



THE POWER OF RELIGIOUS LANGUAGE: POPE FRANCIS
AND HIS PUBLIC COMMUNICATION

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DECLARATION

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ABSTRACT

The Power of Religious Language: Pope Francis and his Public Communication

by

Andrej Bartík

The religious language and Pope Francis' communication is the main focus of this thesis through which I attempt to explain the meaning of religious discourse in contemporary world. Since secular beliefs dominate in today's society, it is challenging to analyze religion and its unique language. This study aims to address the questions about religious language which is used to communicate religious content through a particular form, i.e. rhetoric devices such as metaphors, rhetorical questions or the rule of three. The material relevant for this research has been collected from the public communication of Pope Francis consisting of his speeches, sermons, audiences and virtual utterances. This communication makes the Catholic Church more liberal and accessible to young people. I examine Francis' religious language which contributes to thr-11(e)4 TJETQq0.000008871 0 595.32 841.92 reW*nBT/F1 12 Tf1 0 0 1 1906.7331

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INTRODUCTION

*Unless you speak **intelligible** words with your tongue,
how will anyone know what you are saying?
You will just be speaking into the air.
Assuredly, there are many different languages in the world,
yet none of them is without meaning.
If, then, I do not know* ,

(1 Cor, 14:9)

Language is intelligible and meaningful on the one hand, while on the other hand,

statements occur and the media's new view on his language and position as the head of the Church.

Even though my thesis describes the attitudes of perhaps the most famous Christian of our time and his beliefs, I do not aim to prove accuracy of his or any religious claims. Pope Francis holds a subjective view of the relationship between religion and language but my thesis elucidates the main elements of his religious language and its impact from an objective perspective.

The overall structure of the study takes the form of theoretical and empirical research. The thesis begins with a theoretical part which is divided into three main chapters. At first, it addresses the essence of religion with the focus on Roman Catholicism. This chapter examines the relations between reality, fiction and imagination resulting in the utterances of people who profess a religious belief. This view addresses the meaning of religion in today's secular society. This chapter works with the term of spirituality as an experience not necessarily linked to religion. As an introduction to the study of religious linguistics, I offer brief historical facts that affected the ways religion is conceived in today's world.

The second chapter of the theoretical part examines crucial but unconventional views on language as such and its association with religion. Through this relationship, I try to find out whether religious language exists and what features make it worthy of a particular focus.

This chapter discusses the role of religious language in the contemporary world and its impact on an individual percept

The last chapter of this thesis is dedicated to Pope Francis' online communication. It compares his online strategies to communicate with the public. I focus on the only two social media used by Pope Francis, i.e. *Twitter* and *Instagram*. I analyze the online activities of Pope Francis as well as the response of his audience between 2016 and 2017. Specifically, I analyze the number of posts and their content in regards to rhetorical devices and thematic, and communicative strategies. The results of this analysis are summarized in graphs.

This work is a detailed sociolinguistic account of language used in religious discourse and its social impact. There are several important areas where this study makes an original contribution to the understanding of religious language. It can be studied not only by linguists, sociolinguists, religious teachers or spiritualists, but also by those interested in social otherness and topics which might be considered taboo. In conclusion, I highlight the reasons why religious discourse is a powerful element in the dialogue between believers and the secular society of today's world.

I. THEORETICAL PART

1.

religion depends on one's philosophy and attitudes to science. Downes also sees science as something that should be analyzed metaphysically⁴ and thus enable a better understanding of religion. This means that there should be a reciprocal interaction between religious and scientific studies.

1.1. Christianity and Roman Catholicism

The terms critical to my analysis are also Christianity and Catholicism because Christianity is a crucial term for the study of religious linguistics. Most people consider Christianity a type of religious practice; however, one should not reduce it to a set of certain beliefs, an orthodoxy or even a set of practices and orthopraxy.⁵ Christianity might be a set of religious rules, but it can also represent an inspiration and philosophical sphere for believers, as well as, nonbelievers. Christians are the followers of Jesus Christ and their beliefs are based on the content of the Old and New Testaments. We can distinguish between Catholics, Protestants, Eastern and Oriental Orthodox, Anglicans, but also independent or Charismatic Christians.⁶ Even though there is more than one group of Christians, these religions differ not so much in their beliefs but rather in their traditions.

Roman Catholicism connects the majority of Christians. The Roman Catholic Church is the most widespread and oldest church, whose members have different opinions on its substance.⁷ There are believers, who call themselves Catholics, but they do not participate in the Church at all and people who follow all the rules of the Catholic Church. In both ways, this Church is represented by a belief in Holy Trinity and the Bible. The Roman Catholic

⁴ William Downes, *Language and religion: a journey into the human mind*. (New York: Cambridge Univ Press, 2013). 4-5.

⁵ Daniel Patte. *The Cambridge Dictionary of Christianity*. (Cambridge: Cambridge U Press, 2010). xiv.

⁶ Ibid.

⁷ Michael Walsh. *Roman Catholicism*. 2nd edition. (New York: Routledge, 2016). 8.

Church is led by priests, bishops and cardinals hierarchically, but the most respected authority is the pope, the bishop of Rome. The term 'catholic' comes from Greek 'universal' that represents the one Church or worldwide, but also 'true' or 'authentic' and it is known because of the writings of Ignatius, the Bishop of Antioch.⁸ The Catholic population is over 1,253 billion, and according to several researches, the number of Catholics in the world is expected to increase to 1,64 billion. Catholics constitute over 17,5 per cent of the total world's

and religious life.¹⁴ To put it another way, for this generation, religion needs to evoke a feeling of freedom and have an impact on ethics, philosophy and morality.

If one wants to look at contemporary religion from the philosophical, scientific or linguistic viewpoint, one needs to be aware of the public's lack of interest to be a part of religious institutions. Technological and scientific progress has caused an intense secularization and seems to have made "faith in God redundant."¹⁵ It is also important to point out that the current scientific research paradigm is characterized by the progress in the cognitive studies in the mind and brain interconnecting psychology, anthropology, philosophy, biology, computing and linguistics. This research influences the ways people contemplate about cultural forms and the social order. In regard to religion, new branches such as computational psychology or consciousness studies show how religion could have developed from the evolution of the mind and brain.¹⁶ On the one hand, religion becomes unnecessary for many people around the globe while on the other hand, the population tends to be more depressed and dissatisfied with hard conditions, and egocentrism among people. This means that many people have to rely on themselves and therefore tend to be looking for the relationship with the supernatural. This relationship has not only religious essence but also certain esoteric and mystic "search for the unknown."

The changes in the perception of religion can also be found within the process of dechristianization of Western society. This is associated with migrations of diverse communities, and hence with a religiously pluralistic and globalized world where Buddhists, Christians or Muslims communicate, work or live together. This mutual influence of different

¹⁴ Somen Das. *An Enquiry into the Paradigm Shifts in Contemporary Ethical Theological Thinking: A Religio-Cultural Critique*. (Indian Journal of Theology, Issue 36.2. 1994). 14.

¹⁵ David J. Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*. (New York: Orbis Books, 2011). 23.

¹⁶ William Downes., *Language and religion: a journey into the human mind*. (New York: Cambridge Univ Press, 2013). 1.

religions made Christians reconsider their stereotypical views about others' beliefs.¹⁷ It is difficult to predict the future of religion, but its lasting importance should become a focus of public discourse. Interreligious dialogue will enable religion to exist.

2. RELIGIOUS LANGUAGE

Even though it is not an easy task to define religion, most characterize it as a separate spiritual world of a fictitious nature which can be known only to certain individuals. However, it is more difficult to discover whether religious language exists. David Crystal claims that from the linguistic point of view, the studies of religious language will be always divided into two main parts: “[W]ithin an individual language, the formal identification of those features which distinguish this variety from all other varieties in that language; and the functional identification of the contexts in which the variety is used, and which promote diversity in its use.”¹⁸ When studying religious language, every individual has to realize if he uses religious language or if he uses some other varieties different from the common language used in everyday communication, i.e. jargons or particular registers. Then, one should examine the context in which religious language appears and what features make it different from the common usage of language.

In the discussion about the relationship between language and religion, it is significant to realize that

language includes not only specific historical languages, not only the universal principles of phonology, syntax and the lexicon, not only how these principles arise and are used within the mind/brain, but how language is used to communicate messages and to perform actions within various registers: to pray, to engage with a sermon, to study scripture, to participate in liturgy or discuss theology, and so on.¹⁹

¹⁷ David J. Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*. (New York: Orbis Books, 2011). 24.

¹⁸ David Crystal. “Whatever happened to theolinguistics?” In Paul Chilton & Monika Kopytowska (eds): *Religious language, metaphor and the mind*. (New York. OUP, 2017). 2.

¹⁹ William Downes. *Language and religion: a journey into the human mind*. (New York: Cambridge Univ Press, 2013). 2.

find a sufficient vocabulary to describe the beliefs. This is the psychological approach that can be applied to any discussion of the unknown, not only religion and its language.

2.1. Theolinguistics

A discipline dealing with religious language and its study is called theolinguistics. It

logic limited by linguistic processes such as speech acts or metaphors. Moreover, it also examines an ideological background of religion and language, which is the main task of critical theolinguistics.²³ To put it differently, theolinguistics also examines the human mind and its possibilities in regards to language usage when contemplating the supernatural. It also represents the ideological concepts that shape public thinking and discussion of religious activity.

Crystal emphasizes the importance of pragmatics. He writes about the usage of religious language and particular expressions that may have different meanings, especially when translating for liturgical crowds where the translation affects large numbers of the mass-attending public.²⁴ For example, many religious texts are translated from Latin or Greek, which can change their original meaning. Therefore, it becomes necessary to compare translations in different languages to determine the original message.

2.2. The power of language within religious discourse

Religion has a different role than it had in previous centuries and religious communication is becoming less common. Discourse is a social practice that

In the debate about religious discourse and language, religious statements are often regarded as hermeneutic fictionalism. Various approaches have been put forward to find a connection between hermeneutics, religion, reality and fiction. This fictionalism results in religious utterances that can be taken at their face value but when uttered these sentences, speakers do not always assert the truth of them.²⁶ This means that their truth value may be questioned. Using religious language, speakers can address something which is not considered literal truth by everyone else. For example, spiritual miracles can be presented as empirical truths; however, they can be also perceived as fictional because they cannot be understood by natural human logic.

One of the important features found in religious discourse is metaphor. It is not only a poetic and stylistic device, but also has a significant role

talent; heaven and earth shall pass away; our daily bread; a whitewashed sepulchre; the good shepherd; a lost sheep; a wolf in sheep's clothing; the lilies of the field; the judgment seat; man shall not live by bread alone; to every thing there is a season, king of kings...²⁸

Religion has always had an immense power over people's minds and worldviews. For instance, believers are manipulated by religious institutions by means of their language. This can be truth in a bad as well as good sense. More specifically, believers might be affected by religious fundamentalists on the one hand, while on the other hand they can be instructed by the religious language of the religious leaders. Moreover, nonbelievers are often affected by the Biblical language spread into different social domains.

Religious language has its discursive strategies such as metaphors, stories and parables

aspects of the relationship between language and society.”³⁰ Sociolinguistics reveals the language’s powers acquired by different social issues.

Language correlates with social meanings, and the society affects the language use. Sociolinguistics shows

Religious leadership and authority play important roles also in interconnecting religions. Pedro Barrajon emphasizes the importance of leadership and claims, “the leaders of

Bergoglio became the 266th pope of the Roman Catholic Church and took the name Francis after St. Francis of Assisi.⁴⁶ Pope Francis is the first non-European pope since Syrian

3.1.1. Pope Francis' rhetoric

statement became the beg

The rhetoric of Pope Francis can be undoubtedly studied through the communication accommodation theory. This theory is recognized in mutual interaction of people who “adjust their speech, their vocal patterns and their gestures, to accommodate to others.”⁵⁴ This phenomenon can be applied to the language of Pope Francis, because he uses his linguistic religious devices when communicating with his audience. In such situations, Pope Francis changes his language into the communal language to make his statements instructive for believers and nonbelievers. Pope Francis’ accommodative communication causes convergence crucial in the relationship of him and his audience.

The language of Pope Francis is unique because of his frequent use of the Biblical references, and also the Biblical parables and si

II. EMPIRICAL PART

4. POPE FRANCIS' RELIGIOUS LANGUAGE AND

Pope Francis uses his religious language to teach his followers how to communicate. For instance, he said: “I would like, then, to contribute to the search for an open and creative style of communication that never seeks to glamourize evil but instead to concentrate on solutions and to inspire a positive and responsible approach on the part of its recipients.”⁶¹ Francis knows that language and communication are crucial in the development of one’s faith. To help develop others’ religious language, one needs to understand that language. Pope Francis said that “if we wish to adapt to people’s language and to reach them with God’s word, we need to share in their lives and pay loving attention to them.”⁶² Francis is not only the person who represents the Church by speaking about it but he is also someone who needs to have a direct contact with believers and nonbelievers. He also knows that communication is the core of humanity and essential for solving problems. When discussing communication, Pope Francis says: “I encourage everyone to engage in constructive forms of communication that reject prejudice towards others and foster hope and trust today.”⁶³ Francis believes that communication is crucial in relations based in equality and interpersonal respect.

One of the issues studied in this thesis is the concept of religious language and it is questionable how meaningful this language may be. In other words, religious language includes many terms that do not have the same value for believers and for nonbelievers. It is also Pope Francis’ task to make his statements with a religious content meaningful enough.

According to Wendell Johnson, American psychologist who deal32 841.92 reW*nBT/F1 12 Tf1 0 0 1 106.22

delicate connection between words and facts, of permitting our words to go wild, and so of creating for ourselves fabrications of fantasy and delusion.⁶⁴

To put it another way, language has the potential of creating a new reality for us. Not only our actions but also our utterances make us live differently. If we let ourselves speak uncontrollably, it may cause unjustified representations. This is especially true in religious communities since their members not always work with facts but rather with individual assumptions and beliefs.

Pope Francis is undoubtedly the speaker who controls his language usage, and uses it to break the boundaries between words and not words. This means that he tries to communicate the reality which, Christians believe, should be an essential part of every person. He does that in different ways and, for example, he asks young people to prove the

of his hosts and prevented his message from being heard.”⁶⁶ Rohingya is the ethnic group consisting mostly of Muslims persecuted in Myanmar. Francis tried to at least contribute to the solution of this problem with his speech; therefore, he did not mention Rohingya at all. Pope Francis could also have used some euphemisms, but he rather considered silence to be a better device for keeping a good relationship with this country. This can be regarded as Francis’ rhetorical strategy. Pope Francis also often omits the word ‘Muslim’ when talking about terrorism. This means that he does not want to associate terrorism only with Muslims because he tries to respect every religion.

The concept of silence within the language of Pope Francis is not only about omitting particular words. Pope Francis considers silence as a very effective instrument of language used not only in prayers. “Silence is not reduced to the absence of words, but rather to be willing to listen to other voices. [...] Silence helps us to gather ourselves [and] without this silence, we risk neglecting the recollection of the soul.”⁶⁷ Francis sees the silence as something that is helpful for proper selection of words and phrases. It is the internal language crucial for the development of the external one.

4.1. Rhetorical devices

This study makes a contribution to research on religious language by analyzing Pope Francis’ rhetoric. As mentioned in the theoretical part of this thesis, Pope Francis has a unique rhetoric and style characteristic by inspirational and motivational content. He is quite unconventional speaker who uses his rhetoric to affect his followers.

The usage of rhetorical devices is common in religious language. According to William Downes, the changes in preferred metaphors and notations are always a theoretical

⁶⁶ Vincenzo Pinto. “Pope Francis defends public silence over plight of Rohingya refugees.” *Los Angeles Times*. (2 December 2017. Web. 8 January 2018).

⁶⁷ Pope Francis. “General Audience.” *La Santa Sede*. (10 January 2018. Web. 10 January 2018).

possibility and “Christian religious language like that of any other religious tradition, is a mobile thing, responsive to the needs and perceptions of religious adherents.”⁶⁸ This means

4.1.1. Metaphors

Central to the entire discipline of religious language is the idea of metaphor. Almost every world leader uses plenty of metaphors in his or her speeches. However, not everyone has the same reasons for the usage of this rhetorical device. Metaphor is a figure of speech representing a word or phrase

It must be remembered that Pope Francis uses metaphors mostly when he wants to emphasize a phenomenon that cannot be regarded as real. His metaphors reflect his spiritual world which is described by human language.

Pope Francis also uses this rhetorical device to disagree with certain political or theological issues. A notable example is Francis' relation to the American politics. It is not surprising that Pope Francis does not agree with the politics of the American president Donald Trump. Trump's creation of the wall preventing immigrants to come to the US became the reason to talk about this act also from the religious perspective. Explicitly, Pope Francis said that people should not build the "walls but bridges."⁷⁶

The concept of metaphor covers an important area in linguistics. Pope Francis' language proves the thesis of two eminent linguists George Lakoff and Mark Johnson that metaphors are pervasive in everyday life; not just in language but also in thought and action. Our ordinary conceptual system, in terms of which we think and act, is fundamentally metaphorical in nature. That is to say, metaphors are not only about the usage of language but also about the metaphorical way one sees the world and relates to other people. Lakoff and Johnson believe that communication is based in the same system of concepts that one uses in thinking and acting. According to them, metaphors are not just a matter of language and words but human thought is profoundly metaphorical.⁷⁷ When studying the language of Pope Francis, it is not difficult to notice that Pope Francis uses metaphors even if he did not prepare them beforehand. He uses them in interviews when he is supposed to react to different questions. Pope Francis lives in the metaphorical world of religion and the Bible and so one can assume that his thinking processes are highly metaphorical. These processes are reflected in Francis' religious language.

⁷⁶ Reuters Staff. "Don't build walls, Pope Francis says." *Reuters*. (8 February 2017. Web. 8 January 2018).

⁷⁷ George Lakoff and Mark Johnson. *Metaphors we live by*. (London: The university of Chicago press, 2003). 4.

Lakoff and Johnson developed the idea of a conceptual metaphor which refers to the concepts that are metaphorically structured in a systematic way. Conceptual metaphor allows using expressions from one domain “to talk about corresponding concepts in the

longer a servus, a commodity bereft of freedom and destined solely for hard labour;⁸⁰ ...It is threefold: teacher, guide of the people of God and president of the liturgical assembly;⁸¹ ...those in need of understanding, healing and forgiveness [...] wounded by selfishness, hatred and so much despair [...] love that is faithful, freely given and able to forgive [...] his time, his words and his capacity to listen.⁸²

This rule is something that gives Francis' speeches dynamics and makes the listeners and

found in the Bible. Perhaps, the most famous Jesus' questions are: "Why do you look at the

address in which he was talking about the deeds of hope in people's lives. He asked: "...but how can we do that with all the evil we breathe every day?"⁸⁹ This statement is the combination of rhetorical question and metaphor which invites people to reduce the evil in the world.

4.1.4. Pope Francis' candidness

Having defined what is meant by Pope Francis' rhetorical devices, I will now move on to discuss the figures which Francis does not use. More specifically, euphemisms. The language of Pope Francis not only includes metaphors, and statements related to faith, hope and love, he also knows how to address diverse social and religious issues. Pope Francis' language is very direct and he is not afraid

words are not always religiously correct. In December 2015, Pope Francis gave the Christmas address to the curia (the papal court at Vatican governed by the Catholic Church) and he accused its members of arrogance, spiritual Alzheimer's, hypocrisy, empty materialism, an addiction to gossip and backbiting and of a progressive spiritual emptiness.⁹¹ This example represents Francis' poetic language that does not come across as positive; Pope Francis spoke directly to emphasize his attitudes towards unfair practices in the Vatican.

The directness of Pope Francis could be considered as *parrhesia*. This term has been described by different philosophers but it got well known mostly due to Michel Foucault. This term is generally understood to mean a free speech without any manipulative or hidden discourse, i.e. an expression of what the speaker really believes. Pope Francis' parrhesiastic language is not a tool to influence minds but rather reveal them. His language and thoughts are so important that he cannot hide them.

On many occasions Pope Francis could have used euphemisms to cover up social problems but he decided to speak directly. During his apostolic journey he said that "our world is increasingly a place of violent conflict, hatred and brutal atrocities."⁹² He could have spoken in euphemisms; however, Pope Francis

straightforward and it is a crucial element in his communication with the public. If he was not that clear, direct and outspoken, his audience would not believe in his words.

When the world experienced the shock of the attacks on *Charlie Hebdo*, Pope Francis addressed this topic several times. He said that it was unacceptable to kill in the name of God but also expressed his opinion that this magazine should have expected the attack since it was too provocative. According to Pope Francis, if his good friend “says a curse word against his

Pope Francis is often filmed when he has an interview with journalists. He rarely looks at the cameras but rather at the people he is talking with,⁹⁸ to show his esteem and respect toward others. Pope Francis communicates with the public through the media and his behavior during interviews is very important. The body language of Pope Francis is as simple

4.3. Negative reactions to Pope Francis'

representatives. Besides, this 'hatred' on the side of conservative priests and clerics seems to evoke an atmosphere of revolution and hunger for novelty in the Church which might be inspired by Pope Francis

we are compelled to address a correction to Your Holiness on account of the propagation of heresies effected by the apostolic exhortation *Amoris laetitia* and by other words, deeds and omissions of Your Holiness.¹⁰³

They strictly reject Francis' words which lead to nonreligious actions. More specifically, the authors of this letter criticize Pope Francis' beliefs in Christian remarriage of divorced people, their reception of the Eucharist and sexual relationships outside a marriage. They also criticize Francis' statements about his sympathy toward the protestant reformer Martin Luther.

5. PUBLIC SPEECHES, SERMONS AND AUDIENCES: MAIN TOPICS AND TOOLS THROUGH WHICH POPE FRANCIS COMMUNICATES

5.1. Language and communication

When studying Pope Francis' language use, it is not enough to scrutinize his speeches. It is also important to examine his attitudes towards language as such. Pope Francis mentions the importance of language often in his public speeches. Investigating Francis' opinions is an ongoing concern within the study of religious language.

Pope Francis knows that language and communication are fundamental aspects of different domains. He also knows that it is not possible to profess any belief without language. He says that, "Christian faith is expressed with three things: words

of communication itself. A useful example is the Pope's idea that we should change our focus first, to differentiate between right and wrong ways of communication. Pope Francis uses his religious language to describe the differences between good and evil which can be applied to the media and communication:

I am convinced that we have to break the vicious circle of anxiety and stem the spiral of fear resulting from a constant focus on "bad news" (wars, terrorism, scandals and all sorts of human failure). [...] Moreover, in a communications industry which thinks that good news does not sell, and where the tragedy of human suffering and the mystery of evil easily turn into entertainment, there is always the temptation that our consciences can be dulled or slip into pessimism.¹⁰⁵

This means that Pope Francis emphasizes the value of communication and applies it to the media and its power of control over people's minds. Francis also claims that we should not forget to emphasize a better side of the world we live in.

Pope Francis certainly realizes the power of language and often describes it as something that is necessary for the right development of humanity. He says that our words and actions should help us escape all evil in ourselves. He emphasizes the religious language when he says that "the words of Christians ought to be a constant encouragement to communion and, even in those cases where they must firmly condemn evil, they should never try to rupture relationships and communication."¹⁰⁶ This is the power of religious language emphasized by Pope Francis. Believers are responsible for communicating good in the world, whether it has a religious origin or not. In their communication, Christians have to be always polite and faithful. This is Francis' view of the Christian communication.

When explaining the importance of religious language, Pope Francis talks about its meaningfulness. He claims that religious language can be meaningful and has an enduring power to open new horizons. Pope Francis tries to be empathetic and understand that some

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religious statements, writings and ethical principles can be dismissed because they arose in the context of religious beliefs. However, Pope Francis emphasizes that ethical principles found in religious language are not only abstract forms detached from context. Although ethical principles are couched in religious language, they are valuable in a public debate: “The

conversion and freedom, reinforcing their sense of rejection and defensiveness.”¹⁰⁹ This means that religious language should be also available for nonbelievers. When considering the language of spirituality and religion, one should not use his religious language to compel other people to believe; rather, religious language should offer the idea of freedom and free will.

One of the forms of religious language, especially for Pope Francis, is prayer. Prayer is Pope Francis’ communication with supernaturality which can be rarely perceived by logical and rational thinking. Pope Francis often prays publically in different g 0 0 1Qqn32 841.92 reW:*lly in 6(a)-

5.1.1. The concept of dialogue

The fact that 'dialogue'

Pope Francis' communication with the public takes the form of a dialogue, i.e. he shows his followers how to communicate by means of a dialogue, for example, among different religions. This notion develops the dialogue between Pope Francis and the audience.

The notion of dialogue is the feature characteristic of the religious language of Pope Francis. These are Francis' well-known quotations and ideas based on this concept:

Latin liturgy or not.¹¹⁵ The position of Latin language in the history of religion had been always changing. In today's society, Latin has still a significant role in religion but it is not used as often as before.

Pope Francis regards Latin language as an increasingly important language of the Church.

jubil.¹¹⁸ Pope Francis always uses such words intentionally but code-mixing can be recognized in Pope Francis' speeches as well, especially when he speaks English.

5.2. The power and language of today's society

There are not many religious leaders in today's society who would be more powerful than Pope Francis. Many people follow the opinions of this pope and that is the reason why he has to be concerned with issues other than those related singularly to religion.

It is important to point out that Pope Francis does not use his leadership and power to manipulate other people. According to Teun Adrianus van Dijk's Critical Discourse Analysis theory, language usage differs according to the power people have. Dijk relevantly points out that "the powerless have literally nothing to say, nobody to talk to, or must remain silent when more powerful people are speaking, as is the case for children, prisoners, defendants, and (in some cultures) women."¹¹⁹ To apply this notion to the language of Pope Francis, one can say that he uses his power to speak on behalf of those whose language is not that powerful. He communicates with the poor, persecuted and disadvantaged people and interprets their needs and beliefs through his own language. To put it another way, his power is a tool allowing to speak; the tool needed by people who feel powerless and unfree.

Pope Francis is concerned about power. As he said,

the more powerful you are the more your actions will have an impact on people, the more responsible you are to act humbly. If you don't, your power will ruin you, and you will ruin the other. [...] Through humility and concrete love, power - the highest, the strongest one - becomes a service, a force for good.¹²⁰

This statement confirms his position of being the "pope of contrasts." In other words, Pope Francis asks his audience to be humble with whatever kind of power they have. The more

¹¹⁸ Pope Francis. "Blessed are..." In: Andrej Bartík. *Register, Style, and Code in Papal Language*. Unpublished manuscript. (Anglo-American University: Prague, 2017). 2.

¹¹⁹ Teun A. van Dijk. *Discourse and Power*. (New York: Palgrave Macmillan, 2008). 31.

¹²⁰

humble individuals will be, the more chances to be powerful they will have. Francis talks about power often indeed; however, he does not talk about his own power at all. His messages are full of questions on equality and that is why he does not display any superiority in the relationships with his audience.

As has been already mentioned, religious language may have a form of internal language that plays an important role in the realization of prayer or meditation. Pope Francis acknowledges the power of prayer. “Our power lies not in triumphing or shouting loud according to the logic of the world but in exercising the ‘gentle power of prayer’, with which one can even stop wars and obtain peace.”¹²¹ He believes that prayer of an individual can change the world. The change of the world is what Francis frequently emphasizes in his communication with the public.

5.2.1. Current position of religion

The unique language of Pope Francis fulfils diverse functions and one of them is to represent Church. Francis changes the position of the Church in the 21st century because it is becoming more and more stigmatized. It could be argued that the Pope presents Church and religion as opened to everybody and as an important part of society.

In his talk on Europe and European Union, Pope Francis expressed the reasons why religion is such an important aspect in the right development of society. He said that:

[We should] reflect on the positive and constructive role that religion in general plays in the building up of society. I think, for example, of the contribution made by interreligious dialogue to greater mutual understanding between Christians and Muslims in Europe. Regrettably, a certain secularist prejudice, still in vogue, is incapable of seeing the positive value of religion’s public and objective role in society, preferring to relegate it to the realm of the merely private and sentimental. The result is the predominance of a certain groupthink, quite apparent in international meetings, which sees the affirmation of religious identity as a threat to itself and its dominance,

¹²¹ Pope Francis. “The power of Christians lies in prayer and preaching – Pope in Genoa.” *Radio Vaticana*. (27 May 2017. Web. 16 January 2018).

and ends up promoting an ersatz conflict between the right to religious freedom and other fundamental rights.¹²²

Francis sees as a problem that religion is not shared objectively; rather it is the matter of personal experience. He explains that Church should not be associated with prejudice, but be respected also by those who have no religious beliefs.

Pope Francis has a clear idea of how the Church should look like. He sees many shortcomings within this institution and seems to be doing the best to change it. When he was describing religion and the Church, he said:

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures.¹²³

Francis believes that today's Church is not humble enough and so its members should change the position and a general view of it.

It is apparent that the language of Pope Francis serves not only to present religion and Christians with a certain pathos. Francis communicates with his audience about what religion is all about:

If I say I am Catholic and go to mass, but then don't speak with my parents, help my grandparents or the poor, go and see those who are sick, this does not prove my faith, there's no point, [...] those who do this are nothing but Christian parrots – words, words, words.¹²⁴

This metaphorical notion of “passive Christians” is the way Francis presents the necessity of helping those who are in need. He communicates the idea of goodness which is necessary for believers as well as nonbelievers.

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Pope Francis is aware of the fact that it is necessary to communicate and defend the roles of religion in today's society.

The concrete reality of the human person is thus reduced to an abstract – and thus more comfortable and reassuring – principle.¹²⁷

However, it is important to mention that, Pope Francis talks not only about individual humans, but also about humanity. He does not separate people according to their religion or social conditions because he believes in equality.

When Pope Francis talks about humanity, he often mentions the sense of hope and hopefulness as a crucial truth to believe in. This is associated with the fact that he often emphasizes reality and realism important for one's spiritual life. Francis said that "feeling hopeful does not mean to be optimistically naïve and ignore the tragedy humanity is facing."¹²⁸ This means that, on the one hand, people should believe in a better future, while,

European and world leaders who consistently gave pride of place to dialogue and the quest of common solutions: Schuman, De Gasperi, Adenauer, Monnet and so many others.”¹³⁸ Pope Francis is familiar with the issues of global politics and politicians. He uses his knowledge to motivate his followers to change the role of politics and religion in today’s society.

Francis’ attitudes to politics are often associated with the critique of the lack of equality. The Pope said that in the hearts and minds of government and political leaders, “there is a need to give absolute priority to the poor, refugees, the suffering, evacuees and the excluded, without distinction of nation, race, religion or culture, and to reject armed conflicts.”¹³⁹ He demonstrates that politicians might be responsible for social justice and injustice.

One of the most serious crises of contemporary society is migration. The worldview of many individuals is changing according to attitudes towards refugees and their acceptance in Europe as well as the US. Pope Francis has a clear approach in regards to immigrants. Through the relation with them, he communicates the ideas of humility and love to the neighbor. As has been mentioned, typical feature of Francis’ communication is the association between his own life experiences and the problem he talks about. This is certainly true in the case of the issue of migration. For example, in one of his congresses, Francis said that “[we] are not fearful of foreigners, because most of us were once foreigners. I say this to you as the son of immigrants, knowing that so many of you are also descended from immigrants.”¹⁴⁰

Pope Francis is known for his strong sympathy toward ecology. Furthermore, St. Francis of Assisi, whom Pope Francis admires so much, is the patron of environment. Pope Francis directly addresses the problems such as pollution and climate change, lack of water and loss of biodiversity. His opinions and actions related to this problem serve as an activism

aiming at pointing out the mistreatment of nature. Pope Francis speaks about nature and earth as about our Sister and Mother Earth. These names are based on the Bible. To protect Mother Earth, Francis wants to bring the whole human family together. He points out to young people who demand change and who cannot imagine their future without a solution to the help for environmental crisis. Pope Francis emphasizes that he urgently appeals for a new dialogue about how people shape the future of the planet and wants us to communicate about the environmental issues to help our planet. He indicates that we need a conversation which

the human race.”¹⁴³ Pope Francis conveyed his message through a prayer narrated by one of the most successful Hollywood actors.

5.2.3. Philosophy

Philosophy is a classical issue in the study of religious language. As a priest, Pope Francis was required to study philosophy during his seminary studies. His philosophical background is beneficial to his language and communication with the public.

The language used by Pope Francis is highly philosophical and not always easy to follow and understand. The Pope often offers philosophical reflections that compel his followers to contemplate about different topics. He uses philosophy to express statements that might be regarded as purely religious and, therefore, not understandable enough. It would be better to say that Pope Francis often speaks about his religious reflections that cannot be logically proven. His religious language is supported by philosophical arguments to make his statements clear and trustworthy.

Pope Francis speaks a lot about fundamentalism in religion. This fact is characteristic for his liberal way of leadership. He believes in the importance of one’s own decision and not one general truth that should be impressed into the views of believers. He sees fundamentalism as something that should not be part of a “healthy religious community.”¹⁴⁴ Besides, he says that “we must be especially attentive to every type of fundamentalism, whether religious or of any other kind.”¹⁴⁵ The language of Pope Francis is based on communicating mutual respect and, therefore, fundamentalism in society cannot be accepted.

¹⁴³ *Before the Flood*. (Dir. Fisher Stevens. Perf. Leonardo DiCaprio and Pope Francis. National Geographic, 2016. YouTube. Web. 31 October 2016).

¹⁴⁴ Jorge Mario Bergoglio and Abraham Skorka. *On Heaven and Earth: Pope Francis on Faith, Family and the Church in the 21st Century*. (London: Bloomsbury, 2015). 72.

¹⁴⁵ Pope Francis. “Visit to the joint session of the United States Congress.” Adress of the Holy Father. *La Santa Sede*. (24 September 2015. Web. 10 January 2018).

the *Episcopal Conferences of Latin America*

In the message for the *World Youth Day* in 2016, Pope Francis was talking largely about mercy. He believes that mercy is necessary for the life of, not only, young people. This message contains typical rhetorical devices of Francis. For example, he said:

You, dear young man, dear young woman, have you ever felt the gaze of everlasting love upon you, a gaze that looks beyond your sins, limitations and failings, and continues to have faith in you and to look upon your life with hope? Do you realize how precious you are to God, who has given you everything out of love?¹⁵¹

This statement is representative of his communication with young people. He addresses them individually and asks them rhetorical questions to make them contemplate about the topics related to faith. Francis psychologically emphasizes the value of each individual.

warnings about whom they should listen to. For example, Francis speaks about fundamentalists who bring uncertainties to the lives of young people. Young people are uncertain about their lives which is the fault of some clerics. This danger results in the fact that young individuals are not prepared to overcome their life crises. According to the Pope, such people mortgage their double lives and follow just rigid religiosity which is depriving and does not allow them to grow as persons.¹⁵⁵

These are some quotations that characterize Pope Francis and his attitudes toward young people:

We don't need young museums but we do need holy young people.
Dear young friends, when I look at your faces I am filled with joy and hope: joy and hope for you, for your country, for the Church and for your communities.
I don

internet. It is probable that for many people, Pope Francis evokes the view of a conservative priest without any notion of the modern world; however, as has been showed in the analysis above, this is not true because he is a popular and “modern” pope. His popularity has different forms and, for example, he was named Person of the Year by *Time* magazine and nominated for the *Nobel Peace Prize*.

Unlike other popes, Francis communicates through the internet very often. In his annual message on the occasion of *Communications Day*, he said that “the internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God.”¹⁵⁷ Francis encourages other people to use the internet in a right way and knows that it can be dangerous: “Let us ensure that the Internet is a safe and richly human place for children: a network that does not entrap them but helps them to grow.”¹⁵⁸ Although Pope Francis is 81 years old now, the online communication does not pose any problem for him.

The evidence of Pope Francis’ “modernity” might be seen in his usage of social networks such as *Twitter* and *Instagram*. He is very active on social media and his “tweeting” and “instagramming” is one the most influential ways he communicates with the public. There are also many *Facebook* pages related to the teaching of Pope Francis; however, all of them are unofficial. One can never be sure who exactly chooses Pope Francis’ ideas to present them on the social networks. Perhaps, Pope Francis has a special team, but he undoubtedly has to approve everything that is published. It is crucial to analyze these social networks because it is the part of Pope Francis’ communication with his audience. The findings should make an important contribution to the field of religion and the internet.

Even though Pope Francis does not have a *Facebook* account, he

Pope Francis' words, they should live up these ideas and transfer them to other people through their lives.

6.1. Twitter

The social network which is used by Pope Francis the most is *Twitter*. He uses his account almost every day and sometimes even several times a day. Whilst an analysis has been carried out on some of the first Francis' tweets, no studies have been found which would analyze his usage of social media. There are almost no analyses of Pope Francis' tweets although it can be regarded as a significant phenomenon of

comments on his tweets are full of understanding and support from his followers. These two *Twitter* accounts reveal one of the biggest differences between the languages of Pope Francis and Donald Trump. Unlike Francis' language, Trump's language often abuses power. In other words, Trump is aware of his function and uses his language for manipulation and even propaganda. What is more, the power imbalance between Trump and his followers is much more intensive than the power imbalance between Pope Francis and the people who follow him. The similarity between Pope Francis and Donald Trump is certainly instructive; however, it is beyond the scope of this study to examine it.

6.1.1. Tweets in 2016

The year 2016 was for Pope Francis very “productive” in terms of *Twitter* quotations. In this year, he posted 363 tweets. The results obtained from the analysis of quantity of Francis' tweets in this year are presented in Figure 5. This graph shows that Francis was most active in April 2016. He described different topics and addressed different people in his posts. This is Francis' tweet that was the most popular one in 2016: “Let us carry Mother Teresa's smile in our hearts and give it to those whom we meet along our journey.” This metaphorical statement has 39 641 retweets and 90 765 likes.

Overall, Pope Francis' tweets from 7.39 313.85 Tm0 g0 G[(ikes)] TJETQq0.000008871 0 595.32 841

He perceives the concept of mercy as something which is crucial for one's faith; something that enriches nonbelievers and enormously changes the world. 'Mercy' is a typical spiritual word; however, it can be used in different connotations. Whether it means kindness, forgiveness, grace or compassion, it reflects the language of Pope Francis – representation of Church and humanity for all. Moreover, the episcopal motto of Pope Francis in Latin is *Miserando atque eligendo*, which means "because he saw him through the eyes of mercy and chose him."¹⁶¹ Furthermore, one of the most famous Francis' books is called *The Name of God is Mercy*.

One of the crucial features of Francis' *Twitter* is the usage of hashtags. Hashtag is a device used in social networks that helps the users easily find specific statuses, quotations, tweets, messages or tags that share the same content. It is important to point out, that Pope Benedict XVI. did not use hashtags in his tweets whatsoever. In 2016, Pope Francis tweeted with the help of hashtag 20 times. He used "#Krakow 2016" (four times), "#PopeInArmenia," "#migrants" (three times), and then "#NoDeathPenalty," "#LaudatoSi," "#Rio2016," "#Assisi," "#Porziuncola," "#peacepossible4Syria," "#ZeroHunger," "#ComMisericordia" and "#Brussels." As can be seen in these hashtags, Pope Francis lets people know about the topics that are not always religious. He emphasized global problems like death penalty, the issue of hunger and migration or the war in Syria. On the other hand, he mentioned his travels to Krakow, Brussels, Assisi or Armenia as well as the work *Laudato Si*.

The *Twitter* quotations by Pope Francis are full of ideas that may be be[(t492 reWno6ll-139(ma)-

other words, Pope Francis uses his language to provide his inner vision

road to peace; Door of Salvation; spiritual food; spiritual and moral abysses of mankind; door of mercy; instruments of peace; the oil of gladness.

Pope Francis probably knows that “the rule of three makes any story more effective because audiences are more likely to recall the content.”¹⁶⁹ When Pope Francis communicates with the public, he certainly wants his audience to remember “the stories,” he says.

6.1.2.

Loyola, St. Monica, St. Joseph, St. Dominic, St. Francis of Assisi, St. Thérèse of the Child Jesus and also the popes St. John XXIII. and St. John Paul II.

Even though the tweets of 2017 were not always fully religious or spiritual, Pope Francis associated many social issues with the higher power. He used the words ‘God’ (87 times), ‘pray’ (36 times), ‘Lord’ (only 25 times) and ‘Christ’ (19 times). Pope Francis used many words that interconnect spirituality with common problems of society. For example, the words like ‘peace’ which has been used 40 times, ‘love’ (56 times) and ‘hope’ (33 times).

Other frequG[iAm 1 70 Tm0 517.56 581-3(mes)] TJETQq0.000008871 0 595.32 841.92 reW*nBT/F1 12 Tf

The concept of prayer used by Pope Francis has been already elucidated. There are 54 quotations in his 2017 tweets that can be certainly considered as prayers. These are some examples:

May a culture of encounter always be promoted that is able to bring down the walls which still divide the world

May artists spread the beauty of the faith and proclaim the grandeur of God's creation and His boundless love for all.

I pray for all the victims of the attacks of these days. May the blind violence of terrorism no longer find

pictures or videos with their followers. The posts can be also accompanied by the texts as it is in the account of Pope Francis.

Pope Francis or *@Franciscus* has an account on *Instagram* since 19 March, 2016. This means that his *Twitter* account is three years older. Pope Francis shares the pictures, or videos made of pictures with more than 5,2 millions followers. Unlike his *Twitter* account, Pope Francis' *Instagram* is not divided into different languages. He has only one account in which he posts the texts in English, Italian, Portugal, Spanish, French and German. It is important to point out that some of his *Instagram* posts contain the quotations that Pope Francis already said in his speeches.

texts. Only eight of these pictures do not capture Pope Francis but something different. From the data in Figure 7, it is apparent that Pope Francis was active on *Instagram* mostly in April.

Each of the posts can be commented by the *Instagram* users and they can also click on the heart icon which means that they put a “like” on different posts. The picture with the biggest amount of “hearts” or “likes” is his first post (see fig. 4) with the statement “Pray for me.”¹⁷⁷ 327 005 people like this post.

One of the biggest differences between Pope Francis’ *Twitter* and *Instagram* accounts is the usage of hashtags. In 2016, Pope Francis used 1437 hashtags which is much more than he used in *Twitter*. The reason for this is that almost each of his *Instagram* posts is written in more than one language and, therefore, it requires the same hashtag used in different languages. The most frequently used hashtag of 2016 was ‘#mercy’ in its different forms.

Francis’ tweets in 2016 aimed to address different issues. The most discussed topic was the motivation of young people to not be afraid and develop their faith. Francis also wrote about the topics related to politics, ecology, sports, science, and largely migration and discrimination of different social groups and minorities.

After the analysis of the *Twitter* account of Pope Francis, I can conclude that Francis uses similar key words in both social networks. It is not surprising that the most frequently used word in this year was ‘mercy.’ Pope Francis used this word 103 times. Returning to Francis’ concept of mercy, it is important to emphasize that he uses it not only in religious thematic. He tries to convey the message of mercy to all people regardless of their beliefs. For example, he said: “This is also an expression of mercy: spreading beauty and joy in a world at times dark and sad.”¹⁷⁸ Also, he said: “We want to affirm that our lives are fulfilled when they are shaped by mercy, for that is the better part, and it will never be taken from us.”¹⁷⁹ This

means that Francis presents mercy not only as God'

Another feature of Francis' *Instagram* which differs from *Twitter* is the strategy of repetition. Pope Francis often repeats the phrases he writes or says. Sometimes, he repeats himself more than once. For instance, "...peace in Syria is possible! Peace in Syria is possible!" or "God never abandons us! We must have this certainty in our hearts: God never abandons us! [...] we are to become saints. Helping one another to become saints!"¹⁸⁷ This repetition does not mean that Pope Francis has nothing to say, but rather that he wants to emphasize the important ideas of his. This is not that common in Pope Francis' *Twitter* account.

6.2.2. Instagram stories 2017

In 2017, Pope Francis was very active on *Instagram* but he did not use it as much as in

Pope Francis' account in the year 2017 contains not only fewer posts but also fewer hashtags. He used 91 hashtags describing the key words of his messages in different

Solidarity gives rise to openness towards others.¹⁸⁸

These quotes represent mainly Pope Francis' ideas of love, humility and tenderness.

One kind of Pope Francis posts is the form of prayer. In 2017, he used the form of prayer only 17 times, which might mean that he wanted his posts to be more accessible to nonbelievers. These are the examples of his *Instagram* prayers from 2017:

May the Lord accompany you with his blessings throughout the new year.

May this year's Super Bowl be a sign of peace, friendship and solidarity for the world.

You, young people, are the ones who hold the futu 87.864 589.9 Tm0 g0 G[(You,)-97(y)20(oun)-9(g)1

contemplate the Cross of Jesus now and say all together three times to the crucified Lord...”¹⁹² This is the evidence that Pope Francis uses the rule of three as historical knowledge.

Pope Francis also leads people to repeat his ideas several times, as he himself does. For example: “...we have a Mother. We are not orphans. We have a Mother.;

thinking. Discussion of internal religious language within communities causes religious beliefs to be not only products of one's imagination but also of relevant dialogue between believers and atheists. Also, religious concepts must be studied through the tools of scientific enquiry and contribute to philosophical debates. As pointed out in the empirical part, religious and spiritual thoughts instruct and inspire nonbelievers who seek to find an inspiration or motivation in different spheres of their lives.

The first chapter of this thesis pointed out that religion and its traditions are gradt Qq0.000008871 0

Generally speaking, religious language is something through which the prayers, sermons, worships, scriptures and liturgies are thought, said or written. When external religious language is not enough for describing the infinite and supernatural entities, it is transformed into an internal language of individuals. Religious language forms an important part of the linguistic distinction that reflects cultural identity. It influences the overall behavior of people and their common language usage. It is affected by different traditions of usage and can also affect one's logical thought because as its users we often think in metaphors and specific speech acts.

Christian discourse is based on the sacred texts that are subject to diverse interpretations considered as a

on the internet, which changes the way people perceive the Church. I offered critical analysis of Pope Francis' rhetoric and language that is significant for his communication with the public. The analysis of Francis' sermons, speeches, audiences and online communication results in the finding that Pope Francis brings new revolutionary thinking to the Church, enabled through his use of religious language.

The theoretical information about the background of Pope Francis reveals that Francis' Jesuit studies became formative for his rhetoric and language skills. Francis' rhetoric aims to be motivational, inspiring and also personal and contacting. The motivational value of Francis' statements depends on subjective inferences made by his audience. One of the most relevant characteristics of Pope Francis' language is his ability to adjust his speech to accommodate to his audience.

From the sociolinguistic perspective, I analyzed the religious language in terms of its form and content and the correlation with its social setting. I analyzed the form and content of Pope Francis' utterances and found out that there are different factors that affect his language usage and that his language is changing according to the reactions of his audience. Sociolinguistics studies how language is related to society as it is evident in Francis' language that shapes the religious society, i.e. religious communities and individuals. Pope Francis works on the idea of religion as fully integrated into the society by forming an equal relationship between the people of different beliefs.

In the discussion about Pope Francis' speeches, I pointed out that he has a direct control over his utterances. Even though he speaks several languages, he has a team that helps him translate his words to make them grammatically correct and semantically adequate. Pope Francis often has the speeches prepared in advance but it is evident from the online videos that he almost never follows such texts, reacts directly to the audience and his speeches tend to be spontaneous and unrehearsed.

From the linguistic point of view, Pope Francis writes about different topics by using certain key words and phrases, i.e. ‘mercy,’ ‘dialogue,’ ‘equality,’ ‘journey,’ and also typical religious terms like ‘God,’ ‘Lord’ and ‘prayer’ in statements with religious as well as nonreligious content. Pope Francis wants to affect as many people as possible and therefore his speeches are not based in a strictly religious discourse. For example, he communicates the idea of mercy which comes not only from God but also from every human being. Thus, he uses his religious language to interconnect the supernatural with the power of individuality.

The rhetoric of Pope Francis is a crucial element in the study of his communication with the public. A typical feature of his rhetoric is his asking

unambiguous names and labels; on the contrary, religious language contributes new words, new perspectives and new ideas. The language of Pope Francis is enormously important because it represents the position of the whole Church and affects the opinions of people around the world. Therefore, it is not possible for Pope Francis to hide anything within his words.

This thesis reveals the main features of Pope Francis' rhetoric, among them frequent usage of rhetorical devices such as metaphors, rhetorical questions and the rule of three. It has been emphasized that the usage of rhetorical devices is not only the feature of Pope Francis' language, but also the feature of religious language as such. The linguistic devices originate in the Bible and other sacred texts and are significant in explaining relationships with the supernatural. Pope Francis uses metaphors as something to make space and freedom for his audience. Metaphors are, according to the Pope, merciful. His conceptual metaphors render his overall communication metaphorical and show how he sees the world and relates it to his audience.

A communication is not only about words and Pope Francis proves it. His language contains statements emphasizing the power of communication; however, he also claims that the words are not enough. Pope Francis encourages his followers to take actions in their lives. Furthermore, Francis' religious language is not just about words but his actions and deeds represent his communication. This is the element of religious language: to do what particular religion aims to do even without the words. This has been seen in the case of Pope Francis who does the deeds of mercy. Francis' deeds result in his silent religious language.

The revolutionary character of Pope Francis' language also results in the criticism towards his papacy. This thesis revealed that Pope Francis is, surprisingly, criticized mostly by religious representatives and not by the opponents of religious institutions. It means that Francis' religious language brings to the Church the sense of newness and revolution which is

perceived positively by nonreligious individuals and negatively by the conservatives who have high religious functions. This is just a general view; Francis' real position depends on individual opinions.

A religious language is not an idea made up for the labeling of religious symbols. It is a real phenomenon which enables communication of one's faith in public discussion. According to the Pope, religious language has a strong value that should be accepted by those who do not use this language at all. He believes that religious language needs to be based in rational thinking and brings new perspectives to a public discourse. Even though religious language does not use euphemisms, it should not be harsh, unrepresentable and moralistic. What is more, Pope Francis sees religious language as something that can speak on behalf of those who cannot normally speak for themselves, i.e. the persecuted, condemned and socially excluded.

The last chapter of this thesis was designed to determine the effect of Pope Francis' online communication. The evidence from this study sug 0 0 1 525.32 8ts sho*nBT/F3uQq0.5el.439.198Q 72

place of prayer and meditation. He uses these platforms as an instrument to pray for his followers and for himself.

If I should summarize religious language of Pope Francis into one sentence, I would point out that it is based in the idea of “Communication enabled by mercy.” These two words are the concepts that best characterize Pope Francis’ language. He uses the concept of communication in religious topics, on the one hand, while, on the other hand, he uses the concept of mercy in nonreligious topics. He brings to the society of the 21st century a new interreligious dialogue, the dialogue between believers and atheists and the dialogue between the young and the elders. One of the most obvious findings to emerge from this study is that the power of religious language rests not only in terminology, but also in new perspectives brought into the public dialogue. The evidence of this finding indicates that Pope Francis uses his religious language to communicate the ideas of merciful society steeped in mutual respect. Finally, it may be concluded that Pope Francis’ revolutionary teaching is by all means reflected in the power of religious language.

Appendices

Appendix A: Pictures and Graphs

Figure 1

Fig. 1. “Pope Francis poses with Donald, Melania and Ivanka Trump at the end of a private audience at the Vatican.” Photograph: Evan Vucci/AFP/Getty. In Stephanie Kirchgaessner. “Pope looks glum after Vatican meeting with Donald Trump.” *The Guardian*, 25 May 2017. Web. 9 January 2018.

Figure 2

Fig. 2. “Pope Francis, center, poses for a selfie (PA).” Photograph: Jo-

Figure 3

Fig. 3. "Pope Francis poses with youths during a meeting with the Piacenza diocese in Saint

Fig. 6. “Graph representation of Pope Francis’ Twitter 2017.” (Author’s graph).

Figure 7

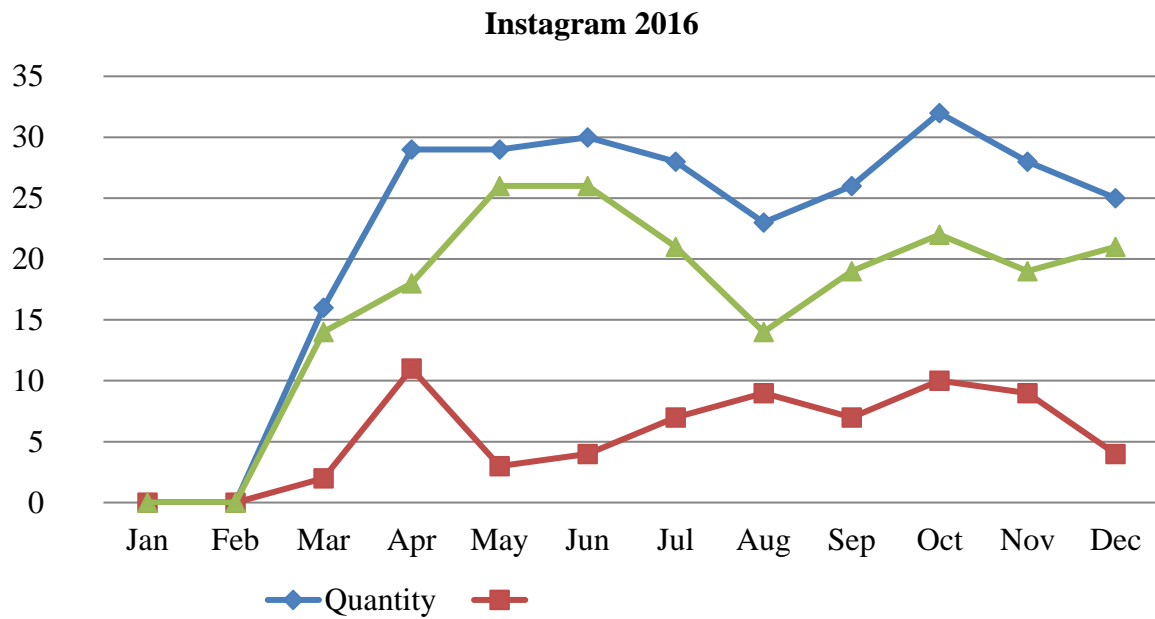


Fig. 7. “Graphic representation of Pope Francis’ Instagram 2016.” (Author’s graph).

Figure 8

Fig. 8. “Graphic representation of Pope Francis’ Instagram 2017.” (Author’s graph).

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