OKSANA NIKA

Kyjivo nacionalinis Taraso Ševčenkos universitetas, Ukraina
Taras Shevchenko National University of Kyiv, Ukraine

SENOVĖS GRAIKŲ FILOSOFAI IR ANKSTYVASIS NAUJŲJŲ LAIKŲ PAMOKSLŲ DISKURSAS

Ancient Greek Philosophers and Preaching Discourse Practices of Early Modern Age

SUMMARY

The article analyses the intertext of ancient Greek philosophers in the discursive practices of early modern preaching of the 17th century. It has been found that preachers usually did not leave references to the works they were referring to, because the works were familiar to them and could easily be recalled from memory. Thus, the use of "other people's words" had the character of quotation, retelling, or allusion. The article defines the range of these philosophers, compares the textual fragments in translations, reveals changes in Ruthenian expression and semantic expansion of these examples for moral guidance in preaching interpretations. It was found out that preachers often focused on Latin translations of Greek authors, which were popular in the intellectual environment of the scribes of the 17th century. The use of exempla from the works of ancient Greek philosophers in sermons on Sundays and holidays, as well as in funeral and military sermons is characterized, the discursive practices of Antonii Radyvylovskyi and Yoanykii Galiatovskyi are compared.

SANTRAUKA

Straipsnyje, remiantis XVII a. pamokslų tekstais, analizuojamas senovės graikų filosofų intertekstas. Atskleista, kad pamokslininkai dažniausiai nepalikdavo nuorodų į kūrinius, kuriais jie rėmėsi, nes tie kūriniai jiems buvo gerai žinomi ir lengvai atgaminami iš atminties. „Svetimų žodžių" vartojimas buvo citavimo, perpasakojimo ar aliuzijos pobūdžio. Straipsnyje nurodomi filosofai, lyginami vertimų fragmentų tekstai, atskleidžiami rusėnų kalbos raiškos pokyčiai ir cituojamų moralinės nuostatos pavyzdžių semantinis plėtojimas pamokslų interpretacijose. Pabrėžiama, kad pamokslininkai dažnai vadovavosi lotyniškais graikų autorių

RAKTAŽODŽIAI: pamokslų diskursas, intertekstas, senovės graikų filosofai.
KEY WORDS: preaching discourse practices, intertext, ancient Greek philosophers.

vertimais, kurie buvo populiarūs tarp XVII a. raštininkų. Apibūdinamas pavyzdžių iš senovės graikų filosofų kūrinių naudojimas sekmadieniniuose ir šventiniuose pamoksluose bei laidotuvių ir kariniuose pamoksluose, lyginamas Antonijaus Radivilovskio ir Joanikijaus Galiatovskio diskursas.

INTRODUCTION

The article analyses the intertext and preaching discursive practices of the early modern period in several areas: 1) establishing the intertextual „presence" of antiquity in sermons, analysis of types, methods and means of intertext; 2) characteristics of the intertext in the process of text-making sermons, its interpretations by preachers to reveal the theme and achieve persuasion. Understanding of terms is determined by the scientific tradition – discursive practices of M. Fuko (Fuko 2004; Korolyov 2020), the intertext of M. Bakhtin (Bakhtin 1996), R. Bart (Bart 1989) et al.

The diversity of intertext – ancient and Christian, secular, and religious – complements the disclosure of the semantic dominants of the Baroque sermon. Preachers emphasize the word *philosopher*, conveying the words of Aristotle, Plutarch, Diogenes of Sinope, Origen et al., which in the preaching interpretations of the 17th century expand the semantic field of preaching, aimed at formulating moral guidelines for the faithful. According to D. Chyzhevskyi, „actually only the works of Aristotle belong to theoretical philosophy. Other writers are representatives of moralistic, or religious-moral thought" (Chyzhevskyi 1992: 34). In early modern preaching, they become an active resource for moral instruction and rhetorical skill.

In the early modern period of the 16th–17th centuries, the use of ancient philosophical heritage intensified due to changes in educational, scientific, and cultural life, including the development of printing, funding of fraternal schools, Ostroh school, Kyiv-Mohyla Collegium (later the Academy), religious controversies and exchange of ideas and books. In general, the philosophical sources of the early modern period (Stančienė 2018), the philosophical courses of the Kyiv-Mohyla Academy, its library is already professionally researched (V. Horskyi, D. Chyzhevskyi, V. Nichyk). Lecture on philosophy becomes part of European education and science, which is realized in the concept of teaching at the Kyiv-Mohyla Academy, in Ruthenian translations from Latin, Polish and other languages.

Philosophical aspects in the preaching of the early modern period were studied by L. Dovga, M. Korzo, T. Luchuk, V. Spivak, N. Yakovenko. In particular, the formation of the philosophical terminological apparatus is studied, the philosophical heritage of Aristotle, Cicero and Seneca is characterized in the sermons of Antonii Radyvylovskyi, the connection between Aristotle's logical treatises („Categories").

From a linguistic perspective, antiquity is analyzed at the Kyiv-Mohyla Academy (V. Myronova), in the manuscripts of its graduate, preacher Antonii Radyvylovskyi (Nika 2018).

These works characterized the manifestations / influence of one or more ancient authors in Ruthenian sermons. Partly the intertext was considered in isolation from the semantic, communicative, structural parts of the sermon, comparing translations and originals.

The purpose of the article is to study the intertext of ancient Greek philosophers in the preaching discursive practices of the 17th century.

From this point of view, it is motivated to consider which of the ancient philosophers Ruthenian-speaking authors knew and what are the ways to spread this knowledge; how the works of these philosophers were used: they were quoted, retold, created allusions;

in which thematic types of sermons this intertext was given; what are the functions of „foreign words" in the formation of moralistic conclusions of the sermon.

The sources of the study were the collections of *Ohorodok Marii Bohorodytsi* (The Garden of Virgin Mary), *Vinets Khrystov* (The Wreath of Christ) by Antonii Radyvylovskyi and reprints of his works (Radyvylovskyi 2019) (further – R.); „The Key of Understanding", „Pagan Gods" by Yoanykii Galiatovskyi, works by Aristotle, Origen, Plutarch, Diogenes Laertius et al.

The study employs the method of lingua-cultural interpretation, context and interpretation method, historical and comparative study methods.

ANCIENT INTERTEXT IN EARLY MODERN PREACHING DISCOURSE

The works of ancient authors with hermeneutic additions to the Renaissance humanists were included in the lectures of students of the Kyiv-Mohyla Academy. These works were available and read by teachers and students of the Kyiv-Mohyla Academy, including famous preachers of the 17th century (Petro Mohyla, Lazar Baranovych, Varlaam Yasynskyi, Antonii Radyvylovskyi, Yoanykii Galiatovskyi).

In the sermons, Radyvylovskyi verbalizes the philosophical component (lexemes *philosophy*, *philosophical science*, *philosopher)*, proper names of philosophers, their works, intertext) and others. He cites the arguments of philosophical science along with the Holy Scriptures and the works of theologians, which he

uses to reveal the theme of the sermon. In the „Second Word on the Sixth Sunday after the Descent of the Holy Spirit", the preacher presents various arguments in the following order: Scripture, philosophical science, theological science. Here is a fragment of this sermon, where there is an argument from philosophical science. The sequence of arguments builds the logic and structure of the sermon and creates integrity.

Numerous lists of Greek and Latin authors, cited in the works of Radyvylovskyi, testify to his erudition. From the references to Greek authors, he read them not in the original, but in the Latin translation. N. Markovskii only mentions this list of authors, also in some cases works, but does not analyse specific ex-

amples of use (Markovskii 1894: 19). As we found out, not all Greek authors came across it. There is no mention of Sophocles and Origen, whose words are quoted by Radyvylovskyi.

Preachers often refer to the author rather than to the work. In addition to the reference to the author, and sometimes instead there are references to the author (writes Plutarch) before the quotation. This can be evidence of knowledge of the author / work or retelling it from memory. These reasons led to the reproduction of the basic meanings of the intertext, rather than literal, direct citation.

Occasionally the preacher leaves in the field of the page references to the author, work, book, chapter, as a reference to Aristotle: „Ethicorus(m)“, the ninth book, the fourth chapter, or the author, theme, and work.

The use of precedent expressions, exempla-episodes and exempla-stories are characteristic of early modern preaching of the 17th century. They are represented in the form of:

– citation: Прїател єстъ другїй самъ (A friend is a second self) (from Aristotle). Precedent expressions are often made in the form of statements with direct speech.
– paraphrase: Пишет Аристотелес филозофъ, же… (Aristotle the philosopher writes that...). Paraphrasing forms exempla (episodes and „stories“). The main means of expressing predictability are statements of the following types: пишет, же…; кажет, же (someone writes that...; someone says that...). The modus part of the utterance includes mental predicates (he / she writes, speaks, they write) in the present tense, which also convey temporal deixis.
– allusion: allusion to the textual fragment about Agesilaus.

ANCIENT GREEK PHILOSOPHICAL INTERTEXT IN SERMONS ON SUNDAYS AND HOLIDAYS

In sermons on Sundays and holidays Antonii Radyvylovskyi quotes the words of Aristotle („Ethicorus(m)“), Diogenes of Sinope on the work of Diogenes Laertius „On the life, teachings and statements of famous philosophers“, Origen („Persuasion to Martyrdom“), Plutarch („Morals“, „Comparative Biographies“), and Sophocles. With reference to Aristotle, the preacher cites a passage about Cybele, according to Plutarch – about the philosopher Plitonii (Epaminondas, about whom Plutarch writes in „Agesilaus“).

In "The Garden of the Virgin Mary", Antonii Radyvylovskyi refers to Aristotle's "Nicomachean Ethics" (ninth book, fourth chapter), citing a precedent statement: Прїате(л) єстъ другїй самъ (a friend is a second self). According to the name of „Ethicorus(m)“, the preacher used the source in Latin translation.

With reference to Aristotle, Radyvylovskyi cites a fragment about the Cybele stone (meteorite). Titus Livii and Diodorus of Sicily wrote about Cybele. The preacher does not cite the source. This intertextual insert is represented by

Radyvylovskyi in „The Third Word on the transfer of the relics of St. Feodosii Pecherskyi“:

Пишет Аристотелес филозофъ, же въ Фриґіей на єдной горѣ знайдуєтся камен якійс, который ґды кто внеслъ до Цебеллесъ Божницы, єднал себѣ дивную любовъ у родичов, хотя й бы ихъ найбарзѣй уразилъ (Aristotle the philosopher writes that in Phrygia there is a stone on a mountain, which, if someone brought the love of relatives into the cebeles of the shrine, would unite them even the most (R.: 81).

Radyvylovskyi unfolds the interpretation of the intertext about the Cybele stone with questions and reflections on its symbolism in the union of love between sons and fathers. This conclusion applies to the theme of the sermon on St. Feodosii Pecherskyi, where the holy father and children-believers are glorified.

Similar to the glorification of St. Feodosii Pecherskyi the preacher uses the words of Diogenes of Sinope in a sermon to glorify St. Barbarians. In „The Second Word to the Holy Great Martyr Varvara“ A. Radyvylovskyi quotes a fragment from the work of Diogenes:

Обачивши єдиногω разу Дїωґенесъ філозофъ, млднца пїенкной твары, але барзω злыхъ и спросныхъ ωбычаевъ, заволалъ: ахъ мнѣ! якъ ωздобный дом, а якъ злогω въ себѣ маєтъ гостя! (Seeing the only time Дїωґенесъ the philosopher, the young man, drank his face, but the evil and inquisitive ones, shouted: How many, elegantly decorated house, and what an evil guest he has! (R. 2019: 95).)

In the original of the 17th century, this intertext does not contain a reference to its author and work. We have established that it is taken from the sixth book (about Diogenes) by Diogenes Laertius „On the life, teachings and sayings of famous philosophers“. Radyvylovskyi conveys the main meanings of the textual fragment of Laertsky's work: ἰδὼν εὐπρεπῆ νεανίσκον ἀπρεπῶς λαλοῦντα, „οὐκ αἰσχύνῃ“, ἔφη, „ἐξ ἐλεφαντίνου κολεοῦ μολυβδίνην ἕλκων μάχαιραν“; Noticing a handsome youth chattering in unseemly fashion, „Are you not ashamed“, he said, „to draw a dagger of lead from an ivory scabbard?“ (Laertius).

In the sermon, exempla is not rendered word-to-word, the preacher verbalizes the relevant meanings, which he conveys in the Ruthenian version with lexicogrammatical, stylistic and communicative changes. The word usage of the preacher is replete with Polonisms (пїенкность, пїенкный, барзω). In the Ruthenian translation, the expressiveness of direct speech is achieved by the exclamation а ахъ ha, the reinforcing particle як, exclamatory statements, which are not represented in the work of Laertsky. Exempla from Diogenes is a transition to the formulation of the conclusion of the sermon and glorification of St. Barbarians.

In the sermon, the development of the exposition takes place from the antithetic ωздобный дом – злий гість (lit. an evil guest) (exempla from Diogenes) to the removal of these opposites (пїенкный домъ – пїенкный гость) in the glorification of St. Barbarians. The connection of the conclusion with Diogenes' example, given by Radyvylovskyi, can be traced in a certain symmetry: the repetition of the amplifying particle як, the

phrase *пїенкный домъ*, the exclamatory utterance. Current information, which is actualized in the preaching text and distinguishes exempla from the interpreted conclusion, – *пїенкный гость*, which means the glorification of St. Barbarians.

In "The Word of Sorrow" Radyvylovskyi quotes Origen without reference to the author and his work:

> Пишетъ Оригенъ, же Адамантъ чимъ болшъ битый будетъ, тымъ болшъ егѡ сила свѣтитъ; такъ правѣ люде справед-ливыи гды бываютъ досвѣдчеными уда-ренми скорбей … на той часъ славнѣй-шими сами стаютсѧ, и великагѡ и слав-нагѡ набываютъ имени (Origen writes that the more diamond is cut, the more shiny it is; so are the people righteous when they are afflicted,… at that time acquire a great and glorious name (R.: 133).

This text fragment is like Origen's work „Persuasion to Martyrdom", to §2 and §49.

The preacher uses Origen's words to reflect on the holy man. Up to this he urges the faithful with a question, the answer to which concerns the subject of the sermon on Christian sorrow. The preaching interpretation is based on the opposite – secular and religious ideas, the latter of which is the main, actualized, from which the author of the sermon goes from narration to the conclusion of the sermon. The „effectiveness" of these statements is provided by the address, interrogative or exclamatory statement, evaluative vocabulary.

Among the philosophers Radyvylovskyi includes the so-called Plitonii. In „The Second Word, About Hell" Antonii Radyvylovskyi quotes an episode about the embassy of the Thebans to Lacedaemon, which was to be headed by the philosopher Plitonii, a respected and respected figure.

Xenophon tells of the Embassy of the Thebans in Lacedaemon during the Boeotian War in "Greek History" (Book 5), but Plitonii is not mentioned anywhere. In general, such a figure is not known at the time. We can assume that the famous figure Epaminondas is best suited for the role of Ptonius mentioned by Radyvylovskyi. Plutarch also speaks of this episode in Agesilaus (Chapter 28), which mentions Epaminondas.

One of the most popular and frequently mentioned authors in the sermon was Plutarch. His „Morals" and „Comparative Biographies" became a popular intertext, which is also actively cited by Radyvylovskyi.

In „The Word to the Second on the Reverend Sava the Blessed" the preacher proves the need to curb anger by retelling the words of Plutarch:

> Пишетъ Плютархъ филозофъ, же гды єдин ослѧр ѡт розгнѣваногѡ на себе члѣвка был удареный, заволалъ: длѧ чо-гѡ мене бъешъ? Чили не вѣдаешъ же атенчикъ естемъ? Послышавши тое овый члѣвкъ, который єгѡ был ударил, зараз ѡбернувши гнѣвъ свой на осла, речетъ: ты атенчикъ не естесь, и такъ осла бичемъ по хрибту ударилъ (Plutarch the philosopher writes that a donkey struck by an angry man shouted at him, „Why would you eat me? Do you know that I am an Athenian? When the man who struck him heard this, he directed his anger at the donkey and said, Athenian" and struck the donkey with a whip on the spine) (R.: 104).

There is no reference to this text in the sermon. The preacher reproduces Plutarch's words about curbing anger with Morality: „12 ... like that person who set out to hit the driver, but when he shouted: „I am an Athenian", he turned to the donkey with the words: „You are not an Athenian", and showered him with blows".

Radyvylovskyi retells this example, expanding the expressions with direct speech, which should visualize the situation, actions and words of the participants in the dialogue.

Following the example, the preacher appeals to the audience to encourage the response and to share the necessary meanings. Dialogue was widely practiced by 17th-century preachers amid religious controversy and the need for persuasion and support in the faith. This reception united the preacher and his audience, activated the reader's attention and feelings, which contributed to the assimilation of religious meanings.

Various sources – ancient and Christian – were combined in the text of the sermon, after Plutarch's „Morals" the preacher quotes St. Pavlo, the connection between them was the interpretation of the preacher.

The ancient Greek poet Sophocles expressed religious and ethical views in drama, which determined his affiliation with philosophers. Radyvylovskyi follows the tradition of calling Sophocles a philosopher. In "The Word on the Ninth Sunday after the Descent of the Holy Spirit", he reveals Sophocles' understanding of happiness: Кто хочетъ быти щасливым(ъ), потреба жебы егѡ на передъ щаст(ъ)е колом(ъ) притиснуло (If you want to be happy, you need to be pressed by happiness in advance (R.: 192)). After the quote, the author of the sermon interprets the imagery of the expression, conveyed by stylistic means.

The combination of ancient and Christian determines the baroque nature of the early modern text, the interpretation of Sophocles' words turns to quoting the Apocalypse, which indicates the diversity and intertextual synthesis in the sermon.

Precedent expressions or exemplary episodes are mostly used in holiday sermons, from which the preaching interpretation unfolds.

ANCIENT GREEK PHILOSOPHERS IN FUNERAL AND MILITARY STORIES OF EARLY MODERN ERA

In the 17th century, military and funeral sermons were relatively new to Ruthenian-speaking society, prompting their authors to search for and combine precedent texts. According to this thematic principle, we found the intertext of ancient Greek philosophers in the funeral sermon-model of Yoanykii Galiatovskyi and the military sermon of Antonii Radyvylovskyi. Galiatovskyi quotes Plutarch („Morals"), Radyvylovskyi – Plutarch („Comparative Biographies") and Plato on the work of Diogenes Laertius „On the life, teachings and statements of famous philosophers".

In the collection „The Key to Understanding", Galiatovskyi did not represent the funeral sermons themselves, but

only gave examples of them. He quotes Plutarch in „The Third Sermon on the Cellar of Every Orthodox Christian". In the field the preacher gives a link. Such references were seldom given, one of the explanations for this design was the „exemplary" sermon.

Designed for public utterance at the „mourning cellar", the sermons combined disparate exempla, united on the themes of eternity and piety. In addition to the Bible and patristic works, Yoanykii Galiatovskyi recounts a text fragment from Plutarch's „Morals". The „effectiveness" of the intertext was achieved through the use of direct speech, which actualized the theme of the sermon. Then Galiatovskyi combines secular (Ptolemy) and Biblical (Noah) quotations into a holistic system of Baroque text creation. The interactive conclusion, which follows from the above exempla, unites the preacher and the faithful in a common space, which is achieved by communicative means (pronoun *ми*, address, imperatives, optative modality). From Plutarch's exempla the preacher transfers into interpretation the key words, actualizes and visualizes the story (*before the eyes of the soybeans; looking at those patterns of death*).

Military sermons were a new thematic variety of Ruthenian-language treasury. Their author was only Antonii Radyvylovskyi, before that only 5 such manuscript sermons are known.

In „The Fifth Word of the War", Radyvylovskyi quotes Plutarch and Plato. Plato's words are retold from the work of Diogenes Laertius with reference to the *Лаерцїй кни(г): г̃.*

In this sermon, Radyvylovskyi also gives an exampla of Agesilaus from Plu-

tarch's „Comparative Biographies" without reference (unlike previous examples, Plutarch is not called a philosopher here). This is a large textual fragment from the biography of Agesilaus, retold from the work of Plutarch, with the addition of details.

Radyvylovsky's exempla has a decorated beginning and end, which „embed" it in the sermon. Markers of the beginning are an indication of the author and the topic: Пише(т) Плютар(х) ω Агесилаусъ цр̃ю лацедемонскомъ… (Plutarch writes about Agesilaus, king of Lacedaemonia...). The conclusion-generalization informs about the end of the example that a small number of brave soldiers is more important for victory than a large number of people, inexperienced and incapable of waging war. This conclusion is a transition to interpretation and it is marked by a metadiscursive marker *през що*, thus separating the words of Plutarch from the meanings actualized by the preacher.

The preacher keeps the finale in his own name, Агесилаусъ (lit. Agesilus), but in the story he adds the words of the *шляхта* (lit. nobility), *гетьман* (lit. hetman), to bring the explanation closer to the understanding of the listeners of that time. As in previous cases, the preacher does not convey the original literally, but adheres to its meaning. He visualizes the story, adds expressions with direct speech and, accordingly, predicates of speech, imperatives.

A comparison with the Greek fragment of Plutarch's text indicates the retelling of the exempla-stories of Agesilaus:

«26.5. εἶτα ἐκήρυττε τοὺς κεραμεῖς ἀνί-στασθαι πρῶτον ὡς δὲ ἀνέστησαν

οὗτοι, δεύτερον ἐκήρυττε τοὺς χαλκεῖς, εἶτα τέκτονας ἐφεξῆς καὶ οἰκοδόμους καὶ τῶν ἄλλων τεχνῶν ἑκάστην. πάντες οὖν ὀλίγου δεῖν ἀνέστησαν οἱ σύμμαχοι, τῶν δὲ Λακεδαιμονίων οὐδείς· ἀπείρητο γὰρ αὐτοῖς τέχνην ἐργάζεσθαι καὶ μανθάνειν βάναυσον. οὕτω δὴ γελάσας ὁ Ἀγησίλαος, 'ὁρᾶτε,' εἶπεν, 'ὦ ἄνδρες, ὅσῳ πλείονας ὑμῶν στρατιώτας ἐκπέμπομεν ἡμεῖς' (Plutarch 1917).

By analogy with the exampla of Agesilaus, Antonii Radyvylovskyi builds an allusion. The preacher shifts the emphasis from the artisan army of Agesilaus' allies (according to Plutarch) to overcoming the moral defects of his contemporary army, to which the word is addressed:

нехай не кажутъ жаднымъ ремесникомъ яко царъ лацедемонскїй Агeсилаусь казалъ выступовати пречъ на сторону, бо и межи ресниками можется не мало добрыхъ знайти молодцωвъ…; але нехай чина(т) такїй бракъ, абы жа(д)ный нецнота, жа(д)ный пяница, чужоложникъ, вшетечникъ, драпѣжца, крове невинной лю(д)ской розливца в(ъ) войску не зоставалъ (Do not tell any of the artisans, as the king of Lacedaemonia Agesilaus said, to stand aside (sideways), because even among the artisans there may be many good / brave warriors…; but let them choose so that no villain, no drunkard, no adulterer, no prostitute, no robber, no murderer, no murderer stays in the army (R.: 220–222).

Thus, an exempla from Plutarch's „Comparative Biographies" Radyvylovskyi cites for analogy and the creation of new actualized meanings.

In „The First Word of the Time of War" Radyvylovskyi expands the intertext of the sermon, quoting Greek and Roman historians and writers such as Xenophon („On Greek Affairs"), Cicero, Suetonius („In the Belly of the Emperors") and others.

Thus, Galiatovskyi has isolated mentions of ancient Greek philosophers in the cellar sermon-model, Radyvylovskyi actively uses the intertext in military sermons, as well as holiday.

CONCLUSIONS

The intertext of ancient Greek philosophers in the preaching discursive practices of the early modern period is due to cultural guidelines of the authors of the Baroque text, which contaminated antiquity and Christianity. In the preaching text, the intertext of the secular character organically turns into citations of the Bible, patristic works, which are thoroughly connected by the preaching interpretation and are subject to the formulation of a conclusion consistent with the theme of the sermon.

Aristotle, Diogenes of Sinope, Origen, Sophocles, and Plutarch are quoted in sermons on Sundays and holidays. Plato and Plutarch are quoted in the military, but Plutarch in the funeral. All thematic types of sermons cite Plutarch's „Morals" and „Comparative Biographies". A part about Agesilaus is popular in the „Comparative Biographies". Only Plato was met in the military. The words of Diogenes and Plato are based on the work of Diogenes Laertius. According to the language design of the

proper names of philosophers and their works, we can establish that Ruthenian preachers knew Greek authors from Latin translations.

Galiatovskyi quotes Greek authors in the funeral sermon-sample from the „Key of Understanding" and in the collection exempla „Pagan Gods". It has been found that Antonii uses the words of Greek philosophers more widely in sermons on Sundays and holidays, in military sermons.

The works of ancient Greek philosophers are actively used in the narrative of the sermon in the form of quotations, narratives, allusions. „Other people's words" are actualized by means of indicators of temporal deixis. Ways of their representation in the text can be realized as: precedent expression, exempla-episode, exempla-"history".

From the author's point of view, the intertext is recognizable and contributes to the authority of the presentation, the breadth of sources testifies to the author's intelligence, his rhetorical skill, the combination of sources creates a baroque unusualness that contributes to pervasiveness. He obeys the intentions of the sermon – to transmit the postulates of the faith, to persuade and affirm the faithful, to glorify the saints. From the reader's point of view, it contributes to the effective perception of the message, the achievement of understanding through allusions, emotionality.

References

Bakhtin Michail. 1996 – Бахтин Михаил М. 1996. Собрание сочинений [Collected works]: в 7 т. Москва: Русские словари.

Bart Rolan 1989 – Барт Ролан. 1989. Избранные работы. Семиотика. Поэтика [Selected works. Semiotics. Poetics]. Москва: Прогресс.

Chyzhevskyi Dmytro. 1992 – Чижевський Дмитро. 1992. Нариси з історії філософії на Україні [Essays on the History of Philosophy in Ukraine]. Київ: Орій: 23-42.

Fuko Mishel. 2004 – Фуко Мишель. 2004. Археология знания [The Archaeology of Knowledge] / Пер. с фр. Санкт-Петербург. ИЦ «Гуманитарная Академия»; Университетская книга.

Galiatovskyi Ioanykii. 1985 – Галятовський Іоаникій. 1985. Ключ розуміння [The Key of Understanding]. Київ: Наукова думка.

Korolyov Igor. 2020. Discursive Practices as Sign Constructs of Communicative Consciousness. *Logos* 102: 61–69.

Laertius Diogenes. Lives of Eminent Philosophers. <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0258%3Abook%3D6%3Achapter%3D2)> [accessed on 2021 12 14].

Markovskii Michail H. 1894 – Марковский Михаил Н. 1894. Антоний Радивиловский, южно-русский проповедник XVII в. [Antonii Radyvylovskyi, South Russian preacher of the 17 century]. Киев, 1894.

Nika Oksana I. 2018 – Ніка Оксана І. 2018. Зміна модусу в українських казаннях кінця XVII ст. [Modification of the Mode of Ukrainian Sermons of the End of 17th Century]. *Лінгвістичні дослідження*. 48: 288–293.

Plutarch. 1917. Plutarch's Lives. with an English Translation by. Bernadotte Perrin. Cambridge, MA. Harvard University Press. London. <http://www.perseus.tufts.edu/hopper/collection?collection=Perseus:collection:Greco-Roman> [accessed on 2021 12 14].

Radyvylovskyi Antonii. 2019 – Радивиловський Антоній. 2019. Барокові проповіді XVII ст. [Baroque sermons of the 17th century]. Київ: Освіта України: 381.

Stančienė Dalia Marija. 2018. Brandžiųjų viduramžių scholastinė filosofija = Scholastic philosophy in the high middle ages. *Logos* 94: 55–62.