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**A NEW SOURCE FOR THE HISTORY OF THE SYNOD
OF THE UNIATE CHURCH IN ZAMOŚĆ: BASILIAN DIARY
OF PROTOARCHIMANDRITE ANTONI ZAWADZKI
(25 AUGUST – 18 SEPTEMBER 1720)¹**

Abstract

The subject of this publication is an excerpt from the Diary (*Dziennik*) of Father Antoni (Zawadzki), a protoarchimandrite of the Basilian Order, found by the late Prof. Ihor Skoczylas. The source belongs to the collection of Orthodox Bishop Pavel (proper name Prokop Dobrochotov) deposited in the Scientific and Research Archive of the St Petersburg Institute of History of the Russian Academy of Sciences. The text of the diary, written in Latin and Polish, refers to the events of the Provincial Synod in Zamość in 1720 (25 August – 18 September), which is why it was called *Diary of the Synod of Zamość* (*Diariusz synodu zamojskiego*) by its editor. It is edited in accordance with the contemporary principles of editing historical sources, and is preceded by an extended introduction discussing the text and introducing Father Antoni and the historical context of the events. The Diary belongs to the written narrative sources created *en masse* among the clerical and lay elite of the Kyiv Metropolis. It is an act of public law and an official document of the Basilian Order, and its text block consists of: chronicler's notes on the events of the synod, descriptions of its sessions and deliberations, Zawadzki's activities as the protoarchimandrite of the order, documents and correspondence of the Roman Curia and the Basilian Order, as well as official decrees of the protoarchimandrite regarding administrative, economic, pastoral, and financial matters.

Keywords: Basilians; protoarchimandrite Antoni Zawadzki; diary; 1720 Synod of Zamość

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¹ The article was translated into Polish by Paulina Byzdra-Kusz, Ph.D. and Konrad Byzdra, M.A., with substantive assistance from van Almes, Ph.D.

Among the many manuscripts and old prints related to the history of the Basilian Order, which are deposited in the collection of Orthodox Bishop Pavel (Prokop Dobrochotov),² I found the chronicle notes of protoarchimandrite Antoni (Zawadzki), made in August and September 1720 in Zamość. Hereinafter I refer to it as *Diariusz synodu zamojskiego* (*The Diary of the Synod of Zamość*). This unique source was found in the fifth volume of Fr Antoni's *Dziennik*, kept by the hieromonk from August 1720 to March 1724 (*Collectaneorum Zawadzianorum cum Actis Protoarchimandritibus cum indice*).³ A total of nine volumes of *Dziennik*, which include notes from 1711–1737, as well as summaries and copies of documents from 1695–1705 and 1710–1736, were preserved.⁴ These codices found

² Currently, the collection is part of the Scientific and Research Archive of the St Petersburg Institute of History of the Russian Academy of Sciences. Its creator, Bishop Pavel, was a lecturer and rector of the Lithuanian Theological Seminary in the 1830s and 1840s – first in Zhyrovichy and later in Vilnius. The collection became known in wider scholarly circles in the early 1990s through the publication of Kyiv historian Vasyl Ulyanovsky, who compiled its inventory with commentary. V.Ī. Ul'ānovs'kij, *Kolekciā ta arhiv ēpiskopa Pavla Dobrohotova*, Kiĭv 1992. In addition, in 2012 the Institute for European Cultural Heritage Research in Białystok, headed by Wojciech Walczak, Ph.D., launched a major project to digitize and make public the entire Dobrochotov's collection. Some of these materials have already been presented online on the Polonica Digital Repository website: The Collection of Pavel Dobrochotov, https://fbc.pionier.net.pl/search#fq={!tag=dterms_accessRights}dterms_accessRights%3A%22Dost%C4%99p%20otwarty%22&q=dc_subject%3A%22Kolekcja%20Paw%C5%82a%20Dobrochotowa%22 (accessed on: 28.08.2020). An overview of documents from the collection can be found in the publications: T.G. Tairova-Ākovleva, *Materiały po historii Belorussii v Arhive Sankt-Peterburgskogo instituta istorii RAN*, „Studia Slavica et Balcanica Petropolitana”, (2009) issue 1–2, pp. 203–208; W. Walczak, *Polonika z kolekcji Pawła Dobrochotowa (nr 52) z Instytutu Historii Rosyjskiej Akademii Nauk w Petersburgu*, in: *Stan badań nad wielokulturowym dziedzictwem dawnej Rzeczypospolitej*, vol. 2, eds. W. Walczak, K. Łopatecki, Białystok 2010, pp. 197–239.

³ Naučno-issledovatel'skij arhiv (Russkaā sekciā) Sankt-Peterburgskogo instituta istorii Rossijskoj akademii nauk (hereinafter: ASPbII), kol. 52, op. 1, ed. hr. 350, k. 6–15v. Cf. Ul'ānovs'kij, *Kolekciā ta arhiv*, p. 187.

⁴ Volume 1: *Collectaneorum Zawadzianorum cum praefico elencho contentorum* – collection of documents and letters from 1695–1705 and 1710 (ASPbII, kol. 52, op. 1, ed. hr. 346, k. 1–103); volume 2: *Collectaneorum Zawadzianorum cum indice alphabetico ad finem posito* – records from 1711–1713 (ibidem, ed. hr. 347, k. 1–122); volume 3: *Collectaneorum Zawadzianorum cum indice alphabetico in fine posito* – records from 1713–1714 (ibidem, ed. hr. 348, k. 1–210); volume 4: *Collectaneorum Zawadzianorum una cum Actis Protoarchimandritalis Officii inchoate a [d]ie 23 7br[is] Anni 1719 cum indice ad finem posito* – records kept from January 1718 to August 1719 (ibidem, ed. hr. 349, k. 1–215); volume 5: *Collectaneorum Zawadzianorum cum Actis Protoarchimandritibus cum indice* – records kept from August 1720 to March 1724 (ibidem, ed. hr. 350, k. 1–385); volume 6: *Collectaneorum Zawadzianorum cum Actis Protoarchimandritibus cum indice* – records from 1724–1726 (ibidem, ed. hr. 351, k. 1–260); volume 7: *Collectaneorum Zawadzianorum cum Actis Protoarchimandritibus officio cessantibus a[nn]o [d]ie 16 8br[is] cum indice* – records from 1726–1729 (ibidem, ed. hr. 352, k. 1–245); volume 8: *Collectaneorum Zawadzianorum* – records from 1729–1731 (ibidem, ed. hr. 353, k. 1–219); volume 9: *Collectaneorum Zawadzianorum* – records kept from 1732 until 23 February 1737 (ibidem, ed. hr. 354, k. 1–123).

their way into Bishop Paweł's collection from the library of the Basilian monastery in Zhyrovichy, where they were recorded as early as the mid-18th century.⁵

The author of *Diariusz synodu zamojskiego* and *Żywot Leona Kiszki*, Fr Antoni was a representative of a new generation of the clerical and intellectual elite of the Uniate Church – educated in the monastic novitiate and papal colleges in accordance with the ideals of Basilian piety formed by Joseph (Veliamyn Rutsky). In the late 17th and early 18th centuries, this generation of monks witnessed the rise of the Order of Saint Basil the Great and the beginnings of the revival of the union in the Ukrainian-Belarusian-Lithuanian lands. Although Fr Antoni held a high position in the ecclesiastical hierarchy, we do not know much detail about his family environment and secular life.⁶ However, it is known that he came from a clergyman's family that lived in the Brest region. His father, Rev. Teodor Zawadzki, was mentioned in 1665–1667 as a Uniate parish priest in the village of Pishcha of the Eparchy of Volodymyr–Brest.⁷

According to the recently found manuscript *Metryka profesorów monasteru w Byteniu*, the future protoarchimandrite was born around 1669/1670, and at baptism was given the name of Alexander.⁸ He had at least two brothers – the elder Julian (secular name Jan, 1657–1714/1715) and the younger Kazimierz (secular name Konstantyn, 1671–1712), who also became hieromonks of the Basilian Order.⁹

⁵ It is attested by the eloquent note in the official Russian language: 'Siâ Kniga êst' z Bibliotêki Monastyra Žirovickogo Činu S[vâ]togo Vasiliâ Velikogo 1758 Anno podpisana' (ASPbII, kol. 52, op. 1, ed. hr. 347, k. 3–15).

⁶ Unfortunately, it should be considered an error for previous researchers to identify protoarchimandrite Fr Antoni (Zawadzki) with another Basilian, Antoni (Zawadzki), who came from an Orthodox family from Pogórze and died in Chełm at the time. He is mentioned in the *Manuscript of Leon (Kiszka)*, who wrote the biographies of his confreres. Cf. Central'nij deržavnij istoričnij arhiv Ukraïni, f. 201, op. 4b, spr. 421, p. 290 (old pagination). This error was made in particular by Meletius M. Wojnar: M.M. Wojnar, *De Protoarchimandrita Basilianorum (1617–1804)*, Romae 1958, p. 278.

⁷ A biographical note of the clergyman can be found in the publication: D. Lisejčykaŭ, *Svâtar u belaruskim socyume: prasapagrafiâ ũniackaga duhavenstva 1596–1839 gg*, Minsk 2015, p. 252.

⁸ ASPbII, kol. 52, op. 1, ed. hr. 377, k. 43–43v; Österreichische Nationalbibliothek in Wien, Handschriftensammlung, Series nova (hereinafter: ÖNB), cod. SN-3847, Visitatio monasterii Bytenensis peracta a die 20 octobris 1736, k. 33. The discovery of authentic documents pertaining to Fr Antoni (Zawadzki) as a hieromonk of the Basilian Order leads us to reject the thesis that he came from Vilnius or the Vilnius province. Cf. notes on: M.M. Wojnar, *Basilian Scholars and Publishing Houses (XVII–XVIII)*, *Analecta OSBM* 9 (1974) issue 1–4, p. 76. The first to provide biographical information about Fr Antoni (Zawadzki) was the Basilian chronicler of the last quarter of the 18th century, Ignacy (Stebelski): I. Stebelski, *Dwa wielkie światła na horyzoncie połockim z cieniów zakonnych powstające czyli Żywoty śś. panien i matek Ewfozyny i Parascewii zakonnic i hegumenij, pod ustawą ś. o. Bazylego Wielkiego w monastyrze Ś. Spasa za Połockiem żyjących, z chronologią i przydatkiem niektórych służących do tego pożytecznych krajowych wiadomości z rozmaitych dziejopisów i pism zebranych*, vol. 1. Vilnius 1781, pp. LXXIII–LXXIV (this text uses the 1866 Lviv edition of this old print).

⁹ Their following biographies have been preserved: *Wielebny ojciec Julian Zawadzki* (Rossijskaâ nacional'naâ biblioteka (Sankt-Peterburg), Otdel rukopisej, Pol'skoâzyčnyje dokumenty, *Diptycha Patrum et Fratrum Ord[inis] S[ancti] Bas[ilii] M[agni] Congregationis tit[uli] S[anctissimi]mæ*

At the age of 20, or more precisely on 19 June 1689, he joined the monastery in Byten and entered the novitiate there, so that just one year later, on 20 August 1690, he took his monastic vows and adopted the name Antoni (his autograph from that time is preserved with the wording: ‘Antonius Zawadzki, Ord. D.B.M., professus’) as a clergyman of the Uniate Church (‘sacerdotis ritus graeci’).¹⁰ He then entered the Jesuit College in Vilnius, where he earned a bachelor’s degree in November 1691 and a master’s degree in early July 1693, perhaps continuing his studies within the walls of that institution.¹¹

In sources from the early 18th century, Fr Antoni is listed as vicar (steward) of the Byten monastery. During that time, the hieromonk experienced a real shock from the events of the Great Northern War, when Swedish troops occupied Byten and forced the monks to pay a huge contribution. To handle this, Fr Antoni borrowed 1,200 Polish zlotys from local Jews in 1706 to ransom the monastery.¹² In 1703, he took part in the 25th Novgorod Chapter,¹³ and in the minutes of the next chapter in Bielyja in 1709, he was already recorded as hegumen of the Vitebsk monastery (in the Archeparchy of Polotsk). It was then that he was given a position as one of the consultants of the Basilian Order¹⁴ and was appointed hegumen of the Holy Trinity Monastery in Vilnius (he held the office again from 1718 to 1720).¹⁵ In 1710, the fervent hieromonk was transferred to Zhirovichi, where he remained until at least 1714, conducting visitations of monastic centres on behalf of the Basilian protoarchimandrite. In February 1714, as a consultant to the order, he was present

Trinitatis defunctorum ab A. 1686 et non omnium, et non omnino servata annorum serie, collecta a R.mo Joanne Olszewski, consultore Ordinis, superiore Torokanensi, continuata vero per Reverendissimum Antonium Zawadzki, exprotoarchimandritam, consul torem et superiorem Torokanensem usque ad annum 1730 (hereinafter: *Diptycha Patrum et Fratrum OSBM*), p. 82; Wielebny ojciec Kazimierz Zawadzki (ibidem). Biographical data on the two brothers was collected by Dzianis Lisiejczykau. The publication will be one of the products of project NCN-2020/39/B/HS3/01232 ‘Basilians of the Lithuanian province in 1617–1839’.

¹⁰ ASPbII, kol. 52, op. 1, ed. hr. 377, k. 43–43v; *Visitatio monasterii Bytenensis peracta a die 20 octobris 1736* (ÖNB, cod. SN-3847, p. 33). My sincere thanks to Dr. Dzianis Lisiejczykau of Minsk for informing me about these sources.

¹¹ D. Blažejovskij, *Byzantine Kyivan rite students in Pontifical Colleges, and Seminaries, Universities and Institutes of Central and Western Europe (1576–1983)*, Rome 1984, p. 164. Cf. *Wykaz alumnów Seminarjum Papieskiego w Wilnie 1582–1773*, „Ateneum Wileńskie”, 11 (1936) p. 262.

¹² He repaid this debt as late as in 1716. Cf. Rossijskij gosudarstvennyj istoričeskij arhiv, f. 823, op. 3, d. 1171, k. 1.

¹³ *Arheografičeskij sbornik dokumentov, odnosâsihsâ k istorii Severo-Zapadnoj Rusi, izdavaemyj pri upravlenii Vilenskogo učebnogo okruga*, vol. 12, sost. P.A. Gil'tebrandt, F.G. Eleonskij, A.L. Mirotvorcev, Vil'na 1900, p. 155.

¹⁴ Ibidem, pp. 159, 162, 170.

¹⁵ ASPbII, kol. 52, op. 2, ark. 3, № 189, k. 1; Nacional'nij muzej im. Andreâ Šeptic'kogo u L'vovi, *Viddil rukopisnoï ta starodrukovanoï knigi, Rukopisi latins'ki*, Rkl-581, k. 5, 11; ibidem, Rkl-702, k. 4–5; ÖNB, cod. SN-3845, k. 36; *Akty, izdavaemye Vilenskoj Arheografičeskoj komissiej*, vol. 8, Vil'na 1875, pp. 184–185 (№ 88); ibidem, vol. 9, Vil'na 1878, pp. 56–57 (№ 15); vol. 11, pp. 404–405 (№ 129); Wojnar. *De Protoarchimandrita Basilianorum*, pp. 279–280.

at a meeting of the hierarchy in Novogradok, when Leon (Kiszka) with whom he had uneasy relations in the following period, was elected Metropolitan of Kiev.¹⁶

At a meeting of the Novgorod chapter in 1717, the new protoarchimandrite of the Basilians, Fr Maksymilian (Wietrzyński), entrusted Fr Antoni with the office of vicar general.¹⁷ In September 1719, due to the scandal caused by Wietrzyński's unbecoming behaviour, Fr Antoni, at the request of the monastic community, headed the Basilian Order for almost a decade (1719–1726 with an interruption).¹⁸ During his tenure as protoarchimandrite, he remained in a morally, physically and financially exhausting dispute with Wietrzyński and his supporters,¹⁹ demanding the return of illegally appropriated funds, property and documents to the order. The former head of the Basilians, however, did not reconcile himself to the loss of power and appealed to Rome, requesting that the case be reviewed by the Congregation for the Propagation of the Faith. In 1723, in accordance with a decree of the Roman Curia, Fr Antoni even had to give up his office to Wietrzyński for a time.²⁰ Both Protoarchimandrite Zawadzki and Metropolitan Leon (Kiszka) persistently appealed to the Holy See to review Wietrzyński's case and punish him as soon as possible.²¹ Eventually, the Wietrzyński's *casus* was addressed by the Roman dicasteries, which conducted a special investigation involving a wide

¹⁶ *Litterae basilianorum in terris Ucrainae et Bielarusjae*, ed. A.G. Welykyj, P.B. Pidrutchnyj, vol. 1, Romae 1979, p. 232 (doc. 133); *Litterae episcoporum historiam Ucrainae illustrantes (1600–1900)*, ed. A.G. Welykyj, P.B. Pidrutchnyj, vol. 5, Romae 1981, pp. 21, 32, 44–45, 60, 122 (doc. 3, 31, 41).

¹⁷ P.V. Pidručnij, *Īstoričnij naris zakonodavstva Vasiliāns'kogo Činu sv. Josafata (1617–2018)*, Rim-L'viv 2018, pp. 185–186; Wojnar, *De capitulis basilianorum*, Romae 1954, pp. 21–22.

¹⁸ *Litterae basilianorum*, vol. 1, pp. 236–240 (doc. 139–140).

¹⁹ Cf. the materials for said trial in Rome: *Acta S.C. de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielorussiae spectantia*, vol. 3, ed. A.G. Welykyj, Romae 1954, pp. 188–189 (doc. 1003); *Litterae basilianorum*, vol. 1, pp. 246–249 (doc. 148–151); *Supplicationes Ecclesiae Unitae Ucrainae et Bielorussiae*, vol. 2, ed. A.G. Welykyj, Romae 1962, pp. 169–173, 183–184, 187–189, 191–192, 198–201 (doc. 640–641, 644–645, 662, 666–668, 673, 685–686).

²⁰ During that time, two decrees were published in Rome by the Congregation for the Propagation of the Faith on the case of Maksymilian (Wietrzyński) vs. Metropolitan L. Kiszka and protoarchimandrite A. Zawadzki: 1. *Sacra Congregatione de propaganda Fidae Excellentissimo Domino Caesare Florello relatore Congregationis Ruthenae Sanctissimae Trinitatis plurium pro Reverendissimo P. Maximiliano Wietrzyński, epi-mach Protoarchimandrita Congregationis Ruthenorum, etc. contra fiscum, et RPPD Leonem Kiszka, metropolitanum totius Russiae, P. Antonium Zawadzki, (...) facti cum sumario*, Romae 1721; *Sacra Congregatione de propaganda Fidae Excellentissimo Domino Caesare Florello relatore Congregationis Ruthenae Sanctissimae Trinitatis plurium pro Reverendissimo P. Maximiliano Wietrzyński, epi-mach Protoarchimandrita Congregationis Ruthenorum, etc. contra fiscum, et RPPD Leonem Kiszka, metropolitanum totius Russiae, P. Antonium Zawadzki, (...) facti cum sumario*, Romae 1723 (Lietuvos mokslų akademijos Vrublevskių biblioteka, Retų spaudinių skyrius, L-18/2-63/1-2). Cf. *Litterae basilianorum*, vol. 1, pp. 236–240, 248–250, 273–292 (doc. 139–140, 150–151, 170–180).

²¹ *Epistolae metropolitaram kioviensium catholicorum: Leonis Kiška, Athanasii Szeptyckyj, Floriani Hrebnyckyj 1714–1762*, ed. A.G. Welykyj, Romae 1959, pp. 64–66 (doc. 47–48).

range of individuals and institutions.²² The former protoarchimandrite was forced to leave the borders of the Kyiv Metropolis, and then went to Switzerland, where he converted to Calvinism.

At the Vitebsk chapter in 1726, Fr Antoni relinquished the presidency of the order, having contented himself with the position of first protoconsultor and then consultor of the Basilians and hegumen in Torokany. At the end of September 1730, he moved to Byten, where he assumed the position of hegumen (superior). Basilian visitors who arrived there in October 1736 noted that the former protoarchimandrite led a pious monastic life, had a strong influence on the young novice monks and generally *'ex nihil est ad corrigendum.'*²³ In May 1733, a few years before his death (15 March 1737), Fr Antoni even received a royal appointment to the vacant Uniate Archeparchy of Smolensk,²⁴ but due to the death of Augustus II, the hieromonk's ordination failed to occur.

Father Antoni enjoyed a well-deserved authority in the Uniate Church, the Roman Curia and the Catholic community of the Republic as a minister, preacher and efficient church official. The Kyivan metropolitans invariably delegated special papal privileges to him, which allowed him to conduct broad administrative and pastoral activities. Thus, the Basilian dignitary had the right to manage the clergy who confessed lay Catholics of both Latin and Byzantine-Slavic rites.²⁵

In addition to the nine-volume *Dziennik*, this protoarchimandrite and one of the fathers of the Synod of Zamość also left behind another writing legacy, including the one relating to the church in Byten. In 1713, he described in detail the persecution his fellow monks suffered at the beginning of the Northern War from the Russian army and Tsar Peter I, who personally killed several hieromonks in Polotsk. Having titled this account *Historia o pozabijaniu bazylianów w Połockiej cerkwi przez cara moskiewskiego, etc. w roku 1705tym dnia 30 junia starego*, he then sent it to Rome.²⁶ In 1723–1730, together with Fr Jan (Oleszewski), he also compiled the lives of deceased Basilians, known as *Dyptyki czy Katafalki*.²⁷ In

²² Correspondence and acts of the Congregation for the Propagation of the Faith concerning this matter: *Congregationes Particulares Ecclesiam Catholicam Ucrainae et Biorussiae spectantes*, vol. 1, eds. A.G. Welykyj, E. Kaminskyj, Romae 1956, pp. 127–130 (doc. 61); *Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarussiae spectantes* (hereinafter: *Litterae SCPF*), vol. 3, ed. A.G. Welykyj, Romae 1956, pp. 130–132, 135–143, 146, 148–150, 161–162, 176, 179 (doc. 1198–1200, 1204–1205, 1207–1209, 1215, 1218–1220, 1234, 1254, 1260).

²³ ÖNB, cod. SN-3847, *Visitatio monasterii Bytenensis peracta a die 20 octobris 1736*, k. 33, 35v; *Litterae basilianorum*, vol. 1, pp. 302, 313, 319, 330–331 (doc. 187, 191, 193, 201–202).

²⁴ *Epistolae metropolitaram*, p. 192 (doc. 23).

²⁵ The originals of the relevant acts issued by the Metropolitan in June 1711, March 1725, May 1727 and February 1730: ASPbII, kol. 52, op. 1, ed. hr. 128, k. 1; *ibidem*, ed. hr. 129, k. 1–1 ob.; *ibidem*, ed. hr. 130, k. 1–1v.

²⁶ *Monumenta Ucrainae historica*, vol. 5, collegit A. Šeptyckyj, ed. J. Slipyj, Romae 1968, pp. 14–26 (doc. 15).

²⁷ *Diptycha Patrum et Fratrum OSBM*, pp. 3–149v. Various editions and lists of these Basilian lives are collected in the Archives of the St Petersburg Institute of History of the RAS (Russian Academy of Sciences): ASPbII, kol. 52, op. 1, ed. hr. 266, 285, 305, 324–327, 361, 363.

his word to the reader, he cites numerous biographical information that allows us to trace his religious service in greater detail.

Diariusz synodu zamojskiego (*The Diary of the Synod of Zamość*), kept by the protoarchimandrite of the Basilians from 25 August to 18 September 1720, is among the written narrative sources that were created *en masse* in the last quarter of the 17th century among the clergy and lay elite of the Kyiv Metropolis. The appearance of these documents testifies to the assimilation by Uniate monks of the Western, Latin practice of keeping books of pontifical activities (*libri functionum pontificalium*), which, combined with chronicle records of a private and institutional nature, were widely used in the Roman Catholic and Protestant Churches. At the same time, like the entire *Dziennik*, *Diariusz synodu zamojskiego* is also an act of public law and an official document of the Basilian Order. It recorded the actions of the protoarchimandrite and other office documentation, which automatically acquired official status. In other words, *Diariusz* can be qualified as an egodocument with biographical content, as well as a book of outgoing and incoming correspondence of the private and public type. The chronicle of the Synod of Zamość shows a certain consistency in the records, which were created in the first person, and the narrative component clearly displays subjectivity and even emotion. This is particularly evident in the history of contacts with the then-head of the Uniate Church and the apostolic nuncio, i.e. the most important participants in the synod of 1720.

All documents and chronicle records in *Diariusz synodu zamojskiego* are dated according to the Gregorian calendar. It was written by Fr Antoni's own hand, and only a copy of a letter from the prefect of the Congregation for the Propagation of the Faith to Metropolitan Leon (Kiszka)²⁸ was inscribed in a different, clear calligraphic handwriting, probably by Fr Patryk (Żurawski/Żyrawski), the protoarchimandrite's personal secretary. Pasted between pages 13 and 15 of *Diariusz* is an uncertified copy of Fr Antoni's decree on the activation of pastoral activities by the hieromonks of the Basilian Order (catechization of the laity) on the territory of the Kyiv Metropolis, sent from Zamość on 16 September 1720 to the hegumens of all monasteries.²⁹ The Basilians' office practice at the time indicates that a copy of this decree may have been made by the order's secretary, Fr Antoni (Tomilowicz).

The entries in *Dziennik* were kept in sloppy handwriting (in brown ink), mostly in Latin, and only the subject headings of the notes and deeds (31 in total) and three documents were written in Polish. Individual chronicle records and acts are bulleted in Latin letters. The margins of the pages were marked out with straight lines, and some pages show traces of ink stains (k. 7, 7v, 8, 8v, 15). The headings for the various entries were inserted by the author in the margins of the manuscript after *Diariusz* had already been drafted. This is clearly indicated by Fr Antoni's later commentary next to the note of 9 September 1720, in which we read that one of the monetary transactions considered at the synod was successfully completed the following year: 'Ale się potym wróciła w roku 1721, *hic pagina 201b*.'³⁰

²⁸ Ibidem, ed. hr. 350, k. 9.

²⁹ Ibidem, k. 14–14v.

³⁰ Ibidem, k. 11v.

In this way, the author clarified and corrected the entries in his *Dziennik*, as manifested by the protoarchimandrite's numerous proofreading corrections in the margins of the codex (especially with regard to dates, as on page 9 and others), as well as the crossed-out portions of the text (k. 6v, 7, 7v) that he considered outdated or erroneous. For example, on card 10v, much of the sentence has been deleted (painted over) from two lines about the synod not holding its session on August 29: 'propter pestam et propter debilitatem Ill[ustrissimi] D[omini] metropolitani.'³¹ When, upon reviewing his notes from the synod, Fr Antoni realized that under the date of September 10 he had mistakenly duplicated the information about the ordination of Bishop Teofil (Godebski) of Pinsk, which had already been mentioned when describing the event under the date of 8 September (when the episcopal ordination actually took place), he crossed out this section of *Dziennik*.³²

As regards the reliability and accuracy of the information recorded in *Diariusz*, a fair comparison with the narrative on the actions and resolutions of the Zamość Synod published in 1724 in Rome by the Congregation for the Propagation of the Faith³³ demonstrates full convergence. Perhaps the only exception is the erroneous dating of the start of the second ceremonial session of the synod: it was inaugurated not on 2 September, but the day before.³⁴ Likewise, the numerous events described by Fr Antoni, which he witnessed during this Orthodox gathering, correspond to the realities of the time. The contents of the biography of one of the synod's most important participants, Metropolitan Leon (Kiszka), which was written down by Fr Antoni in the early 1830s based on notes from the fifth volume of *Dziennik*, meticulously reflect the subject matter and chronology of his relationship with the head of the Uniate Church,³⁵ as presented in *Diariusz synodu zamojskiego*.

The text of *Diariusz* from 25 August to 18 September is essentially narrative in nature, however, it contains several acts and information of a clerical nature. This entire text block consists of:

- chronicle notes on current events from the period of the Synod of Zamość;
- documents and correspondence of the Roman Curia and the Basilian Order;
- official decrees of the protoarchimandrite regarding administrative, economic, pastoral and financial matters;
- extensive descriptions of the synodal sessions, meetings and deliberations, as well as the activities carried out by Fr Antoni as protoarchimandrite of the order.

Three-fourths of the volume of *Diariusz* consists of notes related to Fr Antoni's duties as superior of the Basilian Order and his personal contacts with other synod

³¹ Ibidem, k. 10v.

³² The second of the deleted entries, although a repetition of the first in terms of narrative, also contains clarified data on a local Latin Canon, a participant in the ordination, who is listed here as 'canonico zamoyscensi et concionatore ordinario'. Ibidem, k. 11–12.

³³ Cf. *Synodus provincialis Ruthenorum habita in Civitate Zamosciae anno MDCCXX*, Romae 1724.

³⁴ Ibidem, pp. 52–53.

³⁵ ASPbII, kol. 52, op. 1, ed. hr. 324, k. 66v–68v.

fathers – most notably Apostolic Nuncio Girolamo Grimaldi, Kyiv Metropolitan Leon (Kiszka) and numerous archimandrites and hegumens. Topics of these messages include:

- Fr Antoni's receipt of correspondence from various monasteries and institutions of the Basilian province of the Holy Trinity, as well as from the Procurator General of the Basilians (from Warsaw, Vilnius, Lublin, Minsk, Rakaū, Rome, Rahachow and Torokanie);
- delegating monks from Zamość to study at the papal colleges in Olomouc and Rome;
- working meetings with the nuncio, the metropolitan, bishops and Basilians;
- private and official meetings with the clergy and representatives of the secular elite (separate with Count Potocki on August 28);
- conflict with Pinsk cathedral candidate Fr Teofil (Godebski) and Vitebsk elder and judicial vicar Augustyn (Lubieniecki), who were suspected of the sin of simony and misuse of funds.

Since *Dziennik* under analysis is also a record of pontifical activities of the protoarchimandrite of the Basilian Order, it is not surprising that we find entries of various kinds of documents and official letters in it. These are:

- *Derelicta*, i.e. record of the belongings of Józef (Czyżewski), hieromonk of Minsk monastery who died in July 1720;³⁶
- letter of the prefect of the Congregation for the Propagation of the Faith, Fr Giuseppe Sacripante, to Metropolitan Leon (Kiszka) of 8 June 1720, regarding the case of Fr Maksymilian (Wietrzyński)³⁷ (the inclusion of this correspondence in *Dziennik* is not coincidental, since the participants of the Synod of Zamość addressed in detail, especially on September 12, the unbecoming behaviour of Wietrzyński, who was removed from the protoarchimandrite position in June 1719);³⁸

³⁶ Particularly interesting in this document is the inclusion of a meticulous enumeration of private property (mainly clothing and small sums of money) that belonged to the Basilian in the first quarter of the 18th century, including liturgical books (the 'Muten' texts, as well as the polustav and psalter of Vilnius origin), which the Minsk clergyman used on a daily basis. *Ibidem*, ed. hr. 350, k. 8–8v.

³⁷ *Ibidem*, k. 12v.

³⁸ The Prefect of the Congregation informs the metropolitan that he has received the acts of investigation into the abuses of M. Wietrzyński (primarily involving embezzlement of Basilian funds), and promises assistance in revealing the foundation acts of Unitarian monasteries unlawfully excluded from the archives of the Basilian Order and taken to the Jesuits in Kraków, assuring Leon (Kiszka) that the Roman Curia will issue a just ruling in the case. At the end of June of that year, the Secretariat of the Congregation for the Propagation of the Faith reported that a whole pile of documentation was arriving from the Procurator General in Rome, the Metropolitan of Kyiv and the Basilian Protoarchimandrite, and on the eve of the Synod of Zamość, these materials were being intensively studied and discussed in the Roman dicasteries. *Litterae SCPF*, vol. 3, pp. 154, 156, 167 (doc. 1226, 1230, 1241).

- information on the canonical status of the Buchach monastery,³⁹ the Ascension Archimandry in Minsk⁴⁰ and the jurisdiction of the protoarchimandrite over the Basilian archimandrites.⁴¹

As we read in the fifth volume of Fr Antoni's *Dziennik*, he was carefully preparing to attend the Provincial Synod of Zamość. As late as 6 August 1720, when leaving Zhyrovichi, he took thirteen dogmatic, ecclesiological, canonical and polemical books with him from the library of the local monastery. They were to be a source of information for him in the context of the process of discussing and enacting important matters for the Basilian Order. It should be noted that of the dozen or so folios in the Zhyrovichi collection, only two books of a polemical nature – *Perspektiwa* by the convert Kasjan (Sakowicz) from 1642 and *Zwiercadło, albo Zaslona* by the Uniate ruler of Pinsk, Pachomiusz (Orański) from 1645 – were written by Ruthenian authors from the Kyiv Metropolis. The rest are eleven codices presenting the Latin intellectual tradition, especially post-Tridentine theology and canon law of the Roman Catholic Church.⁴² It has to be admitted, however, that

³⁹ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 6v. The question of the status of the Buchach monastery was included in *Dziennik* because of the complex process of incorporating this newly established Basilian community into the Lithuanian province of Holy Trinity in 1717. This was a precedent in the Kyiv Metropolis at the time – the first case in the history of the Lviv Eparchy when a monastic centre located on its territory came under the jurisdiction of the Basilian protoarchimandrite instead of the local Uniate ruler. Ā. Stoc'kij, *Bučac'kij monastir Otciv Vasiliân: na službi Bogovi j Ukraïni. Do 300-littâ zasnuvannâ*, Žovkva 2011, pp. 56–57. Another problem was the difficulty of legitimizing the foundation of Belz Voivode Stefan Potocki (1652–1726/1727), which faced resistance from the two Catholic archbishops of Lviv – Uniate and Latin, who supported their position citing the provisions of the Council of Trent. In order to resolve these misunderstandings, Fr Antoni (Zawadzki) met with Count Potocki in Zamość on 28 August, having made a note in advance in his *Dziennik* about the foundation in Buchach.

⁴⁰ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 7–7v. The appearance in *Dziennik* of information about the Ascension Archimandry in Minsk reflects the complex internal processes within the womb of the Basilian Order, related to the final stage of the generally effective struggle of its leadership against the institution of archimandry. Since the Zhyrovichi chapters of 1675 and 1679, Basilians had persistently demanded the abolition of the archimandry, and in the early 18th century they achieved some results in this matter. First of all, the Vilnius monastery was deprived of this status. Cf. *Na perehrestì kul'tur: Monastir i hram Presvatoï Trjci u Vil'nusi*, eds. A. Bumblauskas, S. Kulâvičius, Ī. Skočilâs, Vil'nus 2017, pp. 131–132; *Kultûry kryžkelë: Vilniaus Švč. Trejybės šventovë ir vien-uolynas*, eds. A. Bumblauskas, S. Kulevičius, Ī. Skočiliasas, Vilnius 2017, pp. 110–111. At the same time, neither the royal power, which was losing its influence on the appointment of Basilian dignitaries (the Warsaw General Sejm repeatedly passed constitutions on the restitution of Unitarian archimandry in the Church), nor the numerous candidates for the office of archimandrite from among the Catholic nobility of the Latin and Eastern rites, who were lured by the prestigious clerical career and rich benefices, were interested in such a turn of events. Fr Augustyn (Lubieniecki), hegumen of Vitebsk and a contender for the office of Minsk Archimandrite, belonged to the latter group.

⁴¹ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 9v–10.

⁴² The Latin codices that Fr Antoni (Zawadzki) took to Zamość were: two volumes of a treatise by the Italian abbot Ascanio Tamburini published in Cologne, Jan Zonaras' commentaries on the canons of the Eastern Church published probably in Paris, the then Code of Canons of the Roman Catholic Church, a collection of conciliar decrees by the Paduan doctor of theology Ludovici Baila,

some of them, such as the scholarly study of the Greek *Euchologion* by Dominican Jan (Jakub) Goar (printed perhaps in Paris in 1647) or the three treatises on the Eastern Church written by Greek Leon Allacci, a graduate of the Pontifical College of St Athanasius in Rome,⁴³ were the best examples of the literature of the time on Christianity in the Byzantine rite. In comparison, another participant in the Synod of Zamość, Fr Parteniusz (Łomikowski), archdeacon of St George Cathedral in Lviv and a hegumen of the monasteries in Pidhirtsi and Zolochiv, brought to Zamość, along with other liturgical books, the Vilnius edition of the Uniate *Służebnik*.⁴⁴

From 26 August to 17 September 1720, the Basilian protoarchimandrite described, on a daily basis, the actions taken at the Synod of Zamość (this is only a quarter of the entire *Diariusz*). Despite their small size, the notes contain unique information about the course of the meeting in Zamość, not recorded in any other source, including the official 1724 edition of the documents. In general, this information covers:

- solemn sessions of the Synod (26–28 August and 17 September);
- closed (private, internal) sessions of the synod;
- public pontifical and ecclesial activities (ceremonial entry of the nuncio and the metropolitan to Zamość,⁴⁵ liturgies celebrated by the archbishop, ordination of the ruler of Pinsk, Teofil (Godebski), appointment of Fr Augustyn (Lubieniecki) as the Archimandrite of Minsk);
- working meetings and discussions among the synod fathers.

a liturgical treatise by the Latin bishop Guillaume Durand printed in Lyon, and a theological paper by the apostolic prothonotary and consultant to one of the papal congregations Augustine Barbosa. Cf. A. Tamburini, *De jure Abbatum et aliorum praelatorum tan regularium quam secularium*, vol. 1–2, Coloniae Agrippinae 1691; *Joannis Zonarae Commentarii; Corpus Iuris Canonici*; L. Bail, *Summa conciliorum omnium ordinata, aucta, illustrata ex Merlini, Joverii, Baronii, Bini, Coriandoli, Sirmundi, aliorumque collectionibus, ac manuscriptis aliquot, cum annotationibus, et controversiis partim dogmaticis, partim historicis, ac verborum indice locupletissimo*, vol. 1, Patavii 1701; G. Durandi, *Rationale divinatorum officiorum, Nunc recens utilissimis Adnotationibus illustratum. Adjectum fuit praeterea aliud Diuinorum Officiorum Rationale ab Ioanne Beletho Theologo Parisiensi, abhinc ferè quadringentis annis conscriptum, ac nunc demum in lucem editum. Cum duplici, uno prioris, altero posterioris Rationalis Indice locupletissimo*, Lugduni 1672; A. Barbosa Lusitani, *Summa apostolicarum decisionum, extra ius commune vagantium*, Genevae 1650. Cf. ASPbII, kol. 52, op. 1, ed. hr. 350, k. 2.

⁴³ These treaties are as follows: L. Allatii, *De aetate, et interstitiis in collatione ordinum etiam apud Graecos seruandis ad eminentissimum Principem Franciscus Mariam Brancatium*, Romae 1638; idem, *De ecclesiae occidentalis atque orientalis perpetua consensione libri tres...*, Coloniae Agrippinae 1648; idem, *De Octava Synodo Photiana*, Romae 1662 (another edition: 1666).

⁴⁴ 'Służebników znowu dwa druku Wileńskie[go] in folio, z tych ieden w J[ego] M[ości] o[jca] archidyakona, co wziół do Zamoscia na synod, y do tych czas nie oddał.' L'vivs'ka nacional'na naukova biblioteka im. V. Stefanika NAN Ukraini, Viddil rukopisiv, f. 3, od. zb. 129, Registr ozdoby Cerkwi Cathedralney spisany w tejsze katedrze Ś[więteg]o Jerzego Lwowskiej spisany w roku 1719, k. 42. I am sincerely grateful to Ivan Almes, Ph.D. of the Ukrainian Catholic University in Lviv for the information on this record.

⁴⁵ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 6.

According to *Diariusz*, meetings (sessions) were not held on almost half of the 23 days of the Synod, i.e. in 29–30 August and 4, 7, 9 and 12–16 September. The interruptions in the sessions were primarily due to the threat of the spread of plague in Zamość and the health of the Kyiv Metropolitan and Basilian Protoarchimandrite, who were often ill, causing synodal sessions to be cancelled or postponed.⁴⁶ The three solemn sessions, which, as the Roman edition of *Synodus provincialis Ruthenorum* reports, were held on 26 August, 1 September, and 17 September 1720,⁴⁷ are described in various ways by Zawadzki, depending on his interest in their program and his personal participation. From *Żywot Kiszki*, written by the protoarchimandrite, we learn that due to illness he was unable to attend the last solemn meeting and influence the content of the resolutions passed at that time.⁴⁸

According to Fr Antoni, the first solemn session lasted three days in a row – from 26 to 28 August, and was held in various locations: the parish temple, the Metropolitan's house and the residence of the Apostolic Nuncio. Unfortunately, this session is presented in the *Diariusz* by means of very laconic chronicle records, stating that it was interrupted due to the epidemiological threat in the city, the illness of Leon (Kiszka) and the mail that arrived in those days to the synod participants (it was the practice at the time to respond to letters promptly so that they could be sent by the same means of transportation – either by carriage or stagecoach).

The second solemn session was originally scheduled for Saturday, 31 August, but was moved to Sunday, 1 September, due to the illness of the Kyiv Metropolitan. According to *Diariusz*, it lasted two days – from 1 to 2 September at the residence of Apostolic Nuncio G. Grimaldi. The protoarchimandrite detailed one of the parts of this session, chaired by the Nuncio on 2 September at St Nicholas and Protection of the Blessed Mother of God Church in Zamość.

Another, third solemn session was announced for Saturday, 7 September, but in the end it was not held (Fr Antoni does not explain why), and some Basilians, disappointed by this fact, left Zamość without even saying goodbye to their protoarchimandrite.

The synod fathers had to wait a full decade for the opening of the last solemn meeting. In *Diariusz* we can find little information about it: the session was held in the local Uniate Orthodox church, and it was at that time that the acts of the Provincial Synod were signed by the Apostolic Nuncio, the Ruthenian rulers and archimandrites, while the Metropolitan of Kyiv, the bishops of Chełm and Przemyśl and 'almost all the archimandrites' left Zamość the same day.

Apart from additional facts about the ceremonial sessions, the information cited in *Diariusz* about closed internal ('private') sessions is essential. These sessions were of a working, less formal nature, and were devoted to discussing draft provisions of the synod and various administrative issues. Father Antoni describes with detail four such 'private' meetings: on 5, 6, 10 and 11 September. They were

⁴⁶ Ibidem, k. 6v.

⁴⁷ We can read about them in the Roman edition of the Zamość Synod documents: *Synodus provincialis Ruthenorum*, pp. 41–52 (first session), 52–54 (second session), 54–55 (third session).

⁴⁸ ASPbII, kol. 52, op. 1, ed. hr. 324, k. 68.

also held on other days, of course, and the protoarchimandrite documenting the meetings of the synod fathers did not always indicate their formal status.⁴⁹

Another form of the activity of the Synod of Zamość involved the meetings convened by the nuncio, the metropolitan and the protoarchimandrite. The first such meeting with fathers from the province of the Holy Trinity congregation was organized by Fr Antoni as recently as 25 August, and two days later a '[c]onferentia D[ominorum] ep[iscoporum] et caeterorum fuit de mane in hospitio D[omi]ni m[e]tropolitani' was held.⁵⁰ The participants also gathered on 6 September at the guest house of the head of the Uniate Church,⁵¹ to discuss the merger of monks from the eparchies newly converted in the late 17th and early 18th centuries into a single Basilian congregation. The topic of the meeting of 9 September (also initiated by the metropolitan) was 'honorario Ill[ustrissi]mo D[omi]no nuntio, et suis domesticis auditori, et c[eteris].'⁵² At this meeting, Father Antoni presented the order's complaint against the archimandrites of Ovruch and Talachyn, who usurped these ecclesiastical offices. Leon (Kiszka), in turn, asked the protoarchimandrite to agree to the archimandrite ordination of Augustyn (Lubieniecki), who was supported by the secular magnates (in particular, the Grand Chancellor of Lithuania, and Prince Michał Serwacy Wiśniowiecki, who granted him the right of presentation without the knowledge of the Basilian Order).⁵³

Furthermore, F. Antoni held meetings with various synod participants, mainly Basilians. On 18 September, after the convention had already ended, he appeared in audience with Nuncio G. Grimaldi and laid out to the Vatican dignitary his reservations about the various provisions that concerned the Basilian Order.⁵⁴ The protoarchimandrite was most concerned about the decision to merge all the monasteries of the eparchy into one province 'novam provincia[m] uniant[ur].' The local rulers believed that the new congregation should include those monasteries that had long belonged to the Holy Trinity Province, and the Basilians did not want to lose them. The nuncio suggested including Fr Antoni's arguments in the desiderata of the Uniate Church addressed to the Congregation for the Propagation of the Faith. Indeed, within a few years, such desiderata were sent to Rome.⁵⁵ Father Antoni also denied that the hermitage archimandry had been placed under the administration of the Archbishop of Smolensk.

Thematically, *Diariusz synodu zamojskiego* focuses primarily on those events witnessed by Fr Antoni himself, as well as issues that were discussed with his direct participation or on his initiative. These included:

⁴⁹ Only with regard to 9, 14, 15 and 16 September, did he explicitly state that on these days '[v]acant synodales sessiones. Ego infirmor'. Ibidem, ed. hr. 350, k. 13v.

⁵⁰ Ibidem, k. 6–6v.

⁵¹ Ibidem, k. 10v.

⁵² Ibidem, k. 11r.

⁵³ Ibidem, k. 7.

⁵⁴ Ibidem, k. 15.

⁵⁵ ASPbII, kol. 52, op. 1, ed. hr. 324, k. 68v.

- declaration of dogmatic submission of the synod participants to the Holy See – submission of the Catholic profession of faith⁵⁶ and solemn proclamation of papal bulls, constitutions and decrees, including the Only Begotten Son of God (*Unigenitus*), At the Lord's Table (*In Coena Domini*) and On Ecclesiastical Immunity (*De immunitate Ecclesiastica*);
- draft chapters on the holy sacraments and their administration, parishes, monasteries and the religious state, nuns, fasts and feasts, relics, miracles and the veneration of saints;
- project to merge the monasteries of the 'new union' into a single congregation and the status of the former Basilian communities in the Volhynia and Chelm regions;
- discussion with the Apostolic Nuncio and Metropolitan of Kyiv on the jurisdiction of the protoarchimandrite of the Basilian Order over archimandrites;
- the question of a seminary for the whole eparchy and the funds for its maintenance (a legation by Metropolitan Jerzy (Winnicki) for 40,000 Polish zlotys secured on the Czaplja estate).⁵⁷

Diariusz reflects the extraordinary intensity and dynamism of the Council's discussions on virtually all the issues on the agenda, which later formed the basis of the synod's resolutions. Thus, Fr Antoni's diary entries straighten out the thesis, widespread in historiography, that the draft of the decisions made at the provincial meeting in Zamość was prepared in advance at the Roman Curia, and that its participants had no influence on the final shape of the acts and only formally signed them.⁵⁸ In fact, a number of synod fathers were involved in discussing the Zamość reform, as the contents of *Diariusz* clearly confirm.

In particular, the first solemn session of 26–28 August and closed sessions debated proposals for the chapters of *De fide et confessione fidei*, on the seven holy sacraments (especially the Eucharist) and the Eucharistic sacrifice. Discussed were also the sensitive issues for the Russian Orthodox Church of simony among the clergy, the advisability of adopting the new Gregorian calendar, and the issue of portable altars.⁵⁹ On 5 September, in the first of the closed sessions that we know of, the chapters on hieromonks, nuns, parish priests and the seminary were addressed. The sensitive issue of precedence between the protoarchimandrite and the archimandrites of the Basilian Order, which arose in connection with the need for everyone present at the synod to sign the Creed, was also raised at the time. The 'private' session of 6 September, on the other hand, was devoted to the canonical status of nuns of the Volhynia Eparchy and the presence in the liturgical calendar of the Feast of the Patience of the Mother of God and the Respect of Blessed Josaphat (Kuntsevych).⁶⁰

Other, closed sessions of the synod addressed the issue of eparchies' and monasteries' contributions to funding the seminary for lay clergy (the 'Reverend

⁵⁶ Ibidem, ed. hr. 350, k. 7v.

⁵⁷ Ibidem, k. 7, 9.

⁵⁸ Cf., e.g. Ū. Fedoriv, *Zamojs'kij sinod 1720 r.*, Rim 1972, pp. 26–27.

⁵⁹ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 6v–7.

⁶⁰ Ibidem, k. 10.

Protoarchimandrite' was required to support this eparchy initiative). The issue of the careerism of Fr Augustyn (Lubieniecki), who contended simultaneously for the Pińsk cathedral and the Minsk archimandrite, was also vividly discussed. A particularly intriguing piece of information is related to the synodal session of 11 September, whose participants focused on only one issue – the need to 'stop the dissemination of a book by Kasjan Sakowicz targeting Greek and Ruthenian rites.'⁶¹ No other source mentions the discussion at the Synod of Zamość of the polemical treatise *Perspektywa*, the publication of which in 1642 had had far-reaching effects on the ethos of Kyiv Christianity. The initiative of the Kamianets Roman Catholic chapter to 'reprint this mocking book' may have been the pretext for raising the issue on the synod's agenda, as Fr Antoni wrote with outrage in his *Diariusz*. Other topics of debate that day included 'fasts in the Greek rite,' the oppression of Ruthenians by the Latin clergy, and the maintenance of eparchial seminarians with funds from the Basilian Order, which the protoarchimandrite did not agree to.

While participating in the Synod of Zamość, Fr Antoni simultaneously performed the duties of protoarchimandrite of the Basilian Order and devoted most of his time to this activity, as reflected in the relevant entries in *Diariusz*. These are mostly administrative, economic and financial issues: construction orders, investigations into the activities of individual Basilians, the transfer of monks to other monasteries, the appointment of vicars and hegumens of individual communities, the transfer and distribution of funds, etc. In addition to official orders, he also dealt with other day-to-day problems of the order that needed immediate attention. On 9–10 September, he summoned Protoarchimandrite Fr Augustyn (Lubieniecki) to court because the latter had arbitrarily chosen a monastery for himself, and declared that the protoarchimandrite had acted and was acting contrary to the monastic rules.⁶² On 12 September, he joined in putting forward candidates for the vacant post of archimandrite of Grodno's St Boris and Gleb monastery.⁶³

Fr Antoni's records regarding the synod's sessions, numerous deliberations and meetings show his complex and in some aspects even conflicting relations with the then head of the Uniate Church. In the notes, which are clearly subjective in nature, one can see some opposition to Leon (Kiszka), who forced the protoarchimandrite to make compromises that were painful for him and the order during the Zamość Synod, both officially and privately. The fundamental issue, which the Uniate eparchy and the Basilians wanted to resolve differently, was the association of monks from the newly converted rulers in a separate congregation and their institutional ties with the Lithuanian Province of the Holy Trinity.⁶⁴ There was also talk of a certain practice from the time of W. Rutsky, namely the inclusion of Basilians in administrative and pastoral activities in the structures of the eparchy and the metropolis, which created additional tensions between Kiszka and Zawadzki.⁶⁵

⁶¹ Ibidem.

⁶² Ibidem, k. 7–7v, 12–12v.

⁶³ Ibidem, k. 13v.

⁶⁴ ASPbII, kol. 52, op. 1, ed. hr. 324, k. 68.

⁶⁵ Ibidem, k. 67v.

As regards the subject of contacts with the Metropolitan of Kiev during their joint stay in Zamość, Fr Antoni wrote in a rather despairing tone, emphasizing the metropolitan's ill-will toward himself and the entire order.⁶⁶ However, the oppositional discourse constructed by Fr Antoni in *Diariusz* against the head of the Uniate Church should not deceive us. In addition to the subjective daily records of the protoarchimandrite, we can find in it the broader context of the synod's workings – the cooperation of white (secular) and black clergy, or the ability to find consensus on major issues concerning the reform of the 'Ruthenian faith.' This spirit of solidarity is mentioned more than once by Fr Antoni himself, when a week before the provincial assembly in Volodymyr-Volynskyi he discussed with Leon (Kiszka) the reaction of the Uniate Church to the proposals received from the Roman Curia as to the provisions of the synod,⁶⁷ agreed upon the nomination of Fr Augustyn (Lubieniecki) and the creation of a new Basilian province, or signed the resolutions of the synod, despite the addition of significant remarks against them.

Diariusz presents the Basilian legend of the Synod of Zamość, which is a delightful tale of sacrificial service to its order and resolute defence of its rights and prerogatives before the Uniate Eparchy and the Warsaw Apostolic Nunciature. It is not coincidental that of the nineteen thematic chapters on the provisions either discussed or passed at the synod of 1720, Fr Antoni comments primarily on those related to the status of the Basilian Order in the Russian Orthodox Church, the reorganization of its structure, and the spiritual and intellectual formation of its monks. The protoarchimandrite also manifested simultaneous interest in liturgical, ecclesiological and dogmatic projects. According to the rule of *argumentum ex silentio*, the lack of negative reaction to their content in *Diariusz* proves the protoarchimandrite's agreement with the other fathers of the Zamość Synod upon these issues.

The text of *Diariusz synodu zamojskiego* is published in accordance with modern principles of editing historical sources in Polish language.⁶⁸ For better reception, modern punctuation was introduced, sentences were grouped into paragraphs, and the boundaries between them were marked with periods. Misspelled words, questionable or unintelligible (in terms of content) fragments are marked with a question mark and commented on, and the critical remarks are included in footnotes. Illegible passages have been marked with an ellipsis. All grammatically and morphologically incorrect words and colloquialisms have been left in the places wherever they constitute an important testimony to the presence of Polish and Latin languages in the Basilian environment. Text omissions and additions, passages corrected or poorly legible in the original, and mistakes are written in square brackets. The spelling of lowercase and uppercase letters

⁶⁶ Ibidem, k. 68.

⁶⁷ ASPbII, kol. 52, op. 1, ed. hr. 350, k. 5–6v.

⁶⁸ Cf. *Instrukcja wydawnicza dla źródeł historycznych od XVI do połowy XIX wieku*, ed. K. Lep-szy, Wrocław 1953.

(except for ecclesiastical and secular titles and the names of Divine Persons and the names of sacred things), as well as the division of the text into individual words, are in accordance with modern spelling rules. The verbal and digital notation of numbers was not unified. However, changes were made to the spelling of *y* to the appropriate letters according to modern rules, and the letters: *o*, *n*, *s*, *c*, *z* were left without diacritical marks.

SOURCE DOCUMENT

No 1

city of Zamość – 1720, 25 August – 18 September

**Excerpt from the Diary of the Protoarchimandrite of the Basilian Order
Fr Anthony (Zawadzki) with a Description
of the Activities of the Provincial Synod of Zamość
of 1720**

Na synod prowincjalny Zamoyski ja[k] miał bydź i[n]gress⁶⁹.

Die [vigesima quin]ta

Veni cum R[everend]o patre abbate milcensi in Zamoscie; quo die consultatum ab Illustr[issi]mo metropolitano et Ill[ustrissi]mo archiep[iscop]o polocensi et ep[iscop]o chelmensi de modo ingrediendi pro actu synodi provincialis, civit[a]tem Zamoscie; quonia[m] ille ingressus nullum solitum hospitalitatis localis et auctoritati metropolitanae conveniens pararet[ur] applausus; quem applausum solus nuper habuit ingressus Celsissimi D[omi]ni nuntii apostolici ut praesidis dictae synodi. Ingressi die [19]⁷⁰ aug[us]ti.

Eadem die patres ex provincia congregationis S[an]ctissimae Trinit[at]is conveniunt, qui erant vocati; et ecclesia Zamoyscensis disponebatur, ad actum solenne[m] ei[us]modi.

*A Rakow*⁷¹. Eadem die a R[everendo] p[at]re Pachomio Pietruch de Rakow accepi datas die 15 [praese]ntis, qui significat, p[atrem] superiorem die 14 aug[us]ti, occasione acceptae medicinae extinctum R[everendum] p[atrem] Sadok-Preszkiewicz et nihil reliquisse pecuniar[um].

⁶⁹ Headline written in the margin.

⁷⁰ A space was left in the original for the date of Apostolic Nuncio Girolamo Grimaldi's arrival in Zamość. It was completed based on a letter from this Vatican dignitary to the Congregation for the Propagation of the Faith in Rome on 22 August 1720. Archivio Apostolico Vaticano, Segreteria di Stato, Polonia, vol. 149, k. 330–331v.

⁷¹ Note in the margin.

Sessio synodalis publica [pri]ma hac die f[acta]⁷².

Die [vigesima sex]ta

*Vilna*⁷³. Accepi Vilna a p[at]re p[ro]c[ur]at[or]e generali datas die 11 p[rae]sentis, qui [pri]mo significat causam Iatwieskoviensem commodi[us] intentandam esse in subsello castrensi, ad quam munimenta fundativalia, iam esse acticata. [Secun]do [...]cium⁷⁴ velle componere sed meli[us] obtento decreto. [Ter]tio. Ad causam Czereiensem, cit[a]tiones se expediturum.

*Vilna*⁷⁵. Item a R[everendo] p[at]re vicario datas die 10 aug[us]ti qui significat se curaturum cit[a]tionis ad causam Czereiensem. [Secun]do ut inhibeat p[at]er Michałowski celebr[at]ione ad S[an]ctae Ioanne[m] ubi duo apparamenta atterunt[ur]. Eadem die prandiu[m] apud Ill[ustrissimu]m D[ominu]m nuntiu[m].

D[ie] [vigesima septi]ma

Conferentia D[ominorum] ep[iscop]o[rum] et caeterorum fuit de mane in hospitio D[omi]ni m[e]tropolitani. A prandiis vacavit.

*Romam*⁷⁶. Eadem die expedivi ad patrem procuratorem p[er] fratres, [pri]mo quod soci[us] p[at]er Polatilo assignat[ur] revocand[us] ex collegio P[ro]pag[and]ae, et in ei[us] locum, ad collegium mittendus, ali[us] p[ro] rhetorica. [Secun]do lapidem et laminas duas B[eatissim]ae Zyrovicensis, imagines 160, Missale promisi mittendum.

*Dług [do] Rzymu posłany za Lebieckiego*⁷⁷. Debitum scutata 42 seu aureos 21 et gr[os]os 6 misi p[er] man[us] f[rat]ris Czudowski. Wziawszy cambi[u]m u J[ego]mości x[ięd]ża Tromb[e]tego.

*Rakoviam*⁷⁸. Eodem die respond[i] p[at]ri Pietruch, vicario rakoviensi, de p[rae]dictis R[everendi] p[at]ris Sadok-Preszkiewicz, superioris loci.

D[ie] [vigesima octa]va

*Buczacka fundacya ma trudności od łacińskie[go] y ruskiego biskupów*⁷⁹. J[ego] M[ość] P[an] w[o]je[w]o[da] bełski, bywszy strażnik koronny J[ego] M[ość] P[an] Stefan Potocki, wizytowany odemnie przy J[ego] M[ościu] m[e]t[ropo]licie, J[ego] M[ościu] łuckim, J[ego] M[ościu] chełmskim biskupach, conferował o fundacyej swojej Buczacki[ej] proponendo: [pri]mo ratione kościołka quoties convenit J[ego] M[ości] arcybiskupa lwowskiego, y capitulum toties miał deklaracyą, że mieli pozwolić i[n]cessus uczynić do fundacyej Buczackiej, et toties nihil effectis. [Secun]do quod in hac causa conventus J[ego] M[ość] nuntius deklarował, że ten kościółek per provisionem S[an]ctissimi D[omi]ni papae ma cedere do fundacyej bazilianom buczackim. [Ter]tio że J[ego] M[ość] episcop lwowskinie chce dwóch

⁷² Headline written in the margin.

⁷³ Note in the margin.

⁷⁴ Illegible fragment.

⁷⁵ Note in the margin.

⁷⁶ Note in the margin.

⁷⁷ Note in the margin.

⁷⁸ Note in the margin.

⁷⁹ Note in the margin.

monastyrków o cztere mile od Buczacza erigowanych od babki J[ego] M[ości]ci gospodarówny wołoskiej, nie chce postąpić, aby do klasztoru Buczackiego były affiliowane dla gruntów, które mają te klasztoriki (*które J[ego] M[ości] ep[isko] p ruski facilituje*)⁸⁰, w czym J[ego] M[ości] ep[isko]p lwowski instancyej J[ego] M[ości] m[e]t[ro]p[o]lity conventus tak od J[ego] M[ości] P[ana] w[o]je[w]o]dy, jako y J[ego] M[ości] m[e]t[ro]p[o]lity, y J[ego] M[ości] chełmskie[go] y J[ego] M[ości] łuckiego, deklarował, sobie rachować chcąc subordinationem, klasztoru Buczackiego ad regulam concilii Trydentini, quod a religione declaratu[m] J[ego] M[ości]ci.

Synodu sessio [ter]cia⁸¹

Eadem die fuit sessio in residentia Cels[is]s[im]i D[omi]ni nuntii, in qua consultatum, disputatum, et resolutu[m] super titulo [ter]tio „De fide et confessione fidei”; [quar]to „De Sacramento Baptismi”; [secun]do de symonia iniuncta Ill[ustriss]imis D[ominis] ep[iscop]is Russiae; [pri]mo de calendario novo recipiendo vel non [...]”⁸² et soluta sessio ad cras pro hora [septi]ma.

D[ie] [vigesima no]na

Vacat sessio synodalis propter pestam et propter debilitatem Ill[ustriss]imi D[omi]ni metropolitani⁸³. Discuteba[n]t[ur] propositiones de S[a]c[ra]m[en]to Confirmationis, et generaliter de Sacris Oleis Chrysmatis et catechumenorum et de forma Sacramento Baptismi⁸⁴. [Secun]do de Eucharistia et Sacrificio Missae, altarib[us] portatilib[us].

Die [trigesima].

Vacat sessio synodalis, propter postam et propter debilitatem Ill[ustriss]imi D[omi]ni metropolitani

*Do Rzymu y Olomunca expediowani bracia*⁸⁵. Eadem die f[rat]res studentes, expediti in viam de Zamość Romam tres, Georgius Bulhak p[ro] theologia, Damianus Czudowski et Artemius Piotrowicz, p[ro] philosophia ad Collegiu[m] Graecum, Olomucium Laurenti[us] Bielecki et Eustachius Ko[v]lenski p[ro] philosophia.

Die [trigesima pri]ma sessio synodalis in eodem loco ad residentiam Ill[ustriss]imi D[omi]ni nuntii in qua discutaban[tur] p[ro]positionis de S[a] c[ra]m[en]tis Paenit[en]tiae et Extremae Unctionis

*Włodzimirski[ej] sumy 12000 periclitant[ur] przez x[iędza] Bielskieg[o], rektora*⁸⁶. Eadem die coram Ill[ustriss]imo D[omino] metropolitano convent[us]

⁸⁰ Note in the margin.

⁸¹ Headline written in the margin.

⁸² A blank space was left for completion.

⁸³ The sentence is crossed out in the original.

⁸⁴ The last five words are crossed out.

⁸⁵ Note in the margin.

⁸⁶ Note in the margin.

V[enerabilis] A[dmodum] R[everendus] p[ater] Patricius Bielski, archim[an]d[ri]ta ovrucensis, ad praesens olim rector collegii Vlodimiriensis; de restituenda inscriptione, super 12000 sumae Vlodimiriensis, data ab Ill[ustrissi]mo D[omino] Winnicki, metropolitano, qui hanc sumam, mutuo acceperat ad solvendam suma[m] p[ro] bonis Czaple. Qui R[everendus] p[ater] Bielski, confess[us] se ab Ill[ustrissi]mo D[omino] metropolitano accepisse illam inscriptionem, sed eam se non habere nec recordari cui consignarent, nisi forte D[omi]no Hulenicki.

P[ro]mocya x[ie]dza] Lubieneckie[go] ambitiosissima et ordini iniuriosissima non cessat⁸⁷. Eadem die accepi a R[everendo] p[at]re Lubieniecki, sup[er]iore viteb[scensi], instantiales Cels[issi]mi principis Wiszniowiecki, cancellarii datas die 10 aug[us]ti 1720 qui instat pro eodem: [pri]mo ut advitalis sit superior viteb[scensis]; [secun]do ut archimandrium habeat Minscensem simul; [ter]tio exprimit quod hac conditione, signaverit privilegium R[everendo] p[at]ri Godebski, ut R[everendus] p[ater] Lubieniecki archimandria[m] obtineat cu[m] advitalit[a]te.

Eadem et simul cum p[rae]notatis instantiis, R[everendus] p[ater] Lubieniecki cora[m] Ill[ustrissi]mo m[e]t[ro]p[ol]i[ta], labem symoniaca[m] incurrisse R[everendum] p[at]rem Godebski circa p[ro]motionem suam ad Pincensem ep[iscop]atu[m] eo quod sex millia imperialiu[m] in Telechany, sibi debitoru[m], obtulerit Cels[issi]mo D[omi]no principi cancellario et c[etera]. Cuius damni quod ipse R[everendus] p[ater] Lubieniecki extiterit causa, ambitiose conquirendo instantias pro se ad eundem ep[iscop]atum, retorsit R[everendus] p[ater] Godebski; imo quod contra votum obedientiae et contra a[n]ni votum non ambiendi, recentissime emissum in capitulo Novogrodensi die 24 [septem]bris in an[n]o 1719, duo privilegia p[ro] archimandria Minscensi et pro ep[iscop]atu Pincensi procuraverit in suam personam, et se centis modis procurando, electionem factam a religione in personam R[everendi] p[at]ris Godebski impedire, et eludere cassare propter instantias, magnatuu[m] inevitabiles, sumptuose, cum damno monasterii cui praeest, contenderit et contendat. Ipse et symoniacus, et ambitiosus et c[etera].

1720 September, die [pri]ma

Et ita in p[rae]sentia Ill[ustrissi]mi D[omi]ni m[e]t[ro]p[ol]itae, R[everendis] s[im]p[er] p[at]er protoarchimandrita, R[everendo] patri Lubieniecki verboten[us] declaravit se non religiose p[ro]cessisse et p[ro]cedere, tam in ambiendo ep[iscop]atu quam in procuranda dignit[a]te archimandritali p[rae]cipue iniuriasse respectu religionis, (*archimandria Mińska czemu oddana klasztorowi Ś[więtego] Duchy⁸⁸*) eo quod archimandriae Minscensis titulus est sublatus et eliminatus per capitulo[m] eccl[esi]ae Zyrovicenses in anno 1675 sess[i]one [secun]da, continuatu[m] a S[an]c[t]a Sede Apostolica in anno 1676 die 13 aprilis. Et quidem titulus iste sublatus, et iura illi[us] foundationis, Ascensionis D[omi]ni ecclesiae transfusa in monasteriu[m] S[an]c[t]i Spiritus Minscensenon gratiose, et liberaliter, sed ex quadam iustitia, eo quod religiosi haec iura, iam a tot annis, in alienas manus indebitas distracta non tantum improbo labore, studio indefesso, sed etia[m] pecunia sui monasterii unde-

⁸⁷ Note in the margin.

⁸⁸ Note in the margin.

quaque conquisita, per lites, et difficult[ates], imo et vitae dispendio temperaverunt. Denique quod R[everendus] p[ater] Liubieniecki insolenter tot privilegia reportet pro singulis puniendus iuxta ius commune, et constitutiones religionis.

Sessio synodalis publica secunda⁸⁹

Die [secun]da [septem]bris sessio publica fuit in ecclesia cui praesidebat Cels[issi]m[us] nunti[us]. Ill[ustrissi]m[us] D[ominus] metropolita Missa[m] lectam celebravit; post concionem dixit R[everendus] p[ater] Spiridon Iachimowicz mox primum Roma ex Collegio Graeco redux ex themate: „Nonne oportuit te misereri conservi tui”. Sermonem tum nectens de vindicta non sumenda sed venia de iniuriis proximo danda. Tum post concione[m] thronus Illl[ustrissi]mo D[omino] nuntio p[rae]parat[us], dum interim metropolitanus, ep[iscop]i et archiep[iscop]i in mantiis suis et infulis circa altare subsisterent. Tum deinde throno p[rae]parato omnes exiverunt pontificaliter et consederunt; et iterum assurrexerunt, cum praeside, et praesidis clerici intonarunt ex pontificali quae de rubrica, et lectum euangelium: „Ecce ego mitto vos” a diacono. Denique orationes a praeside. Et sequit[ur] consessus ep[iscop]orum omnium, in stallis sitis caeteris assistentib[us] ascendit cathedram (proponente R[everendo] p[at]re Constantino Szacinski, Ordinis Divi Basilii Magni, superiore chomscensi et requirenti, ut legant[ur] casus resonati bullae „Caenae D[omi]ni”; [secun]do decretum „De immunitate ecclesiastica”; [ter]tio bulla „Unigenitus” S[anctis]s[i]mi papae Clementis XI quae omnia legit ex pulpito seu cathedra R[everendis]s[i]m[us] pater Innocentius Pehowicz, archim[andri]ta mi[l]censis; ad extremum subsecuta fidei professio quorundam non paucoru[m] qui nuper, cum aliis, nondum fecissent.

Et soluta sessio ad diem sabbati, quod est dies [septi]ma. Post haec prandium apud Ill[ustrissi]mum D[omi]num metropolitanum omnium cum praeside ep[iscop]orum et abbatum et religiosorum.

Die [ter]tia sessio synodalis,

expedivit propositiones de S[a]c[r]am[en]tis Ordine et Matrimonio

*Torokanie*⁹⁰. Eodem die accipi de Torokanie a V[enera]bili p[at]re superiore datas die 27 aug[us]ti:

*Derelicta summa x[ry]stian[us] Switlickiego ma być oddana Brześciowi z Żyrowicz*⁹¹. [Pri]mo. Circa sumam zyrovicensem, a D[omino] Poluchiński receptam 1500 fl[ore]norum ut ex illa, unum mille restituat[ur] Brestensi mon[as]te[ri]o a m[ona]s[te]ri]o Zyrovicensi, in locu[m] distractae sumae Switlicciana, et inscriptio synagogae Pruzanensis p[ro] d[ebi]to 1555 florenis redeat retro Zyrovicios; quae pecunia expendi debet p[ro] m[ona]st[er]io Brestensi erigendo.

[Secun]do. P[at]rem Iakowicki monendum et exhortandum petit ut non segniter procedat circa erectione[m] Brestensem.

⁸⁹ Headline written in the margin.

⁹⁰ Note in the margin.

⁹¹ Note in the margin.

*Minsco*⁹². Eadem die a R[everendo] p[at]re superiore minscensi datas die 19 augusti qui [pri]mo significat p[at]rem Sadok, sup[er]io[rem] rakoviense[m], die 14 functu[m]. [Secun]do. P[at]rem Sylvanu[m] expeditum iam in Rohaczew et libros derelictos p[at]ris Loszukiewicz illic accepisse ferendos. [Ter]tio. Co[m]munit[a] tem post visit[ati]onem miti[us] pati clausura[m] et p[at]rem Domanski post assumptum vicariatum. [Quar]to. R[everendi] p[at]ris Iosaphatdefuncti derelictorum misit r[e]g[ist]ru[m]. [Quin]to. Circa pulvillum, a me ibi relictum, V[enera]b[il]is Lowickichartulam. Item a R[everendo] p[at]re Domanski relationem de fati[s] R[everendi] p[at]ris Rakoviensis. Item a p[at]re Silvano.

*Derelicta x[iędza] Czyżewskiego*⁹³.

R[e]g[iste]r rzeczy pozostałych W[ielebnego] ojca Iosafata Czyżewskiego, zeszłego w roku 1720 d[zie] 19 jula w Mińsku

Rasa francuskiego sukna nadnoszona; studentowi Przyńskiemu.
Sotanna sztametowa nowa kirem podszyta; ad dispo[siti]onem R[everen]d[is]s[im]i.
Kaptur komzetowy nadnoszony; item.
Kaptur sztametowy stary; na mego włożony.
Pas szeroki łyczkowy; oddany któremuś x[ię]dzu.
Raska kamowa przynoszona.
Czapek bobrowych dwie; z szynkim y wązkim bobre[m].
Podkapek.
Kaftan pułsztametowy; na mego ułożony.
Westikula stara bakanami podszyta.
Kieca stara. Poduszek 2. Poduszki x[iędzowi] Łowickiemu, kieca na laniae.
Koc płótnem podszyty; x[iędzowi] bratu oddany Lemieszewskiemu.
Kolderka dwieczkowa; x[iędzowi] Kowickiemu.
Pechawik bobrem opuszony.
Kapelih szary, y mitralka.

Xiegi

Połustaw Wileński; oddany b[ratu] Lemieszewskiemu.
Psałterzyk.
Mutety alias partytury nierewidowane.
Sepet, w nim buse, o dwiema nierewidowane, y huzynka; rozdane kufry oycom y braci.

Peculium. Expensa z tych p[ie]n[ie]dzy przez x[iędza] starszego stale circa funus et [cetera] złotych 14 groszy 22

Talarów 17.
Pułtalarków 2.
Tynfów 82.
Czerwonych 3.

⁹² Note in the margin.

⁹³ Headline written in the margin.

Ołtynik moskiewski.

*Suma[m] 6000 Gode[b]ska repetit[ur] od J[egomości] x[iędza] Theofila,
postępującego na ep[archi]ę Pińską⁹⁴*

Eadem die ad vespera[m] causa religionis, contra R[everendum] p[at]rem Theophilum Godebski, n[omi]natum ep[isco]pu[m] pinscense[m] de summa 6000 florenoru[m] et 3000 imperialium legatoru[m] a sua matre ordini pro fundatione Choroborovicensi, et pro fundatione ab ipso R[everendo] p[at]re Theophilo, capitulo g[e]n[era]li Novogrodensi in anno [milesimo septingentesimo decimo septi]mo oblata et suscepta, et a fundatore nedum inscripta, sed multis debitis sup[er] Choroborovicze contractis per ipsum R[everendum] p[at]rem Theophilum. Coram Ill[ustrissimis] R[everendissimis] D[omi]nis m[e]t[ro]p[ol]itano, archiep[iscop]o poloc[ensi], ep[iscop]o chelmensi agitata et conclusa, [pri]mo ut incusat[us] extunc inscribat 6000 post annos duos exolvenda; [secun]do unu[m] mille imperialium inscribat super Choroborovicze et Milaszewiczepost sua fata exolvenda, seu ipsis bonis, occupandis; [secun]do ut hanc inscriptionem extunc recognoscat, in castro Krasnostaviensi, ante consecrationem.

Die [quar]ta⁹⁵

In Torokanie⁹⁶. Expedivi responsa cum resolutione ad V[enerabilem] p[atrem] p[ro]consultorem circa sumam Brestensem et Zyrovicensem. Item Minscum ad V[enerabilem] p[atrem] superiorem, responsa. Ad suu[m] vicarium.

In Rohaczow⁹⁷. Item ad R[everendum] p[atrem] Silvanum, vicarium rohaczoviensem, ut sit patiens.

Brestam⁹⁸. Item ad p[atrem] Iakowicki, superiorem brestensem, ut erigat monasterio saltem aliqua[m] habitatio[n]em ante hyemem, et ut sit vicario suo alias religioso digno altiori gradu, gratiosus, et sumptum p[ro] erectione monasterii apud V[enerabilem] A[dmodum] R[everendum] p[atrem] torocanensem esse actu.

*Copia literaru[m] ab Em[inentissimo] D[omi]no praefecto S[acrae] Congr[eg]at[i]onis de propaganda fide praefecto Iosepho Sacripante card[inali] a[n]no 1720 die 8 iunii datarum.
X[iądz] Wietrzyński sprawę opisuje.*

Cardinalis praefectus do x[iędza] metropolity⁹⁹

Acta causae p[atrum] Maximiani Wietrzyński et Firmiani Wolk, una cum peculiari facti informatione Sacrae huic Congregationi ab amp[litudine] tua per manus patris Stephani Trombetti prompte transmissa accepim[us], de iis maturo praecedente examine, rectum prout iustitiae ratio postulat iudicium apto tempore prolaturi. Neque est cur ipse suspiceris quod praefati patres obicem ponere studuerint p[at]ri pro[curato]ri g[e]n[era]li ne hac in causa agere valeat, quasi tibi sit

⁹⁴ Headline written in the margin.

⁹⁵ The previous word *[ter]tia* was crossed out.

⁹⁶ Note in the margin.

⁹⁷ Note in the margin.

⁹⁸ Note in the margin.

⁹⁹ Headline written in the margin.

affinitate coniunctus, nulla etenim hactenus super hoc eidem S[acrae] Congregationi ex parte ipsorum vel eorum defensoris, deducta fuit exceptio. Quo vero ad authographa scripturarum et foundationum ad plura Basiliani Ordinis monasteria spectantia, ab eodem p[at]re Wietrzynski in [grave]¹⁰⁰ eorum p[rae]iudicium prout amp[litudo] tua asseruit sublata, curam omnem impendere, ut ea quantocius in lucem prodant[ur] ac p[rae]fatis monasteriis restituantur, Em[inentissim]i patres non praetermittent. Caeterum quoad spirituales quarumdam ruthenor[um] diaecesi-um indigentias iis in proxima provinciali synodo opitulante Deo, plenissime subventum iri confidimus teq[ue] in tam necessarium sanctumq[ue] opus, eo, quo eximie polles, religionis studio ecclesiasticae[que] disciplinae zelo nedum ad animarum Christi sanguine redemptarum salutem paranda[m] verum etiam ad nationis tuae maius in dies incrementum, et decus pro viribus promovendum, annisurum¹⁰¹ fore speramus. Porro haec sunt quae tibi meis hisce literis nomine antedictae congregationis brevi rescribenda putavi et amp[litudini] tuae summam a Deo opt[imo] max[imo] incolumitatem enixe precor.

Amp[litudinis] tuae. Romae, 8 iunii 1720¹⁰².

Die [quin]ta¹⁰³

Synodalis sessio privata¹⁰⁴.

Sessio synodalis, tractavit de regularibus, de monialibus

Eadem die sessio data su[m]mae seminarialis Przemyslensis 40 m[illia] a nobis ad seminarium p[atrum] teatinor[um], Leopoliensiu[m], consentientibus in idem Ill[ustrissim]is et R[everendissim]is D[ominis] metropolitano, et ep[iscop]o przemysliensi, quam subscripsit R[everendissim]us p[ro]toarchim[and]rit[us] ta, V[enerabilis] A[dmodum] R[everendus] p[ater] Basilius Procewicz, consultor ordinis, V[enerabilis] A[dmodum] R[everendus] p[ater] Demetrius Zankiewicz, consultor, V[enerabilis] A[dmodum] R[everendus] p[ater] Antoni[us] Tomillowicz, ord[in]is secretarius.

Sessio synodalis privata¹⁰⁵

Eodem sessio synodalis fuit, in qua tractatum [pri]mo de parochis; (*Praecedentia protoarchim[and]rit[us] przed archimandritami*¹⁰⁶) [secun]do de praecedentia inter p[ro]toarchimandritam et archimandritas, quos haberi p[rae]cedentiam ante p[ro]toarchimandrita[m] praetendebat Ill[ustrissim]us m[etropolit]anus, ex eo

¹⁰⁰ When presenting the contents of the letter in *Dziennik*, the author left out this word. It was completed based on the original document. Archivio Storico „De Propaganda Fide” – Congregazione per Evangelizzazione dei Popoli, Litterae S. Congregationis et Secretarii, vol. 109, k. 190.

¹⁰¹ In the original letter: *arrisurum*. Ibidem, k. 190v.

¹⁰² The original of the letter is kept at the Vatican: ibidem, v. 189v–190v. Version published by the Basilans: *Litterae S. Congregationis de Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantes*, vol. 3, ed. A.G. Welykyj, Romae 1956, pp. 149–150 (doc. 1220).

¹⁰³ The previous word [*quar]ta* was crossed out.

¹⁰⁴ Headline written in the margin.

¹⁰⁵ Headline written in the margin.

¹⁰⁶ Note in the margin.

quod simul p[rae]tenderet esse a iurisdictione p[ro]toarchimandritae ipso ascensu ad titulu[m] archimandritae eximerent[ur] a iurisdictione p[ro]toarchimandritae. Quod p[ro]toarchimandrita in faciem Celsissimo D[omi]no nuntio negavit et sibi iurisdictionem super archimandritas ex primevis constitutionib[us] infamati ordinis debere; (*P[ro]toarchim[an]d[ri]ta skladał y karał archim[an]d[ri]tów y ma iurisdikcyę nad nimi*¹⁰⁷) [secun]do ex praxi exercitae iurisdictionis p[ro]toarchimandritae sup[er] archimandritas p[ro]babat, ut in Nicolaum Korsak, archimandritam mscislaviensem, in Stephanu[m] Szeluzinski, braslaviensem, et [Ieroteum]¹⁰⁸ Kudrycki, braslaviensem[m], itidem braslaviensem, qui iudicati et pro delictis suis puniti ac degradati cum essent benedicti in monasteriis privatam vitam finierunt. [Ter]tio praxi praecedentiae usitata in synodo p[ro]vinciali Kobrynensi a[n]no 1626 a die 26 augusti celebrata, in qua post ep[iscop]os p[ro]toarchimandrita locum tenuit, post illu[m] duo vicarii ep[iscop]ales, denique archimandrita mscislaviensis et archimandrita owrucensis.

Itaque Ill[ustrissim]us D[omi]nus nuntius moderando collisionem in subscriptionib[us] synodi, suasit R[everend]issim]o, ut si non velit infrasubscribere salvo iure p[rae]cedentiae, ad decisionem S[anct]ae Sedis Ap[osto]licae remittendae, in seorsivo solu[m] Professionem fidei subscribat.

*Na seminarium aby provincia contribucyą dawala, nuntiusz koniecznie chce, et responsum negative*¹⁰⁹. Idem Ill[ustrissim]us D[omi]nus nunti[us] instabat serio, ut ex provinciae nostrae monasteriis contributio fiat pro seminario educandorum seminaristarum dioecesanorum. Respondit R[everend]issim]us non posse hoc onus declarare p[ro]pter exhaustam provinciam, et non sufficiente[m] p[ro]videndis religiosiis alumnis ad collegia mittendis. Et quod erigendo studio theologico intra provincia[m] studiu[m] applicet. Denique, ad conferendum cum patrib[us] accepit.

Eadem die R[everend]issim]us p[ro]toarchimandrita conferebat cum patrib[us] de hac contributione; qui omnes et singuli professi se non posse quidq[ua]m e monasteriis conferre, cum non sint pares proventus, educandis misere personis monasterialib[us], et operibus rei p[ub]licae ferendis. Ex relatu ad cras differri deberet.

¹⁰⁷ Note in the margin.

¹⁰⁸ In the original, space was left to write the name of Fr Kudrycki, Archimandrite of Bratslav. The name of this hieromonk was established on the basis of his biography. Rossijskaâ nacional'naâ biblioteka (Sankt-Peterburg), Otdel rukopisej, Pol'skoazyčnye dokumenty, *Diptycha Patrum et Fratrum Ord[inis] S[ancti] Bas[ilii] M[agni] Congregationis tit[uli] S[anctissimi]ae Trinitatis defunctorum ab A. 1686 et non omnium, et non omnino servata annorum serie, collecta a R.mo Joanne Olszewski, consultore Ordinis, superiore Torokanensi, continuata vero per Reverendissimum Antonium Zawadzki, exprotoarchimandritam, consul torem et superiorem Torokanensem usque ad annum 1730*, p. 15.

¹⁰⁹ Note in the margin.

D[ie] [quin]ta.**Sessio synodalis private¹¹⁰**

Sessio synodalis tractabat de monialib[us], de parochis, de seminario erigendo, ad quam erectionem, ut R[everen]d[issi]mus protoarchimand[ri]ta declararet, contributionem ex provincia, (*nunti[us] urget contributionem a provincia¹¹¹*) Ill[ustrissi]m[us] D[omi]nus nunti[us] instabat (ex instinctu Ill[ustrissi]mi D[omi]ni m[e]t[ro]p[ol]itani et archiep[iscop]i polocensis). Et p[ater] protoarchimand[ri]ta provincia[m] excusabat ab hoc onere rationib[us], deniq[ue], accepit ad conferendum cum patribus.

Die [sex]ta.**Sessio synodalis privata¹¹²**

Sessio synodalis tractabat de monialib[us] reliqua idque dioecesum Volynensium. Fidei professionem fecerunt in loco sessionis V[enera]bilis pater hegumenus poczayoviensis cum aliquot aliis hegumenis, et duob[us] ex confraternia stauropigiensi Leopoliensi id est D[omi]n[us] Laszkowski et D[omi]nus [Czesnikowski]. De festis item tractatu[m] p[rae]cipue festo in Lituania et Alba Russia usitato Piacionka, alias Decima, a magna feria [sex]ta quod in memoriam compassionis dolorosae Matris Virginis, officio ad hoc ordinato celebret[ur]. De festo B[ea]ti M[artyris] Iosafati celebrando die dominico post die 26 [septem]bris iuxta novu[m].

Xi[ę]ż a b[iskup]i praetendunt deberi sibi ex provincia dari theologos. Responsum neg[at]ive¹¹³. Eodem die Ill[ustrissi]m[us] archiep[iscop]us polocensis intulit quod ep[iscop]i necessario debent habere theologos ad latus suum; atq[ue] insistit ut protoarchim[an]d[ri]ta p[ro]videat. R[everen]d[issi]m[us] protoarchim[an]d[ri]ta respondit se non posse, ac petiit Ill[ustrissimu]m praesidentem non velle obligare ad id onus, cum p[ro]toarchim[an]d[ri]ta soli Ill[ustrissi]mo metropolitano ex nexu obligatus sit p[ro]videre. Ill[ustrissi]m[us] polocensis intulit iesuitam se theologum habituru[m]. P[ro]toarchim[an]d[ri]ta respondit „Etiam”. Et sibi in primis p[ro]videndum incumbit ut monasteria habeant personas doctas ad concionandum ad confessiones ad lectorat[us] et c[etera].

Protoarchimandrita ma jurisdikcyę nad archimandrita¹¹⁴. Notandum 115. Nuper in sessione die [quin]ta discussum factum de iurisdictione p[ro]toarchim[an]d[ri]tae super archimandritas et de praetensa ab iisdem praecedentia in ordine synodali. R[everen]d[issi]mus p[ro]toarchimandrita deducebat, in primis iurisdictionem ex eo quod archimandritas p[ro]toarchim[an]d[ri]ta deponebat ut p[atrem] Szeluzynski, braslaviensem, Paulum Korsak, mscislaviensem, et [Ieroteum]¹¹⁶ Kudrycki itidem braslaviensem. Denique quod visitet p[ro]toarchimandrita. Et locum non tantu[m] in capitulo g[e]n[er]ali post ep[iscop]os ante archimandritas sed et in colloquio

¹¹⁰ Headline written in the margin.

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¹¹⁴ Note in the margin.

¹¹⁵ Word underlined in the original.

¹¹⁶ In the original, space was left to write the name of Fr Kudrycki.

Lublinensi, et in synodo Kobrynensi p[ro]vinciali, in a[n]no 1626 a die 26 augusti celebrata, post episcopos protoarchimand[ri]ta, deinde duo vicarii absentium episcoporum, denique, mscislaviensis et owrucensis archim[an]d[ri]tae locum habuerunt. Sed Ill[ustrissimus] D[omi]nus metropolitanus respondit, non haberi iurisdictione[m] super archimandritas protoarchimandritam. Et congreg[at]io[n]e[m] g[e]n[era]lem esse actum domesticum non publicum, talemq[ue] esse actu[m] colloqui[um]. Ill[ustrissimus] D[omi]n[us] nunti[us] respondit inconueniens esse non infulatum praecedere infulatos.

*Zakonnicy wołyński, ijako się mają in congregationem unam zebrać, vide Smuka tom[um] VI collect[ionis]*¹¹⁷. Eodem die [sex]ta de mane apud Il[lustrissimum] D[ominum] metropolitanu[m] colloqui ep[iscop]alis discuss[us] fuit de modo redigendi in congregationem unam monachos dioecesum Luceoriensis, Leopoliensis, Premyslensis et Chelmensis qui non incorporat[ur] provinciae nostrae; atque conclusum ut vel eidem congregationi S[anctissim]ae Trinit[at]is incorporent[ur] et cum electo provinciali, subordinentur generali seu protoarchimandritae, ut in fundamento brevis Urbani VIII suadebat R[everend]issim[us] protoarchim[an]d[ri]ta [vel etia[m] se]¹¹⁸ paratam faciant provinciam ubi eligant provinciale[m], et pro [vincialis habeat]¹¹⁹ [...]¹²⁰. Caeterum remissum hoc ad s[acram] congrega[ti]o[n]em definiendum.

*Lublino*¹²¹. Eadem die accepi a r[everendo] p[at]ri lublinensi datas die 4 p[rae]sentis qui petit [pri]mo religiosum unum, (*Derelictum horologium*¹²²) [secundo] declarat, horologium post fata patris Małachowskinon divenditum, et ad me remittendum.

*Zakon z metropolitą certuje o archim[an]d[ri]tach sine consensu benedikowanych Bielsk[i]ego y Jachimowicza*¹²³. Eadem die convent[us] Ill[ustrissimus] metropolitan[us] a p[ro]toarchim[an]d[ri]ta et consultoribus, et requisitus de patribus, Patricio Bielski, et Iosaphato Iachimowicz, insolenter absq[ue] consensu religionis ad titulos archimandriaru[m] evolantib[us], et benedictis; qui Ill[ustrissimus] m[us], primum bibonem et damnificatorem ad 10 m[ilia], alterum mendacem et damnificatorem suos accusavit. De consensu autem non accepto, frustraneam requisitione[m] et c[etera] respectu patris Iosaphat, eo quod p[er]misisset capitulum g[e]n[era]le illum consedissee in capitulis duob[us] (cum tamen ipse praesul hoc noluisset contradicentibus capitularib[us]). De secundo nihil addidit, dissimulando. Contra primu[m] iudicialiter procedere suasit, ut abiudicet[ur].

¹¹⁷ Note in the margin.

¹¹⁸ The last three words are crossed out.

¹¹⁹ The last three words are crossed out.

¹²⁰ Subsequent two lines crossed out, illegible.

¹²¹ Note in the margin.

¹²² Note in the margin.

¹²³ Note in the margin.

D[ie] [septi]ma.**Sessio synodalis solemnns quae debuit et p[ro]missa fieri non fuit**

Et patres nonnulli ex p[ro]vincia foras abierunt, uti V[enerabilis] A[dmodum] R[everendus] p[ater] Demetri[us] Zankiewicz, consultor, superior novogrodensis, insalutato p[at]re archim[an]d[ri]ta, et alii.

X[iędza] Lubienieckiego benedikować na archimandrią Mińska, x[iędz] metropolita deklarował¹²⁴. Ill[ustrissim]m[us] D[omi]nus metropolitanus, declaravit R[everendo] p[at]ri Lubieniecki benedictio[n]em in archimandriam Minscensem, die 12 expediendam, contra iura provinciae et sua expressa scripta ad consultorium toties, et ad R[everen]dissimum.

X[iędz] Godebski nie podpisał swojej inscripcyey 14 m[illium] na Choroborowiczach¹²⁵. Eadem R[everen]d[issim]m[us] p[ater] Godebski noluit subscribere inscriptionem 14 m[illium] super Choroborowicze, prout assecuraverat religionem circa suum ascensum ad ep[iscop]atu[m] Pincense[m].

Eadem die P[ro]fessionem fidei subscriptam a religiosis provinciae missam p[er] p[atrem] secretarium non suscepit Ill[ustrissim]m[us] nunti[us] agens ista ad R[everendum] p[atrem] Trombetti pertinere, et nisi in ipsi[us] p[rae]sentia subscriptiones factae forte non suscipienda[m].

D[ie] [octa]va.

**Regist[r]um Professionis fidei misi per puerum
ad R[everen]d[u]m p[at]rem Trombetti qui suscepit tradendam D[omi]no nuntio in templo parochiali Zamoyscensi**

X[iędz] Godebski biskupem poświęcony in solemnitas acta¹²⁶. Item eadem die peracta solennitas consecrationis in ep[iscop]um R[everen]di patris Theophili Godebski assistentib[us] Ill[ustrissim]is D[omi]nis archiep[iscop]o polocensi, ep[iscop]o leopoliensi. Ex clero regulari R[everen]d[issim]us p[ater] protoarchim[an]d[ri]ta, V[enerabilis] A[dmodum] R[everendus] p[ater] Tomillowicz, secretarius ordinis, superior bytenensis, R[everendus] p[ater] Mihuniewicz, superior zyrovicensis, R[everendus] p[ater] Zurawski, secretari[us] R[everen]d[issim]i p[ro]toarchim[an]d[ri]tae, R[everendus] p[ater] Szacinski, superior chomscensis, et R[everendus] p[ater] Sylvester Kulczynski. Diaconi. R[everendus] p[ater] Iustinus Kozaczenko, superior werchowiensis, R[everendus] p[ater] Spiridon Iachimowicz, assignatus praefectus scholarum Vlodimiriensiu[m], R[everendus] p[ater] Ignati[us] Kulczynski, s[acrae] th[eologiae] d[octo]r Roma redux. Considente Ill[ustrissim]o D[omi]no nuntio in suo throno. Concionatus clericus canonicus R[everendus] D[omi]n[us] [...]¹²⁷.

Denique prandium hospitibus iuxta morem apud ill[ustrissim]m D[ominum] metropolitau[m], pro Ill[ustrissim]o D[omi]no nuntio et archiep[iscop]is, ep[iscop]is et regularibus.

¹²⁴ Note in the margin.

¹²⁵ Note in the margin.

¹²⁶ Note in the margin.

¹²⁷ A space was left in the original to write the name of the Roman Catholic preacher canon.

*X[iądz] Godebski 14 m[ilia] zakonowi assekuruje na Choroborowiczach*¹²⁸. Eadem die inscriptionem fecit R[everendus] p[ater] Godebski, n[omi]nat[us], a[n]teq[ua]m consecraret[ur] super bonis Choroborowicze et Milaszewicze suis haereditariis, 14 m[ilia] religioni.

Die [no]na.

Sessio synodalis non fuit

Sed conferentia D[ominorum] ep[iscoporum] de honorario Ill[ustrissimi]mo D[omi]no nuntio, et suis domesticis auditori, et c[eteris] dando. Cum aliqui D[omi]ni ep[iscop]i ex suis personis iam dederint, atque duo et non ampli[us] noluerint dare.

*Archimandritae owrucki y toloczyński coram D[omino] m[e]t[ro]p[ol]i[t]a conveniunt[ur]*¹²⁹. Eadem die supplicavi Illustrissimu[m] D[ominum] metropolitano pro iniuria p[ro]vinciae quod R[everendus] p[ater] Patricius Bielski, in archimandriam Owrucensem extra provincia[m] sine consensu superiorum ascenderit.

*X[iądz] Bielski stracił inscriptia x[iędza] Winnickie[go] na 12 m[ilia] Włodzimirskiej sumy. Ale się potym wróciła w roku 1721, hic pagina 201b*¹³⁰. [Secun]do q[uo]d incriptionem 12 m[ilium] collegii Vlodimiriensis ab Ill[ustrissimi]mo D[omino] Winnicki metropolitano accepta[m] ab Ill[ustrissimi]mo D[omi]no (prout ipse fassus est ingenue) perdidit. R[everendus] p[ater] Iosaphat Iachimowicz in archimandria[m] Toloczynensem[m] cuius fundatio nulla est in natura reru[m], sine consensu religio[n]is, et conditionate permissus (ad instantias imperiosas Ill[ustrissimi]mi et D[ominorum] praelatorum) considerare in loco archimandritali, ut intra bienniu[m] et fundatione[m] recognitam a fundatorib[us] p[rae]sentet, et erectionem faciat monasterii, sub amissione, loci et tituli, archimandritalis. Respondit Ill[ustrissimi]mus non se velle seu posse hic diiudicare. Id Vladimiriæ: quod factum directe ad eludenda[m] instantiam et ut faciat quod placet intra provincia[m] circa interna religionis.

*Ill[ustrissimi]m[us] m[e]t[ro]p[ol]ita p[ro]movet ad archim[an]driam Minscensem R[everendum] p[atrem] Lubieniecki*¹³¹. Item Ill[ustrissimi]m[us] D[ominus] m[e]t[ro]p[ol]ita induxit omnes ep[iscopos] ut instarent apud R[everend]issimu[m] pro consensu in persona[m] R[everendi] p[at]ris Augustini Lubieniecki quaten[us] archimandriae Minscensi potiat[ur] penes advitalit[at]em superioratus Vitebscensis. Ad quod R[everend]issimu[m] et consultor ac secretarius ordinis responderunt negative eo quod titul[us] archimandriae si quis fuerit ante sublat[us] sit et advitalitas Vitebscensis sine dependentia, in calculis sit contra ius commune, et pluralitas beneficioru[m] regularium.

Eadem cit[at]us R[everendus] p[ater] Lubieniecki ad iudiciu[m] R[everend]issimu[m] pro ambitiose export[at]is privilegiis, et instantiis emendicatis potentum pro sua administratione¹³² promotione. Quia serum tempus fuit et consultores abfuerunt, iudicium ad cras facta inductione causae pro hora [septi]ma delatum.

¹²⁸ Note in the margin.

¹²⁹ Note in the margin.

¹³⁰ Note in the margin.

¹³¹ Note in the margin.

¹³² Word crossed out.

*Roma*¹³³. Eadem die accepi Roma a p[at]re pro[curat]ore litt[er]as datas die 20 iulii quib[us] significat (*x[iqdz]* *Wietrzynski w Rzymie dilacyi zazywa w sprawie swej*¹³⁴) p[at]rem Wietrzynski laborare dilationib[us] in spe[m] quod aliqua documenta ad defensionem s[u]i de Polonia accepturi sint. [Secun]do processum Bialozorovianu[m] nondum copiatum. [Ter]tio ut duos Olomucium alumnos expediam. [Quar]to quod sit avisat[us] de rebus omnib[us], aliis scriptis religiosis p[er] p[at]rem Wietrzynski asportatis. Ea esse apud p[at]res Societatis Cracovienses, et quod illa Romam missuri sint. P[ro] quibus supplicavit procurator S[acrae] Congreg[at]io[n]i, ut ei[us]modi scripta, seu iura maneant ibidem; atque ut scribat[ur] instantia ad s[acram] congreg[at]io[n]em, quatenus iura et munimenta de Cracovia restituant[ur] provinciae.

*Rzyskiej residencyej r[e]g[is]tra p[ro]ventuum et expensorum przyslane*¹³⁵. Item datas die 3 augusti in quib[us] misit r[e]g[is]tru[m] proventuum et expensorum et iustifica[ci]o[n]es, circa provent[us] et expensa. Et quod a religio[n]e, nullam habuerit accepta[m] discretio[n]em cum tamen ab aliis accipiat, ut D[ominis] ep[iscop]is et metropolitano. [Secun]do socium habere potest et providere ex eleemosyna missali, etsi reliquum ex eleemosina alia supplendum sit. [Ter]tio omnes et ubique locatae res provinciae a p[at]re Wietrzynski asportatae, sequestratae sunt.

D[ie] [dec]i[m]a

Consecratio ep[iscop]i pinscensis Ill[ustriss]mi Theophili Godebski in ecclesia parochiali Zamoyscensi, ab Ill[ustriss]mo D[omi]no metropolitano, assistentib[us] Ill[ustriss]mis archiep[iscop]o polocensi, ep[iscop]o leopoliensi, in praesentia Ill[ustriss]mi D[omi]ni nuntii apostolici; concionem dicente R[everen]d[iss]mo D[omi]no canonico zamoyscensi et concionatore ordinario¹³⁶.

Die [dec]i[m]a.

Sessio synodalis privata¹³⁷

Sessio synodalis fuit, in qua de contributione pro seminario clericorum saeculariu[m] per contribu[ti]o[n]em etiam ex monasteriis provinciae importandam, pro qua Ill[ustriss]m[us] nunti[us] fortiter institit apud R[everen]d[iss]mu[m], qui etiam porrectis in memoriali, et expositis rationibus, impossibilitatis ad comportandam contributionem dictam cum ipsa provincia sit misera in omnibus fere monasteriis et c[etera].

X[iqdz] *Lubieniecki protoarchimandrita citat[ur] et iudicat[ur] de ambitu*¹³⁸. Eadem R[everendus] p[ater] Lubieniecki citat[us] ad iudiciu[m] p[ro]toarchim[an]d[ri]tale pro ambitiosa concurrentia tum ad ep[iscop]atum Pinscensem, [tum ad] archimandriam Minscensem et simul advitalitate superioratus Vitebscensis omnino, et sine omni obligatione liquidationis ac reddendae rationis, umquam. In qua

¹³³ Note in the margin.

¹³⁴ Note in the margin.

¹³⁵ Note in the margin.

¹³⁶ The entire paragraph was deleted in the original.

¹³⁷ Headline written in the margin.

¹³⁸ Note in the margin.

causa, quoad punctum episcopat[us] ambiti, iuramento se expurgare quod ipso inscio exportaret[ur] privilegii[m] p[er] M[agnificum] D[omi]num Protasowicz obligat[us]; a quo puncto appellavit ad Ill[ustrissimu]m D[ominum] m[e]t[ro]p[ol]itanum. Quoad punctum ambitae archimandriae cum advitalit[a]te superioratus Vitebscensis suspensum decretum ad conferendum cum Ill[ustrissi]mo D[omino] metropolitano. Et sessio synodalis vacat.

D[ie] [undeci]ma.

Sessio synodalis privata¹³⁹

Sessio synodalis fuit in qua tractatu[m] de libro Cassiani Sakowicz contra ceremonias graecoru[m] et russorum, sarcastice conscriptorum supprimendo cum quidam R[everen]di D[omi]ni clerici, seu capitulu[m] Camenecense, reimprima[r]e eundem sarcasticu[m] libru[m] intendant. [Secun]do de ieiuniis ritus graeci.

*Laciński clerus oprimit graecum*¹⁴⁰. [Ter]tio de oppressionibus, quae clerici ritus nostri, a clero latino, et praecipue, in eo quod a consistoriis latinis non administret[ur] iusti[tia] nostris. [Quar]to iterum de seminaristis secularibus ex provincia alendis; cui puncto R[everen]d[issi]mus et omnes abbates ac superiores nihil declararunt excusando tenuitatem, et indigentia[m] magna[m] monasteriorum.

Die [duodeci]ma

*Minscum*¹⁴¹. Expedivi Minscu[m] ad p[atrem] superiorem, significando periclitari archimandria[m] Minscensem, adeoq[ue] omnia iura ut ex nunc evehat in Zyrowicze et ibi obsignata deponat.

*In Bieliczany*¹⁴². Item in Bieliczany ut Hulewicz p[ro]vent[us] anni p[rae]teriti, et saliares pecunias, ac frumentales, deponat apud p[atrem] superiorem minscense[m] aut etiam asportet in Berezwicze.

*In Berezwicze*¹⁴³. Item ad R[everendum] p[atrem] vicarium berezwicensem ut fratrem H[iczes]ski cum advenerit illuc remittat Vitebscu[m] p[er] vectorem zalesiensem.

*In Zalesie*¹⁴⁴. Item ad V[enerabilem] f[rat]re[m] Lukaszewicz, ut pecunias Zalesienses conservet integras ad meum adventum, sive dispo[siti]o[n]em ulteriorem; [secun]do ut equos qui redituri sunt saginari faciat. Haec expeditu[m] p[er] R[everendum] p[atrem] Zinko Antonium.

*Ca[us]a R[everendi] p[at]ris Procewicz cu[m] R[everendo] p[at]re Saporowicz iudicata a R[everen]d[issi]mo et consultorib[us]*¹⁴⁵. Eadem die causa V[enerabilis] A[dmodum] R[everendi] p[at]ris Procewicz, cum R[everendo] p[at]re Saporowicz, de imperialib[us] 28 et tynfonibus trib[us] ac uno sextone, acceptis ex pecunia actoris ab Ill[ustrissi]mo D[omi]no archiep[isco]po polocensi. In qua decretum est ut sequit[ur]. Quoniam V[enerabilis] A[dmodum] R[everendus] Procewicz, c[o]

¹³⁹ Headline written in the margin.

¹⁴⁰ Note in the margin.

¹⁴¹ Note in the margin.

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n[sul]t[o]r ordinis, ut penes documenta, quae V[enerabilis] A[dmodum] R[everendus] p[ater] Saporowicz cora[m] iudicio p[ro]duxit, iuramento comprobet, se vere mutuas dedisse pecunias R[everendo] p[at]ri Wietrzynski, et se recepisse ab eodem ex manib[us] Ill[ustrissim]i D[omi]ni archiep[isco]pi polocensis, suas, sibi a R[everendo] p[at]re Wietrzynski imperiales 28 tynfones tres et unum sextonem; et V[enerabilis] A[dmodum] R[everendus] p[ater] Saporowicz, ultro se obtulit ad eiusmodi comrobatione[m]. Ideo iudicium p[rae]sens decidit ut penes documenta non convincentia defensione[m] inculpati R[everen]di p[at]ris Saporowicz, iuramento comprobet; et V[enerabilis] A[dmodum] R[everendus] p[at]er Procewicz plenu[m] ius habeat, requirendi sua, apud que[m] de iure.

Haec iuramentum exactu[m] die [decima ter]tia¹⁴⁶. Rotha iuramenti: „Ego N. invoco D[omi]n[u]m Deum et c[etera] quod ego iure mutuo dedissem R[everendo] p[at]ri Wietrzynski imperiales 28, tynfones tres et unum sextone[m]; et eosdem ut mihi debitos ab Ill[ustrissim]o D[omi]no polocensi ex assignatione R[everendi] p[at]ris Wietrzynski recepi ut meum mihi debitum; sic me De[us] adiuvet”.

*Archimandria Grodnensis vacat. Electio fit candidatoru[m]*¹⁴⁷. Eadem die Illustrissim[us] Domin[us] metropolitanus requisivit a religione personam, ad archimandriam Grodnensem p[ro]movendam, saltem ad p[rae]sens in titulum administratoris. Super quo puncto consulti consultores ordinis V[enerabilis] A[dmodum] R[everendus] p[ater] Procewicz, c[on]sultor, superior chelmensis, R[everen]d[issi]m[us] pater Solikowski, archim[an]d[ri]ta kobrynensis, p[ro]toconsultor, V[enerabilis] A[dmodum] R[everendus] p[at]er Antonin[us] Tomillowicz, ord[ini]s secretari[us], candidatos praeposuerunt: R[everen]d[issi]m[us] p[atrem] Solikowski resignata Kobrynensi, V[enerabile] A[dmodum] R[everendum] p[at]re[m] Ioanne[m] Oleszewski, p[ro]toconsultorem, superiorem torokanense[m], R[everendum] p[at]rem Iosephum Saporowicz, superiorem polocense[m], ea conditione, ut pri[us] exolvat 412 imperiales sumae Dobryhorensi debitos, et per decretu[m] capituli¹⁴⁸ [quar]tu[m] R[everendum] p[atrem] Patriciu[m] Bielski, archim[an]d[ri]tam owrucensem. E contra R[everendum] p[atrem] Innocentiu[m] Charkiewicz, vicariu[m] supraslensem, excluderunt quia non est nostrae provinciae; R[everendum] p[atrem] Iosaphatu[m] Iachimowicz, archimandrita[m] praetensum toloczynensem, ne pro delicto accipiat gratiam.

Archimandria w Mińsku wznawia Ill[ustrissim]i[m]us D[omi]nus m[e]t[r]o[p]o[lita] Leo Kiszka¹⁴⁹. Eadem die Ill[ustrissim]i[m]us D[omi]n[us] Ioseph[us] Lewicki, ep[iscop]us chelmensis, ab Ill[ustrissim]o D[omi]no metropolitano convenit R[everen]d[issi]m[us] circa p[ro]motionem R[everendi] p[at]ris Lubieniecki ad archimandriam Minscensem stante advitalitate superioratus Vitebscensi qui[a] fundator de persona soli[us] R[everendi] p[at]ris Lubieniecki cavit in sua fundatiali inscriptio[n]e cum hac cautione (*archimandritae minsicensi conditiones datae a religio[n]e¹⁵⁰*), ut (sic et in eadem inscriptione cautu[m] sit, ne advitalis p[at]e

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r Lubieniecki, ex administratione bonoru[m] illi[us] monasterii teneat[ur] ulli liquidationem et calculum facere) ipse liquidationem faciat singulis annis R[everen]d[issi]mo p[at]ri protoarchim[an]d[ri]tae, sicut et de archimandria Minscensi similiter; [secun]do ut vicarios habeat a R[everen]d[issi]mo protoarchim[an]d[ri]ta institutos tam Vitebsci, quam Minsci qui de p[ro]ventib[us] omnib[us] sciant et calculum faciant R[everen]dissimo. Ad quae pristinae se habens R[everen]d[issi]m[us] et consultores videndo non esse evitabilem archimandriam Minscensem propter instantias magnatu[m], et consensum ab Ill[ustriss]imo et religione datum condescendit salva liquidatione ut supra, et c[etera].

D[ie] [decima ter]tia

*Romam*¹⁵¹. Expedivi Romam ad procuratorem, responsa. [Secun]do ut expediat p[atrem] Lysiczynski. [Ter]tio ut r[e]g[ist]rum archivi transmittat. [Quar]to ut saltem prima posta significet: quo? cui? q[ua]ndo? q[uo]modo? fundaverit residentiam.

*Lublinum*¹⁵². Item Lublinum ad R[everendum] p[atrem] superiorem ut horologium, et contribu[ti]o[n]em mittat.

*Czerejskie[go] wikariego odmieniono*¹⁵³. Item expedivi in Luhoml ad R[everendum] p[atrem] superiorem ut descendat Czereiam et moveat p[atrem] Bu[n]ikowski in locu[m] ei[us] p[atrem] Hryniewski installet vicariu[m], traditis omnib[us] r[e]g[ist]ris a se et p[at]re Bu[n]ikowski subscriptis.

Eadem die, iuramentum heri decisum V[enerabilis] A[dmodum] R[everendus] p[at]er Saporowicz expleturus coram officio comparuit, et accessit. Et V[enerabilem] A[dmodum] R[everendum] p[atrem] Procewicz a p[rae]tensione sua liberum declaravit.

*Varsaviam*¹⁵⁴. Eadem ad D[ominum] Roykiewicz ut post 4 septimanas ab hac data postam meam Vilna[m], interim ei dabit[ur], aliq[ua]m Volynia[m], nisi si pachetum aliquid notabile veniat Roma Vilnam mittat.

*In Torokanie*¹⁵⁵. Eadem ad R[everendum] p[atrem] Torokanensem ut ex semi duob[us] millib[us] pecuniae Zyrovicensis a D[omi]no Polubinski apud se depositis 500 florenos extradat V[enerabili] A[dmodum] Reverendo] p[at]ri zyrovicensi.

*Su[m]ma x[iędza] Switlickiego z[lo]t[ych] 1000*¹⁵⁶. Reliquum mille detineat in deposito ad ulteriorem dispo[siti]o[n]em; et interim si necesse fuerit aliquid ex hoc mille dare pro erectione Brestensi, et quidem securitate omni cauta circa expensas faciendas.

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Die [decima quart]a, [decima quin]ta, [decima sex]ta

Vacant synodales sessiones. Ego infirmor.

Die [decima septi]ma.**Sessio synodalis [ter]tia solennis et ultima¹⁵⁷**

Sessio synodalis [ter]tia et ultima in ecclesia loci. Subscripta synodus a praeside D[omin]is ep[iscop]is et abbatib[us]. Et soluta synod[us]

Discessit Ill[ustrissim]us metropolitanus foras, Ill[ustrissim]us chelmensis, Ill[ustrissim]us premyslensis et abbates fere omnes. Et R[everend]issim[us] protestat[us] c[irc]a p[atrem] Lubieniecki.

Die [decima octa]va

Discesserunt, salutato Ill[ustrissim]o Domino nuntio, Ill[ustrissim]i polocensis, leopoliensis, luceoriensis; et abbates dermanensis, dorohobuzensis et owruciensis Patrici[us] Bielski.

Synodum provincialem subscripserunt p[ro]toarchim[an]d[ri]ta et abates¹⁵⁸. Eadem die ego subscripsi seu R[everend]issim[us], synodum post ep[iscop]os et archimandritam czereiensensem, Chrysostomu[m] Fryckiewicz Radziminski. Tunc reliqui et abbates ut dermanensis, leszczynensis et c[eteri], ultimus owrucensis; post illum nemo; neq[ue] subscripsit, praetendens, toloczynensis Iosaphat Iachimowicz.

Item apud Ill[ustrissim]um D[omi]num nuntium audientia[m] habui cui recommendavi.

Propositio[n]es provinciae contra quaedam statuta synodi provincialis Ill[ustrissim]o D[omi]no nuntio datae¹⁵⁹. [Pri]mo (inter desideria) ut non p[rae]iudicet iuri provinciae, punctum residentiae pro Ill[ustrissim]o smolenscensi in Pustynensi monasterio assignatae, ad quod monasteriu[m] ius possessio[n]is plenu[m] habet provincia congreg[at]io[n]is S[anctissim]ae Trinit[at]is cum neq[ue] titulum abbatae habeat. Ad quod punctum Ill[ustrissim]us D[omin]us nuntius non respondit directe, sed it[e]m quaesivit an etiam habeat alium monasterium Ill[ustrissim]us Smolenscensis? Resp[on]di: „Habet S[ancti] Onufrii abbatiā et S[anctorum] Hleb et Borys Polociae”. Subiunxit Ill[ustrissim]us: „Etiam vult manutene[re] abbatiā[m] Grodnense[m] quam Ill[ustrissim]us m[e]t[ro]p[oli]ta non vult illi permittere”.

[Secun]do quonia[m] monachi Luceorienses, Leopolienses, Premyslenses in unam congreg[at]io[n]em se redigere volunt et D[omi]ni ep[iscop]i illorum illud concedunt, ut congregati in unam capitulam eligant sibi provincialem convocante at praesidente Ill[ustrissim]o D[omi]no metropolitano et praesente R[everend]issim]o patre protoarchim[an]d[ri]ta congreg[at]ionis S[anctissim]ae Trinit[at]is. Et quia Ill[ustrissim]i D[omi]ni ep[iscop]i illorum monachorum loci ordinarii comuni termino expresserunt suam in hoc vol[un]tatem, ut dicti monachi suaru[m] dioecesum, congregent[ur] et eligant provincialem; ne videan[ur] praetendere comprehendi, etiam illa monasteria, suaru[m] dioecesum quae iam dudum incorporata sunt provinciae seu congregationi S[anctissim]ae Trinit[at]is, uti sunt: Buczacense in

¹⁵⁷ Headline written in the margin.

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Leopoliensi; Dermanense, Dubnensia duo et¹⁶⁰ Zydyczynense et Dorohobuzense in Luceoriensi, Chelmenese, Lublinense, Turkovicense, Kulemczycense, et alia prout Belzense cum attinentib[us] – in Chelmensi; et ne per taliter avulsa monasteria, congrega[ti]o S[anc]tiss[im]ae Trinit[at]is ferat suae provinciae detrimentum?

Ad desideria synodi provincialis m[e]t[r]o[p]o[l]ita debet dare ratio[n]es seu informationes Sedi S[anc]tae Apostolicae¹⁶¹. Respondit Ill[ustrissim]us D[omi]n[us] nunti[us]: „Circa desideria synodi, Ill[ustrissim]us D[omi]n[us] metropolitanus imprimis debet dare circa singula informationes S[ac]rae Congreg[at]io[n]is mittendas ex quib[us] informationibus et datis rationibus ego cum intellexero [...] ¹⁶² illu[m] praetendere, ut [suarum] earu[m] diecesum¹⁶³ o[mn]ia monasteria ad illam¹⁶⁴ novam provincia[m] uniant[ur], [...] ¹⁶⁵ significabo R[everen]d[issim]o p[atri], et tum suas rationes, dabit pro congreg[at]io[n]e S[anc]tiss[im]ae Trinit[at]is, ad Sacram Congreg[at]io[n]em; interim qui possessionem habet monasteriorum non potest cogi ut dimittat; sacraque congrega[ti]o discernet et declarabit”.

Seminarium świeckich każe providewać prowincyej nuntius. Responsum neg[ati]ve. Soluta audientia Ill[ustrissim]us D[omi]n[us] nunti[us] iterum instabat, ut declarare[m] pro seminario clericoru[m], ex monasteriis provinciae nostrae idque iterum atque iteru[m]. Deniq[ue]¹⁶⁶ R[everen]dissim[us] se excusabat rationib[us] iam antep[ro]positis. Deniq[ue] dixit quando tamen istam declarationem categoricam sit habiturus a R[everen]d[issim]o? Respondi nisi facta conferentia cum Ill[ustrissim]o D[omi]no metropolitano, qui annis decem fuit p[ro]toarchim[an]d[ri]ta, et optime statum novit singulorum monasteriorum congreg[at]io[n]is nostrae; que[m] ego n[on]dum novi.

Valedixi et benedictiones accepi ab Ill[ustrissim]o D[omino] nuntio.

ASPbII, kol. 52, op. 1, ed. hr. 350, k. 6–15v. Original, manuscript, Latin and Polish.

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¹⁶⁰ The last two words are added above the line.

¹⁶¹ Note in the margin.

¹⁶² Word or phrase inked, illegible.

¹⁶³ Word added above the line.

¹⁶⁴ Word crossed out.

¹⁶⁵ Word crossed out, illegible.

¹⁶⁶ Word crossed out.

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NOWE ŹRÓDŁO DO DZIEJÓW SYNODU ZAMOJSKIEGO CERKWI UNICKIEJ: BAZYLIAŃSKI DIARIUSZ PROTOARCHIMANDRYTY ANTONIEGO ZAWADZKIEGO (25 SIERPNIA – 18 WRZEŚNIA 1720 ROKU)

Abstrakt

Przedmiotem publikacji jest fragment odnalezionego przez śp. prof. Ihora Skoczylasa *Dziennika* protoarchimandryty zakonu bazylianów o. Antoniego (Zawadzkiego). Źródło należy do kolekcji prawosławnego biskupa Pawła

(właśc. Prokopa Dobrochotowa), zdeponowanej w Naukowo-Badawczym Archiwum Petersburskiego Instytutu Historii Rosyjskiej Akademii Nauk. Tekst dziennika, napisany w języku łacińskim i polskim, dotyczy wydarzeń zamojskiego synodu prowincjonalnego w 1720 roku (25 sierpnia – 18 września), dlatego nazwany został przez jego edytora *Diariuszem synodu zamojskiego*. Wydany jest zgodnie ze współczesnymi zasadami edycji źródeł historycznych, a poprzedza go rozbudowany wstęp omawiający tekst oraz przybliżający osobę o. Antoniego i kontekst historyczny wydarzeń. *Diariusz* należy do pisemnych źródeł narracyjnych tworzonych masowo w środowisku duchownych i świeckich elit metropolii kijowskiej. Jest aktem prawa publicznego i oficjalnym dokumentem zakonu bazylianów, a na jego blok tekstowy składają się: zapiski kronikarskie na temat wydarzeń synodu, opisy jego sesji i narad, czynności Zawadzkiego jako protoarchimandryty zakonu, dokumenty i korespondencja Kurii Rzymskiej i zakonu bazylianów, a także oficjalne rozporządzenia protoarchimandryty odnośnie do spraw administracyjnych, gospodarczych, duszpasterskich i finansowych.

Słowa kluczowe: bazylianie; protoarchimandryta Antoni Zawadzki; diariusz; synod zamojski 1720 roku