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OD RZECZYPOSPOLITEJ OBOJGA NARODÓW DO IMPERIUM ROSYJSKIEGO: KO CIÓŁ GRECKOUNICKI UKRAI SKIEGO PODOLA (KONIEC XVIII WIEKU – LATA 30. XIX WIEKU)

FROM THE POLISH-LITHUANIAN COMMONWEALTH TO THE RUSSIAN EMPIRE: GREEK-UNIATES OF UKRAINIAN PODOLIA (LATE XVIII CENTURY – 30S OF THE XIX CENTURY).

Streszczenie

Publikacja, na podstawie analizy dokumentów archiwalnych i literatury naukowej, opisuje stan Kościoła greckounickiego na Podolu ukraińskim. Ukazano polityczne uwarunkowania funkcjonowania tego Kościoła. Omówiono, jak w wyniku trzech podziałów Rzeczypospolitej Obojga Narodów ziemie ukraińskie, w tym Podole, weszły w skład Imperium Rosyjskiego. Analizie poddano politykę religijną cesarzy rosyjskich wobec greckounitów prowincji podolskiej. Donoszono, że wszelkie działania rządu miały na celu wyeliminowanie Kościoła greckounickiego. W procesie zwracania ludności do prawosławia stosowano siłę i oddziaływanie karne. Ukazano strukturę Kościoła greckounickiego na terenie prowincji oraz zachodzące w niej zmiany. Monitorowano proces zmniejszania liczby dziekanatów, parafii i znajdujących się w nich parafian. Odrębnie w publikacji przedstawiono się klasztorów bazylianów. Należy zauważyć, że byli oni podporządkowaniem Kościoła greckounickiego w tym regionie. Dlatego władze szczególnie skupiły się na procesie ich eliminacji. W sumie ustalono, że po podziałach Rzeczypospolitej Obojga Narodów i wejściu Podola do Imperium Rosyjskiego, Kościół greckounicki uległ silnej presji i trzy dekady później został całkowicie zlikwidowany.

Słowa kluczowe: Podole, Kościół greckounicki, Cerkiew prawosławna, biskup, duchowieństwo, „akt zjednoczenia”, synod

Abstract

The publication, based on an analysis of archival documents and scientific literature, describes the state of the Greek Orthodox Church in Ukrainian Podolia. The political conditions of the functioning of this Church are shown. It discusses how, as a result of the three divisions of the Polish-Lithuanian Commonwealth, Ukrainian lands, including Podolia, became part of the Russian Empire. The religious policy of the Russian emperors towards the Greco-Uniates of the Podolia province was analyzed. It reports that all government actions were aimed at eliminating the Greek-speaking Church. Force and punitive divisions were used in the process of turning the population back to Orthodoxy. The structure of the Greek Orthodox Church in the province and the changes taking place in it were shown. The process of reduction in the number of deaneries, parishes and the parishioners in them was monitored. Separately, the publication presents the network of Basilian monasteries. It should be noted that they were the mainstay of the Greek-speaking Church in the region. Therefore, the authorities particularly focused on the process of their elimination. All in all, it is established that after the partition of the Polish-Lithuanian Commonwealth and the entry of Podolia into the Russian Empire, the Greek-Catholic Church succumbed to strong pressure and was completely liquidated three decades later.

Keywords: Podolia, Greek-Uniate Church, the Orthodox Church, the bishop, the clergy, the “act of reunification”, the Synod

Introduction

In the mid-18th century, the Commonwealth was completely dependent on its stronger neighbors — Russia, Austria, and Prussia — who effectively assumed the role of guarantors of its state-political system, deciding who should sit on the Polish throne. The consequence of this alignment of external political forces was the first partition of the Commonwealth in 1772. Political events in Poland at the turn of the 1780s and 1790s (the activities of the Great Sejm (1788–1792), the signing of the Targowica Confederation Act in St. Petersburg on April 27, 1792, by a group of conservative Polish politicians) provoked the second partition of the Commonwealth of Both Nations, which Russia carried out together with Prussia. The agreement for the division was signed in St. Petersburg on January 23, 1793. Central Belarus and Right-Bank Ukraine — the provinces of Kyiv, Bratslav, and Podolia — were assigned to Russia. A gubernatorial management model was immediately implemented in the newly annexed territories, and state power bodies were established in the Minsk, Bratslav, and Zaslav gubernias (renamed Volhynia in June 1795)¹.

¹ Semyon Nikitich Karetnikov, *Volynskaya guberniya: geograficheskoye-istoricheskoye ocherk gubernii* (Pochaev, 1912), 123. For more on the Uniate Church in Polish lands: Edward Likowski, *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX wieku ze względu na przyczyny jego upadku*, part 1 (Warszawa: Skład główny w Ksi. garni Gebethnera i Wolffa Druk. Piotra Laskawera, 1906); Edward Likowski, *Dzieje Kościoła unickiego na Litwie i Rusi w XVIII i XIX wieku ze względu na przyczyny jego upadku*, part 2 (Warszawa: Skład główny w Ksi. garni Gebethnera i Wolffa Druk. Piotra Laskawera, 1906); Marian Radwan, *Carat wobec Kościoła greckokatolickiego w zaborze rosyjskim. 1796–1839* (Rome–Lublin: Polski Instytut Kultury Chrześcijańskiej, 2001); Tadeusz Liwa, “Kościół greckokatolicki na ‘Ziemiach zabranych’ (1815–1875),” in *Historia Kościoła w*

1. Political Conditions for the Functioning of the Greek-Catholic Church in Podolia

According to the imperial decrees *On the Administration of Polish Territories Occupied by Russian Troops*² dated December 8, 1792, and *On the Incorporation of Certain Regions from Poland into Russia and the Creation of the Minsk, Zaslav, and Bratslav Gubernias*³ dated April 23, 1793, General Lieutenant Mikhail Krechetnikov⁴ became the head of these administrative units and the commander-in-chief of the military in the western part of the Russian Empire. The division of Ukrainian lands into gubernias: Bratslav (1793–1796), Podolia (1793–1797), and Volhynia (1793–1796) occurred during the rule of Major General Timofei Tutolmin⁵.

A new ecclesiastical-administrative division of the newly annexed lands was also introduced. Orthodox parishes were to belong to the Minsk diocese, headed by the Archbishop of Minsk, Viktor (Sadkowski)⁶. Due to the changing political situation in St. Petersburg, the issue of converting Uniates to Orthodoxy became pertinent again. The impetus for the mass adherence of Uniates to the Orthodox Church was the imperial decree of April

Polsce, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 497–503; Tadeusz Liwa, “Ko ciół greckokatolicki w Galicji (1815–1918),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 628–649; Tadeusz Liwa, “Ko ciół greckokatolicki w królestwie Polskim (1815–1875),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 503–511; Tadeusz Liwa, “Ko ciół greckokatolicki w Rzeczypospolitej (1764–1795),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 105–121; Tadeusz Liwa, “Ko ciół greckokatolicki w zaborze austriackim (1772–1815),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 288–301; Tadeusz Liwa, “Ko ciół greckokatolicki w zaborze rosyjskim (1772–1815),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 219–235; Tadeusz Liwa, “Ko ciół prawosławny w Rzeczypospolitej (1764–1795) i w Księstwie Warszawskim (1807–1815),” in *Historia Kościoła w Polsce*, vol. 2: 1764–1945, part 1: 1764–1918, edited by Zdzisław Obertyński and Bolesław Kumor (Poznań – Warszawa: Pallottinum, 1979), 121–128; Tadeusz Liwa, *Okруchy z historii kościoła obrządku greckiego* (Przemyśl: Wydawnictwo Archidiecezji Przemyskiej, 2017); Irena Wodzianowska, *Zmierzch Unii. Struktury terytorialne i personalne Cerkwi greckokatolickiej w drugiej połowie XVIII wieku na Bratslawszczyźnie* (Lublin–Tczew: Oficyna Wydawnicza Edytor.org Lidia Ciecierska, 2018).

² Title of the decree in the original:

Polnoe sobranie zakonov Rossiyskoy imperii (PSZ RI). First Collection. 1649–1825 (in 45 volumes), vol. 23: 1789 – November 6, 1796 (St. Petersburg: Printing House of the II Department of His Imperial Majesty’s Own Chancellery, 1830), 975, no. 17 090.

³ Title of the decree in the original:

⁴ *PSZ RI. First Collection. 1649–1825 (in 45 volumes), vol. 23: 1789 – November 6, 1796, 975, no. 17 112.*

⁵ Valentyna Stepanivna Shandra, *General-gubernatorstva v Ukraini* (Kyiv: National Academy of Sciences of Ukraine, Institute of History of Ukraine, 2005), 267.

⁶ Ippolit Lipskiy, “Vossoedinenie uniатов na Volyni v 1794–1795 gg. po dokumentakh Volynskoy dukhovnoy konsistorii za 1795 g.,” [The Reunion of the Uniates in Volhynia in 1794–1795 According to the Documents of the Volhynian Ecclesiastical Consistory for 1795] *Volynskiye eparkhialnye vedomosti* 26 (1880): 1168.

22, 1794, *On the Removal of Any Obstacles to the Conversion of Uniates to the Orthodox Church*⁷. Accompanying the decree was a pastoral letter from Archbishop Viktor. Its public announcement was to take place in all towns and villages of the Volhynia, Bratslav, and Podolia gubernias, in the presence of police members to ensure order⁸.

The conversion of Uniates in the Podolia gubernia, as in others, became mass when the government began to engage punitive detachments. Parishioners and clergy, as well as local landowners where the churches were located, actively opposed the conversions. This opposition took various forms — from peaceful protests to armed resistance. For example, during an attempt to convert Uniates in August 1794 in the town of Jaltushkov, belonging to the Litychov district, a local Uniate priest intimidated parishioners, claiming that anyone who converted to Orthodoxy would face punishment by hanging. At the same time, the landowners of the villages Joltushkov Podle ny and Łuka, Racyborowski and Potocki, obstructed Dean Fyodor Betulewicz during his attempt to convert the parish. They seized the keys to local churches and prohibited the peasants from converting to Orthodoxy. In Jaltushkov, in the villages of Joltushkov Podlesny and Slobodka, the dean managed to convince only 83 people to convert to Orthodoxy⁹.

The involvement of punitive detachments in the conversion of Uniates to Orthodoxy contributed to a sharp decline in the number of Uniates. For instance, in the report from December 12, 1794, by Dean Fyodor Betulewicz of the Litychov and Bar districts (later renamed to Wierzbowiecki) to the Minsk ecclesiastical consistory, it was noted that between August and November, he dedicated churches in 82 locations to Orthodoxy, and 3,862 laypeople and 78 priests left the Uniate Church (12 priests refused to convert to Orthodoxy). In January 1795 in Litychov county, another 5 churches were consecrated, and 2,326 Uniates and three priests were converted. In April 1795, Dean Fiodor Betulevich reported on conversions conducted in 87 locations in Podolia, resulting in the “re-consecration” to Orthodoxy of 90 churches, with 40,953 faithful and 86 priests, along with their families, leaving the Union. In total, 41,246 people¹⁰. Additionally, from 1794 to 1795, in the Hajsyn

⁷ Title of the decree in the original:

⁸ PSZ RI. First Collection. 1649–1825 (in 45 volumes), vol. 23: 1789 – November 6, 1796, 975, no. 17 119.

⁹ State Archive of Khmelnytskyi Oblast (Archiwum Państwowe Obwodu Chmielnickiego, hereafter DAKhO), fond 315, opis 1, delo 1, fols. 2, 3–4 verso.

¹⁰ DAKhO, fond 315, opis 1, delo 1, fols. 13–17, 29.

and Rashkov districts, a further 153 churches and 120 priests transitioned from the Union to Orthodoxy¹¹.

A new phase in the conversion of Uniates to Orthodoxy began after the final partition of Poland. On January 3 and October 24, 1795, the Russian-Austrian and Russian-Prussian treaties were signed, respectively, which officially annexed Lithuania, western Belarus, Volhynia, the Kiev Land, and Podolia to Russia.

At the beginning of autumn 1795, a decisive step was taken in the government's assault on the Uniate Church: on September 6, 1795, a decree was issued *On transferring the remaining Uniate monasteries and churches in these governorates to the Belarusian diocese*.¹² This decree addressed the liquidation of, among others, the following Greek-Uniate dioceses: Lutsk, the Kiev metropolis, and Volodymyr. Uniate monasteries and churches in the Volhynia, Podolia, and Bratslav governorates were transferred to the Belarusian diocese, coming under the jurisdiction of Archbishop Herakliusz Lisowski of Polotsk¹³. A mass conversion of Uniates to Orthodoxy began. In the Volhynian, Bratslav, and Podolia governorates at the start of 1796, the Orthodox Church gained an additional 145,765 parishioners, and overall, approximately one and a half million people in the Polish territories occupied by Russia adopted Orthodoxy¹⁴.

Clergy, landowners, and parishioners attempted various methods to resist forced conversion. The Basilians also played an important role in opposing conversions. For example, in Bar, efforts were made to persuade local residents who had converted to Orthodoxy to return to the Union¹⁵.

According to calculations, during the "incorporation" of Uniates until the end of 1796, over 2,600 parishes (44.3% of the total number of Uniate parishes), 1,552 priests, and 1,538,890 parishioners left the Union, with 1,415,326 (92% of all parishioners) in Volhynia, Kiev Land, and Podolia, with the rest in Belarusian lands. The conversion process was particularly intense in Podolia, where almost no Uniate parish remained. This can be

¹¹ Bohdan Khikhlach, "Ekonomichne zhyttya vasylianskykh monastyriv na Podilli (XVIII – I tretyna XIX st.)," [Economic Life of the Basilian Monasteries in Podillia (18th – Early 19th Century)] *Kyivska starovyna* 6 (2008): 23.

¹² PSZ RI. First Collection. 1649–1825 (in 45 volumes), vol. 23: 1789 – November 6, 1796, 975, no. 17 384.

¹³ Volodymyr Osadchyi, "Ilyuzii chy vidchay? Lyst arkhiepyskopa polotskoho Irakliia Lisovskoho na tli istorii unii v Rosiiskii imperii naprykintsi XVIII st.," [Illusions or Disillusion? A Letter from Archbishop of Polotsk Iraklii Lisovsky Against the Background of the History of the Union in the Russian Empire at the End of the 18th Century.] *Rocznik Instytutu Europy rodkowo-Wschodniej* 5 (2007): 221.

¹⁴ Ippolit Lipskiy, "Vossoedinenie uniatov na Volyni v 1794 –1795 gg. po dokumentakh Volynskoy dukhovnoy konsistorii za 1795 g.," *Volyn. eparkh. vedom.* 3 (1880): 212.

¹⁵ State Archive of Volyn Oblast (Archiwum Pa stwowe Obwodu Woły skiego, hereafter HAVO), fond 382, opis 2, sprava 14, fol. 2.

explained by the significantly weaker position of the Uniate Church here compared to Volhynia, and most lands and estates had passed into the possession of the Russian nobility.

With the death of Empress Catherine II on November 6, 1796, significant changes in the policy of “incorporating” Uniates into Orthodoxy became apparent, linked to the accession of Emperor Paul I, who on March 18, 1797, issued a manifesto on *Religious Freedom, on not incorporating the population of the Greek-Russian faith in the territories annexed from Poland into the Catholic Church, and on not violating the freedom of those who voluntarily wished to join the Orthodox Church from other denominations*¹⁶.

According to the imperial decree of April 28, 1798, *On the establishment of Uniate dioceses in territories annexed to Russia, the archbishopric of Polotsk, and the bishoprics of Brest and Lutsk,*” the parishes of the Podolia governorate, among others, were included in the Lutsk diocese, headed by Bishop Stefan Lewinski. Paul I’s church policy slowed the process of converting Uniates to Orthodoxy during his reign, with conversion activities occurring, more or less, only in Volhynia. Moreover, sometimes parishioners themselves decided to return to the Union, but mostly Uniate priests and Basilians had a strong influence on these decisions. Severe punishments awaited those who called for a return to the Union, failed to observe Orthodox rites, or slandered the Orthodox faith. For such offenses, Uniate priests, such as Tymoteusz Krasnostawski from Brunówka village in the Płoskirów district, Podolia governorate, and Jan Duszy ski from Czarne Wody village in the Kamieniec district, Podolia governorate, were beaten, fined, and expelled from their residence¹⁷.

The situation of the Greek-Uniate Church in the Russian Empire did not significantly change during Alexander I’s reign, though several decrees were issued to define the legal framework for the Church’s activities to limit the influence of the Roman Catholic Church on the Greek-Uniate Church. The decisive measure for the demarcation of governance between the Roman Catholic and Greek-Uniate Churches came with the imperial decree of July 16, 1805, *On the division of the Roman Catholic Ecclesiastical College into two departments and the allocation of certain matters to each*¹⁸. The Greek-Uniate department was established as a division of the Roman Catholic Ecclesiastical College, headed by Archbishop Józef Lisowski of Polotsk.

¹⁶ PSZ of the Russian Empire. First Collection. 1649–1825 (in 45 volumes), vol. 24: November 6, 1796–1798 (St. Petersburg: Printing House of the II Department of His Imperial Majesty’s Own Chancellery, 1830), 872, no. 17 879.

¹⁷ HAVO, fond 382, opis 2, sprawa 27, fols. 1–5.

¹⁸ PSZ RI. First Collection. 1649–1825 (in 45 volumes), vol. 28: 1804–1805 (St. Petersburg: Printing House of the II Department of His Imperial Majesty’s Own Chancellery, 1830), 1352, no. 21 836.

As state pressure on Podolia decreased, calls from Uniate priests remaining in these areas for a return to the Union grew more frequent. In 1811, residents of the village of Maleyovtse in the Ushytsia district, Podolia governorate, began leaving Orthodoxy. The local Uniate priest, who encouraged the peasants to return to the Union, was expelled from the village, and his land and house were sold to an Orthodox priest¹⁹.

The official stance of the secular and ecclesiastical authorities of the Russian Empire towards the Uniate Church changed in the late 1820s, as preparations began for the final dissolution of the Union. The highest Greek-Uniate ecclesiastical hierarchy was also involved in this process, particularly Józef Siemaszko, a member of the Greek-Uniate Ecclesiastical College (the second department of the Roman Catholic Ecclesiastical College), who was inclined towards Russian Orthodoxy. In November 1827, he submitted a famous memorandum *On the Situation of the Catholic Church of the Eastern Rite (Uniate) in Russia and Ways for Its Return to the Fold of the Orthodox Church*²⁰.

Implementing Józef Siemaszko's proposals was to occur in several stages, with the complete eradication of the Greek-Uniate Church from public life taking twelve years (1827–1839). The first step in this direction was the imperial decree of April 22, 1828, *On renaming the Second Department of the Roman Catholic Ecclesiastical College to the Greek-Uniate Ecclesiastical College*²¹. A few months after establishing the Greek-Uniate Ecclesiastical College, the number of Uniate dioceses was halved. By the end of 1828, only two remained: the Belarusian and Lithuanian dioceses, with the latter receiving the Uniate parishes of the Podolia governorate.

The November Uprising of 1830 led the authorities to increase pressure on the Uniate Church, as not only the Polish nobility but also Catholic and Uniate clergy participated in the rebellion. Some peasants saw this as an opportunity to defy their landowners, though most were confused. As for Catholic clergy and most Greek-Uniate clergy, the Polish uprising found their full support²². Evidence of this can be found in a written appeal by the nobility, Roman Catholic, and Uniate clergy of the Podolia governorate to Emperor Nicholas I²³. Among other things, it stated, “Despite political upheavals, the Polish element remains in the local population’s consciousness. The basis of this element is the idea of representative

¹⁹ Russian State Historical Archive (hereafter RGIA), fond 797, opis 6, part 2, delo 22 328, fols. 1–3.

²⁰ Unia v dokumentakh. Compiled by V. A. Teplova and Z. I. Zueva (Minsk: Luchi Sofii, 1997), 430–434.

²¹ PSZ RI. Second Collection. December 12, 1825 – February 28, 1881 (in 55 volumes), vol. 3: 1828 (St. Petersburg: Printing House of the II Department of His Imperial Majesty’s Own Chancellery, 1830), 1648, no. 2 086.

²² RGIA, fond 797, opis 6, part 2, delo 22 809 a, fol. 29.

²³ Central State Historical Archive of Ukraine, Kyiv (Centralne Państwowe Archiwum Historyczne Ukrainy w Kijowie, hereafter TsGIAC Ukrainy), fond 489, opis 1, sprawa 7, fol. 1.

government and public freedoms. Regarding the latter, government policy is flawed and deeply disturbs society. The situation can only be remedied by restoring the western region to Poland. (...) We count on the Tsar's goodwill and hope that their [Uniates'] wandering will soon end."²⁴ The response to this appeal was repression against both the Polish nobility and the Roman Catholic and Greek-Uniate Churches: banning joint worship, introducing Russian Orthodox rites into churches, and renovating Greek-Uniate churches according to Orthodox traditions, among other measures.

In the late 1830s, the recommendations of Bishop J. Siemaszko to bring the Greek-Uniate Church closer to Orthodoxy were continued. In particular, in January 1837, the Greek-Uniate Ecclesiastical College was placed under the Synod's jurisdiction²⁵.

To give the dissolution of the Union the form of a spiritual act, on February 12, 1839, at the council in Polotsk, Greek-Uniate hierarchs signed the "Act of Reunification" of the Greek-Uniate Church with the Orthodox Church²⁶. On March 25, 1839, Nicholas I approved the council's decision with the words, "I thank God and accept."

Thus, the Greek-Uniate Church officially ceased to exist, although its parishes continued to function in certain governorates for a long time. They remained as well in Podolia. According to calculations, in 1840, two Uniate parishes still existed in the Lityn and Vinnytsia districts²⁷. Furthermore, individual Greek-Uniate adherents continued to reside in many localities.

2. The Structure of the Greek-Uniate Church in Podolia

At the beginning of the 19th century, Greek-Uniate parishes in the Podolian Governorate were part of the Greek-Uniate Diocese of Lutsk. In 1816, the Uniate Church in Podolia was organized into the following structure: the deaneries of Bratslav (Dean Hiob Pleszczy ski), Latychov (Dean Teodor Smazakiewicz), Hajsyn (Dean Jerzy Czajkowski), Olhopol (Dean Jakub Kosili ski), Mohylov (Dean Grzegorz Wołoszy ski), N. (Uranowicz), Ploskirov, and Jampol. This division was not permanent, as reports from 1819 and 1823 refer to the Bratslav

²⁴ TsDIAC Ukrainy, fond 489, opis 1, delo 7, fols. 1–2. Quote in the original: „

²⁵ TsDIAC Ukrainy, fond 442, opis 413, sprava 1, fol. 27.

²⁶ TsDIAC Ukrainy, fond 442, opis 413, sprava 1, fol. 49.

²⁷ TsDIAC Ukrainy, fond 442, opis 413, sprava 68, fol. 4 verso.

deanery as a proficialy, the Olhopol deanery as a surrogacy, and the Mohylov deanery as a protopresbyteriate. Additionally, records from 1819 and 1823 indicate the formation and existence of the Lityn (Dean Szymon Didkiewicz) and Balta (Dean Tymoteusz Browczy ski) deaneries, along with the Kamianets (Dean Jakub Pietrowski) and Vinnytsia surrogacy, though the Jampol deanery was no longer mentioned²⁸.

Some of these church-administrative units did not have parishes (e.g., the Hajsyn, Mohylov, Ploskirov, and Latychov deaneries)²⁹. Such a number of deaneries, proficialy, and surrogacy was necessary to maintain contact with priests who were "without place."

In the early 1820s, there were few Greek-Uniate parishes in Podolia: three in the Lityn district (Lityn, Hryshki, and Semki) and two in the Vinnytsia district (Vinnytsia and Pikov), all belonging to the Vinnytsia surrogacy³⁰. Another parish existed in Kamianets-Podilskyi, where the church of St. Nicholas served 272 Uniate faithful³¹. In some areas of the governorate, only a handful of people remained loyal to the union. In 1828, approximately 4,500 Uniates resided in Podolia, and records show that in 1822, there were 98 "place-less" priests on the territory of Podolia³².

By the late 1830s, Greek-Uniate believers in Podolia (over 1,300 people) were associated with the parishes in Kamianets-Podilskyi and Lityn. In 1841, 1,259 of these Uniates converted to Orthodoxy³³, 100 accepted the Latin rite, and the remaining members stayed in the union³⁴. The Uniates were dispersed in locations such as Lityn, the villages of Kachanovka, Hryshki, Volkowyie, Radovce, Łuka Barska in the Lityn district, Snitki in the Mohylov district, and Dzygovka in the Jampol district³⁵. For example, in Kamianets-Podilskyi, 10 residents were Uniates³⁶, in Lityn – 15, in the village of Hryshki – 15, in Pikov – 3, and one Uniate was recorded in each of the villages Semki and Pustowojty³⁷. Of the 16 Uniate

²⁸ Viktoriya A. Bilyk, *Struktura greko-katolyts'koyi tserkvy na Pravoberezhniy Ukraini na pochatku XIX stolittia*, Drohobyt's'kyi krayeznavchyi zbirnyk, vyp. VI (Drohobych: Kolo, 2002), 306–315.

²⁹ HAVO, fond 382, opis 2, sprava 295, fols. 1 verso – 2.

³⁰ HAVO, fond 382, opis 2, sprava 365, fols. 39, 60.

³¹ DAHO, fond 315, opis 1, sprava 1210, fol. 3 verso.

³² Valentyna Los', *Lut's'ka yeparkhiya u 1801–1825 rr.: maynovi konflikty uniyats'koho ta pravoslavnoho dukhovenstva*, Drohobyt's'kyi krayeznavchyi zbirnyk, vyp. VII (Drohobych: Kolo, 2003), 264.

³³ DAHO, fond 315, opis 1, sprava 1210, fols. 3 verso – 9 verso.

³⁴ DAHO, fond 315, opis 1, sprava 1199, fols. 1–3.

³⁵ RGIA, fond 797, opis 6, ch. 2, d. 22313, ll. 3 verso – 4.

³⁶ TsDIAC Ukrainy, fond 2125, opis 1, sprava 5, fol. 8.

³⁷ HAVO, fond 382, opis 2, sprava 31, fols. 1–3.

priests, all but two (Piotr Rybicki from Chechelnyk in the Olhopol district and Damian Sierociński from Horodok in the Hajsyn district) converted to Orthodoxy³⁸.

3. Basilian Monasteries in Podolia

The Basilian monasteries provided significant support to the Uniate Church. By the end of the 18th century, there were 38 male monasteries (with over 336 monks) and 5 female monasteries on the Right-Bank Ukraine, including 13 Basilian monasteries located in Podolia³⁹. By the end of 1796, ten Basilian monasteries on the Right-Bank Ukraine had been closed, five of which were in the Podolian Governorate.

Table 1. Basilian Monasteries in Podolia Closed in 1795–1796⁴⁰

No.	Monastery Location	District	Number of Monks	Number of Examined	Monastery Capital Fund (in Rubles)
1	Sharhorod	Jampol	13	72	1700
2	Korzhyvtsi	Latychov	7	12	4500
3	Holovchyntsi	Latychov	6	13	3750
4	Satanov	Latychov	13	14	5400
5	Kamianets-Podilskyi	Kamianets	11	not provided	not provided

On May 17, 1804, a decree was issued *On the Execution by the Roman Catholic College of the Resolution Determining Which Uniate Monasteries Should Be Closed and Which May Continue to Operate*⁴¹. The decree mandated the collection of information on all Basilian monasteries within the Russian Empire, aiming to close certain ones. In a report submitted by the College on January 12, 1805, it was noted that at that time, 32 Basilian

³⁸ Bohdan Kikhlach, "Do problemy vzaimovidnosyn katolykiv, uniatyiv ta pravoslavnykh na Podilli u XVIII – I-yi pol. XIX st. Poviedinkovi tyipy v ukrains'komu sotsial'no-kul'turnomu seredovyschi: istorychnyi dosvid ta analiz tendentsii: zb. nauk. pr. za rezultaty mizh. nauk. konf. (Kyiv, 2007), 125.

³⁹ Bohdan Kikhlach, "ChSVV ta UHKTs na Podilli (XVIII – I tretina XIX st.): zahal'nyi ohliad." Podil's'ka starovynnist': nauk. zb, Vyp. IV (Vinnytsia, 2008), 141–142.

⁴⁰ Quote from: Marian Radwan, "Bazylianie w zaborze rosyjskim w latach 1795–1839," *Nasza Przeszłość* 93 (2000): 153–225; Mykhailo-Miroslav Vavryk, *Narys rozvytku i stanu vasyliians'koho chyna XVII – XX st. Topohrafichno-statystychna rozvidka* (Rome: rr. Basiliani, 1979), 55, 178; more: Beata Lorens, *Bazylianie prowincji koronnej w latach 1743–1780* (Rzeszów: Wydawnictwo Uniwersytetu Rzeszowskiego, 2014).

⁴¹ Title of the decree in the original:

PSZ, Rossiiskoi imperii. *Sobranie Pervoe*. 1649–1825 gg. (v 45 t.), vol. 28: 1804–1805 gg., 1352, 21 291.

monasteries operated within the Greek-Uniate Diocese of Lutsk, with two located in the Podolian Governorate: one in Bar, in the Mohylov district (12 monks), and another in Maleyovtse, in the Ushytsia district (7 monks)⁴². Additionally, a school had long operated at the Basilian monastery in Bar⁴³.

Following the suppression of the November Uprising, the closure of Basilian public schools began, including the Basilian school in Bar⁴⁴. This also raised the question of closing the Bar monastery itself. On October 15, 1837, a decree was issued to close the monastery in Bar. The process of cataloging and transferring monastery property to the Orthodox Church began on December 1, 1837, when the igumen Józef Ordanowicz from the Lubar monastery arrived. The monastery library, which held 631 book titles (about 1,500 volumes)⁴⁵, was transferred to the monastery in Byten, located in the Kovel district of the Volhynian Governorate. Church equipment was given to the diocesan administration, while the monastery's funds and assets were placed under the management of the Zhidche Archimandrite Commission pending further orders. Three monks were transferred to the Lubar monastery, two to the Zahorov monastery, and three to Byten. After an Orthodox priest held the first service in the monastery church on January 30, Prior January Stulgi ski departed the monastery, relocating to the Krzemieniec monastery; on July 28, 1839, he was transferred to Byten monastery⁴⁶.

Conclusion

With Podolia's incorporation into the Russian Empire in the late 18th century, the situation for the Uniate Church became significantly more complex due to the new government's policy of church liquidation. Given that the Greek-Uniate Church's position in the Podolian Governorate was considerably weaker than, for instance, in Volhynia, virtually no Uniate parishes remained there. However, under the reigns of Tsars Paul I and Alexander I, who were known for their liberal church policies, a small network of Uniate parishes continued to exist in Podolia, sustained especially through the active support of the local Basilians.

⁴² RGIA, f. 797, op. 6, ch. 1, d. 22176, l. 281–351.

⁴³ *Zakonopolozheniya i pravitel'stvennye rasporyazheniya do Rimsk -katolicheskoy tserkvi v Rossii otnosyashchiesya so vremeni tsarstvovaniya tsarey Petra i Ioanna Alekseevich s 1669 po 1867 god vklyuchitel'no* [Religious Decrees and Government Regulations Concerning the Roman Catholic Church in Russia from the Reign of Tsars Peter and John Alekseevich, from 1669 to 1867 Inclusive; Vilnius] (Vil'no: Tip. A. Kirko , 1868), 424.

⁴⁴ DAHO, f. 315, op. 1, spr. 238. Ark. 37.

⁴⁵ DAHO, f. 315, op. 1, spr. 238. Ark. 10 rev. – 28.

⁴⁶ DAHO, f. 315, op. 1, spr. 238. Ark. 1–39 rev., 77 rev.

Nevertheless, by the late 1830s, coordinated efforts by the government and Uniate hierarchy had reduced the presence of Greek-Uniate believers in Podolia to a few isolated locations. Thus, in less than half a century, Podolia, having transitioned from the Polish-Lithuanian Commonwealth to the Russian Empire, became almost fully integrated into the empire.

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