

## THE CATEGORY OF TIME IN ORTHODOX SERMONS

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**Abstract** *The article deals with the textual categories manifested in Orthodox sermons. The novelty of the work is determined by the general underdevelopment of the problem. The category of time in the Christian picture of the world is a dichotomy "temporal - eternal", where the eternal refers to the heavenly, Divine, and the temporal - to the earthly, human. The category of time in the text is inextricably linked with the category of space, and both of them together largely determine the genre uniqueness of the text.*

**Keywords:** category of time, the Christian picture of the world, dichotomy, temporal, eternal, objective-sacral.

The text of the Orthodox sermon as a genre of religious style reflects the Christian picture of the world, which is based on the opposition 'earthly - heavenly'. This opposition determines the originality of textual categories of the sermon genre, in particular, the categories of time and space. The category of time in the Christian picture of the world is a dichotomy 'temporal - eternal', where the eternal belongs to the heavenly, the Divine, and the temporal belongs to the earthly, the human. The category of time in the text is inextricably linked with the category of space, and both of them together largely determine the genre uniqueness of the text.

The varieties of the category of time are superimposed on the typology of themes in the text of the sermon. Objective-sacral time correlates with real-time, reflecting the events that occurred in the history of mankind and play an important role within the Christian concept. Objective-sacral time in the text of the sermon can be explicated both through direct and indirect temporal pointers. Indirect temporal pointers, which are proper names, in particular, the names of hierarchical persons, play an important role in the explication of objective-sacral time in the sermon. Also as indirect temporal markers in the sermon, there are the names of official ranks and social status of persons, often used together with proper names: the holy apostle, the first-faithful apostle, disciple of Christ, saint, emperor, high priest, etc.

The fixed point of reference on the scale of sacred time will be a real sacralized event that became the reason for the sermon. Within the framework of sacred time, the phenomena of prospection and retrospection are also possible.

Thus, both direct (dates and words with temporal meaning) and indirect temporal pointers (nominations of historical realities, names of historical persons, names of official ranks and social status of historical persons) play an important role in the explication of objective-sacral time in the text of the sermon.

Objective-profane time concerning real-time reflects the events of the present day, the time in which both the parishioners and the preacher live. Retrospection on the scale of objective-profane time can be historical events that took place in the past. When explicating objective-profane time in the text of a sermon, direct (words with temporal meaning recently, now) and indirect temporal pointers (substitutes we, us, etc.) are the most frequent, and nominations reflecting profane reality and, as a consequence, being pointers of profane time also play a great role. The time reflects the real-time of the event of the sermon, i.e. the time of its pronunciation, with the help of direct temporal pointers.

Objective-event time is explicated in the text of the sermon by means of direct temporal pointers - direct temporal markers - words and phrases with the meaning of time and numerals with the meaning of dating, and among the direct temporal markers there are specifically religious ones - names of Christian holidays, Gospel passages, as well as signals of the beginning and end of the text characteristic only for the sermon "In the name of the Father, the Son, and the Holy Spirit" and "Amen".

The time is realized in the text of the sermon at the development of the spiritual theme when the preacher analyzes the spiritual meaning of real events, instructs the listeners, compares the current, modern state of the spiritual world of man and the model, the ideal to which all should strive, which is the life of Jesus Christ and the saints. The point of reference for the conceptual time is the events of Christ's earthly life (the birth of Christ - the beginning of our era).

In general, we can conclude that for each type of time in the text of the sermon, there is a certain set of temporal indicators with a different ratio of direct and indirect types, determined by the essential characteristic of the analyzed type of time.

The systematization of categories in the text of the sermon is based on the division of the content into subject (earthly) and spiritual (heavenly) themes. This thematic dualism also determines the compositional structuring of the text, leading to the formation of compositional and thematic blocks. The identified varieties of chronotope, relevant to the text of the sermon, directly correlate with the compositional and thematic division of the text, creating a single complex: spiritual theme - conceptual chronotope, subject theme in all its varieties - objective chronotope. The category of tonality, represented in the text of the sermon through the system of main and additional subcategories, correlates both with the thematic development of the text of the sermon (reverent tonality correlates mainly with spiritual and object-sacral themes) and with such components of the communicative act as the addressee (preaching, conversation), the addressee (individual-author tonality) and the situation of communication (target tonality).

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### ***Категорія часу православної проповіді.***

**Анотація** У статті розглядаються текстові категорії, що проявляються у православних проповідях. Новизна роботи визначається загальною актуальністю проблеми, що потребує подальшого вивчення. Категорія часу в християнській картині світу являє собою дихотомію "тимчасове - вічне", де вічне відноситься до небесного, Божественного, а тимчасове - до земного, людського. Категорія часу в тексті нерозривно пов'язана з категорією простору, і обидві вони разом багато в чому визначають жанрову своєрідність тексту.

**Ключові слова:** *категорія часу, християнська картина світу, дихотомія, тимчасове-вічне, об'єктивно-сакральне..*

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