

ST. CLEMENT' S EPISTLES OF PRAISE - GENERAL CHARACTERISTICS¹

Ph.D Anita Angelevska

Boulevard 1st May, municipality of Bitola, Bitola
aaangelska@gmail.com

ABSTRACT

Teachings and epistles of praise are the genre where St. Clement expressed his strong creational drives. It is the foundation genre of the period when St Clement lived and worked. He was conscious for the factual circumstances, defined in time and space, when the Christian culture started to develop, St. Clement his central attention not coincidentally dedicated to the oral preach. He is author of oratory and hymnographic creations and in his creational work we can separate: preaching, epistles of praise and religious poetry. Texts of St. Clement are directed to the believers in Christian churches. He was qualified by his hagiographer that although his works are simple and clear, they are understandable even for the most illiterate and the researchers of St. Clement work agree that they are expression on the highest oratory masterpiece. St Clement Ohridski's epistles of praise of are dedicated the largest Christian saints and festivals. They are an example for oratory and excellent example for skillful using of oratory means of expression. Epistles of St Clement Ohridski are found in thousands of Slavic manuscripts in period that covers 7 centuries from XII to XVIII. St. Clement is direct participant in establishment of the third European civilization - Slavic and that has great influence to its form and modulates the formation of the written traditions of all Orthodox people.

Key words: St. Clement Ohridski, epistles of praise, structural-compositional differentiation authorial redaction

¹ review scientific paper

INTRODUCTION - ASPECTS OF ST. CLEMENT'S WORK

Writer St. Clement is definitely the first discovery of Undolski. St. Clement has the initial position in the process of establishment and development of Slavic literature and culture. Mission of St. Clement in Macedonia was completely identical to the mission of Ss. Cyril and Methodius in Moravia where he participated as his student². The translation and the original creational activity of St. Clement Ohridski, St. Naum Ohridski and Konstantin Preslavski was a replacement of Cyril –Methodius liturgically practice from missionary type with direct organization of parochial service of Slovenian language. In that way actually strated the first Slavic liturgically reform.³ Feder discusses the way and the necessity for the establishment of idiolects of Cyril and Methodius which in the context of lightening of the issues for Saint Clement's authoriship of the texts give useful acknowledgement and practically applicable concepnets. Taking into consideration all two hundred efforts number of epistles of praise of St. Clement Ohridski is undiscovered and most probably impossibly to be defined. There are many transcripts which have been discovered from his witnessed and presumed epistles and the researchers are optimist, while the number of the newly discovered transcripts is increased. St. Clement is author of oratory and hymngraphic creations in his creation we mainly we include preaching epistles of praise and religious poetry. Texts of St Clement are directed to the believers in Christian churches. Beside qualifications of his hagiographer while his work are simple and clear comprehensible even for the most illiterate the research of St. Clement creation agree that they are expression of the highest oratory masterpiece.

QUALIFICATION OF ST.CLEMENT'S EPISTELS OF PRAISE

Epistle of praise is one of the oratory genre ,beside the instructive epistle, which is directed in the process of worship. Judging by one qualification of the

²Н. Л. Туницкий, Св.Климентъ, епископъ словенский, Москва, стр. 175, 1895.

³С.Ю.Темчин, Состав дневных евангельских чтений в церковнославянских литургических рукописях, Slavistica Vilnensis. (Kalbotyra 48 [2]). Vilnius, стр. 173-197, 1999.

types of oratory speech present in the middle age manuscripts⁴, the epistle of praise decorates, celebrates and triumphs. The epistles of praise are more present in the focus of the researcher (analyzed and treated) compared to his instructive epistles. The most acceptable qualification of the epistles of praise is according to the topic functional signs: epistles for saints and epistles for events from the Biblical history.⁵ The first group is marked with greater consistency in form –structure, that is to say we are talking for one (established) model while at the epistles of praise for events (which are relatively smaller) we can not talk about model.⁶

The epistles of praise of St. Clement Ohridski are dedicated to large saints and festivals. They are example for oratory, full with linguistic means of expressions and they are excellent example for skillful and oratory means of expressions. According to Velinova regardless the differences in the size they have unique type five part structure: introduction, story-retelling (for the event or for the life of the saint transfer where there is change of retelling in third person, with retelling in first person and in that way the author returns from the story to the actual moment in the church praise (which is rhetorical culmination in the praise) and conclusion which is actually a connection with the remaining part of the overall religious complex.⁷

However, epistles of St. Clement can be characterized as instructive and praising most of the epistles refer to the religious festivals or events from the Christianity which cannot be confirmed whether they have praising or instructive character because they exist together, the instructive ethic elements and triumphal praising Ivanova and Velinova present the thesis that St. Clement wrote more epistles for one festival. Main issues when we discuss for St. Clements epistles are surely the issues for authorship. This context covers the division of two groups: epistles where St Clement authorship was witnessed

⁴Б. Ангелов, Из старата българска, руска и сърбска литература. кн.2.София, стр. 92, 1967.

⁵В. Велинова [Иванова], Композиционно - стилистични принципи в похвалните слова на Климент Охридски. София, стр. 59, 1987.

⁶К.Станчев, Г.Попов, Климент Охридски - живот и творчество. София, стр.77, 1988.

⁷В. Велинова [Иванова], Проблеми на индивидуалния стил в похвалните слова на Климент Охридски. Език и литература, 40, 1985; Васја Велинова, Климент Охридски (учителят и творецът). София, стр. 34 – 82, 1995.

and epistles for which it was only presumed that they are his. "In the second group there are epistles for which there is not discovered Greek original, which according to its probability are Slavic creations but it is unclear when they were written and by whom. The opinion was accepted that St. Clement trained his students in oratory mastery and that they created epistles according to the models given by his teacher.⁸ The objective presumptions of the researcher and experts for St. Clement and middle age literature confirm that long after St. Clement epistles were created exactly in the spirit of his oratory tradition on the territories where Slavic population lived. Numerous transcripts of St. Clement epistles witness for that which are in period of several centuries and spaciouly on the Slavic areas. (+ Balkans, Russia, Romania).

STRUCTURAL COMPOSITION DIFFERENTIATION

One of the important issues around which the attention of the research is concentrated is structural - compositional differentiation of the epistles of praise for saints and epistles of praise for events where they do not find any arguments for presence of differences, but the differences after the consistent analyses, Stanchev realized among the model itself of the epistle of praise for saints. Stanchev observes only witnessed epistles of St. Clement (Epistle of praise for Cyril Philosopher, Praise for Clement Rilski, Dimitrij Solunski, Mihail and Gavril, Ss. 40 martyrs, Assumption of the Virgin, Praise for Resurrected Lazarus, for John the Baptist and epiphany and for Prophet Zachary and birth of Joan the Baptist), and that is according to the model suggested by V. Ivanova. Stanchev concluded that not only the differences and variants appear in the group of the epistles for saint but „as variants of this model many witnessed Epistles of praise for St. Clement for events (holidays) can be discussed.“⁹ It is a case for domination of the saint over the event (holiday) whom the epistle was dedicated among those examples there are the Epistles Assumption for the Virgin and Epistles for resurrection of Lazarus. For Stanchev, for genre systemization, there are thematic signs-treatment of the second part of the

⁸<http://www.eslavsanct.net/viewobject.php?id=2378&lang=bg>. автор: Искра Христова - Шомова, Мария Йовчева, Петко Петков.

⁹К.Станчев, Г. Попов, Климент Охридски - живот и творчество. София, стр.81, 1988.

epistles, but it evaluates the same as non basic because they do not result with complete pre reconstruction of the text. Fluctuations at behavior of some epistles to the group of the praising or instructive come from other place – from amorphy of the differential sign “praise” in them for the account of the didactic principles, and not spreading and apparent amorphy of the retelling part in some cases.”¹⁰

AUTHORIAL REDACTION OF ST. CLEMENT’S EPISTELS OF PRAISE

The following segment which still remains open challenge for the researchers is the issue that is the second authorial redaction of some of St. Clement epistles of praise. They were placed in collections of panegyric type and chat-minei, together with hagiographies and other bigger works and that is the reason for the necessity of their adjustment and change of type according to the other macro genre complexes as epistles of praise. But, it does not mean that they were not shorten, adapted redacted from different reasons and conditions. Klementina Ivanova working on Epistle of praise for Resurrection of Lazarus concluded that the first version expresses the first authorial redaction (the second version reveals Klementina Ivanova in Homiliar of Mihanovik. Regarding the second epistle for Lazarus, Klementina Ivanova considers that it is actually the first authorial redaction, because it is St Clement’s and concludes that St Clement on many occasions returns to tops for the Resurrection of Lazarus and processes in several editions.¹¹ V.Ivanova shares the opinion of Klementina Ivanova, but on basis of the supported compositional –stylistic analyses concludes that it is the case of instructive epistle., Consequently on basis of the first creation most probably the Epistle of praise for Lazarus was created most probably according to the first version ...Regarding the second version of the Epistle of Praise of Lazarus that is in direct dependence from one but after each probability it was not work of Clement but on later manuscript tradition.”¹² And Svetlina Nikolova

¹⁰The same , page.83.

¹¹Кл. Иванова, Няколко наблюдения върху книжовното наследство на Климент Охридски. во :Старобългарска литература, 3, стр.101, 1978.

¹²В. Велинова, Композиционно-стилистични принципи в похвалните слова на Климент Охридски. Кандидатска дисертация, машинопис. София, стр. 289, 1987.

analyzed The Epistle of praise for the prophet Elijah, generally makes the question for existence of two authorial redactions of some epistles by St. Clement among which the Epistle of Praise for Cyril.¹³

Stanchev in Epistles for festivals dedicated to St Joan the baptizer sees example and theoretical confirmation of the presumption for the existence of many redactions of St. Clement creation, as its activity as well as using of some epistles for creation of others for the same or another festival.¹⁴ He, also shares the opinion of Svetlana Nikolova, regarding the authorial redaction of the Epistles of praise for Cyril, accepting her claim for the necessary need of overall textual analyses of St Clement epistles, as a support for clarification of the issue for St Clement originality.

Teachings and Epistles of praise are the genre where St. Clement expresses his creatonal drive. Epistles of St. Clement Ohridski are found in thousand of Slavic manuscripts, in a period of 7 centuries from XII to XVIII. St. Clement is direct participant in establishment of the third European civilization in the middle age–Slavic and by that has significant importance to its shape and it's a model in formation of written traditions of all orthodox Slavic people. St. Clement Ohridski is a key figure for the development of the Macedonian cultural history and presence. Definitely, St. Clement is a personality who marked the Macedonian millennium and built the construction of the Macedonian cultural and spiritual identity.

¹³С. Николова, Някои текстологически проблеми в панегиричното творчество на Климент Охридски (По материали от „Похвално слово за пророк Илия“). во: Методиевски студии. кн. 1. София, стр.63 -119, 1984.

¹⁴К.Станчев, Г. Попов, Климент Охридски - живот и творчество. София, стр.86, 1988.