KYIV CAVES LAVRA IN THE PUBLICATIONS OF THE «VOLYN EPARCHIAL HERALD» ABOUT THE RELICS OF ST. REV. THEODOSIUS (THEODORE OF OSTROH) IN VOLYN

Abstract. The article deals with the specific ways in which the Kyiv Caves Lavra was 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». The editorial board of the magazine was generally open to cooperation in highlighting various stages of the presence of the relics of St. Theodosius on Volyn, as evidenced by the quoting of newspaper publications. However, the limited number of authors who provided detailed information to also highlight the role of the Kyiv Caves Lavra suggests that the initiative primarily came from individual contributors. The most detailed participation of the Lavra is depicted in articles about the transmission of relic fragments to Volhynia. Furthermore, there is an increasing emphasis on the development of Zhytomyr, Ostroh, and to a lesser extent, Derman, as separate centers of veneration. On one hand, the materials acknowledge the importance and authority of the Kyiv Caves Lavra as a center of spiritual life, the place of glorification of St. Theodosius, and the repository of his relics. On the other hand, articles, especially those by K. Levytsky, also reflect a certain autonomy of local church authorities, which emphasize which traits of the saint should be highlighted for the local community. The magazine provided an opportunity to extensively cite documentary primary sources, including official correspondence and decisions of church authorities, indicating a serious approach to presenting historical facts. The frequent placement of M. Tuchemsky’s materials attests to the recognition of his significant contribution to the development of veneration of St. Theodosius in Volyn. The relocation of the editorial office from Kremenets to Zhytomyr and the change of the editor-in-chief did not prove decisive in covering the researched topic. A perspective for further
research involves a thorough analysis of publications discussing the relic fragments of St. Theodosius of Ostroh in Volyn without any mentions of the Kyiv Caves Lavra. It is also important to examine the publications in the magazine dedicated to the relic fragments of St. Juliania in Volyn to broaden the comparative context.

**Keywords:** magazine, publication, Volyn, town, monastery, Zhytomyr, Ostroh, Derman, middle of the 19th – early 20th cent.

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**КИЄВО-ПЕЧЕРСЬКА ЛАВРА В ПУБЛІКАЦІЯХ «ВОЛИНСЬКИХ ЄПАРХІАЛЬНИХ ВІДОМОСТЕЙ» ПРО МОЩІ СВ. ПРП. ФЕОДОСІЯ (ФЕОДОРА ОСТРОЗЬКОГО) НА ВОЛИНІ**

Анотація. Статтю присвячено особливостям способів, за допомогою яких Києво-Печерська лавра зображувалася та обговорювалась у публікаціях, пов’язаних із мощами св. прп. Феодосія (Федора Острозького) на Волині, на сторінках «Волинських єпархіальних відомостей». Редколегія журналу була загалом відкритою до співпраці щодо висвітлення різних етапів побутування свято-феодосіївських реліквій на Волині, про що свідчить цитування газетних публікацій. Утім, обмежена кількість авторів, які надавали достатньо докладну інформацію, щоб висвітлити її роль Києво-Печерської лаври, вказує на те, що ініціативу проявили перш за все самі окремі дописувачі. Найдокладніше участь Лаври висвітлено в дописах про те, як часточки передавалися на Волинь. Надалі простежується все більше акцентування на розвитку Житомира, Острога, менш докладно – Дермані як окремих центрів шанування. З одного боку, в матеріалах визнається важливість та авторитетність Києво-Печерської лаври як центру духовного життя, місця прославлення Св. Феодосія та місця збереження його реліквій. З іншого боку, дописи, особливо К. Левитського, також віддзеркалюють певну автономність місцевих церковних влад, які роблять акцент на тому, які риси угодника слід підкреслювати для місцевої громади. Журнал надавав змогу розлого цитувати увагу документальні першоджерела, зокрема службове листування й рішення органів церковної влади, що свідчить про серйозний підхід до представлення
історичних фактів. Часте розміщення матеріалів М. Тучемського свідчить про визнання його значущого внеску в розвиток шанування святого Феодосія на Волині. Перейзд редакції з Кременця до Житомира та зміна головного редактора не стали вирішальними у висвітленні досліджуваної тематики. Перспективним є поглибленій аналіз публікації, де йдеться про часточки мощей св. прп. Феодосія Острозького на Волині, однак немає згадок про Києво-Печерську лавру. Перспективою дослідження є поглибленій аналіз публікацій, де йдеться про часточки мощей св. прп. Феодосія Острозького на Волині, однак немає згадок про Києво-Печерську лавру. Важливо також розглянути публікації в журналі, присвячені часточкам мощей св. прав. Іуліанії на Волині для розширення порівняльного контексту.

Ключові слова: журнал, публікація, Волинь, місто, монастир, Житомир, Острог, Дермань, середина ХІІІ – початок ХХ ст.

Problem statement. The Kyiv Caves Lavra, where over 120 relics of saints were venerated from the late 18th to the early 20th cent., had the ability to fulfill requests from other monastery and non-monastery churches to provide particles of its relics. Among these churches were both existing ones and those only planned, which, according to the decrees of the Councils of Carthage (220 AD) and the 2nd Council of Nicaea (787 AD), required particles for their consecration. Numerous petitions were addressed to the Lavra Spiritual Council. However, the decision to satisfy them was not considered self-evident within the monastery. The members of the Spiritual Council approached the matter cautiously, considering the particles of Lavra relics as exceptional blessings and invaluable gifts, therefore, they were interested in ensuring that the recipients shared this view [1, c. 124–125, 131].

Studying the development of social networks around sacred sites, such as the creation of new nodes within them (or enriching sacred centres with new meanings [2, c. 53]), their popularization, particularly in the conditions of not only canonical but also intensified state regulation [3, c. 25, 86], will allow for the expansion and deepening of knowledge about the diversity of religious practices of clergy and laity, as well as the peculiarities of the beliefs underlying them.

Social interactions between the clergy as representatives of the sacred centre (the temple) and its «consumers» periphery (the surrounding believers), as well as within these social circles [2, c. 53] regarding the replenishment of local sacrum in this context, attract special attention.

In the Kyiv Caves Lavra, special compartments were arranged for storing particles of the relics of certain Caves saints, including Saint
Theodosius (Theodore), a native of Volhy, whose relics were eventually transferred to Zhytomyr (1889), Ostroh (1907), and Derman (1907). Moreover, not only a particle of the relics or relics embedded in an icon, as was usually the case, but also an ancient reliquary of the saint, significant for the Lavra itself, were transferred to Ostroh [1, c. 124–135; 3, c. 124–135; 4, c. 206–208]. Interconfessional relations in the Volhyn Eparchy remained tense for a long time after its lands were annexed to the Russian Empire, largely due to the state’s unfriendly policy towards non-Orthodox [See, e.g.: 5, c. 183, 187; 6, c. 86, 87; 7, c. 31–37; 8, p. 57]. Therefore, interactions between representatives of Volhyn and Kyiv regarding revered sacred objects require in-depth study, taking into account the specific characteristics of Volynian local context.

Analysis of recent research and publications. V. Lyshen dedicated an article to the characterization of the «Volyn Eparchial Herald» source potential regarding the history of church life in Ostroh. Specifically mentioned are the publications by M. Tuchemsky about the transfer of the relics of St. Rev. Theodosius (Theodore, Prince of Ostroh) in 1907, with particular citations, considered as the most informative on the topic by the author [9, c. 124–126, 128]. A. Kizlova examined social interactions regarding the endowment of Zhytomyr, Ostroh, and Derman with St. Theodosius’s relics from the perspective of Lavra residents. She briefly mentioned the appeals of representatives from Volhyn to the Spiritual Council, as well as the decisions who among them was to accompany the relics and the ancient reliquary to Ostroh [1, c. 124–131; 3, c. 351, 356–357; 4, c. 206–208]. It was emphasized that the resolution of the Spiritual Council regarding the transfer of relics to Ostroh and Derman was deemed necessary to strengthen the ties between the inhabitants of Volyn and the holy city of Kyiv (Lavra in particular), also described as a spiritual grace for Volyn, indicating the recognition of this region as extremely poor in revered relics [4, c. 207]. V. Dobrovolsky explored the presence of the relics of St. Rev. Theodosius (Theodore) in the context of events organized by the «Brotherhood of the Princes of Ostroh under the protection of Saint Theodosius». Specifically, he described the procession on the Saint’s Memorial Day (August 11, 1909) as published by the aforementioned priest M. Tuchemsky, a representative of the Union of the Russian People [10, c. 10–11].

Highlighting previously unresolved aspects of the overall problem addressed in the article, the perception among the Volynian population of the St. Theodosius’ relics obtained from the Kyiv Caves Lavra and the Lavra itself as the institution that provided them remains poorly researched.
The purpose of the article is to uncover 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».

Presentation of the main material. «The Volyn Eparchial Herald», which was published from 1867 until March 7, 1917, in the last third of the 19th cent., became, according to O. Solovey’s conclusion, the most influential church printed organ in Volyn. By resolution of the Archbishop of Volyn and Zhytomyr (1872), a copy of each issue of the magazine had to be kept in every church of the eparchy [11, с. 67; 12, с. 95]. To identify references to the Kyiv Caves Lavra in the supplements related to the transfer of particles of the St. Theodosius’s relics to Volyn and their presence there, all issues from 1867 to 1917 were analyzed. However, from 1867 to 1879, the magazine was published twice a month, from 1880 to 1907 – three times a month, and from 1908 – weekly. Each issue was divided into official and unofficial parts [13, c. 95]. Therefore, only those issues in which relevant materials were found are reflected in the list of used sources.

In the issue dated October 21, 1889, there was a news item stating that on October 8, fragments of the relics of St. Theodosius and St. Juliania were transferred from the Kyiv Caves Lavra to the cathedral of Zhytomyr. It is noteworthy that the article, which emphasizes the extraordinary importance of the event, according to the reference at the end, was reprinted from the «Volyn» newspaper [14, c. 749–750]. The Kyiv Caves Lavra is mentioned in the context that permission to take the relics from there was obtained quite quickly, thanks to the particularly diligent efforts of one of the members of the Council of the St. Vladimir Brotherhood – M. Krestyanov [14, c. 749], Head of the Zhytomyr District Court, active state councilor [15, с. 16]. The secular position and institutional affiliation is not mentioned in the note of the ceremonies on October 8, indicating that it likely did not play a decisive role in the interaction with the Lavra.

In the same issue, a historical reference is provided regarding the transfer of the mentioned relics based on materials from the daily newspaper «Kyevlyanin». Regarding the Lavra, it is specified that the relics of St. Rev. Theodosius rest in the Far Caves, the prince took monastic vows in 1438, and the exact date of his death is unknown [16, c. 752]. Between October 8 and 21, another issue was released, dated October 11 [17], to which, presumably, the original materials about the transfer of relics to Zhytomyr did not have time to arrive (the magazine was published at that time in Kremenets [13]). Eventually, the magazine resorted to borrowing materials from more frequently published, hence more up-to-date,
newspapers. On the other hand, referring to secular publications, one of which was from the city where the relics came from, could emphasize the significance of the event being described for a broader audience, not just for the editorial board and subscribers of the «Volyn Eparchial Herald».

In the issue dated November 1, 1889, a speech delivered on the occasion of the festivities in Zhytomyr by the supervisor of the Zhytomyr Spiritual School, Priest M. Shcheglov, is provided, emphasizing the essence of the deeds of both saints. Regarding the Kyiv Caves Lavra, it is mentioned that it was precisely there that Prince Theodore of Ostroh took monastic vows, and also the name Theodosius, presumably in honor of St. Theodosius of the Caves, whose example he followed throughout his life, and where he was buried. The monk’s virtues of the devotee are listed, mentioning that in the 2nd half of the 16th cent., his incorruptible relics were found in the Far Caves, where they have been resting openly ever since [18, c. 763–764]. Priest M. Shcheglov is mentioned in the publication about the ceremonies in Zhytomyr as the only one who delivered a speech at that time [14, c. 750]. It is not excluded that the editorial board of the «Volyn Diocesan News» learned about his participation precisely from the «Volyn» newspaper, from which they took materials, and they approached M. Shcheglov with a request to provide the text of the speech for the magazine.

It is noteworthy that during 1889, the year in which the Spiritual Council of the Lavra initiated the matter of transferring relics to Zhytomyr [3, c. 351], there was no announcement in the magazine about the relocation of relics particles from Kyiv to Zhytomyr. In the material from the «Volyn» newspaper, it is mentioned that «As soon as this became known, all the local Orthodox Russian population began eagerly awaiting the great and sacred day» [14, c. 749]. Therefore, it requires further clarification whether it was indeed in this newspaper that the announcement was placed. The exact dates of the negotiations recorded in the documentary case of the Spiritual Council also require further verification to more accurately assess the speed with which it was possible to obtain the relics at the Lavra from the moment of the request for them.

A series of subsequent publications are associated with the priest, educator, and local historian M. Tuchemsky, priest of the Epiphany Cathedral in Ostroh [19, c. 3–4]. In the issue of February 11, 1907, he described how the issue of finally honoring St. Theodosius properly in his native Ostroh by establishing a popular celebration for him in the town on August 11 (the day of repose) and by solemnly transferring a portion of his relics and the cave’s rack from the Kyiv Caves Lavra to the local ancient Epiphany Cathedral was raised. Additionally, he made reference to the fact that the imperishable relics
of the saint were resting in the Far Caves of the Lavra [20, c. 159]. M. Tuchemsky also quoted a petition letter from the residents of Ostroh to Archbishop Antonius of Volyn on September 18, 1906. Specifically, this letter mentioned how the saint lived, worked, and prayed for the most part in Ostroh before he went to the Caves Monastery [20, c. 159–160]. Among other arguments in the petition, it is noted that the elders of Lavra glorified the memory of the holy ascetic Theodosius as early as the 17th cent., composing troparia and kondaks for him and establishing a special commemoration day: August 11. In the Lavra, they glorified the ascetic «as one who pleased the Heavenly King with humble obedience and silent life» [20, c. 160]. And in Ostroh, it is necessary to continuously glorify him «as a champion of the Orthodox faith and the Russian people, who received strength from the Lord to resist adversaries» [20, c. 160]. The choice of the day for the holiday is justified by the fact that this has been traditionally practiced in the Lavra throughout the ages [20, c. 160]. Regarding the particle of the relics, they proposed to request either a new one from the Lavra (with the blessing of the Synod) or the one that was already in Zhytomyr because «the hometown and the place of life of the saint has the right to it» [20, c. 160]. As M. Tuchemsky reported in conclusion, this request was blessed and approved by the archbishop, so soon the ancient Kyivan Caves reliquary of St. Theodosius with his holy relics will be brought to Ostroh [20, c. 160]. In the publication, the Lavra emerges not only as a place of monastic feats and the repose of St. Theodosius but also to some extent as an example of his veneration for the residents of Ostroh, who at one time had long neglected the memory of their benefactor. However, on the other hand, M. Tuchemsky (for a regional leader of the Russian People’s Union [10, c. 10], it is natural) emphasized the need not only to continue the Lavra’s tradition of veneration but also to reinforce reminders of the saint’s deeds during the time when he was the prince of Ostroh and defended his native land from the influence of non-Orthodox believers and foreigners.

In the issue dated May 1/11, 1907, M. Tuchemsky provided documentary evidence regarding the glorification of St. Theodosius in Ostroh, which began in September 1906. Specifically, a letter-request from Archbishop Antony of Volyn and Zhytomyr to the Lavra superior about the possibility of obtaining the Saint’s reliquary and a particle of his relics enclosed in an icon was quoted. M. Tuchemsky added that the superior responded with deep respect in letter № 2 dated January 19, 1907, and further presented the text of this letter (regarding the old pine reliquary containing the relics being kept in the treasury of the Far Caves, which could be handed over in case of a request from the residents of Ostroh) [21, c. 411]. The appeal
from the residents of Ostroh is transmitted in the publication verbatim, as well as the aforementioned letters. In particular, regarding the Lavra, it is emphasized that they dare to address the request to the Spiritual Council «not through our unworthiness, but for the better glorification of God’s servant at home» [21, c. 412]. It is noted who signed the petition. Additionally, a letter from the bishop is included, which requested petitioning before the metropolitan and a fragment for Dermania. The letter contains an explanation that such «spiritual grace will further bind the Volhynians to the holy and miraculous Kyiv Caves Lavra» [21, c. 412]. M. Tuchemsky noted that the Spiritual Council of the Lavra approached the request of the residents of Ostroh, reinforced by the petition of the highly respected archpastor, very attentive. On the day of receiving the petition, February 14, at an extraordinary meeting, it was decided to forward all the mentioned correspondence with a resolution for the decision and approval of the Metropolitan [21, c. 412]. It is also stated that a positive resolution was provided by the Sacred Archimandrite of the Lavra, Kyiv Metropolitan, who was then at the Synod meeting in St. Petersburg, regarding the relics of St. Theodosius for Ostroh and Dermania, as well as the old reliquary of the saint, as cited in the decree of the Volhynian Spiritual Consistory [21, c. 413]. Further description of the search for the text of the saint’s service and the discovery of one manuscript copy [21, c. 413] suggests that the accounts in the articles of 1907 about the long-forgotten veneration of the saint in his hometown are not overly exaggerated. This publication indicates that M. Tuchemsky aimed to meticulously document and support the glorification of St. Theodosius in Volyn, and the magazine provided an opportunity to disseminate the results of his work to the general public. Respect, gratitude, and willingness to cooperate with the Lavra are evident. The Spiritual Council, as depicted in the publication, appears in a positive light, being attentive and interested in providing relics upon the request of the faithful. However, it is notable that M. Tuchemsky also sought to acquaint readers with all the procedural difficulties that had to be overcome on the path of bringing the relics to Volyn.

In the issue dated July 11, 1907, a detailed description of the preparation for the Theodosius festivities in Derman and Ostroh (May 1–5) is provided. In the description, M. Tuchemsky mentioned that the particle of the relics in the icon and the ancient reliquary were granted to Ostroh with the blessing of the Lavra [22, c. 594]. It is highlighted how M. Tuchemsky traveled to the Lavra to receive the sacred items. It is noted that he spent three days there while the inhabitants of the Lavra decorated the ancient reliquary with brocade and placed a fragment of the relics into the icon. It is
emphasized that sincere gratitude must be expressed to the Lavra superior, Archimandrite Anthonius, a deeply venerable elder who showed interest in every detail of decorating the ancient reliquary. Grateful words are also mentioned for the supervisor of the Lavra icon-painting workshop, Hieromonk Volodymyr, who worked from morning till evening for three days during the Bright Week, when the entire brotherhood celebrated, tirelessly adorning the sacred items in the glory of St. Theodosius [22, c. 595]. In such a depiction of events in the Lavra, there is simultaneously gratitude for cooperation in preparation for the transfer of relics to Volhynia and the acknowledgment that everything did not go without certain difficulties for the representative of the latter, as the relics and ancient reliquary were not fully prepared for dispatch in advance. However, M. Tuchemsky emphasizes that the agreement to work on this during Bright Week, which everyone is supposed to celebrate, was a great grace from the Lavra.

It is also noted that during the procession, they carried the icon of St. Theodosius on a copper board, measuring one elbow in length and ten arshins in width (this icon had stood in the Far Caves above the Saint’s relics for decades) [22, c. 596]. Since there were no mentions of this icon in previous issues of the magazine, the publication became an opportunity for the author to report important news regarding the Lavra’s involvement in supporting the veneration of the saint in Volyn.

In the continuation of the detailed description of the festivities in the issue dated July 21 1907, there is no mention of the Lavra [23]. However, in the concluding part, in the issue dated August 1, it is summarized that the cave reliquary with the icon and particle of the relics is already in Ostroh [24, c. 662]. Additionally, a speech by Priest I. Ivashkevich on the occasion of the saint’s return to his hometown is provided, in which, among other things, the prolonged decline of Orthodoxy in Ostroh is mentioned. It is noted that in the 1860’s, a «bright ray shone – Countess A. D. Bludova», who first conceived the idea of returning the relics of St. Theodosius to Ostroh, which unfortunately, due to circumstances beyond her control, did not materialize [24, c. 665, 667]. Therefore, the article included and preserved on the path to publication a speech that contained an indirect reference to the refusal of the Kyiv Caves Lavra in response to an earlier appeal from Ostroh.

In 1907, the articles by M. Tuchemsky about the ceremonies in Ostroh were compiled into a separate brochure [25], having undergone a sort of trial or testing in the magazine.

The article commemorating the 300th anniversary of the death of Prince Konstantin of Ostroh (12–13 February) in the issue dated March 2, 1908, contains a mention of how after the service, the chief Archpriest of the
Epiphany Cathedral presented an icon of St. Theodosius to Archbishop of Volyn and Zhytomyr, the author of the canon, as a gift from the parishioners, thanking in his speech for the great mercy of the Ostroh Cathedral in obtaining from the Kyiv Caves Lavra a particle of the holy relics of the ascetic and his ancient reliquary [26, с. 173, 177]. This article is anonymous or aimed at conveying the collective opinion of the editorial board. However, gratitude to the archpastor was conveyed through the intermediary of a specific priest.

In 5 issues of 1909, parts of the Statute of the Brotherhood named after the Princes of Ostroh, under the protection of the Venerable Prince Theodore in Ostroh, approved by Synod Decision 300 dated April 18–19, 1909, were published. In the issue of August 23, a part of the Statute is contained, where among the measures of the Brotherhood for decorating the reliquary of St. Theodore with an icon and a particle of relics in his hometown is mentioned. It is emphasized that the relics were given a blessing by the Kyiv Caves Lavra [27, с. 399]. The Brotherhood pledged to promote the establishment of festive worship on May 4 – the day of the transfer of the honorable reliquary with a particle of the relics of the Venerable from the Kyiv Caves Lavra to Ostroh, to prayerfully commemorate the saint on August 28, when the memory of all the saints of the Far Caves is honored, and on the 2nd week of Great Lent, on the day of all the miracle-workers of the Caves [27, с. 399]. In the part of the Statute that made it into the next issue, among all the merits of Archbishop Anthony, which granted him lifelong membership in the Brotherhood, it is mentioned that he arranged for the town of Ostroh to receive from the Kyiv Caves Lavra a reliquary with a particle of the incorruptible relics of the Venerable, becoming the «initiator of the glorification» of the ascetic in Volyn [28, с. 423–424]. The parts of the Statute included in subsequent issues do not contain information about the Lavra [29; 30]. The Statute in the magazine was published verbatim, just as in the separate brochure [31]. However, in the brochure, Archbishop Antoniy is called «виновникъ православія сего подвижника (the initiator of the Orthodoxy of this ascetic)» [32, c. 14], while in the magazine – correctly, «виновникъ прославленія сего подвижника (the initiator of the glorification of this ascetic)» [28, с. 424]. So, presumably, the brochure was first published, and then the Statute was placed in the official part of the magazine.

In 1908, the «Volyn Eparchial Herald» has been published in Zhytomyr [13]. The unofficial part of the publication got a new editor – B. Davydovych, instead of P. Bieliaiev, who held this position since 1871, that year [6, c. 81]. However, M. Tuchemsky remained the author. In the issue dated October 11, 1909, he summarized the activities of the Brotherhood named after the
Princes of Ostroh starting from its founding. He vividly illustrated the contribution of the Princes of Ostroh to the development of the Kyiv Caves Lavra – the holiest of holies centres for southern and western Russia. The contribution also highlighted the feats of the Venerable Theodore of Ostroh, whose relics are preserved there. M. Tuchemsky noted that, subconsciously recalling their contribution, Ostroh, counting on general fraternal assistance, energetically undertook such a desired task. It listed the measures taken to glorify the servant in Ostroh, in particular, firstly indicating that over the past two years, Orthodox Ostroh received a particle of the holy relics of St. Theodosius with his ancient reliquary and an icon from the Far Caves [32, с. 871]. Therefore, in this publication, the appeal to the Lavra regarding the relic is presented as natural not only because the Venerable Theodosius hailed from Ostroh, but also because representatives of the Ostroh princes’ family, and particularly the Venerable Theodosius, made significant contributions to the development of the monastery.

In the issue dated January 6, 1911, M. Tuchemsky covered the visit of Vicar Bishop of Volodymyr-Volynsky, Thaddeus, to the Brotherhood of the Princes of Ostroh in Ostroh. During the visit on December 12, 1910, a prayers service was held at the shrine of the Venerable Theodosius. M. Tuchemsky noted that the words of prayer to the Venerable, uttered by the bishop, acquired special significance, a special content. Here, thoughts that had previously not been given importance became clear; here, the greatness of the deeds of St. Theodosius in princely status and in the secluded life of the cave were magnificently reflected in their peculiar contrast to the decline of the modern world. As for the reliquary, it is mentioned that it originates from Kyiv Caves of Lavra [33, с. 40]. Therefore, compared to M. Tuchemsky’s previous publications, the Lavra is only mentioned as the place from which the ancient reliquary of the saint originates.

In the issue dated July 25, 1913, Zhytomyr Cathedral Archpriest K. Levitsky described how Volyn gradually recovered from the decline of the Orthodox faith. He emphasized that Ostroh was the first to implement what others only planned. In the 1870’s, thanks to the good initiative of the well-known zealot of Orthodoxy in Volyn, Countess A. Bludova, in the Cyril and Methodius Church of Ostroh attention was devoted to the native benefactor, the Venerable Theodosius of Ostroh. The countess was the first to desire to have in the Brotherhood church of Ostroh a particle of the relics of the heavenly patron of the town and the church with its school, and she acquired it, albeit not from the Kyiv Caves Lavra, where she «received a humiliating refusal», but through the mediation of the pious Moscow family of the poet Kozlov, which preserved this particle as a dear, sacred family legacy [34, с. 553].
For the Lavra, refusals to provide relics for various reasons were a common practice [3, с. 344–374]; however, it is unknown whether the author of the publication was aware of this. In any case, his attitude towards the refusal to A. Bludova is sharply critical.

K. Levitsky recalled how, on the occasion of the 900th anniversary of the baptism of Rus, the Volodymyr-Vasyl Brotherhood was established in Zhytomyr, and decided, among other things, to return to their homeland the sacred legacy – the Volynian God’s servants, who had left their native lands and rest undisturbed in the Kyiv Caves and other places. At the very beginning of its activity, the Brotherhood began to take care of transferring a particle of the holy relics of the Venerable Theodosius, Prince of Ostroh, and the Righteous Juliania, Princess of Holszany, to the Zhytomyr Cathedral, underlining that the relics were transferred on October 8, 1889 at the expense of the Brotherhood, in a specially created cypress coffin funded by the Lavra [35, с. 555]. In continuation of K. Levitsky’s publication (issue dated September 1), it is mentioned as an example of a case where the Lavra handed over a holy relic upon the request of the people, for the believers who could ask for a particle of the relics of St. Righteous Juliania [36, с. 604]. From K. Levitsky’s article, there is a noticeable inclination to illuminate the history of the relics of Volhynian saints primarily from the perspective of the interests of Volyn.

In the issue dated September 1, 1916, the celebration of the feast day of St. Theodosius in the town of Ostroh on August 11 is highlighted in details. It is briefly specified that in the ancient Epiphany Cathedral, a particle of the Caves Saint’s imperishable relics, and an icon from the Far Kyiv Caves are preserved [36, с. 241]. The Lavra is mentioned as the place where St. Theodosius lived in the Caves, from which his ancient reliquary and icon originate.

Conclusions. The editorial board of the magazine was generally open to cooperation in highlighting various stages of the presence of the relics of St. Theodosius on Volyn, as evidenced by the quoting of newspaper publications. However, the limited number of authors who provided detailed information to also highlight the role of the Kyiv Caves Lavra suggests that the initiative primarily came from individual contributors. The most detailed participation of the Lavra is depicted in articles about the transmission of relic fragments to Volhynia. Furthermore, there is an increasing emphasis on the development of Zhytomyr, Ostroh, and to a lesser extent, Derman, as separate centers of veneration. On one hand, the materials acknowledge the importance and authority of the Kyiv Caves Lavra as a center of spiritual life, the place of glorification of St. Theodosius, and the repository of his relics. On the other
hand, articles, especially those by K. Levytsky, also reflect a certain autonomy of local church authorities, which emphasize which traits of the saint should be highlighted for the local community: in the publications of the early 20\textsuperscript{th} cent., it is evident that, probably under the influence of the «Union of the Russian People», the Lavra was not considered the sole model of veneration for the saint, suggesting a more active reminder of his deeds not only as a monk but also as a prince. The magazine provided an opportunity to extensively cite documentary primary sources, including official correspondence and decisions of church authorities, indicating a serious approach to presenting historical facts. The frequent placement of M. Tuchemsky’s materials attests to the recognition of his significant contribution to the development of veneration of St. Theodosius in Volyn.

The relocation of the editorial office from Kremenets to Zhytomyr and the change of the editor-in-chief did not prove decisive in covering the researched topic.

A perspective for further research involves a thorough analysis of publications discussing the relic fragments of St. Theodosius of Ostroh in Volyn without any mentions of the Kyiv Caves Lavra. It is also important to examine the publications in the magazine dedicated to the relic fragments of St. Juliania in Volyn to broaden the comparative context.

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