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NEW EDITION OF SOURCES ON THE HISTORY OF THE UNIATE CHURCH
(The Peer-Review of the monograph: Vinnytsia Viceroyalty (Dean's Office)
of the Ruska Catholic Church in the 17th Century: Research, Publication
of Visitations Acts/ M.S. Hrushevsky Institute of Ukrainian Archeography and Source
Studies of the National Academy of Sciences of Ukraine; State Archives of Vinnytsia
Region; Vinnytsia Museum // Research by Arsen Zinchenko; Translations, Indexes,
Terminological Dictionary by Oles Petrenko. Zaporizhzhia: FOP Riabtsev V.V., 2023.
896 p.: ill. [Series “Archive Key”, Part. II, Vol. 1])

НОВЕ ВИДАННЯ ДЖЕРЕЛ З ІСТОРІЇ УНІЙНОЇ ЦЕРКВИ

(Рецензія на: Вінницьке намісництво (деканат) Русько-Католицької Церкви
у XVIII столітті: дослідження, публікація актів візитацій / Інститут української
археографії та джерелознавства імені М.С. Грушевського НАН України;
Державний архів Вінницької області; Музей Вінниці / Дослідження Арсена
Зінченка; переклади, покажчики, термінологічний словник Олеса Петренка.
Запоріжжя : ФОП Рябцев В.В., 2023. 896 с.: іл.
[Серія “Архівний ключ”, част. II, т. 1])

The source publication on the history of the Uniate Church of historical Bracław region (actually Vinnytsia deanery) of the 18th century can be considered a characteristic feature of modern historiography, which has long switched to the publication of a research documentary

base at the regional level. In the aforementioned sense, the publication of the visitations catalogues of Lviv Diocese, carried out in 2004 by I. Skochylias, can be considered a starting point (Skochylias, 2004), however, this does not apply to Arsen Zinchenko, who was the second after M. Krykun to begin doing research on this type of mass church sources at the end of the Soviet era (Zinchenko, 1986).

The peer-reviewed edition¹ is divided into two parts: the first is a large research text by A. Zinchenko (pp. 13–178), the second part consists of appendices, the main part of which is the texts of the visitations protocols of Vinnytsia Deanery churches in 1726, 1731 – 1733, 1763 – 1764 and 1790 – 1792. The publication of the Polish-language texts (with additions of other languages) is accompanied by the translation into modern Ukrainian. In total, the protocols texts of several dozen churches of cities, towns and villages of this deanery were published. Of these, two are general visitations (1726 and 1731 – 1733), they are stored in the funds of the Sheptytsky National Museum in Lviv. General visitations are also the ones of 1790 – 1792, which are kept in the funds of the Kamianets-Podilskyi Museum-Reserve (general visitations are described by I. Skochylias). The visitations protocols of 1763 – 1764 contain descriptions of only four churches; they were found by researchers in the metric books of the Central Institute of Church History and Archaeology (f. 224), which in itself constitutes the scientific novelty.

Interesting and important are the tables compiled by the authors: 1. Clergy of the Vinnytsia Uniate Viceroyalty in 1726 and 1731 – 1733; 2. Parish Priests of Vinnytsia Deanery in the 1890s; 3. Inventory (Register) of Parishioners of the Vinnytsia Church of the Holy Mother of God, approximately in 1765; 4. Population of the Estates of the Faithful in the Intercession of the Virgin Mary Parish in Vinnytsia, approximately in 1765; 5. Number of Believers in the Parishes of Vinnytsia Governorate in the 1790s; 6. Liturgical Books in the Parishes of Vinnytsia Uniate Governorate According to the Visitation Acts of 1726. Even from the very names of the tables it is clear what a rich source potential the published documents contain.

The block of illustrations is important, as it is the decoration of the publication (enclosed in the publication). Illustrations with copies of certain documents are also published in the text.

The publication is accompanied by the Dictionary of Obsolete Words, Latinisms and Polonisms, the List of Sources and Literature, a Nominal and Geographical Index. In fact, there are no significant remarks regarding the principles of publication of sources (they are discussed in the archeographic preface by O. Petrenko) and the reference apparatus.

A. Zinchenko's research text focuses on the historiography of the issue, it provides a general description of the sources, it outlines the boundaries of Vinnytsia deanery, it analyzes the circumstances and time of the construction of churches, their external and internal appearance, the research provides a description of the parish clergy, and separately examines the figures of church officials (in particular, archpriests, deans, and visitors). The author also analyzes the number of believers in parishes, their relations with priests, the relations of priests with landowners, and interfaith relations in the region are characterized. The author's subjects are of an interdisciplinary nature: a comprehensive review of book collections (libraries) of parishes, iconostases (icon painting), and church utensils. The visitation *onomasticon*, as well

¹ The title of the book and the annotation on the back indicate that this is a one-volume edition. In fact, it is published in two volumes, and at the beginning of the second volume, which begins on page 418, the title reads: "Vinnytsia Vicarage (Deanery) of the Ruthenian Catholic Church in the 18th Century (continued)." That is, the division of the edition into two volumes is for some reason not shown anywhere.

as the detailed list of toponyms and microtoponyms of Vinnytsia Deanery, are attractive for their informativeness and novelty.

To the aforementioned rather exhaustive set of stories from the history of the region's Uniate Churches, it would be worth adding the problem of the economic basis of parish activities, but an attentive reader finds relevant material in the sources.

It is worth making several research observations that arise from the analysis of the peer-reviewed publication. The name of the structural unit under study attracts attention: Vinnytsia Governorate and Vinnytsia Deanery. The first name is contained in the protocols of 1726 and 1731 – 1733, the second one – in the sources of 1763 – 1764 and 1790 – 1792. There is no mistake, and the change of name only means that the situation was influenced by the Latinization processes characteristic of the history of the Uniate Church of that era. In relation to the terminology used by the authors, the introduction of the term “Ruska Catholic Church” causes a somewhat unexpected reaction, which is obviously a departure from a certain tradition, based on the fact that a more adequate name for the Church is the term “Uniate” (Khikhlach, 2015). In publications on this issue there is also another name that is not entirely appropriate to that era – “Greek Catholic Church” (Wodzianowska, 2018). As for the approach used – studying the structure of the Uniate Church according to the territorial administrative division of the Church – it must be unequivocally approved. It is necessary that the authors took into account the important circumstance of the region's transition from the jurisdiction of Lviv Diocese (Braclaw krylos) to Kyiv Uniate Metropolitan Diocese with its centre in Radomyshl in the 1750s.

In conclusion, the study under peer-review, in addition to the well-known archaeographic effect (regarding the Right Bank region, chronologically it is the second major edition of visitation acts after the well-known publication by M. Radwan² (Radwan, 2004), is significant. Firstly, a large amount of source material practically unknown to science has been introduced into scientific use, and translations of “difficult to read” texts will contribute to the spread of information among wide circles of local historians.

Secondly, the publication of visitation documentation on the example of one region is important from the point of view of the Church historiography. After all, the published documents elucidate a whole palette of characteristic trends in church life, demonstrating a complex and partly contradictory dynamics. The authors, among other things, record a gradual stabilization of the parish life, as evidenced by regular visitations, the introduction of metric books, etc. Churches were built and decorated, the process of evangelization of the faithful increased gradually, which could not but have a positive impact on the general state of the population's piety.

Of course, everything was suspended (in fact, destroyed) after the liquidation of the Uniate Churches by tsarism in 1796, resulting in a period of devastating liquidation of everything that was connected with the Ukrainian traditions of Kyiv Christianity.

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² By the way, the aforementioned publication was not carried out according to the territorial structural division of Kyiv Uniate Metropolis. Similarly, other Polish researchers use secular administrative division, not church, which creates the illusion of noticeable losses in the quality of the analysis done.

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