations, its impact mainly appeals to the emotional sphere. The interaction between verbal and visual stimuli of influence provides multi-channel perception. At the same time, the religious picture of the world is fixed not only ideologically, but also at the level of figurative syncretism of perceptual, image-emotional and cognitive systems.

The emphasis on the therapeutic potential of pilgrimage makes it possible to realize the important advantages for the market. According to the founder of scientific advertising, Claude C. Hopkins,

“[W]e are attracted by sunshine, beauty, happiness, health, success. Then point the way to them, not the way out of the opposite (Galletti, n.d., p.102).”

The involvement of pilgrimage marketing in the formation of national consciousness is a significant social factor. Advertising representations promote the ideas of joint prayer to restore peace, prayers of remembrance and thanksgiving for the dead as well as prayers for God's support and protection of Ukrainian soldiers and their families. In addition to promotional tours, information posted on pilgrimage sites and blogs also includes charity projects ("Healing the Wounds of War", where fathers, women and children of fallen soldiers have the opportunity to visit places of pilgrimage) (Effata), reports on evacuation activities of churches, contacts with foreign churches that have accepted refugees, fundraising for medical aid, etc.

Pilgrimage in times of crisis is the subject of a separate study. However, scientists claim that social crises stimulate pilgrimage activity and this can be used to the benefit both of tour participants and of pilgrims' destinations (Collins-Kreiner et al., 2017).

Among the numerous strategies employed by tour operators to showcase the market specificity of their offerings to their intended audience, a significant proportion of adverts employ value-oriented tactics. Marketing intentions are based on a seller's communication intention to influence the recipient to encourage him to buy the advertised product. In practice, it is achieved through providing information, argumentation, manipulation, suggestion and reminder techniques. Therefore, we further analyze cases of this discursive specificity.

Blakeman (2015) proposes a four-step framework that involves planning, isolating the key benefit, developing a message and determining the promotional and media mixone that creates synergy among its elements. Our analysis primarily concerns the communicative marketing characteristics of advertising messages.

Modern approaches to model verbal influence in advertising, investigate analytically the set of means used on all levels of communication with the recipient. We believe that the following factors are relevant for pilgrimage advertising: the connection between the agency's name and the pilgrimage on offer, the slogan, the tour's figurative name and its thematic motto as well as the text itself.

Language of pilgrimage advertising

It has been observed that the language of advertising is capable of taking any form necessary to convey its message, covering and utilizing the entire linguistic continuum. Additionally, a thorough understanding of the recipient's language is essential for a successful business conversation. It should be noted that the description of linguistic features of advertising is not an exhaustive review, but rather

an operational choice of numerous linguistic features and details that can be used to fulfill the marketing functions of advertising (Vasiloaia, 2009).

It is worth noting that the language used in religious communication is a peculiar continuum. The religion-based image of the world is rooted in the fundamental essence of the sacred text. The axiological paradigm of pilgrimage advertising should be implemented in this continuum. By neglecting this specificity, religious advertising acquires signs of pathogenicity.

As noted above, researchers in the tourism sphere point to approaches that distinguish between religious tourism as a developmental activity and pilgrimage as a religious ritual practice. Pilgrim travel agencies also articulate these differences: "The pilgrim wants only one thing - to meet God and feel His presence"; "A tourist is looking for somewhere more interesting to go, and a pilgrim is looking for something holy. The tourist is enriched culturally and mentally, and the pilgrim is sanctified" (EMAYC 6/EMAUS b).

Ukrainians interpret pilgrimage primarily as a prayer activity associated with repentance and atonement. They express a sincere willingness to atone for their sins and seek forgiveness.

This approach affects the choice of expressive means in an advertisement, which is rooted exclusively in the religious picture of the world. Within the trend, religious concepts remain dominant and deliver the advertising message following the guidelines of religious codification. The specificity of Orthodox advertising lies in the fact that its means of expression are quite limited and correspond to moral strictness.

The unifying tendency is objectified in a hybrid linguistic picture of the world, where secular and religious constructs interact (with the liturgy and the beach as obligatory components). Therefore, the functions of religious stylistics are weakened by secular concepts. For different denominations, the intensity of this process varies. This tendency is particularly characteristic of Catholic advertising.

At the same time, researchers point out that one's religious affiliation (Protestant, Greek Catholic, Roman Catholic, etc.) influences expectations from pilgrimage as well as attachment to certain places. There are differences between Protestants and Catholics in their needs and therefore in their behavior. These differences are manifested in various tourist activities, motivations and expectations (Collins-Kreiner et al., 2017). Naturally, advertising is created taking into account the wishes of the user audience. That is why, the distinctions create demand for different advertising targeted at different religious communities. However, this is a challenging task in the advertising practice of secular Ukrainian agencies. Considering that Ukraine is a predominantly Christian country, for example, instead of finding a communicative solution, agencies include representatives of the Christian communities (priests) in tour groups and thus delegate the function of storytelling, appropriate to the values of the denomination.

Motivation for pilgrimages includes the following: to fulfill a commandment of the religion, usually also resulting in an enhanced status after the return home (the name *hajj* is attached to a Muslim pilgrim on returning from Mecca), as an act of devotion to be close to the site of a miraculous or religiously significant event, for example, an '*epiphany*' (the appearance of a deity, e.g., Lourdes), to perform a deed of gaining remission of sins by visiting a place of grace (e.g., for Roman Catholics), to meet particular needs such as health (e.g., at Lourdes; often at a thermal or mineral spring), to appease a deity in the face of misfortune, to be at a site where miraculous events are expected in the future (e.g., the place of Christ's return in glory), to attend a prayer meeting with a religious leader (e.g., with the Pope in Rome or abroad), a saintly person, or a sage to attend a religious ceremony (e.g., a bar mitzvah at the Western Wall in Jerusalem), to join others in visiting a folk-religion site (Collins-Kreiner et al., 2017). Attitudes are also the product of group affiliation.

The analysis made it possible to find out that these intentions determine the route vector of a tourist offer and are objectified mainly in tour names. Coining the names usually follows two patterns. The first one directly informs about the route with the help of appropriate toponyms and hydronyms (they are supplemented by the names of hotels, the number of stars on signs, transport, food, exotic, shopping, etc.). This type of naming draws on sacred geography and geography of consumption. Toponyms and hydronyms in this approach are geospatial centers of religious events. This turns geographical names into signs of a precedent, emphasized by the halo effect.

The communicative efficacy of these names is ensured by their capacity to evoke implicative scenarios, which hold special significance in religious mythology, directly impact emotions, and are highly manipulative as they produce the effects of personal involvement in a unique event:

“The best route and the most famous SANCTUARY OF ITALY: Lviv - Padua/Venice - Assisi - Rome (2 days) - Bari - San Giovanni Rotondo - Lanciano - Manoppello - Loreto - Lviv. And this is a meeting with Anthony Padevsky, Francis and Clara, Carlo Akutis, Mykola Myrlikiisky, Padre Pio...and not ONLY!!!” (ГЛЮПІЯ/GLORIA).

In essence, this way of presenting a route is a condensed text. The videos that usually accompany such route announcements allow for integrated effects involving virtual reality and increase the attractiveness of the offer. Acknowledging these implicit scripts depends on the receiver's background knowledge, the contribution of the media content. However, words with attractive connotations, religious concepts, markers of personal significance, objectivity, etc. serve as latent clues when forming an evaluation of a proposal:

“When bread and wine become literal Flesh and Blood: The Lanciano Eucharistic Miracle, 1300 years” (Dr. Jeon Lee, 2017) or “Scientific study of the miracle of Lanciano” (CREDO, 2021).

Another type of naming pilgrimage routes is indirect nomination. This group develops metaphorical images rooted in sacred mythology: ‘*The Holy Land*’, ‘*In the footsteps of Jesus Christ - a pilgrimage to Israel*’, ‘*In the footsteps of the Apostle Paul to the island of Malta*’, ‘*Golden Jerusalem*’, ‘*Mysteries of the Old Testament*’, ‘*I will hug your feet, Mary*’, ‘*Easter beads*’, etc. Their main inventory is composed of metaphors and theophoric names, acronyms, sacronyms, theonyms, emotemes and suggestemes. The effect of such names is provided by the potential of numinous experience through which the myth acts on the recipient regardless of whether the recipient understands the myth or not (Jung, 1991).

Excursion naming often rests on the metaphor of a meeting, a guest visit: ‘*Pilgrimage to Italy to Saint Nicholas and Father Pio*’, ‘*In Greece to Saint Spyridon*’, ‘*Vacation by the sea in Turkey with a pilgrimage to St. Nicholas the Wonderworker*’, etc. The manipulative potential of such a name is achieved with implicit scenarios ‘to have a good time’, ‘to get pleasure’, ‘to feel supported’ ‘to enjoy’ etc. The programming effect of the naming is provided by the implicit objectification of the emotional and evaluative status of the information delivered by the name.

The tour titles also employ therapeutic metaphors. Indicators of emotionality that such names typically contain have a programming significance: ‘*Pilgrimage to Unev is a place of solitude and silence*’, ‘*Zarvanytsia and Ternopil: spiritually and heartily*’, ‘*Blessed places: Hrushiv, Sambir, Lavriv. Pilgrimage tour*’, etc. The emotion is objectified as a perlocution, or the result of a pilgrimage at the level of feelings. These titles may be used to support the approach to advertising that views advertisements as a means to sell emotions rather than goods.

Although the names in question are formed differently, all of them bypass the intellectual sphere and target the recipient's emotional sphere. They are easily recognized at the level of implicit scenarios; they objectify the religious picture of the world and have attractive semantic connotations. This set of characteristics ensures the communicative success of such names and contributes to their advertising functions.

According to Hughes, “advertising is, from a linguistic point of view, a dubious manifestation of free enterprise in which the language, the common property of the speech-community, becomes a natural resource which is exploited by agencies in the sectional interests of their clients' marketing programmes” (Hughes, 1987, p. 159).

In general, advertisements aim at combining two features. On the one hand, they feature the traditional religious language. The language, however, is affected by the media environment that requires its adaptation to the cognitive system of modern people. Typically, this is observed when the semantic field of religious concepts is expanded with verbal markers of modernity.

On the other hand, market intentions are objectified more radically than in politicized religious advertising. Discounts depend on the number of participants in a pilgrimage group (for example, the involvement of 10 people gives a 100% discount). Discounts are given to self-organized groups of church parishioners led by a priest (IXTIC/IKHTIS). Some advertising representations tend to ignore the distinction between religious tourism and pilgrimage as this approach can increase the target audience. This tendency is communicatively objectified by depicting participation in a religious activity as an opportunity open to everyone. Some scholars argue that the consequence of this tourism trend is

treating sacred objects as touristic rather than spiritual (Collins-Kreiner et al, 2017).

Naming in pilgrimage advertising

Name-related research in tourism is relatively new, for example, there is a study of Ukrainian and international experience of hotel naming (Смирнов, Гнатів / Smyrnov, Hnativ, 2015). The current research is a pioneer in investigating naming in advertising activities of tourist operators selling pilgrimage tours.

In theory, names in pilgrimage promotion should reflect a basic set of ideas that summarizes people's thoughts on pilgrimage. The name of the agency should be easy to remember; it should be harmoniously combined with tourist pilgrimage offers and distinguish the tour operator from among competitors. It should be recognized by the target audience and it should be meaningful to its target audience. Within the Hopkins approach, "... a significant name which helps to impress a dominant claim is certainly a great advantage. Names which tell stories have been worth millions of dollars" (Galletti, n.d., p.69). The scholar argues that "[S]ome such names are almost complete advertisements in themselves" (Galletti, n.d., p.108).

Promoting pilgrimage journeys is influenced by numerous variables. It is important who initiates activities in the market of tourist services. There are global travel agencies that offer a large variety of deals all over the world as well as in Ukraine; there are specialized pilgrimage agencies, churches or religious groups. It is mostly niche organizations that attempt to capitalize on the potential of naming.

Striving to prove their uniqueness in the market of pilgrimage tours, specialized agencies actively use names where they directly appeal to religious metatext. This helps the target consumer identify the travel agency's specialization, relate the name to the offer and get engaged. Among numerous requirements to a marketing name (memorability, phonetic, semantic and emotive relevance, articulatory simplicity, associative array, etc.), priority is given to the semantic component that should evoke strong associations with the religious picture of the world.

The study has revealed that these may be lexemes referring to one of Christian centers, a pilgrimage location. For example, these are 'Bethlehem' treated in the Bible as the birthplace of King David and Jesus Christ or 'Emmaus', the place of Christ's apparition after the resurrection. This type of naming objectifies primarily the cognitive component of the name. As a result, a new level of understanding is achieved. There is a deeper entry into religious discourse.

These lexemes may also be names of angels such as the pilgrimage center 'Raphael' – the Angel of love, the Lord's healer, a miracle-worker, a healer of the Earth, animals and spirits sent by God to treat people and the earth. In modern media, Raphael is popularized as the patron saint of doctors, patients as well as emigrants, pilgrims, refugees, travelers and sailors (CREDO a, 2022).

Another example is the 'Cherubim' agency. This name draws on 'Cherub' that is one of the highest (second after Seraphim) ranks of Angels in the heavenly hierarchy, Guardian Angel in Jewish and Christian mythology (Жайворонок/Zhayvoronok, 2006).

Further analysis of specificity and efficiency peculiar to this naming will emphasize generalized semantics, nuclear and peripheral semantic components and precedent potential of religious symbolism. The sacred nomen 'Angel' is formed by polymodal semantic components: 'guardianship', 'intercession', 'mediation', 'service', 'nobility', 'devotion', 'praise', 'beauty', 'peace', 'silence', 'energy', 'power', 'flight', 'incorporeality', 'pure spirit' (Баранська/Baranska, 2022, p. 9). Such names evoke numerous associations related to the religious picture of the world. For the same purpose, the name of the patron saint of travelers, St. Christopher, is also used.

These names objectify, first of all, the affective components of semantics that forms an evaluative attitude to the situation of communicative interaction and makes it significant. Since people interact with things that mean something to them, it is not situations alone that stimulate activity. However, when the characteristics of subjective significance are objectively quantified in a situation, people interpret and evaluate the situation from their perspective. Subsequently, people respond by taking actions (Москаленко/Moskalenko, 2023, p.25).

Names may also refer to a famous iconic image ('The Pilgrimage Center of Mother Mary's Perpetual Help') or a biblical symbol of multiple interpretations such as 'Protection' ('Pokrov'- Ukr.) that means 'the ability to see God's glory and the Virgin Mary's protection'. It is also a naming technique based on the impact of an affective component.

The name of the pilgrimage center ‘Gloria’ uses a doxological association, where doxology is an expression of praise to God: “The greater doxology, or Gloria in Excelsis, is the Gloria of the Roman Catholic and Anglican masses, and in its hundreds of musical settings it is usually sung in Latin. It is used in the Roman Catholic liturgy in a contemporary translation and is used liturgically, often in older translations, in many Anglican, Lutheran, and other Protestant worship services” (Doxology). This naming technique uses the effect of ‘intellectual emotions’ formed in the interaction of cognitive and affective components of semantics (Москаленко/Moskalenko, 2023, p.23). As a result of positive connotations, information that enters a person's consciousness from the outside, acquires a new meaning for the person and the meaning is different from the previously held one.

The name "Effata" means "Open up!" borrowed from the Aramaic language. An appeal to the biblical text enables us to reveal the theological contexts of its use. The topic pertains to the healing power of encounters with God, when people are capable of allowing themselves to be influenced by His presence (ΕΦΦΑΤΑ/EFFATA, 2022). The conative component of the name "Effata" activates the system-creating function. It is amplified by the metaphorical slogan “Open up to the world and the world will open up to you” and the direct appeal "Travel with us!" This type of advertising representation facilitates the integration of religious and marketing objectives. Instead, the affective component activates the relationship with the concept of "MIRACLE".

The analysis of the names used for pilgrimage agencies reveals the strategies of developing and using tourist products of specialized agencies as elitist ones, which is achieved by plotting new routes to sacred locations around the world in the discourse of religious communication. If this parameter is selected, they may be considered successful. Models of religiously connoted naming draw on the latent intention of ‘giving preference’, which corresponds to the function of identification.

Communicative efficacy of the names results from their therapeutic emotional impact produced by the isomorphism with the biblical text and the sacral locus, by their ability to activate implicit scenarios inherent in the name and stored as the recipient’s background knowledge with positive aspects in the religious picture of the world. These associations enhance the companies’ image.

For example, the agencies named ‘Pilgrim’ and ‘Tourist Site’ (‘TurBaza’ – Ukr.) both offer pilgrimage tours. The associative peculiarity of ‘Pilgrim’ inspires trust and loyalty of those who are really interested in pilgrimage offers. The communicative charge of ‘Tourist Site’ activates the images of a holiday full of games, swimming, hiking, youth, etc. Other examples are the creative travel agency ‘Dream Fireworks’ or the transport company ‘Morris’ as well as the agency ‘SontseVid-tour’ (the Ukrainian name is formed from the words sun + see + tour), which offer pilgrimage tours.

Simultaneously, even if there is an associative relevance to the religious picture of the world, the name of a travel agency may fail to be effective. The causes vary: for example, a failure may be caused by commercial irrelevance due to a weak orientation to the target audience.

This can be observed in the name ‘IXTIS’. The agency’s website contains the following clarification of the name: “IXTIS (Greek ΙΧΘΥΣ – fish) is an ancient acronym (monogram) of Jesus Christ that consists of the initial letters of the words Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ (Jesus Christ God’s Son the Savior). Allegorically, he was often depicted as fish” (IXTIC/IKHTIS).

The explanation is accompanied by information about the symbolic meaning of ‘fish’ in Christianity, by photos of mosaics in catacombs and references to writings by Fathers of the Church who interpreted the symbol. It is important to note that the reference query of the name is narrowed down as it requires substantial theological knowledge and expertise in sacral decoding of Christian symbols, which few target consumers possess. In particular, the name matches well pilgrimage intentions, embodies the function of identification and facilitates forming a positive communicative attitude among Christians. This type of image self-presentation is effective and informative in case the target audience are pilgrims.

However, the agency offers “**tourist, recreational and pilgrimage tours**”, which impacts the content that fallaciously unites concepts relevant to different pictures of the world that tend to remain self-sufficient (sea holiday – prayer). This proposal suggests the perception of the audience as universal. To sum it up, the agency draws on egalitarianism of strategies though the semantic analysis of the name reveals certain restrictions to this egalitarianism in the Ukrainian frame.

In addition, the text explaining the name is contained in the "What does IXTIS mean" case, placed on the site in the following order:

1. Press LIKE and get a discount!!!

2. HOT OFFERS. Tours at the lowest prices.
3. WITH THIS TOUR YOU CAN BUY TOURS ANYWHERE IN THE WORLD!
4. What does IXTIS mean?
5. Other.

The place given to the entry with the name interpretation in this text layout seems to downplay the significance of the highly informative text and weakens the potential of the content originality tactic.

The second group includes names indicating religious affiliation. It is possible to combine this type of names with an institutional marker. (The Patriarchal Pilgrimage Centre UGCC; St. Christopher's Pilgrimage Centre of the Roman Catholic Church, The Pilgrimage Centre "Pokrov" of the Orthodox Church of Ukraine). As a result, the search function of the service provider is maximally simplified and identification of "your" and "others" is quick.

The third type of naming includes metaphorical names, such as "Fireworks of dreams (creative tourism agency)", "Fejeria mandriv", "Join Up!", etc. These agencies provide a wide range of travel services, including pilgrimages. Within the approach to pilgrimage as a form of religious practice, these names contain a connection to a secular worldview and value system. This connection makes them less attractive to believers in a secular country.

The marketing function of slogans as representatives of the axiological paradigm

Pilgrimage advertising is characterized by the same features that are characteristic of political, social and commercial advertising. These are the following signs: pervasive suggestiveness and heightened emotionality, offering images, influence on the recipient's consciousness and behavior, imperativeness, dependence from external factors (Кутуза/Kutuza, 2018). The experience of analyzing other types of advertising can be applied to pilgrimage advertising. In particular, slogans embody the quintessence advertising campaigns, the key idea, are involved in the formation of the perceptual integrity of various advertising components based on a single association and evaluation. In advertising, a pilgrimage is a special journey with the purpose of getting closer to God. If sacralized figurative embodiments of the path are used in the naming, then they are represented in the slogans as a presupposition. Furthermore, aspects of safe movement, its social significance, individual target intentions, group identity, etc. are explicitly developed.

Researchers of advertising believe that slogans represent the axiological dimension of national pictures of the world (Слишаєнко, Серик /Slushayenko, Syeryk, 2012). An advertising slogan is characterized by brevity, wittiness, succinctness, and memorability. The key function of an advertising slogan is to convey a unique offer.

The analysis of advertising slogans in political, commercial and social advertising allowed researchers to conclude that slogans play the role of microtext's gestalts, their axiological characteristics and associative fields are rooted in the integrity of discourses. The methods of influence used in slogans are involved in a complex of advertising hypnoinducers aimed at extrapolating hypnotic reactions when perceiving advertising, together with other components of advertising provide an opportunity to construct influential discourses (Кутуза/Kutuza, 2018).

At the axiological level, slogans used in the advertising of the pilgrimage are related to the themes of God's protection, spiritual support of Ukraine in the days of military aggression, popularization of faith in God, spiritual goals of pilgrimage, etc.

This approach is observed in advertisements of pilgrimage tours offered by 'Raphael' agency: "With Faith around the world!", "With the Angel on the Shoulder!" "Praying for Ukraine!"; 'In Mary's Hands' agency: "We dream that every Christian will travel with us!"; 'SontseVid' agency: "Medicine for the soul!"; 'Effata' agency: "Open up to the world and the world will open up to you!"

An associative perception of pilgrimage slogans is correlated with images of secure movement, divine protection, belief in existence, recovery, and other related concepts. Emotional and conative elements of advertising are emphasized by examples. However, due to the specific system of pilgrimage offers' distribution, these slogans are difficult to hear at the decision-making stages of the purchase. Figuratively speaking, the slogans serve as a tool of religious rather than commercial influence during the tour.

Texts

The plethora of promotional texts featuring pilgrimage-related offers display a new phase in the evolution of religious advertising in Ukraine. If at the initial stage religious advertising developed mainly due to political convergence, now it is developing both in the religious continuum and in the marketing one. The development vectors are indicated by the state of pilgrimage advertising. However, in most of the analyzed texts, the religious and marketing components are asymmetric at the level of substantive characteristics. In addition, the analysis in terms of marketing linguistics reveals numerous cases of discrepancies between explicit text and implicit intentions. The content of advertisements reveals three ways of presenting information about tours.

The first presentation type is characterized by an emphasis on ritual aspects: regulation of prayer practices, visits to shrines and historical information about destinations (УПЦ/UPTS). This approach is characterized by religious storytelling. At the same time, information about the tour as a market product (advantages, price, target audience, accessibility of the tour for participants of different ages or with different health conditions, etc.) is practically absent. To a greater extent, religious identity is activated in Orthodox texts, according to a rather ascetic version of the Ukrainian Orthodox creed and the conceptualization of pilgrimage as a ritual practice.

The texts of the second type emphasize information about the status of hotels, food, entertainment and health opportunities, shopping, excursions, etc. Religious activities are mentioned but not emphasized (ГАЛ-КРУЇЗ/HAL-KRUYIZ).

The third approach aims to create a universally applicable text, adapted to and compatible with any religious audience. This pragmatism is achieved by focusing on dates, route geography, means of transportation and price. At the same time, texts of this type contain information that the group is accompanied by a priest. Thus, the function of advertising information is delegated to a representative of the religious community.

In general, the following combinations of religious and marketing intentions can be distinguished.

Text minimalism+commercialization

For example, there is recurrent **text minimalism**, i.e., there is no information except dates of a tour, its route and price, but there is a well-articulated commercial construct regarding 50% or 100% discount in case the group is self-arranged. Within this approach, the information function is delegated to a church representative: “*Each our trip takes place under the guidance of a priest of the UGCH*” (ЕМАУС а/EMAUS а).

Ignoring marketing intention EMAUS

For example, the pilgrimage center *Bethlehem* almost completely avoids verbal means and relies on visual media in its advertisement. The pilgrimage intention is verbalized with the lexeme *pilgrimage*, the name of the location, the country of the pilgrimage and the pilgrimage calendar. The function of deictic markers is performed first of all by geographic names and tour dates. Advertising minimalism is compensated for by priests who accompany the group of pilgrims and are supposed to impart a religious meaning to the tour according to their abilities and competence (ВІФЛЕЄМ/ VIFLEYEM).

Emphasis exclusively on the form of a religious practice

For example, an advertisement focuses on reading the sacred text in groups, on a priest’s commentary on the text (“*‘Patericonize’, that is, read the Fathers of the Church and ancient Christian writers!*”) and on the communicative situation (pilgrimage location) that loses its self-sufficient value. The information can also be presented as long chains of destinations with instructions about when to eat or sleep (Паломницький/Palomnyts’kyu, 2016).

Inappropriate information redundancy

The ad uses long, descriptive texts that show very weak marketing intent, but reduce the need for new impressions (УПЦ/UPTS, 2019).

Textual hybridism of outlook and value paradigms

For example, when the concept of PILGRIMAGE is represented diffusely by the verbalizers *beach* and *prayer* in the advertising text (Паломницький центр Матері Божої Неустанної Помочі/ Palomnyts’kyu tsentr Materi Bozhoyi Neustannoyi Pomochi/ Palomnyts’kyu tsentr Materi Bozhoyi Neustannoyi Pomochi, 2024). It is worth noting that in the Orthodox tradition, the concept of the BODY has many archaic aspects and is related to the concept of SIN. The Catholic approach is different. This is a delicate aspect of advertising, ignoring which objectifies signs of advertising’s pathogenicity.

Note that motivation and expectations from pilgrimage trips among representatives of different religious communities also differ and correlate with the concept of division into zones of divine and worldly influence. Therefore, the objectification of this aspect in religious advertising texts requires particular tact. In addition, motivational factors and expectations influence the hierarchy of payment decisions, leading people to buy or ignore the advertised offer.

Summary

In present-day Ukraine, pilgrimage advertising is a special element of modern religious communication that has survived a long period of antireligious propaganda and atheism as the dominant ideology. Since August 24, 1991, when Ukraine proclaimed its independence, religious communication has evolved into institutional discourse and does not cease to evolve, in particular, in advertising. The rapid development of religious advertising in Ukraine has, in its turn, made it urgent to classify advertising representations in various segments of religious communication. Religious tourism has stimulated advertising of pilgrimage. The advertising of pilgrimage offers is currently the most active market segment of religious advertising in Ukraine.

At the axiological level this ad continues the trend of finding new positions for religion in a secular state after a long period of atheism. It also responds to the social demand to restore peace in the country and provide assistance to those affected by the crisis processes caused by the war. Taking into account the current state of Ukraine, this is especially relevant because the Ukrainian population experiences a dire need of psychological assistance. The war keeps going on and even after it is over, its consequences will be felt for a long time. The weakness of the national system of psychiatric care also takes its toll. In these circumstances, pilgrimage therapy may become a means of mass spiritual rehabilitation in a country with strong Christian traditions and at the same time with a population that is open to an interfaith dialogue.

On the other hand, pilgrimage tourism has a practical significance since it contributes to a profitable branch of marketing. Since language representation affects marketing processes, it can either increase sales or decrease them. After all, the tools of storytelling create more opportunities for the formation of certain values in consumer perceptions. Therefore, we will express some considerations regarding the optimization of pilgrimage advertising.

Thus, the confessional differences in the conceptualization of pragmatic verbalizers, such as "pilgrimage," "religious practice," "religious tourism," and "prayer activity", etc., were revealed by the analysis of advertising texts. Note that the verbal objectification of religious features helps the consumer audience to identify with the offer. However, in a country with a strong Christian tradition, the religious stratification of users reduces the potential audience. In our approach, the prospect of increasing consumers of advertising product is achieved by means of communication.

Within the framework of advertising pragmatism, it is desirable to create a connection between the name of the agency, its slogan (which is often absent in the advertisements of the sample), the figurative name of the tour and its thematic motto (which is practically not found). The borderline between the sacred and the secular spheres is of fundamental importance. In religious doctrines, it segments the living space in different ways. Its advertising representative is stylistics. The heterogeneity of Orthodox advertising is rooted in different institutional approaches (the OCU, or Orthodox Church in Ukraine, has completely withdrawn from the patronage of Russian Orthodoxy; the UOC, or Ukrainian Orthodox Church, formally maintains ties, but proclaims independence), so the texts contain markers of political orientation (names of patriarchs, 'tomos' – 'conciliariness', etc.). However, due to the war with Russia, the Russian Orthodox Church in Ukraine was recently officially banned. The former affiliated structures were also given the opportunity to change their subordination and continue their work without harming Ukraine's security priorities. This process has already started gaining strength.

At the same time, Orthodox advertising is homogeneous in terms of the functional stylistic specificity. Orthodox advertising develops concepts of pilgrimage tourism primarily as a ritual practice and a form of worshipping God. It seems that a feature of the language of the Orthodox direction in advertising is a certain stylistic purism and an emotional atonality. In this approach, "secular" stylistics of pilgrimage advertising results in its communicative and marketing inefficacy.

Catholic practice, on the contrary, promotes an approach where much more attention is paid to pilgrims' comfort on the way. Catholic actors more often offer pilgrimage trips in combination with

various forms of recreation. According to Maslow, in the value paradigm, they appeal to biological needs. There are also verbalizers of life-giving values, primarily health. In this approach, existential and religious values do not have self-sufficiency, although their verbalizers are also present in advertising. The advertisements tend to contain syncretism of secular and religious images of the world.

The analysis showed that textual explication of the appeal to the Absolute is important for targeting. Optimization of advertising is also achieved by applying the approach that presents information about the pilgrimage tour within the framework of the GOD concept. The lexeme *pilgrimage* belongs to the central zone of the concept sphere. Its use carries out an identification function. Within this approach, the sub-concepts would be PRAYER, CLEANSING, HEALING, MIRACLE, GRACE, etc. These concepts help objectify rational motives associated with physical and mental therapy of the population; they also appeal to emotional motives associated with harmony in relationships and care for loved ones, family, the joy of washing away a traumatic experience and a rebirth to life and, finally, to social motives of forgiveness to enemies, tolerance to otherness, etc. This specificity fully corresponds to the priority of spiritual values in a secular country. On the other hand, the unique effects of pilgrimage trips are also emphasized.

Emotions evoked by religious beliefs are an extremely powerful tool that remains almost unexplored in religious advertising. Advertisements of pilgrimage often use the joy of visiting religious monuments within the country or abroad as a substitute for these emotions. Designed for secular communicative frames, the techniques aimed at forming an emotive correlation of advertisements and pragmatic perceptual spread of emotions apparently fail to perform the functions of religious advertising, lead to miscommunication and impart features of pathogenic texts. Christian religious communication has a rich tradition of verbalizing diverse emotions that are scientifically described as formulas of the diffusive emotional transformation that preserves the therapeutic effect of a religious text. Consequently, awareness of language features peculiar to religious communication will enable advertisers to verbalize the emotional effects essential for marketing efficacy of pilgrimage.

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