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**SERMON OF PETRO MOHYLA «THE CROSS OF CHRIST THE SAVIOR  
AND EVERYONE» AS A COMMUNICATIVE PHENOMENON IN  
PREACHING DISCOURSE OF THE XVIIth CENTURY**

*Метою цієї розвідки є спроба здійснити психолінгвістичний аналіз казання «Крестъ Христа Спасителя и каждого человека» як комунікативного явища в українському релігійному дискурсі XVII ст., зважаючи на адресантно-адресатний складник, комунікативну настанову, структуру тексту й виражальні засоби, ужиті проповідником з урахуванням особливостей психологічного сприйняття.*

*Ключові слова: Петро Могила, проповідь «Крестъ Христа Спасителя и каждого человека», психолінгвістичний аналіз, комунікація, релігійний дискурс.*

*The purpose of this article is to examine the sermon of Petro Mohyla «The Cross of Christ the Savior and Everyone» as a communicative phenomenon in the Ukrainian religious discourse of the seventeenth century. Considering sender and addressable component, the communicative guideline, the structure of the text and the expressive means used by the preacher, the peculiarities of psychological perception, understanding and listening to the text of the sermon are taken into account.*

*Key words: Petro Mohyla, sermon «The Cross of Christ the Savior and Everyone», psycholinguistic analysis, communication, religious discourse.*

In modern psycholinguistic studies, the communicative-cognitive potential of religious discourse and the interpretation of individual religious concepts have become more popular. Therefore, it is essential to analyze the sermon of Petro Mohyla «The Cross of Christ the Savior and Everyone» as a communicative phenomenon within the framework of the Old Ukrainian preaching discourse of the 17th century.

«Accordingly, we regard preaching discourse as the meaningful activity, which is realized in the communication of the religious community of people and aimed at comprehending, interpreting and assimilating the tenets of faith», - notes researcher Y. Oleshko [3, p. 33].

The sermon belongs to a particular type of communication - religious. There are recipients and addressees. The preaching priest speaks on behalf of God. God is one of

the participants in religious discourse. The most important thing in preaching discourse is the sense and awareness of the dialogue of speech. The identity of the addressee and the recipients are the most vital components of the communication process that unify all available characteristics of the communication process. According to the definition of Polish researcher R. Bizior, the purpose of speaking is to influence the listeners effectively, their beliefs, values, and actions, and that is the purpose of choosing appropriate language resources and the whole structure of the sermon [1, p. 31].

The sermon has a precise compositional construction and is complete integrity. It consists of two large parts, which are logical blocks, closely related in content. The text is structured. Already in the very title of the sermon [2, p. 267] is formulated the problem and installation of the original interpretation by the author of his speech, which compares Christ as God-man and ordinary man and uses the word «cross» in a literal and figurative sense. The main thought of the title is gradually unfolded and embodied in the text of the sermon, in which the preacher reflects on the symbolic meaning of the cross born by the Son of God, and on the cross as the fate of each person, reflecting the originality of the sermon by its atypical title.

Therefore, in the structure of the preface to the sermon are the following elements: epigraph; retelling the gospel story that led to the choice of topic; the segment of appeal to listeners and saints. The purpose of the introduction was to determine the use of the sermon, familiarize the audience with the range of issues to be addressed, and set the audience attentive to the preacher's words.

The narrative, in which the theme of Christ as a model of patience is the leading one, is the greatest in volume. In the first part of the narration, the author explains why Christians worship the image of the cross and what the figure of the cross means in Christianity. In the second part, Petro Mohyla deals with the words of the Gospel spoken by Jesus Christ.

The preacher needs to be a passionate speaker, be able to set and understand his goals and desires, can concentrate his thoughts, express his feelings, and share ideas. He also must be prepared to impress, capture the listener's attention, and also be a

psychologist - anticipate and react need and features of the audience. Petro Mohyla addressed to parishioners.

Although the sermon is a monologue of speech and does not involve the addressee's active involvement in the act of proclaiming the statement, internal dialogue is one of the essential features of the language organization of the structure of the preaching text.

It is important to note that the focus on interactivity, dialogism cognition , and accessibility of the «The Cross of Christ the Savior and Everyone» for ordinary people testified the convergence of Old Ukrainian written language with oral, vernacular.

#### References

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