

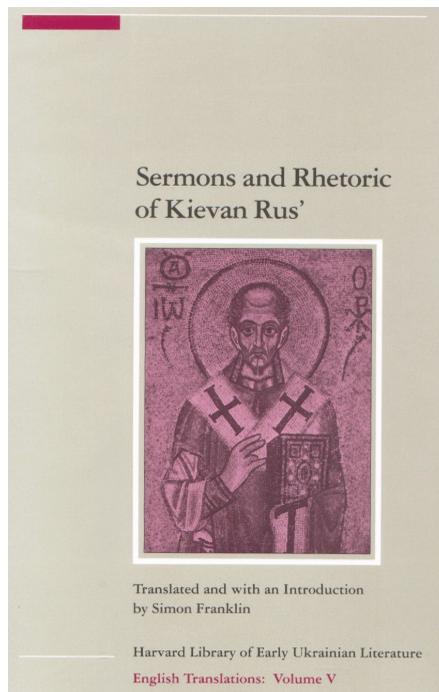


SLA 218

Ukrainian Literature and Culture

Ilarion's “Sermon on Law and Grace”

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ILARION

SERMON ON LAW AND GRACE

Concerning: the Law given by Moses and the Grace and Truth which came by Jesus Christ.¹ And: how the Law departed, and Grace and Truth filled all the earth, and Faith spread forth to all nations, even unto our nation of Rus'. And: an encomium to our kagan Volodimer,² by whom we were baptized. And: a prayer to God from all our land.

O Lord, give us your blessing, father!

(1) Blessed be the Lord God of Israel, the God of Christians, for He has visited and redeemed His people,³ for He has not abandoned His creatures to remain until the end in the grip of the darkness of idolatry and to perish in the worship of demons. For first He justified the tribe of Abraham through the tablets and the Law; then through His Son He redeemed all the nations; through the Gospel and through baptism He brought them to regeneration, to rebirth into the life eternal. Let us therefore praise Him and glorify Him unceasingly, as He is praised unceasingly by the angels; and let us worship Him constantly, as He is worshiped constantly by the cherubim and the seraphim; for in His watchfulness He has watched over His people.

(2) He Himself saved us: neither an envoy nor a messenger.⁴ He visited earth not as a vision, but truly in the flesh, He suffered for us even unto the grave, and He resurrected us together with Himself. To the people who lived on earth He came clothed in flesh; and to those who abided in Hades He descended through His crucifixion and the

¹ John 1:17.

² Volodimer I of Kiev (ca. 980–1015); the rare term *kagan* for the ruler, used by Ilarion throughout this work, is probably a residual borrowing from the Turkic language of the Khazar empire, to which Kiev may have been tributary in the ninth and tenth centuries. See above, p. xl n. 65.

³ Luke 1:68.

⁴ Isa. 63:9.

sepulcher where He lay: so that both the living and the dead might know of His visitation⁵ and of the coming of the Lord; so that they might understand that He is indeed a strong and mighty God,⁶ strong and mighty both for the living and for the dead.

(3) For who is so great as our God? He is the one that doeth wonders;⁷ He is the one that established the Law in preparation for Truth and Grace, so that humankind might decline the deities of idolatry, and might incline to belief in the one God; so that, cleansed with the Law and with circumcision like a fouled vessel cleansed with water, mankind might receive the milk of Grace and Truth. For as the Law was the servant and precursor of Grace and Truth, so Truth and Grace is the servant of the age to come, of life incorruptible. For as the Law brought to the Grace of baptism those who abided in the Law, so baptism brings its sons to eternal life. And as Moses and the prophets told of the coming of Christ, so Christ and His apostles told of the resurrection and of the age to come.

(4) Yet it is superfluous, verging even on vanity, to recall in this work either the preaching of the prophets concerning Christ or the teaching of the apostles concerning the age to come. It is a type of presumptuousness and vaingloriousness to set forth here that which is written in other books and is known to you. For we do not write for the ignorant, but for them that have feasted to fulfillment on the sweetness of books! Not for the heterodox, not for the enemies of God, but for His very sons! Not for strangers, but for the heirs to the kingdom of heaven!

(5) This discourse, therefore, concerns the Law given by Moses, and the Grace and Truth which came by Jesus Christ.⁸

(6) What was attained by the Law, and what has been attained by Grace? First there was the Law, then there was Grace: first the shadow, then the Truth. As a figure of Law and Grace, consider the women Hagar and Sarah:⁹ Hagar the bondswoman, and Sarah the free

⁵ Cf. Luke 19:44.

⁶ Cf. Ps. 23:8.

⁷ Ps. 76:13-14.

⁸ John 1:17.

⁹ See Gen. 11-23.

woman; first the bondswoman, and then the free woman.¹⁰ And whoso readeth, let him understand.¹¹

(7) From his youth Abraham took to wife Sarah, a free woman, not a bondswoman: thus before the ages¹² God deigned and designed to send into the world His Son, that through Him Grace might be made manifest.

(8) But Sarah was barren, and she did not bear children.¹³ And yet she was not barren; rather she was restrained from bearing¹⁴ by divine Providence, that she might bear a child in her old age.¹⁵ Thus the secret and hidden things of God's wisdom¹⁶ were concealed from angels and men.¹⁷ Yet they were not eternally sealed, but merely concealed, to be revealed at the end of the age.

(9) And Sarah said to Abraham: "Behold, the Lord has restrained me from bearing; go, therefore, to Hagar my maid, and you will obtain children by her":¹⁸ thus Grace said to God, "If it is not the time for me to descend to earth and to save the world, then You descend to Mount Sinai and establish the Law."

(10) And Abraham hearkened to the voice of Sarah¹⁹ and went in to her bondswoman Hagar:²⁰ and God hearkened to the words of Grace and descended to Sinai.

(11) And Hagar the bondswoman bore to Abraham a son, a son of bondage, and Abraham called the name of his son Ishmael:²¹ and Moses bore down from Mount Sinai the Law, but not Grace; the shadow, but not the Truth.

(12) And after these things, when Abraham and Sarah were already aged, God appeared to Abraham by the oak of Mamre as he sat by the door of his tent at noon. And Abraham ran to meet Him and

¹⁰ Gal. 4:22-31.

¹¹ Matt. 24:15.

¹² Cf. 1 Pet. 1:20.

¹³ Gen. 11:30.

¹⁴ Cf. Gen. 16:2.

¹⁵ Cf. Heb. 11:11; Gen. 17:7.

¹⁶ Ps. 50:6.

¹⁷ Cf. Rom. 16:25-26; 1 Cor. 2:6-8; Eph. 3:9-10; Col. 1:26.

¹⁸ Cf. Gen. 16:2.

¹⁹ Gen. 16:2.

²⁰ See Gen. 16:14.

²¹ See Gen. 16:15.

did obeisance to the ground before Him and received Him into his tent:²² so as this age was approaching its end,²³ the Lord visited mankind and descended from heaven and entered the womb of the Virgin, and the Virgin received Him with obeisance into the tent of the flesh, without pain; and she said to the angel, "Behold the handmaid of the Lord; be it unto me according to Thy word."²⁴

(13) And when the Lord visited Sarah, He loosened her loins and she conceived and bore Isaac,²⁵ the free son of the free mother: so when the Lord visited mankind, the secret and hidden things²⁶ were made manifest. And this was the birth not of Law but of Grace and Truth, not of the bondsman but of the son.

(14) And when the youth Isaac was weaned and grew strong, then Abraham made a great feast on the day that his son Isaac was weaned:²⁷ so when Christ was on earth, Grace had not yet grown strong²⁸ but was suckled for thirty years, and for these thirty years Christ was concealed; but when Grace was weaned and had grown strong, then the Grace of God that bringeth salvation was made manifest to all men²⁹ in the river Jordan; and God made a great feast and rejoicing with the fatted calf of the age, with His beloved son Jesus Christ, having joined in one rejoicing the things which are in heaven and which are on earth,³⁰ having enjoined angels and men to gather together as one.

(15) After these things, when Sarah saw Ishmael the son of Hagar sporting with her son Isaac and saw Isaac being mocked by Ishmael, then she said to Abraham, "Cast out this bondswoman and her son, for the son of the bondswoman shall not inherit with the son of

22 See Gen. 18:1-2. Cf. also Introduction, pp. ci-cii.

23 This phrase reflects the millennial belief that the world was to last seven "cosmic" days (7000 years) and that Christ was born around the middle of the sixth day (i.e., ca. 5500 *anno mundi*)

24 Luke 1:38.

25 See Gen. 21:1-3.

26 Ps. 50:6.

27 See Gen. 21:8.

28 Reading укрепела for укрепила (Müller, *Lobrede*, § 25, line 28).

29 Cf. Titus 2:11. For the insertion of спасенаа, see Müller, *Lobrede*, § 26, line 3.

30 Cf. Eph. 1:10.

the free woman”:³¹ so after the resurrection³² of the Lord Jesus, when the disciples and others who had come to believe in Christ were in Jerusalem, and when both Jews and Christians lived side by side, then the Grace which came of baptism was mocked by the Law which came of circumcision; for the Christian Church in Jerusalem refused to accept any uncircumcised bishop; and those of the circumcision, on the pretext of their seniority, oppressed Christians—the sons of bondage oppressed the sons of the free—and there was much discord and dissension between them.³³ So when Grace saw her sons the Christians being mocked by the Jews—by the sons of the bondage of the Law—she cried out to God: “Cast out the Jews and their Law! Scatter them among the nations! For what communion is there between the shadow and the Truth, between Jewry and Christianity?”

(16) Hagar the bondswoman was cast out with her son Ishmael,³⁴ and Isaac the son of the free woman became heir to his father Abraham: so the Jews were cast out and scattered among the nations, and the Christian sons of Grace became heirs to God and the Father.³⁵

(17) As moonlight departs when the sun shines forth, so the Law departed when Grace was made manifest, and the night’s cold waned as the sun’s warmth warmed the earth. And man is no longer constrained in the Law, but moves freely in Grace. In the candlelight of the Law the Jews maintained their justification, but in the sunlight of Grace Christians attain salvation. With the shadow and the Law Jews were justified but not saved; with the Truth and Grace Christians are not justified but are saved. Jews have justification, Christians have salvation: for justification is in this world,³⁶ but salvation is in the age to come. Jews rejoiced in the things which are on earth; but Christians rejoice in the things which are in heaven. The Jews’ justification was grudging and jealous, for Judea alone, not extending to the nations; but the Christians’ salvation is generous and beneficent, extending to all corners of the earth.

³¹ Gen. 21:9–10.

³² Reading възнесенни for знесенни (Müller, *Lobrede*, § 26, line 13).

³³ Cf. Acts 15:1–2; Gal. 2:7–8.

³⁴ See Gen. 21:14.

³⁵ Cf. 1 Cor. 15:24.

³⁶ Reading въ семь for въ всемь (Müller, *Lobrede*, § 27, line 14).

(18) For the Jews the blessing of Manasseh was fulfilled, [but for Christians the blessing of Ephraim. Manasseh,] the elder son, was blessed by Jacob's left hand, while Ephraim, the younger son, was blessed by Jacob's right hand.³⁷ Though Manasseh was older than Ephraim, yet in Jacob's blessing he became as the younger. Thus though Jewry came earlier, yet in Christ's Grace Christians became greater.

(19) Thus when Joseph said to Jacob, "Father, lay thy right hand upon [Manasseh], for he is the elder", Jacob answered, "I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations."³⁸ And so it came to pass: the Law came earlier and was exalted a while and departed; but the Christian faith, though revealed later, became greater than that which came earlier, and it was multiplied to the multitude of nations, and the Grace of Christ embraced all the earth and covered it like the waters of the sea.

(20) Through Jewish jealousy the ancient things grew decrepit and so were cast aside, and now all hold to the new. It is as Isaiah prophesied: "The ancient things have passed, and I announce to you new things, sing a new hymn to the Lord, and glorified is His name from the ends of the earth, ye that go down to the sea and sail upon it, and all the islands."³⁹ And Isaiah also writes: "My servants shall be called by a new name, which shall be blessed upon the earth, for they shall bless the true God."⁴⁰

(21) Previously in Jerusalem alone was the place where men ought to worship,⁴¹ but now it extends over all the earth. As Gideon said to God: "If Thou wilt save Israel by my hand, let there be dew on the fleece only, and drought all over the earth." And it was so:⁴² first there was drought over all the earth—the nations were held in the grip of idolatrous delusion, and did not receive the dew of Grace, and only

³⁷ See Gen. 48:17–20. *S* lacks the words in the square brackets.

³⁸ Gen. 48:18–19.

³⁹ Cf. Isa. 42:9–10.

⁴⁰ Isa. 65:15–16.

⁴¹ John 4:20.

⁴² Judg. 6:36–38.

in Judea was God known, and in Israel His name was great,⁴³ and only in Jerusalem was God praised.

(22) But Gideon spoke to God again: "Let now the drought be upon the fleece only, and let there be dew over all the earth."⁴⁴ And it was so: the drought was on the fleece—Jewry ran dry and the Law departed, the unacceptable sacrifices and the ark and the tablets and the mercy seat⁴⁵ were removed. And the dew over all the earth—faith spread over all the earth, and the rain of Grace sprinkled its dew, and the baptismal font of regeneration wrapped its sons in incorruption.

(23) As our Savior said to the woman of Samaria: "The hour cometh, and now is, when ye shall neither in this mountain nor in Jerusalem worship the Father; but there will be true worshipers who shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him":⁴⁶ that is, He seeks those who would worship Him together with the Son and the Holy Spirit. And so it is: the Holy Trinity is praised over all the earth, worshiped by all creation: all, from the smallest to the greatest, praise God.

(24) Thus it was foretold: "And they shall not teach every man his neighbor and every man his brother, saying 'Know the Lord'; for all shall know me, from the least to the greatest."⁴⁷ As Christ our Savior said to the Father: I confess Thee, O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."⁴⁸ And so great was the good Lord's mercy to mankind that by baptism and good works men of flesh are become sons of God and partakers in Christ.⁴⁹ "As many as received Him," said the evangelist, "to them gave He power to become the children of God, even to them that believe on His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, by the Holy Spirit in the holy font of baptism."⁵⁰ All that our God

43 Ps. 75:1.

44 Judg. 6:39.

45 Cf. Exod. 25:16ff.; Heb. 9:4–5.

46 John 4:21, 23.

47 Heb. 8:11; Jer. 38:34. Add не (Moldovan, *Slovo*, 102 n. 99).

48 Cf. Matt. 11:25–26.

49 Cf. Heb. 3:14. See also Müller, "Neue Untersuchungen," 53–56.

50 John 1:12–13; cf. John 3:5.

willed in heaven and on the earth, He did.⁵¹

(25) Who, therefore, would not glorify, who would not praise, who would not worship the greatness of His glory? And who would not marvel at His boundless love for mankind? Born of the Father before the ages, ruling with the Father on one throne: of one essence with the Father, yet He descended to earth as does the light of the sun; He visited His people, yet was not separated from the Father; and He became flesh from a maiden pure, virgin, and undefiled, having entered her as only He knows. And, clothed in flesh, He departed as He had entered: one of the Trinity, in two natures, divine and human. He was fully human, becoming man not merely in appearance; yet not merely man, for in His divinity He was also fully God.

(26) In His life He showed both His natures, divine and human. As man He grew in His mother's womb, and as God He departed from it without staining her virginity. As man He sucked His mother's milk, and as God He set the angels to sing amongst the shepherds: "Glory to God in the highest!" As man He was wrapped in swaddling clothes,⁵² and as God He led the magi with a star.⁵³ As man He lay in a manger,⁵⁴ and as God He received gifts and homage from the magi.⁵⁵ As man He fled into Egypt,⁵⁶ and the graven images of Egypt worshiped Him as God. As man He came to be baptized, and the Jordan feared Him as God and turned back.⁵⁷ As man He bared himself and entered the water, and the Father testified that He was God, saying: "This is my beloved son."⁵⁸ As man He fasted forty days and thirsted, and as God He defeated the tempter.⁵⁹ As man He went to the marriage in Cana of Galilee, and as God He turned the water into wine.⁶⁰ As man He slept on the ship, and as God He rebuked the wind and the

⁵¹ Ps. 134:6.

⁵² See Luke 2:7-14.

⁵³ See Matt. 2:9-10.

⁵⁴ Luke 2:7.

⁵⁵ See Matt. 2:11.

⁵⁶ See Matt. 2:14.

⁵⁷ See Matt. 3:13; cf. Ps. 113:3.

⁵⁸ See Matt. 3:17.

⁵⁹ See Matt. 4:2ff.

⁶⁰ See John 2:1-11. Reading въ кана (Moldovan, *Slovo*, 103 n. 51).

sea and they heeded Him.⁶¹ As man He wept for Lazarus, and as God He resurrected him from the dead.⁶² As man He sat upon the ass, and as to God they cried out to Him: “Blessed is He that cometh in the name of the Lord.”⁶³ As man He was crucified, and as God by His power He admitted to paradise the man who was crucified with Him.⁶⁴ As man He tasted of the vinegar and yielded up the spirit, and as God He darkened the sun and shook the earth.⁶⁵ As man He was laid in the sepulcher, and as God He destroyed Hades and set free the souls. As man He was sealed in the sepulcher, and as God He went forth, leaving the seals unbroken.⁶⁶ And as He was man the Jews tried to conceal His resurrection by bribing the guards,⁶⁷ but as God He was recognized and became known to all the ends of the earth.

(27) Truly we say: “Who is a great God as our God? He is the God that doeth wonders.”⁶⁸ He has wrought salvation in the midst of the earth⁶⁹ by the cross and by His passion on Golgotha. He tasted the vinegar and the gall, that in tasting the bitterness He might purge the sin of Adam, who had sinned in tasting the sweet fruit of the tree.

(28) And what of those who did this to Him? They stumbled as if on a stone and were broken. As the Lord said: “Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will break him.”⁷⁰ For to them He had come, fulfilling the prophecies prophesied about Him. As He said: “I am not sent but unto the lost sheep of the house of Israel”;⁷¹ and also: “I am not come to destroy the Law, but to fulfill it.”⁷² And to the woman of Canaan, of another nation, who came beseeching Him to heal her daughter, He said: “It is

61 See Mark 4:38–41.

62 See John 11:33–44.

63 See Matt. 21:7–9.

64 See Luke 23:33, 43.

65 See Matt. 27:34, 50, 51; Luke 23:44.

66 Cf. Matt. 27:60; 28:2ff.

67 See Matt. 28:11–15.

68 Ps. 76:13–14.

69 Ps. 73:12.

70 Matt. 21:44; Luke 20:18.

71 Matt. 15:24.

72 Cf. Matt. 5:17.

not meet to take the children's bread, and to cast it to the dogs."⁷³ And yet they called Him a deceiver, a child of adultery,⁷⁴ who casts out devils by Beelzebul.⁷⁵ Christ gave sight to their blind, cleansed their lepers, straightened their cripples, cured the possessed, strengthened the palsied, resurrected the dead. Yet they tortured Him as a criminal and nailed Him to the cross. And so they were broken: for this reason God's ultimate wrath came upon them.⁷⁶

(29) Indeed, they themselves bore witness to their own destruction: when our Savior told the parable of the vineyard and the husbandmen and asked, "What will the lord of the vineyard do unto those husbandmen?" they answered, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."⁷⁷ Thus they themselves came to be prophets of their own destruction.

(30) For He came to earth to visit⁷⁸ them, yet they received Him not,⁷⁹ for their deeds were dark, and they loved not the light, lest their deeds be made manifest, that they are dark.⁸⁰ For this reason when Jesus came to Jerusalem, He beheld the city and wept over it, saying: "If thou hadst known in this thy day the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, and thine enemies shall cast up a bank about thee and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee, because thou knewest not the time of thy visitation."⁸¹ And also: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold,

⁷³ Matt. 15:26.

⁷⁴ Add: и от блуда рожена (Moldovan, *Slovo*, 103 n. 77; Müller, "Neue Untersuchungen," 64).

⁷⁵ Cf. Matt. 12:24; Luke 11:18.

⁷⁶ Reading ня for ны (Moldovan, *Slovo*, 103 n. 76-77).

⁷⁷ Matt. 21:40-41.

⁷⁸ Perhaps better "to enlighten," reading просвѣтити for посѣтити.

⁷⁹ Cf. John 1:11.

⁸⁰ Cf. John 3:19-21.

⁸¹ Luke 19:41-44.

your house is left unto you desolate.”⁸² And so it came to pass: for the Romans came and captured Jerusalem and destroyed it to its foundations. And thenceforth Jewry decreased, and thenceforth the Law declined, like the evening dusk, and the Jews were dispersed among the lands, that the evil might be dissolved. Thus the Savior came and was not received by Israel. In the words of the evangelist: “He came into His own, and His own received Him not.”⁸³

(31) But He was received by the nations [of the gentiles]. As Jacob said: “And He is the expectation of nations.”⁸⁴ So, even at His birth, magi from the nations were the first to worship Him, while the Jews sought to murder Him, wherefore they murdered also the infants.⁸⁵ It was as our Savior foretold: “That many shall come from the east and the west, and shall lie with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness,⁸⁶ and the kingdom of God shall be taken from you, and given to the lands bringing forth the fruits thereof.”⁸⁷

(32) To these lands He sent His disciples, saying: “Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved”;⁸⁸ and: “Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.”⁸⁹

(33) Thus it was meet that Grace and Truth should shine forth upon new people. In the words of the Lord: “Men do not pour new wine”—the teaching of Grace—“into old skins”—Jewry, old and decrepit—“else the skins will burst and the wine will spill over.”⁹⁰ Since the Jews were unable to preserve even the shadow which is the Law (for they frequently worshiped idols), then how would they be able to conserve the teaching of the Truth which is Grace? No: the new wine is the new teaching, the new skins are the new nations, and

⁸² Matt. 23:37–38.

⁸³ John 1:11.

⁸⁴ Gen. 49:10.

⁸⁵ See Matt. 2:13, 16.

⁸⁶ Matt. 8:11–12.

⁸⁷ Cf. Matt. 21:43.

⁸⁸ Mark 16:15–16.

⁸⁹ Matt. 28:19–20.

⁹⁰ Cf. Matt. 9:17; Mark 2:22; Luke 5:37.

both shall persevere.⁹¹

(34) And so it is. The Grace of faith has spread over all the earth: and it has reached our nation of Rus'. The lake of the Law dried up, but the stream from the Gospel swelled and flowed over to all the earth. And the stream flowed to us: for behold how we too, with all Christians, glorify the Holy Trinity, while Judea is silent. Christ is glorified, and the Jews are vilified. The nations are gathered, and the Jews are scattered. As the prophet Malachi pronounced: "I have no pleasure in the sons of Israel, and I will not accept a sacrifice at their hands. For from the east even to the west⁹² my name is glorified among the gentiles, and in every place incense is offered to my name, for my name is great among the gentiles."⁹³ And according to David: "All the earth shall worship Thee, and sing unto Thee";⁹⁴ and: "Lord, our Lord, how wonderful is Thy name in all the earth."⁹⁵

(35) Now we are called Christians, no longer idolaters; no longer the hopeless, but longing with hope for eternal life. No longer do we build pagan shrines, for now we construct Christ's churches. No longer do we slay one another as offerings for demons, for now Christ is ever slain and segmented for us as an offering to God and the Father. No longer do we imbibe the blood of the offering and perish, for now we imbibe the pure blood of Christ and are saved. We were saved by will of the Lord, who extended His mercy to all the nations, and thus He neglected us not, as He brought us unto the knowledge of the Truth.⁹⁶

(36) We were thirsty: when our land was parched and desolate, when the swelter of idolatry had dessicated it, then of a sudden the stream of the Gospels flowed and slaked the thirst of all our land. As Isaiah foretold: "Water shall burst forth for those that walk in the wilderness, and the waterless land shall become pools, and a stream shall spring in a thirsty land."⁹⁷

(37) We were blind: not knowing the true light, we strayed in the false light of idolatry. And we were deaf: deaf to the teaching of

⁹¹ See Müller, *Lobrede*, § 34, line 4n.

⁹² Reading и до западъ (Müller, *Lobrede*, § 34, line 16n).

⁹³ Cf. Mal. 1:10–11.

⁹⁴ Ps. 65:4.

⁹⁵ Ps. 8:1.

⁹⁶ Cf. 1 Tim. 2:4.

⁹⁷ Cf. Isa. 35:6–7.

salvation. Yet God had mercy upon us, and the light of understanding shone forth upon us, that we might know Him. As was foretold in the prophecy: "Then shall the eyes of the blind be opened, and the ears of the deaf shall hear."⁹⁸

(38) We were lame: we stumbled in snares of perdition, pursuing the demons, not knowing the pathway to life. And we stuttered: our tongues stammered prayers to the idols and not to our God and Creator. Yet God's love for mankind came upon us: we chase after demons no longer, but plainly and clearly we glorify Christ our God. As is foretold in the prophecy: "Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly."⁹⁹

(39) We were as the beasts and as the cattle, not knowing our right hand or our left hand,¹⁰⁰ caring only for the things which are on earth, not caring at all for the things which are in heaven. But then God sent His commandments to us, which lead to the life eternal. As Hosea foretold: "And it shall come to pass in that day, saith the Lord, that I will make for them a covenant with the birds of the sky and with the beasts of the earth, and I will say to that which was not my people, 'Thou art my people,' and they shall say to me, 'Thou art the Lord our God.'"¹⁰¹

(40) And thus: we, who had been strangers, were called God's people; we, who had been His enemies, were called His sons.¹⁰² We do not blaspheme Him, as do the Jews, but rather as Christians we bless Him. We do not take counsel so as to crucify Him, but rather to worship Him as the crucified. We do not nail our Savior's hands to the cross, but rather we stretch out our own hands to Him. We do not pierce His sides, but rather we drink from them the source of immortality. We do not extract for Him thirty pieces of silver, but rather entrust to Him each other and all of our sustenance. We do not conceal His resurrection, but rather proclaim in all our houses: "Christ is risen from the dead!" We do not say that He was stolen from the

⁹⁸ Isa. 35:5.

⁹⁹ Isa. 35:6.

¹⁰⁰ Jon. 4:11.

¹⁰¹ Hos. 2:16, 18, 23.

¹⁰² Cf. Eph. 2:19; Col. 1:21.

sepulcher, but rather that He ascended up where He was before.¹⁰³ We do not lack faith, but rather we say to Him, like Peter, "Thou art the Christ, the Son of the living God";¹⁰⁴ and with Thomas, "Thou art our Lord and God";¹⁰⁵ and with the robber, "Lord, remember us when Thou comest into Thy kingdom."¹⁰⁶ And thus, keeping faith in Him, and maintaining the tradition of the seven Councils of the holy fathers,¹⁰⁷ we pray God again and again to help us and guide us in the way of His commandments.

(41) What was prophecied about us, the nations, has been fulfilled: "And the Lord shall reveal His holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation that comes from our God."¹⁰⁸ And: "'As I live,' saith the Lord, 'every knee shall bow to me, and every nation shall confess to God.'"¹⁰⁹ And from Isaiah: "Every valley shall be filled, and every mountain and hill shall be brought low; and all the crooked ways shall become straight, and the rough places plains. And the glory of the Lord shall appear, and all flesh shall see the salvation of our God."¹¹⁰ And from Daniel: "And all nations, tribes, and tongues shall serve Him."¹¹¹ And from David: "Let the people confess to Thee, O God, let all the people confess to Thee. Let the nations rejoice and exult.¹¹² Clap your hands, all ye nations; shout to God with a voice of exultation. For the Lord most High is terrible; He is a great king over all the earth."¹¹³ And David continues: "Sing praises to our God, sing praises: sing praises to our King, sing praises. For God is King of all the earth; sing praises with understanding. God reigns over the nations."¹¹⁴ And: "Let all the earth worship Thee and sing to Thee; let it sing to Thy name, Most

¹⁰³ John 6:62.

¹⁰⁴ Matt. 16:16.

¹⁰⁵ John 20:28.

¹⁰⁶ Luke 23:42.

¹⁰⁷ I.e., the Seven Ecumenical Councils. See also below, p. 33 n. 14; also pp. 149-57.

¹⁰⁸ Isa. 52:10.

¹⁰⁹ Rom. 14:11.

¹¹⁰ Isa. 40:4-5; cf. Luke 3:5-6.

¹¹¹ Dan. 7:14.

¹¹² Cf. Ps. 66:3-4.

¹¹³ Ps. 46:1-2.

¹¹⁴ Ps. 46:6-8.

High."¹¹⁵ And: "Praise the Lord, all ye nations: praise Him, all ye peoples."¹¹⁶ And: "From the east to the west the name of the Lord is praised. The Lord is high above all the nations; His glory is above the heavens."¹¹⁷ And: "According to Thy name, O God, so also is Thy praise to the ends of the earth."¹¹⁸ Hearken to us, O God our Savior; the hope of all the ends of the earth, and of them that are on the sea afar off."¹¹⁹ And: "May we know Thy way on the earth, and Thy salvation among all nations."¹²⁰ And: "Kings of the earth, and all peoples, princes, and all judges of the earth, young men and virgins, old men with youths: let them praise the name of the Lord."¹²¹ And from Isaiah: "'Hear me, my people,' saith the Lord, 'and ye kings hearken to me, for a law shall proceed from me, and my judgment is a light unto the nations. My righteousness speedily draws nigh, and my salvation shall go forth as light. The isles shall wait for me, and on mine arm shall the gentiles' trust.'"¹²²

[ENCOMIUM TO VOLODIMER]

(42) Rome, with the voices of praise, praises Peter and Paul, for through Peter and Paul Rome came to believe in Jesus Christ, Son of God. Asia and Ephesus and Patmos praise John the Theologian. India praises Thomas, Egypt praises Mark: every land and every city and every nation honors and glorifies its teacher that taught it the Orthodox faith. We too, therefore, let us praise to the best of our strength, with our humble praises, him whose deeds were wondrous and great, our teacher and guide, the great kagan of our land, Volodimer, the grandson of Igor' of old,¹²³ and the son of the glorious Svjatoslav.¹²⁴

¹¹⁵ Ps. 65:4.

¹¹⁶ Ps. 116:1.

¹¹⁷ Ps. 112:3-4.

¹¹⁸ Ps. 47:10.

¹¹⁹ Ps. 64:5.

¹²⁰ Ps. 66:2.

¹²¹ Ps. 148:11-13.

¹²² Isa. 51:4-5.

¹²³ According to the *PVL* Igor' was prince of Kiev from 913 to 945 (*PSRL* 1:42-55; 2:31-43).

¹²⁴ Svjatoslav was still a child when Igor' died, and his mother Ol'ga acted as regent. Svjatoslav's first independent campaigns are recorded in the *PVL*'s entry for 964, and his death is dated to 972 (*PSRL* 1:64, 74; 2:52, 62).

When these reigned in their time, their renown spread abroad for their courage and valor; and still they are remembered, renowned even now for their victories and might. For they ruled not some feeble, obscure, unknown land, but in this land of Rus', which is known and renowned to the ends of the earth.

(43) And Volodimer, our kagan, born the glorious son of these glorious fathers, noble scion of the noble, grew up and grew strong out of childhood, grew mature in his strength and his might, grew to ripeness of manhood and reason, and so he became monarch of his land; and the lands all around he subdued: the peaceful in peace, the rebellious he quelled with the sword. Thus he lived in his days, and he tended to his land with justice, valor, and reason.

(44) Then the visitation of the Most High came down upon him, and the all-merciful eye of the good Lord looked down upon him, and understanding shone forth in his heart, so that he understood that the idols were vain and deceitful and false, and he sought the one God, the creator of all things visible and invisible.

(45) And there was more: for he often would hear about the devout land of the Greeks,¹²⁵ their love for Christ, and the strength of their faith: how they honor and revere the one God in three Persons; how mighty the works and the wonders and signs that are worked among them; how their churches are filled with people; how devout are their cities and villages;¹²⁶ how, zealous¹²⁷ in prayer, all stand before God. When he had heard all this,¹²⁸ his soul was enkindled, and he desired in his heart that both he and his land should be Christian.

(46) And so it was: God deigned it so, in the love He bears¹²⁹ mankind. So our kagan cast off his clothing; and with his clothing he cast off the old corruption and shook off the the dust of disbelief; and

¹²⁵ I.e., Constantinople (Byzantium). The Byzantines called themselves *Rhomaioi*, indicating what they took to be their political and cultural heritage; we tend to call them "Byzantines," reflecting classical toponymy; in sources from Rus' they are almost always called "Greeks," defined by language.

¹²⁶ Reading *веси* for *вси* (Müller, *Lobrede*, § 39, line 7).

¹²⁷ Reading *прилежать* for *предстоять* (Moldovan, *Slovo*, 105 n. 93).

¹²⁸ Cf. the story of Volodimer's conversion in the *PVL* entries for 986–988; esp. the speech of the "Greek philosopher" and the report of Volodimer's envoys to Constantinople (see *PSRL* 1:86–106, 108; 2:73–92, 94).

¹²⁹ Add *възлюбившу* (Moldovan, *Slovo*, 105 n. 99; Müller, *Lobrede*, § 39, line 12).

he entered the font of holy baptism and was born of the spirit and of the water.¹³⁰ Then, baptized into Christ, in Christ he clothed himself,¹³¹ and he departed the font in the image of whiteness, a son of incorruption, a son of the resurrection.¹³² Now he was named the eternal name of Vasilij,¹³³ a name which is famed from generation to generation. By this name he was written into the book of life, in the heavenly and eternal city of Jerusalem.¹³⁴

(47) But even when this had been done, he was not yet done with his deeds of devotion; nor only in this did he show all the love for the Lord that was in him. He achieved even more: he commanded throughout all his land that his people be baptized in the name of the Father and of the Son and of the Holy Spirit, and that the Holy Trinity be glorified loudly and clearly in all the cities, and that all should become Christians—the small and the great, the bond and the free, the young and the old, the high and the humble, the rich and the poor. And not one single person resisted this pious command. For if some were baptized not for love, then in fear of Volodimer's command, since his piety was coupled with power. And at one single time all our land began to glorify Christ with the Father and with the Holy Spirit.

(48) Then the murk of our idolatry began to clear, and the first rays of true piety glimmered. The darkness of demonolatry dimmed, and the sunlight of the gospel illumined our land: pagan shrines were torn down, and churches set up; the idols were smashed, and icons of saints were installed; the demons retreated, and cities were graced by the cross; and bishops—shepherds of Christ's spiritual flock—brought the bloodless¹³⁵ sacrifice before the holy altar; priests and deacons and all the clergy adorned the holy churches and clothed them in beauty; the trumpet of the apostles—their Acts and Epistles—and the thunder of the Gospels resounded throughout all the cities; incense, wafting towards God, graced the air; monasteries rose on the hills; monks appeared; men and women, small and great, and all people, filling the

¹³⁰ Cf. John 3:5.

¹³¹ Cf. Gal. 3:27.

¹³² Cf. Luke 20:36.

¹³³ Vasilij: the baptismal name of Volodimer, probably in honor of the reigning Byzantine emperor Basil II, whose sister he married.

¹³⁴ Cf., e.g., Rev. 20:12–21:3.

¹³⁵ Reading *бескровную* for *бескверную* (Müller, *Lobrede*, § 40, line 16).

holy churches, sang praises, saying: "One alone is holy, the one Lord Jesus Christ, to the glory of God the Father, amen"; "Christ conquered, Christ overcame, Christ became king, Christ was glorified!"¹³⁶ Great art Thou, O Lord, and wondrous are Thy works!¹³⁷ Glory to Thee, our God."

(49) And you, O noble and glorious among earthly rulers, how shall we praise you, most valiant Vasilij? How shall we marvel at your goodness, your strength, and your might? What thanks shall we offer you? You, through whom we came to the knowledge of God; you, through whom we were delivered from idolatrous delusion; you, by whose command Christ is glorified throughout all your land?

(50) What is the name to describe you? Lover of Christ? Friend of Righteousness? Repository of Reason? Nest of Charity?

(51) How did you come to believe? How did you blaze up with that love for Christ? How did such understanding enter into you, an understanding higher than the understanding of earthly sages: that you came to love the Invisible and to strive for the heavenly things? How did you seek out Christ? How did you come to commit yourself to Him? Tell us, your servants; O our teacher, tell us: whence wafted to you the savor of the Holy Spirit?¹³⁸ Whence did you drain the sweet cup of the memory of the life to come? Whence did you taste and see that the Lord is good?¹³⁹ You neither saw Christ, nor did you walk in His footsteps; how, then, did you come to be His disciple? Others had seen Him, yet did not believe; you had not seen Him, yet you believed. Surely in you our Lord Jesus's blessing to Thomas came true: "Blessed are they that have not seen, and yet have believed!"¹⁴⁰

(52) Thus, then, we can name you, boldly and surely, without hesitation: "O Blessed One!" The Savior Himself thus named you: blessed are you, for you believed in Him and were not offended in Him. In His [own] unerring words: "Blessed is he, who shall not be

¹³⁶ Müller, *Die Werke*, 80–86, points out that this is a formula borrowed from the Latin Church. See Introduction, pp. xlii–xliii.

¹³⁷ Ps. 138:14.

¹³⁸ Cf. 2 Cor. 2:14–16.

¹³⁹ Ps. 33:8.

¹⁴⁰ John 20:29.

offended in me."¹⁴¹

(53) Those who knew the Law and the prophets crucified Him; but you, who had read neither the Law nor the prophets, worshiped Him who was crucified. How was your heart unsealed? How did the fear of God enter into you? How did you join yourself to His love? You saw no apostle visiting your land and inclining your heart to humility through his poverty and nakedness, through his hunger and thirst; you saw no demons cast out through the name of Jesus Christ, nor the sick being healed, nor the dumb given speech, nor fire made to freeze, nor the dead made to rise.¹⁴² Yet since you saw none of this, then how did you come to believe?

(54) O wondrous miracle! Other kings, other rulers, saw all these things, saw the holy men's deeds, yet did not believe. Indeed, they committed the holy men to suffering and torment. But you, O blessed one, without any of this, you came running to Christ: you understood, through good sense and discernment alone, that there is one God, the creator of all things visible and invisible, the creator of all both in heaven and earth; and that He sent His beloved son into the world for our salvation. And you pondered these things; and so entered the holy font of baptism. What to others seemed foolishness, you discerned as the power of God.¹⁴³

(55) And furthermore, who can recount all your nightly charity and the daily generosity that you showed to the poor, to the orphaned, the sick, and the debtors and widows and all by whom alms were required? For you heard the words¹⁴⁴ spoken by Daniel to Nebuchadnezzar: "O King Nebuchadnezzar, let my counsel please thee, and atone for thy sin by alms, and thine iniquities by generosity to the poor."¹⁴⁵ O noble one, you heard these words spoken; but that which you heard, not content just to hear, you performed in deed:¹⁴⁶ giving to those who entreated, clothing the naked, feeding the hungry and thirsty, consoling the sick to the utmost, redeeming the debtors, freeing from bondage. Even now are your alms and your generosity

¹⁴¹ Matt. 11:6.

¹⁴² Reading *здравующъ... глаголющъ... вьстающъ* (Moldovan, *Slovo*, 106 nn. 80–82, 86; Müller, *Lobrede*, § 42, line 4n).

¹⁴³ Cf. 1 Cor. 1:18.

¹⁴⁴ Omit "of the Lord" (Moldovan, *Slovo*, 107 n. 9).

¹⁴⁵ Cf. Dan. 4:24.

¹⁴⁶ Cf. James 1:22.

remembered among men, remembered indeed before God and His angels. For God saw your alms and was pleased: and through them you have access to Him, intercession with Him, as a constant servant of Christ.

(56) The words of Scripture¹⁴⁷ lend me support: "Mercy is praised against judgment;¹⁴⁸ the alms of a man is as a signet with him."¹⁴⁹ Or—a testimony more faithful—the words of the Lord Himself: "Blessed are the merciful, for they shall obtain mercy."¹⁵⁰ Or let us cite still clearer and more faithful testimony about you from the holy Scriptures, words spoken by the apostle James: "He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."¹⁵¹ Yet if he who has saved but one man receives from our Lord so great a reward, then you, O Vasilij, you who turned back from the false path of idolatrous delusion not¹⁵² one man, not ten, not a city, but all your domain—how great a salvation you must have achieved, what great weight of sin you relieved! Christ our Savior Himself affirms and confirms what honor and glory He has vouchsafed you in the heavens, saying: "Whosoever shall confess me before men, him will I also confess before my Father, who is in heaven."¹⁵³ Yet if he who has merely "confessed Christ before men" is thereby confessed by Christ before God the Father, then you, who not only confessed that Christ is the Son of God, but who having confessed Him, established His faith, and not just in a Council, but throughout all this land, and founded Christ's churches and filled them with followers for Him—how greatly will you, then, be praised!

(57) O you likeness of Constantine the Great:¹⁵⁴ of like wisdom, of like love for Christ, with like honor for His followers! With the

147 Reading слово написано (Müller, *Lobrede*, § 43, line 10).

148 Cf. James 2:13.

149 Eccclus. 17:22.

150 Matt. 5:7.

151 James 5:20.

152 Add не (Moldovan, *Slovo*, 107 n. 38).

153 Matt. 10:32.

154 Constantine the Great (d. 337), Roman emperor: granted official toleration to Christianity (ca. 312); as sole emperor (from 324) he established his capital in Byzantium, which was renamed Constantinople in 330. Shortly before his death Constantine was baptized.

blessed fathers of the Council of Nicaea,¹⁵⁵ he¹⁵⁶ set down the law for the people; and you, with our new fathers—the bishops—in frequent assembly and utmost humility took counsel on how to establish the law for these people new in their knowledge of God. He among the Hellenes and the Romans made the kingdom subject to God. And you, O blessed Vasilij, did likewise¹⁵⁷ in Rus', so that now, both for us as for them, Christ is called King. He and his mother Helen transported the Cross from Jerusalem, and transmitted its glory throughout all their world, and affirmed and confirmed the faith. And you and your grandmother Ol'ga¹⁵⁸ transported the Cross from the New Jerusalem—from the city of Constantine—and established it throughout all your land, and so you affirmed and confirmed the faith. And as you were the likeness of him, so God granted you to partake with him in like honor and glory in heaven because of the devotion you showed in your life.

(58) Your devotion¹⁵⁹ is well witnessed, O blessed Vasilij, by the holy Church of Holy Mary Mother of God,¹⁶⁰ founded by you on foundations of faith and now the abode of your earthly remains which await the archangels' last trumpet.

(59) Your devotion is well witnessed and faithfully proved by Georgij,¹⁶¹ your son, whom God made heir to your rule after you; who does not demolish what you established, but rather strengthens it; who does not diminish your deeds of devotion, but rather embellishes them; who does not impair,¹⁶² but repairs; for he finished your unfinished works, as Solomon David's: for he built the great temple of

¹⁵⁵ This is the First Ecumenical Council, summoned by Constantine in 325 to deal with the Arian dispute. See below, pp. 149–57.

¹⁵⁶ Reading онъ for нь (Moldovan, *Slovo*, 107 n. 53).

¹⁵⁷ Add о блажениче, подобно (Moldovan, *Slovo*, 107 n. 53; Müller, *Lobrede*, § 44, line 9).

¹⁵⁸ Ol'ga, regent for Svjatoslav and widow of Igor', was baptized (with the name Helen) in the 950s. The place and the precise date are issues of controversy.

¹⁵⁹ Reading послѣхъ for пастѣхъ (Moldovan, *Slovo*, 107 n. 75).

¹⁶⁰ Also known as the Tithe Church (*desjatin'naja c'rky*).

¹⁶¹ Georgij was the baptismal name of Jaroslav ("the Wise"), ruler of Kiev from 1019 to 1054, Parion's patron.

¹⁶² Reading казяца (Moldovan, *Slovo*, 107 n. 85; Müller, *Lobrede*, § 45, line 6).

God's Holy Wisdom,¹⁶³ to sanctify and consecrate your city; and he adorned it with every adornment: with gold and silver and precious stones, and with holy vessels. This church is admired and renowned in all surrounding lands, for none such can be found within the bounds of the north of the earth, from the east to the west. And he swathed your city of Kiev in splendor, as though in a crown. And he entrusted your people and city to the holy, all-glorious¹⁶⁴ Mother of God, the ready protectress of Christians. To her he built also a church on great gates, in the name of the first of the feasts of the Lord, the feast of the Annunciation,¹⁶⁵ so that the archangel's salutation to the Virgin may touch this city as well. For to her the archangel said: "Rejoice, for joy is given thee, the Lord is with thee";¹⁶⁶ thus to the city: "Rejoice, city of faith, the Lord is with thee."

(60) Arise, O venerable head, arise from your sepulcher, arise and shake off your sleep! You are not dead, but you sleep until such time as all shall rise together. Arise, you are not dead; it is not meet you should die, you who believed in Christ, the life of the world. Shake off your sleep, lift up your eyes to behold what honor the Lord has vouchsafed you in heaven; and on earth, through your son, He has not left you uncommemorated. Arise and behold your son Georgij! Behold your offspring! Behold him whom you loved! Behold him whom the Lord brought forth from your loins! Behold him who adorns the throne of your land, and so rejoice and be exceeding glad.¹⁶⁷

(61) Behold, too, your devout daughter-in-law Irina!¹⁶⁸ Behold your grandchildren and your great-grandchildren!¹⁶⁹ Behold how they live, how they are sustained by the Lord, how they are maintaining the faith, as you had ordained! Behold how they frequent the holy churches! Behold how they glorify Christ, how they worship His

¹⁶³ The cathedral of St. Sophia in Kiev, built ca. 1037–1045: reading *святыя* for *святыи* (Müller, *Lobrede*, § 45, lines 8–9n).

¹⁶⁴ Reading *всеславнѣй* (Müller, *Lobrede*, § 45, line 17).

¹⁶⁵ Celebrated on 25 March.

¹⁶⁶ Luke 1:28.

¹⁶⁷ Matt. 5:12.

¹⁶⁸ Irina (= Ingigerdhr, a Swedish princess), Jaroslav's wife, whose death is recorded by the chronicle in its entry for 1050 (*PSRL* 1:155; 2:143).

¹⁶⁹ On Volodimer's great-grandchildren, Irina's death, and their possible significance for the dating of the work, see Introduction, pp. xx–xxi.

name!

(62) Behold also the city, shining in splendor! Behold churches blossoming! Behold Christianity growing! Behold the glittering city, illumined with icons of saints and scented with incense, resounding with praises and songs to the Lord! Behold all this! And having beheld, rejoice and be exceeding glad, and praise the good Lord, the creator of all you behold!

(63) But you have beheld it if not in body, then in spirit. The Lord shows you it all; so rejoice in it and be exceeding glad; for the sowing¹⁷⁰ of faith has not been parched by the swelter of faithlessness, but by the rain of the Lord's mediation it has been brought to fruition with fruits in abundance.

(64) Rejoice, O apostle among rulers: you raised not the dead in body, but us who were dead in spirit. We were dead from the disease of idolatry, and through you we revived and came to know Christ, who is life. We were bent by demonic delusion, and through you we stood straight and stepped forth in the way of the life. We were blind in the eyes of our hearts,¹⁷¹ blinded by demonic delusion, blinded by ignorance; and through you we saw through to the light, the three Suns of the Godhead. We were dumb, and through you we found speech, so that now, great and small, we all glorify the one God in His Trinity. Rejoice, O our teacher, our guide in devotion.

(65) You were clothed in righteousness, girt with strength, shod with truth, crowned with reason, and adorned with charity as with a necklace and gold regalia.¹⁷² For you, O our venerable head, you were clothing for the naked, a bringer of food for the hungry, and the thirsty you cooled from within; you were a helper for widows, a haven for wanderers, and shelter for those without shelter; you were a champion for the offended, for the poor you were prosperity.

(66) And now that you receive your reward in heaven for these and other good deeds, now that you receive the blessings that God has prepared for you that love Him,¹⁷³ now that you sate yourself on the sweet sight of His face, pray now for your land and for the people

¹⁷⁰ Reading въсѣнанье for въсїаніе (Moldovan, *Slovo*, 108 n. 36).

¹⁷¹ Оmit и тобою прострохомся mistakenly repeated in *S* from the preceding sentence (Moldovan, *Slovo*, 108 n. 40–41).

¹⁷² Cf. Eph. 6:14–16.

¹⁷³ Cf. 1 Cor. 2:9.

among whom you piously reigned, pray that the Lord may keep them in the peace and in the piety ordained by you, and that Orthodoxy may be glorified among them and all heresy cursed, and that the Lord God may protect them from all war and captivity, may protect them from famine, from all manner of woe and affliction. And furthermore, pray for your son, our devout kagan, Georgij, that he may navigate the sea of life in health and tranquility, and that he may reach the heavenly haven with the ship of his spirit unbattered and his faith preserved in safety, having ruled without fault, with his wealth in good works, the people which God has entrusted to him; that he may stand without shame with you before the throne of God Almighty; and, for his labor in shepherding the flock of his people, may he receive from Him the crown of incorruptible glory, together with all the righteous who have labored in His name.

[PRAYER]

(67) Therefore, O Lord our God and King, sublime and glorious, as Thou dost grant to these people, in Thy love for mankind, honor and glory according to their deeds, granting them to partake in Thy kingdom, be mindful also of us, Thy poor ones; for Thou art good and Thy name is "Lover of Mankind." And though we may have no good deeds to our account, yet spare us on account of Thy plenteous mercy. For we are Thy people and the sheep of Thy pasture,¹⁷⁴ the flock that Thou hast newly begun to tend, and whom Thou hast plucked from the perdition of idolatry. O Good Shepherd, who gave Thy life for Thy sheep!¹⁷⁵ Though still we stray, yet do not abandon us; though still we offend against Thee, as the new-bought slaves who do not please their lord in all things, yet do not cast us aside. Though we be but a little flock, yet do not despise us, but rather say to us: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."¹⁷⁶

(68) Thou who art wealthy in mercy and benign in beneficence, Thou who didst promise to receive the penitent, Thou who dost await the return of sinners, be not mindful of our many sins, accept us as we

¹⁷⁴ Ps. 78:13.

¹⁷⁵ Cf. John 10:11.

¹⁷⁶ Luke 12:32.

turn to Thee, blot out the handwriting¹⁷⁷ of our transgressions, restrain the wrath to which we have roused Thee, O Lover of Mankind: for Thou art the Lord and the Ruler and the Creator, and in Thee is the power for us to live or to die. Set aside Thy wrath, O Merciful One, the wrath of which we are worthy according to our deeds; ward off temptations, for I am earth and ashes.¹⁷⁸ And enter not into judgment with Thy servant.¹⁷⁹ We, Thy people, seek Thee; we prostrate ourselves before Thee; and we entreat Thee: we have sinned and we have done iniquity;¹⁸⁰ we have neither performed nor preserved what Thou hast commanded us. Being of the earth, we inclined to the things of the earth, and we committed perfidy in the face of Thy glory; we gave ourselves over to carnal lust, we became slaves to sin and the cares of the world; we were fugitives from our Lord, devoid of good deeds, cursed because of our own evil life. We repent, we beg, we pray: we repent our evil deeds; we beg that Thou wilt send into our hearts the fear of Thee; we pray that at the last judgment Thou wilt have mercy upon us. Spare us, look generously and indulgently upon us, visit us, pity us, have mercy upon us. For I am Thine, Thy creation, the work of Thy hands.¹⁸¹

(69) If Thou, O Lord, shouldst mark iniquities, O Lord who shall stand?¹⁸² If Thou shouldst render unto each according to his deeds,¹⁸³ then who shall be saved? For with Thee is forgiveness, for with Thee is mercy and plenteous redemption.¹⁸⁴ And our souls are in Thy hands, and our breath is in Thy will.¹⁸⁵ For since Thou hast watched well over us, so we have fared well. But if Thou dost gaze upon us in wrath, so we shall vanish as the morning dew. For as dust withstands not the storm, neither can we withstand Thy wrath. But we, Thy creatures, beg mercy from Thee, our Creator. Have mercy on

¹⁷⁷ Cf. Col. 2:14.

¹⁷⁸ Gen. 18:27.

¹⁷⁹ Ps. 142:2.

¹⁸⁰ Cf. Dan. 9:5.

¹⁸¹ Cf. Ps. 137:8.

¹⁸² Ps. 129:3.

¹⁸³ Matt. 16:27; Rev. 22:12.

¹⁸⁴ Ps. 129:4, 7.

¹⁸⁵ Cf. Dan. 5:23.

us, O God, according to Thy great mercy.¹⁸⁶ For all blessings come to us from Thee, and all unrighteousness comes to Thee from us. For we are all gone out of the way, all together are become good for nothing.¹⁸⁷ Not one of us strives and sets his affections on things heavenly, but all on the things of the earth,¹⁸⁸ all on the cares of the world. For the godly man has failed¹⁸⁹ upon earth: not because Thou hast abandoned and ignored us, but because we have failed to seek Thee out, because we rather cling to these visible things. Therefore we are afraid, lest Thou deal with us as with Jerusalem, which had abandoned Thee and did not follow Thy path. But do not deal with us—as with them—according to our deeds, nor recompense us according to our sins.¹⁹⁰ But Thou hast patience with us, and hast long patience yet; restrain the flame of Thy wrath which stretches towards us, Thy servants, as Thou Thyself dost guide us into Thy truth, teaching us to do Thy will, for Thou art our God¹⁹¹ and we are Thy people, Thy share, Thine inheritance.¹⁹²

(70) For we do not spread out our hands to a strange god,¹⁹³ nor have we followed any false prophet, nor do we hold any heretical doctrine; but upon Thee we call, upon Thee, the true God, and unto Thee who dwellest in heaven we lift up our eyes;¹⁹⁴ to Thee we spread out our hands, to Thee we pray:

(71) Forgive us, O Lover of Mankind, for Thou art good. Have mercy upon us, as Thou dost call sinners to repentance,¹⁹⁵ and at the last judgment do not exclude us from standing at Thy right hand, but include us in the blessing of the righteous. And for as long as the world shall last, bring not upon us the danger of temptation, nor deliver us into the hands of enemies,¹⁹⁶ lest Thy city be called a cap-

¹⁸⁶ Ps. 50:1.

¹⁸⁷ Ps. 13:3.

¹⁸⁸ Cf. Col. 3:2.

¹⁸⁹ Ps. 11:1, reading *преподобный* for *преподобных*.

¹⁹⁰ Cf. Ps. 102:10.

¹⁹¹ Ps. 142:10.

¹⁹² Cf., e.g., Pss. 93:14; 105:40.

¹⁹³ Ps. 43:20.

¹⁹⁴ Cf. Ps. 122:1.

¹⁹⁵ Luke 5:32.

¹⁹⁶ Ps. 105:41.

tured city, and lest Thy flock be a sojourner in a land not its own,¹⁹⁷ and lest haply they should say among the heathen: "Where is their God?"¹⁹⁸ Loose not against us affliction and famine and sudden death and fire and flood, lest those of unfirm faith fall away from the faith. Chastise us little, but show much mercy; wound us little, but mercifully heal us; grieve us little, but cheer us swiftly, for our nature cannot endure Thy wrath for long, as straw bears not the wrath of fire. Rather be lenient and take pity on us, for Thine it is to show mercy and to save.

(72) Therefore extend Thy mercy upon Thy people: repel armed enemies, strengthen peace, subdue the nations, feed the famished. Grant our rulers to be feared by the nations, grant wisdom to the boyars, populate the cities, increase Thy Church, watch over Thine inheritance, save men, women, and children. Those who abide in bondage, in captivity, in imprisonment, on journeys and on voyages, in dungeons, in hunger and in thirst and in nakedness, have mercy upon all of them, comfort them all, grant joy to them all, bringing joy to both body and soul; through the prayers and entreaties of Thy most pure Mother, and of the blessed heavenly powers, and of Thy precursor and baptist John, and of the apostles, prophets, martyrs and holy men, and through the prayers of all the saints. Have mercy upon us and compassion for us, so that, tended by Thy mercy and in unity of faith, we may together in joy and gladness glorify Thee, our Lord Jesus Christ, with the Father and with the Holy Spirit, the Trinity indivisible, one in its divinity, reigning in heaven and on earth, over angels and men, over all things visible and invisible, now and forever and unto the ages, Amen.¹⁹⁹

¹⁹⁷ Gen. 15:13.

¹⁹⁸ Ps. 78:10.

¹⁹⁹ The Synodal MS (S) continues with the *Confession of Faith* and Ilarion's colophon. See Introduction, pp. xvii, xxviii–xxix.

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