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Foundations of Basilian Monasteries in the Grand Duchy of Lithuania in the 17th Century

Dr. hab. Dorota Wereda

Siedlce University, Institute of History, 39 Żytnia St 08-110 Siedlce, Poland

E-mail: dorota.wereda@uws.edu.pl

<https://orcid.org/0000-0003-1084-2212>

Abstract.¹ A breakthrough event in the history of the Eastern Churches in the Polish-Lithuanian Commonwealth was the synod held in Brest in 1596, as a result of which a religious community was established that recognised the authority of the papacy. The Basilian Order, reformed in 1617 and establishing the Lithuanian Basilian Province of the Holy Trinity, was able to be a helpful environment in implementing the idea. In this article, I present the places and circumstances of the foundation of 37 Basilian monasteries in the Grand Duchy of Lithuania in the 17th century and their founders. I analyse the political environments of the founders and the influence of the policy of the rulers of the Polish-Lithuanian Commonwealth on the dynamics of the foundations. I present the territorial conditions of monastic foundations. The results of the analyses showed the decisive role of the religious policy implemented by the monarchs in the 17th century.

Keywords: *Grand Duchy of Lithuania, Basilians, Metropolitan Diocese of Kyiv, Uniate Church, Basilian Order, Basilians of the Lithuanian Province, Ruthenian culture.*

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Anotacija. Abiejų Tautų Respublikos Rytų Bažnyčių istorijos proveržiu tapo 1596 m. Breste įvykęs sinodas, kurio metu susikūrė religinė bendruomenė, pripažinusi popiežiaus valdžią. 1617 m. reformuotas Bazilijonų ordinas ir įkurta Lietuvos bazilijonų Švč. Trejybės provincija galėjo būti naudinga aplinka įgyvendinant šią idėją. Šiame straipsnyje pristatomos 37 bazilijonų vienuolynų įkūrimo XVII amžiuje Lietuvos Didžiojoje Kunigaikštystėje vietos, aplinkybės ir jų fundatoriai. Analizuojama politinė fundatorių aplinka ir Abiejų Tautų Respublikos valdovų politikos įtaka fundacijoms. Tyrimas atskleidė lemiamą XVII a. monarchų vykdytos religinės politikos vaidmenį.

Esminiai žodžiai: *Lietuvos Didžioji Kunigaikštystė, bazilijonai, Kyjivo metropolija, unitai, Lietuvos bazilijonų provincija, rusėnų kultūra.*

Introduction

A breakthrough event in the history of the Eastern Churches in the Polish-Lithuanian Commonwealth was a synod held in Brest in 1596. The reception of the synod's provisions proved to be highly varied in various circles and areas of the Commonwealth.² The environment that was to support the implementation of those provisions was the Basilian Order, reformed in 1617. The centre of the reform carried out by Joseph Velamin-Rutski was the Monastery of the Holy Trinity in Vilnius. As a result of the reform, the Lithuanian Basilian Province was established, thus consolidating around 80 Basilian monasteries located in the territory of the Grand Duchy of Lithuania, the Polish Crown, Volhynia, Livonia and Courland in the 17th–18th centuries. More than 52 monasteries were situated in the territory of the Grand Duchy of Lithuania.³

The aim of the article is to present the places and circumstances of the foundation of monasteries and to learn about their founders. The analysis will cover the political environments of the founders and the influence of the rulers' policies on the dynamics of the foundation. The results of the research will determine the scope of the territorial development of the Basilian foundations. The chronological analysis will allow us to determine the role of the ruler in the development of religious communities in

² GUDZIAK, Borys Andij. *Crisis and Reform: The Kievan Metropolitanate, the Patriarchate of Constantinople, and the Genesis of the Union of Brest*. Cambridge, Mass: Harvard University Press, 2001; GIL, Andrzej; SKOCZYLAŚ, Ihor. *Kościół wschodnie w państwie polsko-litewskim w procesie przemian i adaptacji Metropolia Kijowska w latach 1458–1795*. Lublin: Instytut Europy Środkowo-Wschodniej, 2014.

³ *Naris istorii Vasilijans'kogo Činu svjatogo Josafata*. Rim: Vidav. OO. Vasilijan, 1992; VAVRIK, Mihajlo. *Naris rozvitku i stanu Vasiljans'kogo čina XVII–XX st.: monografično-statistična rozvidka*. Rim: Vidav. OO. Vasilijan, 1979; TATARENKO, Laurent. *Une réforme orientale à l'âge baroque: les Ruthènes de la grande-principauté de Lituanie et Rome au temps de l'Union de Brest (milieu du XVIe – milieu du XVIIe siècle)*. Rome: École française de Rome, 2021.

the Polish-Lithuanian Commonwealth. Previous research on the Basilian Order has focused on the achievements of the Basilians in intellectual and musical culture.⁴ The use and analysis of archival sources allowed us to learn about new aspects presenting the genesis of the development of the network of Basilian institutions in the context of political, social and religious changes on the Polish-Lithuanian Commonwealth. An analysis of the factors and context of the foundation of Basilian monasteries during the seventeenth century may be helpful in interpreting the reception of the union idea and in identifying the factors determining the processes behind its adaptation. The monastic community remained outside the circle of the creators of the Union of Brest and, for the most part, decided to remain loyal to the patriarchs.

Three superiors of Orthodox monasteries (Braslav, Lavryshev, Minsk) participated in the union synod in Brest in October 1596, while the synod of opponents of the union was attended by ten archimandrites and igumens.⁵ After the Union of Brest, the decision to accept the union was made separately in each monastic community with a significant participation of the ktitors. In the royal estates, by the king's decision, Basilian monasteries were handed over to the Uniate Church, however, this fact was not tantamount to the continuation of monastic life, not least because of lack of staff as a result of monks leaving the monasteries and moving to Orthodox monasteries. There were many more foundations of Orthodox monasteries – approx. 100, of which about 50 were new foundations established in the first half of the 17th century. Most monasteries were founded during the reign of Ladislaus IV of Poland. Some of the foundations were a response to the loss of monasteries to the Uniate Church.⁶

⁴ DACEVIČ, Alicja. Bazilijonų muzikos kapelos veikla XVIII a. Vilniaus erdvėje. *Meno istorijos studijos* [Art history studies], 2023, t. 13, p. 37–66. Available from: <https://doi.org/10.53631/MIS/2023.13.2>; JANONIENĖ, Ruta. Vilniaus Dievo Motinos ikona ir jos kultas Švč. Trejybės cerkvėje. *Menotyra*, 2017, Vol. 24, p. 1–16; KAŽURO, Ina. Bazilijonų vienuolijos ryšiai su Vilniaus universitetu. *Lietuvos istorijos studijos*, 2018, Vol. 42, p. 29–47. Available from: <https://doi.org/10.15388/LIS.2018.42.12386>; KAŽURO, Ina. Vilniaus bazilijonų spaustuvės (1628–1845) veiklos organizavimas. *Knygotyra*, 2017, Vol. 69, p. 7–41; LORENS, Beata. Muzyka w działalności duszpasterskiej bazylianów w Rzeczypospolitej w XVIII wieku. *Muzyka*, 2019, t. 64, z. 2, p. 49–69. Available from: <https://doi.org/10.36744/m.118>; LORENS, Beata. Bazylianie a szkolnictwo publiczne w Rzeczypospolitej w XVII i XVIII w. *Ukrainian Historical Review*, 2022, t. 1, p. 115–130. DOI: 10.47632/2786-717X-2022-1-115-130; PIDŁYPCZAK-MAJEROWICZ, Maria. *Bazylianie w Koronie i na Litwie: Szkoły i książki w działalności zakonu*. Wrocław: Wydawnictwo PWN, 1986; *Kultūrų kryžkelė: Vilniaus Švč. Trejybės šventovė ir vienuolynas*. Red. Alfredas Bumblauskas, Salvijus Kulevičius, Ichoris Skočilasas. Vilnius: Vilniaus universiteto leidykla, 2017.

⁵ *Documenta unionis berestensis eiusque auctorum 1590–1600*. Eds. Athanasius Welykyj. Romae: PP Basiliani 1970, p. 336–338, 361–362.

⁶ KEMPA, Tomasz. *Fundacje monasterów prawosławnych w Rzeczypospolitej w pierwszej połowie XVII wieku*. In eds. Antoni Mironowicz, Urszula Pawluczuk, Piotr Chomik. *Życie monastyczne w Rzeczypospolitej*. Białystok: Uniwersytet w Białymstoku, 2001, p. 74–102; KEMPA, Tomasz. *Recepcja unii brzeskiej na obszarze Wielkiego Księstwa Litewskiego i ziem ruskich Korony do połowy XVII wieku*. *Rocznik Instytutu Europy Środkowo-Wschodniej*, 2005, Nr. 3, p. 145–149.

Foundations and founders

In the first decades after the union was concluded, the Basilians adopted the strategy of creating outposts in the administrative centres of the Uniate dioceses. The leading role in the plans drafted by the order's reformer J. V. Rutsky was to be played by the Monastery of Holy Trinity in Vilnius – the cathedral city of the Kyiv Metropolis and the capital city. From 1609, J. V. Rutski was the superior of this institution. After the union was adopted, Vilnius was a place of particularly fierce rivalry between supporters and opponents of the union. The Basilian monastery gained a role as a centre of support for the union in the city, and due to its political and administrative importance, in the Grand Duchy of Lithuania.⁷

Another cathedral city where the Uniate monks had a monastery was Navahrudak. This place was also the seat of the Uniate Metropolitan of Kyiv in the first half of the 17th century. The monks received support from Teodor Skumin Tyszkiewicz, from 1590 the Navahrudak Voivode. In 1603, he abandoned Orthodoxy and, together with Mikołaj Krzysztof Radziwiłł “the Orphan” and Lew Sapieha, belonged to the group of Lithuanian magnates actively supporting the activities of Hypatius Pociej, the Uniate Metropolitan.⁸

Around 1615, the monk Athanasius Pakosta founded a monastery at the Holy Spirit Church in Minsk, which was also a Sobor (cathedral) city of the Kyiv Metropolis. In the centre of the city, on the High Market Square, a brick church was built, which dominated the city skyline with its grand architecture. To this church, the Basilians transferred the Minsk Icon of the Mother of God from the Cathedral of the Nativity of the Virgin Mary.⁹

Basilians also established outposts in the cathedral cities of administrative centres in other dioceses. Around 1620, the Monastery of Sts. Boris and Gleb in the cathedral city of the Polatsk Archdiocese in Polatsk adopted the union. The monastery changed its location in 1629, when it was moved from the outskirts to the city centre.¹⁰

⁷ KEMPA, Tomasz. *Unicki ośrodek zakonny w Wilnie i jego rola w reformie bazylianów przeprowadzonej przez metropolitę Józefa Welamina Rutkiego*. In eds. Stanisław Nabywaniec, Sławomir Zabraniak, Beata, Lorens. *Zakon bazyliński na tle mozaiki wyznaniowej i kulturowej Rzeczypospolitej i krajów ościennych*. Rzeszów: Wydawnictwo Uniwersytetu Rzeszowskiego, 2018, p. 17–29.

⁸ ŻOJDŹ, Karol. *Wszyscy ludzie króla. Zygmunt III Waza i jego stronnicy w Wielkim Księstwie Litewskim w pierwszych dekadach XVII wieku*. Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2019, p. 69, 87–88, 265–266.

⁹ 1637–1635 Materiały dotyczące mińskiego klasztoru bazylianów. *Lietuvos valstybės istorijos archyvas* (later in text – LVIA), f. 634, ap. 3, b. 577, p. 3; GIL, Andrzej. Arkhimandryt myenski Afanasiy Pakosta: przykład aktywności wniyatskaha asyaroddzha w VKL pachatku XVII st. *Belarusian Historical Review*, 2012, No. 19, p. 93–107.

¹⁰ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, Saint-Petersburg Institute of History Russian Academy of Sciences, Saint-Petersburg (later in text – SIHRAS), Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 29.

Most probably still in 1624 in the cathedral city of the Smolensk Archdiocese, which remained predominantly within the Russian borders, a new monastery was founded by the distinguished union polemist Leon Kreuza-Rzewuski. This outpost was elevated to the rank of an archimandry, and played a major role in consolidating the union in the region.¹¹

In 1631, a Basilian monastery was established in the cathedral city of Brest in the Volodymyr Diocese. This foundation was supported by J. V. Rutsky, the Uniate Metropolitan of Kyiv, and the judge of the Kyiv area, Gabriel Jeleński, brother-in-law of the protector of the Uniate Church, the Voivode of the Kyiv region, Eustachy Jan Tyszkiewicz-Łohojski.¹²

In Leszcze, a place situated near Pinsk, which was the cathedral city of the Pinsk Diocese, (Brest-Litovsk Voivodeship), the Uniate Metropolitan Hypatius Pocij was given sovereignty over the monastery by King Sigismund III Vasa in 1603. The monastery was granted to distinguished activists of the Uniate Church, who were titled archimandrites of Leszcze.¹³

Foundations in cathedral cities were made under the inspiration and with participation of the hierarchs, who regarded the Basilian Order as a personal, intellectual, organisational and material support. The motive for strengthening the Basilians' influence in the centres of diocesan administration may have been the ordination of new Orthodox hierarchs in 1620 by Patriarch Theophanes of Jerusalem, who was travelling through the areas of the Polish-Lithuanian Commonwealth on his way from Constantinople to Moscow. During the reign of Sigismund III, Basilians established outposts in all cities that were the seats of Orthodox Church bishoprics prior to the Union of Brest in the territory of the Grand Duchy of Lithuania. The hierarchs and monks did not decide to establish an outpost in the first half of the 17th century in Volodymyr – a cathedral city of the Volodymyr Diocese located in Volhynia. Despite the foundation created in 1609 by Hypatius Pocij for the maintenance of a school at the Uspensky Cathedral in Volodymyr, the monks did not take over the running of this institution.¹⁴

¹¹ GIL, Andrzej. Unicka diecezja smoleńska do 1654 r. Przyczynek do dziejów polityki wyznaniowej w Rzeczypospolitej czasów Wazów. *Roczniki Humanistyczne*, 2023, Vol. 71, No. 2, p. 172. Available from: <https://doi.org/10.18290/rh237102s.6>

¹² WEREDA, Dorota. Działalność Bazyliańów w Brześciu Litewskim w XVII–XIX wieku. *Roczniki Humanistyczne*, 2018, t. 66, No. 2, p. 113–140. Available from: <https://doi.org/10.18290/rh.2018.66.2-6>

¹³ WALCZAK, Wojciech. *Unicka eparchia turowsko-pińska w XVII–XVIII wieku: struktura organizacyjna*. Białystok: Instytut Badań nad Dziedzictwem Kulturowym Europy, 2012, p. 84.

¹⁴ GIŻYCKI, Jan Marek. *Bazylianie we Włodzimierzu i Tryhórach*. Kraków: Kilku Ziemian Wołyńskich Kraków: W. L. Anczyc, 1912, p. 4–5. The bishop of the Volodymyr diocese, Benedict Glinski, had intentions of founding Basilians in Volodymyr. In 1675, he announced to the monastic chapter gathered in Żydyczyn his plan to bring Basilians and to found a monastery on the site where the house where Josaphat Kuntsevich was born had stood. He acquired land donated for this purpose by Zenobia of Kuntsevich (Gabriel's daughter) Porajłowiczowa and her son Saba. The establishment of a permanent Basilian seat in Volodymyr and the construction of a school building were brought about by the Bishop of Volodymyr, Lev Załęski (1678–1695).

The network of Basilian monasteries of the Lithuanian Province was made up of Orthodox monasteries taken over by Uniate monks and hierarchs. In 1601, under the king's order, the Lavryshev Monastery (Navahrudak Voivodeship), dating back probably to the 13th century, endowed by the privileges of Duke Vytautas of 1384 and of Sigismund Augustus of 1546,¹⁵ was handed over by the royal courtier Teodor Zdanovich Bielikowicz to the Metropolitan of Kyiv Hypatius Pocij. In 1613, the monastery was taken over by Joseph Velamin Rutski.¹⁶

The Uniate Metropolitan Hypatius Pocij in 1613 also took over the monastery in Torokany (Brest-Litovsk Voivodeship), which was founded in 1517 by monks from Żydca. He earmarked the monastery and endowment for Piotr Arkudiusz, who was entrusted by Pope Clement VIII with a mission to defend the union. In 1613 Arkudiusz was forced to return to Rome. The Torokany estate, after Hypatius Pocij's death, was given to the Basilian Monastery in Vilnius.¹⁷

In 1620, Metropolitan Rutski took over the Church of the Nativity of the Blessed Virgin Mary, located in Trakai. There were no monks in the Trakai Monastery at that time. By a decision made by King Sigismund III Vasa, the monastic estate was handed over for life to Ivan Andreevich, the Court Treasurer and Governor of Vilnius.¹⁸ The strengthening of the Uniates in Trakai was served by the donation in 1624 to the Trakai Monastery of the abandoned St George's Orthodox Church, located on an island between the castle and the city, together with land and other islands on Lake Galvė. The foundation document for the church, founded by their ancestors as a place for their burial, was issued by Vilnius Voivode Leon Sapieha, Lithuanian Grand Marshal Jan Stanisław Sapieha, Lithuanian Sub-Chancellor Paweł Sapieha, Lithuanian Scribe Krzysztof Stefan Sapieha, and Ruthenian Starosta Andrzej Stanisław Sapieha.¹⁹

On the basis of royal privileges, the Orthodox Monastery in the castle church, together with the Venerated Icon of the Virgin Mary in Braslav (Vilnius Voivodeship), passed to the Union. The position of the new Uniate outpost was strengthened by a privilege granted in 1631 by the Navahrudak Voivode Janusz Tyszkiewicz. In return,

¹⁵ The origin of the monastery had many interpretations as early as the 18th century: *Papiery Dembowskich: Akta komisji królewskich do zajęcia zatargów między unitami i dyzunitami 1743–1749*, Biblioteka Czartoryskich, manuscript 1796 IV; CHOMIK, Piotr. *Początki monasteru ławryszewskiego koło Nowogródka. Średniowiecze Polskie i Powszechne*, 2012, t. 4 (8), p. 42–57; TEMČINAS, Sergejus. *Osnovaniye Lavrishevskogo monastyrya v svete rukopisnoy produktsii knizhnika Iyeva (vtoraya polovina XIII v.)*. In A. A. Turilov (eds.), *Vertograd mnogotsvetnyy: Sbornik k 80-letiyu Borisa Nikolayevicha Flori*. Moskva: Индрик, 2018, p. 155–161. doi:10.31168/91674-483-5.12

¹⁶ 1841–1869 Korespondencja Zarządu Dóbr Wittgensteinów t. s. uposażenia Bazylianów ławryszewskich, Archiwum Główne Akt Dawnych, Archiwum Radziwiłłów (later in text – AGAD, AR), dz. VIII, sygn. 222, k. 7.

¹⁷ WALCZAK, Wojciech. *Unicka eparchia turowsko-pińska w XVII–XVIII wieku: struktura organizacyjna*. Białystok: Instytut Badań nad Dziedzictwem Kulturowym Europy, 2012, p. 88–89.

¹⁸ 1713–1778 Rozporządzenia konsystorza, umowy dzierżawy, listy i inne dokumenty w spornych sprawach majątkowo-prawniczych trockiego klasztoru bazylianów. LVIA, f. 634, ap. 3, b. 616, p. 19.

¹⁹ Lista dokumentów bractwa trockiego. LVIA, f. 634, ap. 3, b. 615.

the monks were obliged to celebrate a liturgy every Friday and Sunday, as well as on the 18th day of each month of Panichida for the soul of Navahrudak Voivode Barbara Tyszkiewicz née Naruszewicz. In 1633, Janusz Tyszkiewicz's fund was confirmed by King Ladislaus IV Vasa.²⁰

Probably at the beginning of the 17th century, monasteries in Onufriewo, Pustynki Mściśławskie and Mahilyow located in Mstislaw Voivodeship passed to the union, out of which the first two mentioned were in the domain of the Polatsk Uniate Archbishopric.²¹ The foundations in Onufriewo and Pustynki continued to function until the 19th century, despite temporary problems with staffing. The Basilian monks continued their activity until 1674, despite the fact that from 1633, after the nomination of Józef Bobrykowicz, Mahilyow was the seat of the Orthodox bishop of Mstislaw.²² Mahilyow's Father Supervisor Horwazjusz Hostiłowski repeatedly directed information about the injustices suffered from the monks of the Orthodox Spas Monastery, town authorities, and Mahilyow's townspeople.²³

Following the Synod of Brest, the network of Uniate Basilian monasteries was joined by the Archimandrite of Kobryn (Brest-Litovsk Voivodeship), founded in the second half of the 15th century. Archimandrite Jonasz participated in the preparations of the Union Council. The Kobryn Monastery was the site of the talks in May in 1595 between Bishops Hypatius Pocij and Cyryl Terlecki on matters concerning the union. In 1626, meetings of the Basilian congregation were held within its walls.²⁴ The property of the institution in 1633 was strengthened by 4 funds as privileges granted by King Ladislaus IV Vasa.²⁵

The development of a network of Basilian monasteries took place as a consequence of foundations made in private estates by their owners. The protector of the Union, Lew Sapieha, stood out for his activities. In 1599, he decided to move the monastery and church of the Holy Trinity, founded by the Siewierz Dukes of the Pstruchy family,

²⁰ 1740 Rejestr dokumentów z archiwum klasztoru Braśławskiego. LVIA, f. 634, ap. 3, b. 12; 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 75, 77–77v.

²¹ Litterae S. C. de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarussiae. Vol. 3 (1730–1957), eds. Welykyj Athanasius G., Romae, PP. Basiliani, 1957, p. 42; *Słownik geograficzny Królestwa Polskiego i innych krajów słowiańskich*. Eds. Bronisława Chlebowski, Władysław Walewski, Filipa Sulimierski (next in text – SGKP), t. 7; Warsaw: Wł. Walewski, 1886, p. 535.

²² *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 2, Вильна, 1867, p. XXVII; DZIEGIELEWSKI, Jan. *O tolerancję dla zdominowanych: polityka wyznaniowa Rzeczypospolitej w latach panowania Władysława IV*. Warsaw: PWN, 1986, p. 73.

²³ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 2, Вильна, 1867, p. 31–34.

²⁴ MIRONOWICZ, Antoni. Powstanie i dzieje monasteru Przemienienia Pańskiego w Kobryniu do końca XVI wieku. *Archiwa, Biblioteki i Muzea Kościelne*, 2024, t. 122, p. 282–283. Available from: <https://doi.org/10.31743/abmk.15510>

²⁵ 1494–743 Regestr kopij dokumentów klasztoru archimandryi Kobryńskiego. *Lietuvos mokslo akademijos Vrublevskių biblioteka*, F43-10181.

from the Hołowski estate to an island located between the lakes. With the change of the monastery's location, the old name – Bila Tserkva was abandoned. The new name was adopted from the lake on which the island was situated – Chareya (Polatsk Voivodeship). Lew Sapieha significantly multiplied the monastery's existing fund and imposed on the monks a pledge of allegiance to the union and prayers for their ancestors.²⁶ Lew Sapieha's next foundation was an Orthodox church and a small monastery, with a school and hospital adjoining it in Talachyn (Vitsyebsk Voivodeship). By a privilege issued in August 1604 (confirmed by the king in 1606), he granted two villages, Żakowo and Łachwy (a total of 30 voloks) and several hamlets for this purpose. This fund was amended by the king in 1624. In exchange for the village of Żakowo, the chancellor gave Czerkowce (30 voloks) and the hamlet of Radzinowicze for a manor farm.²⁷

Lew Sapieha was the founder of the Basilian church at his ancestral seat in Ruzhany (Navahrudak Voivodeship).²⁸ It is likely that the foundation was finalised by his son Kazimierz Sapieha, who led to its acceptance by the Order before 1657. In that year, the foundation was accepted at the Basilian congregation. Initially, only a Basilian residence was established there, in which 3 monks resided. The care of the Basilian outpost was continued by the next owner of the Rozanski estate – later Vilnius Voivode and Great Hetman of Lithuania Paweł Sapieha. A separate building of the monastery was built in the 80s of the 17th century, when the estate was administered by the Hetman's widow, Anna née Kopec.²⁹

Around 1610, the Sapiehas built a Uniate monastery in Kasuta (Vilnius Voivodeship). From 1638, the estate became the property of Sebastian Świacki, who founded the Resurrection of Christ Church and the Orthodox Monastery. Świacki donated part of the estate and surrounding villages to the Basilian Order, in Kasuta he set aside land for a cemetery and the Uniate church of the Dormition of the Blessed Virgin Mary.³⁰

²⁶ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 189, 195; *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 2, Вильна, 1867, p. 15–16.

²⁷ KEMPA, Tomasz. *Fundacje magnatów rzymskokatolickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI–XVIII wieku*. Białystok: Trans Humana, Wydawnictwo Uniwersyteckie, 2011, p. 277.

²⁸ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 142; KEMPA, Tomasz. *Fundacje magnatów rzymskokatolickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI–XVIII wieku*. Białystok: Trans Humana, Wydawnictwo Uniwersyteckie, 2011, p. 279.

²⁹ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 65; KEMPA, Tomasz. *Fundacje magnatów rzymskokatolickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI–XVIII wieku*. Białystok: Trans Humana, Wydawnictwo Uniwersyteckie, 2011, p. 279.

³⁰ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 412v.

In 1637, the Starosta of Hrodna and Voivode of Mstislaw Fryderyk Sapieha, together with his wife Krystyna, née Pocię, founded a Basilian monastery at the Orthodox Church of the Nativity of the Blessed Virgin Mary and St Nicholas in Czerlona (Trakai Voivodeship). The monks were obliged to look after the graves of the ancestors of Fryderyk's parents, his sister Anna Eufryzyna, who was a Basilian, as well as his brother Mikołaj, a royal courtier, and other relatives. The foundation of the monastery in Czerlona was provisionally accepted at the Basilian congregation in Vilnius in 1636, and so Sapieha, before issuing the foundation privilege, made efforts to persuade the monastic authorities to accept it. The monks were given the Mikłaszewszczyzna manor with 20 vlokos and 3,000 złoty, to be paid to them over 10 years (300 złoty a year). The successor of the Lithuanian Sub-Chancellor Michał Sapieha increased the endowment for the Basilians by the village of Kozakowce. The acceptance of the foundation aroused debate because, contrary to accepted principles, it was located in a village and was intended for only two monks. The foundation was accepted to the satisfaction of the founder.³¹ In return, the Basilians were obliged to remember to pray: on Mondays for the souls of Fryderyk and Krystyna of Pocię Sapieha, on Tuesdays for the souls of Michał Sapieha, on Fridays for the souls in purgatory. On Saturdays all the monks were obliged to sing liturgy for the souls of Fryderyk and Krystyna Sapieha, Tekla Sapieha née Radziwiłł.³²

Among the Union's patrons supporting the Basilians was the Tyszkiewicz family. Vilnius Voivode Janusz Tyszkiewicz founded a chapel at the Holy Trinity Church in Vilnius, where his father Teodor was buried, which served as the family tomb of the Tyszkiewicz family. In 1613, thanks to the foundation of a convert from Calvinism, Smolensk Castellan Iwan Mieleszka, husband of Anastasia of the Tyszkiewicz family, daughter of Voivode Eustachy (Ostafi) Jan Tyszkiewicz-Łohojski, the Basilians took over the monastery in Zhyrovichy (Navahrudak Voivodeship) together with the miraculous icon of the Mother of God. Bogdana Janowna Mieleszkowa Andrzejowa Przeclawska, Smolensk Castellan, confirmed the bequest of the Zhyrovichy estate to the Zhyrovichy Monastery made by the Soltans and her father Jan (Iwan) Mieleszka, Smolensk Castellan, in 1613 and 1618. The donor left herself only a house near the church and cemetery as a life estate in case she came to Zhyrovichy. On the other hand, Lew Sapieha, Chancellor of the Grand Duchy of Lithuania, having inherited the right to donate the church of St Mary Magdalene in Zhyrovichy, bequeathed land with an inn to her. In order to pray for the royal family, his soul and his children, he donated to

³¹ Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto-
tov, f. 52, ap. 1, b. 339, p. 203; *Археологический сборникъ документовъ, относящихся къ исторіи
Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 41; KEMPA, Tomasz. *Fundacje magnatów rzymskokato-
lickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy
Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI-XVIII wieku*. Białystok: Trans
Humana, Wydawnictwo Uniwersyteckie, 2011, p. 280.

³² Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto-
tov, f. 52, ap. 1, b. 339, p. 227.

the church liturgical vestments made of Turkish gold-leaf, covers with pearls, a richly decorated porch, epitrachels made of gold-leaf, a mitre and a crosier, plush decorated with pearls, and a silver chalice.³³

In 1607, Slonim Marshal Hrehory Tryzna and his wife Raina née Sapieha, daughter of Bogdan Sapieha, Governor of Minsk, founded a monastery in Bytsen (Navahrudak Voivodeship). In the original plans, the foundation was to be for a female Basilian monastery, which their daughter was to enter. In 1616, the Tryznas granted a new fund for the male monastery. They added to the previous endowments a pond with a pool, fields, hay, and 2,500 złoty.³⁴ The support for the Basilians in Bytsen was continued by their son, a devout Uniate raised at the court of King Sigismund III Vasa, Lithuanian Treasurer Mikołaj Tryzna and grandson Teofil Tryzna. The stable material basis for the maintenance of this monastery prompted the monks to establish a monastic novitiate in Bytsen.³⁵

A breakthrough for the activities of the congregation was the reform carried out in 1617 according to the concept of Metropolitan J. V. Rutsky and Josaphat Kuntsevych. The Vilnius Congregation of the Holy Trinity was established. The order adopted the rule of St Basil the Great.³⁶ The first congregation of the Order was attended by representatives of 5 monasteries: Vilnius, Minsk, Navahrudak, Bytsen and Zhyrovichy.³⁷ These establishments were the foundations of the organisation of the network of the established Holy Trinity congregation. The monasteries in Vilnius, Minsk, Navahrudak were located in the capitals of the metropolitan diocese. The Bytsen site provided facilities for an educational institution to educate future monks. The acquisition of the Marian devotion centre in Zhyrovichy was to contribute to the creation of a place of pilgrimage, for numerous pilgrims, used for the formation of a new ecclesiastical community.

The monastic network was supplemented by noble foundations. The Basilians were founded in 1623 in the village of Wolna (Navahrudak Voivodeship) by the local Holy Trinity church by Navahrudak Constable Krzysztof Kamiński and his wife Helena née

³³ 22 sierpnia 1616; 15 grudnia 1623. Zapisy na monaster w Żyrowicach. SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 52. *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 6, Вильна, 1874, p. 205.

³⁴ KEMPA, Tomasz. *Fundacje magnatów rzymskokatolickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI–XVIII wieku*. Białystok: Trans Humana, Wydawnictwo Uniwersyteckie, 2011, p. 285–286.

³⁵ Akta majątkowe i procesowe bazylianów byteńskich z lat 1616–1842, Biblioteka PAN i PAU w Krakowie, manuscript 5804, p. 1–2, 28; *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 13, Вильна, 1902, p. 20.

³⁶ SZEGDA, Mirosław. *Działalność prawno-organizacyjna metropolity Józefa IV Welamina Rutskiego (1613–1637)*. Warszawa: Akademia Teologii Katolickiej, 1967.

³⁷ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 10.

Drucka-Horska. Under the foundation document, they bequeathed to the monastery 10 serfs, 12 volokos of land and meadows in two wilderness areas. The foundation, despite its modest material basis, was accepted at the congregation in 1636. The monastery was zealously looked after by its descendants, who gradually increased the material basis of the monastery. Among others, in 1707, Samuel Kamiński bequeathed 900 złoty to the monastery.³⁸

On 19th August 1637, the foundation document for the Basilian monastery at the Church of the Nativity of the Blessed Virgin Mary in Berezvechcha (Polatsk Voivodeship) was issued by the Mstislaw and Dzisna Starosta Józef Lwowicz Korsak. The foundation was approved by King Ladislaus IV Vasa (April 1638). Korsak bequeathed a town with manorial buildings and several villages (Orub, Miadziały, Muszkaty, Zabiele, Dziemienne, Zagrodniki). The Basilians were able to take possession of the estate only after the founder's death. The Berezvechcha monastery began to function in 1643.³⁹ The founder obliged the monks, whose number he recommended to have been 8 persons, to renovate or build a new edifice of the church building where his parents were buried and to say prayers for their souls "for eternity" from the proceeds of the received estates. The obligation imposed on the monks was to provide the faithful of the Greek rite with pastoral care, to administer the sacraments, to teach the catechism and the basic truths of the faith, and to undertake the struggle to make the faithful abandon their previous conduct considered inappropriate. This fund was cancelled and instead, in 1638, the founder issued a new document in which he increased the property given to the Basilians by the village of Wierzbilów and stipulated that only Uniate Basilians could use the foundation. It also provided for the possibility of changing their father superior if he showed an inappropriate attitude.⁴⁰ The document was acted upon in 1640 at the chancellery of the Grand Duchy of Lithuania and confirmed in 1647 by the constitution of the Sejm.⁴¹ The new terms of the fund may be indicative of changing circumstances. The change in the content of the fund could be a response to the Basilians' encounter with real possibilities. Supplementing the foundation with the possibility of providing maintenance for novices was probably intended as a way of addressing staff shortages. In addition, by means of a will drafted on 16th April 1643 and acted upon on 19th May, the founder, among other things, placed a lake at the disposal of the Basilians for joint use with the Carmelites of Hlybokaye. He also obliged

³⁸ KEMPA, Tomasz. *Fundacje magnatów rzymskokatolickich na rzecz Kościoła unickiego w końcu XVI i w XVII wieku*. In eds. Ewa Dubas-Urwanowicz, Jerzy Urwanowicz. *Fundator i mecenas. Magnateria Rzeczypospolitej w XVI-XVIII wieku*. Białystok: Trans Humana, Wydawnictwo Uniwersyteckie, 2011, p. 285–286.

³⁹ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 3–6.

⁴⁰ *Ibid.*, p. 5v–6.

⁴¹ Volumina legum. przedruk zbioru praw staraniem XX. Pijarów w Warszawie od roku 1732 do roku 1782 wydane (later in text – VL), t. 4, Petersburg: J. Ohryzko, 1859, p. 58.

the Basilians of Berezvechcha to maintain at least 10 novices. After the founder's death in 1643, Berezvechcha was taken over by Bishop Gabriel Kolenda, who was acting as coadjutor to the Uniate Metropolitan Antoni Sielawa. Soon, the estate was taken over by the family of the Łukomski knyazes. In 1649, they demarcated the estate, including the lake, between the Basilians and the Carmelites.⁴²

The Basilians did not accept all foundations. Among others, they rejected the foundation of the Korsak family in Halubichy (Polatsk Voivodeship) in 1626. In their justification, the monks argued that they could not accept a foundation in a place situated in a rural area, where they had no guarantee of maintenance for 10 monks. It is likely that the monks' negative opinion towards this foundation, apart from the guarantee of too little income, was also influenced by other circumstances. A few years earlier, the Basilians gathered at the First Basilian Congregation in 1617 had accepted the foundation of a monastery dedicated to the Annunciation of the Blessed Virgin Mary in rural areas in Krasnybród (Trakai Voivodeship). Navahrudak Chamberlain Adam Chreptowicz (1557–c.1626), next to the Orthodox church where the ashes of his ancestors rested, planned the foundation of the monastery, for the construction of which he donated 6,000 złoty, and for the upkeep of the monks – the Cisów manor and the Kamień village. This outpost was liquidated for other reasons. As a result of a plague, which caused the death of all or most of the monastery's subjects in 1627, the Basilians left Krasnybór with the founder's consent. The liquidation of the monastery may have been due to the lack of monks. In 1661, Starodub Standard-Bearer Samuel Litawor Chreptowicz, (d. 1680) brought Bernardines to Krasnobór.

In the first half of the 17th century, it was a problem for the Basilians to ensure the staffing of their monasteries due to insufficient numbers of monks. This state of affairs could be confirmed by the situation in Trakai, an urban environment favoured by the order. The Basilians there had secured a material base for themselves, but lacked staffing. In 1631, Lew Sapieha entrusted the care of St George's Church and the lands and islands to Jan Bomboł. The instability of the situation is confirmed by the stipulation of Frederick Sapieha, who in 1637 bequeathed to Lew Sapieha the Orthodox church together with the land and the right to fish in Lake Galvė, but made it a condition for them to remain in the union.⁴³ The Lavryshev Monastery was probably also left unmanned. The privilege issued in 1628 by Sigismund III to J. V. Rutski included permission for the metropolitan to rule in this outpost for life and to joining the Lavryshev Monastery

⁴² 1793–1798 *Visitationes Monasteriorum Ordinis S. Basilii*. Österreichische Nationalbibliothek: Sammlung von Handschriften und alten Drucken, Manuskript, Cod. Ser. n. 384968, p. 217; 1792 *Archivum Monasteriorum Revisorum a Patribus Delegatis*, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 339, p. 6–6v.

⁴³ Lista dokumentów bractwa trockiego. *LVIA*, f. 634, ap. 3, b. 615.

with the Navahrudak Monastery, in order to ensure the continuity of the outpost in a difficult situation.⁴⁴

The decision to adopt the union was not unanimous in all communities. In Kobryn, some monks opposed the adoption of the new jurisdiction and left the post. They found refuge in the Lepiosy (Lepiesy) estate belonging to the Przyszychocki family. In 1638, Wasyl Jurewicz Przyszychocki and his wife Regina née Piekarska, founded a monastery for them, at the same time handing over the rights to the parish church and its furnishings. In addition, in addition to additional land, they also increased them by, among other things, the right to free use of the mill, fishing in the Mukhavets and the income from fairs.⁴⁵ The lack of stable regulations for the monastery in Kobryn is evidenced by the destruction of the church and monastery in 1644 as a result of a fire caused by opponents of the union.⁴⁶

In many of the foundations made by representatives of noble families in the first half of the 17th century, the most prominent motive was to ensure a systematic and continued prayer remembrance for the founders' ancestors. The monks' commitment to regular liturgy for the intentions of the souls of the dead may have been a testimony to the transformation of consciousness towards eschatological problems. They may have been a form of action treated as an introduction of deceased ancestors who were faithful to the Orthodox Church into the circle of those benefiting from the indulgence offerings offered by the Holy See to the Uniate community for both the living and the deceased.⁴⁷ In foundation documents, monks were also obliged to pray for the souls in purgatory, which may reflect the reception of Latin eschatological concepts. Purgatory was defined by the Roman Catholic Church in 1438 at the Council of Florence.⁴⁸

After the first three decades of creating a network of monasteries after 1638, the foundation process of new Basilian institutions slowed down. For almost a quarter of a century, there were no foundations of new Basilian missions in the territory of the Grand Duchy of Lithuania. This could be a reflection of the social mood and the political situation. During wars and invasions Basilian monasteries were destroyed, monks were forced to leave their monasteries, e.g. the Basilians of Vilnius left for Prussia at

⁴⁴ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhotov, f. 52, ap. 1, b. 339, p. 442. „pomnożenia chwały Bożej i uzyskania wsparcia od starszych Nowogrodzkich w czasie mocnej dezolacji tegoż klasztoru”.

⁴⁵ 1799–1805 Actorum Provincialium sub Provinciali Per [...] Paschasii Leszczyński [...]. SIHRAS, Collection of P. N. Dobrokhotov, f. 52, ap. 1, b. 338, p. 47–47v.

⁴⁶ Registr kopij dokumentów klasztoru archimandryi Kobryńskiego. *Lietuvos mokslų akademijos Vrublevskių biblioteka*, F43-10181, p. 2.

⁴⁷ LISEICHYKAU, Dzianis. Книга глаголемая суботникъ. Памяннікі цэркваў і манастыроў ritus graeci Вялікага Княства Літоўскага XVII–XVIII стст. *Wschodni Rocznik Humanistyczny*, t. XXI, p. 115–160. doi: 10.36121/dliseichykau.21.2024.1.115

⁴⁸ LE GOFF, Jacques. *Narodziny czyśćca*. Trans. Krzysztof Kocjan; posłowiem opatrzył Zbigniew Mikołajko. Warszawa: PIW, 1997, p. 428.

the time of the invasion of the Muscovite army.⁴⁹ The monastery in Zhyrovichi was destroyed.⁵⁰ The degree of devastation was considerable, as in 1661 the Sejm decided to exempt monastery property from taxes due to the destruction. The constitution of 1667 confirmed the continuation of the tax relief.⁵¹

In 1660, the Brest monastery and church were destroyed in a fire during the invasion of Russian troops.⁵² After the invasion of the Cossack army into the Pinsk territory, Orthodox monks came to the monastery in Leszcze. Basilians from the Holy Trinity Province returned to the monastery in 1668. Against the background of this situation, the foundation in 1652 in Suchowicze (Minsk Voivodeship), made by the Jesuit Ignacy Jelec, a convert from Orthodoxy, should be considered an exception. The foundation was rather symbolic, as additional funds for this institution were donated by Teresa Komorowska, Michał Jeleński, Jan Wolbek, the Korsak and Horwat families.⁵³

During a congregation in Minsk in October 1652, the Order accepted the foundation of a monastery at the Church of the Assumption of the Blessed Virgin Mary in Novy Sverzhen (Navahrudak Voivodeship), which was to become a reality thanks to the efforts of the then Grand Marshal of Lithuania Aleksander Ludwik Radziwiłł (1594–1654), the youngest son of the protector of the Union – Mikołaj Krzysztof Radziwiłł ‘The Orphan’. The fund provided for the staffing of the monastery – in the number of 6 monks, and even indicated the candidacy of the superior.⁵⁴ Despite being at an advanced stage in the 18th century, the foundation was not brought to fruition. The Basilians arrived in Novy Sverzhen only in 1740 thanks to the efforts of Michał Kazimierz Radziwiłł.⁵⁵

Foundation initiatives were reactivated in the 1670s. An important impulse for new foundations was the development of the cult of the co-founder of the Lithuanian Basilian Province, Josaphat Kuntsevych (d. 1623), who was beatified in 1643. The intensification of veneration was also the result of intensive efforts made at the Holy See by the hierarchs of the Uniate Orthodox Church and the monks for his canonisation.⁵⁶ A

⁴⁹ AUGUSIEWICZ, Sławomir. Spis uchodźców z Wielkiego Księstwa Litewskiego w Prusach Książących w latach 1655–1656 w zbiorach Geheimes Staatsarchiv Preussischer Kulturbesitz w Berlinie. *Komunikaty Mazursko-Warmińskie*, 2011, Nr. 1, p. 97–181.

⁵⁰ Scritture riferite nei Congressi. Moscovia – Polonia – Ruteni, Vol. 1 (1622–1674). *Archivio Storico di Propaganda Fide*, Città del Vaticano, p. 427.

⁵¹ VL. T. 4, St. Petersburg: J. Ohryzko, 1859, p. 381, 474.

⁵² WEREDA, Dorota. Działalność Bazylianów w Brześciu Litewskim w XVII–XIX wieku. *Roczniki Humanistyczne*, 2018, t. 66, No. 2, p. 119.

⁵³ WALCZAK, Wojciech. *Unicka eparchia turowsko-pińska w XVII–XVIII wieku: struktura organizacyjna*. Białystok: Instytut Badań nad Dziedzictwem Kulturowym Europy, 2012, p. 85, 89; SGK, t. 11, Warsaw: Wł. Walewski, 1890, p. 541.

⁵⁴ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 51.

⁵⁵ AGAD, AR, Dz. VIII, sygn. 570, p. 19, 102.

⁵⁶ This is confirmed, among others, by the following documents: 3.VI.1662. Jacobus Susza Ap. pus. Corrispondenza Epistolare del Cardinale Virginio Orsini. Littere 1661–61; E. Prot. XXIV, S. 217, No. 336; 17.II.1664 Alexander Sapieha Eps. Samogizien. Ex arce sua Maciejovicensi. Corrispondenza Epistolare

landmark event demonstrating the position of the Uniate Orthodox Church was the passage of the relics through the Polish-Lithuanian Commonwealth on their way back to Polatsk, from where they had been taken away in fear of an invasion by Russian troops. On 22 November 1669, the relics were introduced to St Stanislaus Cathedral in Cracow at Wawel, assisted by bishops, the Cracow chapter, the Archbishop of Gniezno, and the Uniate Bishop of Vitsyebsk [Cyprian Żochowski] in the presence of the Nuncio Galeazzo Marescotti.⁵⁷ In 1668, there were plans to hand over to the Basilians the custody of the relics of Blessed Josaphat Kuntsevych deposited in the Polatsk Cathedral. In connection with the efforts for his canonisation, the foundation of St Josaphat was established on that occasion, which was endowed by King Michał Korybut Wiśniowiecki in 1673 with two starosties: Czerświack and Sudziłowice. In 1673, the Sejm established a constitution in which Josaphat Kuntsevych was proclaimed patron of the Polish Crown and the Grand Duchy of Lithuania.⁵⁸

Another place where Basilians of the Holy Trinity Province were engaged to promote the cult of Blessed J. Kuntsevych was Vitsyebsk, the city where he suffered his death as bishop of the archdiocese there. In 1675, Vitsyebsk Land Scribe Adam Kisiel purchased the site where the martyr's body was thrown into the Dvina River and established a foundation for the maintenance of four monks in the monastery established at the Vitsyebsk Cathedral Church. The foundation was accepted by the order in 1675 at the congregation in Zhyrovichy.⁵⁹ The Basilians were introduced to the Vitsyebsk foundation on 16th January 1683 by the Uniate Metropolitan Cyprian Żochowski, arousing the interest of the gathered faithful Orthodox inhabitants of Vitsyebsk.⁶⁰ The foundation in Vitsyebsk was approved in 1690 by a parliamentary constitution (together with the foundation of the monastery in Biała).⁶¹

del Cardinale Virginio Orsini. Littere 1664. II E. Prot. XXVI, S. 219, No. 503; 23.II.1664 Venceslaus Archiepiscopus Gnesnen. [Leszczynski]. Corrispondenza Epistolare del Cardinale Virginio Orsini. Littere 1664. II E. Prot. XXVI, S. 219, No. 35. Archivio Storico Capitolino, Roma.

⁵⁷ Many accounts describing the course of this event have survived: *Scritture riferite nei Congressi. Moscovia – Polonia – Ruteni*, vol. 1 (1622–1674), Archivio Storico di Propaganda Fide, Città del Vaticano, p. 445; *Kniga raznykh dokumentov Cerkovno-Archelogičeskago Muzeja Cholmskago Bogorodickago Bratstva*, Chełmski Konsystorz Grecko-katolicki, Archiwum Państwowe w Lublinie, sygn. 1223, p. 456–460; an account of the son of the mayor of Polotsk, the Basilian Benedykt Michniewicz, was published in print: *Rosa autumnalis caelo manibus schismaticorum inserta, Dunae aquis irrigata, in terris gratum spargens odorem sive beatus Josaphat Kuncevicus Archieppus polocen. Eppus Vitepscen. et Mscislavien. ordinis divi Basilii Magni, redux Polociam ad sedem suam triumpho celebri Vilnae, in urbe magni ducatus Lithuaniae honoratus per Benedictum Michniewicz ord. ejusdem presbyterum repraesentatus A. D. 1667 [Romae], ex typographia Ignatii de Lazaris, superiorum permissu. [1667]*

⁵⁸ VL, Vol. 5, St. Petersburg: J. Ohryzko, 1860, p. 89, 263.

⁵⁹ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, т. 12, Вильна, 1900, p. 111.

⁶⁰ *Scritture riferite nei Congressi. Moscovia – Polonia – Ruteni*, vol. 2 (1675–1699), *Archivio Storico di Propaganda Fide*, Città del Vaticano, p. 146.

⁶¹ VL, Vol. 5, St. Petersburg: J. Ohryzko, 1860, p. 401.

The stagnation in the development of the Lithuanian province's Basilian monastery network was interrupted by noble foundations made from the 1770s onwards. Under new political circumstances, in 1672 Dawid Radziwiński Frąckiewicz and his wife Elżbieta née Grotkowska, founded the Basilian monastery in Ushachy (Polatsk Voivodeship).⁶² The stabilisation of the situation in the Uniate Orthodox Church was facilitated by the religious policy of King John III Sobieski. In 1682, Krystyna Kuncewicz, Voivode of Brest, founded an Orthodox church and monastery in Lyskov (Navahrudak Voivodeship). In return, she obliged the monks to hold regular liturgies for the dead of, among others, Dominik Kuncewicz, Michał Bychowicz and others indicated only by name.⁶³ In 1687, the foundation for the Basilians in Chomsk (Brest-Litovsk Voivodeship) was established by the Lithuanian Court Marshal, deputy to the council at the side of King John III Sobieski, Jan Karol Dolski. The foundation was adopted at a congregation in Minsk in 1690.⁶⁴ Anna Jerzyna Krzywcowia née Darowska, together with her son Demetrian Krzywiec, Starodubow Lord High Steward, issued a fund in 1681 to the Basilians in Darova (Navahrudak Voivodeship) for a monastery at the local church. Initially, the monks lived in the Tyszkowszczyzna manor, where they built a chapel in which they held services, while they came to the church in Darova on feast days. The monks took over the church in Darova from around 1694 after the death of the local presbyter. The foundation was still not stable due to the takeover of the fund-raising property by the order of regular canons. The Basilians took over the church and the foundation only in 1704.⁶⁵

The purpose of establishing Basilian missions, often in existing Uniate Orthodox parishes, was to carry out pastoral work, often in religiously neglected communities. On the initiative of Catherine née Sobieska Radziwiłł, sister of King John III Sobieski, and her son Karol Stanisław Radziwiłł, foundation privileges were granted for the establishment of Basilian monasteries attached to Uniate Orthodox churches in the princely seats: in 1690 in Biała (Brest-Litovsk) and in 1700 in Mir (Navahrudak).⁶⁶

In the last decades of the 17th century, the network of Basilian monasteries of the Holy Trinity Province was enlarged by the addition of Orthodox monasteries. At the end of the 17th century, by the decision of Stanisław and Ewa Tyszkiewicz née Białozor, a foundation document was issued for a Uniate church and Basilian monastery in Lahoyšk

⁶² This foundation was enlarged in the 18th century by the subsequent owners of Uszcz: Konstanty Szczytt, Smolensk castellan Krzysztof Szczytt with his wife Anna of Zawisza and son Jozef (1712), Minsk voivode Jan Żaba (1721), Polatsk voivode Hieronim Żaba with his wife Cecylia of Lipska Żaba, Cecylia Marcinkiewiczowa, Count Gustaw Plater. SGKP, t. 12, Warsaw: Wł. Walewski, 1892, p. 852.

⁶³ *Археографический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 121.

⁶⁴ *Ibid.*, p. 130.

⁶⁵ 1792 Archivum Monasteriorum Revisorum a Patribus Delegatis, SIHRAS, Collection of P. N. Dobrokhотов, f. 52, ap. 1, b. 339, p. 234–234v, 246.

⁶⁶ 17.11.1705 r. Akta t.s. uposażenia klasztoru Bazyljanów w Mirze na dobrach radziwiłłowskich. AGAD, AR, Dz. VIII, sygn. 259, p. 1–5.

(Minsk province). The founders allocated the Sielec estate for the monks' upkeep. The monks were to undertake pastoral work in an Orthodox church probably founded in the 16th century. In 1555, in his will, Basil Tyszkiewicz instructed his descendants to keep the endowment for the Orthodox church in Lahoysk.⁶⁷ In 1691, the monastery in Lepiosy (Brest-Litovsk Voivodeship), founded as an Orthodox monastery in 1638, was handed over to the Basilians. The decision was made by the new owners of the village, Novoselsky starost Gedeon Alexander Chalecki and his wife Euphemia of Mleczeko, who on 2 December 1691 handed over the monastery to the authority of the Uniate metropolitan and at the same time Kobryn archimandrite Lew Szlubicz-Załęski. The subsequent owners, Wojciech and Franciszka Legucki, née Woynarowska, seized the monastery's property and led to the abolition of the institution. The Basilians probably resided in Lepiosy until the 1720s. Then the monks moved to the monastery in Kobryn.⁶⁸ Around 1698, under the influence of Prince Karol Stanisław Radziwiłł, the Basilians also came to the Orthodox monastery in Cepra (Navahrudak Voivodeship).⁶⁹

At the beginning of the 18th century, the monastery of the Resurrection of the Lord Jesus in Kamenets (Brest-Litovsk Voivodeship) accepted the union. This decision was influenced by the bourgeoisie, who limited their support to the monastery inhabited by Orthodox monks. Many bourgeois families, whose names were mentioned among ardent defenders of Orthodoxy, such as the Trocewicz and Horbacz families, were recorded in the 18th century among Uniates making endowments to Uniate institutions. The Kamenets monastery of the Resurrection of the Lord Jesus in 1761 was given by the Basilians to the diocesan authorities of the Uniate Diocese of Vladimir-Brest.⁷⁰ At the beginning of the 18th century, an outpost in Lukoml (Vitsyebesk Voivodeship) was added to the network of Uniate monasteries. The decision to move to the community of the Uniate Church was taken by the monks.⁷¹

Chronological and Territorial Analysis

An analysis of the contexts of the decisions to incorporate individual Orthodox monasteries into the Lithuanian Basilian province of the Holy Trinity indicates a transformation towards the reception of the idea of union taking place from all social

⁶⁷ Materiały dotyczące klasztoru łohojskiego, f. 634, ap. 3, b. 562, p. 5v; SGKP, t. 5, Warszawa: Wł. Walewski, 1884, p. 683.

⁶⁸ 1799–1805 *Actorum Provincialium sub Provinciatu Per [...] Paschasii Leszczyński [...]*. SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 338, p. 47–47v.

⁶⁹ *Археологический сборникъ документовъ, относящихся къ исторіи Сѣверо-Западной Руси*, t. 12, Вильна, 1900, p. 144.

⁷⁰ BUCZYŁO, Andrzej. *Sieć parafialna Kościoła unickiego na terenie brzeskiej części diecezji włodzimierko-brzeskiej w latach 1596–1795*. Warsaw: Wydawnictwo PAN, 2024 [in print].

⁷¹ Katalog zmarłych osób w zakonie świętego Bazylego Wielkiego, SIHRAS, Collection of P. N. Dobrokhoto, f. 52, ap. 1, b. 324, p. 37v.

groups: nobility, bourgeoisie, clergy. The decisions to hand over these institutions to the Basilians were not inspired by pressure from monastic authorities, church hierarchs or royal authorities. They were a consequence of choosing a different model for the functioning of the monastic community and pastoral work. At the end of the 17th century, the monastic authorities also did not set requirements or criteria relating to the location or size of the foundation of monastic institutions.

The territorial distribution of Basilian monasteries varied.

Table 1. *Number of monasteries of the Lithuanian Basilian province in the 17th century.*

Voivodeship	Number of foundations					
	The reign of Sigismund III Vasa (until 1632)	The reign of Ladislaus IV Vasa (1632–1648)	The reign of John Casimir Vasa (1648–1668)	The reign of Michał Wiśniowiecki (1669–1672)	The reign of John III Sobieski (1676–1696)	Total number of foundations
Brest-Litovsk	4				4	8
Minsk	1		1		1	3
Mstislaw	3					3
Navahrudak	5				4	9
Polatsk	2	1	1	1		5
Smolensk	1					1
Trakai	2	1				3
Vilnius	3					3
Vitsyebsk	1				1	2
Total	22	2	2	1	10	37

An analysis of the territorial distribution of Basilian outposts shows that in the first decades, probably decisive for the history of the Order, during the reign of Sigismund III Vasa, there was at least one outpost belonging to the Lithuanian Province of the Basilians of the Holy Trinity in all provinces of the Grand Duchy of Lithuania except for the Duchy of Samogitia. The Order had a large number of monasteries in Navahrudak (5) and Brest-Litovsk Voivodeships (4). In the course of the 17th century, the number of monasteries in the provinces varied. Most were located in Minsk and Polatsk. The number of monasteries in the provinces of Mstislaw, Smolensk and Vilnius remained unchanged. In the first two provinces the reason for the lack of prosperity is the political situation. On the other hand, the lack of new foundations in Vilnius Voivodeship may confirm the different attitudes towards religious communities of the local community. Although the political circumstances had changed, still the largest number of monasteries in the Lithuanian Province of the Holy Trinity arrived in the Voivodeships Navahrudak and Brest-Litovsk – 4 monasteries in each of them.

Decisive in the location of the Basilian outposts was the attitude of local circles and their approach to the royal policies. The milieu of the nobility of the Brest region, (except for the nobility of the Samogitian region) was one of the two factions supporting the candidacy of Sigismund III Vasa in his rivalry for the throne with Maximilian Habsburg. Active representatives of the local elite of Brest Voivodeship included Brest Judge Adam Pocij (in the Order, his name was Hypatius), Lithuanian Sub-Chancellor Lew Sapieha, and Jan Mieleszko. The consolidating role in the narrow circle of the most committed patrons of the union was played by married couples. Adam (Hypatius) Pocij's niece Krystyna Pocij married Fryderyk Sapieha, the youngest son of Mikołaj. Protectors of the union and founders of monasteries included the highest-ranking officials. Brest-Litovsk Voivode in 1615–1631 was Eustachy Jan Tyszkiewicz, previously Mstislaw Voivode from 1611, the Court Treasurer of Lithuania from 1607, and the Secretary to King Sigismund III Vasa. From 1590, the Navahrudak Voivode was Teodor Skumin Tyszkiewicz – a close, long-term associate of Lew Sapieha. In 1603, he abandoned Orthodoxy in favour of the Union and, together with Mikołaj Krzysztof Radziwiłł “The Orphan” and Lew Sapieha, belonged to the group of Lithuanian magnates who actively supported the activities of Hypatius Pocij. Probably guarantees of support from the local political milieu of Navahrudak Voivodeship made possible the residence of the Uniate Metropolitan in Navahrudak, which remained the main seat of the Uniate Metropolitan in the first decades of the 18th century.

In the Navahrudak Voivodeship, the Sapiehas' influence was greatest in the Slonim District where they had a group of well-connected friends, among whom the key figures were Jan Eliaz and Jerzy Mieleszko. Jan Mieleszko (d. 1622) progressed steadily up the official hierarchy: from Chamberlain of Mozyr (1577–1605), Marshal of Slonim (from c. 1602–1607), Castellan of Mstislaw (after c. 1605), to Castellan of Smolensk (from 1615). He shared common interests with Lew Sapieha and was among the sealers of the chancellor's documents. Jan Eliaz Mieleszko, Castellan of Mstislaw, participated in a rally of the King's supporters in Navahrudak after the Zebrzydowski rebellion, together with Teodor Skumin Tyszkiewicz and Lew Sapieha.⁷²

The promoters of the Basilian Order supported King Sigismund III politically and militarily. In return for their merits, they were granted offices. Fryderyk Sapieha gained experience and political standing while serving at the royal court and in the army during the Livonian and Moscow campaigns. From 1620 he was Chamberlain of Vitsyebsk, around 1632 he decided to convert from Orthodoxy to Catholicism, and in 1647 he took up the office of the Voivode of Mstislaw. A clear sign of Sigismund III's support for Eustachy Jan Tyszkiewicz was his support for an armed expedition in a war with Moscow in 1609–1618. His brother was Piotr, who held the office of the Castellan and

⁷² ŻOJDŹ, Karol. *Wszyscy ludzie króla. Zygmunt III Waza i jego stronnicy w Wielkim Księstwie Litewskim w pierwszych dekadach XVII wieku*. Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2019, p. 69, 121, 165–266.

Voivode of Minsk. According to King Sigismund III, the Tyszkiewicz family were among the most meritorious in the Moscow campaign of 1611. Janusz Skumin Tyszkiewicz made a career in the royal entourage as a great Lithuanian scribe and Starosta of Braslav. In 1621, he was the Voivode of Mstislav, and in the period of 1626–1640 he held the post of the Voivode of Trakai. Janusz Skumin Tyszkiewicz supported the King's policy at local government assemblies (sejmiks), e.g. in 1615 in Hrodna.⁷³ The Tryzna family were associated with these political circles. Hrehory and his son Mikołaj owed their position to Lew Sapieha's connections. Mikołaj Tryzna stayed at the royal court by virtue of Lew Sapieha's patronage. His stay in the royal circles contributed to his career: after 1606, Deputy of Slonim, member of the Sejm, Slonim Chamberlain (with this office, he was elected to the Sejm in 1609). In the Polatsk Voivodeship in the times of Sigismund III, the Korsak family had a well-established position within the local area.⁷⁴

Conclusion

The dynamics of the establishment of monasteries in time and space was linked to the political situation. An analysis of the conditions for the development of the network of Basilian institutions in the times of Sigismund III Vasa shows that the founders of Basilian monasteries were a narrow circle of people from the king's closest environment. It is difficult to assess to what extent their actions were driven by religious motives and to what extent by the pursuit of royal policy objectives.

The dynamics of the foundation significantly decreased during the reigns of subsequent rulers. Ladislaus IV Vasa did not continue his father's religious policy supporting the Uniate Church.⁷⁵ The times of the reign of John Casimir Vasa, filled with conflicts with the Cossacks, wars with Sweden and Russia, were not conducive to activities promoting the Union of Brest either.⁷⁶ The reactivation of foundation activities did not take place until the reign of Jan III Sobieski. The conditions for foundations in the second half of the 18th century were diverse. The magnate foundations of Karol Stanisław Radziwiłł and his wife Katarzyna née Sobieska may have resulted from the implementation of royal policy.⁷⁷ Many other foundations seem to have been based on religious convictions and were decisions motivated by pastoral and educational

⁷³ ŻOJDŹ, Karol. *Wszyscy ludzie króla. Zygmunt III Waza i jego stronnicy w Wielkim Księstwie Litewskim w pierwszych dekadach XVII wieku*. Toruń: Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, 2019, p. 153–154, 168–169, 200.

⁷⁴ *Ibid.*, p. 165–166, 272.

⁷⁵ DZIĘGIELEWSKI, Jan. *O tolerancję dla zdominowanych: polityka wyznaniowa Rzeczypospolitej w latach panowania Władysława IV*. Warsaw: PWN, 1986.

⁷⁶ MIRONOWICZ, Antoni. *Orthodoxy and the union during the reign of Jan Kazimierz*. Białystok: Orthdruk, 1997.

⁷⁷ WEREDA, Dorota. Jan III Sobieski wobec Cerkwi prawosławnej i unickiej. *Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Prace Historyczne*. 2019, t. 146, No. 2, p. 399–415.

reasons. An analysis of political preferences shows that while in the first generation after the Synod of Brest the union was supported by Sigismund III's closest associates implementing the king's policy, in the second half of the 17th century these were decisions that did not stem from links to a political faction. The foundations made in the second half of the 17th century testify to the change in the attitudes of the nobility and magnates towards the union.

The analysis of the foundation contexts has revealed that in the 17th century the denominational policies of the monarchs were decisive in determining the number of foundations. In the Polish-Lithuanian Commonwealth, kings did not use forceful confrontations, but pursued their goals through a policy of nominations to offices and positions. Royal policy decisively created the dynamics of the development of religious communities, which is part of the phenomenon of confessionalisation in Europe in the modern era, one of the forms of expression of which is the pursuit of forming a society of disciplined subjects.

Learning about the process of the foundation of Basilian monasteries brings new knowledge to the understanding of the society of the Grand Duchy of Lithuania, and religious and social changes and attitudes towards the union.

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Bazilijonų vienuolynų pradžia Lietuvos Didžiojoje Kunigaikštystėje XVII a.

Habil. dr. Dorota Wereda

Sedlcų universitetas, Istorijos institutas, 39 Żytnia 08-110 Sedlcės, Lenkija
El. p. dorota.wereda@uws.edu.pl
<https://orcid.org/0000-0003-1084-2212>

Santrauka

Straipsnio tikslas – pristatyti bazilijonų vienuolynų įkūrimo vietas ir aplinkybes bei sužinoti apie jų fundatorius Lietuvos Didžiojoje Kunigaikštystėje XVII a. Po 1617 m. įvykdytos reformos bazilijonų vienuolynai suformavo Lietuvos Švč. Trejybės provinciją. Bazilijonų vienuolynų įkūrimo XVII a. priežasčių ir konteksto žinojimas padeda interpretuoti Bresto unijos recepciją ir parodo prisitaikymą prie jos sąlygojusius veiksnius. Tyrimas atskleidžia

fundatorių politinę aplinką ir valdovų politikos įtaką fundacijoms. Bazilijonai taip pat steigė forpostus kitų vyskupijų administraciniuose centruose. Fundacijos katedrų miestuose buvo inspiruotos hierarchų, kurie Bazilijonų ordiną laikė asmenine, intelektualine, organizacine ir materialine pagalba. Bazilijonų vienuolynų tinklas susikūrė iš privačių valdų fundacijų. Bazilijonų vienuolynų teritorinio pasiskirstymo analizė rodo, kad pirmaisiais dešimtmečiais, ko gero, lemiamais ordino istorijai, valdant Zigmantui Vazai, visose Lietuvos Didžiosios Kunigaikštystės vaivadijose, išskyrus Žemaičių seniūniją, buvo bent vienas Švč. Trejybės bazilijonų vienuolynas, priklausantis Lietuvos bazilijonų provincijai. Bazilijonų ordinas turėjo daug vienuolynų Naugarduko ir Bresto vaivadijose. Lemiamas veiksnys nustatant būsimą bazilijonų vienuolynų vietą buvo vietos bendruomenių požiūris į karališkąją politiką, taip pat požiūris į pačius bazilijonus. Fundacijų konteksto analizė rodo, kad XVII a. bazilijonų fundacijų skaičių lėmė monarchų vykdoma religinė politika.

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