




**RS Global**  
Journals

**Scholarly Publisher**  
**RS Global Sp. z O.O.**  
ISNI: 0000 0004 8495 2390

Dolna 17, Warsaw, Poland 00-773  
Tel: +48 226 0 227 03  
Email: editorial\_office@rsglobal.pl

---

<b>JOURNAL</b>	International Journal of Innovative Technologies in Social Science
<b>p-ISSN</b>	2544-9338
<b>e-ISSN</b>	2544-9435
<b>PUBLISHER</b>	RS Global Sp. z O.O., Poland
<b>ARTICLE TITLE</b>	CHRISTIAN HUMANISM IN THE THEORY AND PRACTICE OF THE EDUCATIONAL ACTIVITY OF ORTHODOX PRIESTS IN VOLYN (XIX - EARLY XX CENTURIES)
<b>AUTHOR(S)</b>	Leliukh S. R.
<b>ARTICLE INFO</b>	Leliukh S. R. (2022) Christian Humanism in The Theory and Practice of The Educational Activity of Orthodox Priests in Volyn (XIX - Early XX Centuries). <i>International Journal of Innovative Technologies in Social Science</i> . 4(36). doi: 10.31435/rsglobal_ijitss/30122022/7913
<b>DOI</b>	<a href="https://doi.org/10.31435/rsglobal_ijitss/30122022/7913">https://doi.org/10.31435/rsglobal_ijitss/30122022/7913</a>
<b>RECEIVED</b>	01 November 2022
<b>ACCEPTED</b>	14 December 2022
<b>PUBLISHED</b>	30 December 2022
<b>LICENSE</b>	 This work is licensed under a <b>Creative Commons Attribution 4.0 International License</b> .

---

© The author(s) 2022. This publication is an open access article.

# CHRISTIAN HUMANISM IN THE THEORY AND PRACTICE OF THE EDUCATIONAL ACTIVITY OF ORTHODOX PRIESTS IN VOLYN (XIX - EARLY XX CENTURIES)

**Leliukh S. R.**

*Rivne State University of the Humanities, Ukraine*

ORCID ID: 0000-0002-9591-2031

DOI: [https://doi.org/10.31435/rsglobal\\_ijitss/30122022/7913](https://doi.org/10.31435/rsglobal_ijitss/30122022/7913)

---

## ARTICLE INFO

Received 01 November 2022

Accepted 14 December 2022

Published 30 December 2022

---

## KEYWORDS

Orthodoxy, Christian Humanism, Volyn, Educational Activity, Priests.

## ABSTRACT

The article justifies the essence and specificity of Christian humanism as a theoretical phenomenon and the practical basis of the activity of Orthodox priests-educators in Volyn in the 19th and early 20th centuries. It has been found that the Christian humanist foundations of Ukrainian Orthodoxy allows for extrapolating them to the general state of schooling at various historical stages of its development. It has been established that Christian humanism in the educational space of the Volyn region of this period can be considered in both theoretical and practical contexts. The peculiarities of the theory of Christian humanism in the scientific activity of Volyn priests-educators Apollonius Sendulskii, archpriest Andrii Khoynatskii, archbishop Agafangel (Solovyov), archbishop Vitalii (Gregulevych) and others are substantiated. The opinion about the crisis of Christian morality of the 19th century in the daily life of citizens as the object of theoretical investigations of Volyn priests of the studied period is justified. In the context of the practical implementation of the foundations of Christian humanism in the education process in parish schools and spiritual educational institutions in Volyn, the significance of the set of basic Christian virtues that children should learn in the first years of education in parish schools of the Volyn region has been proven. The formulated conclusion is that in the studied period, the Orthodox priesthood of Volyn was based on the theory and practice of Christian humanism from the classical biblical foundations of the training of Christian virtues in children during their education; only occasionally did the priests pay attention to the vast experience of the moral and ethical upbringing of children in the family accumulated by the Ukrainian people, enshrined in national traditions, customs, and rituals.

---

**Citation:** Leliukh S. R. (2022) Christian Humanism in The Theory and Practice of The Educational Activity of Orthodox Priests in Volyn (XIX - Early XX Centuries). *International Journal of Innovative Technologies in Social Science*. 4(36). doi: 10.31435/rsglobal\_ijitss/30122022/7913

---

**Copyright:** © 2022 Leliukh S. R. This is an open-access article distributed under the terms of the **Creative Commons Attribution License (CC BY)**. The use, distribution or reproduction in other forums is permitted, provided the original author(s) or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.

---

## Problem Statement.

The problem of philosophical and methodological delineation of historical and pedagogical phenomena must be considered since any historical phenomenon related to the development of education in the regional context arises, develops and achieves the signs of a system under the influence of a certain philosophical idea inherent in the outlined historical stage, region, and culture. When referring to such an interdisciplinary humanitarian subject of research as the enlightenment of a separate religious denomination in a particular territory, then the methodological basis of the analysis of this historical phenomenon requires a historical and philosophical approach to which Christian humanism is assigned. The research vision of a modern historian of pedagogy has enough methodological tools and techniques for this, taking into account the openness of historiography, the availability of scientific

sources in Ukraine and abroad, the possibility of active scientific dialogue and discussion on the historical development of education in Ukraine in the last few centuries.

The Christian humanist foundations of Ukrainian Orthodoxy allow for extrapolating them to the general state of schooling at various historical stages of its development. In the 19th century, Right-Bank Ukraine was under Russian rule, and the Volyn region was the most characteristic in the context of the coexistence of several Christian denominations (Orthodox, Catholic, and Protestant). The abovementioned allow for interpreting general historical and philosophical principles of the study of educational processes concerning their regional specificity. At the same time, the application of historical and genetic, historical and diachronic, and historical and systemic *research methods* are considered as the most appropriate, which enable a comprehensive approach to the analysis of the content of the Christian humanist essence of the educational activity of Orthodox priests in Volyn in the 19th and early 20th centuries.

#### **State of Problem Research.**

The Christian humanistic foundations of educational processes became the subject of interest of many domestic and foreign scientists both in the past and at the beginning of the 21st century. It opened a new stage of historical and pedagogical research with the involvement of modern historical paradigms (history of everyday life, oral history, etc.). The scientific papers of foreign classical philosophers J.-P. Sartre, A. Camus, K. Luther, and scientists of the Kyiv philosophical school, I. Bychko, P. Saukh, V. Shinkaruk, V. Yaroshovets and others are considered the most relevant for studying the problem outlined in the purpose of the article.

The humanistic dimension of Christian education is introduced in the writings of modern religious scholars A. Gerasymchuk, E. Duluman, M. Stadnyk, and A. Chernia, to list a few. The ethnonational foundations of Christian humanism are outlined in the scientific papers of I. Bogachevska, A. Kolodny, and O. Moroz, to list a few. At the same time, the abovementioned scientists and their papers, in author's opinion, reflect a purely religious; however, not historical and pedagogical, and not solely pedagogical aspect of Orthodox enlightenment in past centuries in a separate region.

**The purpose of the article** is to outline the essence and content of Christian humanism as the philosophical basis of the educational activity of Orthodox priests in Volyn in the 19th and early 20th centuries.

#### **Research Methods.**

Content analysis of scientific, mainly philosophical and historical, sources, historical and genetic, historical and dichotomous, and historical and comparative research methods were utilized during the scientific search.

#### **Presentation of Basic Material of the Research.**

As is known from the history of philosophical teachings, Christian humanism is primarily associated with the Renaissance. It is based on the thesis of the need to reproduce life in Christ as a consequence of Christ's sacrifice for the salvation of all mankind from sin. In the modern world, Christian humanism has transformed, among others, into social humanism, based on the need for full-fledged human self-realization. Instead, in several previous centuries, this philosophical idea developed firstly on the principles of love for one's neighbor, Christian justice and mercy, and happiness in Christ, to list a few. The idea that "according to the opinion and will of God the Father, people had the opportunity to receive eternal life or to be saved only by believing in Him, He became incarnate and gave them the opportunity to see Himself" is traced from the dogmatic theology [1, p. 464].

In the 19th and early 20th centuries, *Volyn* was a rather diverse region concerning denominationalism, religious education and enlightenment. The strong influence of Catholicism, which determined the network of parish schools in Volyn until the end of the 18th century, complicated the development of Orthodox parish schools, and even more so - Orthodox education, which required significant organizational, material and personnel resources. Therefore, when analyzing the philosophical and humanistic foundations of the educational activity of Orthodox priests, it is essential to rely on the thesis that each Christian denomination followed certain principles in the implementation of its model of schooling in the multi-confessional regions located at that time within the borders of the Russian Empire. In addition, the imperial formula of Minister S. Uvarov, "autocracy - Orthodoxy -

nationalism", provided the Orthodox religion with dominance in the implementation of the philosophical humanistic principles of education and upbringing - in their content, as was seen two centuries ago.

*Christian humanism* is a set of theological and philosophical proposals about the trinity of individual, social and transcendental principles in each individual. Human as a physical and spiritual being, is simultaneously proclaimed the highest creation of God; therefore, the education of children of Christian values in the theory and practice of the enlightenment of Volyn priests was the cornerstone of the education of a true Orthodox believer. Christian humanism can be considered in both *theoretical* and *practical* contexts taking into account the peculiarities of educational and scholarly activities of Orthodox priests in the period under study.

In the *theoretical context*, the foundations of Christian humanism developed jointly with the development of Orthodox doctrine itself in the theological works of philosophers and theologians of the 19th and early 20th centuries. In Volyn, those were, among others, the humanistic principles of Orthodox figures of the 19th and early 20th centuries proclaimed by A. Sendulskii, M. Teodorovych, and A. Khoynatskii, to list a few. Apollon Sendulskii (1830-1882), a well-known Volyn researcher, an educational figure of the period under study, quite often published his articles in "Volyn Diocesan Work Sheet" and "Kyiv Antiquities". A number of articles devoted to the Christian and humanistic nature of education were published in Volyn Diocesan Work Sheet by Archbishop Agafangel, who, at one time, also taught moral theology, so the theoretical foundations of Christian humanism were probably known and close to him [2, p.34-35]. The foundations of Christian humanism (especially regarding the education and upbringing of girls) were laid out in the writings of Ostroh Archbishop Vitaly (Gregulevych). He wrote articles on spiritual and moral issues, in particular, "Examples of children's piety", "Evangelical women who anointed Christ", and "On the celebration of Sundays and holidays", to list a few. The enlightener defended the humanistic nature of raising children in Orthodoxy to realize in the education system "the true goals of the holy life of a Christian... in the spirit of the deep Orthodox truths of Goodness, Mercy and Love" [3, p.1007-1009]. A. Sendulskii, in addition, wrote that a person brought up based on Christian humanism should forgive insults and iniquities to receive from God the appropriate forgiveness of his/hers own sins and not to fall under His wrath [4]. The Christian and humanist concept in the works of Volyn priests gravitates, first of all, to Good and Evil as the main conflicting principles of life; the resolution of this contradiction, as claimed by the Volyn Orthodox apologist M. Teodorovych, brings a person closer to God or, on the contrary, distances them from Him [5].

Orthodox literature of the period under study, guided by the philosophical ideas of Augustine the Blessed, called on the Orthodox priesthood to educate children in the basics of Christian morality: "as soon as a child enters the age at which learning and the possibility of obeying the law begin, he must begin the fight against vices and lead it persistently, so as not to be inclined to sin that deserves condemnation" [6, p. 454].

The Orthodox educational doctrine also addressed the problem of childhood dehumanization of that time, which was doomed to study in the system of mudding up, memorization, and retrospective reproduction of knowledge. It is how the documents of the Kyiv Theological Academy write about it (1887): "children are forced to learn some craft or literacy with the help of martyrdom punishments, and this learning, to which children are driven by punishments, for them is so martyrdom that they sometimes choose to endure the punishment than study. And who would not be horrified and would not wish to die, if they were offered either to accept death or to go through their childhood once again?" [7, p. 449]. The above leads to the formulation of a separate conclusion that the Christian humanism of the period under study cannot be considered anthropocentric or child-centric. In this sense, there is no agreement with the opinion of O. Matsapiak (2015) that "in Christian religious philosophy, the problem of spirituality has a dual nature: on the one hand, it is anthropocentric, and on the other, cosmocentric" [8, p. 243].

Theology scholars drew the attention of the average Orthodox resident to the crisis of Christian morality of the 19th century in the daily life of citizens: "In a Christian society, where the guiding principle in relations between its members should be wide-ranging love... is this what we really see? No! Speaking and writing lies about one's neighbor, unfairly attributing to him some shortcomings, and even crimes, exaggerating his weaknesses, distorting his good deeds in a bad way - in short, slander in various degrees and varieties is far from an exception in our society" [9, p. .113].

*In the context of the practical implementation of the foundations of Christian humanism* in the educational process in parish schools and spiritual educational institutions in Volyn, the first thing that draws attention is the set of basic Christian virtues that children should have learned in the first years of studying in parish schools. As I. Kopinskii, the outstanding Ukrainian educator noted in his works, "if

you do not multiply the talent given to you by God, you will diminish and destroy it; if you do not make progress on the mountain of virtues, you will go down" [Quot. for: 8, p. 244].

Christian virtues, which should be brought up according to the principles of Christian humanism (love for one's neighbor, kindness, mercy, compassion, respect for parents and elders, etc.) in the Volyn Orthodox schools of the period under study, were opposed by the main moral vices (vices) that were expressed in everyday life in the form of mortal and mundane sins.

Among the big vices, the Orthodox schooling system had to fight with, the Orthodox priesthood named *pride* (arrogance) as the basis of all shortcomings in human morality. Pride as a grave sin is laid from early childhood as disrespect for other people, ingratitude, and self-confidence, to list a few; *killing and causing harm to health; and slander and perjury*, to list a few. S. Golubev, a teacher of the Kyiv Theological Academy, proclaimed in the pages of an Orthodox scientific journal (1886): "slander, being an instrument of the spirit of darkness and malice, seeks to distort the essential foundations of the Christian religion and, instead of the peace and love professed by it, seeks to sow discord and disagreement among the followers of Christ... disruption of family happiness, marital happiness, good relations between friends, neighbors, masters and servants, superiors and subordinates" [9, p. 115].

It should be noted that the Orthodox priesthood of Volyn, during the period under research, was based on the practice of Christian humanism, on the classical biblical principles of raising Christian virtues in children during their education; only occasionally did the priests pay attention to the vast experience of the moral and ethical upbringing of children in the family accumulated by the Ukrainian people, enshrined in national traditions, customs, and rituals. In this regard, a peculiar exception can be considered the educational activity of Archpriest Andrii Khoynatskii (1837-1888) - a theologian, historian of the Orthodox Church, and founder of Volyn scientific local history, who put a lot of effort to collect this experience and describe it in his scientific works, in particular, "Essays on History of the Orthodox Church and Ancient Piety in Volyn" (1878), "Orthodoxy in the West of Russia in its Closest Representatives" (1888) and others [10]. In his work "Volyn-Pochaiv Pateryk", A. Khoynatskii states that it is worth valuing the spiritual heritage of Volyn citizens, for whom it was important to "pray to the Lord God in full faith that their prayer will be winged by the holy and effective prayers of those who are closer to them, connected with them by the unity of blood and origin or place of residence" [11, p. 15]. In his research, M. Yarushak notes that "Ukrainians strive primarily for the spiritual and moral education of their children, so in moral education they rely on God's commandments... hence the genetic traits of the national character: cordiality, kindness, sincerity, hospitality, hard work" [12].

In addition, considering the study and assimilation of the foundations of Christian humanism in spiritual educational institutions, these processes can be traced from the reports on the education content for future priests published in the journal "Proceedings of the Kyiv Spiritual Academy" (1887-1889). In 1887, this journal, reporting on the teaching of moral theology, wrote that students should learn "the doctrine of the moral law, virtue and sin, the principles of morality, the means of improving human in the Christian life, and partly the doctrine of human's moral duties - to God, to one's neighbor, to oneself, and about the duties of a person as a member of society (family, state, and Church)" [13, p.174]. The students of this spiritual educational institution studied, along with other subjects, the basics of psychology, where they were offered topics on familiarization with the three forms of the "human spirit - perception, feeling and aspiration", which is also related to the essence of Christian humanism in its practical embodiment and personality development [13, p.176].

The practice of humanistic education of children was manifested in the daily educational activities of priests-scientists known in Volyn and mentioned above - Volyn Archbishop Agafangel (Solovyov), Ostrog Bishop Vitaly (Gregulevych), Archimandrite Ambrose (Lototsky), priests and church figures A. Sendulskii, M. Teodorovych, and I. Tykhomyrov, to list a few. The humanistic character of A. Sendulskii's educational activities was manifested in his foundation of a parish school (1856, village of Syvky, Ostroh District) and Sunday courses for adults, as well as in his public speeches against the arbitrariness of the landlords and for the right of the Ukrainian people to exist as separate ethno-national unit [14]. In A. Sendulskii's parish school (in addition to the compulsory Russian language and church literacy study), children were also taught their native language, Ukrainian songs, and the history of Volyn region. At the request of local landlords, the owner of the village Syvky had to close the school; however, when the ideological pressure slightly subsided, and A. Sendulskii became a member of the board of the Volyn Theological Seminary, he renewed the activity of the parish school on the same principles of humanistic education of children and youth.

The activity of Volyn educators in the creation of the theory and in the practice of Christian humanist education of children and youth became a crucial component of the educational space of Volyn region.



### **Conclusions.**

Thus, the essence and specifics of Christian humanism as a theoretical phenomenon and the practical basis of the activity of Orthodox priests-educators in Volyn in the 19th and early 20th centuries were substantiated. It was found that the Christian humanist principles of Ukrainian Orthodoxy allow for extrapolating them to the general state of schooling at various historical stages of its development. Regarding the peculiarities of educational and scholarly activities of Orthodox priests in Volyn in the 19th and early 20th centuries, it was established that Christian humanism can be considered in theoretical and practical contexts. The peculiarities of the theory of Christian humanism in the scientific activity of Volyn priests-educators Apollonius Sendulskii, archpriest Andrii Khoynatskii, archbishop Agafangel (Solovyov), archbishop Vitaly (Gregulevych) and others are substantiated. Attention is drawn to the crisis of Christian morality of the 19th century in the daily life of citizens as an object of theoretical research by Volyn priests of the period under study. In the context of the practical implementation of the foundations of Christian humanism in the educational process in parish schools and spiritual educational institutions in Volyn, the significance of the set of basic Christian virtues that children should learn in the first years of education in parish schools of the Volyn region has been proven. The Orthodox priesthood of Volyn during the period under study followed the practice of Christian humanism from the classical biblical principles of raising Christian virtues in children during their education; only occasionally did the priests pay attention to the vast experience of the moral and ethical upbringing of children in the family accumulated by the Ukrainian people, enshrined in national traditions, customs, and rituals.

### **REFERENCES**

1. From readings on dogmatic theology. About the redemption of the human race accomplished by Jesus Christ. *Proceedings of the Kyiv Theological Academy*. 1886. V.2. Kyiv: Printing house of G.T.Korchak-Novitsky, 1886. P.463-524.
2. Service record of Archbishop Agafangel. *Volyn Diocesan Work Sheet*. 1876. No. 5. Unofficial part. pp. 34-36.
3. His Grace Vitaly (Gregulevich) in his sermons and journal essays. *Volyn Diocesan Work Sheet*. 1906. No. 31. Unofficial part. pp. 1007-1014.
4. Sendulsky A. Instruction on the 11th week after Pentecost. *Volyn Diocesan Work Sheet*. 1868. No. 23. S. 707 - 709.
5. Teodorovych N. Human is surrounded by secrets and riddles from everywhere, and is the first riddle for himself. *Volyn Diocesan Work Sheet*. 1885. No. 17. S. 589 - 597.
6. About the city of God. Blessed Augustine. *Proceedings of the Kyiv Theological Academy*. 1886. V.2. Kyiv: Printing house of G.T.Korchak-Novitsky, 1886. P.431-462.
7. Extract from the minutes of the Council of the Kyiv Theological Academy for the 1885/6 academic year. About the city of God. Blessed Augustine. *Proceedings of the Kyiv Theological Academy*. 1886. V.2. Kyiv: Printing house of G.T.Korchak-Novitsky, 1886. P.431-462.
8. Matsapyak O.I. Spirituality as a factor of human self-determination in Ukrainian society. *Orthodoxy in Ukraine*. Proceedings of the 5th International Scientific Conference. Kyiv: Kyiv Orthodox Theological Academy, 2015. Part 1. P.242-246.
9. Word on Friday of the third week of Great Lent. *Proceedings of the Kyiv Theological Academy*. 1886. T.2. Kyiv: Typography of G. T. Korchak-Novitsky, 1886. P. 111-118.
10. *Andrii Khoynatskii (1837-1888)*. Biobibliographic essay for the 175th birth anniversary. The series "Volyn Researchers. Dates and destinies". Lutsk: Lesya Ukrainka Volyn National University, 2012. Electronic resource. Access: <https://evnuir.vnu.edu.ua/bitstream/123456789/122/1/Hojnazkyj.pdf>
11. Khoynatskii A. *Orthodoxy in the West of Russia in its closest representatives or Volyn-Pochaevsky Paterik in two parts*. – Zhytomyr: Zhytomyr-RYKO-PRESS-REKLAMA, 1997. 494 p.
12. Yarushak M.I. Theoretical and methodological foundations of the study of the process of raising a child in a Ukrainian family. *Creative personality formation pedagogy in higher and secondary schools*. Electronic resource. Access: <http://pedagogy-journal.kpu.zp.ua/archive/2013/30/67.pdf>
13. Report on the status of the Kyiv Spiritual Academy for the 1885/6 school year. *Proceedings of the Kyiv Theological Academy*. 1887. T.1. Kyiv: Typography of G. T. Korchak-Novitsky, 1887. P. 157-178.
14. Bazhenov L. Apollonius Sendulskyi - a figure of the Ukrainian national revival, an outstanding local Volyn historian. *Spiritual revival of Ukrainian culture*. Materials of the scientific and practical conference. Rivne: Volyn amulets, 1994, p. 76-78.