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(19th — early 20th Centuries): The Results and
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Biblical Studies at the Kyiv Theological Academy (19th — early 20th Centuries): The Results and Prospects of the Research

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Abstract

This article presents a multiyear study undertaken by the author in a number of his research articles and monographs. For the first time in Ukrainian academic studies, the historical and theoretical reconstruction of biblical studies at the Kyiv Theological Academy in the 19th and early 20th centuries has been accomplished. This phenomenon is demonstrated and reviewed as a holistic system of research, instructional, theological, apologetic, religious and educational activity. Therefore, the history of biblical studies, as a specific academic discipline, has been singled out in the Ukrainian religious studies and theology of today. A large number of previously unexplored publications, documents, archival material, etc. have been introduced into academic use and significantly expanded the body of sources that can be used for research in biblical studies and theology in general. It significantly improves the current level of study of theology and the humanities in Ukraine in the 19th and early 20th centuries. At the same time, it expands the prospects for modern Ukrainian education, both secular and theological.

Key words: Bible, Bible studies, Bible education, theology, religious studies, Kyiv Theological Academy.



Introduction

An important aspect of religious and theological studies in Ukraine is researching how the Ukrainian tradition of biblical studies evolved and developed both in the European context and in connection with local cultural and denominational distinctions. In the 19th and early 20th centuries, the Kyiv Theological Academy (KTA) gave rise to an entire community of academic professionals who studied, lectured and promoted the Bible.

The Kyiv biblical studies were first explored in the second half of the 19th and early 20th centuries. These studies included writings on the history of study and application of the Bible in the domestic Orthodox culture; works on the history of the KTA; works on the development of biblical studies in the Russian Empire, and evolution of Orthodox theology

in general.¹ The first reviews of the works of the prominent Bible scholars of the KTA are found in the memoirs and anniversary or commemorative speeches and obituaries written by students and colleagues.²

Secular Soviet and early post-Soviet historiography completely ignored the KTA's heritage of biblical studies and resulted in a pause in the development of the Kyiv theological culture and a lack of direct incentives for academic research of this culture. Biblical scholars resumed the research of the history of Orthodox biblical studies in the mid-1980s in the wake of Soviet liberalization. However, they focused primarily on the Moscow and St. Petersburg theological academies. Until the early 2000s, the KTA's heritage of biblical studies was viewed only as a component of "pre-revolutionary" all-Russian Orthodox biblical studies.³ The "all-Russian"

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- 1 See: I. I. Malyshevskii, "Istoricheskaia zapiska o sostoianii akademii v minuvsheie piatidesiatiletie," ["The Historical Review on the Status of the Academy in the Past Half-Century,"] *TKDA* 11 (1869): 64–138; S. M. Solskii, "Obozreniie trudov po izucheniiu Biblii v Rossii s XV veka do nastoiashchego vremeni," ["Review of Research Works on the Bible in Russia from the 15th Century to the Present,"] *Pravoslavnoie obozreniie* 1.2 (1869): 190–221; 4 (1869): 538–77; 6 (1869): 797–822; I. N. Korolkov, "Preosviashchennyi Filaret, Ep. Rizhskiy, kak rektor KDA," ["His Grace Filaret, Bishop of Riga, as the Rector of the KTA,"] *TKDA* 12 (1882): 1–96; M. V. Nikolskii, "Nasha bibleiskaia nauka," ["Our Biblical Studies,"] *Pravoslavnoie obozreniie* 2 (1875): 184–96; Mikhail (Luzin), Ep., *Bibleiskaia nauka. Kniga pervai: Ocherk istorii tolkovaniia Biblii*, [Biblical Studies. Book One: Review of the History of Biblical Interpretation], ed. N. I. Troitskii (Tula, 1898); Prof. Prot Fedor Titov, *Imperatorskaia Kiievskaia Dukhovnaia Akademiia v ieiie trekhvekovoi zhizni i deiatelnosti (1615–1915 gg.): Istoricheskaya zapiska [The Imperial Kyiv Theological Academy in its Three Centuries of Life and Activity, 1615–1915: Historical Review]* (Kyiv: Hopak, 2003); I. A. Chistovich, *Istoriia perevoda Biblii na russkii iazyk [History of the Bible Translation into Russian]* (Saint Petersburg, 1899); F. G. Ieleonskii, "Otechestvennye trudy po izucheniiu Biblii v XIX veke," ["Domestic Works on Bible Studies in the 19th Century,"] *Khristianskoie chteniie* 1 (1901): 5–28, 633–60; 1 (1902): 39–64, 504–24; 2 (1902): 107–25; N. N. Glubokovskii, *Russkaia bogoslovskaia nauka v ieiie istoricheskom razvitii i noveishem sostoianii [The Historical Development and Modern Status of Russian Theological Studies]* (Warsaw, 1928; Moscow, 2002); Ark. Zhukovskiy, "Vklad KDA ta ii 'Trudiv' na kulturnomu ta bohoslovskom vidtynkakh," ["Contribution of the KTA and Its 'Works' in the Cultural and Theological Fields"], *Khronika* 2000 1.37–38 (2000): 482–99; Prot. G. V. Florovskii, *Puti russkogo bogoslovstva [The Ways of Russian Theology]* (Moscow: Institut russkoi tsyvilizatsyi, 2009).
- 2 Priest F. I. Titov, "Stefan Mikhailovich Solskii (Nekrolog)," ["Stefan M. Solskiy: Obituary,"] *TKDA* 12 (1900): 629–40; Priest A. A. Glagolev, "Slovo na zaupokoinoi liturgii pri pogrebenii zasluzhennogo professora Kievskoy Dukhovnoi Akademii Akima Alekseyevicha Olesnitskago (3 sentyabrya 1907 g.)," ["Speech at the Funeral Liturgy during the Burial of Akim Olesnitskyi, Distinguished Professor of the Kiev Theological Academy (3 September 1907),"] *TKDA* 10 (1907): 323–29; Prot. A. A. Glagolev, "K dvadtsatipiatiletiiu akademicheskoi sluzhby prof. V. P. Rybinskogo," ["On the Occasion of the Twenty Fifth Anniversary of the Academic Service of Prof. V. P. Rybinsky,"] *TKDA* 2.3–8 (1917): 254–60.
- 3 Prot. V. S. Stroganov, "Vklad Moskovskoi Dukhovnoi Akademii v germeneytiku Novogo Zaveta," ["Contribution of the Moscow Theological Academy to the Hermeneutics of the New Testament,"] *Zhurnal Moskovskoi Patriarkhii* 8 (1985): 75–79; Hieromonk Aleksii (Makrynov), "Vklad Sankt-

perspective, lack of originality, excessive generality, and a fragmented approach were typical deficiencies of such research.

Only in the 2000s, academics, particularly those in Ukraine, began to research the KTA's heritage of biblical studies on a more or less regular basis. These efforts gave rise to the desire to better explore the history of religious and theological development in Ukraine. First steps were taken to research the works of some Kyiv professors from the 19th and early 20th centuries.⁴ These efforts were mostly undertaken in a broader context of ecclesiastic, philosophical, theological, or Oriental historical studies in Ukraine. Biblical studies were not represented holistically. Biblical studies done by Academy students or professors were examined quite sporadically.

Aside from the speculations attempted by the authors from the period of the Russian Empire and representatives of the Orthodox emigration of the 20th century as well as the efforts made today by ecclesiastic and secular researchers, the Biblical studies of the KTA in the 19th and early 20th centuries have not been comprehensively researched until recent time.

Over the last decade, our personal efforts were focused on reviving this area of research both in terms of secular and ecclesiastic research. The results include the following:

- 1) a comprehensive review of the relevant secular and ecclesiastical historiography has been carried out and the theoretical principles for research in this area were defined;
- 2) a list of research sources has been generated based on historical records and original sources (often barely known);
- 3) the historical, cultural, and religious conditions and aspects pertaining to KTA biblical studies of 19th and early 20th centuries have been identified;

Peterburshkoi — Leninhradskoi dukhovnoi akademii v razvitie bibleistiki," ["Contribution of the St. Petersburg — Leningrad Theological Academy to the Development of Biblical Studies,"] in *Bogoslovskie trudy*, 199–210 (Moscow, 1986); Prot. A. Men, "K istorii russkoi pravoslavnoi bibleistiki," ["On the History of Russian Orthodox Biblical Studies. Theological Works,"] in *Bogoslovskiye Trudy*, 272–90 (Moscow, 1987); Archim. Iannuariy (Ivliyev), "Bibleistika v Russkoi Pravoslavnoi Tserkvi v XX v.," ["Bible Studies in the Russian Orthodox Church in the 19th Century,"] in *Pravoslavnoie bogosloviie na poroge tretiego tysiacheletii: Bogoslovskaiia konferentsiia RPTS* (Moskva, 7–9 fevralia 2000 g.) (Moscow, 2000), 30–38.

- 4 I. A. Karsym, "Profesor Stepan Solskyi: Do istorii bibliinoii shkoly Kyivskoi Dukhovnoi Akademii 2-ii pol. XIX st.," ["Professor Stepan Solskyi: The History of the Biblical School of the Kyiv Theological Academy in the Second Half of the 19th Century,"] *Trudy Kyivskoi Dukhovnoi Akademii* 11 (2009): 36–47; Prot. M. Makar, "Hebraistyka v Kyivskii dukhovnii akademii ta pratsi prot. Oleksandra Glagolieva," ["Hebraic Studies at the Kyiv Theological Academy and Works of Archpriest Oleksandr Glagolev,"] *Mahisterium* 9 (2002): 52–55; M. L. Tkachuk, "Akademiiu beskonechno liubliu...": Arkhiiepiskop Vasilii (Bogdashevskii) kak student, professor i rektor Kiievskoi dukhovnoy akademii," ["I Love the Academy Infinitely...": Archbishop Vasilii (Bogdashevskii) as a Student, Professor and Rector of the Kyiv Theological Academy,"] *TKDA* 16 (2012): 27–56; Ie. G. Tsigankova, "Rybinskyi Volodymyr Petrovych," in *Skhodoznavstvo i vizantologiiia v Ukraini v imenakh: Biobibliograf. Slovnyk*, ed. E. Tsyhankova et al. (Kyiv: Instytut skhodoznavstva im. A. Iu. Krymskoho NANU, 2011), 191.

- 4) the system of biblical education at the KTA of that period has been reconstructed, including its structure, content, methodology, and didactics;
- 5) the topics of study, structure of topics, and specific genres of biblical studies at the KTA have been identified, and specific research results have been described;
- 6) the experience of KTA professors and students in popular application of biblical knowledge in catechetical, educational, and missionary religious practices have been reviewed;
- 7) the content and specific aspects of biblical studies at the KTA have been described in the context of objectives related to Orthodox theology and clerical administration;
- 8) the specific aspects of communication and interconnection of the research practices applied by Kyiv academics and European and world biblical studies have been described;
- 9) the place and role of the KTA in the development of Orthodox biblical studies in Ukraine have been explained.

While determining the research methodology, we proceeded from the focus on examining the tradition of biblical studies as the history of the exploration of the sacral text dominant in the domestic religious culture. Therefore, the analysis of the evolution of the tradition of biblical studies at the KTA within a chronologically significant period of time determined the application of the genetic and typological historical methods, while the research of its organization and structure was done using structural and functional analysis. The cultural, educational and religious context and the ideological and institutional factors that shaped biblical study discourse at the KTA in the 19th and early 20th centuries were examined on the basis of cultural, contextual and comparative approaches. The study of historical sources — their language, terminology, and narratives — was done using methods of textual, lexical, terminological, genre, plot, composition, problem, and content analysis. Hermeneutic, ideological and conceptual analysis of academic and theological works of Kyiv researchers of the Bible unveiled their ideological and worldview orientations, theoretical principles and academically valuable results of their studies.

A vision of KTA biblical studies in the 19th and early 20th centuries was created reflecting scholarly, theological, moral, ethical, social, and didactical views and ideas of the time. The discussed phenomenon arose also as an institutionalized community based on a system of educational, academic and teaching practices. It is also important to note that KTA biblical studies were not just a phenomenon of theological and humanitarian culture of that era but also an expression of the personal creativity of its prominent representatives.

Therefore, it is the first Ukrainian academic research of the evolvement and development of biblical studies at the Kyiv Theological Academy in the 19th and early 20th centuries as a holistic system of research and academic teaching.⁵

5 S. I. Golovashchenko, *Doslidzhennia ta vykladannia Biblii v Kyiivskiy dukhovnii akademii XIX — pochatku XX st.* [Research and Teaching of the Bible at the Kyiv Theological Academy in the Late 19th and Early 20th Centuries] (Kyiv: Vydavnychi viddil Ukrainskoi Pravoslavnoi Tserkvy, 2012) and see also his Doct. Hab. thesis.

Ad Fontes: The Role of the Ancient Ukrainian Themes of Religious and National Self-Determination and the Influence of the Kyiv-Mohyla Tradition

The prerequisites of the tradition of KTA biblical studies were taking shape over the 16th to 18th centuries. European influences were important. The Kyiv-Mohyla tradition had a noticeable impact.

The Ukrainian tradition of Bible studies arose in connection with the pan-European religious theme of national self-determination. The Bible manuscripts and printed editions of the 16th century (*Ostroh Bible*, *Peresopnytsia Gospel*, and *Krekhiv Apostle*), the most famous ones in Ukrainian history, manifest the interest that the cultural elites had towards enlightenment and spiritual development of fellow countrymen. The biblical text and the comments of holy fathers served the foundation for theological, catechetical, liturgical, homiletic, moralistic, and ecclesiological works of the old Ukrainian scribes. From the 16th century, the liturgical exploration of the Bible intertwined with the use of the Bible for the polemic with Catholics and Protestants; the mystical and “spiritual” interpretation of the Holy Scripture prevailed as opposed to the Western “syllogisms.” At the same time, certain aspects of biblical interpretation by the Orthodox were striking roots in the European spiritual and educational context of that period. Therefore, the sprouts of biblical teaching began to propagate already at the end of the 16th century at the Orthodox brotherhood schools and the Ostroh School, and starting from the 17th century at the Kyiv Collegium (Academy).

In the 18th and early 19th centuries, the Kyiv-Mohyla Academy accumulated an extensive body of biblical literature, including biblical texts and commentaries. It represented the European experience of exploring the Bible. This literature served the foundation for biblical studies at the KTA in the 19th and early 20th centuries. A number of prominent representatives of the Kyiv-Mohyla Academy revealed the transformations in the study of the Bible, which were European in essence. Already then, there was a shift from the focus on patristic interpretations to the interpretation of the Bible in an academic light: textual, linguistic, literary, and historical criticism. Biblical Hebraistic studies, translations of the Bible, and academic teaching of biblical knowledge based on academic exercises in hermeneutics and exegesis evolved.⁶

However, one should critically evaluate the extent to which the Kyiv-Mohyla culture absorbed the achievements of the new European biblical studies. There was only a certain potential of using the truly powerful intellectual resource, which expanded, for instance, in Hebraistic and Bible translation studies. Other fields of academic education or research utilized this potential but it was significantly limited by the margins of confessional “Orthodoxy.”⁷

6 S. I. Golovashchenko, “Pro rol ‘Mohylianskoi doby’ v stanovlenni i rozvytku kyivskoho dukhovno-akademichnoho bibliieznavstva,” [“The Role of the ‘Mohyla Era’ in the Evolution and Development of the Kyiv Theological Academic Biblical Studies,”] *TKDA* 19 (2013): 100–07.

7 Serhiy Golovashchenko, “Knyzhni dzherela dlia vyvchennia Biblii v Kyivskii akademii: Kilka mirkuvan shchodo kontekstualnoi rekonstruktsii,” [“Book Sources for Bible Studies at the Kyiv Academy: Some Thoughts on Contextual Reconstruction,”] *Kyivska Akademia* 2–3 (2006): 229–36.

Biblical Education at the Kyiv Theological Academy in the 19th and Early 20th Centuries

The evolution of academic teaching of the knowledge about the Bible at the KTA in the 19th and early 20th centuries was shaped by the administrative and didactic influence of the so-called Academic Statutes of 1814, 1869, 1884, and 1910 which regulated the development of theological education. During the nineteenth century, biblical education at the KTA was gradually systematized and specific disciplines were introduced, such as *The Holy Scripture of the Old Testament*, *The New Testament*, *Biblical History*, *The Hebrew Language and Biblical Archaeology*, which were divided into “compulsory” and “special” or “group” disciplines. These disciplines were successively lectured by several generations of academic professors. A galaxy of academics fostered by the KTA (Stefan Solskyi, Iakym Olesnytskyi, Arsenii Tsarevskyi, Fedir Pokrovskyi, Volodymyr Rybinskyi, Dmytro Bogdashevskyi, archpriest Oleksandr Glagolev) lectured at the Academy in the 1860s to 1890s. Additional academy divisions for the Old and New Testaments were set up and new lecturers were invited (Mykhailo Posnov, Victor Ivanytskyi, Hrygorii Popovych, Mykhailo Smyrnov, Mykola Bassarabov) in the early 20th century under the 1910 Academic Statute. The status of the KTA as a school for church education resulted in the domination of apologetic objectives and guidance in the teaching of the Bible. It particularly manifested itself in the requirements for essay writing on biblical topics by KTA students. The most popular areas of theoretical biblical research by KTA professors included the improvement of the quality of isagogic (propedeutic) introductions; the development of the “school interpretation of the Bible”; the improvement of lectures on the Bible (including the teaching of biblical languages) in the Orthodox theological schools. Kyiv biblical scholars had also developed the guiding requirements for the academic teaching of the Bible and designed a concept of an ideal apologetic textbook on biblical history by introducing the theological and didactic studies of the western biblical apologists into academic instruction.⁸

The instruction of biblical languages (Hebrew and Greek) was an important element in the development of biblical studies at the KTA. One of the oldest traditions of Ukrainian Orthodox Hebraistic studies (Ivan Maksymovych, Mykola Guliaev, Iakym Olesnytskyi, archpriest Oleksandr Glagolev) had evolved in this school since the times of the Kyiv-Mohyla Academy.⁹ The KTA consistently combined the studies of the Hebrew language and the study of biblical archaeology. By doing this, the faculty had set a historical and linguistic foundation for the study of biblical antiquities, and biblical language was studied inseparably from its cultural context.¹⁰

8 S. I. Golovashchenko, “Studentski tvory z bibliolohii v Kyivskii dukhovnii akademii kintsia XIX — pochatku XX st.: Vymohy ta kryterii otsiniuvannia,” [“Student Essays on Biblical Studies at the Kyiv Theological Academy of the Late 19th and Early 20th Centuries: Requirements and Evaluation Criteria,”] *Naukovi zapysky NaUKMA* 115 (2011): 76–83; S. I. Golovashchenko, *Doslidzhennia ta vykladannia Biblii*, part 2.

9 V. M. Nychyk, *Symon Todorskyi i hebraistyka v Kyievo-Mohylianskii akademii* [*Symon Todorsky and Hebraic Studies at the Kyiv-Mohyla Academy*] (Kyiv: VD “Kyievo-Mohylianska Akadimiiia,” 2002).

10 A. A. Olesnytskii, “Lektsyi prof. A. A. Olesnytskogo po evreiskomu iazyku, chytannia studentam slovesnogo otdeleniia i kursa kievskoi akademii 1888–9 akademicheskogo godu, zapysannye

Hebrew and Greek as biblical languages were seen as important and were regularly studied in the Orthodox religious schools in the 20th century. Another aspect to this was how the Orthodox perceived European achievements in researching Bible texts and translation methodology. In particular, it meant using the Jewish Masoretic text next to the Septuagint for the Orthodox translation of the Bible and for the Orthodox exegesis.¹¹

Exploring the ways of popular presentation of the Bible, especially in schools and in Orthodox missionary activity was an important and specific feature of the KTA (Iakym Olesnytskyi, Fedir Pokrovskyi, archpriest Oleksandr Glagolev, Volodymyr Rybinskyi).¹² Looking at the foreign experience of the popularization of the Bible, the Kyiv professors denied rationalist interpretations. At the same time they positively perceived the supplementary “technical” ways of studying the Bible. The “school” popularization of the Bible was seen as a way to overcome religious indifference and a tool of Orthodox apologetics.¹³

In the early twentieth century, the critical approach to the use the Bible in the Orthodox mission and inter-denominational polemic (Volodymyr Rybinskyi) led to the conclusion that a quality popular advancement of the Bible is inseparable from its academic research. At the same time, it was difficult to reconcile the academic research of the Bible and its missionary and polemical presentation. To achieve it, the procedures of academic analysis and rationalized

studentom P. Kudryavtsevym v chetvert, na 57 str.,” [“Lectures by Prof. A. A. Olesnitsky on the Jewish Language to First Year Students of the Linguistic Division, Kiev Academy in the 1888–1889 Academic Year, Recorded by Student P. Kudryavtsev in One Quarter, in 57 Pages,”] [Manuscript], Manuscript Institute, V. I. Vernadskyi National Library of Ukraine, f. 811, no. 1794; Aleksandr Aleksandrovich Glagolev, “Bibleiskaia arkheologiiia. Rasprostranennaia programma i chast konspektov — studentov II kursa,” [“Biblical Archaeology. The Common Program and Parts of Lecture Notes of 2nd-year Students,”] 1900–1901, 1902–1903 [Manuscript] (Institute, V. I. Vernadskyi National Library of Ukraine, f. 160, no. 15661).

- 11 S. I. Golovashchenko, “Vykladannia i vyvchennia bibliynykh mov u Kyivskii dukhovnii akademii: Kulturno-konfesiyni ta ideolohichni obstavyny,” [“The Teaching and Study of Biblical Languages at the Kyiv Theological Academy: Cultural, Denominational and Ideological Circumstances,”] *Mahisterium* 13 (2004): 56–64.
- 12 A. A. Olesnitskii, “Vopros o noveishikh otkrytiakh moavitskikh drevnostei (s risunkami),” [“On the Latest Discoveries of Moab Antiquities (with Drawings),”] *TKDA* 10 (1877): 2–78; F. Ia. Pokrovskii, “Retseziia na: Uchebnik bibleyskoi istorii Vetkhogo Zaveta, doktora Avgusta Kelera,” [“Review Report: Textbook on the Biblical Story of the Old Testament,”] *TKDA* 8 (1894): 630–63; 9 (1894): 146–70; V. P. Rybinskyi, “O Biblii (Publichnoie chteniie),” [“On the Bible (Public Readings),”] *TKDA* 3 (1902): 359–82; A. A. Glagolev, “Neprekhodiashcheie znachenie Vetkhogo Zaveta. Bibliologicheskaiia zametka na: Die bleibende Bedeutung des Alten Testaments, von Emil Kautzsch, Tübingen und Leipzig,” [“The Lasting Importance of the Old Testament. Bibliological Article on: Die bleibende Bedeutung des Alten Testaments, von Emil Kautzsch, Tübingen und Leipzig,”] *TKDA* 11 (1902): 491–504.
- 13 S. I. Golovashchenko, “Bibliia iak predmet populiarnoho vyvchennia: Kyivska viziia kintsia XIX — pochatku XX st.,” [“The Bible as a Popular Study Discipline: The Kyiv Vision of the Late 19th and Early 20th Centuries,”] *Kyivska Akademia* 8 (2010): 44–50.

rules of biblical exegesis had to be combined with simplified and unified biblical interpretations to promote religious dogmata and practices for uneducated people.¹⁴

Biblical Studies at the Kyiv Theological Academy in the 19th and Early 20th Centuries: The European and Ukrainian Contexts

Analysis of the publications made by the Kyiv professors of the KTA, who researched the Bible, demonstrated that their research was influenced by a variety of cultural and ideological factors. The positive factors included a gradual strengthening of theological education, and the development of academic publishing and theological periodicals. However, ideological censorship made a negative impact.

Initially, the KTA was focusing on the translations of the Bible and patristic comments to the Bible; paleographic, textological and philological inquiries; research in various biblical disciplines and fields of study. Therefore, the focus on linguistic studies of the Bible, the use of the Masoretic text and its authorial translations was a clear local feature in educational presentations and research papers.

Gradually other areas of research developed, such as biblical isagogics; biblical exegesis and theology; biblical history, biblical archaeology and culture; comparative study of the biblical tradition in the context of ancient cultures; study of biblical apocrypha, and the historical and literary criticism of the Bible. Biblical studies began to be viewed as an area where academic and religious knowledge intermingle on the background of the critical and apologetic exploration of Western biblical research.

Professional academic communication was developing. It had evolved into an interesting and powerful tradition of bibliographic criticism to include overviews and reviews of the works by foreign and Russian biblical scholars. Another example is the participation of prominent biblical professors of the KTA in all-Russian academic and theological projects, especially in compiling the *Tolkovaia Bibliia Lopukhina* [*Lopukhin's Explanatory Bible*] and the *Pravoslavnaia Bogoslovskaia Entsiklopediia* [*Orthodox Theological Encyclopaedia*]. A notable contribution was made not only by the fulltime professors who taught the Bible but also many other lecturers and students of the KTA, who combined their Bible studies with other theological or church history studies.¹⁵

One of the key aspects of Orthodox biblical research at the KTA was the study of the Church Slavic text of the Bible as a source of domestic liturgical tradition and an indicator of authentic Russian biblical translations. These studies were associated with the development of techniques for the comparison and analysis of manuscript traditions and early printed books, and methods of textological, linguistic, and literary analysis. These studies were encouraged

14 S. I. Golovashchenko, "Mizh akademichnym vyvchenniam i misionerskoiu populiaryzatsiieiu Biblii: 'Osoblyva dumka' profesora Volodymyra Rybinskoho," ["Between the Academic Study and the Missionary Popularization of the Bible: the 'Dissenting Opinion' of Professor Volodymyr Rybinskyi,"] *Naukovi zapysky NaUKMA* 141 (2013): 23–31.

15 S. I. Golovashchenko, "Bibleistychna problematyka v Akademii u 1861–1914 rr.," ["Biblical Issues Studied at the Academy in 1861–1914,"] *Naukovi zapysky NaUKMA* 35 (2004): 51–60.

through various contests of academic works and related awards (e.g., Makariiv Award and Iosyf Award). The local achievements in the academic area included the study of the Ostroh Bible (Stefan Solskyi),¹⁶ and the manuscript Slavic Gospel from the Kyiv book depositories (Hryhorii Kryzhanivskyi).¹⁷ These works were significant due to the special place of the Kyiv culture in the preservation and transmission of theological and liturgical practices of the Orthodox Church in the Slavic world.¹⁸

Throughout the nineteenth century, the KTA faculty participated in the making of the Russian translation of the Bible. They mainly worked under the auspices of the Russian Bible Society and in the preparation of the so-called Synodal Version (Ivan Maksymovych, Mykola Guliaev, Bishop Porfyrii (Uspenskyi)).¹⁹ Kyiv academics also contributed to the hermeneutic interpretation program of the Synodal Version. This way, the tradition of Russian “explanatory Bibles” was originated. Of key importance were the rules for making explanatory notes to the Russian text of instructive books of the Old Testament in 1877 (Iakym Olesnytskyi).²⁰ The popular explanation of the Synodal Version was done by the use of linguistic analysis and application of the historical and cultural context of the biblical narrative. This work at the KTA augmented the valuable hermeneutic experience of using academic data consistent with the requirements of the Orthodox exegesis. This experience was useful for Orthodox biblical education, enlightenment, and missionary work. We assume that, in the late 19th and early 20th centuries, Olesnytskyi’s “rules” influenced the discussions concerning the instruction of the

16 S. M. Solskii, “Ostrozhskaia Bibliia v sviazi s tseliami i vidami ieia izdatelia,” [“The Ostroh Bible in Connection with the Purposes and the Varieties of Its Publishers,”] *TKDA* 7 (1884): 293–320.

17 G. Ia. Kryzhanovskii, *Rukopisnye Ievangeliia Kiievskikh knigokhranilishch. Issledovaniie iazyka i sravnitelnaia kharakteristika* [*Handwritten Gospels from the Kyiv Depositories: The Study of Language and Comparative Characteristics*] (Kyiv, 1889).

18 S. I. Golovashchenko, “Tserkovnoslovianska ta sloviano-ruska bibliina knyzhnist v Kyivskii dukhovnii akademii: Tekstualna ‘prysutnist’ ta problema doslidzhennia,” [“Church Slavic and Slavic Russian Biblical Literature at the Kyiv Theological Academy: Textual ‘Presence’ and the Research Problems,”] *Naukovi zapysky NaUKMA* 25 (2004): 74–79.

19 [Maksimovich I. P.] *Kniga Ekkleziasta (perevod s ievreiskogo)* [*The Book of Ecclesiastes (translation from the Hebrew text)*] (Saint Petersburg, 1861); [M. Guliaev], *Istoricheskie knigi Sviashchennogo Pisaniia Vetkhogo Zaveta. Chetyre knigi Tsarstv, dve knigi Paralipomenon, kniga Iezdri, kniga Neiemii i Esfir. Perevod s ievreiskogo iazyka, s podstrochnymi primechaniiami: Filologicheskimi, arkheologicheskimi i istoricheskimi i drug. Professora Kiievskoi Dukhovnoi Akademii Mikhaila Guliaieva* [*The Historical Books of the Holy Scriptures of the Old Testament. Four Books of Kings, Two Books of Chronicles, Book of Ezra, Book of Nehemiah and Esther. Translation from Hebrew, with Philological, Archaeological, Historical, and Other Footnotes. Professor of the Kyiv Theological Academy Mikhail Guliaev*] (Kyiv, 1866); [(Uspenskiy), Bp., Porphyriy], “Kniga Esfiri, perevedena s grecheskoi rukopisi goda 6529–1021, khраниashcheisia v biblioteke Afono Vatopedskogo monastyria, Porfyriem, iepiskopom Chigirinskim,” [“The Book of Esther, Translated from the Greek Manuscript of 6529–1021 Stored at the Library of Afono-Vatopedi Monastery by Porphyriy, Bishop of Chigirin,”] *TKDA* 5 (1874): 144–61.

20 See Olesnitskii “Vopros o noveishikh otkrytiakh.”

Holy Scripture and its use in missionary practices, and attempts to produce the School Bible and compilation of the Lopuchin's Explanatory Bible.²¹

The contact of the Kyiv Orthodox scholars of the 19th and early 20th centuries with Western biblical studies, especially with its liberal and rationalist trends, was quite specific. This contact was determined by the need to examine Western academic achievements and the need for an apologia of Orthodox doctrine in the face of Western "negative" biblical criticism.

In 1860s and 1870s, the KTA focused on the strategies for the analysis and refutation of "negative" biblical criticism (bishop Mykhail (Luzyn))²²; historical and theological evaluation of modern rationalistic transformations in European biblical studies (Stefan Solskyi).²³ Another important area was the apologetically oriented comparison of theological and academic approaches. Since the 1880s, the biblical polemic of KTA scholars with Western scholars touched mostly on the following issues: the use of historical evolutionism and historical criticism to analyze the genesis, authorship and authenticity of biblical books, and the possibility of rational verification of biblical stories through scientifically derived evidence. Kyiv researchers constantly discovered, in the Western works, examples of struggle between the "spiritualism" and "naturalistic criticism" approaches to the interpretation of the Biblical story, and examples of "traditional apologetic resistance" aimed against the rationalist theories. European biblical scholars who represented the apologetic trend viewed the Orthodox as their natural allies (Stefan Solskyi, Fedir Pokrovskiy, Volodymyr Rybinskyi, archpriest Oleksandr Glagolev, Dmytro Bogdashevskiy).²⁴ The discussion with non-Orthodox doctrines, particularly the radical ones, became an integral component in the development of KTA biblical studies. It contributed to the exploration of the latest research and hermeneutical techniques and facilitated the use of academic disciplines (history, archaeology, palaeography, linguistics, literature, etc.) in the comprehensive study of the Bible.²⁵

21 S. I. Golovashchenko, "Pravila dlia rukovodstva pri sostavlenii obiasnitelnykh primechanii k russkomu tekstu Biblii" Ia. O. Olesnytskoho: Peredistoriia rosiyskoyi tлумachnoii Biblii," ["The Guidance for the Writing of Explanatory Notes to the Russian Text of the Bible by Ia. A. Olesnytsky: The Backstory of the Russian Explanatory Bible,"] *Naukovi zapysky NaUKMA* 50 (2006): 56–63.

22 See Mikhail (Luzin), *Bibleyskaya nauka*.

23 S. M. Solskii, "Iz leksii po Novomu Zavetu," ["From Lectures on the New Testament,"] *TKDA* 8 (1877): 234–84.

24 See the works of Solskii and Bogdashevskii. See also Pokrovskii "Retsenziia"; Rybinskiy "O Biblii"; Glagolev, "Neprekhodiashcheie znacheniiie," A. A. Glagolev, "Vetkhii Zavet i iego neprekhodiashcheie znacheniiie v khristianskoi Tserkvi," ["The Old Testament and its Lasting Importance for the Christian Church,"] *TKDA* 11 (1909): 353–80; 12 (1909): 517–50.

25 Sergij Gołowaszczenko, "Recepcia europejskiej krytyki biblijnej w Akademii Kijowskiej: wymiar hermeneutyczny a ideologiczny," in *ΣΟΦΙΑ. Pismo Filozofow Krajow Slowianskich* (Rzeszow, 2007), 191–200.

Range of Issues Addressed in the Kyiv Biblical Studies of the 19th and Early 20th Centuries: Examples of Personal Representation

The individual contribution of several KTA professors of the 19th and early 20th centuries to biblical studies at the KTA asserted the identity of Orthodox biblical studies, drew a progressive comparison of theological and academic paradigms of thinking, created new methodological syntheses, and offered a new angle of view on the heuristic value of the traditional Orthodox heritage.

The KTA was the first to set the objective of creating the Orthodox isagogic introduction and propose the ways of achieving this objective at an appropriate academic level (Stefan Solskyi).²⁶ The key principle included not only a historical approach but also a dogmatic one to guard the sanctity of the Bible against rationalist criticism. The Church Story was to serve as the historic source of evidence for the authenticity of the biblical text, and historical criticism of the Bible was to find apologetic arguments to justify the evidences of the church tradition.²⁷ These guiding principles echoed the intentions of other Bible scholars from Kyiv. They were implemented in the New Testament lectures of a prominent researcher who was Solskyi's student and successor (Dmytro Bogdashevskiy).²⁸

The KTA demonstrated quite original approaches to teaching such disciplines as biblical archeology, the study of ancient biblical culture and its comparative analysis with regard to other cultures. The works of many Kyiv researchers explored the primary archaeological material and undertook independent attempts of historical reconstructions initiated by archaeological findings in the Middle East during the 19th and early 20th centuries. A typically Kyiv feature was the evolution from empirical descriptions to theoretical generalizations, and refinement of methodological principles and requirements applicable to biblical archeology as an academic discipline. This evolution was embodied in biblical archaeological studies by Iakym Olesnytskyi.²⁹ By combining the reception of achievements of world biblical archaeology of that time and his own research experience, he became one of the first experts in this area in the Russian Empire. Of special interest are the researcher's works that reveal his personal methodology and hermeneutic approach to solving specific cognitive tasks, particularly the research and evaluation of authenticity of archaeological findings which were potentially

26 S. M. Solskii, "Kakov mozhety byt sostav nauchnykh vvedenii v knigi Svyashchennogo Pisaniia v nastoiashcheie vremia," ["What Could Be the Composition of the Academic Introduction to the Holy Scriptures in Our Time,"] *TKDA* 3 (1887): 358–76.

27 S. I. Golovashchenko, "Pro deiaki aspekty bibliolohichnoi spadshchyny S. M. Solskoho: Bibliina isahohika," ["Some Aspects of the Bibliological Heritage of S. M. Solskyi: Biblical Isagogics,"] *Kyivska Akademia* 4 (2007): 95–109.

28 D. I. Bogdashevskii, "Konspekty lektsii po Novomu zavetu pročitannykh professorom KDA Bogdashevskim Dmitriiem Ivanoviche," ["Notes from New Testament Lectures Presented by KTA Professor Dmitrii Ivanovich Bogdashevskii,"] [Manuscript] (Manuscript Institute, V. I. Vernadskyi National Library of Ukraine, f. 191, no. 63).

29 A. A. Olesnitskii, *Vetkhovzetnyi khram v Ierusalime* [*The Old Testament Temple in Jerusalem*] (Saint Petersburg, 1889).

viewed as artifacts of biblical history.³⁰ The development of biblical archaeology at the KTA was inspired by both foreign and the KTA's own achievements and objectively combined both apologetic and academic perspectives.

During the nineteenth century, the KTA focused on the textual, linguistic and literary criticism of the Bible. Certain personal efforts in the critical study of the history of the generally accepted Hebrew text of the Bible (Iakym Olesnytskyi) had become of landmark importance to the development of Kyiv Orthodox biblical textology.³¹ They were based on the historical approach, analysis of intellectual and religious context, demonstration of constructive aspects in the comparison of various textual traditions from the linguistic and historical perspectives. Olesnytskyi's analysis of Hebrew Old Testament poetry was also quite remarkable.³² In his study, the biblical literary form became an issue of paramount hermeneutic importance, and the hermeneutics of biblical poetry gained dogmatic sense. Olesnytskyi offered a constructive perception of linguistic and literary resources utilized in studies of the Bible. The researcher critically reviewed the prior approaches to specific aspects of biblical poetry, developed his own theory of Old Testament poetics, and elevated both the academic and theological significance of the Hebrew text of the Bible. Iakym Olesnytskyi quite uniquely applied the textual, linguistic and literary criticism of the Bible to the analysis of specific Old Testament books and the Old Testament poetics in general. This experience became exemplary for theology and domestic biblical studies.

In the late 19th and early 20th centuries, the KTA gave rise to a powerful "Kyiv version" of Orthodox biblical apologetics. Famous professors and researchers of the Bible commented on various issues touching on the origins and historicity of the Bible, and presented their arguments on supra-naturalistic, teleological and providential vision of the historical process, historicity of the biblical narrative, and unity of the Old and New Testaments (Fedir Pokrovskiy, Volodymyr Rybinskyi, archpriest Oleksandr Glagolev, Dmytro Bogdashevskiy).³³ The "Kyiv

30 A. A. Olesnitskii, "Vopros o noveishikh otkrytiakh moavitskikh drevnostei (s risunkami)," ["On the Latest Discoveries of Moab Antiquities (with Drawings),"] *TKDA* 10 (1877): 2–78, A. A. Olesnitskii, "O tom, kak doktor Sepp otkryl drevnii khram Vaala Mezhdurukh i Ierusalimom i Vifleiemom," ["How Dr. Sepp Discovered an Ancient Temple of Baal between Jerusalem and Bethlehem,"] *TKDA* 3 (1878): 637–57; Serhiy Golovashchenko, "Do pytannia pro stanovlennia v Kyivskii dukhovnii akademii bibliynoi arkheolohii iak nauky: Dosvid Ia. O. Olesnytskoho," ["On the Evolution of Biblical Archaeology as a Science at the Kyiv Theological Academy: The Experience of Ia. O. Olesnytsky,"] *Kyivska Akademia* 5 (2008): 73–80.

31 A. A. Olesnitskii, "Tendentsioznye korrekturny iudeyskikh knizhnikov (soferimov) v chtenii Vetkhogo Zaveta," ["Tendentious Proofreads of Jewish Scribes (Sopherims) in the Reading of the Old Testament,"] *TKDA* 5 (1879): 3–54.

32 A. A. Olesnytskii, "Ritm i metr vetkhozavetnoi poezii," ["Rhythm and Cadence of Old Testament Poetry,"] *TKDA* 10 (1872): 242–94; 11 (1872): 403–72; 12 (1872): 501–92.

33 F. Ia. Pokrovskii, "Retsenziia na: Uchebnyk bibleyskoi istorii Vetkhogo Zaveta, doktora Avgusta Kelera," ["Review Report: Textbook on the Biblical Story of the Old Testament,"] *TKDA* 8 (1894): 630–63; 9 (1894): 146–70; V. P. Rybinskii, "O Biblii (Publichnoie chteniie)," ["On the Bible: Public Readings,"] *TKDA* 3 (1902): 359–82; A. A. Glagolev, "Neprekhodiasheie znachenie Vetkhogo Zaveta.

version” of biblical apologetics was originally shaped by the issues and challenges of general interest in the Russian Empire (opposition to the Baur-Wellhausen school of negative criticism; criticism of Panbabylonism; criticism of “heretical” speeches by L. M. Tolstoi). However, it was also characteristic of specifically Kyiv issues, including the biblical exploration of the “Jewish issue” or “depoliticizing” dogmatic issues.³⁴ Another specific feature of Kyiv biblical apologetics was the intention to address not only theological but also instructional, didactic and educational objectives. The apologetic motive was supposed to be determinant in academic studies, school teaching of the Bible, and ethical education based on the Bible.

At the same time, starting from the early twentieth century, Orthodox biblical apologetics were closely associated with academic thinking and research. Recognition of the historical development of human religiosity made room for the comparative approach and justified the use of scientific material for the purposes of specific research in order to avoid speculation. The pursuit of effective interaction of academic research and theology on biblical issues at the KTA evidenced the rise of a prospective hermeneutic strategy which is quite relevant for the development of the Orthodox biblical studies of today.

Conclusion

Therefore, the biblical studies at the Kyiv Theological Academy of the 19th and early 20th centuries, as a holistic system of research, instruction, and other activity of theological, apologetic, religious and educational nature, have been reconstructed from the factual and theoretical perspective for the first time in Ukrainian academic research.

The history of biblical studies, as a specific academic discipline, has been singled out in the domestic religious studies and theology of today.

A large number of previously unexplored publications, documents, archival material, etc. have been introduced into academic use and have significantly expanded the body of sources

Bibliologicheskaiia zametka na: Die bleibende Bedeutung des Alten Testaments, von Emil Kautzsch, Tübingen und Leipzig,” [“The Lasting Importance of the Old Testament. Bibliological Article on: Die bleibende Bedeutung des Alten Testaments, von Emil Kautzsch, Tübingen und Leipzig,”] *TKDA* 11 (1902): 491–504; A. A. Glagolev, “Vetkhii Zavet i iego neprekhodiashcheie znacheniiie v khristianskoi Tserkvi,” [“The Old Testament and its Lasting Importance for the Christian Church,”] *TKDA* 11 (1909): 353–80; 12 (1909): 517–50; D. I. Bogdashevskii, “O Ievangelskikh chudesakh (zametka protiv ratsyonalistov i v chastnosti protiv grafa L. Tolstogo),” [“Evangelical Wonders (An Article against the Rationalists and Particularly against Count Tolstoi),”] *TKDA* 8 (1900): 473–93; D. I. Bogdashevskii, “O Ievangeliakh i ievangelskoi istorii (protiv sovremennogo ratsionalizma). Publichnoie chteniie,” [“On Gospels and Evangelical Stories (Against Modern Rationalism). Public readings,”] *TKDA* 2 (1902): 269–302; D. I. Bogdashevskii, “Istoricheskii kharakter knigi Deianii Apostolskikh,” [“The Historical Nature of the Books of the Apostles,”] *TKDA* 11 (1909): 381–425.

34 A. A. Glagolev, “Sionistskoie dvizheniie v sovremennom ievreistve i otnosheniie etogo dvizheniia k vsemirno-istoricheskoi zadache bibleiskogo Izrailia,” [“The Zionist Movement in Modern Judaism and the Relation of this Movement to the Global Historical Objective of Biblical Israel,”] *TKDA* 4 (1905): 513–65; Glagolev, “Vetkhii Zavet i iego neprekhodiashcheie znacheniiie v khristianskoi Tserkvi.”

that can be used for research in biblical studies and theology in general. It significantly improves the current level of study of theology and the humanities in Ukraine of the 19th and early 20th centuries. At the same time, it expands the prospects for modern Ukrainian education, both secular and theological.

Also the research discussed in this article is a significant step forward in exploring the discussed area of study. This research anticipates a continued effort. First of all it would be worthwhile to expand the pool of sources and deepen their analysis. The academic and pedagogical ties of Bible scholars at the KTA and other theological schools of the Russian Empire, their participation in joint educational, academic, theological and publishing projects need to be covered in more detail. The exegetical heritage of KTA professors embodied in their preaching activity should also be explored further. Preaching by professors was traditionally an integral part of education at the Academy.

Finally, the boundaries between the modern church and secular historiography in this area should be surpassed. Today, the focus should be on a more thorough study, a more detailed bibliographic description, and academic use of a larger number of works and dissertations on the history of biblical studies, which were written or are written in the currently existing Orthodox religious schools. It will significantly enhance the pool of sources for future researchers. This study should be accompanied by compiling quality bibliographies. Special publishing projects need to be implemented to re-introduce the KTA biblical study heritage into academic circulation and practical use.

This article is an invitation for professional dialogue and cooperation, but not only in terms of academic interest in a certain branch of study. It would be even more important to use this experience for the practical elaboration of modern Ukrainian academic and theological culture.

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