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The 160th Anniversary of the Academic *Trudy*
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and the Present Collection

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The 160th Anniversary of the Academic *Trudy Kyivskoi dukhovnoi akademii* (1860–2020): History and the Present Collection

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Abstract

The article is dedicated to the 160th anniversary of the first publication of the *Trudy Kyivskoi dukhovnoi akademii* (1860–2020) scholarly collection in 1860. Information on the history of the formation and functioning of the Kyiv Theological Academy (KTA) academic collection is provided. Attention is centered on the latest research of Kyiv Orthodox Theological Academy academic staff, published in the latest issue of *Trudy Kyivskoi dukhovnoi akademii* (No. 19, 2019).

Key Words: *Trudy Kyivskoi dukhovnoi akademii*, KTA academic staff, theological and church-historical works, church periodicals, archives.



It is an indisputable historical fact that the Orthodox Church, represented by its finest figures, has been of great importance to the Ukrainian people. The great cultural importance of their theological work for neighboring countries and peoples, especially during the 17th-18th centuries, should not be forgotten.

The Kyiv Theological Academy (KTA) was founded after the reform of 1819, becoming the main representative of the new imperial system of theological education in the Ukrainian lands. The structure of the Academy was based on common guidelines for all higher theological institutions in the Russian Empire. All of its significant transformations were caused by the centralized introduction of charters for theological academies, which determined the main directions of its functioning and defined an entire epoch in the life of the institution. The main postulates of the statutes, though politically motivated, nevertheless reflected a desire for the gradual improvement of both the theological and secular educational systems. By the end of the 1860s, at the first stage of the formation of the new system, all research and educational work was under the complete control of state and local church authorities.¹

1 Oleh Faida, "Spadshchyna Kyivskoi Dukhovnoi Akademii: sprobny pereosmyslennia ta perspektyvy doslidzhennia u suchasny ukrainskii istoriografii [The Heritage of Kyiv Theological Academy: Attempts at Rethinking and Prospects for Research in the Contemporary Ukrainian Historiography]," *Naukovi zapysky Natsionalnoho pedahohichnoho universytetu imeni M. P. Drahomanova* 50 (2002): 243–53.

In the second half of the 19th and in the early 20th centuries there was a significant increase in the number of periodicals in the Russian Empire. Many journals of a church-theological and pastoral-educational nature, which presented important issues of concern to believers, were published. Professor Alla Boiko states that more than 110 titles were published in Ukraine at the time. Newspapers and periodicals were organized in accordance with the imperial principle, but differed thematically. In the list we see a large number of Kyiv periodicals. Most important among them were the *Trudy Kievskoi dukhovnoi akademii* (Kyiv Theological Academy Studies), *Kievskie eparkhialnye vedomosti* (Kyiv Diocesan News) and *Vosrkesnye chteniia* (Sunday Readings), published by the Kyiv Theological Academy.²

Vosrkesnye chteniia, by the beginning of 1860 practically the only printed organ of the Kyiv Eparchy, was founded at the KTA in 1837. *Vosrkesnye chteniia* (published from 1837 to 1912) was the first popular Orthodox Church journal not only in the Ukrainian lands but also in the entire Russian Empire.³ In addition to its educational efforts, the KTA did not stop engaging in research, theological, and translation activities. Toward these ends, in November 1859 permission was obtained from the Synod for the publication of *Trudy Kievskoi dukhovnoi akademii*, the first issues of which were published in 1860. The journal was intended to disseminate the research achievements of KTA professors. In contrast to *Vosrkesnye chteniia*, the study of *Trudy Kievskoi dukhovnoi akademii* and their conception received due attention during the entire period of its publication.

The first researcher of these periodicals can be considered to be Professor Vasyl Pevnytskyi, who in a large-scale article analyzes the approaches and methods of preparing young graduates of the seminary and students of the academy in their first attempts to write their own research works.⁴ Other articles clearly pointed to a direction of development of the articles of the new journal from traditionally educational to intellectual: “Our leading journals are obliged not only to meet the educational requirements of educated people, but to strive even more ardently to present these requirements to the masses, increasing numbers of readers and developing a taste for serious reading...”⁵ A number of original in nature articles by Aleksandr Klitin featured

2 Alla Boiko, “Periodychni vydannia pravoslavnoi tserkvy v Ukraini kin. XIX—pochatku XX stolittia [Periodicals of the Orthodox Church in Ukraine at the End of 19th—the Beginning of 20th Centuries],” *Trudy Kyivskoi dukhovnoi akademii* 3 (2006): 309–38.

3 Dymytrii Rudiuk, archbishop, “Slovo na urochystomu akti v Kyivskii Pravoslavonii Bohoslovskii Akademii 9 zhovtnia 2006 roku [Speech at a Solemn Act at the Kyiv Orthodox Theological Academy on October 9, 2006],” *Trudy Kyivskoi dukhovnoi akademii* 3 (2006): 345–54.

4 Vasili Pevnitskii, “Zametka o pervonachalnom priuchenii vospitannikov k pismennomu izlozheniiu svoikh myslei [A Note on the Initial Training of Students in the Written Presentation of Their Thoughts],” *Trudy Kievskoi dukhovnoi akademii* 12 (1861): 419–55.

5 Vasili Pevnitskii, “Trebovaniia po otnosheniiu k dukhovnoi zhurnalistike v nashem chytaiushchem obshchestve [Requirements for Theological Journalism in Our Reading Society],” *Trudy Kievskoi dukhovnoi akademii* 3 (1861): 50–114.

mentions of *Trudy Kievskoi dukhovnoi akademii*. They were regularly published for several years by *Kievskie eparkhialnye vedomosti*.⁶

Titanic work on the study of the 20-year history of *Trudy Kievskoi dukhovnoi akademii* was carried out by theology school professor Ivan Korolkov. He highlights in detail many of the issues that are touched upon: the background of the origins of the *Trudy Kievskoi dukhovnoi akademii*, the initial vision of the journal, the development of the concept of the publication, the definition of its title, bureaucratic difficulties with obtaining approval of the Synod, etc. Professor Korolkov reviews and categorizes articles published since 1860 in detail and divides them into two large blocks, or decades. Analyzing the first decade of the *Trudy Kievskoi dukhovnoi akademii* (1860–1869), Korolkov dwells on the following major historical aspects: the first printed program or concept of publication, and its difference from the program approved by a special conference at the Academy; a description of yearly publications (1860s); changes, in particular regarding the periodicity of the publication in 1861, and the peculiarities of articles published from 1861–1869, which touched upon pressing issues of the day.⁷

At the end of the section, conclusions are made about the period mentioned in the history of the journal, and information about the editorial staff and authorship of articles is provided. Referring to the characteristics of the second period in the history of the journal (1870–1879), Korolkov focuses on the following points: changes at the Academy connected with the introduction of a new charter and their impact on publications in the *Trudy Kievskoi dukhovnoi akademii*; current issues discussed in the journal and more. The professor also provides information on changes in the publication of *Trudy Kievskoi dukhovnoi akademii* in the final year of its second decade (1879), comparing them with the 1860 program.⁸

Thus, the first attempt to systematize materials published in *Trudy Kievskoi dukhovnoi akademii* from 1860–1879 was made, as already stated, by Professor Korolkov, who categorized articles in accordance with scholarship of the time: 1) Holy Scripture and Biblical History of the Old and New Testaments: a) Translation of the Holy Scriptures from the Hebrew Language, b) Translation of the Holy Scriptures from the Greek Language, c) Articles and Research; 2) Dogmatic Theology; 3) General Theology; 4) Moral Theology; 5) Comparative Theology; 6) Patristics; 7) Philosophy (Logic, Psychology, Metaphysics, the History of Philosophy); 8) Pedagogy; 9) Church History;

6 “Russkie dukhovnye periodicheskie izdaniia v 1879 godu [Russian Theological Periodicals in 1879],” *Kievskie yeparkhialnye vedomosti* 9 (1879): 5–7.

7 Ivan Korolkov, “*Trudy Kievskoi Dukhovnoi Akademii*”: *Dvadtsatiletie zhurnala 1860–1880 gg.* [*The Twentieth Anniversary of the Journal Kyiv Theological Academy Studies, 1860–1880*] (Kyiv: Tip. G. T. Korchak-Novitskogo, 1883).

8 Liudmyla Demenko, “Naukova periodyka Kyivskoi Dukhovnoi Akademii druhoi polovyny XIX—pochatku XX st.: pershi znakhidky z istoriografii periodu do 1919 r. [Scholarly Periodicals of the Kyiv Theological Academy of the Second Half of 19th—the Beginning of 20th Centuries: First Findings on the Historiography of the Period up to 1919],” *Rukopysna ta knyzhkova spadshchyna Ukrainy* 13 (2009): 305–14.

10) History of the Russian Church and the Russian Schism; 11) General Civil History; 12) Russian Civil History; 13) Pastoral Theology; 14) Homiletics; 15) Church Archeology and Liturgy; 16) Church Law; 17) Literary Theory and the History of Russian Literature with an Overview of Important Foreign Literatures; 18) The Russian Language and Slavic Dialects; 19) The Jewish Language and Biblical Archeology; 20) Classical Languages (Greek and Latin) and Their Literatures; 21) Critical and Bibliographic Articles. This review does not convey the content of the publications, but is limited only by the title, year, and issue of their publication.⁹

In the last twenty pages of his journal review Korolkov includes a list of reviews of master's, candidate, and doctoral theses, as well as a summary of research articles, translations of the Holy Scriptures and works of the Church Fathers, and a list of translators. Also included is a brief description of editorial and related changes in the publication of *Trudy Kievskoi dukhovnoi akademii*, and importantly, an alphabetical index of authors, translators, and reviewers.

To date, the work of Professor Korolkov remains, as far as we know the only work where the issues of history are covered in sufficient detail and where the developments of *Trudy Kievskoi dukhovnoi akademii* in the first two decades of its existence are systematized. Interestingly, when a systematic index to articles published in the journal from 1860–1904 appeared in 1905, its compilers wrote in the preface:

The compilation and publication of this “Index” arises from the need for frequent reference to the large volume of scholarly material that comprises the content of our academic journal for the 45 years of its existence; without the “Index” this material could not serve the needs of researchers in general, and for young theologians, in particular, would not be known at all.

Compilers used the work of Professor Korolkov (that is, the last part of it) to create the 1905 systematic index, making necessary revisions, and at the beginning of the work, adding articles submitted by him. The material of the systematic catalog is grouped in accordance with then existing seminary academic departments.¹⁰

In 1915 another systematic index of *Trudy Kievskoi dukhovnoi akademii* for 1904–1914, was published. It was a kind of continuation of the previous index and was published in the journal of the same name in 1915 as an annex to nos. 7–8 (pp. 1–48) and no. 9 (pp. 49–90), and was also published as a separate book.¹¹ It included extracts

9 Demenko, “Naukova periodyka,” 305–14.

10 *Sistematicheskii ukazatel statei, pomeshchennykh v zhurnale “Trudy Kievskoi Dukhovnoi Akademii” za 1860–1904 gg.* [A Systematic Index of Articles Published in the Journal *Kyiv Theological Academy Studies from 1860 to 1904*] (Kyiv: Tip. I. I. Gorbunova, 1905).

11 *Sistematicheskii ukazatel statei, pomeshchennykh v zhurnale “Trudy Kievskoi Dukhovnoi Akademii” za 1905–1914 gg.* [A Systematic Index of Articles Published in the Journal *Kyiv Theological Academy Studies from 1905 to 1914*] (Kyiv: Tip. Akts. Ob-va “Petr Barskii v Kieve,” 1915).

from the journals of the Academy Board and reports on its activities and the activities of societies at the Academy.

Its articles were not published in chronological order, but in alphabetical order of the names of authors, reviewers, etc. Prior to 1919, information on *Trudy Kievskoi dukhovnoi akademii* can be found in the works of professors of the Kyiv Theological School: Mykola Barsov,¹² Ivan Strelbitskyi,¹³ Archpriest Fedor Titov,¹⁴ Mykola Petrov, and many others who left memoirs and even entire archives. Modern researchers known to us who were engaged in the study of *Trudy Kievskoi dukhovnoi akademii*, include Alla Boiko,¹⁵ Liudmyla Demenko,¹⁶ Oleh Faida,¹⁷ Vitalii Fediuk,¹⁸ and Nadiia Shyp,¹⁹ among others.

A complete set of all issues of *Trudy Kievskoi dukhovnoi akademii* is kept at the V. I. Vernadskyi National Library of Ukraine (in the collections department, where the former KTA and Kyiv monasteries' libraries are found in the collections of Krymskyi and Popov). In addition to KTA periodicals, the dissertations of KTA students present considerable research potential and historiographic value (Fund no. 304). Fund no. 160 of the Institute of Manuscripts contains the archive of the editorial staff of *Trudy Kievskoi dukhovnoi akademii*. A number of official letters of correspondents of the Church-Archeological Society at the KTA, which indicates the research relations of the society with various commissions, institutions, and educational institutions, also exist.²⁰

With official permission, the academic corporation immediately began work on a new edition, at the beginning of 1860, publishing its first book, followed by three more during the year. According to a decision of the Academic Conference, approved

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- 12 Nikolai Barsov, "Pisma protoiereia I. M. Skvortsova k Innokentiiu, arkhiepiskopu Khersonskomu [Letters of Archpriest I. M. Skvortsov to Innocent, Archbishop of Kherson]," *Trudy Kievskoi dukhovnoi akademii* 6 (1885): 314–28; 8 (1885): 671–73; 9 (1885): 158–60; 1 (1886): 119–36; 6 (1886): 119–36.
- 13 Ivan Strelbitskii, "K materialam dlia biografii preosviashchennogo Innokentia Khersonskogo [Toward Sources for the Biography of of His Eminence Innocent of Kherson]," *Trudy Kievskoi dukhovnoi akademii* 8 (1889): 632–36.
- 14 Fedor Titov, "Vasilii Fedorovich Pevnitskii," *Trudy Kievskoi dukhovnoi akademii* 9 (1911): 150.
- 15 Boiko, "Periodychni vydannia," 309–38.
- 16 Demenko, "Naukova periodyka," 305–14.
- 17 Faida, "Spadshchyna Kyivskoi Dukhovnoi Akademii," 243–53.
- 18 Vitalii Fediuk, deacon, "*Trudy Kyivskoi Dukhovnoi Akademii v istorii bohoslavskoi nauky (Do 150-richchia pochatku vykhodu u svit) [Kyiv Theological Academy Studies in the History of Theological Scholarship (Toward the 150th Anniversary of its Foundation)]*," accessed September 13, 2011, <http://www.lviv-orthodox.net.ua/index.php?start=130>.
- 19 Nadiia Shyp, "Vydavnycha i prosvitnytska diialnist Kyivskoi dukhovnoi akademii [Publishing and Educational Activities of the Kyiv Theological Academy]," *Kyivska starovyna* 3 (1999): 3.
- 20 Archive of the Institute of Manuscript of the V. I. Vernadsky National Library of Ukraine [IR NBUV], f. 160, ins. 1, nos. 256, 258, 368–369, 904, 1050, 1056, 1171–1413, 2655–2773.

by the Synod, the journal was to be published quarterly, but since 1861 was issued monthly, uninterruptedly until the end of 1917. It was first published in the press of the Kyiv-Pechersk Lavra.²¹ The first editions of *Trudy Kievskoi dukhovnoi akademii* in 1860 had distinctive features: the journal was not structured, there were no divisions or sections, no content was submitted, articles were published without authors' names, i. e. anonymously.²²

All articles were lengthy, by genre they could be classified as research articles of a philosophical and theological nature. This may have been due to the journal being aimed at a narrow audience: mainly teachers and students of the Kyiv Theological Academy. Thus, potential readers knew the interests of the authors, their style, creative manner, etc., and could easily identify authors of publications. However, beginning with the publication of its third book in 1860 *Soderzhanie* (Contents) began to be included, and in its fourth book the names of authors of articles appeared.

Sustainable publication of the journal was gradually emerging where in addition to research inquiries on various issues, one could also find information on the life of the Orthodox Church, in particular the KTA (since 1869): theses defenses, solemn assemblies, worship. Noteworthy are minutes of the meetings of the KTA Board, a kind of chronicle of the scholarly life of the institution. They focus on information on the organization of the educational process, internal academic reviews of the work of professors, teachers, and masters, as well as responses to research presented by the authors for scholarly awards.

The protocols contain characteristics for part of the candidate dissertations. Particularly valuable among publications of Academy scholars in *Trudy Kievskoi dukhovnoi akademii* are their monographs (often master's or doctoral theses), articles and reviews, and surveys. Some student works were also published in the academic press or in separate books.

According to the introduction of the new charter (1869), *Trudy Kievskoi dukhovnoi akademii* became the official scholarly and theological organ of the Academy and Archaeological Society and became predominantly academic in nature. The journal was filled with texts of dissertation research for obtaining the degrees of Candidate, Master, and Doctor of Theology, as well as materials directly related to academic life: observations on the level of lectures, minutes of the Academic Council, and schedules of classes and examinations for students.

The journal began to be distributed primarily at theological educational institutions in Ukraine and Russia, being sent gratis to the Regular Chamber at the St. Petersburg

21 Arkadii Zhukovskiy, "Vklad Kyivskoi Dukhovnoi akademii ta yii *Trudiv* na kulturnomu i bohoslovskomu vidtynkakh [The Contribution of the Kyiv Theological Academy and Its Studies on Cultural and Theological Areas]," *Khronika* 2000 37–38 (2000): 492.

22 Alla Boiko, "*Trudy Kievskoi dukhovnoi akademii*: do istorii stanovlennia [The Kyiv Theological Academy Studies: Toward the History of its Formation]," *Zbirnyk prats Naukovo-doslidnoho tsentru periodyky* 12 (2004): 33–37.

Synodal Printing House and to universities. Reviews of articles published in the *Trudy Kievskoi dukhovnoi akademii* were featured in other journals published at that time.²³

According to Boiko, due to these changes the relevance of the publication was lost, its audience decreased, the number of potential readers was narrowed and its popularity felt.²⁴ However, *A Guide for Rural Shepherds* for 1869 expresses a completely different view on the issue. It notes that *Trudy Kievskoi dukhovnoi akademii* has not betrayed its principles, scholarly character, and direction, instead remaining faithful to its objectives—to meet, as far as possible, the requirements of readers who seek not only moral and educational reading in theological publications, but also a detailed presentation or revelation of Christian doctrine.

Professor Korolkov mentioned that in the 1860s the first editor of *KTA Trudy Kievskoi dukhovnoi akademii*, Filaret, delegated the editing of articles that were to be published in the monthly to a very young at the time Vasyl Pevnytskyi, as well as to Dmytro Pospekhov and Ivan Malyshevskiy.²⁵ Pevnytskyi was among those who developed the concept of a monthly publication of *Trudy Kievskoi dukhovnoi akademii*, and his articles were published in the first issues of this unique journal. He commented on the purpose and objectives of the periodical in the following way: “A new scholarly journal was published at the Academy, in which members of the academic corporation shared their knowledge, opinions, and views with representatives of an educated society, and which reflected the intellectual composition and research level of the Academy.”²⁶

Since 1872, the KTA has had its own Church-Archaeological Museum (containing over 32,000 exhibits). Work on the conservation and study of written and artistic cultural artefacts was carried out at the research institution that existed at the Academy—at its Church-Archaeological and Historical Society. The pages of *Trudy Kievskoi dukhovnoi akademii* provide comprehensive information about the above’s activities and the life of the Epiphany (Bohoiavlenske) fraternity.²⁷

The Church-Archaeological Museum became the first museum of its kind in the Russian Empire. It later grew into one of Europe’s largest collections of church antiquities. Many of the museum’s exhibits were of Ukrainian origin. Consequently,

23 Fediuk, “*Trudy Kyivskoi dukhovnoi akademii*.”

24 Boiko, “*Trudy Kievskoi dukhovnoi akademii*,” 33–37.

25 Ivan Korolkov, *Preosviashchennyi Filaret, yepiskop Rizhskii, kak rektor Kievskoi Dukhovnoi Akademii* [*Philaret, Bishop of Riga, as a Rector of the Kyiv Theological Academy*] (Kyiv: Tip. G. T. Korchak-Novitskogo, 1882), 91.

26 Vasili Pevnitskii, *Moi vospominaniia* [*My Memories*] (Kyiv: Tip. Akts. Ob-va “Petr Barskii v Kieve,” 1912), 51.

27 “Izvestiia Tserkovno-Arkheologicheskogo Obshestva pri Kievskoi Dukhovnoi Akademii [News of the Church-Archaeological Society at the Kyiv Theological Academy],” *Trudy Kievskoi dukhovnoi akademii* 2 (1883): 352–62; 6 (1883): 369–76; 7 (1883): 532–35; 10 (1883): 311–31; 11 (1885): 505–14; 2 (1885): 308–12; 7 (1890): 469–502; 8 (1890): 662–63; 1 (1889): 197–203; 12 (1892): 716; 8 (1893): 716–17.

the Kyiv Academy's collection became an important factor in the formation and development of Ukrainian studies. Professor Mykola Petrov, a long-time secretary of the society and the museum caretaker, was constantly concerned with proper scholarly research and publication on the pages of *Trudy Kievskoi dukhovnoi akademii* and other publications on important material findings and written sources stored in the aforementioned academic institutions.

Almost every issue of the journal contained information about the activities of the Church-Archaeological society. It also provided reports to the institution for a fixed period, detailing all the important aspects of its life. For example, lists of honorary and full members of the society were provided, with information about any changes in their composition. Information about the financial status of the institution was included, as were announcements of new income, along with details on its sums and origins, etc.²⁸

The subsequent (1884) charter of the theological academies marked a return to the former scheme of the dependence of higher theological institutions on the central church authority and the local bishop, such order being maintained by the conservative-minded part of the academic corporation. The events of 1905 and the following years revealed deep internal contradictions in the teaching corporation and attested to the existence of radically opposite visions of the ways of development of higher theological education and scholarship in the Russian Empire, which in practice meant a split in the academic environment, including the KTA community. In 1917 there were attempts to Ukrainianize theological education. However, these undertakings were not implemented in view of the socio-political situation in the new Bolshevik state, where neither theological education nor theological research took place.²⁹

In the case of the *Trudy Kievskoi dukhovnoi akademii* its editors were of great importance. The first editor of the journal in 1860 was Archimandrite Ioanykii (Rudnev). From 1861–1878 the journal was edited by Archimandrite Filaret (Filaretov); from 1878–1883 by Bishop Michael (Luzgin); from 1883–1889 the journal was edited by Archimandrite Sylvester (Malevanskyi). Under his leadership authors received, according to Petrov, “decent remuneration... from 35 to 40 rubles per sheet for their articles. An editorial fund of up to 4,500 rubles was created, later increased to 7 and 8 thousand rubles... the renowned Sylvester tried to find funds for the editorial board of *Trudy Kievskoi dukhovnoi akademii* from any sources.”³⁰

From 1890–1905 *Trudy Kievskoi dukhovnoi akademii* were edited by Professor Pevnytskyi of the Kyiv Theological Academy. In his memoirs Professor Titov notes:

...he gladly took over and acted as editor. For many years he was the editor of an academic journal in which he published most of

28 “Otchet Tserkovno-Arkheologicheskogo Obshchestva pri Kievskoi Dukhovnoi Akademii [Report of the Church-Archaeological Society at the Kyiv Theological Academy],” *Trudy Kievskoi dukhovnoi akademii* 3 (1889): 509–40; 3 (1898): 2–23; 3 (1899): 491–509; 4 (1900): 1–19; 3 (1909): 1–25; 4 (1913): 1–14.

29 Faida, “Spadshchyna Kyivskoi Dukhovnoi Akademii,” 243–53.

30 Boiko, “Periodychni vydannia,” 309–38.

his works. And from 1878–1883 he at the same time acted as editor of *Voskresnye chteniia*, in which he published many articles of religious-moral and nonfiction content.³¹

From 1906–1910 Volodymyr Rybinskyi was editor. In 1910 Dmytro Bohdashevskyi, who after his wife's death that year was ordained a deacon and then a priest, became editor-in-chief of *Trudy Kievskoi dukhovnoi akademii*. In 1913, Metropolitan of Kyiv and Galicia Flavian (Horodetskyi) granted him the name Vasylii and he was tonsured and clothed in the mantle. That same year he was elevated to the rank of archimandrite. And on July 29, 1914, Archimandrite Vasylii was appointed Rector of the Kyiv Theological Academy, becoming one of the last rectors of the institution before its closure.³²

Prior to his ban, the editor of *Trudy Kievskoi dukhovnoi akademii* was Professor Mykola Grossu, who was editor from 1914 to 1917. Under his editorship, namely in 1915, several more new sections were added to the previous sections of the journal: 1) The Orthodox East, 2) The Alien West, 3) The Modern Church and Social Life, 4) Memoirs, Letters, Anniversaries, Obituaries.³³ In August 1917 the last issue of *Trudy Kievskoi dukhovnoi akademii* was published, which combined subsequent numbers 9 to 12 (September to December). This was due to the suspension of the funding of the Academy by the Provisional Government, which led to the flight of teachers and students of the theological school.

Professor Boiko regards *Trudy Kievskoi dukhovnoi akademii* as the journal that produced the central ideas that spread among Orthodox periodicals in Ukraine and formed the conceptual basis of most publications.³⁴ Over six hundred volumes of various publications that were published during 58 years in *Trudy Kievskoi dukhovnoi akademii* deserve special historiographic research in specific areas. Understandably, most of them still hold their value to this day.

We will briefly mention the most important research, professors, and teachers of the Academy who worked in the field of scholarly education. More detailed information can be obtained from the above-mentioned Professor Korolkov in the “Systematic Catalogs” of *Trudy Kievskoi dukhovnoi akademii* and in scholarly and theological journals of the Academy.

By the second fiftieth anniversary of the Kyiv Theological Academy, theological scholarship reached its prime. A number of books of the Old Testament, as well as

31 Titov, “Pevnitskii,” 150.

32 Vladislav Petrushko, “Sviashchennoispovednik Vasiliï (Bogdashevskii), arkhiepiskop Kanevskii, i Kievskaiia Dukhovnaia akademiia v gody poslerevolutsionnoi smuty na Ukraine [Holy Confessor Vasylii (Bohdashevskyi), Archbishop of Kaniv and the Kyiv Theological Academy During the Years of Post-Revolutionary Turmoil in Ukraine],” *Visnyk Pres-sluzhby UPTs* 42 (2005), accessed September 23, 2019, http://pravoslavie.org.ua/2005/03/vladislav_petrushko_svyashchennoispovednik_vasiliy_bogdashevskiy_arhiepiskop_kanevskiy_i_kievskaya_duhovnaya_akademiya_v_godi_poslerevolutsionnoi_smuty_na_ukraine/.

33 Fediuk, “*Trudy Kyivskoi dukhovnoi akademii*.”

34 Boiko, “Periodychni vydannia,” 309–38.

works of the Western Fathers of the Church (Tertullian, Arnobius, Saint Cyprian of Carthage, Blessed Augustine, Blessed Jerome of Stridon) were translated into Russian by professors and teachers of the Academy. In total, the Academy published over 30 volumes of translations of Western Fathers of the Church.

The most famous researchers of the Old Testament in Kyiv were Professors Aleksandr Glagolev,³⁵ Mykola Drozdov, Yakym Olesnytskyi, Dmytro Pospekhov,³⁶ Volodymyr Rybinskyi, Stefan Solskyi,³⁷ and Arsenii Tsarevskyi. In the study of the New Testament, Professor Dmytro Bohdashevskyi (later Bishop Vasylii) was undoubtedly the most prolific author at the Kyiv Academy. He published several monographs and dozens of articles on various aspects of the study of the New Testament.³⁸

Another historical and theological field reflected by a number of research works in *Trudy Kievskoi dukhovnoi akademii* was patrology (patristics). This field originated from its introduction into programs of theological Academies (early 1840s). At the same time, a large-scale project was initiated in the Russian Empire by the Church office to establish a database of works of the Church Fathers translated into Russian. In this KTA project translations of the Western (Latin) authors mentioned above, as well as the legacy of an Eastern Father, Holy Father St. John Chrysostom, was commissioned.

After a singular exploration of the theology of the Eastern Fathers of the Church by Kostiantyn Skvortsov (mid-19th century), in the late 19th and early 20th centuries there was increased interest in the figures of Byzantine theologians. Kostiantyn Popov, who published a Greek text with a parallel Russian translation of the works of Bishop of Photiki Diadochos (5th century) and original testimonies about it, became the founder of detailed developments in this area. The researcher set out to prove that such a person actually existed. The idea of Popov's planned (but not published) theoretical study of the Blessed consists of a series of articles exploring various aspects of Bishop Diadochos's teachings.

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- 35 Aleksandr Glagolev, priest, "Vetkhii Zavet i yego neprekhodiashchee znachenie v khristianskoi tserkvi (po povodu drevnikh i sovremennykh literaturnykh i obshchestvennykh techenii protiv obshchepriyatogo znachenii i upotrebleniia khristianami vetkhozavetnykh sviaschennykh pisanii) [The Old Testament and Its Eternal Meaning in the Christian Church (Regarding the Ancient and Modern Literary and Social Movements Against the Generally Accepted Meaning and the Use of Old Testament Scriptures by Christians)]," *Trudy Kievskoi dukhovnoi akademii* 11.3 (1909): 353–80; 12 (1909): 517–50; also his "Kupina neopalimaia (Ocherk bibleisko--ekzegeticheskii i tserkovno-arkheologicheskii) [The Non-Burning Bush (the Biblical-Exegetical and Church-Archaeological Essay)]," *Trudy Kievskoi dukhovnoi akademii* 2.1 (1914): 221–33.
- 36 Dmitrii Pospekhov, "O knige premudrosti Solomonovoi (opyt istoriko-bibliologicheskogo issledovaniia [About the Book of Wisdom of Solomon (Historical and Biblical Study)]," *Trudy Kievskoi dukhovnoi akademii* 1 (1862): 11–52; 10 (1862): 180–215; 11 (1862): 333–63; 5 (1863): 49–106.
- 37 Stefan Solskii, "Kratkii ocherk istorii sviashchennoo bibliologii i ekzegetiki [A Brief Outline of Sacred Bibliology and Exegetics History]," *Trudy Kievskoi dukhovnoi akademii* 10 (1866): 157–90; 11 (1866): 305–42; 12 (1866): 466–506; also his "Iz chtenii po Vetkhomu Zavetu [From Old Testament Readings]," *Trudy Kievskoi dukhovnoi akademii* 9 (1870): 589–640; 7 (1871): 71–117.
- 38 *Sistematicheskii ukazatel za 1860–1904 gg.*; *Sistematicheskii ukazatel za 1905–1914 gg.*

The next study on the Fathers of the Church in the Byzantine Empire was Mykola Grossu's monograph. Based on a thorough study of the sources and historiography of the topic, it was a study of the life, church activity, and literary and theological heritage of a famous Byzantine church figure of the iconoclastic era, St. Theodore the Studite (later supplemented by a translation of twelve praiseworthy sermons of the monk).

Further and, as it turned out, final studies on the Byzantine Fathers of the Church at the KTA appeared in 1913–1917. The first of these was Tykhon Liashchenko's monograph *St. Cyril, Archbishop of Alexandria. His life and Activities*. The achievements of the scholar in this area should be considered a detailed presentation of the biography and activity on the early part of the life of St. Cyril, about which there is little documentary data. At the same time, it is difficult not to notice a certain attempt to idealize the identity of the Bishop of Alexandria.

One of the main components of Gregory of Nyssa's theology—eschatological doctrine—was analyzed in an extensive historical perspective in Mykhailo Oksiuk's monograph. Similarly, in the context of all Byzantine theology, the figure of venerable Maximus the Confessor began to be studied comprehensively by Serhii Epifanovych. Due to the difficult times of instability in the state, only a short study of the monk was presented; subsequently, little-known sources about his life have been published. The biography and activity of one of the early Fathers of the Church, Diodore of Tarsus, were examined on the basis of Mykola Fetisov's then unpublished sources.

Professors Archpriest Kornelii Kekelidze, Kostiantyn Popov, Kostiantyn Skvortsov, and Mykola Shchekhlov carried out a number of important studies of the works of the Holy Fathers. However, perhaps the most prominent patrologist of the Kyiv school was Professor Serhii Epifanovych—an outstanding expert on the legacy of St. Maximus the Confessor.

Another area of research at the KTA, reflected in the journal, was liturgical and ecclesiastical-archeological scholarship. Active studies of liturgy at the Academy were initiated by Oleksii Dmytriiivskyi. His achievements included scholarly research and publications of unknown or little known liturgical sources (Typicons and Euchologies) found by him in the Orthodox East, which have been recognized and still remain basic for liturgical studies in Russian, Ukrainian, European, and American scholarship.

Studies of medieval Greek liturgical practice were continued by a disciple of Oleksii Dmytriiivskyi, Mykhailo Palmov, the author of a monograph on the ranks of tonsure into monasticism. In his research Mykhailo Skaballanovych provided a detailed explanation of the history of the formation of Typikon in the Eastern Church. In addition to liturgical studies, the KTA conducted a detailed study of other landmarks of Christian culture, often with an artistic bias, first of all in the works of Mykola Petrov. This scholar also explored Byzantine sources of the Slavic-Russian Prologue. Petro Lashkarev worked on the development of problems of church law history.³⁹

An important legacy in the field of the theory and history of church preaching was left by Professor Pevnytskyi. He made an attempt to completely abandon scholastic

39 Oleh Faida, "Z mynuloho tserkovno-istorychnoi nauky v Ukraini: Volodymyr Barvinok [From the Past of History of the Church in Ukraine: Volodymyr Barvinok]," *Apolohet* 1 (2003): 99–104.

approaches in homiletics and to return to the teaching of the Holy Fathers on preaching. According to Bishop Vasylii (Bohdashevskiy), Rector of the Kyiv Theological Academy and editor of *Trudy Kievskoi dukhovnoi akademii*, Pevnytskyi

was a great artist of the word... He began with John the Baptist's preaching and related to his day the story of the sermon. Having published several articles on shepherding, he then described a lively image of pastoral ministry. He did the same in the field of ecclesiastical eloquence. The professor devoted his whole life to the Academy, created a whole school of students and followers, and enriched national theological scholarship.⁴⁰

One more detail from Pevnytskyi biography is worth mentioning—he bequeathed his property and wealth for the development of the KTA; his students and colleagues set up an account at the Academy from which the best sermon prize was awarded.

Professors Petro Linitsky (at the Academy since 1865) and Petro Kudriavtsev continued the tradition of the Kyiv academic philosophical school. Well-known works on the history of Western denominations (about Anglicanism, Methodism, Baptism, Old Catholicism) were authored by Professor Afanasii Bulgakov—the father of the writer Mikhail Bulgakov. The first ecclesiastical studies of Byzantine art at the KTA belong to Fylyp Ternovskiy, whose scholarly interest was the study of the reception of Byzantine history in Kyivan Rus and Muscovy. A significant achievement of the researcher is the revelation of the history of the Church in Byzantium in the epoch of the Ecumenical Councils (4th-9th centuries). Certain provisions of the work led to the persecution of the researcher by public authorities on charges of “non-Orthodoxy,” which had a political rather than dogmatic or scholarly motivation.

Mykola Grossu in a number of articles explored various aspects of the relationship between Church and state during the rule of the Komnenos dynasty. In particular, he made a number of explorations of the co-operation and conflicts between state power and the Church, attempts of church union with Rome and the history of heretical movements in Byzantium. Hieromonk Anatolii (Grysiuk) studied the non-rich in sources, and therefore complicated the little studied by church historiography history of Syrian monasticism (until the middle of the 6th century).

KTA researchers were also interested in issues relating to Cyril and Methodius. The increased interest in the topic is explained by the iconic role of the Thessaloniki brothers in the cultural heritage of the Slavs, which was amplified by a number of anniversaries dating back to the second half of the 19th century. In this direction, thorough research was begun by Oleksii Voronov, whose object of research interest was the critical study of sources on the history of Slavic primary school teachers. These issues became the focus of discussion with another researcher on the subject at the institution—Ivan Malyshevskiy,

40 Dmitrii Bogdashevskii, “Rech pered panikhidoi v 40-i den po konchine professora V. F. Pevnitskogo [Speech Before the Requiem on the 40th Day After the Death of Professor V. F. Pevnytskyi],” *Trudy Kievskoi dukhovnoi akademii* 9 (1911): 238–41.

author of a detailed biography of the two brothers. Malyshevskiy continued his work in a number of articles on various aspects of the Cyril and Methodius legacy.

In the second half of the 19th century the KTA was renowned for its considerable number of distinguished scholars and professors. A church-history school was founded at the Academy on foundations laid by Professors Ivan Malyshevskiy and Fylyp Ternovskiy. It included such renowned scholars as Stepan Holubev, Mykola Petrov, and Archpriest Fedor Titov. Through their efforts many valuable historical sources were published. Their own research on the church history of Ukraine of the 16th-18th centuries has not lost its relevance today. A course on the history of the Russian Church (including the Church in Ukraine) was taught by Professor Ivan Malyshevskiy, author of a major work on the Patriarch of Alexandria, Meletius Pegas. As Oleksandr Lototskiy commented, “he had great knowledge, although this was an archive of rich historical information, not systematized by a singular historical and philosophical focus.”⁴¹

Academic historians have also paid attention to the study of the past of the Kyiv School. In 1901, on the initiative of its Rector, Bishop Dymytrii (Kovalnytskyi), the Academy Council decided to prepare for the 300th anniversary of the Kyiv Theological School (the celebration of which was scheduled for 1915) the *Acts and Materials on the History of the Kyiv Academy* series. In total, ten volumes of documents covering the period from 1721 to 1869 were published.

Many different memoirs and letters of individuals pertaining to the history of Orthodox monasteries, including St. Michael's Golden-Domed Monastery, were placed in the *Trudy Kievskoi dukhovnoi akademii* and the *Kyiv Eparchial News*. In 1886 Dmytriievskiy published in *Trudy Kievskoi dukhovnoi akademii* “The Commemoration of the Eminent Porphyrii Uspenskiy and Moscow Theological Academy Professor I. D. Mansvetov,” in which he left memoirs of these outstanding luminaries of his time.⁴² In 1883 Lev Matsiievych issued the unpublished manuscripts of Archbishop Inokentii Borysov in *Trudy Kievskoi dukhovnoi akademii*. In 1885–1886 Mykola Barsov collected and published the “Letters of Archpriest I. M. Skvortsov to Inokentii, Archbishop of Kherson.” Eminent Inokentii Borysov and Archpriest Ioan Skvortsov were close acquaintances and after the first of them left Kyiv for the diocesan ministry, they carried on a rather intense correspondence. As a teacher at both Kyiv Theological Academy and St. Volodymyr University, Archpriest Ioan included much interesting information about life in Kyiv in his letters: about the academy, university, St. Michael's monastery, the elite of the time; discussed his personal affairs, and at the same time showed interest in the life of the Eminent Inokentii.⁴³

41 Oleksandr Lototskiy, *Storinky mynuloho [Pages of the Past]* (Warszawa, 1932), 122–26.

42 Aleksei Dmitrievskii, “Pominki po preosviashch. Porfirii Uspenskom i prof. Moskovskoi dukhovnoi Akademii I. D. Mansvetove [Remembrances of Porphyrii Uspenskiy and Moscow Theological Academy Professor I. D. Mansvetov],” *Trudy Kievskoi dukhovnoi akademii* 3 (1886): 331–39.

43 Nikolai Barsov, “Pisma protoierea I. M. Skvortsova k Innokentiiu, arkhiepiskopu Khersonskomu [Letters of Archpriest I. M. Skvortsov to Innocent, Archbishop of Kherson],” *Trudy Kievskoi*

In 1907, Mykola Petrov published in *Trudy Kievskoi dukhovnoi akademii* “The Autobiographical Notes of Eminent Irynei Falkovskyi,” which contain interesting information about the life of Bishop Irynei and the monasteries of Kyiv where he ministered and later became a prior.⁴⁴

Most influential at the Academy of the aforementioned period, were two fundamentally differing figures, antipodes in scholarship and public activity — Professors Stepan Holubev and Mykola Petrov. Holubev wrote a two-volume work entitled *Metropolitan Petro Mohyla and his Associates*. He introduced and used archival materials in scholarly work, albeit with a habit of “borrowing” valuable documents without returning them to archival collections. In his life Holubev was noted as a “painful reactionary,” and from a national point of view, a “Ukrainophobe.”⁴⁵

In contrast, and “with utmost respect, the attention of every Ukrainian should focus on the figure of Professor M. I. Petrov,” a Russian who took up the interests of Ukraine and researched Ukrainian literature, culture, education, and created a rich Church-Archaeological Museum at the KTA. Two of his major works on the history of Ukrainian literature were unique for that time. Prof. Oleksandr Lototskyi wrote about him as follows: “The merit of M. Petrov for Ukraine cannot be measured solely by the hard work that he carried out as the author, because he also endured grievances for his work that indicated his civic courage in defense of Ukrainian national affairs.” For the publication of his books, the KTA received much ragging from the Synod.

Of particular importance are the works and publications of documents by Petrov on the history of the KTA. On the 25-year anniversary of his professorship, Petrov presented a copy of *Essays on Ukrainian Literature in the 19th Century*, to his students. Lototskyi often visited Petrov to engage in discussions. “Those conversations were very valuable to me,” Lototskyi recalled, “giving me much bibliographical and archival information.”⁴⁶ According to Boiko, from 1880–1890 the “Ukrainian element” became quite noticeable in *Trudy Kievskoi dukhovnoi akademii*: “however, it focused mainly on cultural and historical aspects, and never went into the social or political spheres on its pages.”⁴⁷

KTA researchers have always worked diligently with the sources they used. Some scholars at the Academy worked in several directions simultaneously, which testifies to the diversity of their interests. By introducing little-known and unknown documents, they substantially enriched the original base of church-historical and theological scholarship. These documents were especially actively published by KTA patristics and liturgists (*Description of Liturgical Manuscripts, Blessed Diadochos (5th Century)*, *Bishop*

dukhovnoi akademii 6 (1885): 314–28; 8 (1885): 671–73; 9 (1885): 158–60; 1 (1886): 119–36; 6 (1886): 119–36.

44 Nikolai Petrov, “Avtobiograficheskie zametki preosviashchennogo Irineia Falkovskogo. Ch. 1 (1762–1783) [Autobiographical Notes of Eminent Irenaeus Falkovskyi. Part 1 (1762–1783)],” *Trudy Kievskoi dukhovnoi akademii* 7 (1907): 456–79.

45 Lototskyi, *Storinky mynuloho*, 122–26.

46 Lototskyi, *Storinky mynuloho*, 122–26.

47 Boiko, “Periodychni vydannia,” 309–33.

of the *Photiki, the Ancient Epirus, and His Works*, among others), thus contributing to the expansion of the field for researchers both domestic and foreign.

For the many decades of atheist domination the revival of *Trudy Kyivskoi dukhovnoi akademii* was out of the question, as was the resumption of the activity of the Kyiv Theological Academy. Although the latter was planned to be opened in the postwar period on the basis of the Kyiv Theological Seminary, in existence then on the territory of the ruined St. Michael's Golden-Domed Monastery, the Seminary didn't have long to function (until 1960).

The successors of the ancient Kyiv Theological Academy are considered to be three educational and scholarly institutions: the Kyiv Orthodox Theological Academy, the Kyiv Theological Academy of the Ukrainian Orthodox Church in Unity with the Moscow Patriarchate, and the National University of Kyiv-Mohyla Academy. The *Trudy Kyivskoi dukhovnoi akademii* journal has been restored in two of the above mentioned academies. First (in 1997) at the KTA in the Holy Dormition Kyiv-Pechersk Lavra, and later (in 2003) at the KTA (today Kyiv Orthodox Theological Academy (KOTA)) at St. Michael's Golden-Domed Monastery.⁴⁸

As periodicals, both at the pre-revolutionary Kyiv Theological Academy and today still play an important role in the formation of theological scholarship, the generation of ideas, their actualization, and the dissemination of Christian truths, we will briefly analyze the developments of KOTA.

Nineteen issues of *Trudy Kyivskoi dukhovnoi akademii* have been published at the Kyiv Theological Academy as of the beginning of 2019. Almost every one of them initially featured a dedication. The first issue, a volume of 186 pages, was dedicated to the 75th anniversary of the birth of Patriarch Filaret of Kyiv and All Rus-Ukraine. The issue contained expressions of gratitude to donors and congratulatory greetings on the first issue by Patriarch Filaret, Archpriest Yaroslav Oshchudliak, Rector of Lviv Theological Academy and Seminary, and Professor Vasyl Balukh, Dean of the Faculty of Philosophy and Theology at Yuriy Fedkovych Chernivtsi University.⁴⁹

The second volume of the *Trudy Kyivskoi dukhovnoi akademii*, numbering 368 pages, was published in 2005 and was dedicated to the "390th anniversary of the founding of Kyiv Theological Academy, 1615–2005." The third volume was published "On the 1700th Anniversary of the Martyrdom of the Holy Virgin Barbara" (362 pp). The fourth issue has been slightly delayed in its release.

In 2008–2009 the life of the theological school at St. Michael's Golden-Domed Monastery became especially active. This was due to the celebration of landmark anniversaries in the history of Ukrainian Orthodoxy. Consequently, two scholarly collections were prepared in 2009, coming out as special issues of *Trudy Kyivskoi*

48 Antonii Pakanych, archbishop, "Dvadtsatiletnii yubilei vozrozhdeniia Kievskikh dukhovnykh shkol i perspektivy izuchenia istorii Kievskoi Dukhovnoi Akademii [The Twentieth Anniversary of the Revival of the Kyiv Theological Schools and the Perspective for Studying the History of the Kyiv Theological Academy]," *Trudy Kyivskoi dukhovnoi akademii* 11 (2009): 13–25.

49 "Pryvitannia z vidnovlenniam *Trudiv* [Greetings on the Restoration of the *Studies*]," *Trudy Kyivskoi dukhovnoi akademii* 1 (2003): 3.

dukhovnoi akademii dedicated to the 300th anniversary of the death of Hetman Ivan Mazepa: *Hetman Ivan Mazepa, Builder of the Ukrainian Orthodox Church* (No. 5); and the 300th anniversary of the repose of St. Dymytrii (Tuptalo): *St. Dymytrii, Metropolitan of Rostov and His Time* (No. 6).

The editor-in-chief of the abovementioned issues of *Trudy Kyivskoi dukhovnoi akademii* was KOTA Rector (2000–2010), now Metropolitan of Lviv and Sokal, Dymytrii (Rudiuk). The publication under KOTA Rector (2010–2018) Bishop Epiphanii, later Archbishop and Metropolitan and today Metropolitan of Kyiv and All Ukraine, was significantly intensified.

Since 2016 (No. 16), *Trudy Kyivskoi dukhovnoi akademii* have been included in the list of Ukrainian academic journals in which publications for obtaining the academic degrees of doctor and candidate of sciences in the “Theology” specialty may appear.

The 2012 issue (No. 10) was dedicated to the 380th anniversary of the founding of the Kyiv Collegium and the 20th anniversary of the revival of the Kyiv Theological Schools (1632–1992–2012). This was reflected in separate sections in the collection’s contents: “The Historical Path of the Kyiv Academy,” and “The Kyiv Academy in Names.” In 2015, the Kyiv Orthodox Theological Academy, as well as the National University of Kyiv-Mohyla Academy, solemnly celebrated the 400th anniversary (1615–2015) of the formation of the Academy on the basis of the Kyiv Epiphany Brotherhood Monastery School, resulting in articles and illustrative material in two issues (Nos. 15, 16).

Until 2016, the content of the collection featured the following sections: Talks and Reports at Scholarly Events, Publications of Heads of the Church and the Academy, Protocols and Materials on the Activity of the Kyiv Academy, Holy Scripture of the Old and New Testaments, Theology, Church History, Liturgics, Homiletics, Canon Law, Church Art, The Patristic Heritage or Translations, Philology and Bibliography. From 2016 (No. 16), the journal has been published without content sections, authors appearing in alphabetic order.

Let us try briefly mention the most important research of the professors and teachers of the Academy that reflects the topical issues of our present. The latest issue (19) in 2019 covers theological and church-historical thematic sections. Among theological sections the following are worth mentioning: “The Hymn ‘Quiet Light’: A Theological-Liturgical Analysis,”⁵⁰ “The Eucharist as the Calling of Man in the Theology of Archpriest Alexander Shmeman,”⁵¹ “The Unity and Possibility of the Church in the Treatise of Holy Martyr Cyprian’s of Carthage *On the Unity of the Church*,”⁵² “Marriage

50 Petro Boiko, archpriest, “Hymn ‘Svitlo tykhe’: bohoslovsko-lituhichnyi analiz [The Hymn ‘Quiet Light’: A Theological-Liturgical Analysis],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 11–19.

51 Andrii Dudchenko, archpriest, “Yevkharystiinist yak poklykannia ludyny v bohoslovii protoiereia Oleksandra Shmemana [The Eucharistic as the Calling of Man in the Theology of the Archpriest Alexander Shmeman],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 20–30.

52 Serhii Kolot, archpriest, “Yednist i pomisnist Tserkvy u traktati sviashchennomuchenyka Kypriana Karfahenskoho ‘Pro yednist Tserkvy’ [Unity and Autonomy of the Church in Holy

and Celibacy According to the Teachings of the Apostle Paul,”⁵³ “The Technology of Life Support and the Moral Crisis of Man.”⁵⁴

Discussions dedicated to church-historical issues include “The Illegality of the Transfer of the Metropolitanate of Kyiv to the Moscow Patriarchate in 1686: A Comparative Analysis of the Primary Sources and Translations of the Patriarchal Charter,”⁵⁵ “The Chronicle of the Abbot Theodosius Sophonovych (1655–1677) as a Source of the History of St. Michael’s Golden-Domed Cathedral and the Baptism of Kyivans,”⁵⁶ “St. Ephraim of Antioch (?–545) and His Time,”⁵⁷ “The Orthodox Bulletin of the Kyiv Patriarchate: Origins and Present.”⁵⁸ Each of these topics have been actively discussed and reflected at various academic and media events. We will briefly address some of the topics mentioned above.

The article “The Technologies of Life Support and Moral Crisis of the Person” is devoted to the relevant for theology and society topic of the preservation of the surrounding world, which is being destroyed by the influence of new technologies and the selfish attitude of people to natural resources. The works of modern Orthodox theologians, including the works of Patriarch Bartholomew of Constantinople, on

Martyr Cyprian’s of Carthage Treatise on the *On the Unity of the Church*,” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 75–87.

- 53 Yaroslav Romanchuk, archpriest, “Shlub i bezshlubnist za vchenniam apostola Pavla [Marriage and Celibacy According to the Teachings of the Apostle Paul],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 118–27.
- 54 Sviatoslav Chokaliuk, “Tekhnolohii zabezpechennia zhyttia ta moralna kryza liudyny [Life Support Technologies and Human Moral Crisis],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 164–72.
- 55 Lesia Zvonska, “Npravomirmist peredachi Kyivskoi mytropolii Moskovskomu patriarkhatu 1686 roku: zistavnyi analiz pershodzherel ta perekladiv patriarshykh hramot [The Illegality of the Transfer of the Metropolitanate of Kyiv to the Moscow Patriarchate in 1686: A Comparative Analysis of the Primary Sources and Translations of the Patriarchal Certificates],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 31–58.
- 56 Vitalii Klos, archpriest, “Khronika ihumena Feodosiia Sofonovycha (1655–1677), yak odne z dzherel z istorii Sviato-Mykhailivskoho Zolotoverkhoho monastyria ta khreshchennia kyian (Dopovid, vyholoshena na mizhnarodnii naukovi konferentsii ‘Poshtova ploshcha u Kyievi: istorychni ta kulturni vymir.’ Sofia Kyivska, mytropolychi budynok, 5 veresnia 2018 r. [Chronicle of the Abbot Theodosius Sophonovych (1655–1677), as One a Source on the History of St. Michael’s Golden-Domed Monastery and the Baptism of Kyivans (Talk delivered at the ‘Postal Square in Kyiv: Historical and Cultural Dimensions’ International Academic Conference. Kyiv St. Sophia Cathedral, Metropolitan House, September 5, 2018)],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 59–74.
- 57 Kostiantyn Lozynskyi, archpriest, “Sviaty Yefrem Antiokhiiski (?–545) ta yoho chas [St. Ephraim of Antioch (?–545) and His Time],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 100–09.
- 58 Oleksandr Trofymliuk, archpriest, “Pravoslavnyi visnyk Kyivskoho Patriarkhatu: vytoky ta sohodennia [The Orthodox Bulletin of the Kyiv Patriarchate: Origins and Present],” *Trudy Kyivskoi dukhovnoi akademii* 19 (2019): 157–63.

this subject are well known. Professor Sviatoslav Chokaliuk correctly argues that this problem is far from new and its solution involves the worldview principles of mankind. Therefore, “without a proper understanding of the question of man’s origin and purpose in this world, we cannot answer how to preserve that fragile harmony. The problem begins when a person, being a creation of God, shows disobedience to God, turns against Him.”⁵⁹

At the time of the recognition of the autocephaly of the Ukrainian Church and the granting of the Synodal Tomos, issues of the illegal annexation of the Kyiv Metropolitanate (1686) had undeniable relevance, which Lesia Zvonska, a professor of the academy, has thoroughly studied on the basis of original sources, revealing inaccuracies and misinterpretations in the translations of the charters given by the Ecumenical Patriarchate. A comparative analysis of the original and the translations shows both some lexical and semantic differences between the Greek text and the Russian translation (which can be considered as *lapsus translationis* and *lapsus sensus*), as well as a deliberate distortion of the jurisdictional status of the Kyiv Metropolitanate according to these documents.⁶⁰ According to the documents it follows that the Metropolitanate of Kyiv was never transferred to the full control of the Moscow Church, but was only granted certain rights that were not ultimately respected.⁶¹

The relevance of the article “The Orthodox Bulletin of the Kyiv Patriarchate: Origins and Present” (on the 50th anniversary of the restoration as a church-wide publication) by Professor Archpriest Oleksandr Trofymliuk does not raise any objections, as the aforementioned theological journal was published in Ukraine even during the Soviet period; it is a phenomenon in itself, and until recently was an official publication of the UOC of the Kyiv Patriarchate.⁶² The author has clearly outlined the history of the publication and its present and provided its historiography and sources, the core of which was the journal itself.

Thus, the renewed publication contains studies of many topical issues and meaningful aspects of the spiritual life of society. Most of the ideas and opinions of the authors of the articles were previously presented at various academic conferences, where professors, teachers, graduate students, and invited guests had the opportunity to actively discuss them.

However, a comparison of the pre-revolutionary journal and the modern *Trudy Kyivskoi dukhovnoi akademii* shows that the latter do not reflect all the content classification of its predecessor, although, in general, they continue established traditions. The results of large-scale research work conducted at the Academy have not lost their relevance today. This is evidenced by the works of modern researchers, who often draw material for their research on a variety of topics from the ideological heritage of *Trudy Kyivskoi dukhovnoi akademii*. We are convinced that even today efforts

59 Chokaliuk, “Tekhnolohii zabezpechennia zhyttia,” 164–72.

60 Zvonska, “Npravomirmist peredachi,” 31–58.

61 Zvonska, “Npravomirmist peredachi,” 31–58.

62 Trofymliuk, “Pravoslavnyi visnyk,” 157–63.

should be made to assimilate the scholarly achievements of the Academy, which are reflected in the publication of scholarly collections of the theological school.

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