

**MONASTERIES OF WESTERN DIOCESES
OF KYIV UNION METROPOLIYA
(90th YEARS OF XVII – 90th YEARS
OF XVIII CENTURES):
JURISDICTIONAL CONVERSIONS**

Stetsyk Y. O.

INTRODUCTION

In today's conditions of building a netting of Basilian monasteries, it becomes necessary to turn to the historical experience of managing monastic communities. After all, the system of administrative management of the Christian ascetic centers has undergone a certain evolution from the complete autonomy (each monastery had its own charter and was independent of each other) to the gradual legal submission to the local bishops first, and subsequently there was a re-subordination to the newly formed authorities of the Proto-Hegumen and the Proto-Archimandrite. The introduction of these governing institutions in the Union Church allowed the creation of an autonomous system of administrative control of the Basilian monasticism, which was subjected neither to the local rulers nor to the Metropolitan of Kiev, and instead it was subjected to papal law. The answer to this right applies to all provinces of the Basilian Order subordinated to the Pope. The considered management system was borrowed from the administrative organization of the Roman Catholic monasteries for a more effective manner of union monastic communities. Accordingly, in our time, when there is a reform of the system of governance, the conditional development of church institutions and the development of society is reflected in the regular updating of the Constitutions of the Order of St. Basil the Great (hereinafter OSBM), it becomes necessary to examine the historical and legal aspects of the establishment of governance institutions that continue to operate in the modern Greek-Catholic Church, which is considered to be the successor to the Union Church.

The development of the Union Church was accompanied by the introduction of modernization processes, which, above all, were reflected in the reorganization of the system of monastic administration.

At the beginning of the XVII century, the Kyiv Union Metropolia included most of the ancient orthodox dioceses (Kyiv Metropolitan, Volodymyr-Beresteysk, Polotsk-Vitebsk, Pinsk-Turivsk, Smolensk, Kholm-Belsk), except for Peremyshl and Lviv. Instead, the Lutsk-Ostroh diocese first joined the union, and subsequently returned to orthodoxy. And only in the late 17-th century, in connection with the subordination of the Kyiv Orthodox Church to the Moscow Patriarchate (1686), the idea of the transition of the Western Orthodox dioceses (Peremyshl 1691, Lviv 1700, Lutsk-Ostroh 1702) to the Kyiv Union Metropolia could be realized.

In this connection, the question arose about the unification of the system of church governance in the newly joined dioceses, in particular, with regard to the management of monasteries, because since 1617 a centralized system of government was introduced in the old union eparchies, with the removal of monasteries from the jurisdiction of bishops, the formation of its own territorial administrative unit (Saint Protection province) and its governing bodies: the Proto-Archimandrite and the general administration.

Accordingly, experiencing a certain imbalance in the management of monasteries, focusing already on the established system of government, the hierarchy of the newly joined dioceses tried to make changes in the leadership of the subordinate local communities by their own efforts. Certain events in this direction were held in the Peremyshl and Lviv dioceses.

1. Union Monasteries under the Jurisdiction of Bishops (1690–1739 years)

The unification process in the Peremyshl diocese. At the diocesan council in Peremyshl (1693), in which 10 superiors of the diocese monasteries took part Peremyshl union bishop Innocent Vynnytsky, proposed to conclude new «Rules of the Spiritual Government»¹. According to the mentioned document, it was proposed to elect a monk Martynian Vynnytsky (who was a brother of the bishop Innocent

¹ Winnicki Bp. Innocenty. Ustawy rządu duchownego i inne pisma. Przemyśl : Południowo-Wschodni Instytut Naukowy, 1998. 104 s.

Vynnytsky) as the "superintendent" (Proto-Hegumen of the diocese). Every year, the Proto-Hegumen was authorized to visit 22 monasteries of the Peremyshl diocese, to review all foundations, rights and decrees in one collection, to receive financial reports from the abbates, to judge and punish the offenders. Although the Peremyshl cathedral handed over to the Proto-Hegumen, the leadership of all monastic affairs of the diocese, however, he was guided by the instructions of the local bishop when considering various cases. It was also decided that the novitiate-thinning should take place only in three larger monasteries (Shcheplot, Lavrov, Dobromil)².

However, when processing the acts of the Peremyshl Consistory from the first half of the XVIII century, they failed to find documentary evidence of the activity of the eparchial Proto-Hegumen, and, moreover, the results of his work (there are no records of visiting descriptions of monasteries, decrees of court sessions on disciplinary cases of monasticism). Instead of this, monastic affairs were considered in the spiritual court of the Peremyshl diocesan consistory.

The attempts of the Peremyshl bishops Innocent and Yuri Vynnytsky to annex the monasteries of the diocese to the Holy Trinity Province are mentioned in the minutes of the general chapters (1698, 1703, 1709). In particular, at the Novgorodovycka chapter (1703), a delegation from bishop Yuriy Vynnytskyj agreed to attach new monasteries to the Lithuanian province, provided that they preserved the ancient way of ascetic life for them. At the Bilskaya chapter (1709) Yuriy Vynnytskyj, already as the administrator of the Kievan Metropoliya, promised to make every effort to unite the monasteries of the newly joined dioceses into one Order and under the direction of one Proto-Archimandrite. However, he failed to realize this intention due to some resistance of the local bishops and monks. Also, in the above mentioned chapter in 1709, the monks of the Lviv diocese protested against the unification of the Rusin and Lithuanian Basilians in one Order, because they differed in the way of life, clothing, and style of management. In addition, the monks from the Lviv diocese reproached the Lithuanian Basilians that they had never worked on unification on those lands, but wanted to come to the prepared ground and conquer their monasteries, to create a separate congregation. However, the greatest fear for the new union monks was because of a different

² Ibidem. S. 44 – 45.

educational level, which was considerably higher in the Lithuanian Basilians³.

The unification process in the Lviv diocese. A distinctive confederation of monasteries of the Lviv diocese was created at the Univsky council (1711), which was summoned by Lviv bishop Varlaam Sheptytsky (1710 – 1715). He assembled superiors and elders fathers from different monasteries (all 42) for the conclusion of the Univ Statute.

In accordance with this statute, the bishop himself was the chief abbat of the confederation. He was assisted by three advisers, who were elected by the monastic council every three years. Their duties were to visit every year monasteries, to control their administrative (foundations, rights, purchases) and disciplinary (to judge and punish offenders, to issue permission to move monks to other monasteries) cases. The hegumenes of the great monasteries were entrusted with conducting financial books, not accepting monks – travelers to their monasteries, visiting small monasteries which were subordinated to them. The abbey of the small monasteries, which were attached to the larger ones, besides the above mentioned orders for the superiors were ordered to no longer cut off the candidates for the monks and not accept their profession. «Collegiate Fathers» (superintendents) should take care to create and keep only one novitiate for the entire Lviv diocese. The council was to be held every three years on the day of St. Joan Baptist. Autonomy remained for each monastery, although the central control over the local bishop was not eliminated⁴.

However, the decretales of this council, apparently, were not implemented, because the Apostolic throne prestige did not approve them, despite of the fact that bishop Varlaam Sheptytsky and the monks repeatedly turned to Rome with this request⁵. The Lviv monks sought the approval of these statutes by Rome, because they did not want to be attached to the Lithuanian Basilians who received the consent of the Congregation for the Propagation of religion in 1705 year⁶.

³ Підручний П. Василянський Чин від Берестейського з'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 169.

⁴ Галасливий С. Артикулы или уставы чина іноческаго. *Лавра*. 1999. № 2. С. 41–45.

⁵ Підручний П. Василянський Чин від Берестейського з'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим : Видавництво ОО. Василян, 1992. Серія II. Секція I. Том.48. С. 169–171.

⁶ Welykuj A. Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantis. *Analecta OSBM*. Romae : PP. Basiliani, 1955. Series II. Sectio III. Vol. II. S. 256.

The **council in Zamoscia (1720)** was the next preparatory step for the establishment of the Saint Protection province. In accordance with its resolutions, all the monasteries of the newly joined dioceses entering the Union Church were united into one congregation and they chose their separate Proto-Archimandrite⁷ for four years. The question of the submission of a new Proto-Archimandrite was given at the discretion of the Apostolic throne. However, on February 21, 1721 year, the Lithuanian Basilians submitted a petition to Rome not to approve the drafting of a new Rusin congregation which was separated from the Lithuanian, but only a new province with its Proto-Hegumen, dependent on the Proto-Archimandrite. Metropolitan Leo Kishka, together with the hierarchy, learned about the request of the Basilians, wrote to the Congregation for the Propagation of the religion that the new Basilian community would be separated from the Lithuanian one, because one Proto-Archimandrite will not be able to visit all the monasteries even once during the period of its four years administration due to long distances⁸.

The question of the creation of the Rusin Basilian congregation raised again after the approval of the council in Zamoisk by Pope Benedict XIII (1724). Nuncio Vincent Santini (1721–1728) stated support for two separate unions (Lithuanian and Rusin) with two separate Proto-Archimandrite in Warshawa a report to the Congregation for the Propagation of the religion (18.06.1725). In his opinion, such a division must be made in view of the diversity of customs and the difference in the way of monastic life⁹.

Finally, on May 26, 1727 metropolita Leo Kishka convened bishops, archimandrites, and some superiors in Dubno, in order to enforce the council in Zamoscia order of the formation of all the monasteries of the newly joined dioceses of one congregation. The basylian Proto-Archimandryt K. Lebedsky (1727–1792) came to this congress with general counselors. Even before the meetings, he sought that all monasteries be subjected to one Proto-Archimandrite of all Rus, in accordance with the decree of the Congregation for the Propagation of the religion from 1624 year. The bishops also defended their interests, trying

⁷ Провінційний Синод у Замості 1720 р. Б. / Постанови. Івано-Франківськ : Нова Зоря, 2006. С. 235.

⁸ Підручний П. Василянський Чин від Берестейського З'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 170.

⁹ Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим–Львів, 2018. Серія II. Секція I. Том. 57. С. 197.

to preserve wealthy monasteries for themselves, sought to prevent the Lithuanian Basilians from rejecting the new congregation of the 12 monasteries they occupied in the new union dioceses. However, the Proto-Archimandrite with the general counselors did not agree¹⁰.

Venedikt Trulevich who was a basilian procurator in Rome for a long time (1712–1724), and in 1727 was a general counselor, in a letter to the secretary of the Congregation for the Propagation of the religion that the metropolit, gathering everyone at the first session, without any formal introductions, said: «...My Fathers! Taking into account that Proto-Archimandrita Order and the Lithuanian province does not want to renounce their monasteries in Volynia, therefore you can not choose a new provincial for you from Volynia. I send the whole thing to Rome, and I release you, go to your monasteries with peace ...»¹¹. Hieromonks were dissatisfied with such a message, however, they did not dare to oppose the bishops, as they were still under their jurisdiction. The Proto-Archimandrite and general counselors barely asked the metropolitan to hold another lunch session, during which they proved that this was not about the removal of monastic possessions from the Lithuanian province, but about the choice of a new Proto-Hegumene. The gathered monks also asked to allowe them to choose a Proto-Hegumen, but the metropolitan, on behalf of all the bishops, repeated the same as at the first session, and ordered all to disperse¹².

On the same day (May 26, 1772) metropolitan Kishka wrote a report to the Congregation for the Propagation of the religion, in which he declared that it is difficult and even impossible to create a Rusin province without the monasteries they occupy in the aforementioned dioceses the Lithuanian Basilians¹³. However, Warshawa nuncio Santini with, reporting on this case of the Congregation (June 25, 1727), said: «... It seems to me that the claims of the mentioned bishops are of no greater impor-

¹⁰ Підручний П. Василянський Чин від Берестейського З'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 171.

¹¹ Welykyj A. Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantis. *Analecta OSBM*. Romae : PP. Basiliani, 1955. Series II. Sectio III. Vol. II. S. 157.

¹² Welykyj A. Epistolae Metropolitanum Kiowiensium Catholicorum Leonis Kiška, Athanasii Szeptyckyj, Floriani Hrebnyckyj (1714 – 1762). *Analecta OSBM*. Romae : PP. Basiliani, 1959. Series II. Sectio III. Vol. IV. S. 143.

¹³ Welykyj A. Epistolae Metropolitanum Kiowiensium Catholicorum Leonis Kiška, Athanasii Szeptyckyj, Floriani Hrebnyckyj (1714 – 1762). *Analecta OSBM*. Romae : PP. Basiliani, 1959. Series II. Sectio III. Vol. IV. S. 144.

tance ...»¹⁴. Some monks of the newly-joined monasteries confessed to V. Trulevich that it is quite difficult for bishops to renounce those monasteries and monks through material revenues¹⁵.

The following year (19.04.1728), the Congregation for the Propagation of the religion had a long time pondering on the question: «Can the Basilian monasteries be united in the Polish kingdom and the Grand Lithuania principality into one unit?». They decided to organize, but without distinction of the monasteries of the Lithuanian congregation, and the new congregation should submit directly to the Apostolic capital¹⁶. However, the decision remained only on paper, because the Congregation for the Propagation of the religion had not informed anyone about it.

They returned to the creation of the new Basilian Russian congregation 19 years after the council in Zamoscia (1720) at the Lviv general chapter (1739), which was convened by metropolitan Atanasy Sheptytsky (1729–1746). The monks of the Lviv diocese, led by Innocent Pigovich, Sylvester Malsky and Anton Pidhirsky, initiated its convocation. They (together with others) sought from their bishops the unification of all the monasteries into a single whole and they sought to do so in Rome¹⁷. The bishops were late with the matter because they did not have enough profits and foundations. They realized that their profits would decrease right after the formation of a new congregation. Metropolitan Atanasy Sheptytsky convened this chapter, because he was pressured by the Lithuanian Basilians, newly united monasteries and the Congregation for the Propagation of the religion. In particular, the last institution repeatedly recalled that the council in Zamoscia should be executed¹⁸.

Thus, the institutional formation of the Saint Protection Province was preceded by a rather long period of search for various ways of uniting the monasteries of the western dioceses of the Kyiv Union Metropolitanate. During the first half of the XVIII century, various projects were created to unify the monastic communities (“Rules of the Spiritual Government”

¹⁴ Wojnar M. De regimine Basilianorum Ruthenorum a metropolita Josepho Velamin Rutskyj instauratorum. *Analecta OSBM*. Romae : PP. Basiliani, 1949. Ser. II. Sec. I. Vol. I. S. 78.

¹⁵ Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим – Львів, 2018. Серія II. Секція I. Том. 57. С. 197.

¹⁶ Welykyj A. Congregationis Particulares Ecclesiam Catholicam Ucrainae et Bielarusjae spectantes (1729–1869). *Analecta OSBM*. Romae : PP. Basiliani, 1956. Series II. Sectio III. Vol. I. S. 259.

¹⁷ Welykyj A. Supplicationes Ecclesiae Unitae Ucrainae et Bielarusjae (1720–1740). *Analecta OSBM*. Romae : PP. Basiliani, 1963. Series II. Sectio III. Vol. II. Doc. N 837, 849, 860.

¹⁸ Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим–Львів, 2018. Серія II. Секція I. Том. 57. С. 198.

(Peremyshl, 1693), “Articles or Orders of the Monastic Order” (Univ, 1711), but none of them could be fully realized. However, the resolutions in question expressed the interests of the local church hierarchy, which did not want to lose jurisdiction over diocesan monasteries, trying to create a dualistic system of governance (bishop – proto-hegumen). As a result, this gave rise to confusion and confrontation and they were trying to solve the problem for a long time. Even the decisive decrees of the council in Zamoiscia (1720) concerning the unification of monasticism were not immediately enforced, as it was necessary to wait for a long 19 years when the new monasticism managed to create a separate congregation and the Rusin province, reaching a certain consensus with the basilians of the Lithuanian province.

2. Formation of Autonomous Governance System (1739–1793)

Metropolitan of Kiev, Atanasy Sheptytskyj, was summoned and chaired by the Lviv general chapter (August 26, 1739 in the St. George’s Cathedral). From the protocol, we learn that at the second meeting the Constitution of Novgorodovitskaya chapter (1617) was read to those who were present, and at the third session, on the basis of the same constitutions, a new Congregation for the Protection of the Blessed Virgin Mary (Saint Protection, Ruska, Polish or Crown Province) was created on the basis of the same Constitutions. The newly formed province included more than 130 monasteries (85 larger, approximately 100 small or very small ascetic centers) and 700 monks living in the territory of the Polish Kingdom.

A protoarchimandrite for a new province was selected. He became, at the suggestion of Atanasy Sheptytsky, Fr. Patrick Zhyravsky (general consulate of the Lithuanian Basilians), for a term of four years. He should have to introduce into the newly-formed monasteries such a pattern that operated in the Lithuanian-Belarusian monasteries, the traditional Basilian discipline. To assist in managing the province (also for four years), the general consuls were elected. In addition, the chapter concluded 34 rules, such as the Chapter Constitutions of the Lithuanian Congregation of the Holy Trinity¹⁹. Apparently, in the year 1740, “General Rules” of

¹⁹ Центральний державний історичний архів України у м. Львів. Ф.408. «Греко-католицький митрополичий ординаріат. м. Львів». Оп.1. Спр.974. «Протокол генеральної капітули василіанських монастирів у Львові» (копія, 1739 р.). Арк. 3–4.

Metropolitan Joseph Rutsky were published by the efforts of the new protoarchimandrite in Pochayev. According to Anton Petrushevich, this publication was, in essence, a reprint of the Supral Editorial Office Fr. Dmitry Zankiewicz from 1717 year²⁰.

At the second session of the Lviv Chapter (1739), the bishops refused to administer monasteries in their dioceses, but instead agreed to pass them under the authority of the newly formed provincial council, leaving in their subordination only the possession of small monasteries in which there were not enough foundations for the maintenance of 12 monks, as attributed to the council in Zamoscia (1720).

In the formal act of the foundation, the Lithuanian Archpriest W. Polatylo and the general consulates made a point that the hieromonks of the newly formed province were instructed to take measures to unite the two Basilian communities into one Order²¹.

Before proceeding to the constitution (at the sixth session), the decree of the six first chapters, which was held for Metropolitan Joseph Rutsky, was read. Focusing on them, the Lviv Chapter made 34 rules. The decision was made to elect a protoarchimandrite for four years from among ordinary monks. He was assigned the task of visiting the monasteries, appointing hegumen, convening every four years of the chapter, in accordance with the agreement that metropolitan Zhokhovsky concluded with the Lithuanian congregation in 1686 year. According to this agreement, the general consulates had to assist the Proto-Archimandrit, who was chosen by the chapter for four years, and not for the whole life, as was in the Holy Trinity province. General and particular rules, concluded in 1617 year by the Kiev Union Metropolitan Joseph Rutsky²² were introduced in the monasteries included in the newly formed Saint Protection Province.

The institute of the Proto-hegumenat was instituted in 1743 in the Union Church in connection with the unification of the two monastic Congregation of the Holy Trinity (the Lithuanian province) and the

²⁰ Підручний П. Василянський Чин від Берестейського з'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим: Видавництво ОО. Василян, 1992. Серія II. Секція I. Том.48. С. 172.

²¹ Центральний державний історичний архів України у м. Львів. Ф.408. «Греко-католицький митрополичий ординаріат. м. Львів». Оп. 1. Спр. 974. «Протокол генеральної капітули василянських монастирів у Львові» (копія, 1739 р.). Арк. 11.

²² Центральний державний історичний архів України у м. Львів. Ф.408. «Греко-католицький митрополичий ординаріат. м. Львів». Оп. 1. Спр. 974. «Протокол генеральної капітули василянських монастирів у Львові» (копія, 1739 р.). Арк. 8–9.

Protection of the Blessed Virgin (Rusin province) into one Rusin Church of St. Basil the Great (Ordo Sancti Basilii Magni Ruthenorum). In accordance with the decisions of the general chapter in Dubno (May 26 – June 12, 1743), Pope Benedict XIV issued the decree “Inter plures” (May 2, 1744), which approved the unification of the Rusin and Lithuanian union monasteries into one Order²³.

At the same meeting, the general constitutions were adopted, which defined the responsibilities of the new union Order. In particular, it was determined that each monastic province has the right to establish its own council, which consisted of a proto-hegumen, four counselors and one secretary. These governments were elected. Elections of provincial councils were held at provincial chapters (provincial monastic councils) every four years. The provincial chapter was summoned and chaired by the Proto-Archimandrite (led by the whole order and the provincial Proto-hegumens were subordinated to him and assisted him by the general administration) or by his delegate. The main duty of the proto-hegumen was to supervise the observance of monastic discipline in the monasteries. Accordingly, the proto-hegumen was obliged to visit the provincial monasteries annually, to write reports on the results of his conduct and send them to the proto-archimandrite. On the general chapters, the proto-hegumen submitted a general report on canonical visitation. In addition, the proto-hegumen, with the consent of the provincial counselors, appointed superiors for small monasteries, and for large monasteries he nominated a candidate for approval to the proto-archimandrite²⁴.

Since 1766, there are suggestions that it is better to divide Order into more provinces. First of all, this division required intensive administrative work: a great distance between the monasteries, an increase in the number of monasteries and monks. As a result, the proto-hegumen did not have the opportunity to visitation every year. By that time the Basilian Order expanded its network of monasteries around the whole of Belarus and throughout the Right-Bank Ukraine. Accordingly, the Brest’s general chapter of 1772 approved the division of Order, calling it useful, but advised not to realize the execution of this ruling until better times²⁵.

²³ Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим–Львів, 2018. Серія II. Секція I. Том. 57. С. 218.

²⁴ Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим–Львів, 2018. Серія II. Секція I. Том. 57. С. 219.

²⁵ Патрило І. Нарис історії Василян від 1743 до 1839 р. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 222.

However, not these discussions, but international socio-political changes have become the reason for the division of the Order. Six months after the completion of the Brest's general chapter, the first division of the *Rech Pospolita* was held on 05.08.1772. As a result of this division, the Basilian monasteries were scattered among the three political state entities: the Russian and Austrian empires and the still existing Polish kingdom.

At this turning point, the Order had 150 monasteries and 1235 monks (without newcomers). It was the largest Order on the Ukrainian-Belarussian lands, one of the largest in the whole of Poland. When in 1773 the Society of Jesus began to be liquidated in Poland, the Basilians could take over 20 secondary schools²⁶.

In his report to the prefect of the Congregation for the Propagation of the religion (04.04.1774) Nuncio J. Garampi (1772–1775) submitted the statistical status of the Basilian Order: under the Russian Empire there were 20 monasteries and 153 monks; under the Austrian Empire – 42 monasteries and 319 monks; under the Polish kingdom there are 82 monasteries and 753 monks²⁷.

Until 1780 the Austrian government (under the reign of empress Maria-Teresa) did not interfere in the internal affairs of the Basilian Order, giving freedom to move and correspondence. Instead, the Russian government first initiated the conversion of the Union to Orthodoxy, however, until 1784, it did not interfere in the internal affairs of the Basilian Order too. Thus, in 1780 all the Basilians could jointly hold the general chapter in Torokany. However, it was already the last general chapter, which represented all the monasteries of Order²⁸.

When before the chapter in Torokany, the administration of Order approached Pope Pius VI (1775–1799) with a request, he, with his rescript dated April 24, 1780, allowed the division of the Order, but demanded that the consent of all the capitulations of the hieromonks would agree to vote in the division of the Order into four provinces but after the election of the main administration²⁹. However, on the one side, the nuncios saw the need

²⁶ Wojnar M. De regimine Basilianorum Ruthenorum a metropolita Josepho Velamin Rutskyj instauratorum. *Analecta OSBM*. Romae : PP. Basiliani, 1949. Ser. II. Sec. I. Vol. I. S. 99–100.

²⁷ Wojnar M. De regimine Basilianorum Ruthenorum a metropolita Josepho Velamin Rutskyj instauratorum. *Analecta OSBM*. Romae : PP. Basiliani, 1949. Ser. II. Sec. I. Vol. I. S. 100.

²⁸ Патрило І. Нарис історії Василян від 1743 до 1839 р. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія ІІ. Секція І. Т. 48. С. 223.

²⁹ Bulle, brevia y listy okolne papieskie tudzież Kongregacyi dekreta, obrządkowi greckiemu ziednoczonemu służące, z różnych xiążek, tudzież bullaryuszu Benedykta XIV zebrane, z łacińskiego ięzyka na polski przełożone, z przydatkiem powinności i obowiązków XX. Parochów i inszych kapłanów, z synodu Zamoyskiego Ruskiego Prowincyalnego wyiętych. Wydrukowane w Supraslu w drukarni uprzywilejowanej XX. Bazylianów: za wiadomościę i pozwoleniem P. K. J. K. Mości Białostockiey, Roku 1799. S. 36.

for division of the Order and, on the other side, he saw the difficulty in fulfilling the papal rescript, and having no time to turn to Rome, he freed himself from those conditions, and for this he subsequently received praise from the Congregation for the Propagation of the religion³⁰.

At the chapter in Torokany, the majority of votes decided that the division of the Order in the province is necessary. Then a draft of the division was concluded, so that on 17.09.1780, four Basilian provinces were formed: 1. Byelorussian (St. Nicholas) for the monasteries that had fallen into the Russian Empire. 2. Galician (Holy Salvator), covering Galicia, Holmshchyna and under the Austrian Empire. 3. Lithuanian (Holy Trinity). 4. Polish (Protection of the Mother of God)³¹. These two last remained under the control of the Polish kingdom.

Thus, the result of the reorganization of the ancient Protection province was the formation of two provinces: Polish and Galician. So let's consider the initial period of the functioning of these new entities during 1780–1793.

The Galician Saint Salvatoris province, which separated from Saint Protection one, consisted of 36 monasteries and 10 residences (as of 1780) located on the territory of the rusin lands that went to the Austrian Empire, according to the first division of the *Rech Pospolita*: monasteries – Bilche, Chernilyava, Chortkiv, Darevlyany, Dobromil, Domashiv, Drohobych, Goshiv, Yazenitsa, Krasnopushcha, Krekhiv, Krylos, Krystinopil, Lviv St. Ivan Evangelist, Lviv St. Yura, Lvov St. Onufriya, Lavriv, Luka, Pidhirtsi, Pogonya, Sokulets, Strushiv, Shcheploty, Spas, Terebovlya, Uhornyky, Ulashkovtsi, Univ, Verhrta, Vitsyna, Zadariv, Zamosty, Zavaliv, Zbarazh, Zolochiv, Zhovkva; residences – Lanovtsi to Bilchik, Horpin to Derevyane, Paciwik and Swaricz to Goshiv, Pitrichen to Krylos, Bilin Velya to Lavrov, Topolnitsa to Spas, Yamnica to Verhraty, Buchin to Zolochiv, Basidy to Zhovkva³².

During 1772–1780, the Austrian government did not create obstruction for monasticism, henceforth the main activities of the Order remained. Austrian government officials took part in the Torokan's

³⁰ Welykyj A. *Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantis. Analecta OSBM*. Romae : PP. Basiliani, 1956. Series II. Sectio III. Vol. VI. S. 96.

³¹ Патрило І. Нарис історії Василян від 1743 до 1839 р. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 223.

³² *Catalogus Professorum Ordinis S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1778 in Annum 1779*. Typis S.R.M. Monaste: Poczajovien: O.S.B.M. Anno Domini, 1778.

general chapter (1780). After that, the religious policy has changed. The Austrian Emperor Joseph II issued a decree in 1782, forbidding all monastic congregations who were in the empire, subject to provincial councils that were outside the state. Therefore Galician Basilian monks could not take part in general chapters that took place in Zhidychn in Volhynia (1788) and Torokany (1802). Instead, they convened only the provincial chapters in Galicia.

Another imperial decree of April 17, 1783 required the union of small and poor monasteries with larger and more prosperous. The jurisdiction of the monasteries, which subsequently returned to the subordination of local bishops, also changed. Each diocese received the right to form a separate monastic province on its territory. Accordingly, the Galician province was divided into two parts: Lviv and Peremyshl, according to the current administrative-territorial division of the Greek Catholic Church in the territories of Galicia³³.

On March 8, 1783 bishop of Lviv Petro Bilyanskyi, appointed Fr. Victor Starozhinsky Commissioner and General Visitor of the Basilian Monasteries in the territory of the Lviv diocese. Anastasiy Piotrovsky who was elected to the general chapter in Torokany (1780) remained the proto-hegumen of the Galician province and now he cared only over the monasteries located within the Peremyshl diocese. In June 1783 a chapter was held in which the abbots of only those monasteries that were located on the territory of the Lviv diocese took part. According to the will of the delegates of this assembly, the patron of their “province” should have been St. Onuphrius, and Lviv was the seat of the proto-hegumen. Formally, the Lviv part of Saint Salvatoris province was headed by Fr. Victor Starozhinsky. However, according to O. Duh, relying on the worked out sources, he never signed the documents as a proto-hegumen, but only as a commissar and visitator until the next chapter, which took place in 1785. In the second half of 1783 and during the following year, Starozhinsky conducted a number of visits to the monasteries subordinate to the Lviv diocese³⁴.

³³ Саламаха М. Трансформація структури Чину Святого Василя Великого в останній третині XVIII ст. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Серія: Історичні науки*. 2015. № 7 (308). С. 17.

³⁴ Дух О. Віктор Василь Старожинський (1740–1808) – протоігумен Галицької провінції ЧСВВ і Жовківський архимандрит. *Наукові зошити історичного факультету Львівського університету*. 2012–2013. Вип. 13–14. С. 237.

During 1783–1785 he published a number of official letters directed to the abbots of the Basilian monasteries in the territory of the Lviv diocese. In particular, on December 11, 1784, he signed a letter in which, according to the instructions of the Austrian administration, Starozhinsky ordered the monastic community to elect the abbots independently for a term of three years.

In early 1785 the Basilians in Galicia again received permission to unite all their monasteries into one province. A provincial chapter, at which Victor Starozhinsky was elected proto-hegumen of the union Galician's Saint Salvator province was held on May 15, 1785 in the monastery of St. Jura in Lviv. On September 20, 1785, he issued a diligent letter, referring to the orders of the monastic statutes and the constitutions of the general chapters and giving instructions on the fulfillment of monastic vows.

In 1787–1790 Starozhinsky made considerable efforts to save the Basilian monasteries in Galicia, which, according to the decision of the Austrian authorities, had to be abolished. There are numerous letters of proto-hegumen to the organs of state power in which he speaks with arguments in favor of the existence of individual monasteries. Due to his efforts, monasteries were saved in Lavrov, Pidhirtsi, Pogonya, Goshev, Vitsyn, Ulashkivtsi, Krystynopol, Zhovkva and Zamoscia, but Univs'k Archimandria could not be saved.

The proto-hegumen Victor Storozhinsky also failed to obtain permission to restore the Basilian monasteries of philosophical and theological studies because since that time the training of future Greek Catholic priests was focused on the theological faculty of Lviv University and the General Greek Catholic Seminary³⁵.

The more favorable circumstances for the development of monasticism were formed by the Emperor Franz II (1792–1806), when a number of restrictive decrees were abolished, but the proto-hegumen institute had undergone significant changes because the proto-hegumen elected at the congregation had to be approved both by the Austrian government and the local bishops at the same time. Only 26³⁶ monasteries out of the 36 ones (1780) remained at the beginning of the XIX century.

³⁵ Дух О. Віктор Василь Старожинський (1740–1808) – протоігумен Галицької провінції ЧСВВ і Жовківський архимандрит. *Наукові зошити історичного факультету Львівського університету*. 2012–2013. Вип. 13–14. С. 238.

³⁶ Саламаха М. Трансформація структури Чину Святого Василя Великого в останній третині XVIII ст. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Серія: Історичні науки*. 2015. № 7 (308). С. 17.

The reorganized Saint Protection province, continued to remain in the Polish kingdom, uniting 33 monasteries from the first (1772) to the second (1793) divisions of the *Rech Pospolita*. Within the region of Volyn there were monasteries in Bialystok, Goscha, Gorodische, Zagaytci, Zagory, Zimno, Kremenets, Lutck, Lyubar with Kolodzhne, Milltsy, Milchy, Nyzkynychi, Ostrog, Poddubtci, Pochayiv, Puginky; Podillia – Bar, Golovchintsy, Kamyanets, Korzhivtci, Malievtci, Sataniv; Kyivshchyna – Bilylivka, Kaniv, Lysyanka, Ovruch, Trigirya; Bratslavshchyna – Graniv, Uman, Shargorod, Straklov, Tumin, Chetvertnya, as well as two monasteries from the territories of Poland – Lublin, Warszawa³⁷.

After the second division of the *Rech Pospolita* (1793), when Saint Protection province became part of the Russian Empire, the new authorities launched a targeted attack on the rights of the Basilian Order. On December 12, 1793 a decree on the transfer of monasteries into the jurisdiction of local bishops was issued. This was the beginning of the province's loss of its self-governing status. Subsequently, in 1795, the Kyiv Union Metropolitanate and its diocese were liquidated. The Basilians were forbidden to recognize any jurisdiction outside the country, accept and pronounce the papal without the permission of the supreme secular authorities. Accordingly, Order finally lost his self-government, and Archbishop I. Lisovsky took over the functions of the Proto-Archimandrite and Proto-Hegumene with the right to visit the monasteries³⁸.

CONCLUSIONS

At the end of XVII – early XVIII century the gradual occurrence of the Western Orthodox dioceses to the Kyiv Union Metropolis caused a certain jurisdictional imbalance in the management of the monasteries, which at different times adopted a conscientious belief. The monks, which recognized the articles of the Brest Union soon after their proclamation, were withdrawn during the first quarter of the XVII century. from the jurisdiction of local bishops. However, their jurisdictional affiliation has also undergone a certain evolution: Metropolitan – Proto-Archimandrite – Proto-Hegumen. Certain transformations have undergone the foundations of the monastic administration and among the monks, who later joined the unified faith.

³⁷ Ваврик М. Нарис розвитку і стану Василянського Чина XVII – XX ст. Топографічно-статистична розвідка. *Записки ЧСВВ*. Рим, 1979. Серія II. Секція I. Т. XI. С. 178.

³⁸ Саламаха М. Трансформація структури Чину Святого Василя Великого в останній третині XVIII ст. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Серія: Історичні науки*. 2015. № 7 (308). С. 19.

During the transitional period (from 90-th XVII to 30-th XVIII), the union monks of the western dioceses continued to be within the jurisdiction of the bishops who, in Order to preserve their influence, developed various projects for the unification of diocesan monasteries, which were supposed to be governed by the regional superintendents (proto-hegumens). However, in practice, the projects that were developed did not succeed, as disciplinary cases of monasticism continued to be considered in the spiritual courts of the local bishops.

And only the perseverance of the Apostolic sedes forced the new union rusin monks to take control of the Lithuanian Basilians. Of course, this transformation process was accompanied by certain dissatisfaction, both from the part of local bishops and monks. If bishops did not want to lose power over the monasteries, where certain estates were concentrated, the rusin monasticism did not show any commitment to union with the Lithuanians, trying to preserve the independence of the authorities. Due to its persistence, the rusins succeeded in securing the formation, at the beginning, of an independent monastic administrative unit – the Saint Protection province with a separate proto-archimandrite. However, subsequently, the unification of two provinces (Rusin and Lithuanian) took place in one of the Rusin Order of St. Basil the Great, led by one proto-archimandrite (general), and its provinces – two proto-hegumenes (provinces).

The developed and tested three-level control system (proto-archimandrite – proto-hegumene – superior) made it possible to effectively manage a large number of monasteries that were scattered among different dioceses of the Kyiv Union Metropolitanate. Such an approach allowed centralizing the monastic control system to strengthen discipline and order in monasteries. The introduction of a unified monastic statute made the life of the monks more regulated and purposeful.

However, international socio-political changes caused by the three divisions of the Rech Pospolita led to the return of Basilian monasticism to the subordination of local bishops. These measures, initiated by the Austrian and Russian emperors, led to the decline of the Basilian Order. In particular, in the Austrian Empire, it found expression in reducing the number of monasteries and monks, and in the Russian monarchy in the gradual restriction of the rights of the Order and its complete elimination.

SUMMARY

The development of the control system of the Basilian monasteries has been considered, which has changed the jurisdictional affiliation from the episcopate to the proto-archimandrite governments and vice versa. The regional projects on unification of monasteries at the level of dioceses (Peremyshl and Lviv) have been analyzed. The influence of the council in Zamoiscia decisions on the intensification of the process of uniting rusin monasteries into one monastery of the Congregation is outlined. The circumstances of the formation of the autonomous monastic administrative unit of the rusin monks – Saint Protection province are considered. It has been determined how international social and political events led to the return of monasteries to the jurisdiction of local bishops. The three-level system of control by the Basilian Order (proto-archimandrite – proto-hegumene – superior) is analyzed. The consequences of centralization of the monastic control system are determined. The process of reorganization of the Saint Protection province is revealed. It is shown how the entrance of monasteries to different empires (Russian and Austrian) influenced the change of the administration of the Basilian monasticism.

Key words: basilians, bishop, proto-archimandrite, proto-hegumen, superior.

REFERENCES

1. Ваврик М. Нарис розвитку і стану Василянського Чина XVII – XX ст. Топографічно-статистична розвідка. *Записки ЧСВВ*. Рим, 1979. Серія II. Секція I. Т. XI. 218 с.
2. Bulle, brevia y listy okolne papieskie tudziez Kongregacyi dekreta, obrzadkowi greckiemu ziednoczonemu sluzace, z roznych xiazek, tudziez bullaryuszu Benedykta XIV zebrane, z lacińskiego ięzyka na polski przelozone, z przydatkiem powinności i obowiazków XX. Parochów i inszych kapłanów, z synodu Zamoyskiego Ruskiego Prowincyalnego wyiętych. – Wydrukowane w Supraslu w drukarni uprzywilejowanej XX. Bazylianów: za wiadomościę i pozwoleniem P. K. J. K. Mości Białostockiey, Roku 1799.
3. Cathalogus Professorum Ordinis S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1778 in Annum 1779. Typis S.R.M. Monaste: Poczajovien: O.S.B.M. Anno Domini, 1778.

4. Welykyj A. Congregationis Particulares Ecclesiam Catholicam Ucrainae et Bielarusjae spectantes (1729–1869). *Analecta OSBM*. Romae : PP. Basiliani, 1956. Series II. Sectio III. Vol. I.

5. Welykyj A. Epistolae Metropolitanarum Kioviensium Catholicorum Leonis Kiśka, Athanasii Szeptyckyj, Floriani Hrebnyckyj (1714–1762). *Analecta OSBM*. Romae : PP. Basiliani, 1959. Series II. Sectio III. Vol. IV.

6. Welykyj A. Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantis. *Analecta OSBM*. Romae : PP. Basiliani, 1955. Series II. Sectio III. Vol. II.

7. Welykyj A. Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantis. *Analecta OSBM*. Romae : PP. Basiliani, 1956. Series II. Sectio III. Vol. VI.

8. Welykyj A. Supplicationes Ecclesiae Unitae Ucrainae et Bielarusjae (1720–1740). *Analecta OSBM*. Romae : PP. Basiliani, 1963. Series II. Sectio III. Vol. II.

9. Winnicki Bp. Innocenty. Ustawy rządu duchownego i inne pisma. Przemysł : Południowo-Wschodni Instytut Naukowy, 1998. 104 s.

10. Wojnar M. De regimine Basilianorum Ruthenorum a metropolita Josepho Velamin Rutskyj instauratorum. *Analecta OSBM*. Romae : PP. Basiliani, 1949. Ser. II. Sec. I. Vol. I. S. 78–100.

11. Галасливий С. Артикулы или уставы чина іноческаго. *Лавра*. 1999. № 2. С. 41–45.

12. Дух О. Віктор Василь Старожинський (1740–1808) – протоігумен Галицької провінції ЧСВВ і Жовківський архімандрит. *Наукові зошити історичного факультету Львівського університету*. 2012–2013. Вип. 13–14. С. 235–242.

13. Патрило І. Нарис історії Василян від 1743 до 1839 р. *Записки ЧСВВ*. Серія II. Секція I. Т. 48. Рим : В-во, оо. Василян, 1992. С. 184–278.

14. Підручний П. Василянський Чин від Берестейського З'єднання (1596) до 1743 року. *Записки ЧСВВ*. Рим : В-во, оо. Василян, 1992. Серія II. Секція I. Т. 48. С. 96–183.

15. Підручний П. Історичний нарис законодавства Василянського Чину Св. Йосафата (1617–2018). *Записки ЧСВВ*. Рим–Львів, 2018. Серія II. Секція I. Том. 57. 392 с.

16. Провінційний Синод у Замості 1720 р. Б. / Постанови. Івано-Франківськ: Нова Зоря, 2006. 304 с.

17. Саламаха М. Трансформація структури Чину Святого Василя Великого в останній третині XVIII ст. *Науковий вісник Східноєвропейського національного університету імені Лесі Українки. Серія: Історичні науки*. 2015. № 7 (308). С. 15–21.

18. Центральний державний історичний архів України у м. Львів. Ф.408. «Греко-католицький митрополичий ординаріат. м. Львів». Оп. 1. Спр. 974. «Протокол генеральної капітули василіанських монастирів у Львові» (копія, 1739 р.). Арк. 1–11.

Information about the author:

Stetsyk Y. O.,

Candidate of Historical Sciences,
Associate Professor at the Department of Ukraine's History,
Ivan Franko Drohobych State Pedagogical University
46, L. Ukrainky St., Drohobych, 82100, Ukraine