CELEBRATIONS ON THE OCCASION OF THE TRANSFER OF THE RELICS OF VOLYN SAINTS FROM KYIV TO THEIR HOMELAND IN «VOLYN EPARCHIAL HERALD»

Abstract. The article identifies the main trends in covering the solemnities on the occasion of the transfer of the relics of St. Theodore (Theodosius, Prince of Ostroh) and St. Juliania Holshanska (princess from Dubrovytisa) in the pages of the «Volyn Eparchial Herald» – the principal Orthodox publication of the eparchy and province.

It was established that, the publications about the solemn celebrations marking the transfer of relics of St. Theodosius of Ostroh and St. Juliania of Holshany from the Kyiv Caves Lavra to towns and villages in Volyn in the «Volyn Eparchial Herald» encompassed several key aspects. The authors opted for a lofty, solemn tone of narration, using emotive, emotionally charged language, and employing numerous epithets to underscore the grandeur, magnificence, and spiritual significance of these ceremonies. They emphasized the scale and unity of the celebrations, highlighting the large number of participants from various segments of the population and ethnic groups, symbolizing the unity of Orthodox believers around the relics. The organization of events and the role of clergy and church brotherhoods were highly praised. The celebrations were viewed not only as religious events but also as affirmations of Orthodoxy and Russian statehood in the western lands. Therefore, these publications served as a means of popularizing Orthodox relics, consolidating believers around the Orthodox Church, and strengthening its political and ideological positions in Volyn during the corresponding historical period.

Such perspectives for further research can be outlined: in-depth study of the role of relic transfers of saints in shaping local religious identity and strengthening
УРОЧИСТОСТІ З НАГОДИ ПЕРЕНЕСЕНЯ МОЩЕЙ ВОЛИНСЬКИХ СВЯТИХ З КИЄВА В РІДНІ ЗЕМЛІ У «ВОЛИНСЬКИХ ЄПАРХІАЛЬНИХ ВІДОМОСТЯХ»

Анотація. В статті визначаються основні тенденції в описі урочистостей з нагоди перенесення мощей святого Феодосія (Феодора, князя Острозького) та святої Юліанії Гольшанської (княжни з Дубровиці) на сторінках «Волинських єпархіальних відомостей» – головного православного видання єпархії та губернії.

Виявлено, що публікації про урочистості з нагоди перенесення часточок мощей святих Феодосія Острозького та Юліанії Гольшанської з Києво-Печерської Лаври до волинських міст і сіл у «Волинських єпархіальних відомостях» об’єднують такі ключові аспекти. Автори обирали піднесенний, урочистий тон викладу, патетичну, емоційно забарвлена лексика, вживали численні епітети для підкреслення грандіозності, величності, духовної значущості цих церемоній. Вони робили акцент на масштабності та соборності святкувань, наголошуючи на величі кількості учасників з різних верств населення та етнічних груп, що мало символізувати єдність православних навколо святинь. Високо оцінювалися організованість подій та роль у них духовенства й церковних братств. Святкування розглядалися не лише як релігійні події, але і як утвердження православ’я та російської державності на західних землях. Отже, ці публікації були засобом популяризації православних святинь, консолідації вірня навколо православної церкви, а також зміцнення її політичних та ідеологічних позицій на Волині у відповідний історичний період.

Можна окреслити такі перспективи подальшого дослідження: поглиблена вивчення ролі перенесення реліквій святих у формуванні місцевої
Problem statement. Studying the evolution of social networks surrounding sacred sites, including the establishment of new nodes within them or the enrichment of existing centers with new meanings [1, c. 53], will enhance our understanding of religious practices among clergy and laity, as well as the underlying beliefs. Special attention is drawn to social interactions between clergy, representing the sacred center, and the surrounding believers, particularly concerning the replenishment of local sacredness.

In the Kyiv Caves Lavra, designated compartments were reserved for storing relics of certain saints, such as St. Theodosius (Theodore, Prince of Ostroh), a native of Volyn, whose relics were transferred to Zhytomyr (1889), Ostroh (1907), and Derman (1907), and St. Juliania Holshanska (princess from Dubrovytsia), whose relics were transferred to Zhytomyr (1889), Ostroh (1907), and Dubrovytsia (1912/1913) [2, c. 351, 356]. Interconfessional relations in the Volyn Eparchy remained tense for a considerable period after its annexation to the Russian Empire, largely due to the state’s hostile policies towards non-Orthodox faiths [See, e.g.: 3, c. 183, 187; 4, c. 86, 87; 4, c. 31–37; 5, p. 57]. Therefore, thorough research into interactions between representatives of Volyn and Kyiv concerning revered sacred objects is necessary, considering the unique characteristics of the Volynian local context.

Analysis of recent research and publications. A. Kizlova, in examining the specific ways in which the Kyiv Caves Lavra is portrayed and discussed in the publications related to the relics of St. Rev. Theodosius (Theodore of Ostroh) in Volyn, specifically within the «Volyn Eparchial Herald», analysed the publications related to the case of transferring parts of the relics of St. Theodosius to Volyn [6, p. 1347–1348]. She concluded that primarily, the corresponding events were highlighted from the perspective of the involvement of individual actors.

Highlighting previously unresolved aspects of the overall problem addressed in the article. Instead, from the perspective of the organization of the solemn events of relocation, it has not been considered in historiography.
The aim of the article is to identify the main trends in covering the solemnities on the occasion of the transfer of the relics of St. Theodore (Theodosius, Prince of Ostroh) and St. Juliana Holshanska (princess from Dubrovytisa) in the pages of the «Volyn Eparchial Herald» – the principal Orthodox publication of the eparchy and province.

Presentation of the main material. From 1867 until March 7, 1917, «Volyn Eparchial Herald» was published, establishing itself as the most influential church publication in the Volyn region, as concluded by O. Solovey. A decree issued by the Archbishop of Volyn and Zhytomyr in 1872 mandated that a copy of every issue of the magazine be preserved in every church within the eparchy [7, c. 67; 8, c. 95]. All issues of the journal for 1889, 1907, and 1913 were analyzed, during which solemnities were held in Volyn to mark the transfer of relics.

In the issue dated October 21, 1889, material from the secular newspaper «Volyn» was reprinted regarding the solemn transfer of relics particles of Saints Theodosius (Feodor, Prince of Ostroh) and Yuliania Holshanska from the Kyiv Caves Lavra to the Cathedral of Zhytomyr at the initiative of the Holy-Volodymyr Brotherhood. In the morning, the relics were met by numerous processions of clergy and laypeople starting from the village of Vatskova, 10 versts from Zhytomyr. In the city, they were joyfully welcomed by processions from all churches, military personnel with full regalia, civil authorities led by the governor, teachers, and students. A long and crowded procession with icons, banners, and singing accompanied the relics to the cathedral. Near the cathedral, they were solemnly greeted by Bishop Alexander. After their entry, a liturgy and supplication in honour of the saints began, with prayers for the emperor and his family, the Synod, bishops, and all Orthodox Christians. The church was filled to capacity, and people spent the whole night venerating the relics. The speakers at the event are mentioned without specifying the content of their speeches [9, c. 749–750]. The event was described as sacred, eagerly awaited by the local residents, «an important and significant triumph for all of Orthodox-Russian Volyn» [9, c. 749]. The efforts of the Holy-Volodymyr Brotherhood member M. Krestyanov regarding the transfer of relics were characterized as zealous. The saints were portrayed as those who «worked for the good of the Orthodox Church and the Russian people» [9, c. 750]. The processions and marches were called «magnificent» and deeply moving scenes. The large crowds and diversity of participants (men and women, «children, adults, and the elderly») were emphasized [9, c. 750]. The reverent attitude towards the relics is noted: «many were moved to tears» [9, c. 750]. The military parade was called «a full parade» [9, c. 750]. Overall, the event was characterized as «truly a magnificent spectacle» [9, c. 750]. Therefore, the article contains numerous epithets, emotionally charged expressions, highlighting the grandeur, solemnity, and significance of the relic transfer for the local community.
In the issue dated July 11, 1907, an article by educator, local historian, priest of the Epiphany Cathedral in Ostroh, a regional leader of the Russian People’s Union, and at that time, the author of two articles in the «Volyn Eparchial Herald» about the preparation for the transfer of holy relics to Ostroh M. Tuchemsky [6, p. 1349, 1350, 1356] was published, discussing how the hierarch informed the parishioners of the Ostroh Cathedral about the necessity of transferring the shrine containing a particle of relics and the icon of St. Theodosius (of Ostroh) from the Kyiv Caves Lavra to Ostroh between May 1 and 5. The church warden, P. Fedorov, was responsible for the preparation and installation of the shrine in the cathedral. A route for processions and announcements of the festival were prepared and disseminated. The local authorities and community supported the initiative. Priest M. Tuchemsky traveled to Kyiv for the shrine and a particle of the relics, which were adorned in the Lavra. On April 29, the shrine and icon arrived at the Mizoch station, where they were ceremoniously met by a procession from the Derman Monastery. The holy relics were then carried in processions through Mizoch, Derman, Novomalin to the Holy Trinity Monastery, built by the saint’s son. In the monastery and villages, solemn services with supplications and veneration of the relics took place. Hagiographies of the saint were distributed [11, с. 594–597].

The article emphasizes P. Fedorov’s zealous approach to the preparations for the ceremonies: «an active worker among the laity was...» [11, c. 594]. The position of the local society and representatives of the authorities (with a list of surnames and positions) is assessed as pious and meticulous, characteristic of «people who are Orthodox and truly Russian» [11, c. 594]. The thoughtfulness of every detail of the procession is highlighted: the order of the procession, the distribution of hagiographies to the worshippers, and the placement of the relics in the cathedral. The pious initiative of the temperance society, which allocated funds for treating the worshippers, is praised: «they were very grateful for this information» [11, c. 595]. Deep gratitude towards the Kyiv Caves Lavra is expressed [11, c. 1351–1352]: both by the article’s author and by all those mentioned by him.

M. Tuchemsky also did not overlook the fact that the time for transferring the relics was troubling and dangerous because «a local party of revolutionaries turned their gracious attention to the awaited relics, and in March they scattered many proclamations around Ostroh containing insults to the priests and calls to the Orthodox people for unrest and rejection of the relics in the cathedral» [11, c. 595]. Such mention was meant to remind the readers of the difficulties faced during the preparation for the ceremony.

The reception of the relics in Mizoch, when «A deep sigh of gratitude to the Almighty burst from the chests...» [11, c. 596], is described emotionally. The processions and marches are depicted as «a splendid picture» and a testimony to the fervent devotion of the Volynians [11, c. 597]. The efforts of the clergy in organizing
the ceremonies are noted («they completely and beautifully performed their liturgical duties»; «there were notable efforts and efficiency of the good archimandrite» [11, c. 597]) as well as the reverence of the laity: «many festively dressed people» [11, c. 595], «reverently carried the holy shrine» [11, c. 597]. Overall, the publication is dominated by approving, emotionally uplifting assessments of the local congregation, clergy, and authorities for their participation in the celebrations.

M. Tuchemsky mentioned that there were «elderly men with fraternal candles, housewives, girls, bachelors, teenagers» in the crowd on the platform [11, c. 595]. The author indirectly indicated that the event brought together participants from different social statuses – from common people to local administration and clergy [11, c. 594–597]. However, he did not overly emphasize this diversity, focusing more on describing the solemn procession itself.

Overall, the author positively evaluates the thorough preparation, careful attention to detail, the efforts of the church warden, the assistance of the local authorities and monasteries in the dignified organization of the solemn event.

The continuation of M. Tuchemsky’s article is featured in the issue dated July 21, 1907. It describes the transfer of the relics through the villages of Novomalyn, Liuchyn, and the town of Mezhyrich in Volyn at the beginning of May. On the eve of the event, announcements were made in the villages, and priests sent out invitations. On May 1, the shrine with the relics arrived in Novomalyn. In the morning, people cleaned the yards. The police (officials and supervisors) ensured order. At noon, worshippers gathered, and a solemn procession took place through the surrounding villages to greet the relics. Vespers were held in the evening. The next day, after the liturgy and sermon, the procession set off for Liuchyn. There, local parishioners greeted them and joined the procession. Three versts before Mezhyrich, a large procession with many priests from Ostroh joined. In Mezhyrich, the archbishop was ceremoniously welcomed. Czechs arrived with an orchestra and a flag. After supplications and the hierarch’s reception, the procession entered the magnificent Mezhyrich church. The author emphasized the scale of the event and positively evaluated the organization of these ceremonies – meticulous preparation, thoughtful order, and proper reception of the hierarchs [12, c. 636–640], to testify to the readers about the living faith of the people.

In the text, the author repeatedly draws attention to the diversity and wide representation of participants: it is mentioned that «both old and young, men and women» [12, c. 636] participated not only from Novomalyn but also «peasants from surrounding villages (listed by names) and volosts – Dubno, Rivne, and other counties. There were many worshippers even from the Kyiv province» [12, c. 637]. Overall, according to M. Tuchemsky’s observations, on that day, 12 priests, two deacons, over two thousand laymen on foot and in carriages, and, finally, about 12
guards and an armed detachment of Cossacks on horseback were involved on both sides of the procession [12, c. 639]. It is separately noted how in Mezhyrich, «Czechs from the village of Hulchi» joined the procession [12, c. 639–640]. Thus, the author emphasizes that this event brought together participants from different regions, representing various nationalities and social statuses.

M. Tuchemsky described a triumphal arch adorned with pine pyramids and flags at the entrance to the church, an elevated platform for the shrine of St. Theodosius (of Ostroh) adorned with greenery, flowers, and garlands, and attributed to the factors that contributed to the solemnity of the event, indicating the religious uplift of the faithful and arousing «emotionally-religious feelings», referring to «the chatter of babies, the cries of infants» and «touching looks, sighs, and murmurs of prayer» [12, c. 637]. It is mentioned who and what sermons were delivered in the church of Novomalyn. It is summarized that «it can be said that near the relics, near the grave of the holy righteous man, the greatest sinner is reborn» [12, c. 638].

The article also mentions that in Liuchyn, at the request of the elder, a blessing of the waters and the blessing of wells were performed [12, c. 639].

Therefore, the author uses many emotionally uplifting epithets and metaphors to positively depict the scale, solemnity, and religious significance of the ceremonies.

The conclusion of M. Tuchemsky’s article, published in the issue dated August 1, 1907, is dedicated to the festivities in the city of Ostroh. The author mentions the permission received from the government to hold the event. Initially, he describes the procession with the relics from Mezhyrich to Ostroh, which was rejoiced by thousands of believers. Solemn services were held in the Cathedral – vespers, liturgies with sermons in honour of the venerable saint. After the liturgy, there was a procession around the cathedral with the relics. Then, the author highlights how members of the local Orthodox brotherhood welcomed Archbishop Anthonius in Zhytomyr. They delivered a speech, praising the role of the hierarch in returning the relics of the defender of Orthodoxy and the Russian people. During the dinner, the archbishop was greeted on behalf of various towns of the eparchy. In conclusion, the significance of returning the relics of the holy zealot of faith is emphasized as a reminder of the need to unite in the struggle for Orthodoxy and Russian statehood [13, c. 661–668].

The publication mentions the sermon of the cathedral priest N. Krotkevich, speeches by Archbishop Anthonius, and a welcome speech by the acting leader of the gentry, P. Ivashkevich. Greetings from the school director and priests from various towns are also quoted. The author also lists five settlements from which church choirs arrived, emphasizes the presence of female students of Count Bludov’s school, who brought a precious cover embroidered by hand to the cathedral
and placed it on the shrine of the saint [13, с. 663–665], and overall, the massiveness of the event: «It can certainly be said that there was not a single Orthodox person in Ostroh who, except in the most extreme necessity, did not take part in this significant meeting» [13, с. 661]; «a continuous stream of people came»; «Countless people gathered, the entire cathedral was filled with lights» [13, с. 663].

Thus, M. Tuchemsky emphasized that representatives of various social strata attended the festivities in Ostroh: clergy, gentry, townspeople, peasants. This creates a picture of a massive and diverse event that brought together many participants.

The text highly evaluates the level of organization of the event in Ostroh. This is evidenced by such moments: the course of the procession with the description of lanterns, banners, participants, the order of their placement, etc., is detailed and orderly illuminated. This indicates careful organization of the procession. The author noted that the procession was accompanied by graceful church music, akathists, and chants performed by invited choirs. He himself was a choir director who directed the choir chants. The richness and solemnity of the church services with numerous details are emphasized. The organization of catering for pilgrims is noted – lunch from the brotherhood, tea and rolls, and the prepared apartment for one of the priests are mentioned [13, с. 661–668]. Thus, the festivities are depicted as a well-planned and organized event.

Overall, M. Tuchemsky’s assessments reflect approval of the event itself, in which he was an active participant, and its organization. Its solemnity and spiritual significance are emphasized. The event is evaluated not only as a religious but also as a political triumph associated with the defense of Orthodoxy and the Russian people in the western lands.

Therefore, the author approaches the description of the event with great respect, enthusiasm, and approval as an extremely important religious and national-cultural milestone. The overall tone of the narrative is solemn, elevated, filled with gratitude, and placing great hope on the future consequences of this celebration.

In the issue dated October 21, 1907, there is an article briefly mentioning the solemn meeting on September 14 at the Derman Monastery of the large icon of St. Theodosius (of Ostroh) with a fragment of his relics, brought from the Kyiv Caves Lavra. It is described in detail how the next day after the shrine’s meeting, Archbishop Anthonius visited the Holy Theodore Church-School, where he met with teachers and students, expressing wishes that under the patronage of the intercessor, the new school at the monastery would raise good, devoted graduates for the Church and the Motherland. It is emphasized that the clergy of the surrounding parishes, especially those priests who once studied at the Derman Seminary, expressed great joy [14, с.875–878] that «in the quiet seclusion of the monastery, a beacon of enlightenment and education has now been lit» [14, с.876]. The article mentions the icon with a fragment of relics, stating that it stayed in Radomyshl for about a month,
then it was ceremoniously transported to the village of Hulcha (September 9) and then to the Derman Monastery [14, c.875]. Overall, the main purpose of the article is not so much to report on the important event at the monastery but to recall its enlightening role in the past and to wish success to the new educational institution in raising worthy graduates.

The same issue contains a more detailed description of the same festivities at the school in Derman: it is mentioned that on September 15, the icon of St. Theodosius (of Ostroh) with a fragment of his relics was solemnly carried in a procession from Zdolbuniv station to the village of Derman, followed by an all-night vigil. On September 16, Archbishop Anthoniu, in the presence of numerous guests and priests, celebrated the liturgy and delivered a sermon on the life of Prince Theodore, calling for the preservation of the Orthodox faith. After the liturgy, the icon with a fragment of relics was solemnly carried in a procession to the parish church, where a moleben was served. The elevated religious mood of the celebration participants and their reverence for the icon and the venerable Prince Theodore as the defender of Orthodoxy in Volyn is described [15, с. 878–883].

The solemnity and grandeur of the events are emphasized: «The all-night vigil lasted until 23:00. After its completion, the hierarch was escorted to the abbot’s room in the monastery...» [15, c. 879]; «The service, due to the large number of attendees... was even more solemn and magnificent» [15, c. 880]; «the procession of clergy..., under the canopy of the forest, with icons of St. Theodore, majestically moved» [15, с. 881].

The fact that only about 1/10 of the attendees could fit into the monastery church, while the rest stood in the courtyard [15, c. 880], is noted in footnotes. Listing the guests, the author mentioned both high church hierarchs (archbishop, deputy of the Pochaiv Lavra) and other spiritual figures [15, c. 878–883], also noting that «thousands of crowds of people» and «a long procession» of clergy took part in the procession [15, c. 881]. During the moleben near the parish church, the hierarch was greeted by the «starosta in a folk jacket» [15, c. 881]. These details indicate that representatives of various social strata were present at the festivities: church hierarchs, monks, parish clergy, secular intelligentsia, and peasants. Therefore, it can be assumed that the author positively evaluates such a diverse composition of participants as evidence of the unity of Orthodox believers of different social status.

The epithets used in the expressions «splendid fireworks», «distinguished and dear guests», «harmonious singing and reading» [15, c. 879]; «rare spiritual triumph» [15, c. 881] indicate the author’s positive attitude towards the festivities themselves.

The article also highlights the described religious mood of the participants in the festivities: «The procession was a wonderful sight... filling the air with chants, troparia, and praises to Prince Theodore» [15, c. 881]; «After the prayer service and
the touching of the cross and icon, the people began to disperse, carrying memories with them...» [15, c. 881]. The author also focuses on the assessment of the holiness and merits of Prince Theodore as the defender of Orthodoxy in Volyn: «The hierarch particularly emphasized the significance of Prince Theodore for Volyn, where, thanks to his work and efforts, Orthodoxy managed to preserve itself from the union and Catholicism», and praised the sermon calling for the preservation of the Orthodox faith: «At the end of the liturgy, the Hierarch... delivered a deeply meaningful sermon...» [15, c. 880]; «Urging the Orthodox to stand firmly for the faith, the Hierarch called not only on pastors and school graduates – future public teachers, but also on all ordinary Christians...» [15, c. 880].

Thus, although the text does not contain direct authorial assessments, the overall tone suggests that the sanctity of the intercessor himself, referred to as «Prince Theodore», under his secular name; the significance and grandeur of the festivities; the elevated religious mood of the participants, as well as the sermons on the preservation of the Orthodox faith, are highly appreciated. It is evident that the contributor shares and endorses the views on the necessity of preserving the Orthodox faith expressed by Archbishop Anthonius in his sermon.

In the issue dated July 25, 1913, the festivities on the occasion of the transfer of a particle of the relics of St. Juliania (Holshanska) to the town of Dubrovitsia are briefly described. The author, Archpriest «N. K__ch», participated in the festivities from June 22 to 24 to mark the arrival of the relic of St. Juliania of Dubrovitsia (Holshanska), which was being transferred from the neighboring village of Berezhky to the St. Nicholas Church in Dubrovitsia. He described the services, processions, which were attended by over 10,000 worshipers, more than 20 priests, and 5 deacons, expressing great spiritual joy at the opportunity to honour the saint to whom he had previously dedicated a side altar [16, с. 559]. The short report also contains a series of assessments of the festivities themselves. It is noted that «the reverent religious mood of the worshipers is impossible to describe» [16, c. 559], and that the order, thanks to the zeal and organization of the local official, was exemplary, despite «such a mass of people, which, according to local residents, Dubrovitsia had never seen before» [16, c. 559]. However, primarily the contributor shares his own impressions of the event, without assessing its impact on spiritual life in general.

Judging from another publication, «N. K__ch» is likely Mykola Krotkevych, who, as the rector of the St. Mary’s Nativity Church in Dubrovitsia, began advocating for the establishment of a section dedicated to St. Juliania in the church and consecrated the completed section in 1901 [17, с. 602].

In the issue dated August 1, 1913, an episcopal circular letter from Archbishop Anthonius of Volyn and Zhytomyr is published, mandatory to be read in parish churches on the Feast of the Transfiguration, either on August 11 or 15. The main purpose is to call for prayers for the Orthodox faithful who suffer severe oppression
in Austria-Hungary, especially after reading the appeal, to hold supplication services for those imprisoned [18, с. 568–571]. The letter lists the main Orthodox solemnities in Volyn for the next three years. Among them, the solemn transfer of a portion of the relics of St. Juliana Holshanska to the small town of Dubrovytsia on June 24, 1913, is highlighted, where the saint «was born and grew up 400 years ago» [18, с. 569]. It is noted that tens of thousands of worshippers gathered for the holiday, the church service of which was presided over by Archbishop Anthonius, thereby multiplying the glory of God in Volyn [18, с. 569].

Emphasis is placed on the fact that Dubrovytsia «belongs to a Polish landowner, but has over eight thousand Orthodox Christians» [18, с. 569]. By indicating that the relic arrived in the town because «Today our prayers were heard» [18, с. 569], the hierarch recognized this as a grace-filled event. The reverence of the worshippers, who, despite the peak of summer work, came to the festival «almost directly from their fields, which they left for this day» [18, с. 569], is noted, as well as the tearful eyes of tens of thousands present at the procession, likely as an example for the rest of the faithful.

The role of the Kyiv Caves Lavra, which provided the portion of relics, and the local clergy, who prepared honourably for the arrival of the relic, contributed to the making of the shrine’s canopy and adorned the service with their presence [18, с. 569], is highly praised.

Therefore, the main evaluations of the festivities in the episcopal letter relate to the high spiritual significance of the event itself, the piety of the people, the grandeur and solemnity of the celebration, as well as the spiritual upliftment from the multiplication of God’s glory in Volyn.

In the issue dated August 15, 1913, the Zhytomyr Cathedral Archpriest K. Levitsky, in one part of the article «The Power and Glory of Volyn», described in particular the solemn transfer of part of the relics of Saint Righteous Juliania of Holshany to the town of Dubrovytsia in Volyn in 1913. At the initiative of Archbishop Anthonius of Volyn and Zhytomyr, a silver shrine was made for the holy relics. On June 24, the shrine arrived in Dubrovytsia, where it was solemnly welcomed by numerous worshippers and clergy. On July 6, the feast day of St. Juliania, a grand celebration took place with the participation of Archbishop Anthonius, during which the relics were brought into the Nativity of the Virgin Mary Church. People reverently approached the relic, thanked the archbishop for his care. The hierarch addressed the faithful with instructive words, calling for reverence for St. Juliania. It is mentioned that thank-you addresses were sent to Metropolitan Flavian of Kyiv and the inhabitants of the Kyiv Caves Lavra for providing the relic. The transfer of the relics became a great spiritual event for the town and its surroundings. The author expressed confidence that the arrival of the relic would have a long-lasting positive impact on the piety of the local residents [17, с. 605–609].
In the text describing the transfer of the relics, it is referred to as a «bright triumph» and a «feast of faith» [17, c. 606], reflecting K. Levitsky’s inspired and enthusiastic attitude towards the event. He conveyed both the reverent and deeply faithful attitude of the worshippers towards the relic, stating that «the entire people seemed to freeze in reverent contemplation of the relic», and people «fell with tears to the holy shrine» [17, c. 607]. Overall, the text is filled with religious inspiration, reverence for the relic, and gratitude towards the archbishop for his efforts in spreading the relic.

The article emphasizes the large number and diversity of participants in this solemn event. It mentions numerous believers, crowds of people densely filling the square, noting that over 6,000 gathered, and later about 10,000 worshippers, among whom were not only local parishioners and villagers but also many visitors from other towns and villages of Volyn and even from the Minsk province [17, c. 605–609].

It is noted that all layers of the population were present, including peasants who «are not accustomed to tear themselves away from urgent field work in the scorching summer season» [17, c. 607], and «many worshippers from the local and visiting intelligentsia» [17, c. 607], as well as numerous clergy not only from local parishes but also from other districts – «all district clergy» [17, c. 607]. Thus, the author emphasizes the scale and representational diversity of the participants in the celebration.

K. Levitsky recounted the teachings of Archbishop Anthonius on the occasion of the solemnities, including an excerpt where the hierarch calls for reverence for the Lord and the relics, likening it to courtiers who honour the emperor [17, c. 608]. The article also includes a thank-you message delivered by Archbishop Anthonius for his «archpastoral cares», «holy cause», and «great financial sacrifice» for the transfer of the relics [17, c. 608]. Therefore, K. Levitsky considered these appeals very significant, aiming to emphasize their special value and meaningfulness.

Recalling that «Near the temple gate, there were numerous sick individuals – blind and crippled; the maimed were lined up in two rows; the blind sang spiritual songs, while the sighted read aloud the instructive “Pochaiv Leaflets”» [17, c. 607], the author conveyed the atmosphere of religious anticipation for miracles and healing, the immense faith of ordinary people, and emphasized the scale and significance of the event for many unfortunate and suffering individuals.

Therefore, K. Levitsky sought to reveal the immense spiritual significance of the event of transferring the relics of St. Juliania, the sincere piety of the masses, the unity around the relic and the archbishop, and the hope for healing. It was a remarkable event in the religious life of Volyn.

Conclusions. The publications about the solemn celebrations marking the transfer of relics of St. Theodosius of Ostroh and St. Juliania of Holshany from the Kyiv Caves Lavra to towns and villages in Volyn in the «Volyn Eparchial Herald»
encompassed several key aspects. The authors opted for a lofty, solemn tone of narration, using emotive, emotionally charged language, and employing numerous epithets to underscore the grandeur, magnificence, and spiritual significance of these ceremonies. They emphasized the scale and unity of the celebrations, highlighting the large number of participants from various segments of the population and ethnic groups, symbolizing the unity of Orthodox believers around the relics. The organization of events and the role of clergy and church brotherhoods were highly praised. The celebrations were viewed not only as religious events but also as affirmations of Orthodoxy and Russian statehood in the western lands. Therefore, these publications served as a means of popularizing Orthodox relics, consolidating believers around the Orthodox Church, and strengthening its political and ideological positions in Volyn during the corresponding historical period.

Such perspectives for further research can be outlined: in-depth study of the role of relic transfers of saints in shaping local religious identity and strengthening the position of Orthodoxy in Volyn during this period; analysis of the impact of the described solemnities on interfaith relations in the Volyn Eparchy and their perception among representatives of other confessions; comparison of relic transfer solemnities with similar events in other regions or dioceses; examination of the perception of such solemnities among the local population through memoirs.

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