



**ДУХОВЕНСТВО І ЙОГО РОЛЬ У РОЗВИТКУ САКРАЛЬНОГО
МИСТЕЦТВА: ЗБЕРЕЖЕННЯ ТРАДИЦІЙ У СУЧАСНОМУ ВИМІРІ**

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**Education of the Greek Catholic (Uniate) Carpatho-
Ukrainian Priests in Roman Catholic Seminaries of the Habsburg Empire:
as Reflected if the Migration of Liturgical Books**

The Church Union, which took place in the Carpathian region of the then-Hungarian Kingdom (then-part of the Habsburg Empire) on April 23, 1646, in Uzzhorod [10; 12] followed the heritage of the Brest Union of 1596, albeit with fundamental differences [13]. While in the terrains of the Polish Crown (as well as the Grand Duchy of Lithuania), the material and intellectual preconditions of managing the Uniate Confession (such as books and seminaries) were provided, on the contrary in the Hungarian Kingdom the Carpathian Rusyns (and Eastern Slovaks) inhabited the most retarded, underdeveloped region of the Habsburg Empire, without any establishment [14; 23], and they suffered with the lack of opportunities for the theological education [24; 25], as well as the lack of typography in Cyrillic letters [11, p. 79]. The much better situation in the Polish-Lithuanian Commonwealth may be characterised by the activity of the Supraśl' typography of Uniate Basilian monks, which was established by the financial and intellectual support of Żochowski, a bishop of Polack then archbishop of the Kyivan Uniate Metropolia [3], then by the Pochaiv Lavra, which was put in the hands of Uniate Basilians since the late 17th up to the early 19th cc., and managed the book-trade for Byzantine-rite Catholics on the entire territory of the Rzeczpospolita [6; 18], and the community of Univ Basilians, whose typography was the third in the significance of printing liturgical books for Uniates in the Polish Crown [19]. They were provided with such patrons as Cyprian Żochowski and the rich Maecenate of the Pochaiv Lavra, Mykola Potocky; and the rich market of liturgical books provided the printing of Cyrillic books for the Uniates, too, based on the rich tradition of printing and schooling activity of the Orthodox brotherhoods (confraternities) [8]. Contrary, the Uniate Church in the Habsburg Empire missed any support from wealthy Maecenati, but were poor serfs.

Thus, the church union brought the opportunity for the social and cultural development of this region. However, this process was complicated and had plenty of



ambiguities. Since the Uzzhorod Union in 1646, a century-long period of debates had begun, between the united Greek Catholics and the Roman Catholic clergy, until the independent Byzantine Catholic eparchy of Uzhorod was established by the Roman Pope in 1771 [16]. Until that time the Greek-Catholic bishop of Uzhorod was the vicar of the Pope in Byzantine Rite, but not an independent bishop. Thus, the Roman Catholic bishops of Eger (North Hungary), whose eparchy covered the territory of the Byzantine-rite believers, too, maintained the vicar in the Byzantine rite, that is the bishop of Uzhorod, was the vicar of the Roman Catholic bishop of Eger; on the other hand, the viewpoint of the Byzantine-rite bishops of Uzhorod was different: they meant themselves the vicar of the Roman Pope [25]. At the same time, the Roman Catholic bishops of Eger, wanted to provide the education of the Greek Catholic Carpathian Rusyns, too, because the education was a task of the diocesan bishop: after the Council of Trento (Trient), every bishop had to establish a seminary at his court and provide the education of the clergy in the territory of the respective eparchy. Therefore, the famous bishop of Eger, the rich Károly Eszterházy, wanted to provide his alumni with the liturgical books of the Byzantine rite, too, printed in Cyrillic letters. On the other hand, the poor Carpathian Rusyn Greek Catholic bishops were not able to import these books.

On December 22, 1768, bishop Károly Eszterházy sent a letter to the Greek Catholic Archbishop of Lviv in Galicia with a request to send to Eger "very Catholic liturgical books", which are printed in Cyrillic, but at the same time real Catholics [21, p. 550-551]. But in fact, all the books were brought from the Pochaev Lavra. Therefore, the Lviv Uniate Archbishop transferred this case to the Pochaev Lavra. Here, however, we consider only the most important source, a list of book prices in the same found: *Specificatio Librorum Ruthenicorum / ex Typographia Leopoldensi Stauropeigiana / comparandorum – Spificatio Librorum ex Typographio Poczaioviensis Monasteriis OSBM coemendorum*. For an accurate comparison, prices are given in parallel in Polish zlotys with their trifles (money), as well as in Rhenish florins and in "decimo **florins**" – it is significant here, because in 1753 the Rhenish Florin passed to the Imperial Florin, and this list is almost twenty years after the new imperial currency system just started working. In this way, the most important Uniate liturgical book, namely the *Surpaśl' Liturgicon*, was put from the Grand Duchy of Lithuania to the Hungarian Kingdom [5].

Another place was Trnava, now in Central Slovakia, where Byzantine Catholic Ruthenians from Transcarpathia were educated. Since the end of the seventeenth century in Trnava, the training of Greek Catholic seminarians has started, thanks to Prince Leopold Kollonich, with the help of the Yany–Leopold Foundation. In the Hungarian Kingdom, the first Ruthenian print appeared here, the *Catechism of the Apostolic Vicar De Camelis*. In the eighteenth century, two more



press publications were published, and then the printing equipment with Cyrillic letters was transferred from Trnava to Cluj-Napoca under Bishop Olsavszky [9; 22]. Today, Kalman Bor has described the fourth book printed in Trnava with Cyrillic letters. [2] Among the priests who graduated from Trnava were the great bishops of Mukachevo in the eighteenth century: Mihailo Manuel Olshavsky, Joann Bradach, and Andrii Bachinsky.

In Vienna, in 1774, the Barbareum Seminary was established for the Greek Catholic alumni of the Habsburg Empire [20, vol. II. p. 634-637, 641-643], and it was located next to the Greek Catholic Church of St. Barbara [19]. Here a huge intellectual effervescence began: the Ruthenians of Transcarpathia came into contact with the sons of other Slavic peoples, and with the culture of Vienna, thus with European ideas. Among them was Michailo Luchkaj (Lutskay), in whose lifetime the philology at the level of his epoch appeared, as well as sermons evidenced the elaboration of the Ruthenian literary language and historiography for the service of the national consciousness. He studied in Vienna from 1812 to 1816 [4].

Question: what might have been the opportunity for Ruthenian seminarians studying in Vienna to learn about their liturgy? Here we deal with the discovery of ours, namely the Cyrillic book lists of the Church of St. Barbara in Vienna, which we have found. Since the processing of these requires a separate volume and a separate study, here we will only show it. The fond examined by us as the first is in the Lower Austrian Provincial Archive [Niederösterreichisches Landesarchiv; 1]. In this, the earliest evaluable Inventory material dates from 1808. Although there is a half-page list of books from 1781 – in the file under Olsavsky's name, unfortunately, this refers to the approximate type of a book in such a manner and inexplicably that it is unsuitable for identifying the Cyrillic liturgical book material. As for the list of 1808, Page 2 of the four-page inventory contains the following list:

Ex Libris et quidem Ruthenici

1. <i>Liber quat. Evangelistarum in folio,</i>	1
2. <i>Triodion seu Officium quadragesimale</i>	1
3. <i>Pentecostarion, seu Officium Paschale utq. Pentecosten</i>	1
4. <i>Irmologoin seu octo tonorum in folio</i>	1
5. <i>Irmologion seu liber cantus cum notis</i>	1
6. <i>Euchologion seu Rituale in 4^{to}</i>	1
7. <i>Horologium in 8^{to}</i>	1
8. <i>Liturgikon, seu Missale, in folio</i>	2
9. <i>Phyllada Evangeliorum Passionis Dni [=Domini] fol[io]</i>	1
10. <i>Psalterium in 8^{to}</i>	1
11. <i>Menea seu divinum officium pro quolibet die Separatim pro toto anno continent, in folio</i>	12
12. <i>Epistolarium</i>	1



Next comes the list of Romanian books with a similar thoroughness: "Ex libris Valachicis", which consists of eight movements. Therefore, it was not the Viennese printers (Kurzböck), who supplied the Barbareum with books, because many of the liturgical books were listed at the Synod of bishops in Vienna in 1773 were not published by the Viennese printers (Kurzböck). The stock of books in Vienna was also imported from the eastern Slavonic region, consisting of the products of the Eastern Slavic printing presses. It demonstrates that liturgical materials satisfying the strictest Byzantine theological requirements were available to seminarians studying in Vienna for church purposes.

Consequently, the argument that young people raised in Western theologies would not have been able to know their Byzantine liturgy falls away. This also applies to Eger: since, according to the archival sources we have discovered, the stocks of books in the Barbareum in Vienna, as in Eger, provided the alumni with the required knowledge of the Byzantine liturgy and the conditions for the regular priestly ministry.

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Капеланство як духовно-релігійна складова суспільства та Збройних Сил України

Серед актуальних питань, що сьогодні стоять перед Україною, Збройними Силами України та суспільством – це нагальна необхідність задоволення духовно-релігійних потреб військовослужбовців та членів їх сімей. Військова служба на даний час для більшості захисників країни проходить в районах виконання бойових завдань в умовах надзвичайних морально-психологічних та фізичних навантажень, є емоційно та психологічно виснажливою, і в цьому контексті духовна підтримка та сприяння формуванню особистісної психологічної стійкості і належного духовного стану військових набуває важливого значення.

Питаннями капеланства в аспекті духовної складової займалися наступні науковці, а саме М. Долганова, Д. Забзалюк, І. Чобіт, Т. Калениченко, Р. Коханчук, І. Ломачинська, В. Ситник, С. Скуріхін та інші.

Військові капелани збройних сил країн-партнерів мають вельми тривалу історію і накопичений багаторічний різноманітний досвід. За обмеженості жанру аналітичної записки розглянемо найхарактерніші приклади душпастирської опіки, спрямованої на зміцнення бойового духу, забезпечення релігійної, етичної, моральної, духовної підтримки та сприяння формуванню особистісної стійкості і належного духовного стану та психологічного стану воїнів [4, с. 23].

Задоволення духовно-релігійних потреб військовослужбовців спрямованих на свободу світогляду та віросповідання шляхом здійснення душпастирської опіки, релігійно-просвітницької роботи, соціально-доброчинної діяльності та консультування з релігійних питань є пріоритетом як для Збройних Сил України, так і для релігійних організацій, зареєстрованих в Україні, а також для усієї церковної спільноти, визнаючи їхню важливу роль у