Cherkhava O.
Reconstruction of theolinguistic matrix of religious popular discourse
(based on the English, German and Ukrainian Languages)

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Abstract. This article continues researching the role of religious type of discourse in theolinguistics is defined; the relation of religious popular discourse variety to prophetic, missionary and sermon varieties is provided, religious popular discourse definition is qualified, its text classification is offered, kernel criteria of religious-popular discourse identification as the variety of religious discourse type are suggested; religious-popular texts according to their invariant (religious-propaganda and religious-informative character)-variant parameters are classified.

Keywords: theolinguistics, theolinguistic matrix, religious-popular discourse variety, kernel criteria, invariant-variant parameters

Modern *theolinguistics* (the term is firstly used by Jean-Pierre van Noppen in 1976), is oriented to cover the general aspects of linguistics and biblical language (Oleksandr Gadomskyy, Nina Mechkovska, Oleksandr Chernobrov, David Crystal, William Downes, Joshua Fishman), terminological definitions of religious discourse as institutional type (Volodymyr Karasyk, Oksana Yasynovska, Tetyana Shyryayeva), fideistic discourse (Nina Mechkovska, Olesya Cherkhava), sermon discourse (Mychail Zuyev), religious popular discourse (Yuliya Ochered'ko). Within the latest researches theolinguistics is defined as separate science "determined to find the sequences of *religion and linguistics* and the ongoing relationship between *linguistics and theology*" [16, p. 3]. In this research we initiate term *"theolinguistic matrix"* that could represent the possible structure of religious discourse as the unity of four main varieties: missionary, sermon, prophetic and religious-popular (hereinafter – RPD) and suggest thorough analysis of the last one.

Theolinguistics as the interdisciplinary science subordinates such philological disciplines as linguistic religious studies, sociolinguistics, psycholinguistics, linguistic-cultural studies, ethnolinguistics and others. Referring to each subject in particular in terms of its contribution to the scholarly insights of the paper, we should point out that in linguistic religious studies special attention is devoted to the approach of the problematic explanation of Holly Bible Verses through the exegetic definition as "a synthesis of propositions uttered by believers of any religious community about particular problematic questions [3, p. 10] and an investigation of theoretic instructions that are provoked by interdisciplinary character of linguistics and specific elaborate rhetoric of the Bible" [5, p. 138]. In Sociolinguistics the sphere of religion and language is viewed either as a) "unity of themes that provides the context of language activity"[2, p. 51], or as b) influence of religious or political personality on state-church relations (the relation between debate company of John Kennedy and religious organization "Protestants and Other Americans United (POAU))" [24, p. 2] or as c) separate functioning of religious discourse within one particular TV channel (CNL) with a particular addressee – a faith-seeking person. In psycholinguistics religious discourse is identified as forming "norms of behavior" and the Internet users consciousness manipulation through religious propaganda and religious informative texts [23; 5]. In linguistic-cultural studies religious discourse is observed either as information about religious language and cultural states of a particular country in a particular epoch [Thompson 2000:168] or as "a type of spiritual activity of people" [4, p. 15], whereas in ethnolin-

guistics this notion is depicted as religious language verbalization in ethnic-cultural and psychological interrelation [17, p. 21].

So, as the interdisciplinary notion religious discourse may be reflected as the object of theolinguistics, that represents religious linguistic view of the world (religious linguistic world-image); religious speech activity in social interaction; relation of religious language and spiritual cultural phenomenon; the moral evaluation manifestation and representation of religious language in the collective consciousness of ethnic groups.

Taking for detailed analysis only religious popular variety of religious discourse with its semantic value "to incline people to faith" (common to all varieties), through popularization of religious belief among social groups and by exerting religious influence not by manipulation but by persuasion with biblical quotations or verse employing adaptation/simplification of religious biblical information (textual shortening, oral explanation or the use of visual images that create special religious aesthetics such as sensitive world perception without gaining any benefit and personal creative perception of religious reality), we suggest that it may be viewed as one of the elements of theolinguistic matrix of both individual and collective creativity of different ethnoses and, in particular, of separate ethnic groups (together with missionary, sermon and prophetic varieties).

The term "matrix model" in linguistics was provided with the meaning "semantic structure of the polysemantic word" by Iryna Arnold in 1966 and was picked up by Ronald Lenker for the depiction of knowledge configuration, that composes the base of a language unit meaning and Mykola Boldyrev cognitive-matrix approach. In this article we suggest that reconstruction of theolinguistic matrix (falls within the domain of historical linguistics) may refer to the following principles:

1. To provide complex methodology of kernel composition reconstruction and invariant-variant periphery of "theolinguistic matrix" of RPD in the English, German and Ukrainian languages.

2. To render inner and outer reconstruction of conceptual kernel of "theolinguistic matrix" of RPD in the English, German and Ukrainian languages.

3. To classify texts of RPD according to invariant parameters – cognitive contexts of religious agitational and religious informative character of texts that may be viewed as components of "theolinguistic matrix" of RPD.

4. To reconstruct form and meaning of language units that form discourse in every concrete variant of text and are filling the cells of theolinguistic matrix components.

The aim of the research is to commit the reconstruction of a theolinguistic matrix of religious popular discourse as multiple religious knowledge according to principle kernel (object of thought in RPD)-invariant (contexts of religious agitation and religious informative)-variant (subvarieties of these two context) periphery in English, German and Ukrainian languages.

The above-mentioned aim preconditions solving the following **tasks**:
– to analyze an interdisciplinary notion of terminological field of religious discourse which keeps changing in different linguistic studies – linguistic religious study, sociolinguistics, psycholinguistics, cultural linguistics, ethnolinguistics;
– to form the most concrete scientific definition of RPD as one of the varieties of religious discourse type of institutional discourse (adjoing to missionary, prophetic and sermon varieties);
– to classify texts of religious popular discourse according to invariant parameters (cognitive contexts of religious agitation and religious informative character as the components of theolinguistic matrix) and specify variant parameters of these texts.

Object of the research – texts of religious popular discourse in English, German and Ukrainian languages.

Subject of the research – inner and outer reconstruction of kernel and invariant-variant periphery forming of theolinguistic matrix of religious popular discourse in English, German and Ukrainian languages.

The **novelty of the research** is in the reconstruction of kernel-periphery model of "theolinguistic matrix of RPD" in English, German and Ukrainian languages; in identification of such kernel criteria of RPD as a variety of religious discourse as a) aim, b) participants, c) oral-written discourse modus of comparison, d) religious popular language strategies, e) social-situational and normative extralinguistic factors, that would structure notional centre of "theolinguistic matrix of RPD"; in classification of religious popular texts according to two main invariant parameters: a) intention and b) system of discourse formation (religious agitational texts – propaganda, poster, brochure, booklet, leaflet, flyer, pocket calendar, text on billboard and lightbox, booklet-prayer and religious informative texts – Calendar Religious Guides: a) tear-off religious calendar (type, "Orthodox Calendar 2014"); b) Andachtsbuch; c) Daily Bible Promises (adapted version IPhone Bible Promises For Every Day); d) Daily Planner; e) Devotionals; f) Meditations; Booklet of International Religious Festival, Booklet of Religious Synod Meeting); in presenting variant parameters of these texts, that are typical for every separate text, may be viewed as discourse forming characteristics in every investigated language and compose periphery zone in "theolinguistic matrix of RPD": (a) religious popular languages strategies, b) concept of context, c) event (preconditions theme, place and time), d) concept of mediator (consolidate participants, possible author), e) sphere of communication, f) communicative role shift, g) way of popularization, h) thematic, referential, event, time and space unity); the perspective is in future development of theoretical statements of different schools of discourse-analysis in the aspect of precise scientific definition of the notion "discourse composition"; the methodology of modern compared historical investigations in a way of broadening the

principles of inner and outer reconstruction of language facts and transfer of theses processes into the sphere of discourse will be improved.

Practical value of the results implies that suggested model of "theolinguistic matrix of RPD" reconstruction may be extrapolated for the identification and future interpretation of other varieties and types of discourse.

Religious discourse (also moral [20, p.43], sacrum [26, p. 20-46], social discourse of religion [22, p. 420-443]) is interdisciplinary notion terminological field of which keeps changing in different linguistic studies: linguistic religious study, sociolinguistics, psycolinguistics, cultural linguistics, ethnolinguistics and others. In this terminological synonymy one of the most disputable questions concern sequences of religious and fideistic discourse, in particular their differentiation: "Classifying genre specific of confessional religious texts according to criteria modality, we should mind fideistic discourse as philosophical and philological approach to the notional belief in word that is actualized in the process of human activity with more logic and intellect than sphere of religious and aesthetic activity" [6, p. 3-36] and equalization: "Fideistic/religious discourse – is special variety of institutional discourse that is specifically oriented for supplying communication that covers religious beliefs of people and is the basis of importance for every individual and society ethic senses" [10, p.18]. The Stanford Encyclopedia of Philosophy separates religious belief from fideistic, identifying that the last one has more philosophical aspect of understanding belief in relation to reason [27]. Trying to find the answer, we turn to European philosophical scientists so that we may find the separation of these notions, because "fideism" is defined as "persuasion in belief that has particular reason and that is used in the search of philosophical and religious truth" [25, p. 87], or as "totality of the following interrelated theses: 1) religion that is logically separated from other aspects of life; 2) religious discourse is unique and does not allow us to talk about reality; 3) religious belief may be understandable just for believers; 4) religion may not be criticized" [28, p.187]. Judging from that we identify broader philosophical meaning of fideistic discourse with basic interrelated concepts: "belief", "truth", "reason", "justice" and deals more often with the necessity of searching religious belief, whereas religious one covers more traditional and rational understanding of God.

The previous research of religious discourse [8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19] gave the possibility to identify it within institutional discourse according to such criteria as: 1) aim, 2) event (preconditions theme, place and time of the action, participants), 3) way of popularization, 4) system of discourse formation, 5) concept of context in oral/written text, 6) sphere of communication (not the character), 7) social and situation aspect, 8) rhetoric measures, 9) change of communicative roles of participants, 10) the concept of speaker's intention, 11) modus of opposition oral and written discourse, 12) normative dimension, 13) language strategies, 14) language tactics, 15) conceptual unity and to separate four main varieties of religious discourse: missionary, sermon, prophetic and religious popular with particular subvarieties.

Missionary discourse – semantic meaning "to incline people to faith" with 1) eschatological identification of reasons that "lead to the end of sin-world", the division of

inspirational processes and human good and bad actions, the study of Second Coming of Christ and Judgment Day; 2) anthropological view of mission; 3) sacramentological people education for Christian way of life, directed to transfer the experience of inner communication with God and participating in Religious Society Life [1, p. 10].

Sermon discourse – semantic meaning "to incline people to faith" with oral or written text (liturgy), that "offers sermon texts of priest as the representative of particular confession and includes its study for the purpose of changing consciousness and behavior of addressee [7, p. 148-156]; or as "reproductive-constructive realization of universal ideospeech circle "from the thought to world" in religious discourse" [2, p. 41].

Prophetic discourse – semantic meaning "to incline people to faith" with verbal or nonverbal text in which the knowledge of person concerning future actions or those that are committing at the moment of prophetic act [20].

To separate RPD and to give detailed description of its text classification we suggest kernel criteria of identification of RPD as the variety of religious discourse and invariant-variant parameters of every RPD subvariety differentiation [10, p.122-133].

Kernel criteria of identification of RPD as the variety of religious discourse are the following aim (to incline people to faith through popularization of religious belief), participants (superadresser – mediator or/and additional author or adresser, social-situational extralinguistic factor (creation of religious text according to institutional popularization of religious belief), religious popular language strategies, conceptual unity [13, p.130 – 141].

For the detailed analysis of "conceptual unity" of RPD, we identify kernel basic concept INCLINATION TO CHRISTIAN FAITH THROUGH RELIGIOUS-BIBLICAL KNOWLEDGE which may be represented by six basic models: 1) Righteous life on earth that leads to eternal life, 2) Purification of nation / fig.Cleaning up (trough Gods love, love to neighbour, to parents), 3) Following Jesus Christ, 4) Repent, 5) Asking/Begging for Help, 6) Forming of Strength and Being Not Indifferent.

The periphery elements in RPD may coincide with above-mentioned six main senses and may be reflected through metaphoric model WATER, in particular its metaphoric conceptual correlates SEA/ WAVE/ OCEAN/ STREAM/ RIVER/ BLOOD/ BOAT/ FISH/ BRIDGE/ HEAD FOR/ BOTTOM OF THE SEA/ TO CAST that code special religious information in Bible quotations / verses in RPD texts with special verbalization in English, German and Ukrainian languages. In texts of religious-propaganda character these correlates usually are followed by visual images for recipient's attraction and in religious informative texts they supply explanation, narration and religious definitions [Cherkhava 2014, p. 318-323].

Invariant-variant parameter – basic intention of text, divides all RPD texts into: religious-agitational (1. Propaganda, 2. Poster, 3. Brochure, 4. Booklet, 5. Leaflet, 6. Flyer, 7. Pocket Calendar, 8. Text on billboards and light-boxes, 9. Booklet-prayer) and religious informative (1. Calendar Religious Guides: a) tearing-off religious calendar; b) Andachtsbuch; c) Daily Bible Promises (adapted version IPhone Bible Promises For Every Day); e) Daily Planner; f) Devotionals; g) Meditations; 2. Booklet of International Religious Festival, 3. Booklet of Religious Synod Meeting,

4. Religious magazine). System of discoursive formation (social practice) specifies religious-propaganda social, religious benefactor and religious supporting activity functioning of religious-agitational texts and religious educational social or religious inspirational social functioning of religious informative texts [10, p. 130-141].

Variant parameters that are differential for every separate subvariety of RPD texts are the following: 1) religious popular language tactics of RPD texts, 2) concept of context (consituation), 3) event (preconditions theme, place, time), 4) concept of mediator (additional participant or author), 5) sphere of communication, 6) rhetoric dimension, 7) change of communicative roles, 8) way of popularization [Черхава 2013c:133-141]. For instance, having analyzed religious popular corpus of English, German and Ukrainian texts, we came to the conclusion that religious agitation texts have such language tactics as a) SELF-PRESENTATION, b) COOPERATION, c) SEPARATION та d) OPPOSITION. Religious informative RPD texts use generally such tactics of informing as: 1) EXPLANATION of religious belief with evaluative component, 2) religious narrative, 3) definition of religious notion.

Semantic meaning of English, German and Ukrainian texts of RPD should be analyzed according to the structure of each text that consists of segments (episodes in written religious texts, some cues in oral one and scheme zones in visual variant for creation in viewer particular religious image). Between these segments may appear discourse structure element/discourse labeler [21, p. 429-432] that transfer not religious information and are quite different from discourse markers/cue phrases/cue words/discourse connectives/discourse particles that help to arrange religious popular information and are usually orthographically marked.

The sequence of presenting the information in the above-mentioned texts has its own specific. Religious agitation texts (usually propaganda material, posters, flyers, pocket calendars, texts on billboards and light-boxes) are transferring information through the top, middle and the bottom of scheme zones. For example, in Ukrainian texts on **billboards and light-boxes** (frequently established in Lviv as the support for people during Ukrainian revolution-period 2013-2015) the phrase "*Так говорив Господь*" could be viewed as introduction, whereas biblical quotation in the middle "*Поможи нам, Боже, І збережи нас, і прости наші гріхи, Ради ймення Свого!*" may reflect the main part and final references *Біблія, Псалом 78. Вірш 9* may function as conclusion.

In brochures, booklets and leaflets biblical quotations may have explanation and e-mail for getting more information. For example, in English-German **flyeralarm** we see the call to repent in biblical quotation "*I have not come to CALL the righteous but SINNERS TO REPENTANCE Luke 5,32 / Ich bin nicht gekommen, Gerechte zu BERUFEn, sondern SUENDER ZUR BUSSE Lukas 5,32*" with *e-mail: www.needgod.com/www.christus.de* and space for inserting receiver address for getting additional information.

In **posters** and **pocket calendars** that are functioned as protection and blessing in the middle the image of Merciful Jesus, Madonna and Child, the Virgin Mary or other saints is depicted, for example Jesus in the circle of his followers (*Нагірна проповідь Ісуса Христа, Тайна святої вечері*) with possible text "*Mary Immaculate Protector of Our*

Country Pray for Us" at the top of scheme zones (in the sky) or blessing *"Pour our Your Spirit"*, *"I will pour out my Spirit"* and visualizes the image of Dove, *"Forgive them"* *Mother Teresa Anyway Quote Poster*, *Heilige Schutzengel* .

A religious **flyer** that usually informs about the coming future religious event may have short imperative utterance a) *"Give Praise/Bring Joy"* or b) causative form *"For eternity"* , *"In the presence of God"*, *"In the name of Christ"*, c) polysemantic word-combination with abstract notions *"спільнота"* *"Community outreach"*, Молодіжні нічні чування *"П'ять кроків до здобуття духовної перемоги в Україні (початок 14 лютого, храм св. Климентія папи, вул. Ген. Чупринки 70)"*.

In **religious calendar guides** specially marked is the title that supplies thematic, referential, eventual, time and space unity, for example *"Feiert Jesus! – today"* looks like one of subvarieties of religious banner, used for booklets, posters, leaflet of directive character: *"Join us on Sunday! Jesus Calling!"* or declare: *"Faith is a Journey, not a Destination"*. Thematic unity of episodes in theses texts is supplied by temporal discourse marker in title (*365 days of faith, 31 rays of hope* (metaphorically about month), *15 Minutes a Day with God, 365 днів удачі*), as it has key temporal sequence with denoted type of religious calendar text: a) Православний календар 2014, b) Andachtsbuch, c) Daily Bible Promises (та адаптована сучасна версія IPhone Bible Promises For Every Day); d) Daily/Month Planner; д) Devotionals; e) Daily Bible Meditations (Verses).Other possible forms of titles are: a)collective religious quotation/verse (*"Hoere Israel! Der Ewige ist unser Gott, der Ewige ist einzig!/ Hoere Israel! Der Herr ist unser Gott, der Herr ist eingig!"*) b) monocomponent proper name – theonym" (*"Sanna"*) that identify broad religious context and possible gender identification. In German **Andachtsbuch** *Hanna: Gebet- und Andachtsbuch für israelitische Mädchen und Frauen* at the front page we find biblical quotation: *"Lebt immer mehr aus der Gnade unseres Herrn Jesus Christus"* with references *2. Petrus 3, 18*. Some texts of RPD may have no title and identify "intimisation" of sacrum word.

Thematic unity of episodes in English **Bible Promises** *for you, us, women, fathers, mothers* (everyday bible quotation without explanation or comments) is provided by personal discourse marker in the title (mother, father and others in biblical context). The actuality of this variant of religious calendar guide nowadays is shown by specially adapted program for *Android IPhone Bible Promises For Every Day* (2013) and site *Daily Bible Promises*.

Presenting information in German **booklet of international religious festival** starts also with phrases on front page where every component (identification of festival, its logo, flags, bilingual phrases) that provides thematic, referential, eventual, time and space unity and represents national specific of the country, where religious festival is held.

The main semantic meaning of Ukrainian **religious prayer booklet** – "the necessity to unite nation in difficult for country period", is expressively emphasized on its front page. For example, during the Ukrainian Revolution (2013-2014) appeared prayer booklet with a title "МОЛИТОВНИК БОРЦЯ ЗА ГІДНІСТЬ / PRAYER BOOKLET OF DIGNITY-FIGHTER that included phrases that provide thematic, referential, eventual and space unity

of the whole booklet of prayer, in particular a subtitle: *П'ять кроків до здобуття духовної перемоги в Україні / Five steps to get spiritual freedom*, followed by the image of Christ with phrase *"I trust you Jesus"*(identification of addressee), and a call *"Молимось кожного дня за Україну по можливості щодня о 21:00, а також щоразу, коли маємо змогу"/ We pray for Ukraine every day at 21:00, and every time we can*. Titles of segments-episodes (STEPS) coincide with information on the front page in the combination of coherent political-war markers and religious language: здобуття *духовної* перемоги / to win/get *spiritual* freedom, *молитовник* борця за / *prayer booklet of fighter* (front page) and 5 STEPS:

1 КРОК / 1 STEP: Повністю *покластися на Бога*, просячи Його *втрутитися в хід історії нашого народу* / Fully rely on God, asking Him to interfere with the historic movement of Ukrainians;

2 КРОК/2 STEP: Попросити у Бога *пробачення за гріхи* цілого народу і свої особисті / To apologize to God for committing sins by all nation as well as personal ones (Socioidentification);

3 КРОК/3 STEP: *Пробачити* ворогам / Forgive your enemies;

4 КРОК: Прийняти допомогу *Ісуса Христа /* Accept Jesus Christ's help;

5 КРОК: Віддати своє життя і життя нашого народу *під покров Богородиці /* To give your life and life of our nation to the Virgin Mary's protection.

In English and German prayer-booklets the need to unite due to a problem is also identified: "Prayer book *for those affected by addiction*", "Prayer book *for those affected by poverty*", *"For some Christians cell group* is every night of the week" with a possible identification of the third person (consolidated participant) *"May the Lord Bless You and Keep You"*, "Gebetsbuch fuer *israelitische Soldaten im Kriege*", *"Gebetsbuch um Frieden in der Welt"*.

Summary

We have analyzed religious-popular discourse, as one of four main elements/varieties of theolinguistic matrix (with missionary, sermon and prophetic), which we specified according to its semantic value "to incline people to faith" (general to all religious discourse varieties) through popularization of religious belief among social groups and committing religious influence without manipulation but persuading with biblical quotations or verse – in a way of adaptation/simplification of religious biblical information (textual shortening, oral explanation or the use of visual images that create special religious aesthetics – sensitive world perception, without benefit, personal creative perception of religious reality), and viewed it as one of the elements of theolinguistic matrix of both idio-and collective creativity of different ethnos and, in particular, separate ethnic groups. Religious popular discourse is actualized through religious-agitational texts (propaganda, poster, brochure, booklet, leaflet, flyer, pocket calendar, text on billboard/light-boxes) and texts of religious-informative character (1. Calendar Religious Guides: a) tear-off religious calendar (type "Orthodox Calendar 2014"); b) Andachtsbuch; c) Daily Bible Promises (adapted version IPhone Bible Promises For Every Day); d) Daily Planner; e) Devotionals; f) Meditations; 2. Booklet of International Religious Festival; 3. Booklet of Religious Synod Meeting;

4. Religious magazine). Its common kernel basic concept INCLINATION TO CHRISTIAN FAITH THROUGH RELIGIOUS-BIBLICAL KNOWLEDGE is identified with six metaphoric models: 1) Righteous life on earth that leads to eternal life, 2) Purification of nation / fig. Cleaning up (trough Gods love, love to neighbour, to parents), 3) Following Jesus Christ, 4) Repent, 5) Asking/Begging for Help, 6) Forming of Strength and Being Not Indifferent. The above-mentioned texts of religious popular discourse were classified in English, German and Ukrainian according to invariant parameters that divided theses texts into religious agitation (propaganda) and religious informative, and variant parameters – show the specific of every separate text. The following corpus of texts will give the perspective to reconstruct language and speech units that create conceptual kernel of religious popular discourse variety in English, German and Ukrainian and the form and meaning of language units that are discourse-forming in every separate variant of religious popular text and will insert cells of components in theolinguistic matrix.

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ILUSTRATED MATERIAL

Prayer booklets / URL:http://sober-way-of-life.org.ua
Prayer booklet for Dignity Fighter. Five Steps to Spiritual Victory in Ukraine / URL: http://blagoslovennya.org.
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Billboard with text "Поможи нам, Боже, І збережи нас, і прости наші гріхи, Ради ймення Свого!" (Біблія, Псалом 78. Вірш 9) (KJV: Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake) (may 2014, Lviv).

Billboard with text "Так говорив Господь "Шануй свого батька та матір свою, щоб було тобі добре" Біблія, Книга повторення Закону розділ 5, вірш 16 (KJV: Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee) (fabruary–may 2014, Lviv).

Billboard with text "Так говорив Господь: Так говорив Господь "Коли не покаєтеся, то загинете усі" Біблія, Євангеліє св. Луки, розділ 13, вірш 3 (KJV: I tell you, Nay: but, except ye repent, ye shall all likewise perish) (June 2014, Lviv)".

Billboard with text: Так говорив Господь "Поможи нам, Боже, і збережи нас, і прости наші гріхи, ради Ймення Свого" Біблія, Псалом 78, вірш 9 (KJV: The children of Ephraim, being armed, and carrying bows, turned back in the day of battle) (June 2014, Lviv);

Billboard with text "Не грішіть і місця дияволу не давайте" Біблія, Посл.св.ап.Павла до Ефесян, розділ 4, вірш 26-27

(KJV: Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil) (July 2014, Lviv).

Billboard with text "Кров Ісуса Христа очищає нас від усякого гріха" Біблія, Перше посл.св.ап.Івана, розділ 1, вірш 7 (KJV: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin) (July 2014, Lviv).

Billboard with text "Чи думаєш, людино, що втечеш від Суду Божого" Біблія, Євангеле від св.Матвія, розділ 9, вірш 13 (August 2014, Lviv).

Billboard with text "Я прийшов кликати грішних до покаяння"Біблія, Євангеле від св.Матвія, розділ 9, вірш 13 (KJV: But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance) (August 2014, Lviv).

Billboard with text "Господь – то Бог правосуддя, блаженні всі, хто надіюна Нього кладе" Біблія, книга пророка Ісаї 30, вірш 18! (KJV: And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed are all they that wait for him) (January 2015, Lviv).

Billboard with text: Так говорив Господь "А хабара не візьмеш, бо хабар осліплює зрячих і викривляє слова справедливих" (KJV: And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous) (Fabruary 2015, Lviv).

Billboard with text: В піст головне не їсти один одного (free transl. Do not eat each other during feast period) (May 2013, Kyiv).

Billboard with text "Найперше майте щиру любов один до одного, бо любов покриває багато гріхів!" Перше послання св.ап.Петра розділ 4, вірш 8 (KJV: And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins) (October 2014, Lviv)

Billboard with text "Блажен кожен, хто боїться Господа, хто ходить путями Його" Біблія, Псалом 127, вірш 1(KJV: Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh **but** in vain) (November 2014, Lviv)

Billboard with text: "Господь – то Бог правосуддя, блаженні всі, хто надію на Нього кладе"! Іса. 30,вірш 18 (KJV: And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him) (January 2015, Lviv)

Billboard with text: Так говорив Господь "А хабара не візьмеш, бо хабар осліплює зрячих і викривляє слова справедливих" Вихід 23, вірш 8 (KJV: And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous) (Fabruary 2015, Lviv)

Billboard with text: "Ты веришь, что Бог един: хорошо делаешь; и бесы верят, и трепещут. Но хочешь ли знать, неосновательный человек, что вера без дел мертва?" Иак. 2:19, Иак. 2: 20 (KJV:Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?) (May 2015, Kyiv)

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Черхава О.О. Реконструкция теолингвистмческой матрици религиозно-популярного дискурса
(на материале английского, немецкого и украинского языков)

Аннотация. В статье описаны предпосылки становления теолингвистики на основании формирования научно-терминологического поля понятия религиозный тип дискурса, проведен анализ взаимосвязи религиозно-популярного дискурса с профетическим, миссионерским и проповедническом видами; представлено дефиницию религиозно-популярного дискурса; предложено текстовую квалификацию религиозно-популярного дискурса; сделан анализ ядерно-периферийной организации религиозно-популярного дискурса; квалифицировано ядерные критерии идентификации религиозно-популярного дискурса как вида религиозного типа дискурса и периферийные (инвариантно-вариантные) параметрами, которые характерны для каждого текста религиозно-популярного вида дискурса.

Ключевые слова: теолингвистика, теолингвистическая матрица, религиозно-популярный вид дискурса, ядерные критерии, инвариантно-вариантные параметрами