

## A COLLECTION OF UKRAINIAN SAINTS

Translated and compiled by Sava Beljovich

### ---ST. PAMBO OF GALICIA---

Pavlo Berynda according to a census of the Polish Lithuanian Commonwealth was born in the village Cheshybisy (now called Yezupol) in the Tysmenytski district of the Ivano-Frankivsk region of the Carpathian Mountains, within the Polish-Lithuanian Commonwealth (now Ukraine). The area around Yezupol is called “Dukhovaya Krynytsia” (Spiritual Springs) which is near the famous Manyava Monastery, this area is home to many wells and springs that brought forth Holy Water from where the Theotokos or Saints appeared to pious monks and princes in ages past. Prince Yaroslav Osmomysl, Prince Danylo Romanovich and Cossack Ataman Semyon Vysochan all blessed military banners with water from the springs in this region.

He was born between 1550 and 1570. His parents' names are not know and he had a brother by the name of Stefan, his family was Orthodox and the local Orthodox culture was flourishing with piety at this time. An ancient monastery near Halych – that had been destroyed by the Mongols in the 13<sup>th</sup> century – was a popular pilgrimage site, as was the many Holy Wells and Springs, which are often visited on feast days of St. John the Forerunner.

He was not of noble birth, and the last name Berynda is of Romanian origin. Pavlo Berynda spoke with a distinct “Carpathian dialect”, he was tonsured a rassaphore monk before the union of Brest-Litovsk in 1596 with the name Pambo after St. Pambo the Great. Between 1597 and 1606, he worked at the Stryatn and Krylo printing houses in the Ivano-Frankivsk region, printing apologetic and educational materials against the Uniates.

Fr. Pambo wrote Church Hymns, as well as prefaces and forewords to certain books he translated and printed. He also learned to do engraving work while at Stryatn and Krylo. Due to his humility, he would not emphasis his involvement in these endeavors, but would put the monogram “PMB” in the smallest text font available; which stood for “Pambo Berynda, Monk.”

Working the machinery needed for printing was difficult, as much of it had to be done by hand with much strength. Fr. Pambo accepted this readily and considered

the laborous task to be a podvig done for the enlightenment and education of Orthodox Christians, and for the correction of heretics.

His work at Stryatn and Kyrlo was supported and funded by Bishop Gideon (Balaban) of Galicia – who was often arrested after the union of Brest-Litovsk – and his nephew, Feodor Balaban, a member of the noble Korchak family. Books printed during Fr. Pambo's stay include a Trebnik (1606), St. John Chrysostom's "On the Priesthood" and "Commentary on Acts", "Teaching Gospel" by St. Callistus of Constantinople (1606), a Psalter (1606), a Typikon (1604) and "Metaphysics of the priesthood" (1603), which was an apologetic work against the Uniates.

The last book published by the support and funding of Bishop Gideon was the "Teaching Gospel" – which was beautifully engraved by Fr. Pambo – on October 1<sup>st</sup>, 1606. The same day, Bishop Gideon reposed in the altar of the Church of the Dormition of the Mother of God, in Galicia, right before serving the Divine Liturgy on the feast of the Protection of the Mother of God. Fr. Pambo was deeply saddened by repose of Vladyka Gideon, whom he considered his spiritual father.

Fr. Pambo travelled to Jerusalem shortly after the repose of Bishop Gideon, where the Patriarch of Jerusalem was so impressed by his spirituality and intelligence, that he made him a Protosyngellos (Archdeacon). While in Jerusalem, he studied multiple languages, and knew at least a dozen, including Russian, Polish, Czech, Rusyn, Romanian, Latin, Aramaic, Hebrew, Old German, Turkish, Lithuanian and Church Slavonic.

In 1613 he travelled back to Ukraine to join the Lviv brotherhood. He worked in the printing house and taught in the monastery school. Sometime prior to 1613, he was also tonsured to the Lesser Schema. In 1616 he was invited to Kyiv by Fr. Ivan Boretskyi (later Metropolitan St. Job Boretskyi) to review the Horologian and Anthologian that Fr. Ivan and Fr. Zacharias Kopystensky translated into Slavonic, for which he wrote the foreword.

Fr. Pambo lived very quietly, and didn't spend much time outside of work or prayer. He did have one spiritual son, Lukash, who was a student at the Kyiv Brotherhood School, and he kept in contact with his brother Stefan Berynda. In the autumn of 1619, he moved from Lviv to the Kyiv-Pechersk Lavra and became the chief editor of the printing house. While serving as the chief editor, the Kyiv-Pechersk Lavra published a Nomocanon (1620, 1624), Service book (1620), St.

John Chrysostom's "Commentaries on the 14 Epistles of St. Paul and the Book of Acts" (1624), and St. Andrew of Caesarea's "Commentary on the Book of Revelation" (1625).

In 1620 the Orthodox Hierarchy of Ukraine was restored with Archimandrite Job Boretskyi being consecrated as the Metropolitan of Kyiv and Galicia. Metropolitan Job appointed Fr. Pambo as his Archdeacon. In 1627 with the blessing of Metropolitan Job, Fr. Pambo started on his most ambitious work, a Slavonic-Russian Lexicon and Dictionary that would be taught throughout all of Ukraine. Around this time he had also moved to the Hermitage in the Far Caves of the Kyiv-Pechersk Lavra.

The Lexicon of Fr. Pambo's main intention was to undo the Polish Catholic influence on the Ukrainian language, and bring Slavonic form and grammar back to Ukraine. Fr. Pambo's Lexicon wouldn't be completed in full until the 1650s, but its influence helped restore the Ukrainian language and rid Polish influence over Ukraine. At the request of Metropolitan Jeremiah of Galicia he wrote Hymns to St. Agapitus of the Kyiv Caves, St. Justinian the Emperor, and Hymns for the Nativity of Christ, all of which are still used by the Church to this day.

In 1631, he attended the funeral of St. Job Boretskyi, and served as the Archdeacon to Metropolitan Isaias (Kopinsky), St. Job's successor to the seat of Kyiv and Galicia, but soon after he fell ill. On July 13<sup>th</sup> 1632 he reposed after a brief illness, and was buried in the Kyiv-Pechersk Lavra. His brother-monks put an inscription on his tombstone that reads: "Fr. Pambo Berynda, editor and publisher of books of the printing house of the Caves. Protosyngellos of the Patriarch of ancient Jerusalem; wise man, who left behind the Slavonic-Russian Lexicon. He lived as a proper monastic and a Confessor, he rests here."

Fr. Pambo singlehandedly wrote around 5,000 of the 7,000 pages of the Slavonic-Russian lexicon before his repose. He had a large collection of books and manuscripts, which he willed to be donated to the Kyiv-Pechersk Lavra, among these were manuscripts from St. Maximos the Greek, an early edition of the Ostrog Bible, and ancient manuscripts from the times of the Kievan Rus.

In Ukraine today he is a popular Saint, with many streets and buildings are named after him, especially in Galicia and in the Carpathian Mountains. His veneration is quite popular in Belarus as well. In his hometown of Yezupil, at the Church of St. John the Forerunner a proto-icon was placed in the Church sometime in the early

2000s. His memory is celebrated on July 13<sup>th</sup>, the date on which he reposed.

### **---ST. ELIZABETH GULEVICHIVNA---**

Elizabeth Gulevichivna was born into the influential noble family Huevych, a cadet branch of the the Nowina szlachta family – which had power since the 15<sup>th</sup> century – of Rusyn ancestry. She was named after St. Elizabeth, the mother of St. John the Forerunner. Her grandfather was Vladyka Feodosiy (born Feodor Gulevich), who from 1541 until the early 1560s was the Bishop of Lutsk and Ostrog, before becoming the Bishop of Kholm and Belgorod, and then finally transferred to Volodymyr and Brest in 1565.

Elizabeth's father was the third son of Vladyka Feodosiy, Vasyl Gulevich, a deputy starost (village elder) in Volodymyr and a wojski (officer) in Volhynia. Vasyl Gulevich was married three times, the name of his first wife was Olena Volchkivna Zaskovska, and his second wife was named Oleksandra Uhrynovska. The name of his third wife – or if these other marriages were blessed by the Church – is unknown.

Besides Elizabeth, Vasyl from his marriages had four sons named Andrei, Mykhailo, Vasyl and Benedykt, and two daughters named Maria and Anna. Due to the “Polonization” of the Ukrainians at this time, Elizabeth was often called “Galshka” (shortened from Helzbeta in Old Polish) rather than Elizabeth (Yelyzaveta in Old Russian).

Elizabeth was born in the village of Zaturysi near Volyn in the 1570s, whose landlord was her father Vasyl. She was a beautiful woman, and many men desired to marry her, but due to her piety she did not wish to marry. In 1594, against her will, she was forcibly married to the Uniate Kryshtof Potiy, the son of the Jesuit Hypatyi Kryshtof – who was one of the main instigators of the Unia.

Forced into marriage with a Uniate, and a man who was impious and heretical like his father, she still fulfilled the duties of a faithful wife, but refused to leave the Orthodox Church. Elizabeth and Kryshtof had one daughter, Kateryna. In 1599, Kryshtof Potiy died due to obesity and excessive drinking, similarly to Hypatyi Kryshtof.

Having been married once before, and having to raise a young daughter by herself, the Orthodox Church granted her permission in either 1601 or 1602, when she was

30 years old, to marry Stefan Lozka, a Polish convert to Orthodoxy, who served as the Marshal of Mozyr – who had been married once before himself – and was around 60 years old when he married Elizabeth.

In her second marriage Elizabeth had a son, Mykhailo. She lived with her husband and children on a family estate in Kyiv in the suburb of Podil, near the city hall. In 1615 her daughter Kateryna married the chorunzhiy (standard bearer) of Orsha, Mykola Mlechko, who later became a member of the Sejm (parliament) of the Polish-Lithuanian Commonwealth, and defended the rights of Orthodox Christians in the Commonwealth.

In 1615 she, with the consent of her husband, donated their home and property – a large brick house (located today on 2 Hryhoriia Skovoroda Street in Kyiv) and surrounding area – to the Orthodox Church for the establishment of a Monastery, Church school and hospital. It was written in the city ledger on October 14<sup>th</sup> 1615:

“I, Galshka Gulevichivna, wife of Lord Stefan Lozka, Marshal of Mozyr, with His Honorable's consent to all that is stated below – being healthy in body and mind – clearly voluntarily realize with this voluntary donation of mine, that living constantly in the ancient and Holy Orthodox Faith of the Eastern Church, burning with pious zeal for it, and out of love and friendship of my brethren – the Rus' people and for the salvation of my soul, for which I have so long intended to do good to the Church of God... I give, grant and record to the Orthodox and pious Christians of the Russian lands in the voivodeships of Kyiv, Volyn and Bratslav in both the spiritual and secular state; to monks, priests and deacons of monastic and secular state, to brilliant princes, noble lords, nobility and any other title of the Russian peoples...”

The donation also elaborated on the extent of the property given – not far from modern day Kontraktova Square. The legal entity she was donating the land to was called “the Orthodox Brotherhood of St. Basil the Great” with the only stipulation given:

“Everything is given – for a stavropegian monastery of communal living according to the Rule of St. Basil the Great, as well as a school for children, both privileged and poor, and for any other acts pleasing to God, which would serve to educate and impart pious teachings to the children of Christian people... as well as a hospital for spiritual wanderers.... so that the monastery, school and entire Brotherhood would be governed by the Canon Law of the Eastern Orthodox

Church of the Byzantine Rite....”

“...on one side, the street that leads from the market to the Dnieper past the yard of Vasyl Krenytski – the treasurer of Kyiv – and on the other, the same street that leads from the market to the Dnieper past the yard of Kryshtofa Zolotar and Pyotr Nechay – townfolk of Kyiv. And on the third side from the market to the yard of Solenyk, and the fourth rear of the yard of the late Feodor Mytkeyvch – the former mayor of Kyiv – with all the rights to that yard, properties and possessions and any other kinds of belongings... I wish to leave nothing for myself or my descendants...”

In the estate home was majestic floor tiling, expensive artworks, glassware, mirrors, and a wine cellar which she all gave away as if it were nothing. Despite her noble birth and important status, she lived humbly and did not desire riches or wealth, wearing simple clothing, eating plain foods and spending her days in prayer. She lived as a tenant in Podil, and from the time of her donation began to give more money to the Church.

Her home was used as the classroom for the school and the adjacent building (on 4 Hryhoriia Skovoroda Street in Kyiv) was used as the prosphora bakery. The building behind the classroom and bakery was converted into a Church dedicated to the Holy Spirit, with a side chapel dedicated to Sts. Boris and Gleb.

Thanks to the donation, the Orthodox Church had land in Podil for the first time since the Union of Brest-Litovsk after the Uniates destroyed the Church of the Epiphany in 1597. The new Monastery dedicated to St. Basil the Great was founded by monks who had come from the Kyiv-Pechersk Lavra. On the land donated, Fr. Petro Mohilya (later Metropolitan of Kyiv and Galicia) started a seminary, which became the famous Kyiv Theological Seminary.

Fr. Isaias (Kopinsky, who later became Metropolitan of Kyiv and Galicia) consecrated the grounds and acted as a rector of the monks there. Archimandrite Isaias wanted to install a plaque and a donor portrait of Elizabeth Gulevichivna, to which she refused, however one was placed after her repose. The original act of donation was lost for many years until it was rediscovered by Metropolitan Gavril of Kyiv and Galicia in 1775, where it was kept in the archives of the Synod building of the Russian Orthodox Church until the Bolshevik Revolution.

Her husband, Stefan Lozka, reposed in 1618, and she became the legal guardian of

her son Mykhailo. After her guardianship had ended, Mykhailo inherited Stefan Lozka's land in Rozhev. She originally wrote her will around this time to state that all of her property and wealth should be given to Mykhailo after her repose, however, after Mykhailo married a Catholic woman, and apostatized – joining the Uniate church – she took him out of her will. Letters from people attempting to court her as to gain her wealth or trying to convince her to become a Papist have been preserved, where she sharply rebuked these attempts.

She continued to give her money to the Orthodox Church and live a pious life in the world. She continued to pray that her son might return to Orthodoxy, even as he sided with the Polish-Lithuanian Commonwealth after the Zaporozhian Cossacks aligned with the Russian Empire. In 1620, the Orthodox hierarchy of Ukraine was re-established and after she had moved to Lutsk, wrote letters to Metropolitan Job Boretskyi and Ataman Petro Sahaidachny explaining where churches and funds were most necessary.

In Lutsk, she took an active part in helping fund and establish the Brotherhood school at the Monastery of the Exaltation of the Holy Cross in the 1630s. Despite a blessing being given to her by the Hegumen to visit the monastery – as normally women are not allowed to visit men's monasteries – she still refused to enter, preferring to be treated as ordinary laywoman rather than a special donor or pious woman. She donated bells, books and bejeweled Liturgical vessels for the Church.

On May 24<sup>th</sup> 1634 twelve Jesuits broke into the monastery's then uncompleted Church, rang the bells, smashed windows and stole from the treasury. According to the laws of the Polish-Lithuanian Commonwealth, the men responsible could not be charged unless the owner of the materials pressed charges – and the Orthodox Church had no legal recognition at the time. Elizabeth GulevIchivna pressed charges as the items stolen had been donated by her; due to her being a noblewoman and citizen of the Polish-Lithuanian Commonwealth, the Jesuits were forced to pay reparations to the Brotherhood.

In 1635 she helped fund a printing house with help from Bishop Afansiy of Lutsk and Ostrog, with the printing equipment being donated by Bishop Sylvester (Kosiv). She often corresponded with Metropolitan Job Boretskyi, Vladyka Petro Mohilya and the Fathers of the Manyava Monastery.

In 1641 as her health was starting to fail, she wrote a will and bequeathed all the rest of her wealth to the Lutsk Brotherhood Monastery and Church. She reposed in

1642 and was buried in the crypt of the Church of the Exaltation of the Holy Cross on the Lutsk Monastery grounds.

Metropolitan Petro Mohilya wrote of her as being a Holy woman. Pannikhidas were served for her consistently until 1713 when the monastery brotherhood had been left without monks. In 1761 the monastery was destroyed in a fire, but was restored by Metropolitan Gavril of Kyiv and Galicia in 1774. A new Church was built in 1795, but once again it was destroyed in a fire in 1803.

Jews began to use the monastery as a marketplace by the early 19<sup>th</sup> century, but they were expelled in 1833. By 1864 the monastery laid in ruins, and in the 1870s, bricks were used from the Lutsk monastery to build a bell tower in Pokrovsk. In 1888, the remains of the Monastery were re-arranged into a small chapel, which was expanded into a large Church after 3,000 rubles were donated by Tsar Alexander III, after he visited the Church in 1890. The Church was used consistently until the Bolshevik Revolution, when it was turned into a residential apartment building. Only in 1990 was the Lutsk Monastery grounds finally re-established as a monastery.

St. Elizabeth Gulevichivna's property in Podil in Kyiv still stand to this day – being rare examples of surviving 16<sup>th</sup> century Ukrainian architecture – with the house on 2 Hryhoriia Skovorody Street (known as the “Galshka house”) and on 4 Hryhoriia Street (now called the “St. Petro Mohilya Museum”) being public museums. In 1992 at the Lutsk Monastery, a bas relief icon of St. Elizabeth Gulevichivna was placed on the side of the Church. Many buildings and streets in Ukraine have been named after her. A bas relief icon was placed of St. Elizabeth at the Kyiv Theological Academy, whose land the school was built on.

In Ukraine she is widely venerated as a Saint, and many icons of her exist. She is particularly well venerated in Lutsk, Volyn and Kyiv. Icons of her depict her in humble, non-noble attire, holding churches that she helped fund. Her memory is celebrated on September 5<sup>th</sup>.

### **---ST. LEONITUS OF VILNUS---**

Longin Karpovich was born in the 1580s in the Pinsk region (modern day Belarus), his father was an Orthodox priest by the name of Fr. Fyodor, and he had a brother named Andrei. The name of his mother is unknown. His great-grandfather was from the Kyiv region but moved to Pinsk. The Karpovich family

was Belarusian, and of noble background.

Longin did not receive any formal education, which was exceptional to those around him, as even by a young age he had a great understanding of Orthodox Theology and knew multiple languages. He was tonsured a rassaphore monk with the name Leonitus sometime before 1610. By 1610 he moved to the Holy Spirit Monastery Brotherhood in Vilnius, and served as the chief editor of publishing. He wrote and printed the apologetic work called “the Lament of the Bride, the Orthodox Catholic Apostolic Church” – which refuted the claims of Meletiy Smotrycki's “Apologia for Unia” – and other materials rebutting the Uniates.

For his apologetic work, the Jesuits in Vilnius falsely accused him of sedition against the Polish-Lithuanian Commonwealth. They convinced King Sigismund III Vaza to issue an arrest warrant against Fr. Leonitus, and to order the closure of the Holy Spirit Brotherhood printing house, the local Marshal arrested him and Fr. Leonitus was placed in prison where he languished for two years, being tortured and exposed to the elements daily.

He was compassionately released by royal charter after two years due to poor health which had left him close to death. The same year in 1612, he went to the Holy Trinity Monastery in Vilnius – founded by St. Juliana of Tverskaya – where the relics of the Vilnius Martyrs, Sts. Anthony, John and Eustace were interred. The Orthodox monks of the Holy Trinity Monastery were left without a superior and attempting to fight off the attempts of the Uniates to seize the Monastery, for which Fr. Leonitus' arrival alleviated. Fr. Leonitus was tonsured to the Lesser Schema and unanimously elected as the Hegumen of the Monastery shortly after his arrival. He travelled to Galicia and was ordained a priest by Bishop Gideon (Balaban).

Despite his poor health, he managed the printing house's equipment, continuing to print materials rebutting the Uniates and promoting Orthodoxy. Even though he was young, only being about 30 years old in 1613, he was considered a Holy Elder by the Orthodox inhabitants of Vilnius. He rarely wrote sermons himself – not wanting to attract attention to himself – but he rather translated and printed sermons from the Holy Fathers which he would deliver.

When he did deliver his own sermons, the Orthodox faithful compared his zeal and love for Orthodoxy to that of St. John Chrysostom. Unfortunately few of his sermons have survived to our day, with only three being available to us. In one of

his sermons, he talks about the power of the Jesus Prayer and the need for unceasing prayer, which showed a knowledge and experience of Hesychasm and the teachings of St. Gregory Palamas, which was being condemned as “heretical” by the Papists at the time. The Papists denounced Fr. Leonitus as a “sorcerer” for teaching about unceasing prayer and publicly burned his books.

Sometime in the mid to late 1610s he was elevated to the position of Archimandrite. In 1619, he fell ill with a terminal illness, possibly a form of cancer, and was unable to serve or work in Monastery. In 1620 Patriarch Theophanes III of Jerusalem travelled to Ukraine to restore the Orthodox hierarchy, and while looking for candidates for the episcopacy, Fr. Leonitus was mentioned multiple times, but he did not want to accept the consecration to the episcopacy, both out of humility and due to his illness, and recommended Fr. Sylvester (Kosiv) instead – who would later become the first Orthodox Bishop in Belarus after the Union of Brest-Litovsk in 1635.

Fr. Leonitus reposed in late 1620, but even after his repose the enemies of Orthodoxy did not stop in trying to persecute him. The Jesuits had closed all the Orthodox cemeteries in Vilnius, and conspired with the local authorities to make sure Fr. Leonitus could not be given a private burial. He remained unburied for six weeks, in which time no sign of corruption appeared on his relics.

Eventually a permit was given for him to be buried at the Holy Spirit Monastery, where he had first taken on the Lesser Schema. Many faithful showed up, including one of his spiritual sons, St. Athanasius (Filipovich, later martyred by the Uniates) of Brest, Fr. Sylvester Kosiv and St. Joseph of Kyiv.

St. Athanasius of Brest wrote a memoir detailing St. Leontius' Holiness and spiritual direction. Other spiritual children of St. Leonitus include Bishop Paisius (Cherkavsky), who served as the Bishop of Chelm and the superior of the Monastery of St. Onuphrius in Jableczna between 1621-1633 and Archbishop Joseph (Bobrykovich) of Orsha, Mistislav and Mohilya (+ 1635).

After his repose the Monastery of the Holy Spirit was seized by the Uniates, and the Orthodox faithful – not wanting St. Leontius' relics to be destroyed or desecrated – moved them to the Cathedral of Sts. Peter and Paul in Minsk, where they remain to this day, with a proto-icon being placed in 2011. The Church commemorates St. Leonitus on May 15<sup>th</sup>.

## ---ST. JOSEPH OF KYIV---

Anastasiy Nelyubovych-Tukalsky was born in Pinsk in the late 16<sup>th</sup> century. His father served as a wojski in Pinsk, and owned an estate in Mutvytsia.. He was of Belarusian descent and of the noble Tukalsky family – a cadet branch of the Koscieza family – with his mother being of the noble Nelyubovych family. He was originally educated at home, but was sent at a young age to Vilnius where he was taught at the Brotherhood school at the Holy Spirit Monastery.

He confessed to St. Leonitus of Vilnius – the Hegumen of the Monastery – and was taken in as one of his spiritual children. He had also met Metropolitan Job Boretskyi, Bishop Paisius of Chelm, and Archimandrite (later Bishop) Joseph Bobrykovich while at the Monastery. Seeing the austere lives of the monks and Bishops, he decided to become a monk himself, and in the 1620s was tonsured with the name Joseph, in honor of St. Joseph of Volokolamsk. Very shortly after his monastic tonsure, his zeal and piety was recognized, and he was ordained to the Diaconite.

He was particularly close with a fellow monk, Fr. Athanasius (Filipovich, later Martyred in 1648), and in 1629, Fr. Joseph travelled with Fr. Athanasius and a small group of other monks to help establish the Entry of the Mother of God into the Temple Monastery in Kupyatitsk near Minsk, which was funded by Apolonia Volonvich-Voyno and her son Basil Kopich. Fr. Joseph was the first to suggest Fr. Athanasius should be the Hegumen of the Monastery. Around this same time Fr. Joseph was ordained a priest by Bishop Oleksandr (Puzyna) of Lutsk and Ostrog.

He personally helped construct buildings for the Monastery in Kupyatitsk by laying bricks, but soon after he was recalled to Pinsk to help strengthen the Orthodox Faith there. While in Pinsk, he became well known for his pastoral care and zeal in spreading the Orthodox Faith, and many in that region had returned to their ancestral faith of Orthodoxy.

After the Martyrdom of St. Athanasius of Brest, he returned to Kupyatitsk and by the decision of Bishop Oleksandr, he was made the Hegumen of the Entry of the Mother of God into the Temple Monastery; Bishop Oleksandr also gave him the honor of serving as his secretary. He rigorously protected the Orthodox inhabitants of Kupyatitsk against the Uniates, in 1646 with the help of the mayor and the townsfolk, he succesfully had Saloman Bosevich – the Abbot of the Resurrection of Our Lord Monastery in Kamieniec – expelled after he converted to the Uniate

church.

The Monastery in Kamieniec remained Orthodox due to the effort led by Fr. Joseph, and as a result, Bishop Oleksandr elevated him to the rank of Archimandrite and placed him as the superior of the Leszno Monastery in Pinsk. While serving as a spiritual father to the monks at the Kupyatitsk Monastery, he helped rebuild the Leszno Monastery and it became an important religious center in the struggle against the Papists. In 1649 Archimandrite Joseph went to a Sejm meeting in Lithuania to represent the interests of the Orthodox Church in Belarus.

On May 4<sup>th</sup> 1661, Metropolitan Pitrim of Krutitsa and Kolomna (later Patriarch of Moscow) consecrated Methodius (Filimonovich) as the Bishop of Belarus. Metropolitan Pitrim and Bishop Methodius both belonged to the Russian Orthodox Church for which the consecration of Bp. Methodius was seen as a violation of Canon Law; as the Eparchy of Belarus was under the Church of Constantinople. King John Casimir Vasa refused to give Bishop Methodius a permit to serve in Belarus.

Metropolitan Dionysius of Kyiv and Galicia, upon hearing of this and fearing the controversy may be used as a way to force a Uniate bishop in Belarus, immediately travelled to Belarus. After Bishop Methodius transferred to the Church of Constantinople, Metropolitan Dionysius and Bishop Methodius consecrated Archimandrite Joseph as the Bishop of Mistislav in late 1661, and King John Casimir Vasa gave Bishop Joseph the right to serve in Belarus by royal charter.

Vladyka Joseph was very active in the pastoral care of the Orthodox Church in Belarus, ordaining new clergy, helping establish monasteries and legally regaining many buildings that had been taken over by the Uniates. He also testified in legal cases to regain Church property in the Turau-Pinsk Eparchy.

On May 10<sup>th</sup> 1663 Metropolitan Dionysius of Kyiv and Galicia reposed in the Lord near Korsun. On November 9<sup>th</sup> of that same year, after several months of deliberation and disagreement by the Bishops of the Church of Ukraine, it was finally proposed Vladyka Joseph should become the next Metropolitan of Kyiv and Galicia. One party of Bishops within the Synod dissented and suggested the locum tenens, Bishop Anthony of Premezyl, should become the next Metropolitan. On November 19<sup>th</sup> the Synod of Bishops gathered in Korsun and still could not come to an agreement.

The repose of Metropolitan Dionysius came at a very unfortunate time, as it occurred during the “Deluge” (part of the larger “Northern Wars” which would eventually lead to the collapse of the Polish-Lithuanian Commonwealth). Eventually a schism occurred in the Church of Ukraine, due to the King John Casimir Vasa giving permission for both Bishop Joseph and Bishop Anthony to serve as Metropolitan after being bribed by proponents of Met. Anthony. Both Vladyka Joseph and Vladyka Anthony were enthroned as Metropolitan at the same time by different factions within the Ukrainian Church.

Cossack Ataman Pavel Tetera tried to resolve this schism – and so did delegates from the Church of Constantinople – to no avail. Vladyka Joseph, despite having been enthroned as the Metropolitan of Kyiv and Galicia, remained the administrator of the Eparchy of Belarus as he did not wish to cause a further divide among the Orthodox Christians in Ukraine. On November 23<sup>rd</sup> a letter was sent to Metropolitan Joseph signed by Ataman Pavel Tetera and many clergy of the Ukrainian Church, stating they recognized him as the Metropolitan of Kyiv and Galicia.

In 1664 Ataman Pavel Tetera was accused of inciting a rebellion against the Polish-Lithuanian Commonwealth and collaborating with Russian forces. Metropolitan Joseph was indicted and accused of having conspired with Ataman Tetera against the Commonwealth, and along with Yuri Khmelnytsky (the son of Bogdan Khmelnytsky, who later took monastic vows with the name Gideon and became an Archimandrite) was arrested and imprisoned in the notorious Malbork Castle.

While in prison Metropolitan Joseph's diocese in Belarus was temporarily administered by Archimandrite Feodosiy (Vasilevich, who later became a Bishop). In early 1665 Vladyka Joseph was placed in solitary confinement. The arrest of Metropolitan Joseph came due to pressure from Jesuits acting on orders directly from the Pope to have him arrested due to his pastoral work in Belarus in restoring the Orthodox Church.

On November 29<sup>th</sup> 1665, Metropolitan Joseph was released as part of a mass release issued by King John Casimir Vasa as a result of the Treaty of Podhaisi. The release came with the condition that he had to sign a document stating his support the Polish-Lithuanian Commonwealth. He signed the document but stated on record he was never against the state or its authorities. Soon after, the Eparchy

of Belarus was legally recognized again.

After his release, due to his poor health and age he went to Vilnius to recover and settled in the Holy Spirit Monastery where he took on monastic vows originally. He lived there until 1667 when he was exiled from the city by the authorities – who were influenced by the Jesuits – after an incident where he refused to ring the Monastery bells when the Uniates passed by during a procession.

In August 1667 he moved to Mohilya. In 1669 he travelled to Kyiv, and entrusted Archimandrite Feodosiy to once again run the Eparchy of Belarus. The authorities of the Polish-Lithuanian Commonwealth that controlled Kyiv recognized Metropolitan Anthony as the administrator of Kyiv, and thus Metropolitan Joseph was not allowed to serve in the city. Metropolitan Joseph went to Metropolitan Anthony directly as brother to brother, resolved the split between them, and once again the Church of Ukraine was unified.

With a deal brokered by Ataman Petro Doroshenko, Metropolitan Joseph became the rightful Metropolitan of Kyiv and Galicia, with Metropolitan Anthony allowed to keep the title of Metropolitan, and the right to serve in Kyiv and Galicia, but acting as the Bishop of Premysl. Metropolitan Joseph had previously blessed Ataman Petro Doroshenko's forces in their campaigns to liberate parts of Ukraine that had been occupied by the Polish forces in 1666.

With the good report from Ataman Petro Doroshenko, the Patriarch of Constantinople once again recognized Metropolitan Joseph the Metropolitan of the Church of Ukraine. Metropolitan Joseph issued a decree to the clergy who were still refusing to commemorate him as the First Hierarch of Ukraine with the Patriarch of Constantinople's letter stating he was the rightful Metropolitan of Kyiv and Galicia. Metropolitan Methodius – who had previously been consecrated by Patriarch Pitrim of the Russian Church – was exiled to the Uman Monastery for having supported Ataman Ivan Bryukhovetsky's 1668 anti-Muscovite uprising.

After the anti-Muscovite uprising of Ataman Bryukhovetsky, a large political divide occurred in Ukraine, which had also affected the Church. Metropolitan Joseph, – despite being associated with Ataman Bogdan Khmelnytsky and Ataman Petro Doroshenko, who were both pro-Moscow – tried to keep peace in the Ukrainian Church and issued a compromise: Priests and Bishops in Ukraine were not forced to commemorate the Russian Tsar, but could if they wished to do so.

He noted the Church of Ukraine was an Eparchy under the Church of Constantinople and not obligated to commemorate the Russian Tsar in Church services. Despite his attempts at diplomacy, it still caused the Russian Church to cease recognition of Metropolitan Joseph as the rightful Metropolitan of Kyiv and Galicia.

Despite many attempts to reconcile with the Russian Church, including an intercession by Ataman Petro Doroshenko, who had previously allied the Zaporozhian Cossack Host with the Russian Empire; the split between the Church of Constantinople and the Church of Russia in Ukraine could not be resolved.

Metropolitan Joseph wrote on August 9<sup>th</sup> 1670: “Because of my countless iniquities and sins against God, I cannot recognize myself as a soul suffering for its piety. My soul is in sorrow. How can I be called a shepherd when my flock is scattered? May the Creator who redeemed it with His Blood restore it!”

Archbishop Lazar (Baranovich) wrote to Metropolitan Joseph in 1670, writing: “Greece groans under infidel hands to this present day, and even the Patriarchs themselves are killed. What slavery! And why put thyself under that yoke? The Greeks need to free themselves, but Russia is ascending!”

The letter of Abp. Lazar and conversation with Ataman Doroshenko had convinced Metropolitan Joseph to align himself politically with Russia – though the break in communion between Russia and Constantinople could not be resolved – seeing the imminent threat of the Poles encroaching on Ukraine. He wrote a letter to Tsar Alexei Mikhailovich pleading with him to: “...not give the fortress of Orthodoxy – Kyiv – <...> to the Poles...”

Ataman Petro Doroshenko gave Metropolitan Joseph the village of Staiki as a gift. Metropolitan Joseph immediately released the town, and used the taxes collected that month to help fund the upkeep of the Kyiv Brotherhood school, he wrote a letter to Ataman Doroshenko thanking him for his gift but also explaining: “I myself am physically impoverished, but I will give my two mites for the maintenance of those who are spiritually impoverished.”

Metropolitan Joseph throughout all his years was consistently defending the rights of the Orthodox in the Polish-Lithuanian Commonwealth, he sent several letters to King Michael I and King Jan III Sobieski trying to negotiate for the right to ordain more clergy and retrieve buildings that were stolen by the Uniates. He laboured

ardously to to keep peace and order in the Church of Ukraine and to serve Orthodox Christians in the Russian lands.

Metropolitan Joseph was the last Orthodox Metropolitan to directly administer parishes and missions on both the right-bank and left-bank of the Dneiper river. He reposed in 1676, in Chyhyryn; as he was managing the Eparchy of Chyhyryn and Kaniv and did not reside in Kyiv, but let Metropolitan Anthony administer Kyiv. Ataman Petro Doroshenko attended his funeral.

He was originally buried in the Holy Trinity Monastery in Chyhyryn, and later moved to the Mgarsky Monastery of the Holy Transfiguration near Lubnia (which was founded by Raina Mohlyanka, the aunt of St. Petro Mohilya). After his repose Vladyka Gideon (Svyatopolk-Chetvertynsky) was elected Metropolitan of Kyiv and Galicia, and he began the actions that would bring the Church of Ukraine under the control of the Russian Church, however these actions lead to the Church of Constantinople and the Church of Russia remaining out of communion for many decades.

In Ukraine and Belarus, he is well remembered as a Holy Elder and Confessor for Orthodoxy, he was a very ascetical man and devoted to trying to maintain peace in the Church and resolve schisms; without compromising on matters of the Faith during times of great persecution and wars. Many of his writings have survived unto the modern period. In 2007, a monument to St. Joseph was placed in Chyhyryn. Many icons of St. Joseph exist in Ukraine, and the Church commemorates his memory on November 22<sup>nd</sup>.

### **---ST. RAPHAEL OF KYIV---**

Mikhail Zaborovsky was born in Zaborov, near the city of Lviv, in the Ternopil district in the Polish-Lithuanian Commonwealth (now modern day Ukraine). The region was called “Red Rus” at the time due to continual warfare between the Zaporozhian Cossacks and Polish forces, and as a result was left impoverished and underdeveloped. Mikhail's father was a Polish noblemen and a Uniate, and his mother was Orthodox and of Ukrainian ancestry.

Originally he was taught in Polish public schools, which were overseen by the Jesuits. After his father died, his mother moved to Kyiv and he was brought to the Kyiv Theological Academy – founded by St. Petro Mohilya – to be educated. While at the Kyiv Theological Academy, Mikhail's dedication and zeal for

Orthodoxy was noticed, and he was given a scholarship to attend the Slavic-Greek Academy in Moscow that was founded by Fr. Simeon Polotsky.

While in Moscow he took monastic vows while still a student and was tonsured with the name Raphael after the Archangel Raphael. He was ordained a priest not long after; but was not allowed to serve in Russia due to not being a Russian citizen. In 1722 the First Partition of Poland occurred, Ukraine and Belarus were annexed into the Russian Empire, with its citizens being granted full Russian citizenship.

In 1723, he was appointed a teacher of rhetoric at the Slavic-Greek Academy in Moscow, however later that year he was transferred to become the chief chaplain of the Russian Imperial Navy – being assigned to the prestigious Black Sea Fleet. His spiritual work was quickly recognized, and within that same year he was raised to the rank of Archimandrite, and appointed the superior to the Holy Trinity Monastery in the suburb of Makaryev in Kalyazin. He was also made the Treasurer of the Most Holy Synod of the Russian Orthodox Church.

In 1725, the Most Holy Synod unanimously decided to elevate Fr. Raphael to the episcopacy, and on August 15<sup>th</sup> he was consecrated and enthroned as the Bishop of Pskov and Narva. On August 23<sup>rd</sup> he was given a seat among the Bishops in the Most Holy Synod, which he held until the government transfer on July 15<sup>th</sup> 1726.

While serving as Bishop of Pskov, he opened a theological seminary – the first one in the Pskov diocese – while living at the famous Pskov Caves Monastery. While serving the Church, he did not forget his spiritual life, and became well known as a spiritual father during this time. In 1731 the Synod elected him as the Archbishop of Kyiv and Galicia, after the previous candidate for the Diocese, Varlaam Vanatovych, was slandered and falsely accused of being a Uniate.

He greatly contributed to integrating the Ukrainian Orthodox faithful into the Russian Empire, and put a great effort into helping elevate the educational material of the Kyiv Theological Academy to the standards he had seen in Russia. His reforms to the school's curriculum were well noted throughout the entire Orthodox world.

In 1732 the Serbian Metropolitan Jovan Sejadnovich requested that Archbishop Raphael send ten teachers to Serbia. Vladyka Raphael sent Vladyka Jovan ten of the finest teachers from Kyiv, and they would help establish the teaching of

Theology in Serbia for generations to come.

In 1736 Archbishop Raphael turned his attention to the Kyiv-Bratsky Monastery, after receiving a letter from Archbishop Feofan (Prokofiev) of Novgorod who wrote: “Thine Eminence, a man surnamed Velichkovsky wrote to me saying the school monastery at Bratsky has fallen into extreme poverty, so much as the teachers and monks do not have enough for daily food. The Brotherhood could remain in such a state if not supplied with charity and blessings...”

Archbishop Raphael very quickly started a collection for the Monastery, and donated much of his personal wealth to the Brotherhood. In a short time, over 1,640 rubles were donated for the Monastery, and with this money he built new housing and schoolrooms for the students and also built a new Church on the Monastery grounds dedicated to the Protection of the Mother of God (completed November 1<sup>st</sup> 1740). He also personally financed scholarships for students of the school to study abroad. His efforts revitalized the school and turned it into one of the finest spiritual centers in Ukraine.

He was constantly looking for ways to improve the spiritual education of his students in the Bratsky school, Kyiv Theological Academy and elsewhere. He often sent teachers to seminaries throughout Russia, Greece and many other countries, to find new material or methods to teach students. In 1738 he opened a Hebrew, Greek and German language department at the Kyiv Theological Academy.

Metropolitan Raphael also contributed much to building projects, throughout the 1730s and 1740s he commissioned the Great Bell Tower for the Kyiv-Pechersk Lavra, a bell tower for the St. Sofia's Cathedral, a second story to the Kyiv Theological Academy, a beautiful iconostasis commissioned for the St. Sofia's Cathedral and a cloister for St. Sofia's. He also had a house built for himself, which he often let the poor and underprivileged stay in. His most famous work he had commissioned is the famous “Zaborovsky Gate”, a symbol of the perseverance of the Ukrainian people, which was designed by the Ukrainian-German architect Johann Schedel.

He did not forget the rest of Ukraine, and helped ordain many new clergy within the Polish-Lithuanian Commonwealth and throughout Ukraine and Belarus. As a result of missionary efforts, on July 16<sup>th</sup> 1743 Tsarina Elizabeth I (Petrovna) of Russia decreed by royal charter that the Diocese of Kyiv and Galicia be restored to

a Metropolis, and Archbishop Raphael be elevated to the rank of Metropolitan.

Metropolitan Raphael's co-operation with Archbishop Feofan also had him review the latter's "Ecclesiastical Regulations" which was adopted by the Most Holy Synod as the Nomocanon of the Russian Orthodox Church. As a result of his restoration of schools and education, the Kyiv Theological Academy and Bratsky school became known for the model students they produced.

Among one of the students of the Kyiv Theological Academy under Metropolitan Raphael was a young Grigori Konissky, who took monastic vows with the name George and was tonsured by Metropolitan Raphael. He later became the Bishop of Mohilya and is now venerated as St. George of Mohilya.

He wrote several books during his lifetime, most of which were published after his repose. He reposed on October 22<sup>nd</sup> 1747 but was not buried until November 30<sup>th</sup> - 40 days after his repose - in which time his relics remained incorrupt. The recently ordained Fr. (later Bishop and Saint) George Konissky gave the funeral oration:

"Who has not seen his inexhaustible love and mercy towards the students, who can say how much contempt the students had for him? I do not wish to say much about this, we could rather preach about the schools, churches and monasteries erected at the expense of our most Holy Archpastor! Not a single tongue would be satisfied with such a confession. Let the household of the poor - that is us, beloved flock - us without land, without money, let us be set right by the sixteen years we had the love of our Holy Archpastor. Let us be warmed and supplied by his knowledge, and follow his way of almsgiving!"

He was buried in the crypt of the Cathedral of St. Sofia. Miracles soon began to occur at his grave; his relics were uncovered in 1850 and once again found to be incorrupt. His relics were left uncovered for public veneration for three days before being sealed again. Due to fears of people trying to steal or destroy his relics, a cast iron gate was placed before his tomb. After the Bolshevik Revolution in 1937 an "archaeological team" entered his tomb and destroyed his relics, claiming they were of "...no scientific value..."

Thankfully, and by the providence of God, one of the men that was part of this archaeological team that destroyed St. Raphael's relics, was a man by the name of Feodosiy Mykolayoyvch, who was moved by compunction, and saved some of St. Raphael's relics. He took what he could of the relics, and placed them in a vault in

the crypt of the Cathedral of St. Sofia, thus saving them for future generations. Seeing St. Raphael's incorrupt relics had made Feodosiy repent over his apostasy – as he had previously been studying at a seminary to become a priest before the Revolution – and he returned to Orthodoxy. He was shot on May 10<sup>th</sup> 1938 for “counter-revolutionary activity” and was buried in a mass grave in Bykivnyan.

What remains of St. Raphael's relics are at the Cathedral of St. Sofia in Kyiv to this day. His carriage that he used while he served in Kyiv was taken to France by Ukrainian soldiers from Symon Petilura's army in 1921 after the Bolsheviks invaded Ukraine. St. Raphael's carriage was returned to Ukraine and brought to the Kyiv National Museum in the early 2000s. A proto-icon was placed of St. Raphael at the Lviv Orthodox Theological Seminary. The Church celebrates the memory of St. Raphael of Kyiv on October 22<sup>nd</sup>.