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**«A STONE IS AGAINST A STONE»:
TEOFIL RUTKA'S POLISH APOLOGY**

The one of the main works of Teofil Rutka, created at the end of XVII century, is examined in the article. Nowadays, Polish literary activities of Teofil Rutka remain the insufficiently known page of Ukrainian and Polish literary criticism. This figure stepped forward with his work «A stone is against a stone...» (1690) against the prominent treatise of Petro Mohyla «Lithos», was written in 1644 as the answer for the critique of East Church, made by Kasian Sakowych.

Teofil Rutka's work is determined with the high degree of tendentiousness. Its structure has typically apologetic character – according to the antytheses we can learn the quoted theses of opponent and on worked basis to systematize peculiarities of the plot, the style and the facilities of text conceptualization.

The work of Teofil Rutka «A stone is against a stone...» belongs to the final period of the Polish debate, devoted to the Brest Union. It consists of two traditional preliminaries (to Leon Zaleski and the Reader), eleven antytheses and epilogue appeal. Each antythesis holds parallels with proper antythesis of Petro Mohyla and objected it.

In the introduction to the work, taken from the science of St. Augustine, the main work's idea was shown out of the Catholic faith and the Church with the help of anaphora. The special meaning for the writer had the learning of John Chrysostom. The author noticed that the new edition became wider version of his previous work «The agreement of East Orthodox Church with Rome Catholic Church» (1678). The work «The Flag of agreement and peace, or the St. Spirit that comes from the Son...» (1691) is a sequel of theological theme.

The main motives of the work «A stone is against a stone...» devoted to the preority St. Petro (the Pope, his fundamental role in Church building). Teofil Rutka said, that the Pope as the successor of Petro's throne, has the right to be called the Head of the Church, the first seat on the synod belongs to him, according to the Bible; and as the writer confirmed, the Pope got the keys for people's absolution. As we can see, Rutka decided to devote to each from the polemical problem another treatise. The author resorted to historical digressions imitation of the Fathers of Church according to the principles of biblical hermeneutics. This approach was cardinally differ from other polemic interpretations which examined the general complex of problems. Teofil Rutka's style differes of baroque saturation, vividness and individualization. His creation deserves for attention of researchers.