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## Gideon Krinovskii's Sermons

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Grigorii Andreevich Krinovskii was born some time between 1725 and 1729 in Kazan in the family of a church sexton<sup>1</sup>. In 1738–1746, he was a student in the Kazan seminary and after completing his studies, he became a monk assuming the name of Gideon and he became a professor in this seminary. In 1751, he was accepted to the Moscow Academy and preached in the Zaikonoskasskii monastery. In 1753 his preaching was brought to the attention of the empress Elizabeth during her visit in Moscow and as a result, he became a preacher in her court in St. Petersburg. After four years of preaching, he became in 1757 an archimandrite/abbot of the Savvino-Storozhevskii monastery, and the next year, an archimandrite of the Sviato-Troitskaia Sergieva lavra and a member of the Synod. In 1761, he was consecrated as a bishop of Pskov and Narva. He died in 1763.

Krinovskii was a court preacher until the end of Elizabeth's life and a hundred of his sermons, *A collection of various instructive talks*, were published twice during his lifetime (in four volumes in 1754–1756 and in two volumes in 1760) and also twice posthumously (in six volumes in 1828 and in 1855), which confirms an opinion that Krinovskii was a preacher “most respected and beloved by the empress herself and by all people”<sup>2</sup>.

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<sup>1</sup> For Krinovskii's life see, Ф[едор] И. Титов, *К биографии Гедео́на Криво́вского, епископа Псковского и Нарвского*, Казань: Центральная типография 1907; L. Kjellberg, *La langue de Gedeon Krinovskij, prédicateur russe du XVIII<sup>e</sup> siècle*, Uppsala: Almqvist & Wiksells Booktryckeri 1957, pp. 21–39; И[горь] К. Смолич, *История Русской Церкви 1700–1917*, Москва: Издательство Спасо-Преображенского Валаамского монастыря 1996, vol. 1, pt. 2, pp. 29–30.

<sup>2</sup> П[ётр] Заведеев, *История русского проповедничества от XVII века до настоящего времени*, Тула: Типография Н.И. Соколова 1879, p. 81. According to Novikov, Krinovskii belongs to

## God

The central position in Krinovskii's instructive sermons is occupied by God. Human reason is inadequate to know the essence of God; it does not even know much lesser things, e.g., why a magnet attracts iron. If our mind could comprehend God, He would not be God, since He would be limited. God can be known only by faith: "faith in knowing the mystery of the kingdom of God can [do] as much as it wants. It even sees the invisible divine being: it considers the Trinity to be One; it sees clearly God in the womb of a virgin just as much as on the heavenly throne" (2.7)<sup>3</sup>. That is why reason should be in service of faith by not asking about things that have not been revealed, e.g., what God did before creation, where is hell, how Moses could divide the sea, and by not doubting in what has been revealed (1.69).

Arguably, the most important attribute of God for Krinovskii was God's providence. This is manifesting itself in God's constant care for the world and people. God determines what one should become, but this only can happen when a person wants it, and God knows if the person would want it, and this does not deny human freedom (1.198). This does not mean that Krinovskii subscribed to predestination, which was an idea that he vehemently rejected repeatedly pointing to Calvin as an enemy of the church on account of this idea (e.g., 1.197, 201, 204, 205, 2.146, 250).

God is always close to His creation and Krinovskii did not shrink from saying that human woes are also due to God's providence. The death of children or other loved ones, the attacks of enemies, illness, fire, famine, earthquakes – "this is the voice of God calling us to repentance", the voice heard particularly when we are insensitive to His blessings (4.135). When a relative or a child dies, we should realize that death is unavoidable (2.43). Generally, God sends misfortunes to people 1. as a punishment for their sins (1.222); frequently, in His mercy, God forgives people eternal punishment, but He still subjects them to temporary punishment (223); 2. misfortunes can be sent for instruction and improvement (228); 3. so that a person would be more worthy of greater honor here and of a more glorious wreath in heaven (229); also, 4. to glorify His power like with the who born blind and was healed by Christ (J. 11) (230).

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"the number of the first Russian preachers," Николай [И.] Новиков, *Опыт исторического словаря о российских писателях*, Санкт-Петербург 1772, p. 48, and in Karamzin's view, "Gideon's sermons are famous and deservedly so", Н.М. Карамзина, *Пантеон российских авторов*, in his *Сочинения*, Санкт-Петербург: Карл Край 1848, vol. 1, p. 588.

<sup>3</sup> References are made to Гедеон [Криновский], *Собрание разных поучительных слов*, Санкт-Петербург: При Императорской Академии Наук, vol. 1: 1755, vol. 2: 1756, vol. 3: 1758, vol. 4: 1759.

On that note, God did not make Saul/Paul to be cruel, but He allowed him to be cruel by withdrawing His mercy from his soul which would soften it, but this happens to those cruel people who repeatedly rejected God's mercy (1.205). Krinovskii also mentioned the many natural disasters abroad: in Portugal, Spain, France, and Germany, but nothing in Russia. These are all acts of God, who does nothing in vain (2.317), in particular the earthquake which took place "three months ago" (322), which was the earthquake in Lisbon<sup>4</sup>. All of it was done to scare us out, sinners, and lead us away from lawlessness (318).

Christians should also endure persecutions since God allows them for good reasons: 1. He does not want to be in the way of persecutors who have been created free; 2. He expects their conversion (4.173); and most importantly, 3. they are sent to try the firmness of virtues of the persecuted (174).

## Repentance

In sending His blessings and woes, God has primarily one purpose: rescuing humans from perdition because of their sins. These sins cannot be expunged by humans themselves. The good news is that they do not have to accomplish it, since God already did it for them. That is why the Son of God came to earth to bring satisfaction for all sins of all people of all times and ages (1.200) through His death, and the sinner only has to accept by faith that it was done for him (1.11). This has to be an act of free will; God wants everyone to be saved, but a person must want to be saved (1.196) since, as Augustine said about God: I created you without you, I cannot save you without you (202).

Repentance should begin with the contrite spirit and repenting heart because of committed sins. This can be caused by the recognition of the love of God who through Christ prepared a way to expunge these sins (1.5). Also, people will repent when they see that because of little pleasure of sins they deprive themselves of great blessings of the paradise and condemn themselves to eternal suffering (6). An earthly pleasure that a sin provides is inherently unsatisfactory, since everything found in this world has only a short existence (18); nothing on earth is eternal (19). The soul is larger than the world since it

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<sup>4</sup> Since the earthquake took place Nov. 1, 1755, thus the sermon was delivered ca. Feb. 1, 1756; therefore, the sermon could not have been a reaction to Voltaire's poem about this earthquake as suggested by П[етр] Заведеев, *История русского проповедничества от XVII века до настоящего времени*, p. 104, because the poem appeared in print in March 1756; moreover, the problem of theodicy, central to the poem, is not raised in the sermon, cf. L. Kjellberg, *La langue de Gedeon Krinovskij, prédicateur russe du XVIIIe siècle*, p. 20 note 1.

was created to desire God and thus nothing lesser than God can satisfy it; therefore, nothing on earth can satisfy the soul since nothing on earth is suitable for the soul. By its nature, the soul can be satisfied only by God (217; 3.195). True repentance opens a way to such eternal satisfaction and thus it can be said, “Jesus is the only good that can perfectly satisfy our soul” (1.21).

Confession of sins opens heaven for people. However, all confessions are not equal. There is confession of desperation, like that of Judas after his betrayal. There is a confession with some concealed pleasure. There is a simple confession without regret (1.77). True recognition of sin is when by the secret prompting of God, a sinner, as it were, wakes up from sleep and recognizes that he sinned by violating God’s law thereby angering Him and asks God for mercy to wipe out his sin by the blood of Christ (78-79). However, in Krinovskii’s view, repentance is apparently not something happening between a person and God since the confession of a committed sin should be done before a priest accompanied with firm promise not to do it again (6) since when a priest forgives, so does God (83). Krinovskii even identified opening one’s mouth before a priest with a confession before the omniscient God (82). Because all non-Orthodox denominations are considered heretical – Protestants, Catholics (4.17), and “our stupid schismatics” (2.15) – this drastically limits for people the possibility of repentance and thus restricts salvation to the Orthodox church alone.

## Life

Everyday life should be conducted according to the law of God. It should be the life of active faith, that is, faith that manifests itself in good deeds. This is important, since in the last judgment Christ will ask us primarily about our good deeds for our neighbor (1.100) where a neighbor is any person (2.99) including someone of different faith (101) and the greatest deed is when one can cause his neighbor to turn away from sin (1.105).

The perfect example of following the law of God was the life of Christ; therefore, a Christian life is the life that tries to follow Christ, which means following His teachings and living by His example, in other words, denying oneself, that is, acting according to the will of God, not one’s own will (1.119). The entire life of Christ was suffering and battle with the devil (1.258). Similarly, there is no other way for us to heaven except through suffering (260). Thus, the prospect sounds harsh and hardly enticing. And yet, following Christ is possible, even easy since 1. Christ Himself followed His teachings (121); 2. God is

helping us to carry our cross; and 3. a rich reward in the afterlife makes carrying the cross much easier (123).

Life should be as pure as possible and thus avoidance of sin is of primary importance. To avoid sin Krinovskii advised: 1. to remember hell (3.177); 2. to avoid occasions leading to sin; 3. not committing small sins since they usually lead to more serious sins (178); 4. the most effective way is always to think about God and that He sees everything. If a sin is committed, it should immediately be repented and then one's ways should be corrected (179). And what are the particularly gravest sins to avoid? Krinovskii vacillated on that point. At one point he said that the greatest sins are 1. dishonoring God; 2. rising against the church and its servants; 3. persecution of widows, orphans and other helpless people (3.187). At another point he stated that envy is the first sin in seriousness since 1. envy is an enemy of all virtues (1.89); 2. envy is universal and with no restrictions (90); 3. other vices can stop before envy does (91); envy is the source of all evil (94) and an envious person is worse than the devil since the devil is not envious of other devils, only of people (95). And yet, at another point he said that nothing is more opposed to God – and, consequently, more sinful – than ingratitude (3.86). A good candidate is also anger since it reduces to nothing all our good deeds (104) and thereby closes the heavenly gate.

A very important part of life should be prayer; since prayer is a conversation with God, one must be pure when praying; otherwise, the prayer will not be answered (1.148). When praying, we should not doubt that God will answer our prayer and we should not ask for things contrary to God (153). Generally, 1. prayer should be made with firm faith and trust in God (2.27); “faith possesses as much as it believes,” said Ambrose; even Christ could not perform a miracle because of lack of faith (Mark 6:5; 2.28); 2. prayer should be humble; 3. prayer should be fervent, without thinking about anything else (31); 4. prayer should be firm and constant, even in the face of adversities, even if God appears not to listen to us (32). Fasting is a friend of prayer and thus, 1. fasting should not be hypocritical, for show, but it should be motivated by love for God; this love requires that we mortify our body and its desires; 2. it should be done with moderation: when abstaining from some food, we should not eat too much of what is allowed such as fruit (33); 3. fasting should not be associated with sin (34).

God blesses people on earth and one way of blessing them is to make them rich. Thus, riches are not condemned; in fact, they are one type of gift through which God calls people to salvation (4.134). By themselves, they are neutral (2.70); what makes them good or bad is the way they are utilized (2.167). In the parable of a rich man and Lazarus, the rich man was not sent to hell

because he was rich but 1. because his clothing was excessive and was appropriate for a king to show his majesty, whereas the rich man wanted to show how rich he was (168); it is not clothing that brings glory to a person, but the person to his clothing (169); 2. the rich man wallowed in pleasures every day by excessively eating and drinking (170); finally, 3. he exhibited a merciless attitude toward the poor, whereas God made him rich that he should help others (172). Also, it is not bad to want to have a managerial position (colonel, minister, etc.) just as if someone wants to be a bishop, he wants something good (1 Tim. 3:1), but he has to remember that to be a superior is to be in service to others (Mt. 20:27; 3.121). This means that superiors should know the situation and problems of their subordinates and help them, console them in misfortune, and protect them from bad happenstances (3.122).

Pride is a sin by which God is disgusted (3.49) and Krinovskii proposed three ways to escape it: 1. reflecting on God's greatness, in comparison with whom we are nothing (1.30); 2. reflecting on ourselves (32); also, looking at the graves of predecessors from whom we came – we are also mortal, we are just dust; 3. reflecting on things that incite our pride to see that they are not as worthy as they appear to be (35) and that what we have comes from God; we cannot brag about our good deeds since, first, our good deeds are really due to the goodness of God; second, we cannot brag about our virtues (36) since good deeds are often mixed with vices; third, even if we did a purely good deed, we are not immediately justified since other deeds may be less pure (37).

In the end, God's providence extends to every aspect of everyday life of every person. This means that God did not make a mistake by placing anyone in a particular place in society. Whatever one does should be considered a calling. Therefore, in the final accounting, we will answer not for the position or rank we have had but whether we fulfilled well our duties even if these were duties of a slave (3.80). This is because the most important element in our salvation is to fulfill our calling. When we do it, then our virtues are important and useful; otherwise, there is no goodness in virtues; thus, for instance, a bishop should teach people, thus his silence would be sinful (4.61), from judges God requires justice and truth (2.115), and so it is with every person in every station of life.

## **Death: heaven and hell**

The entire life should be conducted with the thought of death; life should be preparation for it as "our entire life here is nothing else but a path to death" (3.13) since 1. death is extremely merciless (2.193); 2. it is not known when and

how death will come (195); had people known the day of their death, they could do all kinds of sins counting on God's mercy when they repent right before death (3.22); 3. death is the gate to eternity with two ways behind it: one leading to happiness, one to damnation (2.199). And yet, there is no need to be afraid of death since 1. it is like a sleep from which we'll be resurrected on the last day (203); at the sound of the trumpet of an archangel, we'll "get out from the darkness of the depth of the earth in better condition than we are now" (204); however, Krinovskii also observed that souls after death go to a place determined by God and wait there until the last judgment when they will be united with their bodies (4.253); more definitely, Abraham, Isaac and others went to the darkness of hell to be freed later by Christ (1.3); so, God designated hell as the waiting station for the soul after death; are they really asleep there? 2. Death is a liberation from slavery and transfer to eternal life since now, "the soul is locked up in the body like in a prison and subjected to various work like in a hard labor camp" (2.204; cf. 3.82). Therefore, when remembering death 1. we get used to it and it does not appear to be terrifying, but even sweet like sleep which is an image of death (3.223); 2. when thinking about death, one does not care that much about goods of this world (224); 3. most importantly, such thought prevents us from falling into sin (225).

Thus, as death is a universal phenomenon, so we should believe in resurrection: 1. all people will be resurrected before the last judgment (1.52); 2. all deeds of all people will be revealed; 3. the time of mercy will be over (53). It is certain that there will be resurrection since God's justice requires that goodness will be rewarded and evil punished (54).

There are only two places in which resurrected souls will spend eternity, heaven or hell.

A sin is an infinite evil since it is an insult to the infinite God, so, a satisfaction should also be infinite to which even an infinite suffering in gehenna for a single sin would not be satisfactory (1.10). There are four types of suffering in hell, all of them "immeasurable as to intensity and infinite in number": 1. incessant conscience pricks (179); 2. regret concerning losing heavenly blessings (180); if people in hell had seen God, hell would not have been hell any more; 3. sensory suffering: they will see demons, they'll hear constant wailing of suffering souls, they'll smell unbearable stench, they'll feel unspeakable dryness in their mouths, feel constant thirst, and the body will be constantly on fire (2.182), although we don't quite know how fire will torment the immaterial soul (187). No fuel is needed to maintain eternal fire in hell (188). Fire in hell will be 1000 times worse than the fire we know on earth (186). According to Chrysostom, we should not ask where hell is but how to avoid ending up in it.

Of what use is to know where it is? And yet, Krinovskii did suggest that hell appears to be in the center of the earth. Also, it is possible that hell is any place in which God will punish a sinner, even where we stand right now, said Krinovskii (187). Did he mean it literally, since he was preaching in a church?

For the saved, there is the heavenly abode, peace, and eternal happiness (1.64). In heaven we'll be like angels in eternal happiness, never sinning; we'll be kings; one teacher explained, to rule in heaven is "to unite with God and with all the saint Angels and men through love into one will so that all there have for use one rule. Moreover, there, he says, what one wants, all want; what all [want], so does God Himself and vice versa, what God wants, each separately [wants] and all together, and so all will be perfect Kings, so that what one wants, it will be thus" (2.255-256). We'll be like God: like the moon is getting light from the sun, we'll receive "part of this indescribable light [of God]: in the mind, ... wisdom like God's, in the heart, happiness like God's, in the will, rule like God's, in the soul, joy like God's and thereby we'll be like gods, so that what once Adam wanted for himself, so in a certain way will really be actualized in all of us." With our eyes we will see the humanity of Christ, but not the essence of the divine (257). Our bodies will be blessed since 1. they will be imperishable; 2. they will be filled with light (258); 3. they will move very fast; 4. they will be subtle, like spirits (259).

Presenting the awfulness of hell and grandeur of heaven was for Krinovskii a means to bring people to repentance, and he fairly well maintained a balance between scaring them by the vision of hell and enticing them by the vision of heaven, at times exaggerated and dictated by inventiveness rather than by Scriptures as these visions can be.

## **The empress and Russia**

Putting on the throne a particular individual is inevitably God's work. God rules over the rulers of earth and uses them as His tools (1.269). After prayers of downtrodden and downcast Russia, God put on the throne Peter I who raised the country to greatness, who defeated the Swedes, "introduced in your borders true theology, most perfect Philosophy" and sciences (1.270), who "consolidated and strengthened Orthodox faith among his subjects by establishing in them true theology and other learning that belongs here" (3.248). Krinovskii, an ecclesiastic, did not mention Peter's submission of the church to the state by abolition of the patriarchate and establishing the Synod that answered to the tsar through the ober-procurator. This probably should not surprise us



since, at about that time, Krinovskii himself became a member of the Synod, thereby becoming part of the mechanism of church submission. This will become very clear fairly soon in a shameful involvement of the Synod in the defrocking and exile of Arsenii Matseevich at the beginning of Catherine II's reign at the end of Krinovskii's life. Still, Krinovskii exclaimed that "the entire desire, the entire will, the entire heart of this Orthodox Monarch [Peter I] was to gain peace, peace for the fatherland, peace for the holy church" (4.271); never mind his ardently aggressive expansionism.

About the undistinguished and brief reign of Peter I's successor, his peasant wife who became an empress, Krinovskii said that God elevated Catherine I, "incomparable spouse of an incomparable Hero". Then, Russia angered God by its sins. Peter's legacy passed into the hands of some alien and unknown people, the church was impoverished, and Orthodoxy was exiled (1.271). Krinovskii meant the empress Anna Ivanovna, who was brought up in Germany and, in spite of conversion to Orthodoxy upon her ascension to the throne, she remained faithful to the spirit of Protestantism and surrounded herself by German officials, in particular, Biron, Osterman, and von Münnich, and thus Krinovskii's lament over alien and unknown people in the Russian court. However, merciful God put on the throne Peter I's daughter, Elizabeth, who returned peace to the church and freed Orthodoxy from shackles (1.272) and enriched monasteries by her gifts (273). Krinovskii did not have a problem that this was done by coup d'état, an overthrow and then life imprisonment of Ivan VI. In Krinovskii's mind, it was all God's work who elevated Elizabeth to the throne through an action of a small group of loyal people for whom God prepared a path through the enemy fire to snatch the rule from alien hands (2.246). Elizabeth was an empress to Krinovskii's heart, since she was very pious and serious about her Orthodox faith, so he could sincerely exclaim that "piety crowns her head, ardent love for God and fatherland fills Her heart, and humility is the support of Her feet" (2.301). Never mind that the seriousness of her faith translated sometimes into intolerance, particularly of the Old Believers, which apparently did not quite trouble Krinovskii when he said that at the time of the outburst of schismatic fury, "God poured righteous zeal into Russian Tsars' hearts to subdue and eradicate this obstinate kind" (3.247).

Krinovskii did not spare his praises to Elizabeth. The empress cares in motherly fashion about spreading the word of God among pagans; she can be an example of all virtues proclaimed by the church (1.193). She is "the greatest among Autocrats of the universe" (4.270). Krinovskii, a priest, even used the Biblical language for his exaggerated praises nearly divinizing Elizabeth: You, empress, known for your humility that imitates the humility of Christ (1.29).

You, Your Highness, entered the throne guided by God, “you set captives free, gave freedom to the locked up, [allowed] return of the exiled, and [gave] deliverance and joy to all” (4.178). “*Hosanna in the highest*; blessed be the all-Russian EMPRESS who came to us!” (180).

However, to his credit, Krinovskii occasionally sneaked in some advice for the empress in his sermons, which could be construed as a moderate form of admonition, subtle criticism, and warning. As an example of self-denial that should characterize the life of a Christian, Krinovskii painted an image of a monarch who puts the peace of his subjects over his own peace, who puts benefit of the church over his own benefit, and who puts the glory of God over his own glory (1.113). Krinovskii also said that a monarch should care about the good of his nation, watch for peace in the church, defend the fatherland from enemies, and give to his subjects good and just judges (4.64). Masters – and an empress is a master of all masters – 1. should be courageous in defending the truth, in defending widows and orphans, in removing problems of his subjects; 2. they should be industrious and not waste time on entertainment (4.220); 3. they should think about heavenly things (221); 4. they should be gentle toward their subjects (223) – or else: tyrants will suffer in hell what they inflicted on their subjects (2.115).

As to Russia, it is where the true faith can be found. Russia is in many respects behind other countries, but in what other country is there true piety, what other country remained firmly in faith? Some countries prefer the pope or Luther or Calvin according to their whims and remain on their heretical path (4.17). Russia keeps the truth itself established by Christ, transmitted by the apostles and confirmed by the councils (18). However, this is not necessarily an expression of confessional jingoism, since Krinovskii was not blind to the shortcomings of his countrymen, and he immediately recognized the poor state of Christian faith in Russia when he said that in Russia, there is hardly any conversation without a lie (22) and to the Russians are applicable words, “there is none that does good, no not one” (Ps. 14[13]:3) (23). In us, Christians, he said, there are adultery, quarrels, and other sins. “Is this our faith? Is this Christianity ... We boast with the name of Orthodoxy, but our faith is only ein our mouths” (24); “We say we believe in God, but we act like Atheists who do not recognize any god” (25). Also, in churches there are quarrels, sometimes even fights (4.258). Is this really a country, we may ask, that is a model of Christianity?

## Preaching

Krinovskii was concerned in his sermons primarily with one topic: Christian faith; those who are not Christian should convert to Christianity and those who are and those who call themselves Christian should live by their faith not just for show, but sincerely believing in the truths of their faith. The truths that Krinovskii touched upon in his sermons have a rather limited scope, but sufficient for everyday living: believe in Christ and the significance of His death and resurrection, and live by His example as much as you can. This is at best practical theology or rather ethics as derived from Christian theology based on church dogmas and as such on Biblical truths. There are no larger theological issues even raised. It is assumed that God exists and no attempts are made to prove this point; the soul is immortal, and no theological arguments are provided that it is so. Krinovskii could always say that such issues do not belong in sermons, although, in the age of doubts cast on Christian truth, sermons could be considered a very good venue to present such issues. After all, in the patristic tradition, some of the most important theological points have been made in sermons and homilies.

Although Krinovskii considered rhetoric to be of secondary importance in his sermons (4.81), he relied on it quite a bit. There are interminable sequences of rhetorical questions. Biblical quotations, in Slavonic, are used very generously to the point of obscuring an issue at hand. Krinovskii referred also to church fathers, particularly to Chrysostom whose name appears on about 70 pages. The second most frequently quoted author is Augustine whose name appears on over 40 pages and then St. Ambrose on about 20 pages; the Cappadocian fathers are quoted only about a dozen of times and then there are only occasional references to other church authorities. Krinovskii was very well educated and well-read and did not try to conceal it; he used numerous examples from Greek and Roman history, Alexander being his favorite whom he called on at least 30 occasions. Somewhat surprisingly, there are very few references to contemporary events and to Russian history in general. For example, Olga and Vladimir, the pride of the Russian past, are mentioned only once (2.210).

His sermons are mostly ecumenical in character; there are, however, occasional jabs against other Christian denominations. Thus, we read that the church is founded by Christ Himself, the cornerstone (3.242), although some shamelessly interpreted the cornerstone to be the pope (3.243), he said. He repudiated the papists who ascribed to the Holy Spirit two sources, the Father and the Son (2.231), thereby referring to the *Filioque* controversy.

Krinovskii used mostly elevated style, but occasionally he slipped into rather unpalatable language when he spoke, for instance, about the archpriest of

Jerusalem, “a sinner defiled with feces of sin” (1.46); about love of God who “purified us with His blood from the foulness of sin and yet we willfully run to this mud like swine” (1.4-5); and when he addressed his listeners as “dung and stench” in comparison to Abraham and David (2.29). On the whole, his preaching was noncontroversial, theologically restrained and rather unfulfilling, but a solidly Christian way to edify his listeners and apparently was effective and well-received by the public, judging at least by the four editions of his sermons.

## KAZANIA GEDEONA KRINOWSKIEGO

### (STRESZCZENIE)

Krinowski był kaznodzieją na dworze cesarzowej Elżbiety i członkiem Synodu. Sto jego kazań zostało czterokrotnie opublikowanych w *Zbiorze różnych pouczających kazań*. W swoich kazaniach Krinowski mówił o Bożej Opatrzności i konieczność pełnej świadomości obecności Boga w życiu każdego człowieka. Bóg będzie błogosławił człowieka, którego życie jest czyste i wzorowane na Chrystusie. Życie zgodne z przykazaniami Boskimi zapewni szczęście tu na ziemi i po śmierci. Zbawcze i moralne przesłanie Krinowskiego miało przeważnie charakter ekumeniczny, lecz jego kazania nie są wolne od przesadnych pochwał cesarzowej oraz podkreślenia roli Rosji i prawosławia.

## GIDEON KRINOVSKII'S SERMONS

### (SUMMARY)

Krinovskii was a preacher in the court of the empress Elizabeth and a member of the Synod. A hundred of his sermons have been published four times in *A collection of various instructive talks*. In his sermons, Krinovskii spoke about the providence of God and the necessity of the full awareness of God's presence in everyone's life. To assure the benevolent presence of God, one's life has to be pure and modelled after Christ. The life led by God's precepts will ensure happiness on earth and in the afterlife. Krinovskii's salvific and moral message was mostly ecumenical, but his sermons are not free from exaggerated praises of the empress and of the role of Russia and Orthodoxy.

## GIDEON KRINOWSKIS PREDIGTEN

### (ZUSAMMENFASSUNG)

Krinowski war ein Prediger am Hofe von Kaiserin Elisabeth und Mitglied der Synode. Hundert seiner Predigten wurden viermal in der *Sammlung von verschiedenen lehrreichen Gesprächen* veröffentlicht. In seinen Predigten sprach Krinowski über die Vorsehung Gottes und die Notwendigkeit des vollen Bewusstseins der Gegenwart Gottes im Leben eines jeden Menschen. Um die wohlwollende Gegenwart Gottes zu gewährleisten, hat das Leben rein und nach Christi Vorbild zu sein. Ein Leben im Einklang mit den Geboten Gottes geführt wird Glück auf Erden und im Jenseits gewährleisten. Krinowskis religiöse und moralische Botschaft war meistens ökumenisch, aber seine Predigten sind nicht frei von übertriebenem Lob der Kaiserin und der Rolle Russlands und der Orthodoxie.