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## HYPERCONCEPT CONVERT TO CHRISTIANITY RECONSTRUCTION IN ENGLISH, GERMAN AND UKRAINIAN TEXTS OF RELIGIOUS POPULAR DISCOURSE

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### **Abstract**

The article covered the hyperconcept CONVERT TO CHRISTIANITY reconstruction in English, German, Ukrainian informative and agitational texts of religious popular discourse. This mental construction has been established through the profiling of Biblical quotations transposed in the religious popular discourse texts of informative (identified four types) and agitational character (identified nine types) according to the mechanisms of Biblical knowledge metaphorization. It has been proven that the informative texts sense implicitly stimulates the recipient to have inner mindset about own life (without a mediator). The agitational texts have the same elements and constructions, but are open-ended or have a rhetorical questions stimulating the recipient to contact the religious organization (the mediator). The kernel of this hyperconcept presents the concept RIGHTEOUS LIFE with subordinated concepts FOLLOWING CHRIST, BEING NOT INDIFFERENT, REPENT, PURIFICATION, REQUEST (ASK), STRENGTH FORMING, GRATITUDE (THANK), that form dominant or optional senses in informative and agitational texts of religious popular discourse representing figurative and evaluative hyperconcept zone. In English and German Religious Magazine texts and Religious Calendar Guides the metaphoric concept STRENGTH FORMING dominates, whereas in the Ukrainian variants – the concept REQUEST; in the International Religious Festival Booklet – the concept FOLLOWING CHRIST, in the texts of Religious Synod Meeting Booklet – the concept BEING NOT INDIFFERENT – in English, German and Ukrainian languages. In agitational texts the dominant metaphoric senses are not revealed. Nevertheless, English text environment provides

more concise representation of every sense (reflecting author's individuality) or hierarchical fusion of different variant senses, German – determined conception with highly represented author-text-creator, Ukrainian – national symbols priority with mercy, ask or call to unite verbal depiction.

**Keywords:** religious popular discourse, hyperconcept, metaphoric concept, informative text, agitational text.

### **1. Introduction.**

Modern linguistics in its cognitive discursive framework covers a wide array of topics on cognition making available huge amounts of sequences. To implement the following research, on the one hand, the religious-philosophical scientific views were used, on the other hand, the contributions from linguistics, discourse, cognitive and text study are applied (A. Gadomskiy (Gadomskiy 2005), V. Karasik (Karasik 2000), S. Shamarova (Shamarova 2011), **J. Grimes (Grimes 1994), J.-P. van Noppen (Noppen 1981) et al.**). **Common questions that arose within such a synergetic scope are circumstances interactions** that generate conceptual senses of religious language and variable religious literature types (sacred and public).

Supplemented by a large body of Biblical quotations, the religious text has been mainly analyzed according to its religious division. Recently, the process of slicing and dicing religious texts attracted the religious popular discourse researchers (hereinafter – RPD (J. Ocheredko et al.)). To describe the scope of the following article the optimal religious popular discourse definition as one of the main varieties of institutional discourse type that aims to incline people to faith 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 and presenting religious faith root (its conceptual senses potentially laid out in the religious language) has been provided. Having a multidimensional knowledge derived from the above-mentioned concepts that compose a cognitive context in RPD texts – the hyperconcept CONVERT TO CHRISTIANITY base (consists of eight metaphoric concepts FOLLOWING CHRIST, BEING NOT INDIFFERENT, REPENT, PURIFICATION, REQUEST (ASK), STRENGTH FORMING, GRATITUDE (THANK)).

### **2. Text Taxonomy of Religious Popular Discourse.**

Reconstruction is viewed as a way of representation and interpretation of religious reality through its objectification in the light of the religious popular discourse text that reflects variations of the Christian worldview (pre-Christian stage of hyperconcept forming). Modern texts provide the procedural actualization or implementation of the presupposed concept depending on the goal of Biblical knowledge popularization – “to inform” or “to agitate”.

*Religious informative texts* are represented by four main types: 1) Religious Magazine, 2) Religious Calendar Guides: a) Tear-Off Calendar; b) Andachtsbuch; c) Daily Bible Promises (iPhone Bible Promises For Every Day); d) Daily Planner; e) Devotionals; f) Meditations; 3) International Religious Festival Booklet; 4) Religious Synod Meeting; whereas *religious-agitational* – by nine main types: 1) Prop-Leaf; 2) Prop-Poster; 3) Prop-Brochure; 4) Prop-Booklet / Prop-Pamphlet; 5) Prop-Leaflet / Fold-Out Leaflet; 6) Prop-Flyer; 7) Pocket Calendar ; 8) Outside Prop-Text (billboard / lightbox / banner); 9) Prop-Prayer-Booklet.

In the following texts the main differences of confessions become visible and noticeable, since every Christian approach represents variable acknowledgement of ETERNAL LIFE.

### **3. Hyperconcept CONVERT TO CHRISTIANITY Kernel Zone Reconstruction in English, German and Ukrainian Texts of Religious Popular Discourse.**

The hyperconcept CONVERT TO CHRISTIANITY kernel (dominant) represents metaphoric concept RIGHTEOUS LIFE that stands for the symbiosis of the seven above-mentioned variant meanings and reflects the two main oppositional representations of native speakers' conception: a) act / choice to YOURSELF (good-bad) and b) act / choice to OTHERS (good – bad). The basis of the metaphor RIGHTEOUS LIFE in the texts of RPD

(English, German and Ukrainian languages) is represented by the common conceptual feature “observance of moral rules”. Germanic texts are united by the meaning “to have a determined course in life” (to think straight; to live the principles of / to have life and have it to the full / dem Leben Richtung geben), whereas in Ukrainian – “choice / step” (вільний діалог, вгору чи вниз, єдність / співпраця, гідність). Having reflected diachronic sequences among these semantic complexes, the basic metaphoric sense RIGHTEOUS LIFE was established to be hierarchically dominant, despite the fact that every separate text may also include other dominant senses. This metaphoric sense is increasingly reflected in the texts of Religious Magazine. Intertwining of senses BEING NOT INDIFFERENT and RIGHTEOUS LIFE is especially noticeable in texts of Religious Calendar Guides with the performance of the conceptual component “direct / to the right to eternity” stereotyped in English Religious Calendar Guides as positive life thinking, correct actions of people who form personality and culture: “*Trust is having faith in someone or something. It is a positive attitude about life. You are confident that the right thing will happen without trying to control it or make it happen*” (The Virtues Project Educator’s Guide: Simple Ways to Create a Culture of Character). Equally dominant the sense FOLLOWING CHRIST in the Religious Calendar Guides is reflected provoking the general idea of pilgrimage: “*Blessed are merciful, for they will obtain / be shown / receive mercy*” (Mt. 5:7); “*I came that they might have life and have it to the full*” (Jn. 10:10). Meanwhile in the International Religious Festival Booklet text the following metaphoric sense becomes optional towards the kernel concept RIGHTEOUS LIFE (because it involves the image of leaders / representatives of the denomination and common for such texts “call to come”) and the periphery concept BEING NOT INDIFFERENT to a) voting of religious leaders; b) their interest in influencing certain events in a religious organization, c) joining a religious community, attending their activities, d) caring for each member of the family / self-care.

#### **4. Evaluative Figurative Zone of the Hyperconcept CONVERT TO CHRISTIANITY in English, German and Ukrainian Informative Texts.**

In religious popular discourse informative texts the dominant and optional sense disclosure inclines the recipient to the personal appeal to Biblical text directs the recipient to the very text of the Bible, for deep reflection, to form his own religious vision. Such narrative-informative presentation of the material provides the tactics: a) EXPLANATION begins with a rhetorical question, followed by a hypothetical assumption of the correct answer: *Why does God not answer all? Perhaps this is because these people have no close relationship with Him.* As we see, the motive of a righteous way of life is presented as “staying in constant contact with God”. The retrospective historical and cultural presentation of information aims to stir the reader's wish to follow religious practices: “*How did you prepare to meet the Christmas in antiquity in the Orthodox family? These holidays were waiting all year-long, preparing him diligently [...]*” (“to adhere to the Christian traditional customs”); b) INFORMATION is a consistent combination of Biblical citation and a relevant thematic sample of fiction, which can give an interpretation of a Biblical statement, commentary or refinement, or even its definition. Information in introduction, main part and conclusion in every informative text stimulates the motivational part of the reader's thinking about the autobiographical situational models and the belief in converting to the Christian faith; c) RELIGIOUS NOTION PERCEPTION includes special emphatic expression that supplies righteous motives details; d) COMMENTING with remarks of gratitude to a family member or mentor who implicitly contain the motive of being in a relationship with his neighbor as with the Lord. The hyperconcept CONVERT TO CHRISTIANITY is formed on the information placed on the title page, because well-chosen religious slogans, adaptation of Biblical quotation and visualization (establishes diachronic relationships between cognitive

complexes of episodes and headings) correlate with the type of text (the topic covering the headings of the magazine reflects the information on the title page) and the most immediate attention is attracted by the average person – through social practice (popularization) with the product – the text.

Social practice, under which we implement the corresponding text, is the constant coverage of real social and religious (Christian) events or the view of the church (the life of a certain denomination) on the general social problems (actual local event or event of a state scale, sometimes international) – in a special way demonstrates what steps a person must take during his earthly life in order to gain eternal life. For example, English Magazine “Religious Educator” represents the CURVED ROAD depiction in the forest with phrases: *Let us think straight!; Growing Old Graciously: Living the principles of the gospel is the best way to get blessings and thereby to grow old graciously. I think the gospel brings peace of mind.* German texts of “Kirchen Zeitung” and “Stadt Gottes” represent the depiction of Christ as four points of compass with sun shine labeled: *Wie kostbar doch das Leben ist!; Auf ewig! Oder doch nicht?* Ukrainian “Пізнай Правду” text includes opposite directions of human progress (motivational UP) or degradation (demotivational DOWN) with a depiction of LADDER (endless symbol), phrase “Вільні Вибирати” with Biblical quotation: *“Життя і смерть проявив я перед тобою, благословення й прокляття. Вибирай життя”*.

Archetype-stereotype sequences chains of all metaphoric concepts in the text of Religious Magazine (one of 13<sup>th</sup> evaluative figurative periphery sense stratum of the hyperconcept CONVERT TO CHRISTIANITY) demonstrates the rank of sense RIGHTEOUS LIFE, because all metaphoric senses are intertwining with the motive “righteous life on Earth”. The semantic shift of verbal meanings of variant names of concepts transfers from religious-biblical to the socially constructed acquainting the real contextual meaning through the scope of event / problems of the country.

In order to get ETERNAL LIFE the text of the Religious Calendar Guides suggests to turn to the context of the Bible every day for self-perfection, self-control, motivation, a clear vision of reality, dialogue with the Lord (in the form of prayer-gratitude). Social practice corresponds the implemented text in the form of a notebook (for a year, month, day), personal counselor for daily note throughout the year to biblical quotations and their explanations, comments, thoughts of their own life, which are the vital stages of the “path to eternal life”. Religious Calendar Guides are the most differentiated according to the *social stratification* of people and groups by horizontal stratum on the basis of inequality (it does not concern money or education, but only quality of lifestyle) has the following types: a) Tear-Off Calendar; b) Andachtsbuch; c) Daily Bible Promises (iPhone Bible Promises For Every Day); d) Daily Planner; e) Devotionals; f) Meditations. A special style of daily reading has quickly gained popularity in the field of fiction, such as “365 short stories for the soul” where a righteous life motivators are found (based on moral values without biblical citation).

The hyperconcept CONVERT TO CHRISTIANITY actualizes metaphoric concepts mainly on the title page of the corresponding religious’ slogan, adaptation of biblical citation and visualization. The information on the title page implicitly or explicitly emphasizes the daily appeal to God (closed cycle of eternal life) throughout the year.

Evaluative figurative (periphery) part of the semantics “to move forward”, which characterizes the nuclear concept RIGHTEOUS LIFE is represented in the English guide as a recipe for God's care: *“belief and trust in and loyalty to God”*. German variant *“Sonne und Schild” Evangelische Tageskalender 2017* shows Biblical quotation: *“Ich schenke euch ein neues Herz und lege einen neuen Geist in euch”* (Hes. 36) and the depiction of protected flower that feeds the sun. The most common is this type of text in Ukrainian culture (mainly

among the elderly people) temporally covering all Christian traditions passed from one generation to the next (in the context of each Christian event variant metaphorical meanings are revealed, for example, during the Easter fast) with the emphasis on the differentiation of Catholics, Orthodox and Greek Catholics, for example *“Православному календарі 2014”*. The motto of the right choice of life is stereotyped through a series of episodic reflections, explanations (transformed biblical quotations): *“Людина духовно летить за допомогою двох крил”*, rules (like 10 Ten God’s Commandments) *“Золоті правила в житті”* with a title-rhetorical questions *“Що для вас важливо в житті?”*, inductive exclamatory sentence: *“Необхідно вчитися насолоджуватися у суспільстві самого себе!”*, metaphor for affirmative actions *“Життя – це Щастя”*, *Життя Боже “вічне життя” – це перш за все життя разом, життя у співпраці*.

According to information and purpose of the International Religious Festival Booklet text, at the stage of personality forming (youth), it is necessary to join (to go through the journey for purification, repentance, gaining power, etc.) followers / pilgrims from all over the world to meet with the Pope (like the three kings went to the newborn Jesus Christ). The passage of the right path involves uniting with the community, with God and by oneself, which indicates the pronouns in the texts *we / wir / ми* та *our / unser / наш*: *“What brings us together [...] our church connects us globally, regardless our different cultures, languages and customs / Das, was uns zuinnerst verbindet [...] unsere Kirche uns weltumspannend verbindet durch allen Kulturen, Sprachen und Gebr; Our pilgrimage to / Unsere gemeinsame Pilgerfahrt nach”* [WJT 2005: 4]. The social practice that implements the all nations and denominations unify in the near future, an international religious assembly of youth (temporally determined) every three years, provokes the interpretation for a better understanding of the right earth life (the faith that becomes a culture): *“The Youth Festival – faith which becomes culture”*. The concept RIGHTEOUS LIFE in the evaluative figurative stratum of the hyperconcept FOLLOWING CHRIST is actualized in THE BOOKLET OF THE INTERNATIONAL RELIGIOUS FESTIVAL through the idea of PILGRIMAGE. The most striking attraction of attention to the performance of the International Youth Religious Festival is the logo, which in a special way represents the holistic sense of the popularized text, as well as reflects the author's individuality of the creator of the booklet (person or group), his creativity, but does not allow free interpretation due to the universal nature of the religious message. Non-verbal means of the logo are signs of other semiotic systems that do the basic semantic load – draw attention of the addressee, act on it, but need more information for decoding and interpretation.

Another important life step during earth life to get eternal life reflected in the text of Religious Synod Meeting (usually popularized within the framework of any religious action and that is close to propaganda texts) – “not to be indifferent to the life of religious organization”. English versions of this text are considered on the example of the “The Orthodox Church in America” booklets with their own emblem, in particular, the heading of 2010: *“Family as Garden”* (By Albert S. Rossi), also official address “The Holy Synod of Bishops” 2016 (the same Church unity), for example, *“Statement of the Holy Synod of the OCA on Sincerely Held Religious Beliefs Regarding Marriage”* (respectful attitude to marriage). German texts of Religious Synod Meeting (2014 and 2017) – “Pfarrgemeinderat”: Pfarrgemeinde / Kirchengemeinde (Pastoral Council of Priests / Bishops) – *“Pfarrgemeinderatswahl”*. Word play *“Ich bin da.für”* (I am here / I stand for), besides the Biblical context reference *“Я Той, що є”* (Вихід 3:14) is relevant to the lexeme *faith / Glaube / vira* and performs the idea *“Gott ist jemand, der auf die Menschen zugeht und seine heilvolle Präsenz verspricht”* (the motive “Бог іде до людей, щоб врятувати” is transferred to the mission of religious organisation. Ukrainian variety the following text type often has

the synthesis of concept senses RIGHTEOUS LIFE and FOLLOWING CHRIST. For example, posted on the website of the Greek Catholic Church in 2018 (Рис. 1.), the booklet “Всеукраїнська Хода на захист прав дітей і сімей”, produced by All-Ukrainian Council of Churches and Religious Organizations, emphasizes the unity of everyone and the nation: “Щаслива родина – здорова Україна!” / “Happy family is a healthy Ukraine!” The implicit meaning of lexeme *Хода* (Khoda) – is a process of “direct movement, development, progress, achievement and dissemination of ideas”.



Рис. 1

##### 5. Evaluative Figurative Zone of the Hyperconcept CONVERT TO CHRISTIANITY Reconstruction in English, German and Ukrainian Agitational Texts.

The texts of agitational character characterizes representation of the mediator in involving people to the Christian faith, since the social practice of their actualization is the rapid redirection of the recipient to a religious / church / confessional organization. These institutes assumes the responsibility to show the meaning of the Bible (this is similar to the quasi-religious texts of fideistic discourse with destructive information calls to manipulate human consciousness, but these types of texts are not considered in the work). Campaigning people in various ways (symbols, words, slogans, monuments, music, biblical facts) to influence the religious consciousness of society; purposeful distribution in the society of certain ideas, values, norms, behavior of a particular denomination.

Religious agitational texts are denoted to 1) spread the religious thoughts with the aim of their penetration to the social consciousness; 2) agitate people with different means (symbols, words, slogans, music, Biblical facts) in order to influence on the religious social group; 3) distribute particular ideas, norms, values of the separate confession in the society.

Insignificant by size the text of a religious character – Prop-Leaf is the performance of mass practical activity of social group (whose interests it expresses) / religious or church organization (certain denominations) whose information often functions as advertising (*Jews behind race mixing – Christian anti-jewish party; Religious extremism; Sozialismus statt Religion: Die deutsche Sozialdemokratie vor der religiösen Frage*).

The structure of this type of text fungible: the information is usually placed on one sheet with a call / adapted biblical quotation (religious slogan / punchy slogans, slogans, biblical fact, rhetorical question, and pronounced symbolism / figurative / rendering). The modern recipient – the Internet user may show (in a special schematic area of the leaf) a link to the site of organization, the more information about which and the ability to join it, people can find in the Internet space. For example, the English version of the text uses archetype element *way* in the metaphorical concept RIGHTEOUS LIFE “*This is the Way*” imposed on the visualization of the international religious festival – the same figure of Jesus Christ (Merciful Jesus) as the final purpose of the journey, without interrupting the mediator

(visualization of the Pope in the central schematic zone, as if in the middle of Christ, where the heart of Jesus is always depicted as mercy).

Prop-Poster is a work of art and a variety of duplicate graphics with a short text and vivid colors on a large-scale paper; is well perceived at a distance popularizing religious and social values. Social practice of the text creation – is the use of copyright religious art (may impose military events in the country or function as a guard – contain a call-request to bless / protect the nation or the call to action “*Pray for Ukraine*”) in a specially designated place for daily contemplation and reflection (personal and collective – family / collective). The semantic load transmits the peculiarities of filling the schematic zones (possible inscription-appeal) and corresponding to the disclosure of each variant metaphoric concept image considering as “the visual type of information corresponding to the abstract-logical thinking relating to the verbal sphere of the subject (meta-language interpretation)”, with the passage of the code from the figurative representation of the meaning to the verbal. As in Prop-leaf the reference to a design company in the form of its name, Internet link or copyright sign (signature or last name), which create advertising for the intermediary, is possible. In English versions, frequent is the image of mercy (*Merciful Jesus, Madonna and Child*) in the German-language there is an inscription on the poster in the form of a rhetorical question (*Wer verbindet ein gebrochenes Herz?*), A short answer (Gott) and the corresponding Biblical quote: “*Er heilt die gebrochenen Herzen und verbindet ihre schmerzenden Wunden*” (Psalm 147: 3), in the Ukrainian language – “to heal the wounds of the heart”. The corresponding text also has a pronounced mediation – its logo.

Prop-Brochure is a non-periodic or periodic text-book edition with a volume of over 4, but no more than 48 pages, which is used to promote the ideology of a certain denomination. The structure of the text and the use of all means of attracting the attention of the recipient allow popularizing the text quickly. A mediator of Christian faith is a religious organization that distributes a brochure to engage in its online blog (or directly at a meeting). The purpose of popularization is the representation of the book of religious author's reflections: “*Living our beliefs*”, “*Nach unseren Überzeugungen leben*”, “*Великопосні роздуми з Блаженнішим Любомиром Гузаром*” (“*Смиреномудріє – це жити в правді*”), which is a stereotypical motive of righteousness, and expresses in Ukrainian instances the attitude of vital humility (sometimes oppression) inherent in Ukrainian mentality. Prop-Booklet / Prop-Pamphlet is a highly informative printed matter that is widely used for presenting the activities of a religious organization of a certain denomination, holding its meetings (seminars) and containing contact information for those who wish to join. The booklet (informative texts), similar in structure to the book, primarily attracts attention to the title page, which has the name of the organization (such as the Family Milestones Ministry Booklet) and the stereotyped motive of the Biblical citation “*A common path for church and homes*” with a possible link to the organization site. In the middle of the English booklet, the community ideology is often depicted, which helps families to go through all phases of parenthood (as certain vital right steps of righteousness) with detailed explanations of how to “raise children in the faith”. In the German booklet, the use of the motive to “move from place” is popular. “*Was mich bewegt. Ankommen. Bei Gott. Bei mir*”, “*Die bewegende Geschichte einer wahren Liebe*”, which in Ukrainian culture is represented as “*Пух за життя*”.

Similar to the structure on a personal greeting card, the religious Prop-Leaflet / Fold-Out Leaflet is a small sheet with the inscription corresponding to the Biblical fragmentation, due to the main updating of meanings through the use of visual means (images), metaphorical concepts of the hyperconcept CONVERT TO CHRISTIANITY.

The holistic semantic load is represented by a general motive of the texts as the only salvation - the endless eternal life through the Cross (“*I am the way, and the light*”) or the endless decay (not in the usual way of the *whirlwind* depiction, but as the infinite destruction, metaphorized as *the abyss*. German texts depict *open gates* (the way to the eternal life) and verbalization: “*Wir können wählen Gott und Heiligkeit oder Uns selbst und Mittelmässigkeit*”, Ukrainian – the quotation “*де скарб ваи, там буде й серце ваие*” (Лук. 12:34).

Prop-Leaflet / Fold-Out Leaflet is a small one-or two-sided promotional leaflet, which usually provides information about the day, the time and place of the religious assembly (involves an invitation, free entry to the action, sometimes the price of a religious trip) used as a quick popularization. Representation of a mediator who converts to Christian faith – a religious / church / denominational organization that holds a meeting by the meaning of the Bible and invites to a pilgrimage journey, carrying out recipient’s redirection to the proper action. The structure of this type of text is almost the same in all cultures: the first life step to become a Christian is to come to a meeting (a clearly identified place, sometimes – day and hour) and to call others to join it. An example of Biblical citation adaptation is the English version of “*Come & See*” slogan with a multidimensional semantic load, enhanced by specific four steps with their visualization: 1. *The going person* / *Людина, що иде*, and word “*come*” (symbolizes the convert to faith). 2. *Christ* / *Христ* and word “*see*” (as to perceive Christ). 3. *World* / *Свiм* and identification “*go*”. 4. *Євангеліє* and word “*tell*” (Christ mission – to prosper Gods Words). German variety of Prop-Flyer – FLYERALARM uses the verbal compressed appeal-slogan-invitation expressed in many languages as the proper biblical quotation: “*I havn’t come to CALL the righteous but SINNERS TO REPENTANCE*” (Luke 5:32) / “*Ich bin nicht gekommen, Gerechte zu BERUFEn, sondern SÜNDER ZUR BUSSE*” (Lukas 5:32). Ukrainian texts include the element of vanity reproach “*Так минає людська слава*” (human glory passes) with the depiction of human life stages – from the birth till the death.

Pocket Calendar is the smallest format as postcard (verbalized and visualized) produced as a table (one sheet) or booklet (torn off pocket calendar). Usually the social practice which actualizes text – “*filotaimia*” or “*calendaristika*” (pocket calendars). CONVERT TO CHRISTIANITY is held through: 1) individual author vivid presentation; 2) call-to-protect (personality, for example, from illness, in a road, defense of nation in war): “*Ich schätze!*”; 3) sorrow depiction “*Visual Piety*” with words “*Give Hope!*”; “*Die Hand reichen!*”; “*Дай надію!*”; 4) a festive event (name-days) – the saint-protector depiction. The text is used for daily contemplation (personal) and deliberation / by daily vital motivation or as self-protection. A mediator is an artist (or designer company) and his picturesque rhetoric with the use of visual images (saints depiction often represents similar to the above-mentioned metaphoric concepts motives). Outside Prop-Text (billboard / lightbox / banner) – these are the most effective texts of quick religious agitation as they are placed on streets and cover a wide audience at the same time (does not need personal going near bringing in of addressee, because inscription attracts attention of a passer-by).

For example, in the English-speaking environment attraction attention to Biblical quotation is identifying the author “*C’mon over and bring the kids*” – *God* (Рис. 2) at the black board ground. The following example was commented as “*A godsend: Hip ad campaign going on the road nationally. The messages, white letters against a stark black background, all are attributed to the man, simply signed God. But the early authors are Charlie Robb and Andy Smith of the Smith Agency in Fort Lauderdale. A man who requested anonymity walked into their ad agency last June saying he wanted to market God*” (The History of GodSpeaks 1998: 3) In German culture the direct reference to Bible is more



common. English texts are more of personal character, whereas German – collective, demonstrate the government responsibility – “*Betet für alle, die in Regierung und Staat Verantwortung tragen*” (Рис. 3) or respect to the religious organization that establishes billboard (in English and German countries): “*Wie wählen Sie Ihre Verse aus? Thematisch sind sie vorgegeben [...] unsere Vorstandsmitglieder halten Bibelverse fest, die ihnen durch Intuition oder bei der Bibellektüre geschenkt wurden. In einer gemeinsamen Lesung werden die einzelnen Verse bewertet. Wir beten darüber, und dann geschieht die definitive Wahl*” (Spektrum 2010: 4–5). In Ukrainian texts of 2018 – the mercy on orange board ground is emphasized “*Божому милосерді до кожного, хто до нього навернувся*”: “*Господь добрий і вибачливий і багатомилостивий для всіх, хто кличе до Нього*” (Рис. 4).



Рис. 2

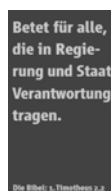


Рис. 3



Рис. 4

The main lines of semantic load differ in the religious and evaluative mentality of every culture, namely: in English texts, the values often manifest: in English texts the meaning: “*proselyte / новонавернений*” is reflected (*the convert from a Gentile way of life to Judaism*), *to return to the land of the living, nations turning to God in the future* (Isa 19:22), whereas in German “*Zugang zum Biblischen Wort*”, “*Einzug ins gelobte Land*”, in Ukrainian – charity. Prop-Prayer-Booklet – not large-scale, but highly informative printed text, which is widely popular in various social spheres (call for certain life steps with a common and individual prayer for the salvation of the soul). An event in which the following text type is implemented – a critical personal or political (religious) situation in a state that requires urgent actions of nation. Unlike most agitational texts, this type demonstrates concrete immediate steps that must be urgently taken by a person to save him from a difficult situation-degradation, as well as to help avoid anxiety about the censure / bias of his neighbors. In English texts, we find the meaning “*search for a way / exit*” as “*salvation / sunlight disinfects darkness*” and the critical period of man (country) as “*being in the dark*” with visualized enhancement of *darkness* or a person who inclines his head. In German-language texts, we find the motive of “*entering the gate*” – “*Geht ein durch enge Pforte*”: “*Ich bin der Weg, die Wahrheit und das Leben; niemand kommt zum Vater als nur durch mich!*” (Johannes 14:6).

Ukrainian Prop-Prayer-Booklet “*Борця за гідність*”. П’ять кроків до здобуття духовної перемоги в Україні” (2013 р.) is an urgent call to unite the citizens in the faith for common prayer in order to save the integrity of the state and the spiritual unity of Ukrainian citizens during the war (confusion), the critical political situation in the state: “*Сильнішою за зброю є повна довіри молитва [...] ефективнішим, ніж стратегічне планування, є піст і жертва [...] сильнішою за воєнну силу є смиренна сила народу, який неустанно молиться [...] Заступництвом Богородиці припинялося насильство і кровопролиття [...] Його [Ісуса Христа] жертва – це подарунок, який ми можемо або прийняти, або відкинути*”.

## 6. Conclusions.

The modern cognitive-comparative-discourse approach to the concepts reconstruction makes it possible to show the mechanisms of key fragments construction (religious-biblical conceptual pictures of the world of English, German and Ukrainian native speakers) formed

by the hyperconcept CONVERT TO CHRISTIANITY. This mental construction has been recognized and generally accepted through the profiling of Biblical quotations transposed in the religious popular discourse texts of informative (identified four types) and agitational character (identified nine types) in a manner corresponding the mechanisms of Biblical knowledge metaphorization. Logically complete the informative texts sense implicitly motivates the recipient to have inner mindset about own life (without a mediator), whereas the agitational texts have the same elements and constructions, but usually have open endings or rhetorical questions stimulating the recipient to contact the religious organization (the mediator). The core of this hyperconcept is presented by the concept RIGHTEOUS LIFE with subordinated concepts FOLLOWING CHRIST, BEING NOT INDIFFERENT, REPENT, PURIFICATION, REQUEST (ASK), STRENGTH FORMING, GRATITUDE (THANK), that shape the configuration of dominant or optional senses in informative and agitational texts of religious popular discourse representing figurative and evaluative hyperconcept zone. In English and German Religious Magazine texts and Religious Calendar Guides the metaphoric concept STRENGTH FORMING is conspicuous, whereas in the Ukrainian variants – the concept REQUEST; in the International Religious Festival Booklet – the concept FOLLOWING CHRIST, in the texts of Religious Synod Meeting Booklet – the concept BEING NOT INDIFFERENT – in English, German and Ukrainian languages. In agitational texts the dominant metaphoric senses are not identified. Nevertheless English text provides brief but comprehensive model of every sense (reflecting author's individuality) or hierarchical fusion of different variant senses, German – determined conception with highly represented author-text-creator, Ukrainian – national symbols priority with mercy, ask or call to unite verbal depiction.

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**Анотація**

У статті здійснено реконструкцію гіперконцепту НАВЕРНЕННЯ ДО ХРИСТІЯНСЬКОЇ ВІРИ в англо-, німецько- й україномовних інформативних та агітаційних текстах релігійно-популярного дискурсу. Установлено, що цей ментальний конструкт профілізується через біблійні цитати, транспоновані в текстах релігійно-інформативного (чотири типи) і релігійно-агітаційного характеру (дев'ять типів) на основі механізмів метафоризації широкоформатного РЕЛІГІЙНО-БІБЛІЙНОГО ЗНАННЯ. Доведено, що смисл інформативних текстів імпліцитно стимулює реципієнта до внутрішніх роздумів над власним життям (без посередництва), тоді як тексти агітаційного характеру містять ті ж елементи та конструкції, але з відкритою кінцівкою або риторичним запитанням, щоб спонукати адресата звернутися до релігійної організації, щоб пізнати Біблію (за посередництва). Виявлено, що ядром гіперконцепту НАВЕРНЕННЯ ДО ХРИСТІЯНСЬКОЇ ВІРИ є метафоричний концепт ПРАВЕДНЕ ЖИТТЯ із підпорядкованими йому концептами НАСЛІДУВАННЯ ВЧЕННЯ ХРИСТА, ФОРМУВАННЯ НЕБАЙДУЖОСТІ, КАЯТТЯ, ОЧИЩЕННЯ, ПРОХАННЯ (ПРО ДОПОМОГУ), ФОРМУВАННЯ СИЛИ, ПОДЯКА, які утворюють домінують або факультативні смисли інформативних і агітаційних текстів РПД і становлять ціннісно-образну зону гіперконцепту. В англо- та німецькомовних інформативних текстах РЕЛІГІЙНОГО ЧАСОПИСУ та СТРУКТУРНО КЛІШОВаних КАЛЕНДАРНИХ ПУТІВНИКІВ домінує метафоричний концепт ФОРМУВАННЯ СИЛИ, а в україномовних – концепт ПРОХАННЯ; у текстах БУКЛЕТУ МІЖНАРОДНОГО МОЛОДІЖНОГО РЕЛІГІЙНОГО ФЕСТИВАЛЮ – концепт НАСЛІДУВАННЯ ХРИСТА, у текстах БУКЛЕТУ ЗІБРАННЯ РЕЛІГІЙНОГО СИНОДУ – концепт НЕБАЙДУЖІСТЬ – у трьох мовах. У текстах агітаційного характеру не виявлено сталі домінують метафоричних смислів, проте більш відчутним для англомовного середовища є а) або чітке вираження одного смислу (із індивідуальним авторським відтінком), або б) ієрархічне поєднання різних варіантних смислів, для німецькомовного – цілеспрямована концепція із яскраво вираженою репрезентацією творця-митця тексту, для україномовного – національна символіка, милосердя, прохання про допомогу.

**Ключові слова:** релігійно-популярний дискурс, гіперконцепт, метафоричний концепт, інформативний текст, агітаційний текст.