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**THE SCIENTIFIC AND EDUCATIONAL ACTIVITY OF THE
GRADUATES OF THE KIEV SPIRITUAL ACADEMY IN THE
SOUTH OF UKRAINE**

- Abstract -

The article describes the main directions of scientific and educational activities of members of the clergy in Southern Ukraine, who received education in the Kiev Theological Academy. It was found that among them were prominent scientists, doctors of divinity, philosophy, and Greek literature, honorary members of leading Russian universities and academies. They had diverse research interests, including history. The concept about ponderabilities of a contribution of clergy to the development of historical science and its cooperation with various scientific institutions, first of all – the Odessa society of history and antiquities, is considered.

The place of the studied category of clergy in teaching and in the educational process of spiritual and secular educational institutions is defined.

Keywords: *clergy, Kiev spiritual academy, historical science, education, Southern Ukraine.*

190 years since foundation of the Kiev Spiritual Academy were celebrated in the autumn of 2009. The Kiev spiritual academy was opened on September 28, 1819 on the place of the former Kiyev-Mogilyansky Academy. It was the important scientific and spiritual center which occupied one of the leading places in the Russian empire. Among graduates there were famous scientists, teachers of higher education institutions, priests who worked in different regions of the country. A lot of them were given assignment to the Kherson and Tavriysky

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diocese where they made a big contribution to development of science and education.

The historiography devoted to the Kiev Spiritual Academy (KSA) for a long period was presented only by works of historians and religious figures of the 19th century, namely, B. Titlinov, F. Titov, V. Askochenskiy, I. Malishevskiy, L. Maceevich and others. During the Soviet period this subject, as well as others which had relations to religion, in the majority were held back. Only at the end of the 20th century there were works of researchers in which the problem of the development of spiritual education in Ukraine and scientific and educational activity of orthodox clergy was considered. The big contribution to development of research of this problem was made by researches of N. Ship, N. Mozgovoi, G. Stepanenko. The question of influence of the Kiev spiritual academy on activity of the highest orthodox clergy of the Kherson and Taurian diocese separately wasn't investigated that causes relevance of this subject. The basis of publications is made by the published documents and materials of funds of archive of Odessa region.

The bright trace in the history of development as to the Kiev academy and Kherson and Tavriysky diocese was left by Innokentiy (Borisov). He was one of the best pupils of this educational institution. After he graduated he was given assignment to St. Petersburg (1823), where achieved an impressive career. At first, he was an inspector professor of church history and Greek of the St. Petersburg theological seminary, then professor of the St. Petersburg spiritual academy.

The Kiev metropolitan Evgeny (Bolkhovitinov) put a lot of effort for Innokenti's (Borisov) return to Kiev. He returned in 1830 and received the position of rector of the Kiev spiritual academy. The talented young professor, during 10 years managed to raise considerably the level of science and education in academy. He proved to be an innovator in theological science and carried out a number of reforms in education. Teaching theological and philosophical subjects was transferred from Latin into Russian. Innokentiy (Borisov) was the first who began to use a historical or historical and comparative method in divinity¹. It became a new milestone in religious science.

Innokentiy (Borisov) considerably intensified the teaching of historical disciplines in the academy and gave them a new direction – in learning the history of the state and of the orthodox church. He improved the teaching of philosophy on the highest level. He introduced the new disciplines: the church science and the church legislation that laid the foundation to teaching the initial right in spiritual educational institutions of the Russian Empire.

¹ Mozgova N.G., *Kiev spiritual academy. 1819-1920 : The Philosophical Legacy*, Kiev: Knuga, 2004, p. 48.

During his stay in Kiev, Innokentiy was fond of studying national history. It was promoted by his friendship with the rector of Kiev University H. Maksimovich and the metropolitan Evgeny (Bolkhovitinov) who were engaged in historical and archaeological researches. In 1840, the Odessa society of history and antiquities, according to the recommendation of his Honourable president count M. S. Vorontsov, elected Innokentiy (Borisov) to the status of full member². Perhaps it inspired Innokentiy and N. Maksimovich to found historical and archaeological scientific organization in Kiev. Documents and the charter of future society were issued and sent to St. Petersburg. But the government finally considered this case only in 1843 and allowed to found scientific organization under another name – "The temporary commission for analysis of ancient acts". Innokentiy according to the order of the Holy Synod had already left Kiev at this time and headed for the Kharkov diocese.

In the 21st of December 1843, the Kiev governor general D. Bibikov wrote the letter to the archbishop in which he asked him to accept the rank of Honorary member of the Commission, considering its successful scientific and historical activity³.

In 1848, Innokentiy headed the Kherson and Taurian diocese and moved to Odessa where there was a cathedral temple. There he successfully continued his historical and archaeological activity. The clergy of the diocese also were attracted to this process. Under his management in 1850 the special committee for creation of the church and historical and statistical description of the diocese was created. The former pupils of the Kiev spiritual academy, the professor S. Serafimov and archpriests G. Popruzhenko entered there. Members of the committee had to carry out serious research work which consisted in searches of materials and sources which were stored in libraries of the Kherson spiritual consistory, cathedrals and monasteries. Only after that it was possible to start writing the history of the diocese⁴.

Thanks to Innokenti's efforts, the archive of the Kherson spiritual consistory was put in appropriate order. It considerably facilitated the work of researchers⁵.

The idea of revival of ancient Christian shrines in the Crimea and formations there of an independent metropolitanate occupied the important place in the plans of the archbishop. He was surprised by the contrast between a glorious past and modern abandonment of Christian temples in Crimea. Innokenti's note dated 1850 which testifies to a certain implementation of his plans remained. In

² Derzavnii arhiv Odesskoi oblasti, f. 167, op. 1, spr. 3, ark. 2.

³ Derzavnii arhiv Odesskoi oblasti, f. 167, op. 1, spr. 3, ark. 7.

⁴ Derzavnii arhiv Odesskoi oblasti, f. 37, op. 1, spr. 1646, ark. 1-3.

⁵ Derzavnii arhiv Odesskoi oblasti, f. 37, op. 1, spr. 1749, ark. 1-6.

particular, the Uspensky monastery near Bakhchisarai which was an old Christian shrine was reopened. On the ruins of the Chersonese, the small temporary church consecrated to the sake of St. Vladimir was reconstructed. Ancient temples in the Inkermansky rock and in the Genoa fortress were restored and the temple of St. Vladimir in Sevastopol was built⁶. Further implementation of plans of the archbishop was prevented by the Crimean war (1853-1856).

His former pupil – the archbishop Dimitrii (Muretov) became Innokenti's (Borisov) successor at the position of rector of the Kiev spiritual academy and subsequently and at the head of the Kherson and Taurian diocese. In 1840 he was blessed by Innokentiy and became the rector of Academy which he led during 10 years. He continued the work of his teacher with great honor. Dimitriy made an important contribution to development of theological science. He relieved it of outdated scholasticism, applying a historical method of research. The new system of divinity which has been created by Dmitriy was so perfect that at once was approved and accepted by clergy. The rector concentrated the main attention on high-quality training of future priests. With huge responsibility he treated lecturing which struck students with the perfection. Dimitriy was the authoritative scientist and a recognized master of theological science. By the way he differed in unusual modesty and high insistence on work. Therefore, he did not leave any published scientific works & texts of his lectures. In 1857, Dimitriy headed the Kherson and Taurian diocese. There he realized the knowledge and experience received in the Kiev spiritual academy. During management of the diocese he proved as the good administrator and the kind pastor. Sermons of the archbishop were result of his deep reflections and sincere belief. They always attracted a lot of people. Thanks to the activity of the archbishop since 1860, the diocesan periodical – "The Kherson diocesan sheets", began to publish in Odessa. It promoted the improvement of diocesan management and rapprochement with believers. Interesting materials from life of the diocese, the sermon of bishops, the publication on stories of orthodox church in the south of Ukraine and other actual materials were published in the edition.

Dimitriy paid considerable attention to the question of the development of education in the southern region. He often visited spiritual and secular educational institutions. In particular, he sponsored the Odessa theological seminary and kept in touch with students.

⁶ Dianova N., Zhuttya ta diyalnist arhiepiskopa Hersonskogo i Tavriskogo Inokentiya (Borisova) // Istoriya religii v Ukraini. – Naukovui shorichnik, kn 1, Lviv: Logos, 2015, p. 219.

The archbishop aimed at obtaining a high educational level and spirituality, educating by himself, patience, readiness for self-sacrifice & service for the benefit of neighbors⁷.

In Odessa the archbishop proved as the active scientific figure and on September 20, 1857 he was elected as full member of the Odessa society of history and antiquities. During 1870-1875 he fulfilled duties of the vice-president of society⁸.

In Southern Ukraine one more pupil of the Kiev spiritual academy – Mikhail Karpovich Pavlovsky worked productively. After the completion of the Academy (1833) he, on the recommendation of the tutor, got Innokentiy (Borisov) setting in Odessa. There he worked as the teacher of Divine Law in society educational establishments. On teaching position he worked in the flow of forty years. He was the teacher of Divine Law simultaneously in a few educational establishments of the city: in the district school, the Institute of noble maidens, the municipal girl school and in the Rishlevskiy lyceum. In the lyceum he was simultaneously the abbot of the lyceum church⁹.

With a lyceum (since 1865 by the Novorossisk university) at M. Pavlovskiy there were the most warm and fruitful relations. In 1838, the lyceum council chose him as the professor of divinity. He received an appointment to manage the department of divinity. During 1851/1852 a professor read psychology and logic yet, that was entered in educational establishments instead of philosophy. After completion of teaching activity in 1873, Mikhail Karpovich remained on position of archpriest of the church of Alexander Nevskiy at the Novorossisk University being the deserved member of university.

A professor M. Pavlovskiy, caring of spiritual education in university, did not put primary and middle schools aside. In 1848, he was appointed by head master of Orthodox teachers that worked in industry of society education in Odessa. He supported the contact with them and often visited the examinations of the pupils.

Michil Pavlovskiy managed to realize his scientific capacity the foundation of which was laid during training in the Kiev spiritual academy. During 1859-1889, he was censor of "The Kherson diocesan sheets". Under his edition, a number of articles of the moral and religious contents which were translated from French were

⁷ Slovo Vusokopreosvayshennogo Dimitriya, arhiepiskopa Hersonskogo i Odesskogo po slychay darovaniya Ego velichestvom shedrogo posobiya na ylichsheniya dyhovno-ychebnuh zavedeniy 7 aprelya 1860 g., Odessa, 1866, pp. 2-8.

⁸ 165 zasedaniya Odesskogo obshestva istorii i drevnostey. 18 noyabrya 1874 g. – Odessa, 1875, p. 2.

⁹ Pyatidesyatiletie svyashenstva zaslyzennogo professora i pochetnogo chlena Imperatorskogo Novorossiskogo yuniversiteta, protoiereya Mihaila Pavlovskogo, Odessa: Slavyanskaya tipografiya, 1886, pp. 12-13.

published. Two letters of the patriarch Photius were published with M. Pavlovsky's preface. In "The Kherson diocesan sheets" and "The Odessa messenger" more than 60 of his sermons which concerned different events of public life of the city were published. In 1877, "Materials for the history Of Kherson diocese" dedicated to the 40 year of foundation were published¹⁰.

Mihail Pavlovskiy enjoyed in Odessa big authority as the preacher publicist. In 1851 "Words and speeches" were published. This edition received an approving comment and the positive review. About Mikhail Pavlovsky it was written as about the outstanding preacher who enjoyed great authority within the orthodox population¹¹.

After the termination of the Kiev spiritual academy in 1844, Arseny Gavrilovich Lebedintsev was given assignment in the Odessa theological seminary. It possesses an important role in the history of the Southern Ukraine. In the beginning he was the teacher, and then professor of a theological seminary. Subsequently, he received a curacy of the Odessa cathedral Transfiguration Cathedral. In 1848, the rank of archpriest, A. Lebedintsev appointed rector of Sevastopol Peter's Church and the dean of the church district of Sevastopol, where he actively assisted the diocesan leadership in restoring Christian shrines Chersonese and Inkerman, for which he received numerous awards and gratitude to Archbishop. During the Crimean War he was in Sevastopol, where he showed special zeal and great courage, raising the morale of the defenders of the city. For special merits during the Crimean War, A. Lebedintsev received a gold pectoral cross on St. George ribbon and a diamond ring from the Grand Duchess Elena Pavlovna, a bronze cross on Vladimir ribbon for the defense of Sevastopol, a silver medal at the St. George ribbon and medal at the St. Andrew's tape. In 1857 A. Lebedintsev moved to Odessa, where he became the steward of the Odessa Cathedral¹².

Along with the performance of his church and religious duties, he continued to engage in historical research of the southern region. In 1860 on the pages of "Kherson Diocesan Gazette" appeared his works: "Description of the Odessa Cathedral", "Churches of St. Catherine in Odessa" and "Khan Ukraine." The last of these was reprinted in 1913 by the Odessa Society of History & Antiquities, which is a full member of Archpriest was for 1881-1898 years. This work represents a significant potential of A. Lebedintsev as a scholar. It was

¹⁰ Pavlovskiy M., Materialu dlya istorii Hersonskoy eparhii // Pribavlenie k Hersonskim eparhialnim vedomostyam, 1877, № 16, pp. 436-437; 1879, № 12, pp. 357-364; № 14, pp. 461-466.

¹¹ Retsenziya na knigy «Slova i rechi protoiereya Mihaila Karpovicha Pavlovskogo» // Odesskiy Vestnik, 1852, № 93.

¹² Derzavnii arhiv Odesskoi oblasti, f. 37, op. 2^a, spr. 553, ark. 7-10.

written on the basis of church documents and represented the socio-economic and religious history of the population that lived between the Bug and Dniester rivers of the Kiev Rus up to the mid-nineteenth century. In addition, the author placed 15 documents which were found in the archive of the Kherson consistory that added a scientific value to the work. Post mortem archpriest (in 1898) OTIC published the obituary written with the professor of the Novorossisk university O. Kochubinskiy. An author marked not only important landmarks in his life but also scientific achievements in industries of history and close collaboration with those, who divided his fascination historical researches¹³.

Among the graduating students of the Kyiv spiritual academy of setting Mykola Ivanovich Sokolov (in 1831) got to the South Ukraine. The religiously-elucidative activity he began in Kherson, where he became an archpriest and abbot of the Assumption cathedral and teacher of the Low is Divine in Kherson school of mercantile fleet. From 1838 on, he continued the pedagogical activity in Odessa: in the Institute of the Noble maidens, the theological seminary and gymnasium at Rishilevskiy lyceums, where the Divine read Law. For prominent successes on the elucidative field, he was the recipient of an award of the Golden Cross. Considerable successes were attained by M. Sokolov during work in the Kherson spiritual consistory, for what got the orders of St. Ann of 3th and 2th degree and St. Volodymyr 4th and 3th degrees. In 1851, an archpriest became the abbot of the Odessa cemetery church of All Saints. Once more, a student of the academy was a priest in this church since 1868- archpriest Havrylo Yakiv Seleckiy served as yet, what considerable period of time worked as teacher of the Low divine in different educational establishments of the Kherson and Taurence diocese¹⁴.

The Great contribution to the development of the southern region made Georgiy Ivanovich Popruzenko. After finishing the Kiev theological academy, he was assigned to the Odessa theological school (1843). Soon he became a Professor of the Kherson spiritual Seminary, where he taught Russian, Latin, Hebrew & New Greek languages and was on the Board of seminary of learning. Successful educational work of G. Popruzenko harmoniously combined with Pastoral Ministry in different parishes. From 1857, he received San Archpriest Odessa Sretens'koï Church, where he was engaged in activity. In 1862, by the order of Diocesan hierarch, he was appointed a member of the Odessa Statistical Committee for the fruitful work which received the order of St. Anne 2nd degree¹⁵.

It is necessary to pay attention to the figure of Joseph H. Mihneviča, who soon after graduating from the Kiev Theological Academy received the post of

¹³ Kochybinskiy O. O., Na pamyat o deystvitelnom chlene obshestva protoieree A. G. Lebedintseve // Zapiski Odesskogo obshestva istorii i drevnostey, Odessa, 1900, T. 12, pp. 65-76.

¹⁴ Derzavnii arhiv Odesskoi oblasti, f. 37, op. 2^a, spr. 577, ark. 41-45.

¹⁵ Derzavnii arhiv Odesskoi oblasti, f. 37, op. 2^a, spr. 577, ark. 56-60.

Inspector and Professor of philosophy at Odessa Richelieu Lyceum (1839), which gave 20 years of tireless work. In 1857, by order of the Board of the Lyceum, he wrote "A historical overview of its fortieth anniversary of the Richelieu Lyceum from 1817 to 1857". This research saved the scientific value until now. The author exposed activity of all subdivisions of lyceum, did the detailed analysis of scientific and educational activity of all teachers and presented the list of graduating students of lyceum for forty years¹⁶.

In Odessa, Mihnevič actively cooperated with M. Pirogov who at that moment was a trustee of the Odessa educational district. He admired the progressive activity of M. Pirogov and fully supported his freedom-loving looks. This collaboration was not limited only by Rishchelevskiy lyceum. No less fruitfully collaboration showed up in Odessa society of history and antiquity, where Joseph Grigorievich was an actual member and secretary. The work of the society interested by M. Pirogov which in November 1856 was elected a full member and in may 1857 – vice president of the Society¹⁷.

The Odessa period was extremely fruitful in the scientific activity of I. Mihnevich. In the second volume of "Messages" of the Society was published his work "On Hebrew manuscripts" that were stored in the museum of the Odessa society of history and antiquities. At that time, a separate edition came out with some of his works: "Biography of the Duke de Richelieu" (1849) and "The experience of the gradual development of the main action of thinking as a guide for the initial teaching of logic" (1848). Quite different in their scientific direction, the works showed the full talent of the author which he demonstrated in various branches of his activities. It is impossible in one academic article to reflect the significant contribution that was made by the students of Kiev theological academy in scientific, educational and cultural development of the southern Ukraine while serving the Kherson-Tauride diocese. However, even on the basis of the above facts, we can draw a conclusion about their important role in the history of the development of the southern region.

¹⁶ Mihnevich I.G., *Istoricheskiy obzor sorokaletiya Rishel'evskogo litseya s 1817 po 1857 god*, Odessa: Tipografiya Nitche, 1857.

¹⁷ Mozgova N.G., *Kiev spiritual academy. 1819-1920 : The Philosophical Legacy*, Kiev: Knuga, 2004, p. 114.