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Obchody «Jubileuszowe lat» jako środki do tworzenia tożsamości unickiej metropolii w Kijowie

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Celebration of Jubilee Years as a Means for Creating the Identity of the Uniate Kiev Ecclesiastical province

A new practice of celebrations of Jubilee Years in the Uniate Kiev Ecclesiastical province announced by the Pope in the 17th century is researched. The centre for celebrations was located in Vilnius and Żyrowice, where in the Basilian monasteries one could find a worshipped image of Virgin Mary. In the first half of the 17th century Jubilee Year celebrations were perceived as an opportunity to convert Protestants and Orthodox Church devotees, whereas in the second half of the 18th century they were used for shaping attitudes of the faithful towards political events and new Enlightenment ideas. Jubilee celebrations were aimed at strengthening of communication with the Holy See and recognition of authority of the Pope and indulgences were an important element of the doctrine and theological transformation Uniate Church.

Keywords: the Uniate Kyiv Ecclesiastical province, Jubilee year, identity of the Uniate Church, Monastery of Żyrowice

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Святкування «Ювілейних років» як засіб створення ідентичності уніатської Київської митрополії

Досліджується нова практика святкування «Ювілейних років» в уніатській Київській митрополії, яку запровадив Папа Римський у XVII ст. Центр урочистостей був розташований у Вільнюсі та Жировичі, де в базиліанському монастир можна було поклонялися образу Діви Марії. У першій половині XVII ст. святкування Ювілейного року були сприйняті як можливість навернути протестантів і відданих православної церкві, в той час як у другій половині XVIII ст. вони були використані для формування ставлення віруючих до політичних подій та нових ідей Просвітництва. Ювілейні урочистості були спрямовані на посилення зв'язку зі Святим Престолом і визнання повноважень Папи Римського, а індульгенції були важливим елементом доктрини і теологічних перетворень уніатської церкви.

Ключові слова: уніатська Київська митрополія, ювілейний рік, ідентичність уніатської церкви, Жировицький монастир

The articles of the Union of Brest guaranteed that the rites of the Kiev Metropolis remained intact. The Union was an event that had a stimulating effect on the ecclesiogenic process and it activated the life of the Uniate Church from the doctrinal perspective, leading to its evolutionary transitions in the centuries to come. One of them was the introduction of Jubilee Year celebrations practised by the Latin Church. A Jubilee Year was announced by the Pope on the account of

Jesus Christ's anniversary of birth and other events from the history of salvation as a special time of grace and indulgence, ensuring the faithful a complete remission of punishments for committed sins after they fulfil conditions designated by the Pope¹. Through the introduction of Jubilee Year celebrations the Uniate Kiev Metropolis chose its own way, which was emphasised in two respects: by introducing new elements to the doctrine and demonstrating the acknowledgement of the papal primacy. The Orthodox Church is not dominated by speculations on the penitential and juridical matters of a human being after death and there is lack of teachings on indulgences², whereas the acknowledgement of the papal primacy was the most important obstacle of a theological character on the path to unanimity in negotiations between the Orthodox Church and the Uniate Church followers, among others, in the 30s of the 17th century³.

It seems that the introduction of indulgence practices was initiated by Metropolitan Hipacy Pocij. The implementation of this idea was further continued by another Metropolitan - Józef Welamin Rutski. His attempts to promote the Jubilee idea may have resulted from his personal views based on the Latin vision of salvation, according to which, only by means of unification one may have hoped for salvation of the Ruthenian people⁴. For Jubilee celebrations he took advantage of the popularity of the cult of image of Virgin Mary in Żyrowice, which was a destination of numerous pilgrimages. The choice of Żyrowice as a centre for Jubilee celebrations resulted from a supra-national and supra-denominational popularity of this place. The tradition of presence of the Latin Rite, Orthodox Church and Uniate Church followers in this area created favourable conditions for promoting new religious practices. The organization of a Jubilee was greatly facilitated by the presence of Basilian monks in the Żyrowice monastery, who had experience in carrying out indulgences owing to the breve dated 23rd May 1606 issued by Paul V⁵. The Jubilee celebrations in 1625 were not the first ones, the fact which may be confirmed by a request of a Metropolitan's delegate for extending the Jubilee period in Żyrowice addressed to the Holy See on 26th December 1621⁶. This petition, probably in view of the approaching another Jubilee, was not dealt with positively. In this case Rutski sent a query to the Holy See asking whether there was a possibility of receiving indulgence for the monastery in Żyrowice – a place popular among the faithful of both rites on (17th October 1623)⁷. As a result of this petition papal breves granting a 10-year indulgence to visitors coming to the image of Virgin Mary in Żyrowice were obtained (30th April 1625)⁸. In the same year Józef Welamin Rutski sent a request for permission to an indulgenced feast of the Jubilee Year for followers coming on the Dormition Festival (Assumption) of the Holiest Virgin Mary to the painting of the image worshipped by several nations and famous for miracles. He supported his petition by providing arguments that celebration

of an indulgenced Jubilee might be used for maintaining relationship of *Rutheni uniti* with the Holy See, spiritual connection between them and strengthening the authority of the Holy See. These celebrations were also to influence the Orthodox Church followers. The indulgence was also for the benefit of the dead⁹. Having consulted the matter with the Propaganda Fide College and getting acquainted with the account of Cardinal Ottavio Bandini, the Holy See granted a Jubilee Year indulgence for the faithful coming to Żyrowice within the period of designated six months (March, April, July, August, November and December). Such a long period was to allow the Uniate Church followers inhabiting the whole region to carry out a pilgrimage to Żyrowice. It was noted that the indulgence had to be granted with adherence to the conditions provided for in the Jubilee letters (19th September 1625)¹⁰. On 15th May 1626 Metropolitan Józef Welamin Rutski sent a gratitude letter for the Jubilee, however more detailed information on its course is not available¹¹. The Jubilee celebrations attracted the attention of the Propaganda Fide College. On a congregation on the Roman Quirinal Hill in the presence of 8 cardinals summoned on 1st June 1626 information on the events in Żyrowice was subject to analysis. This information was presented by Cardinal Ottavio Bandini based on the correspondence by the Nuncio in Poland Giovanni Battista Lancellotti dated 23rd March 1626, in the light of which an indulgence granted to the Church by the Basilian Monastery in Żyrowice on the festivals of Ascension, Birth, Purification and Dormition (Assumption) of the Holiest Virgin was honoured by Leon Sapieha, the Voivod of Vilnius, who propagated indulgence ideas among his army and within Lithuanian area. The idea of an indulgence was backed by the Nuncio who wanted to make his contribution and obtain the name of the first protector of the union. The Papal Nuncio thought that Jubilee celebrations were an important instrument in activities weakening the influences of the Orthodox Church¹². This opinion gained acceptance and indulgences were recognised as an effective practice because the Holy See on 1st February 1630 issued a complete indulgence for visitors to the church in Żyrowice on the first Sunday of a month¹³.

There were also attempts to promote Jubilee Year celebrations in the Vilnius part of the Kiev Metropolis. On 24th November 1625 Józef Welamin Rutski addressed a request to the Holy See for permission to celebrate a Jubilee Year in «the Vilnius diocese», hoping that Jubilee Year celebrations would contribute to the conversion of the Orthodox Church and Protestant followers, who inhabited the diocese in substantial numbers. To enable, without inconvenience, the participation in Jubilee celebrations for the largest possible number of the faithful in the diocese having a large number of faithful people, he asked for granting an indulgence for a period of two months¹⁴. Obtainment of an indulgence by the Uniate Church inspired a bishop of the Vilnius diocese of the Latin rite (Eusta-

chy Wołłowicz) to take action, who through his representative in Rome asked on behalf of his diocese for a jubilee privilege in imitation of the Uniate Church, justifying his request with a large distance to Kraków and a need to enliven religious zeal and influence Protestants (17th March 1626)¹⁵. It is likely that the bishop of the Latin Rite perceived Jubilee celebrations in Żyrowice and Vilnius as competitive. In both rites the practices of Jubilee Year celebrations were treated as a method of converting infidels, but in the Catholic Church this practice was limited to Protestants. Indulgence privileges willingly issued by the Holy See may be indicative of the awareness of a substantial threat to Rome influences in the era of religious transitions, and also significant fluidity of religious attitudes presented by inhabitants of eastern areas of the Commonwealth of Two Nations, the assessment of which led, an obviously inquisitive body of cardinals to draw conclusions that the offer of participation in the Jubilee Year practices might make some of these inhabitants change their denomination.

After a quarter of a century in 1651 Metropolitan Antoni Sielawa, together with all bishops, requested the Holy See to grant a jubilee indulgence of the Holy Year in two places: Vilnius, which was the capital of the Metropolis and Żyrowice¹⁶ – located 160 Italian miles away from Vilnius (around 230 km). It seems that the model of celebrations worked out in the previous Jubilee Year was established and repeated, which may be proved by the lack of communications directed to the Holy See. Jubilee celebrations were not perceived as a chance for attracting new believers. It might indicate vanishing of religious fluidity in the Commonwealth of Two Nations. Jubilee celebrations were extended by a complete indulgence for the Kiev Metropolis diocese, which was requested by the Kiev Metropolitan on 18th March 1652¹⁷.

In the 17th century Metropolitan Cyprian Żochowski made attempts on 17th November 1676 to obtain another Jubilee privilege on behalf of all Uniates. He justified this delay by inability to obtain the document earlier due to the death of Pope Clemens X. This delay contributed to participation in the Holy Jubilee celebrations in the Latin rite¹⁸. It may confirm the establishment for good in the Uniate Kiev Metropolis' tradition of the practice of Jubilee Year celebrations.

Accession at the turn of the 17th and 18th centuries of Przemyśl, Lwowska and Łucka dioceses to the Uniate Kiev Metropolis contributed to the extension of Jubilee Year celebrations to these areas. On 30th November 1701 Metropolitan Leon Załęski addressed a request to the papal nuncio for the jubilee of this century to be celebrated also outside Lithuania, where the centre of celebrations was Vilnius designated for this purpose by Metropolitan Hipacy Pocij. He proposes that in new circumstances a new place, apart from Kraków, be established, where Uniate people do not reside, by presenting cities to be chosen from: Lwów, Włodzimierz,

Przemyśl or Chełm¹⁹. All these places were cathedral cities and capitals of dioceses: two newly entered to the Union, two remaining in the Union since the Synod in Brest in 1596. The lack of Łuck in the proposed list shows that in this diocese the religious situation was unstable. Żyrowice was also excluded, which might have resulted from Uniate hierarchs' endeavours to increase the position of cathedral cities of the diocese.

Metropolitan Załęski in his correspondence with the papal nuncio at the same time added that Konstanty Brzozowski, the bishop of the Vilnius diocese of the Latin Rite, announced to the public the schedule of the celebrations. Uniate bishops underlined that it would be difficult to organise Jubilee celebrations simultaneously to the Latin rite followers and asked for determination of a date that would allow for organisation of separate celebrations for *Natione Ruthena* followers²⁰. A quick response by the Metropolitan after accession to the Union confirms the importance of Jubilee Year celebrations to the Uniate Kiev Metropolis. Striving for separate celebrations on dates different from the Latin Church may indicate the will of followers of both rites to participate in both celebrations, but also their great sense of individuality created on the basis of identification of the Greek rite with the Ruthenian nation. There is no information on the reaction of the Holy See to these petitions.

There is no data available on the lack of further Jubilee celebrations. It may indicate their decreasing importance for the Uniate Church community in the Commonwealth of Two Nations. It seems that their role was replaced by the celebrations of the one hundredth anniversary of Połocki Archbishop, Blessed Jozafat Kuncewicz. At a request of the Basilian Prosecutor General²¹, in 1723 the Propaganda Fide College made a decision to issue a breve dated 7th August granting a complete indulgence to visitors coming on the Festival Day of the Blessed Jozafat (16th September) to Basilian churches²². These celebrations gained large popularity, because in 1724 Basilians and Ruthenian hierarchs made a request for extension of indulgence celebrations on the account of 100th anniversary of Jozafat Kuncewicz's martyrdom for the current year²³, and received approval thereto²⁴. As a continuation of practices promoting Basilian monasteries as religious centres one may recognise breves of Pope Benedict XII issued on 11th July 1726 granting a complete indulgence to visitors to Basilian monasteries in Ruthenia and Lithuania on St Nicolaus and St Onufry Festivals²⁵. These decisions may indicate a growing importance of Basilian monasteries in religious practices and conscious creation of a separate identity of the Uniate Church with the use of saints worshipped in one's own religious community.

Jubilee celebrations were restored in times of new Enlightenment ideas and destabilisation in the internal policy and the position of the Commonwealth on the

international arena. After announcement of Jubilee indulgence celebrations by Pope Clemens XIV, Leon Szeptycki, bishop of the Lwów diocese (6th February 1770) and Antonin Młodowski, bishop of the Włodzimierz diocese (10th February 1770) published letters announcing to the clergy and faithful of the dioceses managed by them a programme and form of celebrations, whose contents indicates that the celebrations of a religious character aimed at shaping social and political attitudes. Młodowski emphasised that opposition to authority is tantamount to opposition to God, and disrespect to king's laws and orders is a transgression against God, because the king is a vicar of God's power. Royal authority was presented as «granted by God», and a king as a «keeper» of human-made laws and God's commandments, «a defender of faith and the Church». The bishop pinpointed that a king «as an apostle received a sword and power for just punishment of disobedient and unlawful ones». The Jubilee time was to become an opportunity to pledge loyalty and allegiance to the king and also to say prayers for the king. The condition for receiving an indulgence, required to the same extent as confession and «abandonment of bad habits» was resignation from disobedience towards the authority and withdrawal from negligence towards the law²⁶. »

Leon Szeptycki, by referring to a plea by Pope Clemens XIV and a Papal Nuncio's letter addressed on 25th December 1769 calling the clergy to take up actions aiming at «saving Catholic faith and national freedoms», ordered that this occasion should be taken advantage of to appeal to the faithful to be obedient to kings and «masters» and indicated that the difficult situation of the Commonwealth was a consequence of disobedience of subjects to the king «differences in states of mind of some of the citizens and several-year negligence of respect and obedience to the His Majesty Stanisław August». By invoking both «God's» and «human» natural law, he reminded about the duties towards the monarch. He thought that the care for maintaining loyalty and obedience to sovereigns was in the hands of bishops. His final appeal to the clergy is surprising. It contains a call addressed to them for encouraging the faithful to save Catholic faith and national freedoms, in which one may find a reference to slogans raised by Bar confederates²⁷. The contents of bishops' letters clearly referred to current civilization changes of the Enlightenment area and the events of the Bar Confederation. The purpose of indulgences was to take advantage of this special form of religious practices to shape not only religious, but first and foremost political attitudes. Undertaking of this initiative by bishops was a visible demonstration of acknowledgement of the Pope's authority, but first and foremost a clear signpost for a wide circle of the faithful showing them a proper choice in a political turmoil. The celebrations of this Jubilee Year was transposed to particular parishes. Maksymilian Ryłło, bishop of the Chełm diocese, addressed to the Papal Nuncio in Warsaw, Giovanni Andrea

Archetti a query on a possibility of an extension of Jubilee celebrations in parochial churches, which would have an influence on the improvement of pastoral work level and be used to present the Holy See. The bishop also informed that the faithful within the framework of existing Jubilee Year celebrations came in large numbers to the cathedral in Chełm (27th June 1776)²⁸. This reasoning was convincing and the Nuncio granted permission to Bishop Ryłło to extend the celebrations of the Jubilee Year in a number of churches (6th July 1776)²⁹. It seems that propagation of the indulgence idea among as largest number of the faithful as possible was perceived as a method for preventing ideological and political threats and shaping the attitudes of adherence to the Union principles.

The acceptance of the tradition of Jubilee Year celebrations confirms the recognition of approval for taking over the theological and ecclesiogenic traditions of the Latin Church by the Uniate Church, and introduction of indulgences helped to overcome soteriological strangeness of both rites. The introduction of this new practice could also have been a form of defence against the change of the rite by Uniates searching for better solutions. The introduction of Jubilee Year celebrations could have been treated by hierarchs as a way of complementing and enriching their own tradition. The ideas accompanying Jubilee ceremonies were adjusted to historical, cultural conditions, and its celebrations strengthened the power of message, creating a means for communication with the faithful community. The Jubilee Year celebrations were a visible sign of supremacy of the Pope's authority as a visible head of the Church and represented a medium for spreading ideas on the hierarchy structure of the Church, being at the same time an antidote to Protestant ideas³⁰. The Jubilee celebrations made of the elements of forming the Kiev Metropolis after its union with Rome, marking out its religious, ecclesiastic, historical and mental separateness.

¹ Walczyk H. // Encyklopedia Katolicka, Vol. 17. – Lublin 2012. – P. 131.

² Melnyk M. Zarys wybranych zagadnień soteriologii prawosławnej, «Studia Warmińskie» 37 (2000), Part 2. – P. 495–522.

³ Kempa T. Ku jedności między unitami a prawosławnymi w Rzeczypospolitej-rozmowy w Kijowie w 1623 roku, [in:] Studia z dziejów i tradycji metropolii kijowskiej XII–XIX wieku, ed. A. Gil. – Lublin 2009. – P. 114–119.

⁴ Moskałyk J. Rutskiego i Mohyły projekty zjednoczenia Kościoła kijowskiego, Poznań 2007. – P. 102–103.

⁵ Acta Sacrae Congregationis de Propaganda Fide Ecclesiam catholicam Ucrainae et Bielarusjae spectantia, collegit, paravit, adnotavit editionemque curavit P. Athanasius G. Welykyj, vol. 1. – Romae 1953.

⁶ Ibid. – P. 108

⁷ Epistolae Josephi Welamin Rutskyj metropolita Kiowiensis Catholici, collegit, paravit, adnotavit editionemque curavit P. Athanasius G. Welykyj. – Romae 1956. – P. 95.

- ⁸ Ibid. – P. 169
- ⁹ Supplicationes Ecclesiae Uniate Ucrainae et Bielarusjae, collegit, adnotavit, paravit editionemque curavit P. Athanasius G. Welykyj, vol. 1 (1600–1699). – Romae 1960. – P. 30–32.
- ¹⁰ Acta Sacrae Congregationis de Propaganda Fide..., vol. 1. – P. 33.
- ¹¹ Epistolae Josephi Welamin Rutskyj.... – P. 176.
- ¹² Acta Sacrae Congregationis de Propaganda Fide..., vol. 1. – P. 37.
- ¹³ Ibid. – P. 85
- ¹⁴ Supplicationes Ecclesiae Uniate.... – P. 27–28.
- ¹⁵ Ibid. – P. 33
- ¹⁶ Ibid. – P. 180
- ¹⁷ Acta Sacrae Congregationis de Propaganda Fide..., vol. 1. – P. 249.
- ¹⁸ Epistolae metropolitanum Kioviensium catholicorum Cypriani Zochovskyj, Leonis Slubicz Zalenskyj, Georgii Vynnyckyj, vol. 3 (1674–1713), collegit, paravit, adnotavit editionemque curavit P. Athanasius G. Welykyj. – Romae 1956. – P. 41.
- ¹⁹ Ibid. – P. 203–204
- ²⁰ Ibid. – P. 203–204
- ²¹ S. Josaphatm hieromantyr. Documenta Romana beatificationis et canonizationis, vol. 3 (1637–1867), coll. P. Athanasius G. Welykyj. – Romae 1967. – P. 231–232.
- ²² Ibid. – P. 233, 289.
- ²³ Ibid. – P. 292
- ²⁴ Litterae S. C. Propaganda Fide Ecclesiam Catholicam Ucrainae et Bielarusjae spectantes, collegit et adnotationibus illustravit P. Athanasius G. Welykyj, vol. 3 (1710–1730). – Romae 1956. – P. 241.
- ²⁵ Documenta Pontificum Romanorum Historiam Ucrainae Illustrantia (1075-1853). – Romae 1954. – P. 54.
- ²⁶ Biblioteka Uniwersytetu Warszawskiego [The University of Warsaw Library], manuscript 131. – P. 164.
- ²⁷ Ibid. – P. 244.
- ²⁸ Acta Nuntiaturae Polonie, T. LIV, Ioannes Andreas Archetti, vol. 1, ed. P. Zając. – Cracoviae 2013. – P. 409–410.
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- ³⁰ Moskałyk J. Teologia Kościoła katolickiej metropolii kijowskiej w końcu XVI I w wieku XVII. – Lublin 2001. – P. 99–108.