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Abstract

John Chrysostom's homiletic in literary work of Gregory Tsamblak, thematic and formal influences, on the example of the *Sermon about five days*

Gregory Tsamblak's *Sermon about five days* (*Sermon about Holy Communion*) was written primarily on the basis of two homilies of John Chrysostom: the sixth homily *Against the Anomoeans* (*Concentration Blessed Philogonius*) and *Concerning Lazarus*, the discourse 3 (*De Lazaro*, concio tertia). In the second part of the sermon dedicated to the problem of the incarnation of God, several other texts of John were used: *Against the Jews* (*Adversus judaeos*), the fourth homily *Against the Jews*, the eighth, tenth and eleventh homily *Against the Anomoeans* (*Contra anomoeos*, homily 8, 10, 11), Homily on the *Nativity of the Lord* (*Homily de nativitate Domini*), *Demonstration Against the Pagans* (*Contra judaeos et gentiles quod Christus sit Deus*). Tsamblak considered John Chrysostom's work as a universal and valid model of Christian homiletics. In his preaching the Slavonic author uses the general constructive, thematic and ideological schemes of John's works (although he usually uses other biblical quotes). He manipulates them by developing one or the other motives, changing the interpretation of the situation and the facts. In addition, it complements it with its own theological material and develops a new moral program, in comparison to early Christianity, according to the requirements of his time.

Keywords: Gregory Tsamblak, John Chrysostom, sermon, homiletic, Old Church slavonic literature, literary influence, middle ages.