

RUSSIAN ORTHODOX CHURCH AND THE CONCEPT OF WAR IN PREACHING TRADITIONS (THE EARLY 18th CENTURY)

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Abstract: *The paper describes the use of the concept of war in the works of the Russian Orthodox Church preachers using its imaginative and valuable characteristics. The authors reveal the essence and role of this concept in the Russian language culture in the context of ecclesiastical journalism of the early 18th century. Particular attention is paid to artistic means. The preachers used them to express their views on the events of the Great Northern War. The paper provides extensive coverage of the use of church propaganda to justify the causes of hostilities following the official position of the Russian government.*

Keywords: *Russia, Orthodox Church, concept, war, feat, political sermon, Great Northern War, Battle of Poltava, Peter the Great.*

Rezumat: *Biserica Ortodoxă Rusă și conceptul de război în tradiția predicilor (începutul secolului al XVIII-lea). Articolul analizează modul în care conceptul de război și caracteristicile sale imaginative și de valoare au fost utilizate în creațiile predicatorilor Bisericii Ortodoxe Ruse. Autorii dezvăluie esența și rolul acestui concept în cultura de limbă rusă în contextul publicisticii bisericești de la începutul secolului al XVIII-lea. O atenție deosebită este acordată mijloacelor artistice. Predicatorii le-au folosit pentru a-și exprima opiniile privitoare la evenimentele Marelui Război Nordic. Articolul prezintă o amplă descriere a felului în care a fost folosită propaganda bisericească pentru a justifica cauzele ostilităților, reflectând fidel poziția oficială a guvernului rus.*

INTRODUCTION

The socio-political phenomenon of war plays a significant role in Russian culture. The concept of war is one of the culturally significant concepts of the

Russian language. It is an important component of cultural knowledge, which is a complex formation of the mental level with specific characteristics. The intensive use of the concept of war is linked to the historical course of formation and development of the Russian state. Constant wars in Russia were the norm. Subsequently, this was the result of the completion of national texts by military vocabulary. The concept of war is voluminous and poly-structural. It is displayed in different language units. It has ethnic specificity and figurative, conceptual, and value characteristics. This concept structures the folklore discourse when it denotes social and ideological values. It also performs a discursive function.¹

The Russian Orthodox Church has shown a religious appreciation of the value component of the concept of war. A unique genre phenomenon that reveals the essence of the concept of war is the political sermons of the early 18th century. They were created during the reign of Peter the Great. They served to propagate military events and were rhetorical strategies for providentialism and the sacralisation of the monarch. The Russian Orthodox Church has often been called the "second power." The Emperor perceived Orthodoxy as a tool to support his absolute power and promote the Great Northern War. Peter the Great used a religious resource in world politics because it supported the Church. The Church was grateful for such support and justified the wars waged by the state.

LITERATURE REVIEW

Modern scholars such as Petr Shafirov², Maria Smorzhevskikh-Smirnova³,

¹ Юлия Эмер, *Фольклорный концепт: жанрово-дискурсивный аспект* [The Folklore Concept: the Genre and Discourse Aspect], in "Вестник Томского государственного университета", 2010, №1(9), p. 96.

² Пётр Шафиров, *Рассужденіе, какіе законные причины его царское величество Петръ Первый, царь и повелитель Всероссийскій... къ начатию войны противъ Короля Карола 12, Шведского в 1700 имЪль...* (Адаптированный текст. Фрагменты оригинала. Комментарии) [Reasoning. What Legitimate Reasons his Royal Majesty Peter the Great, the Tsar and Sovereign of All-Russia, had to start the War against King Charles XII of Sweden in 1700: Adapted Text. Fragments of the Original. Comments], Москва, Пепеляев Групп, 2016, 248 с. <https://rarebook.mgimo.ru/book/073818/073818.pdf>

³ Мария Смержевских-Смирнова, *Концепция войны у Феофана Прокоповича и официальная идеология Петровской эпохи* [The Concept of War according to Theophan Prokhorovich and the Official Ideology of the Petrine Era], in *Лотмановский сборник: Международный конгресс "Семиотика культуры: культурные механизмы, границы, самоидентификации"*, Москва, О. Г. И., 2004, с. 899-911.

Saveliy Dudakov⁴ formulated the concept of war related to Peter the Great's figure. In his treatise "Reasoning. What Legitimate Reasons Peter the Great Had to Start the War against King Charles XII of Sweden in 1700", Petr Shafirov described the history of the Russian-Swedish relations. He outlined the official concept justifying the causes of the Great Northern War.

The paradigm of the cultural-linguistic concept belongs to several scientific disciplines. Therefore, the concept of war is reflected in the works of experts in various social sciences. The essence and role of this concept in different genre contexts have been studied by Russian philologists such as Oleh Golovan⁵, Lyudmila Venediktova⁶, Valentina Khoruzhenko⁷, Maria Potapchuk⁸, and Alexey Vishnyakov⁹. Foreign researchers, such as the British law scholar Christopher Greenwood¹⁰, Canadian political scientist Noemi Gal-Or and German political scientist Giesen¹¹, discussed the concept of war legally and politically. British researcher Peter Cooper¹² reviewed it in psychological terms.

⁴ Савелий Дудаков, *Петр Шафиров и другие...* [Petr Shafirov and Others...], Иерусалим-Москва, 2011, 432 с.

⁵ Олег Головань, *Семантико-ассоциативная структура концепта "война" (На материале произведений Р. Олдингтона и В. М. Гаршина)* [Semantic-Associative Structure of the Concept of War (Based on the Works by R. Aldington and V. M. Garshin)]: Автореф. дис. ... канд. филол. наук: 10.02.19, Барнаул, 2003, 19 с.

⁶ Людмила Венедиктова, *Концепт "Война" в языковой картине мира: Сопоставительное исследование на материале английского и русского языков* [The Concept of War in the Linguistic View of the World (a comparative study of English and Russian languages)]: Автореф. дис. ... канд. филол. наук: 10.02.20, Тюмень, 2004, 19 с.

⁷ Валентина Хоруженко, *Концепты "Война" и "Враг" в современной русскоязычной публицистике* [The Concepts of War and Enemy in Modern Russian-Language Journalism]: Автореф. дис. ... канд. филол. наук: 10.01.10, Москва, 2010, 20 с.

⁸ Мария Потапчук, *Концепт "война" в русском языке и культуре* [The Concept of War in the Russian Language and Culture], in "Челябинский гуманитарий", 2011, №4 (17), с. 48-52.

⁹ Алексей Вишняков, *Концепт войны и насилия во французском Новом Романе* [The Concept of War and Violence in French New Novel] in "Вестник военного университета", 2010, №1(21), с. 109-114.

¹⁰ Christopher Greenwood, *The Concept of War in Modern International Law*, in "International and Comparative Law Quarterly", 1987, Vol. 36, no. 2, p. 283-306.

¹¹ Noemi Gal-Or, Klaus-Gerd Giesen, *The Concept of War*, in "Peace Review: Journal of Social Justice", 2007, no. 19, p. 149-156.

¹² Peter Cooper, *The development of the Concept of War*, in "Journal of Peace Research", 1965, no. 1, p. 1-16.

Researchers Marina Kiseleva¹³, Alexander Grushkin¹⁴, and Apollon Kuz'min¹⁵ analysed the military aspect in the church sermons of the early 18th century in Russian science. Russian researcher Petr Morozov¹⁶, the American historians James Cracraft¹⁷, Gregory Freeze¹⁸, and Gary Marker¹⁹ have covered the activity and oeuvre of Theophan Prokopovich in the context of the ecclesiastical and political history of the Russian state.

METHODS AND SOURCES

A comprehensive approach to research is to consider the concept of war by combining data from various literary sources for its detailed and varied characterisation. The article deals with the texts of sermons of church authors such as Theophan Prokopovich, Gabriel Boužinskij, Stefan Yavorsky, and Dimitri Rostovsky. Works of Russian and foreign researchers are analysed.

The methodological basis of the study relies on the general scientific principles of complexity, consistency, and objectivity, which are implemented through the use of several methods. The study uses general scientific (analysis and synthesis) and unique research methods.

¹³ Марина Киселева, *Священная и гражданская история в контексте книжной барочной проповеди: к вопросу об истоках исторического знания в России* [Sacred and Civil History in the Context of the Baroque Book Sermon: on the Issue of the Origins of Historical Knowledge in Russia], in "VOX: Электронный философский журнал", 2014, №17, с. 1-24.

¹⁴ Александр Грушкин, *Публицистика Петровской эпохи* [Petrine Era Publicism], in "История русской литературы, т. III: Литература XVIII века. Ч. 1", Москва, Ленинград, Издательство АН СССР, 1941, с. 75-96.

¹⁵ Апполон Кузьмин, *Северная война в проповедях Феофана Прокоповича* [The Northern War in the Sermons of Theophan Prokopovich], in "От "Слова о полку Игореве" до "Тихого Дона". Сборник статей к 90-летию Н. К. Пиксанова", Ленинград, Наука, 1969, с. 274-281.

¹⁶ Петр Морозов, *Феофан Прокопович как писатель: очерк из истории русской литературы в эпоху преобразования* [Theophan Prokopovich as a Writer: Essays from the History of Russian Literature in the Era of Translocation], Санкт-Петербург, Типография В. С. Балашева, 1880, 402 с.

¹⁷ James Cracraft, *Did Theophan Prokopovich Really Write Pravda Voli Monarshei?*, in "Slavic Review", Vol. 40, 1981, No. 2, p. 173-193.

¹⁸ Gregory Ly Freeze, *Handmaiden of the State? The Church in Imperial Russia Reconsidered*, in "Journal of Ecclesiastical History", Vol. 36, 1985, Issue 1, p. 82-102.

¹⁹ Gary Marker, *Casting Mazepa's Legacy: Pylyp Orlyk and Theophan Prokopovich*, in "The Slavonic and East European Review", Vol. 88, 2010, No. 1/2, p. 110-133.

Linguistic and cultural analysis is the primary method of research. This approach made it possible to study the sermon texts carefully in the context of cultural linguistics. The historical-genetic method made it possible to study the linguistic-cultural concept of Peter the Great's war in the context of its development. The method of comparative analysis became ancillary to the study of the sermons of the Orthodox clergy. The use of the methods mentioned above and of the method of generalising historical findings made possible the presentation of materials consistently and clearly.

CULTURAL SITUATION "BETWEEN GOD AND TSAR"

At the beginning of the 18th century, the religious impact was still influential on Russian political culture. It coexisted with the intellectual innovations of Europe. Religion as an element of culture is a necessary condition in human life alongside others²⁰. Peter the Great's policy was aimed at softening the influence of the Orthodox Church on the public consciousness. He used this method of government to prevent social protests against authority.²¹ The central imperative for the citizen was a duty not only to the state, but also a commitment to God. The state authorities suggested the following actions intended to bring pride in the country's success: it instilled the Western culture, opened parochial schools, formed secular culture, established a focus on state values, and created a state emblem in the Baroque style. The culture of the states of Western Europe had it as a specific goal.²²

Peter the Great considered the Protestant maritime countries of Sweden, Netherland, and England as particularly useful models for Russia.²³ He renewed

²⁰ Евгения Хилтухина, *Идея "Всеединства" в контексте проблемы "Восток-Запад"* [The Idea of "Over Unity" in the Context of "East-West" Problem]: Дис. ... докт. филос. наук: 09.00.11, Санкт-Петербург, 2002, с. 112.

²¹ Александр Ростокинский, *Преступления экстремистской направленности как проявления субкультурных конфликтов молодёжных объединений: уголовно-правовые и криминологические проблемы* [Extremist crimes as manifestations of subcultural conflicts of youth associations: criminal law and criminological problems]: Автореф. ... дис. докт. юрид. наук: 12.00.08, Москва, 2011, с 38.

²² Руслан Мазаев, *Церковно-полемическая деятельность Стефана Яворского в контексте петровских преобразований* [Church-Polemical Activity of Stefan Yavorsky in the Context of Peter's Reforms], in "Вестник ПНИПУ. Культура. История. Философия. Право", 2018, №3, с. 86.

²³ Martin Aust, *Russland und Europa in der Epoche des Zarenreiches (1547–1917)*, in

the army on the European model, which made it possible to show Europe the excellent military capabilities of the state during the Great Northern War, in particular the Battle of Poltava.

Protestant teaching contained the idea of salvation through faith, not through action. Therefore, many monarchs of that time of war embraced it, and Peter the Great was no exception. The dogma of salvation through faith was created to legitimise the position of Protestants and their theology in Russia. Thus, Peter the Great attracted foreign experts into a country and justified the primacy of spiritual authority over secular.²⁴

Special attention was focused on the formation of the Russian diplomatic mission abroad. The main one was the permanent missions and consulates.²⁵ Russian diplomats played a significant role in establishing intercultural communication during the beginning of the Enlightenment. They were cultural mediators²⁶ because they had the opportunity to learn about new books, scientific and technical inventions, latest trends, they bought works of art, organised the resettlement of foreign colonists and talented artisans in Russia. Such international business visits had influenced public opinion in Russia and abroad.

Thus, the political message was successfully embodied in the genre of church preaching. Previously, the sermon was an oral text that solemnly spoke to the highest church hierarchy in front of the elite of the Russian Empire. In the early 18th century, it was transformed into a published text of mass use, combining biblical imagery and panegyric praise of the monarch. Despite the excellent analogies used, the eulogy was read literally. They were an additional source of sacralisation of the ruler.

The most famous preacher of the Petrine era was Theophan Prokopovich, theologian, author of over 70 nonfiction works and one of the most important historical and literary figures of his time. The sermon language of Archbishop Theophanes is a combination of Russian and Church Slavonic. It contains foreign

<http://ieg-ego.eu/en/threads/europe-and-the-world/knowledge-transfer/martin-aust-russia-and-europe-1547-1917> (Accessed on 15.02.2020).

²⁴ Руслан Мазаев, *op. cit.*, с. 92.

²⁵ Мария Петрова, *Международные отношения и дипломатия XVIII века в современной российской историографии* [International Relations and Diplomacy of 18th Century in Contemporary Russian Historiography], in *25 лет внешней политике России: сб. материалов X Конвента РАМИ*, Москва, 2017, Т. 3, с. 98-113.

²⁶ Евгения Хилтухина, *Человек – как явление востока и запада* [Human as a Phenomenon of East and West], in “Большая Евразия: развитие, безопасность, сотрудничество. Ежегодник”, 2018, Вып. 1, Ч. 1, с. 552-553.

words due to the influence of Latin prose.²⁷ As an ideologist of the reforms of Peter the Great, he authored the concept of reforming the Church and State into a unified system of power, governed by the Russian monarch.²⁸ Theophan Prokopovich laid the foundations of the propaganda doctrine of God's choice of tsars²⁹ in his sermon "About the power and honour of the tsar, which is established by God in the world, and how people should honour and obey tsars."

Theophan also had his theory of war. He believed that war was a disease. If someone gets sick, one should address it reasonably. The preacher used a medical metaphor. He compared the fighting in his country to a disease that struck internal organs. Theophanes said it was more challenging to treat an internal illness than "damage the upper body."³⁰ Therefore, he recommended an offensive tactic, suggested fighting in the enemy's territory. The theologian warned that in the event of a win, there should be no rest because the enemy always wants to reclaim what he lost. He reinforced his words with proverbs: "To save the vanquished is no less glorious than to conquer it."

Theophan Prokopovich, Stefan Yavorsky, and Gabriel Buzhinsky represented the position of the Russian Orthodox Church. They had their opinions on the Northern War. For example, in *The Word of Commitment to the Birthday of Grand Duke Peter Petrovich*, Theophan claimed that the Swedes had taken the shores of Ingria and Karelia from Russia. In a sermon on the Nystad Treaty, he stressed that Russia had previously been isolated from the maritime routes, from "honest communication with the better world."³¹ As a result of this war, it received land and water routes to other states.

Preachers paid great attention to moral factors in explaining the cause of the war in the sermons. Theophan spoke about the 'pride' of the Swedes, who "boast and humiliate the peoples" to arouse listeners' anger, filled with religious

²⁷ Анатолий Кашеваров, *Церковная проповедь в XVIII – первой половине XIX века: особенности эволюции* [Church Sermon in 18th – first half of 19th Century: the Features of Evolution], in "Научно-технические ведомости", 2019, Т. 10, №1, с. 11.

²⁸ Антон Карташев, *Очерки по истории Русской Церкви. В 2-х томах* [Essays on the History of the Russian Church. In 2 volumes], Москва, Терра, 1992, с. 117

²⁹ Joachim Klein, *Похвала властителю: Панегирическая поэзия и русский абсолютизм*, *Praising the Ruler: Panegyrical Poetry and Russian Absolutism*, in "Slověne", Vol. 2, 2015, No. 42, p. 42.

³⁰ Игорь Еремин, *Феофан Прокопович. Сочинения* [Theophan Prokopovich. Works], Москва-Ленинград, Издательство Академии наук СССР, 1961, с. 116. http://elibrary.gnpbu.ru/text/prokopovich_sochineniya_1961/go,76;fs,1/

³¹ *Ibid.*, с. 107.

humility. According to Theophan Prokopovich, the Swedes considered the Russians weak and primitive: "...our neighbours cannot apologise for pride, because they have suffered from their arrogance (...) Moreover, they treated us as weak and barbaric."³²

Russian theologians attached great importance to the army. For example, Theophan Prokopovich noted that the old rifle troops had turned from defenders to ferocious enemies. If they had not been eliminated, it "would have been some gangrene that would have harmed her own body and not that of another."³³ Theophan called for the creation of a modern army with the latest weapons: "regular army, monstrous artillery, and navy."³⁴ He thanked God that he had inspired the king to create naval forces. In *A commendable word ...* Theophan Prokopovich spoke about the victory of the Russian fleet on the island of Grenham. He stated "...as the monarchy is contiguous to the united sea, how is it not dishonourable for her not to have a fleet? No village in the world stands over water and has no boats. Furthermore, a great and strong monarchy, taking hold of the sea in the midday and midnight and having no ships, even if there is no need for them, is dishonourable and reproachful".³⁵

Theophane used metaphors widely, calling 'wise commanders' and 'invincible warriors' as 'strong pillars' and 'adamantine shields'. "They are not worth a short word, but eternal glorification. The old man should bless you, and the youth should look at your image, and you should honour the present generation and glorify the last family,"³⁶ he noted about the heroes of the battles on Grenham Island. These words of the preacher help the reader gain a deep philosophical understanding of heroism and the mechanism of how ideas about the immortality of the state's deed of glory develop.

The concept of war in the *Praiseworthy Word ...* is closely intertwined with the concept of a feat characterised by such features as a present danger, lack of fear, and mode of action. Lyudmila Venediktova³⁷ proposes to consider the feat as a compulsory element for different situations. For example, the most common situation for people is their duty to save someone or something. A person ignores the danger and even despises it during the deed for the sake of his native land.

³² *Ibid.*, c. 51.

³³ *Ibid.*, c. 116.

³⁴ *Ibid.*, c. 51.

³⁵ *Ibid.*, c. 124.

³⁶ *Ibid.*, c. 112.

³⁷ Людмила Венедиктова, *op. cit.*

Sometimes this action becomes a significant risk to one's own life. Sometimes people lose their lives. At the same time, positive features such as nobility, power, wisdom, self-confidence, and admiration are revealed.

Modern Russian society has an evolving attitude toward heroism. Roman Krasilnikov³⁸ suggested that changes in value systems be considered. Nowadays, the change leads to the priority of some topics and loss of interest in others. A peculiar feature of the modern Russian mentality is the disregard for heroism as a cultural phenomenon. The author notes that this phenomenon is now gradually disappearing from the arts (including literature) and quite often becomes a subject of debate in science. However, twenty years ago, it was considered one of the pillars of ideology despite the efforts of the state.

The lexeme 'victory' was particularly often mentioned in the sermons by the bishop Stephan Yavorsky. He praised the triumph of the Russian army in the Battle of Poltava by delivering three sermons. They had a poetic form, were created according to outdated rules of scholasticism, and contained abstractions and allegories. The meaning of the lexeme "victory" according to Stephan Yavorsky extends the conceptual scope and includes allegorical comparisons and metaphors. For example, the sermon "*The stone that crushed the idol of Nebuchadnezzar, that is, Peter the Great, Tsar of All-Russia, who defeated the King of Sweden victoriously*" expands the meaning of the lexeme 'victory' by allegorically comparing one of the biblical texts to the word 'stone' (i.e. Peter the Great). The Swedish army represented the idol of Nebuchadnezzar (the head of the idol represents the king, the arms and muscles represent the Swedish ministers, the copper belly denotes generals and officers, and the iron legs were the infantry).

Stephan Yavorsky's sermon *The Word of Victory in Poltava* consists entirely of allegorical comparisons and metaphors. The speech describes a story in which winter (the metaphor of war) gave way to an auspicious time, summer (a victory given by God). The preacher's semantic field of victory involves seems of the humiliation of the vanquished enemy and the praise of the victor. The author described Charles XII as "a brutal beast, the King of Sweden, who travels with his mouth open and wants to capture Russia". Peter the Great was described as "Samson, our sovereign king, blocked the lion's mouth and tore the Swedish lion."³⁹

³⁸ Роман Красильников, *К проблеме героического в теории и истории литературы* [On the Problem of Heroism in the Theory and History of Literature], in "Вестник Московского университета. Серия 9. Филология", 2010, №2, с. 70-80.

³⁹ Апполон Кузьмин, *op. cit.*, с. 276.

Gabriel Boužinskij, the Bishop of Ryazan, one of the most famous bishops of the first third of the 18th century, a writer and translator,⁴⁰ proposed a similar attitude to the Great Northern War. He paid particular attention to the lexeme 'victory'. For example, in *Word about the seizure of Nöteborg ...*, G. Boužinskij wrote that "the Swedish lion was stricken the same as David struck Goliath with a stone". This analogy means a confrontation between Peter the Great and the King of Sweden. The Russian monarch "breaks the lock with this stone without a key" and opens the door to "precious treasures": Karelia, Ingria, Livonia, Estonia, and Finland.⁴¹

Other church authors claimed that he was the God who won the battle. This allegation contradicted Teophan's view. They proposed the Old Testament idea of the struggle of good and evil, the struggle of God-elect men (in this case, the Russians) with wicked 'tribes'. The Swedes were not enemies because they seized the land, but because they were 'dishonest', 'proud', "trumpeted about capturing the holy church."⁴²

In one of the *Words ...*, Theophan Prokopovich compared the Swedes with a bear, who tasted blood and became even fiercer, while Russia was compared to the endless sea in which the Swedish army sank.⁴³ There are a large number of epithets (attribution phrases) in the works: sad deck, sweet hopes, cruel war, the fire of war, adamant shield, trembling escape, icy hearts, dumb traitor and the rest.

The language of Theophan Prokopovich's sermons was characterised by great originality, for example, biblical idioms ('high muscle', 'blood is crying' combined with famous proverbs "kick against the pricks", "Krakow was not built at once", "not ugly by the body, but marvellous by deeds"). If the religious preachers previously had often compared the church to a ship, Theophan was the first who compared new Russia, not the church, to a ship. At the same time, Theophan's helmsman was not Christ, but Peter the Great.⁴⁴ Gabriel Boužinskij

⁴⁰ Алексей Бландов, *К биографии епископа Гавриила (Бужинского) – проповедника и переводчика первой трети XVIII в.* [On the Biography of Bishop Gabriel (Boužinskij), Preacher and Translator of the First Third of the 18th Century], in "Христианское чтение", 2013, №1, с. 8-24.

⁴¹ Евгений Петухов, *Проповеди Гавриила Бужинского (1717-1727) (Продолжение)* [The Sermons of Gabriel Boužinskij (1717-1727) (Continued)], in "Ученые записки Императорского Юрьевского университета", 1900, №4, с. 464-465.

⁴² Игорь Еремин, *op. cit.*, с. 35.

⁴³ *Ibid.*, с. 35.

⁴⁴ Апполон Кузьмин, *op. cit.*, с. 274-281.

also used the same metaphor in *Word about the seizure of Nöteborg ...*, calling Peter the Great "the pious monarch" and "the wisest helmsman."⁴⁵

Demetrius, Metropolitan of Rostov, another preacher of the Peter the Great era, made a significant contribution to the development of the concept of war. Demetrius Rostovsky believed that war and weapons were contrary to God's commandments. He classified wars as "righteous" and "unjust." He noted that the war was justified historically and is righteous from the state's point of view. The war is waged with good intentions, not so much to defend itself, but to protect all the native land from the oncoming enemies. Demetrius Rostovsky described Russia's war with Sweden exactly like this type of conflict.⁴⁶

However, the number of court sermons increased around the second half of the 18th century during the reign of Elizabeth Petrovna.⁴⁷ Publication of court sermons on political topics became obligatory. Political issues only confirmed the 'cult' of Peter the Great as a political constant in the Russian political mindset.⁴⁸ Preachers formed the Russian exception to Western reforms. The reforms were presented as a manifestation of the sacred wisdom of the monarch.

CONCLUSIONS

The authors of religious sermons used a wide variety of linguistic tools to include the concept of war in the linguistic picture of the world. Preachers actively utilised various metaphors, allegories, epithets, proverbs, and idioms, which allowed a clearer revelation of their attitude towards the phenomenon of war in the example of the Battle of Poltava.

For example, in metaphorical terms, the concept of war is represented in church sermons as metaphors for animals and nature. This approach is one of the characteristic features of the Russian-speaking culture. The preachers of the age of Peter the Great did not explain the emergence of wars by the mystical manifestations of the 'will of God' but used concrete economic and political reasons.

⁴⁵ Евгений Петухов, *op. cit.*, с. 465.

⁴⁶ Марина Киселева, *op. cit.*, с. 10.

⁴⁷ Ekaterina Kislova, *Sermons and Sermonizing in 18th-Century Russia: At Court and Beyond*, in "Slovene", 2014, No. 2, p. 175-193.

⁴⁸ Константин Бугров, *Религия и политика в Российском XVIII веке. Сквозь призму жанра церковной проповеди* [Religion and politics in Russian 18th century. Through the prism of genre of church sermon], in *Пивоваровские чтения. Синтетическая парадигма: наука, философия, религиоведение: сборник материалов конференции*, Екатеринбург, Деловая книга, 2019, с. 160-162.

Thus, the sermons of the early 18th century played a significant role in changing the value component of war. The Orthodox Church has formed the notion of 'justice of war' and 'sacred heroism' for the sake of the Motherland. In this way, the Church has contributed to the formation of the Russian national consciousness.*

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