

## Artykuły

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# **Prefaces to the Gospels by Blessed Theophylact, Archbishop of Bulgaria, in early printed Cyrillic Tetraevangelia from Lviv<sup>2</sup>**

**Przedmowy do Ewangelii bł. Teofilakta Bułgarskiego  
w cyrylickich starych drukach Ewangelii tetr ze Lwowa**

**Key words:** Preface, Blessed Theophylact of Bulgaria, early printed book, Tetraevangelion, Lviv, textual study

**Słowa kluczowe:** Przedmowa, Teofilakt Bułgarski, stary druk, tetraewangelia, Lwów, tekstologia

### **Abstract**

This article is devoted to the textual study of the Prefaces to the Gospels by Blessed Theophylact, Archbishop of Bulgaria, in early printed Cyrillic liturgical Tetraevangelia published in Lviv. Analysis of these four short texts preceding each Gospel proves that all the Tetraevangelia from Lviv had been subject to minor editing, most obvious in the editions published by Mykhailo Slozka. All textual variants that are characteristic to the Tetraevangelia from Lviv are presented in this article.

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## Streszczenie

Artykuł został poświęcony badaniom tekstologicznym Przedmów do Ewangelii autorstwa bł. Teofilakta Bułgarskiego w cyrylickich starych drukach ze Lwowa. Analiza tych czterech krótkich tekstów poprzedzających każdą Ewangelię potwierdza, że wszystkie Ewangelie tetr ze Lwowa zostały podane niewielkiej redakcji, która jest najwyraźniej widoczna w wydaniach opublikowanych przez Michała Ślozkę. Wszystkie warianty tekstologiczne charakterystyczne dla wydań lwowskich zostały przedstawione w publikacji.

The Lviv Tetraevangelia make up less than 10 per cent of the total 111 early printed Cyrillic Tetraevangelia.<sup>3</sup> Between the years 1512 (when the Church Slavonic text of all four Gospel books was first published in a single volume) and 1800, it was just eight times that liturgical Tetraevangelia had been issued in Lviv in Cyrillic types.<sup>4</sup> The first edition was published in that city in 1636, the last in 1743. In the meantime, they were published there six more times in the following years: 1644, 1665, 1670, 1690, 1704, and 1722.

While the number of early printed Cyrillic Tetraevangelia from Lviv is not significant, their value for the study of the history of Cyrillic printing, biblical or liturgical studies is immense. This is evidenced by several facts.

The Gospels issued at the Printing Houses of the Lviv Dormition Brotherhood, established in 1586 (Zubrzycki 1836, 9; Kawecka-Gryczowa, Korotajowa, Wojciech 1960, 201) and of Mykhailo Slozka (operating independently in 1638-1667) are referred to as “роzkішне Євангеліе” (Sičyns’kyj 1925, 13). They feature an elaborate graphic design, which increased their typographical value and most probably also their market appeal. The first Lviv Tetraevangelion from the Confraternity workshop (1636) contains 56 illustrations to the Gospel text (made of 49

<sup>3</sup> For an updated list of all early printed Cyrillic liturgical Tetraevangelia, see Ostapczuk, Dzierżanowska 2023, 465–514.

<sup>4</sup> For more about the number of Lviv Gospel editions, see Bondar 2002, 42–51; Ostapczuk 2017a, 181–189.

woodblocks {Ostapczuk 2017b, 140}),<sup>5</sup> while the 1665 edition from the printing house of Mykhailo Slozka features 18 illustrations (printed using 15 woodblocks), 14 of which are full page width (Ostapczuk 2017b, 143).

The Church Slavonic translation of the Good News in the Lviv Gospel editions provides textual variants that are not attested (in the same places) in other early printed Cyrillic Tetraevangelia (eg. дѣва<sup>6</sup> – оба; прѣлюбѣзѣ творити – прѣлюбѣзѣ дѣти; скопити – исказити; динарь – пѣнась; проказа – прокажение; послѣдовати – въ слѣдѣзѣ ити) (Ostapczuk 2016, 282–283; 2017b, 144–145; 2017c, 362–363). Some of them may reflect an earlier manuscript tradition as the result of textual efforts on the Good News. Evidence that such an endeavour took place in Lviv is provided by the 5.5-page list of textual variants attested in both Cyrillic and Greek sources. This list was appended at the end of the first Lviv Tetraevangelion. It was preceded by the following text: *обяснена исправленийъ съ изводи старогреческими, мѣстѣхъ не вбрѣтающихся: въ сѣомъ ѿвѣдѣніи словенскій изданїѣ. на инѣхъ же мѣстѣхъ изывающихъ, таже не вбрѣтаются въ греческїи: и в толкованїи сѣато Девфїлакта. не ѿмѣнна же здѣ състоатса: внимателнѣ всѣмъ разсудителнаа, съ любовїю прїемлющымъ.*<sup>7</sup>

Early printed Cyrillic Tetraevangelia from Lviv are also a valuable source of information for study of Orthodox liturgy. They attest information about Gospel readings and religious services not indicated in other Church Slavonic Gospel editions. The readings over the deceased between the Feast of the Holy Resurrection and the Sunday of

<sup>5</sup> The second Lviv Tetraevangelion (dated 1644) features 61 thematic illustrations printed using 51 woodblocks (Ostapczuk 2017b, 143).

<sup>6</sup> Textual readings of the Lviv Tetraevangelia are listed first, while variants attested in the other Gospel editions are listed second.

<sup>7</sup> Information on the first five textual variants will be given as an example: зачало, бѣ и нарече (емѣ) в грецкомъ, (его) бѣ. сирѣчь: нареченное прежде аггломъ; зачало, ѣ. Тои вы искрѣтитъ дѣхомъ сѣбѣмъ (и огнемъ) не было, здѣ естъ; зачало, зѣ. иди за ма з грецка (ѿвиди) сатано; зачало, дѣ. и возва а, тѣже чти (а); зачало, гѣ. слышасте яко реченно быѣ (первымъ) не было, тѣ естъ; зѣ а: дѣ. аще та кто оударитъ в десеню (твою) не было, здѣ естъ.

Blessed Thomas (се же преставленнымъ на сватое воскресение до недели Фомини), during the ceremony of *adelphopoiesis*, or spiritual brotherhood (въ братотворение), or during the second sacrament of marriage (двобрачнымъ) (Ostapczuk 2015, 114; 2017b, 147) serve as examples.

The textual study of the Preface to the Gospel of Matthew<sup>8</sup> by Blessed Theophylact of Bulgaria also confirmed the presence of textual variants that are specific only to early printed Cyrillic Tetraevangelia from Lviv, e.g. предисловіе<sup>9</sup> – предисловіе; смыслъ доуха ст҃го – смыслъ доуха; наоучаетъ – поучаетъ; почитаетъ иудеи – почитаетъ иудеи; уддиши са<sup>10</sup> – дивиши са.

As both the Church Slavonic text of the Good News in Lviv editions, which had previously been revised and edited by the publishers, and the Preface to the Gospel of Matthew by Blessed Theophylact of Bulgaria, feature textual variants not attested in the other Tetraevangelia analysed (Moscow, Kyiv, Vilnius, Middle Bulgarian or Serbian), it is fair to assume that a similar situation also applies to the Prefaces of Blessed Theophylact to the remaining three books of the Good News. The overall aim of this paper is to textually analyse all four Prefaces by Blessed Theophylact of Bulgaria to the Gospels of Matthew, Mark, Luke and John in eight early printed Cyrillic Tetraevangelia from Lviv. The structure of the Prefaces, including their titles, incipits and explicits (i.e. desinits), omissions and additions to the text, as well as textual variants attested only in the eight Tetraevangelia printed in Lviv (in 1636, 1644, 1665, 1670, 1690, 1704, 1722 and 1743) will be studied in depth and discussed in this article. This will allow for a textual characterisation of four relatively short texts

<sup>8</sup> This study also explored another text that immediately precedes the Gospel book, the Life of St Matthew according to St Sophronius, which appeared only in one (the youngest) of the Lviv Tetraevangelia, issued in 1743.

<sup>9</sup> Textual readings of the Lviv Tetraevangelia are listed first, while variants attested in the other Gospel editions are listed second.

<sup>10</sup> This variant has been attested only in two Tetraevangelia from Mykhailo Slozka's workshop.

found in various sections of the Tetraevangelia and occurring in all the sources compared, and for approval or rejection of the earlier research outcomes and assumptions.

The sources used for comparison were early printed Cyrillic Tetraevangelia issued in Târgoviște (in 1512), Rujno (in 1537), Sibiu (in 1546), Belgrade (in 1552), Brașov (in 1561/62), Mrkšina Crkva (in 1562), Vilnius (in 1575, 1600, c. 1620 and 1644), Alba Iulia (in 1579), Brașov or Sebeș (in 1579 and 1583), Saint John's Monastery near Bucharest (in 1582 and after 1582), Kyiv (in 1697, 1712, 1733, 1746, 1759, 1771, 1773 and 1784), Pochaiv (in 1759, 1768, 1771 and twice in 1780 [1<sup>o</sup> and 2<sup>o</sup>]), Klintsy (in 1786) and Moscow (43 editions).<sup>11</sup> Thus, together with the Lviv ones, this study explored 80 (out of a total of 111) early printed Cyrillic liturgical Tetraevangelia, which represents almost 75 percent of the whole source material. Unfortunately, the study did not include one 16<sup>th</sup>-century Tetraevangelion from Sibiu (dated 1551-1553)<sup>12</sup> and 30 Moscow Tetraevangelia.

Written in the Greek language in the 11<sup>th</sup> century by the eminent Byzantine theologian Blessed Theophylact of Bulgaria, Archbishop of Ohrid, the Prefaces to respective Gospel books began to appear in Church Slavonic Good News codices rather late, i.e. not until the 14<sup>th</sup> century (Dogramadzhieva 1993, 11; Varpio 2005, 63; Nemirovskij 2008, 486). While there are Cyrillic handwritten Tetraevangelia from the 16<sup>th</sup> century without Prefaces attested (Dogramadzhieva 1993, 11), there is not a single early printed Cyrillic Gospel edition, not even from the 16<sup>th</sup> century, without the Prefaces of Blessed Theophylact.

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<sup>11</sup> These are editions from the following years: 1553/54 (so-called узкошрифтное), 1558/59 (so-called среднешрифтное), 1563/64 (so-called широкошрифтное), 1606, 1617, 1627, 1628, 1637, 1640, 1644, 1648, 1651, 1657, 1663, 1668, 1677, 1681, 1685, 1688, 1689, 1694, 1703, 1716, 1717, 1744, 1745, 1748 (March), 1753, 1757, 1762, 1771 (January and May), 1774, 1775 (January), 1779 (June and August), 1784, 1785, 1786 (November), 1789 (August and November), 1791 and 1796.

<sup>12</sup> From the Slavo-Romanian Tetraevangelion issued in Sibiu (1551-1553), only a part of the Gospel of Matthew is extant in the present day (Guseva 2003, 25 {no. 1}).

All the early printed Cyrillic liturgical Tetraevangelia issued in Lviv feature Prefaces by Blessed Theophylact of Bulgaria<sup>13</sup> and they are preceded by the following titles:<sup>14</sup>

Matthew:	предословие еже отъ матфеѣа сѣаго еваѣелиѣа написанное ѿ сѣаго ѡеѡфѣлакта, архіепѣпа болгарскаго;
Mark:	предословие еже отъ марка сѣаго еваѣелиѣа; <sup>15</sup>
Luke:	предословие еже отъ лоуки сѣаго еваѣелиѣа;
John:	предословие еже отъ юанна сѣаго еваѣелиѣа.

It is worth noting that all the Lviv Tetraevangelia,<sup>16</sup> except for the last one issued in 1743, have the noun *предословие* in place of the first word of the title attested in most of the discussed Tetraevangelia, i.e. *предисловие*.

While in the vast majority<sup>17</sup> of early printed Cyrillic Tetraevangelia analysed, the title of the first Preface is: *ѡеѡфѣлакта архіепѣскопа болгарскаго предисловие еже отъ матфеѣа сѣаго еваѣелиѣа*, in the Lviv Tetraevangelia it reads as follows: *предословие еже отъ матфеѣа сѣаго еваѣелиѣа написанное ѿ сѣаго ѡеѡфѣлакта, архіепѣпа болгарскаго*. So, in all the Lviv Gospel editions (including the last one issued in 1743), the first

<sup>13</sup> It is noteworthy that of the other texts preceding the individual books of the Good News (e.g. the Lives of the Evangelists according to St Sophronius, Blessed Jerome, Hieromartyr Dorotheus the Bishop of Tyre), included in the early printed Cyrillic Tetraevangelia from 1657 onwards, only the Lviv Tetraevangelion of 1743 contains one “Life”, i.e. that of the Evangelist Matthew according to Sophronius. The lives of the other Evangelists in this edition had been omitted.

<sup>14</sup> The same titles of the Prefaces can be found in the fourth Vilnius Gospel edition issued in 1644.

<sup>15</sup> The variant *еваггелиѣа* is only attested in the Lviv Tetraevangelion of 1670, as well as in several Middle Bulgarian and Serbian ones.

<sup>16</sup> The variant *предословие* has also been attested in the first two Kyiv Tetraevangelia of 1697 and 1712.

<sup>17</sup> The title of the Preface to the Gospel of Matthew in most of the Tetraevangelia under consideration reads: (1). *ѡеѡфѣлакта архіепѣскопа болгарскаго* (2). *предисловие еже отъ матфеѣа сѣаго еваггелиѣа*. Minor variants have been found in Tetraevangelia from Braşov (1561/1562) and St John’s Monastery near Bucharest, as well as in the some from Kyiv and Pochaiv.

Preface features an inversion in the title, and it is furthermore extended by the phrase *написанное ѿ сѣаго*.

The incipits of the four Prefaces of Blessed Theophylact to the respective Gospel books in the Lviv Tetraevangelia read as follows:<sup>18</sup>

- Matthew:        иже оубо<sup>19</sup> прежде закона они божественнии<sup>20</sup> мѡжие не  
                      писанми и книгами просвѣщахѡ са;<sup>21</sup>
- Mark:            еже<sup>22</sup> отъ марка сѣое еѡлине по десятихѡ<sup>23</sup> лѣтѣхѡ христова  
                      вѣзнесенна;
- Luke:            лѡука божественнии антиохиаиниѡ оубо<sup>24</sup> бѣ родомъ врачъ  
                      же хитростию и вѣшней<sup>25</sup> премоудрости многоѡ;<sup>26</sup>
- John:            ѡже<sup>27</sup> доуха сила вѣ немоцехѡ совершаетъ са ѡкоже писано  
                      есть и вѣроуемъ.

<sup>18</sup> The same incipits are also found in the fourth Vilnius Gospel edition printed in 1644.

<sup>19</sup> The textual variant attested in the first two Kyiv Tetraevangelia is *иже бѣша*.

<sup>20</sup> The reading attested in the first Cyrillic Tetraevangelion from Braşov and two editions from St John's Monastery near Bucharest is *сѣи*.

<sup>21</sup> The following textual variants are attested for the expression *просвѣщахѡ са*: *оучими бѣхѡ* (in the first Cyrillic Tetraevangelion from Braşov and two editions from St. John's Monastery near Bucharest), *наставлахѡ са* (in the first two Kyiv Tetraevangelia) and *поучахѡ са* (in the Kyiv Gospel edition of 1746 and the first three Pochaiv Tetraevangelia {1759, 1768 and 1771}).

<sup>22</sup> The word *еже* does not appear in the first two Kyiv Tetraevangelia.

<sup>23</sup> The textual variant *десяти* is only attested in the later Kyiv and Pochaiv Tetraevangelia.

<sup>24</sup> Some early Middle Bulgarian and Serbian Tetraevangelia attest the variant *во оубо*, while the 16<sup>th</sup> century Moscow ones feature the reading *во*. Only the first Lviv (and the fourth Vilnius) Tetraevangelion omits the word *оубо*.

<sup>25</sup> The Middle Bulgarian and Serbian Tetraevangelia, as well as the 1759 Kyiv Gospel edition and the two Pochaiv ones (issued in 1780) attest the variant *вѣ вѣнѣшней*.

<sup>26</sup> The later Middle Bulgarian Tetraevangelia and the Lviv Gospel edition issued in 1704 attest the variant *много*.

<sup>27</sup> The word *ѡже* was omitted in the first two Kyiv Tetraevangelia and the two Pochaiv Gospel editions (dated 1780). The word *иже* appears instead of *ѡже* in the Lviv Tetraevangelion issued in 1665 and the 1771 Pochaiv Gospel Tetraevangelion edition.

A comparison of the incipits of the Lviv Gospel editions with the incipits of other early printed Cyrillic Tetraevangelia has confirmed that the Lviv ones feature some unusual textual variants.

It is only in the Tetraevangelia issued by Mykhailo Slozka (dated 1644 and 1665) that the Preface to the Gospel of Luke includes the added adjective *єллинскон* after the noun *премудрости*. Of all the Lviv editions, only in the last Tetraevangelion (dated 1743) does the fourth Preface feature a textual variant *въ немощи* attested in all the other early printed Cyrillic Tetraevangelia in place of the expression *въ немощехъ*.

Based on the aforementioned incipits, it is reasonable to conclude that both the Lviv and all the other early printed Cyrillic Tetraevangelia under consideration contain a second, South Slavic, revision of the Prefaces by Blessed Theophylact.<sup>28</sup>

The explicits of the four Prefaces to the respective Gospel books in the Lviv Tetraevangelia read as follows:<sup>29</sup>

Matthew:<sup>30</sup> *НАУЪНЪМЪ ЖЕ*<sup>31</sup> *ОУЖЕ НАЧАЛО*<sup>32</sup> *КНИГИ СИЦЕ*<sup>33</sup> *КНИГА РОДСТВА*

<sup>28</sup> Cf. the first translation of Theophylact's Prefaces to the Gospel of Matthew begins with the words: *первие оубо закона они божествении мѣжи, ни грамотою ни книгами оучадоху са, но чистоу имѣщи мысль* (Vostokov 1842, 183; Dogramadzhieva 1993, 11; Varpio 2005, 63; *Evangelie ot Matfeâ... 2005*, 172–175).

<sup>29</sup> The same incipits are found in the fourth Vilnius Gospel edition printed in 1644.

<sup>30</sup> The explicit in the first Cyrillic Tetraevangelion from Braşov and two editions from St John's Monastery near Bucharest begins with the words *книга родства*, as it omits a section starting with the words *ѣко давида естъ хсѣ* (after which the following text is *вървоа хѣбы и прозрѣ и. нѣ зане чювестьвно бѣ съ нимъ. и ѣвѣ слышаше и зрѣ егво въ плзти. сего ради не рече виденіе еже видѣ. си рѣвъ прозрѣхъ. нѣ что* is added to *книги сице*).

<sup>31</sup> The Tetraevangelion from Rujno (1537) and the first two Kyiv ones do not include the particle *же*.

<sup>32</sup> The *почало* variant is attested in the Middle Bulgarian (except the first from Braşov and two from Bucharest) and Serbian Tetraevangelia, as well as in Moscow ones up to 1639 and the first three issued in Vilnius. The *начало* variant is attested in the Lviv Tetraevangelia, the Moscow ones issued after 1640, as well as in the Kyiv and the Poचाiv Gospel editions.

<sup>33</sup> The Moscow Tetraevangelion issued in 1553/54 features *сиѣ*.



ї̄с<sup>34</sup> х̄а<sup>35</sup> с̄на д̄ѣдва,<sup>36</sup>

Mark:<sup>37</sup> слыши оубо что рече зачала еѣлиа ї̄с<sup>38</sup> х̄а,<sup>39</sup>

Luke: и достоинѣ<sup>40</sup> естъ по истинѣ слышати ст̄аго евангелиа;<sup>41</sup>

John: да начнемъ<sup>42</sup> оужє<sup>43</sup> и<sup>44</sup> глаголомъ<sup>45</sup> раззгноутнє<sup>46</sup> вѣ началѣ<sup>47</sup>  
бѣ слово и слово бѣ оу б̄га и б̄гъ бѣ слово.<sup>48</sup>

<sup>34</sup> The last Lviv Gospel edition has ӣса.

The ї̄ variant was also attested in the Moscow Tetraevangelia printed up to 1651 and the Vilnius issued in c. 1620 and 1644. Other editions attest textual variants ї̄съ or ї̄.

<sup>35</sup> The х̄ѣта variant was confirmed in five Lviv Tetraevangelia printed in 1665, 1690, 1704, 1722 and 1743.

The variants х̄ѣа and х̄ѣта were also attested in some Gospel editions.

<sup>36</sup> The words с̄на д̄ѣдва were sometimes omitted, e.g. in the first Moscow Tetraevangelion (1553/54), those of Braşov (1561/1562) and Sebeş (1579 and 1583), Bucharest (1582 and after 1582), as well as the two Vilnius ones (1575 and 1600) and the first two published in Kyiv.

<sup>37</sup> The explicit in the Middle Bulgarian and the Serbian Tetraevangelia also includes the words с̄на божия. In the Sibiu edition of 1546, the text of the Preface to the Gospel of Mark ends with the words отъ марка еѣлиѣ имать лвово лице.

<sup>38</sup> Two Lviv Tetraevangelia of Mykhailo Slozka (1644 and 1665) feature the variant ї̄са, while the edition issued in 1722 confirms ї̄са.

The variant ї̄ was attested in the Moscow Tetraevangelia until 1648. The Middle Bulgarian, Serbian and Vilnius Gospel editions feature the form ї̄, while the Moscow Tetraevangelia of 1617 and 1651 as well as the one published in Klinty in 1768 the form ї̄съ. The variant ӣса is attested in the Moscow editions from 1657 onwards, the Kyiv and Pochaiv ones.

<sup>39</sup> The variant х̄а is attested by Lviv Tetraevangelia issued in 1636, 1665 and 1670, while х̄ѣта by Lviv editions published in 1644, 1690, 1704, 1722 and 1743. The form х̄ѣа was also found in some Tetraevangelia.

<sup>40</sup> Some later Middle Bulgarian Tetraevangelia attest the variant достоино.

<sup>41</sup> Some later Middle Bulgarian Tetraevangelia attest the variant ст̄аго евангелиа, and some late Kyiv and Pochaiv ones feature the variant с̄ѣѣ еѣлиѣ.

<sup>42</sup> The first two Kyiv Gospel editions attest the variant да начнет са.

<sup>43</sup> Other variants attested as well were же and иже.

<sup>44</sup> The conjunction does not appear in the first two Kyiv Tetraevangelia.

<sup>45</sup> The first two Kyiv Gospel edition add the adjective еѣлскимъ.

<sup>46</sup> The noun раззгноутнє ends the Preface in the first two Kyiv Tetraevangelia.

<sup>47</sup> Middle Bulgarian and Serbian Gospel editions attest the variant вѣ начало.

<sup>48</sup> The words и слово бѣ оу б̄га и б̄гъ бѣ слово do not appear in the last Lviv Tetraevangelion (1743).

A comparison of the desinits of the Prefaces in the Lviv Gospel editions with those in other early printed Cyrillic liturgical Tetraevangelia has evidenced that the Lviv ones feature several textual variants – many more than in the case of the incipits. Two of them concern the spelling of the proper name Jesus Christ as either indeclinable or declinable,<sup>49</sup> with one or two vowels *i* (і and и) and a single or double consonant *c*.

Only the first and second Preface of the youngest Lviv Tetraevangelion (dated 1743) feature a different form of the noun Jesus (иіѿ-а) with a double vowel *i* (і and и), introduced in Moscow in the year 1657. A different form of this noun, but with one *i* (і), is also attested in the second Preface in three earlier Gospel editions – two printed by Mykhailo Slozka (1644 and 1665) and one issued by the Confraternity (1722). In the latter, the declinable noun Jesus has a double consonant *c* (іѿса).

In the first and second Preface in the Lviv Tetraevangelia of 1636,<sup>50</sup> 1644 (only the first Preface), 1665 (only the second Preface) and 1670, the noun Christ was written in the abbreviated form ѿа, which could be read as *христова* (under *titlo*: ѿѿа or хрѿтова) or *христа* (under *titlo*: хрѿта). The former form predominated in the Tetraevangelia published between 1512 and 1651, while the latter one in the Gospel editions issued from 1657 onwards.<sup>51</sup> The fact that introducing the form *христа* (written in the abbreviated form хрѿта)<sup>52</sup> to the Tetraevangelia printed by Mykhailo Slozka (and later popularised by the Moscow Tetraevangelion of 1657) prevented a dual interpretation of the abbreviated noun Christ (ѿа = хрѿта or ѿѿа) was probably the reason for its gradual implementation later in the Lviv Gospel editions (of 1665 {only the first Preface}, 1690

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Attested variants are the following additions и слово бѣ къ бѣѿ (Rujno {1537}) or и слово бѣ къ бѣѿ бѣ бѣ слово (the Bucharest Gospel editions {1582 and after 1582}).

<sup>49</sup> The Greek text includes a singular form in the genitive case ( Ἰησοῦ Χριστοῦ).

<sup>50</sup> Also, in the fourth Vilnius Tetraevangelion (1644).

<sup>51</sup> It is the first Moscow Tetraevangelion issued after the reform of Patriarch Nikon took place.

<sup>52</sup> This variant is also attested in Moscow Tetraevangelia from 1657 onwards as well as in Kyiv and Pochaiv Gospel editions.

and 1704, 1722 and 1743). The potential for a double interpretation of the word Christ written in an abbreviated form, i.e. under the *titlo* (Ⲫⲗ as ⲭⲮⲦⲞⲨⲞⲨ or ⲭⲮⲦⲞⲨⲞ), was thus avoided.

The final two words ⲥⲺⲗⲁ ⲁⲃⲊⲨⲞ do not appear in the first Preface to just one Lviv Tetraevangelion of 1704.<sup>53</sup>

Regarding the third Preface, it is noteworthy that in all the Moscow, Kyiv and Pochaiv Tetraevangelia it concludes with a different explicit, i.e. ⲓⲂⲞ ⲥⲈⲒⲞ ⲠⲞⲔⲞ ⲠⲞⲔⲞ ⲥⲞ ⲒⲞⲤⲠⲞⲔⲞ ⲓⲂⲞ ⲁⲔ ⲈⲦⲈⲦⲈⲦⲞ ⲓ ⲗⲞⲔⲞⲗ ⲞⲨⲞⲨⲞⲦⲚⲞⲔⲞ. This is due to the fact that in these very Gospel editions the Preface to the Gospel of Luke is extended by an additional passage that starts with the words ⲦⲮⲓⲔⲈⲥⲞⲔⲞⲗⲞⲔⲞⲦⲚⲞⲔⲞ ⲞⲘⲞ ⲥⲺⲒⲞ ⲒⲞⲤⲠⲞⲔⲞ ⲕⲮⲦⲚⲞ ⲥⲞ and ends with ⲓⲂⲞ ⲁⲔ ⲈⲦⲈⲦⲈⲦⲞ ⲓ ⲗⲞⲔⲞⲗ ⲞⲨⲞⲨⲞⲦⲚⲞⲔⲞ. Apart from the Lviv Tetraevangelia, including the youngest one issued in 1743, the shorter form of the third Preface is also attested in all the Middle Bulgarian and Serbian as well as Vilnius Gospel editions.

In all the Lviv Tetraevangelia,<sup>54</sup> except the youngest one of 1743, the entire first Gospel verse is quoted at the end of the fourth Preface, i.e. the words Ⲉⲗ ⲛⲞⲘⲞⲗⲞⲦⲚⲞⲔⲞ ⲈⲦⲞ ⲥⲞⲨⲞⲨⲞ are followed by ⲓ ⲥⲞⲨⲞⲨⲞ ⲈⲦⲞ ⲈⲦⲞ ⲈⲦⲞ ⲈⲦⲞ ⲈⲦⲞ ⲈⲦⲞ.

Three of the four Prefaces of Blessed Theophylact present in the early printed liturgical Tetraevangelia issued in Lviv omit major portions of the text.

After the words ⲥⲈⲒ ⲒⲈ ⲞⲦⲞⲔⲞ ⲛⲞⲘⲞⲗⲞⲦⲚⲞⲔⲞ ⲓⲞⲨⲞⲛⲞ and before ⲥⲞⲘⲚⲞ ⲞⲘⲞ ⲕⲮⲞ ⲒⲈⲦⲈ ⲈⲦⲞⲗⲞ ⲈⲦⲞⲗⲚⲞ in the Preface to the Gospel of Mark, the text that starts with ⲦⲞⲘⲚⲞ ⲒⲈ ⲛⲞⲦⲚⲞⲒⲞ ⲁⲔⲞⲈ ⲓ ⲓⲛⲠⲞⲦⲚⲞⲒⲞⲨⲞⲦⲚⲞⲔⲞ and ends with ⲛⲞⲘⲚⲞⲔⲞⲦⲚⲞⲔⲞ ⲞⲘⲞ ⲓⲞⲗⲚⲞ ⲞⲦⲞ ⲠⲮⲈⲔⲞⲦⲈⲦⲈⲦⲞⲨⲞ ⲠⲮⲈⲒⲞⲨⲞⲒⲞⲒⲞⲒⲞⲒⲞⲒⲞ ⲓ ⲠⲞⲕⲞⲗⲞⲒⲞⲒⲞⲒⲞ is missing entirely. The absence of this text is also attested in the Vilnius Tetraevangelia, the Moscow Gospel editions issued after 1657, as well as the Kyiv and Pochaiv ones.

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<sup>53</sup> These two words were also omitted in the following Tetraevangelia: the first Moscow one (1553/54), the ones from Sebeş (from 1579 and 1583) and Bucharest (1582 and after 1582), two Vilnius ones (1575 and 1600) and the first two Kyiv editions.

<sup>54</sup> And two Bucharest ones (1582 and after 1582) as well.

After the words *иже и достоинъ есть по истинѣ слышати ст҃го евангеліа* in the Preface to the Gospel of Luke, the text that starts with *тридесатолѣтенъ оубо сынъ господь кр҃сти са* and ends with *яко сего ради ради са господь яко да естество и законъ освѣтитъ* is missing. The absence of this passage of the Preface is attested in Middle Bulgarian, Serbian and Vilnius Tetraevangelia.

The Preface to the Gospel of John does not include the text that starts with *люблаше же са паче всѣхъ оученикѣ юаннѣ* and ends with *се бо рече мати твоа и понеже сна сице имоутъ* after the words *по тридесатихъ и двю лѣтѣхъ х҃ба възнесеніа* and before the words *да научемъ оуже глаголомъ разъгноути*. Its absence is attested in the Vilnius and Pochaiv Tetraevangelia.

A text-critical study of four Prefaces of Blessed Theophylact present in early printed Cyrillic Tetraevangelia revealed a small number (just 10) of textual variants that are specific exclusively to the Lviv Tetraevangelia<sup>55</sup> (apart from the youngest one from 1743). These include the following readings:

1) Preface to the Gospel of Matthew

смыслъ <u>доуха</u> <sup>56</sup>	: смыслъ <u>доуха ст҃го</u>
егда глаголетъ <u>г҃ъ</u> не боите са	: егда глаголетъ не боите са
егда <u>поучаетъ</u>	: егда <u>наоучаетъ</u>
иваннѣ же <u>б҃гословен҃бишии</u>	: иваннѣ же <u>б҃гословн҃бишии</u>
<u>почиваетъ</u> оубо иудеи	: <u>почитаетъ</u> оубо иудеи

2) Preface to the Gospel of Mark

бѣ оубо сєи <u>марко петроу</u>	: бѣ оубо сєи <u>ст҃би марко петровъ</u>
оученикѣ	оученикѣ

3) Preface to the Gospel of Luke

егда <u>г҃ъ нашъ оучаше</u>	: егда <u>г҃ъ наоучаше</u>
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<sup>55</sup> And the last, i.e. the fourth, Vilnius Tetraevangelion issued in 1644.

<sup>56</sup> The variants attested in most Tetraevangelia are provided in the left-hand column, while the variants attested in Lviv Gospel editions are presented in the right-hand column.

и ПАВЕЛЪ РЕЧЕ КЪ ИГЕМОНОУ : и ПАВЕЛЪ РЕЧЕ ИГЕМОНОУ  
 4) Preface to the Gospel of John  
 ПАЧЕ ЖЕ ОТЪ ИЖЕ О ВЕЛИКОМЪ БГОСЛОВѢ : ПАЧЕ ЖЕ О ВЕЛИКОМЪ БГОСЛОВѢ<sup>57</sup>  
 ЕГДА ЖЕ ГЛАГОЛЕТЪ СА<sup>58</sup> СТБИИ : ЕСТЬ ЖЕ ГЛАГОЛЕТЪ СА СТБИИ СЕИ

A far greater number of textual variants (30) is attested in the four Prefaces of two early printed Cyrillic Tetraevangelia issued by Mykhailo Slozka, i.e. the first, dated 1644, prepared by him at the request of the Brotherhood,<sup>59</sup> and the second, dated 1665. These include the following textual variants:

1) Preface to the Gospel of Matthew

НЕ ХРАНАЩИМЪ : НЕ ХРАНАЩИХЪ  
 ЧТО ДИВИШИ СА : ЧТО ЧУДИШИ СА  
 ІАКО АЩЕ ПО ВСЕМОУ ЕДИНОГЛАСОВАЛИ БЫША : ІАКО АЩЕ ПОСЕМОУ ЕДИНОГЛАСОВАЛИ БЫША

2) Preface to the Gospel of Mark

ЕГОЖЕ И СЫНА СВОЕГО ИМЕНУЕТЪ ПЕТРЪ : added text: ВЪ ПОСЛАНИИ СВОЕМЪ ПЕРВОМЪ  
 НАРИЦАШЕ СА ИВАННЪ АНЕПСЕН : note in the margin СНОВЕЦЪ  
 НЪ И ПАВЛОУ СЪИСХОДЪНЪ : НЪ И ПАВЛОУ СОШЕСТВЕННИКЪ  
 НЕ ТЪЧИНУ ВЕЗ ПИСАНИА ПРОПОВѢДАТИ : НЕ ТЪЧИНУ СЛОВЕСЫ ПРОПОВѢДАТИ  
 ПОВИНОУВЪ СА СЪПИСА : ПОВИНОУВЪ СА СПИСАТИ  
 ІАКО МАРКО СПИСА БЛАГОВѢСТІЕ : ІАКО МАРКО ОУЖЕ СПИСА БЛАГОВѢСТІЕ  
 ИЗВѢСТВОВАВЪ ІАКО ИСТИННО : ИЗВѢСТВОВАВЪ ІАКО ИСТИННО ЕСТЪ  
 ПРОПОВѢДАВЪ ВЪ АЛЕЖАНДРИИ : ПРОПОВѢДАВЪ ПРЕЛОЖИ ЕУ<sup>Ѡ</sup> ЛІЕ СЕ ВЪ АЛЕЖАНДРИИ

<sup>57</sup> Except for the Lviv Gospel editions published by Mykhailo Slozka.

<sup>58</sup> Another attested variant is глаголетъ же са. Sometimes with the addition of: и то іакѡ иваннъ от же іакѡ.

<sup>59</sup> Regarding the conditions of Mykhailo Slozka's activities in 1643-1651, see Šustova 2009, 206–207.

ЕСТЬ ЖЕ НАЧЕРТАНИЕ ЕВѦЛИИ

ИВСТВЕННО

ПРИБЛИЗЬ ЖЕ ПО ВСѢМЪ<sup>60</sup> МАДЕОВИ

3) Preface to the Gospel of Luke

И ОТЪ МЕРТВЫХЪ ВЪСТАВШОУ

И ПАВЛОУ ВЪРОВАВШОУ БЫТИ

СЪШЕСТВЕНА

И ПОСЛѢДОВАТЕЛА ТОМОУ ГЛЮ ПАВЛОУ

ПО ПАТИ НА ДЕСАТИХЪ ЛѢТЪХЪ

ХРИСТОВА ВОЗНЕСЕНИЯ ПИШЕТЪ ЖЕ

И ПАВЕЛЪ РЕЧЕ (КЪ) ИГЕМОНОУ

4) Preface to the Gospel of John

ПАЧЕ ЖЕ ОТЪ ИЖЕ О ВЕЛИКОМЪ

БГОСЛОВѢ

СЕИ БО РЫБАРА ѠЦА БѢ

НИЧТОЖЕ О ПРЕВЪСЪНОМЪ ЕГО БЫТИИ

: ЕСТЬ ЖЕ СЕ НАЧЕРТАНИЕ ЕВѦЛИИ

ИВСТВЕ<sup>ИИ</sup>НѢ СЪКРАЩЕННО

: СЪГЛАСНѢ ЖЕ ПО ВСѢМЪ

: И ОТЪ МЕРТВЫХЪ ВЪСТАВША

: И ПАВЛОУ ВЪРОВАВШОУ БЫТИ

СЪПѢТШЕСТВЕННА

: added text: О нем же въ посланиихъ его, послахомъ (рече) сиимъ брата, егоже слава естъ въ еѦли по всѣхъ црквахъ, и къ колассамъ, целдетъ въ лѣка врачъ възлюбленныи, и къ тимодеею. лѣка естъ единъ съ мною

: added text: сие еѦлие Ѡ аптвалъ извѣщеніе приемъ, дѣаніа же стбихъ аптвалъ самовидецъ съ павломъ сын

: И ПАВЕЛЪ ИНОГДА РЕЧЕ ИГЕМОНОУ

: ПАЧЕ ЖЕ О ВЕЛИКОМЪ

ИВАННѢ БГОСЛОВѢ

: сѣи бо рыба ра Ѡца Баше Зеведеа and added text: брат же іаквба аптла (егоже ирвадъ по стрѣти и вознесеніи гнѣи оусѣкнѣ)

: НИЧТОЖЕ О ПРЕДВЪСЪНОМЪ ЕГО БЫТИИ

<sup>60</sup>

Other attested textual readings are по всѣхъ or и не во всемъ.

ДА НЕКОГДА НѢЦЫИ ДОЛѢ ПЛѢЖОУЩИИ	: ДА НЕКОГДА НѢЦЫИ ѿ НАКАЗАНИИ
ВЪПЛЬЩЕНИЕ <sup>61</sup> СЛОВА <sup>62</sup>	: ВЪПЛЬЩЕНИЕ СЛОВА
НЕВОСПОМАНОУТО ОСТАВИ	НЕ ВЪСПОМАНѸ, ТО ВСТАВИ
ІАКОЖЕ <sup>63</sup> НѢЦЫИ РѢША <sup>64</sup> ІАКО МОЛИША	: (ІАКОЖЕ НѢЦЫИ РѢША)
<u>ЕГО ПРАВОСЛАВНИИ</u>	<u>ОУМОЛЕНЪ БЫВЪ ЕПѢПЫ</u>
	<u>ИЖЕ ѿ АСИ ПРАВОСЛАВНЫМИ</u>
<u>ІАКОЖЕ<sup>65</sup> ІАВЛЫШИМЪ СА<sup>66</sup> НѢКНИИМЪ</u>	: <u>ПРОТИВѸ ІАВЛЫШИМЪ СА</u>
ЕТЕРИКОМЪ	ЕТЕРИКОМЪ
<u>ЕГДА ЖЕ ГЛАГОЛЕТЪ СА<sup>67</sup> СѢБИ</u>	: <u>ЕСТЪ ЖЕ И ИНА ВІНА СЕГО ЕГДА БО</u>
	<u>(ГЛАГОЛЕТЪ СА) СѢБИ СЕН</u>
ИНЫХЪ ЕВГГЕЛИСТЪ <sup>68</sup> ПРОЧЕТЪ <sup>69</sup>	: ИНЫХЪ ЕВГГЕЛИСТЪ
<u>ПОДИВИТИ СА<sup>70</sup> ТАМО</u>	<u>БЛГОВѢСТІА ПРОЧЕТЪ</u>
	<u>ОУДИВИТИ СА ЕМѸ ТАМО</u>
СИА ЖЕ СЕМОУ <sup>71</sup> РАСПРОСТРѢТИ <sup>72</sup>	: СИА ЖЕ СЕМОУ РАСПРОСТРѢТИ
ІЗІАСНИТИ <sup>73</sup>	<u>БГСОЛОВНѢ И ІЗІАСНИТИ</u>

<sup>61</sup> An attested variant is о воплощении.

<sup>62</sup> An attested variant is слово.

<sup>63</sup> Attested variants are іако and глѣотъ же.

<sup>64</sup> Attested variants are писано бо еѣ and же глаголютъ.

<sup>65</sup> An attested variant is понеже.

<sup>66</sup> An attested variant is іавиша са.

<sup>67</sup> An attested variant is глаголетъ же са. Sometimes with the addition of: и то іакѡ ІВАННЪ ОГ ЖЕ ІАКО.

<sup>68</sup> An attested variant is егда ѿ иныхъ.

<sup>69</sup> An attested variant is прочте.

<sup>70</sup> Attested variants are подиви са and оудиви са.

<sup>71</sup> An attested variant is онъ.

<sup>72</sup> An attested variant is распростре.

<sup>73</sup> An attested variant is ізіасни.

СПИСА ВЪ ПАТМЪ ОСТРОВЪ <sup>74</sup>	: <u>ПОСЛЪДИ ВСѢХЪ ЕВѢЛИСТ</u>
ЗАТОУЕНЪ ПРЕБЫВАА	СПИСА ВЪ ПАТМЪ ОСТРОВЪ
	ЗАТОУЕНЪ <u>ТАМО</u> ПРЕБЫВАА
ПО ТРИДЕСАТИХЪ <sup>75</sup>	: <u>СИ ЕСТЬ</u> ПО ТРИДЕСАТИХЪ
И ДВОЮ <sup>76</sup> ЛѢТЪХЪ <sup>77</sup>	И ДВОЮ ЛѢТЪХЪ

The difference in the number of textual variants in the four Prefaces of Blessed Theophylact present in the early printed Cyrillic Tetraevangelia from Lviv proves that these texts in the Gospel editions from the Printing House of the Lviv Dormition Brotherhood had been only slightly edited, in contrast to those in issues from Mykhailo Slozka's workshop, which had been edited and supplemented with short passages not attested in the other Cyrillic Tetraevangelia under consideration.

## Conclusion

The results of this text-critical examination of the four Prefaces of Blessed Theophylact to the Gospel books present in early printed Cyrillic liturgical Tetraevangelia issued in Lviv support the outcomes of the previous studies of several small fragments of the Good News text<sup>78</sup> and the liturgical rubrics<sup>79</sup> of the pre-1800 Cyrillic Gospel editions. The Prefaces of Blessed Theophylact feature an, admittedly, small number (only 10) of textual variants specific only to all early printed Cyrillic Tetraevangelia from Lviv, with the exception of the youngest Lviv one (dated 1743) in some cases. The presence of unusual textual variants (30) only in two Lviv Gospel editions from the workshop of Mykhailo

<sup>74</sup> An attested variant is ДА СЪПИШЕТЪ ЕВАНГЛІЕ И СЪПИСА.

<sup>75</sup> The following variants have been attested: тридесати, тридесать and л̄ ти хъ.

<sup>76</sup> The following variants have been attested: двою, двоу, и двѣ, и двѣ<sup>x</sup> and ѳ.

<sup>77</sup> The following variants have been attested: лѣтъ, лѣтъ<sup>x</sup> and лѣт.

<sup>78</sup> I.e. Matthew 9:1-8 and 18-26; 18:23-25; 19:3-12, 24:34-44 and 25:14-30 as well as Mark 1:1-2:22 (Ostapczuk 2016, 275–286; 2017c, 357–367).

<sup>79</sup> Ostapczuk 2015, 105–120.



Slozka (printed in 1644 and 1665) evidence the possibility of classifying them as a separate subgroup.

Studies of the four Prefaces of Blessed Theophylact have also confirmed that the last, i. e. fourth, Vilnius Tetraevangelion issued in 1644 follows the Gospel textual tradition developed in Lviv.

Translation: Marta Brudny

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