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## **THE VOLYN THEOLOGICAL SEMINARY LED BY THE BISHOP PALLADIY (KAMINSKY) DURING 1952-1956**

The aim of the study is to analyze religious activity and archpastoral service of the bishop of Volyn and Rivne Palladiy, his contribution to the diocese structure regulation and the Volyn Theological Seminary building based on the archive sources and scientific publications. The study methodology includes the principle of historicism, systemic and scientific approach. Comparative historical method, chronological and structural-functional methods were used in the study. The novelty of the study is in the description of the bishop Palladiy's activity, his role in material basis enhancement and significant improvement of educational work in the Volyn Theological Seminary despite all obstacles from the Soviet authorities based on the materials and archive documents. Heading the diocese of Volyn and Rivne for four years, the bishop Palladiy managed to improve and structure religious life, supported the diocese by the clergy and enhanced their educational level. More than 70 church buildings were renovated in the region by 1954. Due to the central financing from the Moscow Patriarchy at the beginning of 1950-s, the administration of the Volyn Theological Seminary headed by the bishop Palladiy could dramatically improve the material basis of the educational institution. Particularly, some further constructions were made to the hired buildings that enabled to create the appropriate conditions for students' learning and living as well as to provide scholarship, food, uniform and textbooks for all seminarians. Consequently, the applicants' quantity tripled. The seminary achieved the highest development under the rule of the bishop Palladiy in the post-war period.

**Key word:** *Volyn Theological Seminary; bishop; Palladiy (Kaminsky); theological education; students.*

### **Introduction**

Social and political life liberalization, introduced by M. Khrushchev in the mid-1950s, was not oriented on the Russian Orthodox Church (ROC) enhancement. Nevertheless, the general atmosphere of "thaw" positively influenced on the ROC, having revived the religious life. In 1954 for the first time during the whole post-war period, the general quantity of the Orthodox clergy increased in comparison with the previous year<sup>1</sup>. The activity of the theological seminaries intensified, the contingent of their listeners significantly grew. Having taken advantage of the situation, the administration of the Volyn Theological Seminary under the guidance of the bishop Palladiy put all efforts for promotion and development of the theological educational institution.

The issue was repeatedly highlighted in the historical literature. Historiography connected with the personality of the bishop Palladiy (Kaminsky) and his activity as the archpastor of the cathedra of Volyn and Rivne is represented by a range of scientific studies and publications in periodicals as well as by the memoirs of his contemporaries. The scientific studies of V. Borshevych, the archpriest O. Fedchuk, N. Schichta should be particularly mentioned. For instance, V. Borshevych presented the detailed biographical data of the bishop Palladiy, the

archpriest O. Fedchuk highlighted his archpastoral activity, N. Schichta analyzed his relations with the authorities. Such authors as A. Kireev, A. Morenchuk, V. Mylus' only partially considered Palladiy's work at the position of the bishop of Volyn and Rivne and his activity in the life of the Volyn Theological Seminary. Still, the appropriate attention was not drawn to the personality of the bishop Palladiy (Kaminsky) and his role in the activity of the Volyn Theological Seminary during 1950-s was not highlighted in the mentioned studies.

**The aim of the study** is to analyze on the base of the archive sources and some scientific publications the way of life, church-related activity and archpastoral service of the bishop Palladiy in Volyn region, his efforts regarding enforcement and regulation of a diocese life, the appropriate circumstances creation for life and study of the Volyn Theological Seminary students.

### **Methods**

The study methodology is based on the principles of historicism, systemic and scientific approach. The comparative historical, chronological, structural and functional methods were applied to the study. The abovementioned methods permitted to reach the goal of the bishop Palladiy's role description in the church life regulation and to study his activity in the Volyn Theological Seminary.

<sup>1</sup> Central State Archive of Public Associations of Ukraine (further CSAPAU), fond1, op.24, spr.4038, p.201.

### Research and Development

There were three Theological Seminaries (of the eight throughout the USSR) in Ukraine at the beginning of 1950-s: the seminaries in Lutsk and Odessa were reopened in 1945; the seminary in Kyiv began to work in 1947 (Morenchuk, 2009: 35). The head of the diocese of Volyn and Rivne was the bishop Pankraty (Kaschperuk, died in 1972) in 1948-1952-s, the former adherent of autonomy, who was distinguished by his pro-Soviet views and active collaboration with the local authorities. His presence in Volyn was characterized by the decline in church position; the increased pressure on the clergy from the side of the punitive and repressive authorities; decreased quantity of church parishes due to the lack of priests. For instance, as of January 1, 1951 there were 812 priests in the diocese of Volyn and Rivne that was 4 % (33 men) less than in 1947. There were one bishop, 292 priests, 65 deacons in Volyn region (DAVO, F. R. 393, op.3, spr.15: 18) and 371 priests and 83 deacons in Rivne region<sup>2</sup>.

Consequently, according to the management of the bishop Pankraty, the priests' endowment of the diocese of Volyn and Rivne was 60.4 %<sup>3</sup>. There was worship in Sundays and holydays only in 190 (48%), in 173 (44%) in one-two Sundays, and in 13 (3%) only in the big religious holidays out of 392 functioning churches due to the lack of personnel in Volyn region<sup>4</sup>.

The managerial change occurred in that tough time for the whole diocese. The bishop Palladiy (Kaminsky) was transferred from Poltava to the diocese of Volyn and Rivne on November 15, 1952.

The bishop Palladiy (in the world Kaminsky Georgy Mychaylovych) was born in a priest's family in the village Fedorivka (Kherson region) on August 20, 1896. He graduated from the Kherson Theological Institution in 1911 and from the Theological Seminary (Odessa) in 1917. He studied at the Novorosiyskyi University (Odessa) during 1917-1920; however, he did not finish it. He was appointed to become the bishop in Mykolaiv by the vicar of Odessa diocese Prokopi (Tytov, died in 1937). He was ordained as a deacon on June 13, and ordained as a priest on June 20 with an appointment to become a prior of the Holy Trinity Church in the village Nikolskoe (Kherson district) (Kyreev, 2008: 540). He became a prior of the Church dedicated to John the Evangelist in Zeleno-Protsenkovy khutor (Kherson city). He was widowed in 1922. He was transferred to the parish dedicated to St. Mykolay (Mykolaiv city) in 1930.

During the period of church and clergy persecution, the father Georgy was forced to work as an accountant in different institutions of Mykolaiv district since 1935. He became a prior of the church of All Mournful Joy in Odessa and worked as the main auditor of the diocese since 1944. He was a priest-key keeper in the cathedral dedicated to St. Ilya and an accountant in the restored Theological seminary in Odessa since 1945. He was shorn a monk with the name of Palladiy by the bishop of Odessa and Kirovograd Sergiy (Larin, died in 1967) on April 12, 1946. He was appointed a lecturer and confessor of the Theological Seminary in Odessa the same year. The hieromonk Palladiy was transferred to the rank of archpastoral on January 19, 1947.

Palladiy's episcopal ordination was finished in Epiphany Patriarchal Cathedral (Moscow) on March 30, 1947. He became a bishop of Poltava and Kremenchuk. There-

fore, the famous Orthodox hierarch began his tough way from Poltava diocese.

His career was marked by the numerous conflicts with the regional Council representatives of the ROC, and consequently, by many transfers from one cathedra to another.

The bishop Palladiy changed seven dioceses (four of them were within Ukrainian Exarchate) for thirty years of his service. He put all possible efforts storing and developing religious life in the dioceses. His conflicts with the authorities were a result of his particular actions; however, they were predicable due to his "traditional" views regarding bishop's role in a diocese that he did not tolerate any mediators (Shlikhta, 2011: 160).

Having arrived to Lutsk in 1952, the bishop Palladiy paid particular attention to the cathedral and Volyn Theological Seminary (VTC). At the end of the year, he arrived in Moscow to agree the budget for the following year, and reached an agreement for seminary's financing from the Patriarchate's budget. The Volyn Theological Seminary (VTC) was on a balance of the eparchial district of Volyn and Rivne from the moment of its opening and predominantly prepared the priests for the vast majority of its parishes<sup>5</sup>.

Thus, the VTC was kept on a budget of the Moscow patriarchy and began to educate the religious personnel for all western districts of the USSR: Volyn, Rivne, Lviv, Ternopil, Drohobych, Stanislav, Zakarpatie, Chernovetskiy districts from January 1, 1953.

The living conditions of educational institution were improved with the transfer to patriarchy's budget. The budget was 208 thou. karbovantsiv in 1949, 216 thou. karbovantsiv in 1950, 294 thou. karbovantsiv in 1951, 517 thou. karbovantsiv in 1952, in comparison with 1 mill. 108 thou. karbovantsiv in 1953, 1 mill. 232 thou. karbovantsiv in 1954, 1 mill. 163 thou. karbovantsiv in 1955. Moreover, repairing and building was additionally subsidized: 557 thou. karbovantsiv were allocated in 1955, 1 mill. 443 thou. karbovantsiv - in 1956, 1 mill. 631 thou. karbovantsiv in 1957. The budget of 1 mill. 482 thou. karbovantsiv was adopted to 1958<sup>6</sup>.

The seminary only supplied the students with free living and beds till 1950. Food and bedclothes should be purchased by seminarians at their own expense. A lot of them hired private apartments in a city due to the lack of places in a seminary dormitory. Free meals appeared in the VTC since 1950. Nevertheless, living conditions were far below the standards of educational work and some people left the seminary.

Even Moscow administration was concerned by activity of the bishop Palladiy. Especially, the regime was bothered by the bishop's circulars where he tried to improve eparchial life and support believers' spirituality. For instance, according to the circular 10 from April 14, 1953, he drew clergy's attention to the bad service of parishes and offered to reorganize the whole activity of church community for expanding equally all believers with the pastoral care. Furthermore, it was offered to increase donations as a way out of the church crisis and attention was paid to material enhancement of the clergy (Borshchevych, 2004: 135).

To eliminate a need for the priests, the bishop Palladiy ordained the deacons and representatives of church choir despite they did not have any special education.

<sup>2</sup> CSAPAU, fond R- 4648, op.3, spr.104, p. 100.

<sup>3</sup> CSAPAU, fond R- 4648, op.3, spr.111, p. 57.

<sup>4</sup> CSAPAU, fond R- 4648, op.3, spr.111, p. 74.

<sup>5</sup> Volyn State Archives (further VSA), F.R-393, op.3, spr.17, p. 21

<sup>6</sup> VSA, F.R-393, op.3, spr.23, p. 100

Only during 1953 and the first half of 1954, 22 priests were ordained: one of them was a graduate from the Volyn Theological Seminary and the rest (21) were from the deacons who were in the rank of choir representatives.

In contrast to his predecessors Varlaam and Pankratij, who ordained only 17 priests during 1946-1952<sup>7</sup>. Owing to the deacons-choir representatives' ordination and priests' transition reduction to the other diocese, the bishop Palladiy could not only halt the quantity decline of the clergy, he managed to increase the total quantity by four priests in 1954 in comparison with 1953<sup>8</sup>.

The second circular regulated the forms and methods of struggle with sectarianism. Still, not all plans were realized. The head of the Council for the ROC Georgy Kaprov sent for the bishop Palladiy at the beginning of June 1953. The bishop was initially informed that his orders caused dissatisfaction by the Head of the Council. G. Kaprov "explained" to the bishop during the long "conversation" that his circulars violated the legislation regarding freedom of conscience, and limited the rights of religious community (*Borshchevych, 2004: 135*). Actually, parishes' reorganization prevented the well-oiled governmental machine to destroy the believers' communities and close churches. Consequently, he was forced to withdraw the circulars. Nevertheless, the bishop's initiative permitted to improve and organize life in the diocese to some extent.

In April 1954 the metropolitan of Kyiv and Galicia John (Sokolov), the patriarchal exarch of Ukraine called for the bishop Palladiy and made some comments regarding his mass ordination and the clergy's transfer to the other dioceses. The bishop Palladiy facilitated to transfer 26 priests (out of them 3 were from Volyn district and 23 were from Rivne district) to the other dioceses during 1953. The bishop claimed during the meeting that someone hindered his work, he meant the regional commissioner of the Council for the ROC S. Bogdanov<sup>9</sup>.

The process of the clergy's preparation and education level enhancement was significantly activated with Palladiy's arrival to the cathedra of Volyn and Rivne. Managing the diocese, yearly, during summer holidays he was intended to provide a seminar oriented on skills development for the priests and deacons that did not obtain the proper theological education. The same courses were in Kyiv and Odessa seminaries. The Commissioner in Volyn district S. Bogdanov met the preparation and opening of the courses with hostility. He wrote the following in his informational letter from the fourth quarter in 1953: "I personally think that such seminar should not be opened in the seminary in Lutsk. It will intensify the clergy's activity"<sup>10</sup>. Nevertheless, despite all obstacles from the authorities, the courses took place with the blessing of the Patriarch Alexey for the first time in the diocese of Volyn and Rivne during June 22 to July 22, 1954. The bishop Palladiy invited 43 priests from the planned 50. The listeners lived in the seminary's dormitory and were provided by free food during the courses<sup>11</sup>.

The extensive repairing work in the building of seminary and finish of the new building took place when the seminary was transferred on a balance of the patriarchy as well as with assistance from the ruling bishop during

1953-1956. Moreover, Palladiy drew significant attention to church repair and claimed it from the clergy. In 1953, for the first time after the Second World War, the major repair of Lutsk Cathedral was made at a total cost approximately 400 thou karbovantsiv, particularly, the internal painting was renewed, the floor was covered with tiles, water heating was installed<sup>12</sup>. The bishop allocated financial help to some religious communities for church rebuilding and restoration, gave loans and exempted some parishes from paying the diocese fee. As a result, more than 70 church buildings were repaired in the district in 1954<sup>13</sup>.

The bishop Palladiy applied to the Lutsk municipal housing authority regarding the hire rent of seminary's buildings at Plechanova Str. building 3 and 5 and their transfer to the diocese of Volyn and Rivne in 1954. He wrote in the request: "we ask to transfer the abovementioned buildings in perpetual costly usage, considering the fact that the diocesan administration has restored them at their own expense, and furthermore has paid the rent for 9 years and the sum exceeds their book value"<sup>14</sup>. A rental charge was reduced; however, the transfer was denied.

A uniform was introduced since September 1, 1954. All students were provided by the uniform (suits) and the priests were supplied by cassocks and trousers at seminary's expense. The new equipment and stock were purchased for the auditoriums, library and dormitory, suppliers for kitchen, canteen and bathroom, etc. The necessary quantity of bed-linen sets was bought. The students were provided with medical aid. A sanitary isolator was in the building. A doctor and medical assistant worked for the seminary.

The seminarians obtained four free meals and monthly scholarship: 1 class - 40 karbovantsiv, 2 - 50 karbovantsiv, 3 - 75 karbovantsiv, 4 - karbovantsiv. There were promotional money prizes for good academic achievements and scholarship reduction for bad marks in learning and unsatisfactory behavior<sup>15</sup>.

The seminarians were promoted for the excellent essays. The priest Mychailo Puts, deacon Yaroslav Antoniuk, Yaroslav Bovtiuk, Anatolij Stachovskiy and Evgen Ostrovskiy were awarded with the prizes from 30 to 120 karbovantsiv in April 1954<sup>16</sup>.

The seminary bought cinematographic equipment for film screening in 1954. The films were personally recommended and selected by the bishop Palladiy. Moreover, the folk music instruments were purchased and a group of musically talented seminarians (30 men) was formed, who made music three times a week: on Monday, Wednesday and Thursday. The regent of bishops choir Stepan Ostrovskiy was appointed as a director of the orchestra (*Fedchuk, 2013: 126*). The VTS subscribed central republic and local newspapers and magazines in 1954-1955 educational year<sup>17</sup>.

The appropriate attention was drawn to seminary's library creation that had 3126 storage units; there were 2542 religious books among them in 1953 (*Fedchuk, 2013: 104*).

In 1954 in contrast to the previous year, the applications' quantity to the Volyn Theological Seminary almost tripled (*Mylyus, 2008: 98*): 154 men compared with 56 in the previous year; 75 men were permitted to pass the

<sup>7</sup> VSA, F.R-393, op.3, spr.19, p. 189

<sup>8</sup> VSA, F.R-393, op.3, spr.20, p. 52

<sup>9</sup> VSA, F.R-393, op.3, spr.19, p. 191

<sup>10</sup> VSA, F.R-393, op.3, spr.19, p. 168

<sup>11</sup> VSA, F.R-393, op.3, spr.19, p. 194

<sup>12</sup> VSA, F.R-393, op.3, spr.19, p. 109

<sup>13</sup> VSA, F.R-393, op.3, spr.20, p. 54

<sup>14</sup> VSA, F.R-393, op.3, spr.25, p. 14

<sup>15</sup> VSA, F.R-393, op.3, spr.23, p. 101

<sup>16</sup> VSA, F.R-393, op.2, spr.44, p. 23

<sup>17</sup> VSA, F.R-393, op.3, spr.20, p. 54

exams, 79 men were not permitted to pass the exams<sup>18</sup>, 42 men were enrolled on the course<sup>19</sup>. According to the documents, there were teachers, reserve officers, culture workers, students, former Komsomol members among the applicants who mentioned that they had visited church and performed all religious rites when they were school children<sup>20</sup>.

By January 1, 1955, 76 men studied in the Volyn Theological Seminary, namely there were 30 men in the first class, 22 - in the second, 17 - in the third, 7 - in the fourth. The majority was from Rivne district, 30 men were from Ternopil district, 9 from Lviv district, 8 from Zakarpattia district, 3 from Drohobych district, 2 from Chernivetskiy district, 1 from Poltava district, Volyn, Stanislav and Khmelnytskiy districts had 4 representatives from each<sup>21</sup>.

It should be mentioned that the quantity of applicants to the VTS constantly fluctuated for the first decade of its existence. The quantity of applicants yearly decreased till 1950 and in that year the decrease was nearly threefold from 1945 and twofold from 1946 and 1947. Further, the applicants' quantity increased. In 1954 it quintupled from 1950<sup>22</sup>.

The bishop Palladiy wanted to halt seminary-leaving and increase the applicants' quantity by general improvement of living conditions. He frequently visited seminary, lessons and made his comments.

The senior inspector of the Council for the ROC A. Pashkin in his memorandum to the Council's deputy S. Belyshev regarding his inspection of the VTS in April 1955 wrote: "Active development and growing of the Volyn Theological Seminary is a result of the bishop Palladiy's work, who has set a goal to transfer the Volyn seminary into a model one among all other seminaries with the support of Moscow patriarchy for the last 2-3 years. The task has been successfully fulfilled"<sup>23</sup>.

In our view, it became possible due to the seminary's transfer on a balance of the patriarchy that provided an opportunity to improve living conditions for the students as well as owing to the personal attention and efforts of the bishop Palladiy and the other bishops from the Western regions of Ukraine, namely the bishops Pankraty (Kashperuk), Mychail (Melnyk), Antony (Pelvetkiy), Illarion (Kochergin).

The physical infrastructure of the VTS was significantly improved due to the bishop Palladiy in the mid-1950-s. Inspecting the theological institution in 1957, the professor of the Moscow Theological Academy and secretary of educational committee of the ROC M. Doktusov wrote in his report: "The Volyn Theological Seminary is one of the best in the USSR after the Moscow seminary and the Leningrad seminary"<sup>24</sup>.

The bishop Palladiy was an ordinary person, friendly and gracious. He was a great expert at church singing, famous preacher and canonic and excellent church administrator. He was awarded by a medal for "Meritorious labor during the Second World War (in 1944-1945)". He performed two foreign trips as a member of a delegation: in Romania in 1954 and in Poland in 1959 (Kyreev, 2008: 541).

He was an archbishop of Lviv and Ternopol during 1956-1960, archbishop of Orenburg and Buzulutsk during

1960-1963, archbishop of Ryazan' and Kasymov during 1963-1965, archbishop of Voronezh and Lypetsk during 1965-1968, archbishop of Zhytomyr and Ovrutsk after his service in Volyn region. It should be mentioned that being at the cathedra of Orenburg, the bishop Palladiy did not demonstrate the activity that had used to be in his former dioceses. His obedience could be followed regarding implementation of the numerous orders from the atheistic authorities. Such deeds could be explained by insecure and nominal position of a diocese's bishop as well as by the lack of resources to contradict the antireligious attacks.

The bishop Palladiy died on 82-nd year of a life on June 6, 1978. He was buried in the cemetery of the Monastery dedicated to the St. Assumption (Odessa).

### Conclusions

The religious life analysis under the circumstances of Khrushchev's "thaw" permits to follow the ways of Church, educational institutions and some particular persons' adaptation to the changing life conditions. The bishop Palladiy (Kaminsky) was a bright example. Having been in Volyn region for four years, he had recommended himself as the most active manager of the diocese of Volyn and Rivne for the whole Soviet period of its existence. He managed to improve and organize a life in the diocese, enhance the clergy's educational level. Owing to the central financing of the VTS by the Moscow Patriarchate during 1950-s, the religious authorities of the diocese headed by the bishop Palladiy could significantly improve the material basis of the theological institution. In particular, some further constructions were made to the hired buildings that enabled to create the appropriate conditions for students' learning and living as well as to provide scholarship, food, uniform and textbooks for all seminarians.

The bishop Palladiy left good memories, he was an archpastor devoted to the Church and his nation. Due to such bishops as he was, the Soviet atheistic regime could not eliminate the Orthodox Church and spiritual life in Ukraine.

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<sup>18</sup> VSA, F.R-393, op.3, spr.19, p. 254

<sup>19</sup> VSA, F.R-393, op.3, spr.20, p. 55

<sup>20</sup> VSA, F.R-393, op.3, spr.19, p. 92

<sup>21</sup> VSA, F.R-393, op.3, spr.20, p. 56

<sup>22</sup> VSA, F.R-393, op.3, spr.20, p. 144

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### **ВОЛИНСЬКА ДУХОВНА СЕМІНАРІЯ ПРИ ЄПІСКОПІ ВОЛИНСЬКОМУ І РОВЕНСЬКОМУ ПАЛЛАДІЇ (КАМІНСЬКОМУ) У 1952–1956 РР.**

У статті на підставі архівних джерел і наукових публікацій проаналізовано церковну діяльність і архі-пастирське служіння єпископа Волинського і Ровенського Палладія, його внесок в упорядкування єпархіяльних структур і розбудову Волинської духовної семінарії. Методологія дослідження базується на принципах історизму, системності та науковості. При написанні дослідження були використані історико-порівняльний, проблемно-хронологічний і структурно-функціональний методи. Наукова новизна полягає з'ясуванні непростих обставин діяльності і служіння єпископа Палладія, висвітленні його ролі у розбудові матеріально-технічної бази і суттєвому покращенні навчально-виховної роботи у Волинській духовній семінарії. Показано, що впродовж чотирьох років перебування на чолі Волинсько-Ровенської єпархії єпископу Палладію вдалося певною мірою оздоровити й упорядкувати життя єпархії, забезпечити приходи духовенством і підвищити освітній рівень священників. Станом на 1954 рік в області було відреставровано понад 70 церковних споруд. Завдяки централізованому фінансовому забезпеченню Волинської духовної семінарії Московською патріархією на початку 1950-х років, керівництво семінарії на чолі з владикою Палладієм зуміло значно покращити матеріальну базу духовного закладу. Зокрема, до орендованих семінарією приміщень було зроблено декілька добудов, що дало змогу створити належні умови для навчання та побуту студентів, а також усіх вихованців забезпечити стипендією, харчуванням та уніформою. Втричі зросла кількість бажаючих навчатися у духовному закладі. Констатовано, що у повоєнний період, саме при єпископі Палладії Волинська духовна семінарія досягла найбільшого розквіту.

*Ключові слова: Волинська духовна семінарія; єпископ Палладій (Камінський); духовна освіта; студенти.*

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