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Business called Jesus. Faith branding in the Polish and Italian communities following the strategy of power evangelism

Abstract. Contemporary Christianity has many faces, which mostly stand for different worship styles and available services. The present study focuses on the Polish and Italian religious entrepreneurs who operate as brands, and their modus operandi is based on the power evangelism approach introduced by John Wimber in the 1980s. The branding in question has been patterned on the corporate culture and driven by continuous allusions to the figure of Jesus Christ. The main objective of this study is to explore how power evangelism-oriented entrepreneurs cultivate consumer attachment to the brands they represent. The research also aims to identify the best-selling products and services and to investigate how particular suppliers compete for adherents. The investigation has been carried out using participant observation and the analysis of the audio-visual materials. An in-depth examination of the abovementioned phenomenon shows that the current religious marketplace has been filled with a great variety of tailored religious products made by skilled religious suppliers and offered on a regular basis to ever more challenging religious customers, mainly to attract them for longer and finally, to make them convert into declared brand loyalists.

Keywords: neo-pentecostalism, power evangelism, apostolic leadership, branding faith, religious economies, religious entrepreneurs, religious marketplace

Introduction

The rapid growth of the Neo-Pentecostal movement, which started in the 1980s, has brought a lot of changes concerning both performers and their audience. Its father, namely John Wimber, put a lot of effort into promoting the idea of power evangelism, often recognized by a strong emphasis placed on the healing ministry that involves different aspects of human existence (healing of the spirit, healing of the effects of past hurts, healing of the demonized, healing of the body, and healing of the dying and the dead), whereas Charles Peter Wagner, who cooperated closely with Wimber, concentrated first and foremost on developing the concept of strategic-level spiritual warfare (McClymond, 2014). Although Wimber parted ways with Wagner, it should be remembered that what is contemporarily understood as Neo-Pentecostal and therefore immediately associated with Wimber gave rise to subsequent novelties in the religious marketplace, including the apostolic approach to leadership created by Wagner and later introduced as the New Apostolic Reformation (NAR). Bearing in mind the aforementioned interdependencies, it has to be acknowledged that power evangelism, perceived as a strategy adopted by the present-day itinerant preachers, should not be discussed separately from the works of those who claim to be the living apostles (Wagner, 2006). In other words, today's religious entrepreneurs may travel across the globe with the intention of transforming individuals and societies as suggested by NAR and the same time, preach in accordance with the guidelines once given by Wimber (Wimber & Springer, 2009; Wimber & Springer, 1987), thus highlighting the significance of signs and wonders performed on stage in front of the mass audience. There is also another thread present-day Wimber and Wagner's disciples share, and that is a strong reliance on the so-called Prosperity Gospel. As reported by Andrzej Kobyliński (2021), Prosperity Gospel, although brought into the religious marketplace much earlier than the emergence of Neo-Pentecostalism, has gained increasing recognition among Wimber's followers since its flagship elements, including happiness, health, and wealth, seem to complement the supernatural occurrences typical of power evangelism. He states that this specific religious current "places people's temporal wellbeing at the center of their prayers and religious practices, and makes the Highest Creator one who realizes all of the believers' thoughts and desires" (Kobyliński, 2021, p. 7). For the purposes of this research and in order to avoid confusion arising from the already-unstable terminology, the terms religious suppliers and religious entrepreneurs will be used to refer to the highly influential dynamic leaders who implement the Neo-Pentecostal ritual when running their ministries worldwide, are believed

to be capable of bringing about miracles related to the realms defined by the notion of the Seven Mountains of Culture including religion, education, family, media, arts, entertainment as well as business, and who simultaneously collaborate with other fellow-preachers based on well-organized networks.

Since the present investigation aims to explore the phenomenon of faith branding, its roots should be addressed as a priority. For this reason, it seems necessary to allude to Rodney Stark and Roger Finke's (1988) theory of religious economy, which underlines the significance of religious pluralism in the religious marketplace. It states that: "religious economies are like commercial economies. They consist of a market and a set of firms seeking to serve that market [...]. Deductions from a general theory of religion [...] suggest that, to the degree a religious market is unregulated, pluralism will thrive. That is, the natural state of religious economies is one in which a variety of religious groups successfully cater to the special interests of specific market segments" (Stark & Finke, 1988). In this study, the concept of a brand represents the religious supplier himself or herself, which technically means that the way they act largely contributes to the overall perception the prospects may have of a given offer, whereas that of market segments stands for religious customers interested in a great deal of tailored products the supplier they chose provides on a regular basis.

Before switching to the aspects of faith branding that appear most crucial for this research, the mere word branding should be made explicit. Mara Einstein (2008, p. 70) argues that branding refers to making meaning. To be more precise, it is a process during which the supplier makes consumers start to think about a particular product or service not only in terms of their physical attributes but also in the context of their intangible merits capable of bringing long-lasting benefits. Brands tend to be recognized by their name, logos, or slogans, whose qualities are usually memorable and add a lot to the entire brand image. In addition, branding is also about establishing a close relationship between the supplier and consumer so that whenever the former introduces something new to the marketplace, the latter takes action immediately. According to Jean-Claude Usunier and Jörg Stolz (2016, p. 13), successful branding cannot exist without efficient marketing, understood as a set of business activities aiming to connect the producers with their clientele. The exchange should be mutually satisfying and end up with a sense of loyalty on both parts. Relating to what has just been said, it can be assumed that faith branding is a continuous process involving religious entrepreneurs and consumers who are highly engaged in building a reciprocal bond, allowing them to cooperate and receive what they look for. When it comes to religious suppliers, the ultimate goal is the permanent affiliation resulting in financial

profits, while in the case of religious consumers, these are the products that positively affect their emotional condition and eventually evoke their inner shift.

Efficient brand management requires a long-term plan that consists of adopting certain guidelines whose further incorporation is expected to influence consumer behavior permanently, bearing in mind their shopping habits, driven by their attitude towards a particular brand and its products. This research rests on the consumer-based brand equity theory, which strongly refers to cognitive psychology and the information-processing model of consumer choice (Smortchkova, Schlicht & Dołęga, 2020). The former builds upon the assumption that “the brand is a cognitive construal residing in the mind of the consumer” (Knudtzen, Heding & Bjerre, 2009, p. 86) and, therefore, what a consumer opts for, largely depends on how they have been programmed by marketers whereas the latter alludes to the human capability to deal with the overload of information available in the marketplace. Repeated exposure makes consumers aware of the brand, which ultimately leads to its conceptualization on their part. The brand image consumers develop stays with them for longer. It seems to have a decisive effect on one’s preferences, as in the case of Tomasz Dorożala, the founder and pastor of the Blazing Fire Ministries (Służba Apostolska “Ogień Przebudzenia”; original Polish name) and his deliverance service held regularly countrywide.

Richard Flory and Brad Christerson (2017, p. 84) believe that the products and services sold by power evangelism practitioners have three compelling components: experiences of the miraculous, opportunities for individuals’ direct participation in these miraculous occurrences, and the promise of social transformation. Liliana Cydejko, another example of a successful religious supplier promoting Wimber’s strategy in Poland, specializes in the prophetic ministry whose nature she has been trying to explain to the adepts while appearing on stage during various Christian events held countrywide. Moreover, she also works on long-term projects together with other entrepreneurs. Take, for instance, the case of the Biblical School of the Holy Spirit (Biblijna Szkoła Ducha), where they teach how to release the anointing of God, walk in the Spirit, and discover one’s identity in Christ (Biblijna Szkoła Ducha, 2023). Apart from being merely passive observers focused on listening to the lectures. The attendees can also actively participate in this particular type of experiential learning, mostly by doing an internship in the selected communities (Biblijna Szkoła Ducha, 2023). When it comes to social transformation, this idea has a lot in common with the Seven Mountains of Culture approach discussed above. Flory and Christerson (2017, p. 91) explain that present-day religious entrepreneurs “see the current time in history as one in which God is bringing heaven to earth through appointed apostles who will transform entire cities, governments, cul-

tures, and nations.” Therefore, the kingdom-oriented and spirit-filled believer’s full commitment is highly desirable. Religious suppliers offering their products and services frequently use the “spiritual battle” label to attract potential consumers and, in consequence, make it possible for them to act for a good cause.

The main objective of this study is to explore how power evangelism-oriented entrepreneurs cultivate consumer attachment to the brands they represent. Moreover, it also focuses on identifying the best-selling products and services available in the Polish and Italian religious marketplace, where frequent allusions to the figure of Jesus Christ serve as a lure due to the signs and wonders He once performed. Finally, it attempts to show how religious suppliers compete for adherents. With reference to what has just been said, the following thesis has been formulated: Religious entrepreneurs who are brands themselves and who grow their businesses based on the power evangelism strategy create an enduring bond with religious shoppers primarily by providing them with hedonic, symbolic, and functional resources which serve as the extension of the shoppers’ Self (Priester, Park & MacInnis, 2008). Because consumers’ self-concept largely rests on allusions to particular people, places, beliefs, ideas, experiences, and material objects, the resources offered by religious suppliers aim to stimulate individuals’ memory concerning these specific areas of one’s existence. Therefore, power evangelism practitioners incorporate into their rituals elements with mood-altering properties that tend to gratify the self and be delivered through a wide combination of senses, including visual, auditory, gustatory, tactile, olfactory, and kinesthetic. Moreover, they also build on evoking consumers’ feelings related to the past, present, and future within the context of who they were, currently are, or want to be so that they shape consumers’ identity and enable them to regain control over their lives. Accordingly, the best-selling products and services typical of the power evangelism niche are the ones that strengthen consumers’ selves, have the potential to restructure them internally, and influence their positive image in the outside world. Competition for adherents consists in both increasing the supply of various catharsis catalysts, marketed as those through which it is possible to get empowered and establish a direct relationship with the divine, and in making religious shoppers, the co-creators of the brand, usually by giving them voice during live streamed events published on social networking sites. Although the brands under study are subject to the laws of the marketplace, they also tend to cooperate on large projects, which consequently helps them in terms of self-promotion. Power evangelism practitioners employ a celebrity endorsement technique as a form of their advertising campaign but in this case, the celebrity in question is only referred to instead of appearing personally. Such a solution results from the fact that they rely heavily on the

figure of Jesus Christ. Frequent allusions to Jesus aim to reassure the religious customers that after purchase, they will witness supernatural phenomena similar to those once performed by the Son of God.

Materials and methods

Field research and a thorough analysis of the audio-visual data were employed to investigate the above-mentioned problems. Those two methods were mutually supportive because the content spread during, for example, a worship service could later be found online. Therefore, it was possible to take a closer look at its features. In addition, according to what has been stated before, religious entrepreneurs tend to interact with religious shoppers even off-stage, which is why they go online regularly to livestream and simultaneously promote their products and services. Moreover, it should be made clear that it was impossible to meet all the chosen figures personally due to time and space constraints. Nevertheless, their official channels, available on the Internet, contributed a lot to this investigation, which took place between 2019 and 2023. For its purposes, it was established that the selected entrepreneurs who grow their businesses independently and based on the power evangelism strategy represent separate brands and, therefore, should be perceived in this way in the public sphere, although in many cases, they are also in charge of the communities they once started and hence, often linked to them straight away. In practical terms, the main focus of this exploration has been the brand-building process involving a lead character responsible for providing appropriate resources. What is crucial here is not how communities work, but how the suppliers in question operate in the marketplace to enlarge their communities, that is, to bring new members into the groups, which is tantamount to expanding the clientele.

The brands selected for the study include (1) Arkadiusz Krzywodajć, itinerant preacher, pastor and founder of Filadelfia Church (Kościół Filadelfia; original Polish name) from Wodzisław Śląski, Poland, (2) Wojciech Walaszczyk, itinerant preacher, pastor and founder of the Vineyard Christian Center (Centrum Chrześcijańskie Winnica; original Polish name) from Rybnik, Poland, (3) Tomasz Dorożala, itinerant preacher, pastor and founder of the Blazing Fire Ministries (Służba Apostolska "Ogień Przebudzenia"; original Polish name) from Gdańsk, Poland, (4) Jakub Kamiński, itinerant preacher and pastor of the Nations on Fire Church from Warsaw, Poland, (5) Marcin Zieliński, itinerant preacher, CEO of the Inflame the Faith foundation (Fundacja Rozpal Wiarę; original Polish name), and leader of the Voice of God community (Wspólnota Uwielbienia "Głos Pana"; original Polish name) from

Skierniewice, Poland, (6) Artur and Agata Cerońscy, itinerant preachers who call themselves apostles and prophets, running the Artur and Agata Cerońscy Ministry (original name); founders of the Church of Power (Kościół Mocy; original Polish name) from Warsaw, Poland, (7) Roselen Boerner Faccio, itinerant preacher, pastor and founder of the Sabaoth Church (original name) from Milan, Italy, and (8) Enzo Incontro, itinerant preacher who calls himself an apostle; pastor and founder of Mission Paradise Church (Missione Paradiso; original Italian name) from Catania, Italy. Arkadiusz Krzywodaję and Wojciech Walaszczyk were studied both on-site and off-site. Roselen Boerner Faccio was not met personally; however, participant observation was carried out in Sabaoth Church Roma, which is strongly influenced by the headquarters from Milan and Faccio herself. A purposive sampling technique was employed since the choice of suppliers had previously been determined using particular eligibility criteria.

Results

The investigation reveals that power evangelism-oriented religious entrepreneurs who act as brands themselves use business models and marketing methods typical of the corporate world. The data collected during the research indicate that single-level direct sales, which are based on one-to-one meetings between the brand representatives and prospects and are usually conducted in person or via digital means, prevail (Thomas & Housden, 2002). Content marketing, on the other hand, appears to be the most effective approach for creating, publishing, and sharing relevant materials strongly connected with the message spread by a particular brand.

While exploring the chosen brands, it was discovered that both Polish and Italian entrepreneurs strongly rely on face-to-face interaction with the consumers, during which they tend to sell a great variety of tailored products that often come in a set with something else to attract lucrative shoppers. This specific practice is known as cross-selling. In the power evangelism niche, cross-selling takes place, for example, when distributing tickets for mass events, including those referred to as conferences. Artur Ceroński, representing the Artur and Agata Cerońscy Ministry from Warsaw, organized one in September 2023. It came to be known and the “Practical Jesus” Conference (Konferencja “Chrystus Praktyczny”; original Polish name) (Artur i Agata Cerońscy Ministry, 2023a). The meeting itself can be seen as a product, associated mostly with valuable sermons, and a product whose purchase, not necessarily through buying a ticket but also through making a donation, provides another opportunity for

the shopper, namely, the opportunity to receive the divine healing, according to what the official poster says (Artur i Agata Cerońscy Ministry, 2023c). The research outcomes prove that religious entrepreneurs utilize the place where the community meets regularly and, at the same time, the place they are in charge of to promote their products and services. Hence, it can be assumed that direct selling works best on-site.

When it comes to stimulating the consumers by means of the content posted online, the results demonstrate that storytelling is the most popular technique, employed mainly with the intention of drawing prospects' attention and evoking their catharsis. It builds on an emotional narrative, usually a testimony, shared by the entrepreneurs themselves or their declared followers, namely, brand loyalists, whose spiritual needs have already been met due to the purchase they had previously made. Wojciech Walaszczyk, pastor and founder of the Vineyard Christian Center from Rybnik, published a dedicated series of videos on his YouTube channel. The series in question came to be known as "History Maker" ("Twórca Historii"; original Polish name) and focuses on providing the consumers with a valuable message that may serve as a reference point for someone else's inner healing. Roselen Boerner Faccio runs a Sabaoth Cast series on her YouTube channel. This concrete series presents the testimonies of spiritual growth and concentrates mainly on those engaged in a pastoral ministry. Apart from exposing the consumers to a catharsis-oriented plot, religious entrepreneurs often decide to speak to religious shoppers in an informal way when performing daily activities such as jogging, driving, walking, etc., so that the interaction between religious suppliers and consumers looks spontaneous and contributes a lot to the overall perception of the brand. Enzo Incontro, the pastor and founder of Mission Paradise Church from Catania, regularly broadcasts his strolls live on Instagram. Remarkably, while taking them, he raises significant issues connected with human existence within the context of faith, such as those referring to perseverance and commitment (Enzo Incontro, 2021). The kind of output he produces resembles a conversation between friends. Therefore, it can be argued that power evangelism practitioners who build their brands, try to win shoppers' trust primarily by demonstrating their openness, expertise, and reliability. These are the qualities a true friend should have. Finally, the outcomes also imply that religious entrepreneurs use social media for spreading their messages via short-form videos summarizing particular events, long-form videos centered around particular topics, reels, webinars, infographics, posters, and photos, frequently with motivational quotes and calls to action made by entrepreneurs themselves (Enzo Incontro, 2023; Jakub Kamiński, 2023; Artur i Agata Cerońscy Ministry, 2023b; Wojciech Walaszczyk, 2023).

While carrying out the research, it was discovered that religious entrepreneurs engaged in power evangelism provide the shoppers with hedonic, symbolic, and functional resources that serve as the extension of the consumer's self. They are the basis of the products and services religious suppliers bring into the marketplace. The investigation reveals that top sellers involve those that build on Wimber's idea of healing, Wagner's notion of strategic-level spiritual warfare, Prosperity Gospel, personal revival, and a spiritual breakthrough. In both Poland and Italy, healing of the demonized, inner healing, and healing of the body turned out to be commodities in the highest demand. It should also be noted that all of them focus on recalling memories related to people, places, and experiences and hence operate on a consumer's self-concept. The hedonic aspect is strongly connected with gratifying the self, which can only be achieved through proper external stimulation. Take, for example, the case of Tomasz Dorożala, who made his deliverance ministry known as *The Touch of Heaven* ("Dotyk Nieba"; original Polish name) available to shoppers countrywide. It always starts with a short introduction during which Dorożala, by means of valuable testimonies, empowers and boosts consumers' self-confidence so that they have no concerns about tasting the product (Apostoł Tomasz Dorożala, 2023).

Regarding the symbolic and functional aspects, they apply to identity shift as well as attitude change (Berdowicz, 2021). The same applies to the ministry run by Marcin Zieliński. At the beginning of such meetings, mood-altering elements tend to be provided, and usually these are worship songs combined with the stories of Zieliński's effective work told by himself. Then, the actual prayer begins, during which Zieliński uses a lot of magical speech acts. He addresses particular illnesses directly to make them disappear. The part devoted to testimonies serves as the crucial moment of the whole event (Prowadzi mnie Jezus, 2016). Those who claim to be healed come to the front and speak out. The findings of the study suggest that both Polish and Italian religious entrepreneurs employ a celebrity endorsement technique to attract the prospects. Although the celebrity in question, namely, Jesus Christ, cannot appear personally, the mere reference to the Son of God is meant to reassure the shoppers that they will get what they are looking for after the purchase. In this case, spectacular signs and wonders. Tickets for such events usually sell out long before the closing date, which may suggest an enormous thirst for supernatural manifestations.

As far as competition between the brands is concerned, the data indicate that it relies mostly on increasing the supply of products and services that have the potential to evoke one's catharsis, give permanent relief, and bring changes visible to the outside world. Those catalysts of one's complete re-

structure should work immediately and be unique and memorable. Moreover, they should also provide the opportunity to establish a close relationship with the divine. Not only conferences, healing services, prayer meetings but also dedicated educational programs have already been launched into the religious marketplace. Take, for example, the case of Jakub Kamiński's NOF School (Nations on Fire, 2023). This particular product, which is of limited availability due to the number and price of the tickets, targets those who want to understand the essence of revival and, at the same time, experience the supernatural. Interestingly enough, Kamiński, one of the leading representatives of NAR in Poland, encourages other brands to join him for the purposes of this specific project, which seems to confirm the previous assumptions regarding the issue of business-to-business cooperation. It is worth noting that after the purchase, religious shoppers are granted access to the materials other individuals cannot see. This is what came to be known as the gated content strategy. Finally, it should also be acknowledged that competition for adherents consists in giving them a chance to co-create the brand which can be easily observed on social networking sites where brand followers post their comments and suggestions on the air. In one of his broadcast videos made when driving a car, Dorożala explains why he does not visit hospices on a regular basis (Tomasz Dorożala – Służba Apostolska "Ogień Przebudzenia," 2023). At the same time, he interacts with the viewers which strongly affects his image, or rather brand image.

Discussion

The goal of this research was to investigate how the power evangelism-oriented entrepreneurs create attachment to the brands they represent. Furthermore, it also tried to specify the top sellers in the Polish and Italian religious marketplace, especially in the "signs and wonders" niche. And lastly, the study attempted to explore how the chosen brands compete for loyalists.

Findings show that mutual dependence is the core of the enduring bond between the religious shopper and the supplier. As soon as the former defines his or her needs, the latter strives to meet them by providing relevant stimuli that shape the consumer's cognitive sphere and ultimately evoke the desired responses. Regular exposure to a tailored product within a proper segment proves to generate a long-term commitment. The products and services that draw consumers' attention tend to be marketed under the label Jesus Christ since referring to this particular figure serves as a lure for shoppers interested in supernatural phenomena. Remarkably, some selected brands do not charge

the shoppers directly by informing them about the commodity price they are searching for. Instead, they ask for donations that could cover, for instance, venue costs. This applies to the brands represented by Tomasz Dorożala and Artur Ceroński. The vast majority of Dorożala's Facebook posts contain details regarding payment methods, similar to what can be found on Artur i Agata Cerońscy Ministry profile, where references to the bank account number, although not under every single post, have been made visible to the followers. The research outcomes do not support the claim by Usunier and Stolz (2016, p. 6) concerning a shift in the functional aspects of religious organizations. The authors state that they should not be perceived as incorporated religious companies. Quite the reverse, they should be thought of as non-profit organizations. The data collected during the investigation demonstrate that religious brands are well-organized, hierarchically structured, multitasking-oriented firms focused on bringing money into the business. Religious entrepreneurs tend to be accompanied by trained staff, responsible for issues such as developing a positive brand image and organizing events from a technical point of view. Moreover, the findings indicate that the religious brands under study finance themselves by selling products and services, including books written by particular brand representatives.

When it comes to competitive behavior in the power evangelism niche, the outcomes of the investigation prove that the so-called catalysts of one's inner restructure leading to a consumer's catharsis, have the greatest sales potential and therefore, as the supply of those products and services increases, a given religious entrepreneur's popularity grows. In other words, religious entrepreneurs' creativity and involvement seem to have a crucial impact on whether or not their brands survive in the marketplace. Interestingly, from the findings of the research, it is clear that in both Poland and Italy, the brands under study tend to cooperate from time to time, which appears to support the claim once made by Flory and Christerson (2017, p. 11), who argue that the contemporary Christian religious landscape is made to a significant extent of dynamic individual leaders that win consumers' trust by emphasizing their perceived ability to produce supernatural manifestations, referred to as signs and wonders. Those leaders know one another and even combine for specific purposes. Although the cooperation works well, they remain independent and focus primarily on building their own recognizable business instead of concentrating merely on supervising a religious community they started in the past. Flory and Christerson (2017) introduced the term Independent Network Charismatic (INC) Christianity to describe this phenomenon. As far as the common denominator for the investigated brands is concerned, the role of the aforementioned Prosperity Gospel should be taken into account. The results of the exploration seem

to be in line with the assumptions presented by Kobyliński (2021), who states that Prosperity Theology, widely implemented mostly by Wimber's disciples, has been regarded as controversial. The scholar notes that its practitioners, in this analysis called brands, function similarly to companies and provide the prospects with catchy slogans directly connected with the beliefs promoted by the Health and Wealth movement. Those catchy slogans aim to encourage the shoppers to make a purchase, which is tantamount to adopting a new way of thinking and speaking that, in turn, ensures success due to its compatibility with God's plans. Moreover, Kobyliński observes that what is particularly dangerous to Prosperity Gospel adherents is their deep conviction that poverty, suffering, and disease arise from one's spiritual impotence since God wants to see everyone fulfilled and prosperous. Accordingly, the perspective of thriving financially, healthily, and socially especially appeals to the religious shoppers operating within the power evangelism niche. This is exactly what the data collected during the investigation reveals.

To summarize, the research results appear to prove the main thesis formulated in the introductory part of this article. A thorough analysis of the faith branding phenomenon confirms that spirituality has been commercialized over recent decades and that the present-day religious preachers, representing the power evangelism niche, act more like innovative entrepreneurs who employ well-known business models and strategies for developing their own brands. The Polish and Italian religious environment rests on brand communities that consist of fully committed brand loyalists ready to spread the positive image of their idols countrywide. The study may stimulate the debate on how to make use of consumers' spiritual needs in different sectors so that suppliers look at the prospects holistically, bearing in mind their personal beliefs and attitudes towards existential problems. The investigation may also contribute to a better understanding of how the human psyche works, mainly within the context of recovering from past hurts and the attempts made by individuals to find a source of permanent relief. Since a lot of issues connected with the problem in question remain unsolved, including cases of post-purchase dissatisfaction, future studies on the current topic are recommended. Because the research combined participant observation and the study of the audio-visual materials, it was not free from limitations that were mainly concerned with the data collection process. Firstly, it was necessary to travel long distances to explore how power evangelism practitioners interact with the shoppers. Some of the events would take place on weekdays, which was a serious obstacle due to professional duties. Secondly, the financial resources were limited, which in practical terms meant the research intensity and scope depended on the budget. Thirdly, brand loyalists encountered on-site showed

a slight bias towards the researcher, which resulted from the investigator's academic background.

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