



# Contribution of orders and institutes of consecrated life of Ukrainian Greek-Catholic Church to the formation of national consciousness of Ukrainian children and youth

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*The history of the Ukrainian nation, its cultural and spiritual inheritance is the bright example of the selfless mission of the Ukrainian church. In the end of XIX – beg. XX the Ukrainian Greek-Catholic Church played the most important role in the formation of national consciousness, deepening of the inner world, cultural rise of the Ukrainian nation on the territory of West Ukrainian lands.*

Key words: *orders and institutes; Ukrainian Greek-Catholic Church; Ukrainian children and youth; national upbringing; national consciousness*

Cultural-historical step of the Ukrainian nation, in large measure, is stipulated by active cultural and educational activities of the Ukrainian Church. The main historic preconditions, in consequence of which the Church became the treasury and centre of national-cultural development of our nation, were its rite of spreading of native language, fundamental correspondence to mentality, supporting and deepening of ethnic spirituality of the Ukrainian nation. By virtue of the building of temples; development of annalistic tradition, iconography, choral chant, church music, theology, the Church not only enriched national-cultural treasury of the Ukrainian people, but also created conditions for borrowings of the progressive western spiritual acquirements. Since time immemorial the Church has been the initiator on the Ukrainian lands and always supports the development of education, upbringing, art, and culture.

Church leadership initiated foundation of special monastic orders and institutes of consecrated life for the realization of spiritual development, cultural and educational activity, salutariness, social support and guardianship. Formation of new monastic orders was caused by urgent

necessities of the Ukrainian nation and therefore it provided the close interconnection of the nation and the Church. Hence, the activity of monasticism (as a carrier of spiritual and material culture of the Ukrainian nation) is closely connected with its history.

The close connection of Ukrainian monasteries with the reality of that time was the condition and, simultaneously, the reason of the fact that even their primary religious (in accordance to aim) activities were often acquiring public character. Their activities became a social utility, having essential results not only for religious, but also for socio-political, cultural life of the nation.

Monasticism appeared on the Ukrainian lands with the introducing of Christianity. Newly built monasteries of the highest rank, such as Kyiv Pechersk Lavra, Pochayiv Lavra and Dermansk monastery, soon became notable cultural centres of Kyiv Rusia. Here libraries were gathered, a lot of scriptoriums for the rewriting of books were created, and first chronicles were written. All of these monasteries followed the rules of Saint Basil the Great.

Among many directions of the activities of Ukrainian institutes of consecrated life (i.e. publicistic, missionary, charitable), from the time of the Kyivan Rus towards nowadays, cultural and educational activities have been playing particular role. It is difficult to overestimate the contribution of religious sisters and fathers to the practice of the building up and development of the Ukrainian school-system. Educational institutions of different level, such as preschool institutions, orphan's schools, public and professional schools, gymnasiums and lyceums, which had been formed of their initiative, became national cultural centres and institutions of the formation of spiritual-rich, highly intellectual people.

In the end of XVI a new situation arose in spiritual life of Ukraine. A considerable national-cultural excitement arose among the Ukrainian nation after the adoption of the union with Rome (The Union of Brest in 1596). There were needs of the defence of belief, which caused the speeded up development of theological and religious-political literature, preaching's activities, church law, book printing. Together with these things, as a Ukrainian historian Mykhaylo Hrushevsky said, 'cultural and educational activities suddenly are waking up'; literary, educational, and scientific circles are gathering around monasteries. Literature (especially polemical literature), publicism, education, book printing, translation, engraving, painting, and architecture are starting to develop on the high, qualitative level. National, literary language is also forming. Everything of this was the worthy response to those, who had dispraised Ukraine to the national death and objected a possibility to have its own national culture.

This poverty national-cultural jump was made, to a great extent, by virtue of the Ukrainian monasticism<sup>1</sup>.

Till the end of XIX century (90s) only the Basilian Order was in the bosom of the Ukrainian Greek-Catholic Church. The main task of the Basilian Order was a question of youth's education. However, a lot of monasteries were closed, because Austrian government did not contribute to the development of Ukrainian monasticism.

In 1882 Rome reacted to the crisis of monastic life by carrying out reform in Dobromyl (The Dobromyl Reform)<sup>2</sup>. It became a precondition of the renewal and an impulse to the intensification of the activities of Basilian Fathers<sup>3</sup>. There were the following evidences of this: the opening of a gymnasium and a missionary institute in Buchach; the opening of a theological seminary in Lviv; active teacher's works in theological seminaries in Peremyshyl and Stanislav.

Monastic unions were appearing more active on the western Ukrainian lands in the end of XIX- beg. XX c. Monasteries, which quickly spreaded on the western Ukrainian lands, especially in Galicia (see Table 1), soon became not only notable cultural, educational, or religious but also charitable centres. J. Ostashevskyi pointed out: 'Monasteries were becoming seats of trade, art and science; inexhaustible cultural centre, protection and defence of the poor, hospitals of human pretensions'<sup>4</sup>.

The reform of the female branch of Basilian Order was carried out at the beginning of XX century. As a result the Sisters of St. Basil the Great began to develop more constantly as well as educational activities of sisters<sup>5</sup>.

The nuns made great efforts to open preschool institutions, orphan's schools, but the most important their achievement was the opening of primary and professional schools, where subjects were taught in native language. They also opened teacher's seminaries, gymnasiums and lyceums in Lviv, Stanislav, Yavoriv, and Drohobych. These institutions were systematically obtaining recognition and this is the evidence of a high level of the educational process in these schools.

Because of well-planned and organized educational process, Basilian schools became the centres, where Ukrainian female intelligentsia was brought out. Their female school-leavers were achieving intellectual

<sup>1</sup> Колодний, А. М. (1999): *Історія релігії в Україні*. Київ, Вид. Т-во «Знання».

<sup>2</sup> Iwanowicz, I. (1885): *Über die Historische Bedeutung des Basilianerordens in Galizien*. Leipzig, p. 9.

<sup>3</sup> Jackowski, H. (1884): *Bazylianie i reforma Dobromilska*. Kraków, p. 10.

<sup>4</sup> Обов'язок суспільної праці (1938). In *Мета* 52, p. 2.

<sup>5</sup> Jabłńska-Deptuła, E. (1976): *Zakony diecezji Pzemyskiej 1772–1938*. In *Nasza Przyszłość* 46, p. 246.

Table 1. Chronology of the development of monasticism in Galicia.

№	Name	Year of foundation	Amount of centres	Amount of people
1	Basilian Fathers	17 c.	49	6866
2	Basilian Sisters	19 c.	26	300
3	Studite monks	5 c.	10	225
4	Sister Servants	1892	124	711
5	Josaphat Sisters	1894	25	100
6	Myrrh-Bearing Sisters	1910	3	94
7	Josaphat Sisters	1911	10	40
8	Sisters of the Most Holy Family	1912	8	50
9	Redemptorist Fathers	1913	9	151
10	Sisters of Charity	1926	?	?
11	Studite Sisters	1921	7	71

development as well as spiritual growth. National values, which were engrafted to the female-pupils, secured the formation of national consciousness and a sense of patriotism.

Working on moral and religious upbringing of the Ukrainian nation, Basilian Fathers were also paying great attention to the publishing. In 1887 the Publishing House of the Basilian Fathers in Zhovkva (with the support of A. Sheptycky) began to publish the religious magazine "Misionar" (Missionary)<sup>6</sup>, which was coming out once a month in the native language. The circulation of this periodical reached approximately 40 000 copies. Besides, some magazines for the youth, such as "Nash Pryatel" (Our Friend), scientific magazine "Zapysky ChSVV" (Analecta Ordinis Sancti Basilii Magni) or The Notes of the Order of St. Basil the Great) and other religious literature in Ukrainian, were publishing there. National upbringing and religious development of the Ukrainian youth were secured by their active participation in Marian Society, which was organized by Basilian Fathers.

In the end of XIX century, in Galicia, there was an exigency in the formation of a new monastic organisation, because of the crisis situation, which arose in the sphere of guardianship and upbringing of Ukrainian children. The activities of this organisation were expected to concentrate in the riverbed of the upbringing and guardianship of the Ukrainian children and youth. That is why, in 1892 a new institute of consecrated life of Sister Servants of Mary Immaculate<sup>7</sup> was organized in the village of Zhuzhel of

<sup>6</sup> Зінько, В. (1997): Жовківський "Місіонар" на тлі української католицької преси. In *Місіонар* 6, p. 7–9.

<sup>7</sup> *Тебе Бога хвалім.* (1992): Рим, p. 13.

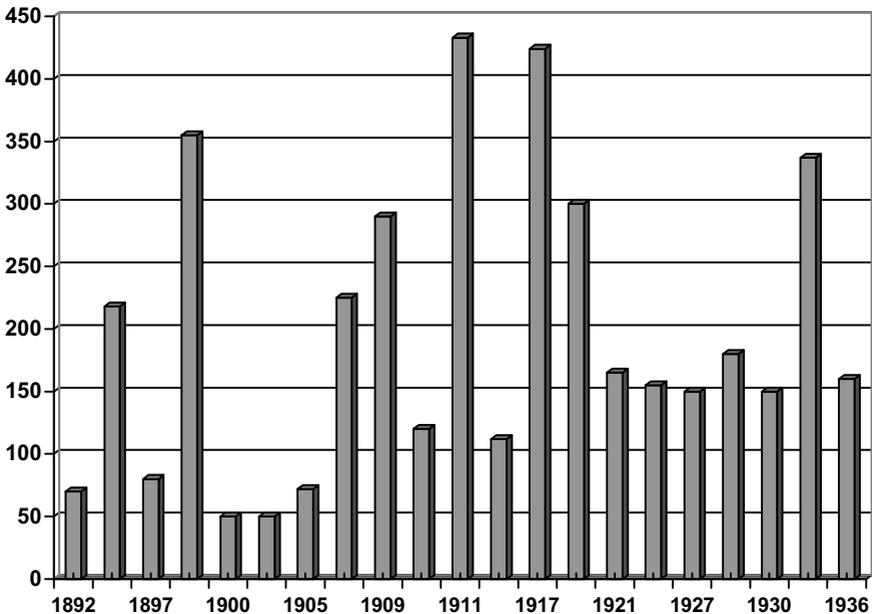


Diagram 1. The amount of children in tutorial-educational institutions of Sister Servants in Galicia (1892-1936).

Sokal district. It was pointed out in the constitution of this institute that its priority tasks were the establishment of preschool institutions and orphan's schools as well as looking after the beggars in the countryside. Tutorial and educational institutions of Sister Servants became the centres of cultural and spiritual development of the Ukrainian children. Here they received moral and spiritual upbringing and formed their national consciousness. Sister Servants also educated rural inhabitants. They organized theoretical and practical studies in needlework, sewing and other female work for them. They also delivered interesting lectures with encouragement to prayers, expansion of 'good books', as well as helping sick people. In 1930 only on the territory of Stanislav eparchy Sister Servants conducted educational activities in 25 settlements<sup>8</sup>. It is graphically shown on Diagram 1, where also number of children who were in such institutions is pointed out.

Great contribution to the development of the Ukrainian monasticism was made by the Metropolitan Andrey Sheptytsky. He paid great attention

<sup>8</sup> *Шематизм Всего клира греко-католической Епархии Станиславівської на рік Божий 1930.* (1930): Станславів 1930, р. 167–171.

to the improvement of education and upbringing of the Ukrainian nation, returning to the eastern ecclesiastical tradition, combination of church and national interests. The numbers of tutorial centres for orphans, preschool institutions, gymnasiums, lyceums, summer camps, grant's funds were opened by the virtue of his patronage. Andrey Sheptytsky concurred to open the Ukrainian national museum, to redeem a lot of exhibits, works of art and music, written by talented Ukrainian artists. Hence, the patronage of this distinguished person increased not only the level of national consciousness of the Ukrainian nation of that time, but also preservation and enrichment of cultural acquirement of the Ukrainian nation.

For the realization of spiritual mission and cultural-educational activities, the Metropolitan Andrey initiated the renewal of the Studite monasticism. This order was renewed after the model of the first (on the Ukrainian lands) monastic community of the Kyiv Pechersk Lavra. The first centres of this order were opened during 1898–1899s in Krystynopol and during 1901–1902s in Olesk<sup>9</sup>. In the suburb of Lviv the Monastery of Studite monks was opened in 1901<sup>10</sup>. The results of the educational activities of this order were the foundation of the special library in Lviv, numbers of preschool institutions, orphan's schools and professional schools. For instance, the Studite monks supported two orphan's schools in Lviv and village of Univ (Region of Peremyshlyany). There was a professional school attached to the Univ orphan's school, where near 40 orphans learned different trades. The publishing house of the Studite monks was also very fecund. They printed spiritual-informative magazine 'Jasna put' (Bride way), paper 'Prominchyk sontsya lyubovi' (The ray of sun's love) and other periodicals and literature, which was effective means of religious upbringing and formation of national consciousness of the Ukrainian youth<sup>11</sup>.

The Studite Sisters also conducted active educational activities and educated rural Ukrainian inhabitants. During 1924–1939s nuns organized several preschool organizations, four orphan's schools, each of them counted approximately 25 children. The nuns also worked as nurses in hospitals; did sewing, embroidering, weaving; worked with the youth in reading halls<sup>12</sup>. They directed their activities on the rise of spiritual level

<sup>9</sup> *Монаший устав Св. Теодора Студита на Україні.* (1995): Рим, р. 3.

<sup>10</sup> Сениця, П. (1973): *Світильник істини. Джерела до історії Укр. Катол. Богословської Академії у Львові 1928–1929–1944.* Торонто–Чикаго, р. 170.

<sup>11</sup> Студити (1938). In *Український Християнський календар.* Львів, рр. 48–54.

<sup>12</sup> Лаба, В. (1990): *Митрополит Андрей Шептицький.* Люблін, р. 40.

and national-cultural revival of the native nation. During the Second World War, the Studite Sisters were hiding in their orphan's schools even Jewish children, though it was very dangerously for them. But in such way they showed the high level of the deep Christian love and charity.

One more monastic union, founded in 1911 (on initiative of Andrey Sheptytsky) was the Congregation of the Most Holy Redeemer (CSsR or Redemptorists Fathers). Ukrainian Redemptorists or the Order of the Most Holy Redeemer, founded after the model of Belgian union, was called for the mission works. However, developing their activities on the Ukrainian lands, Redemptorists Fathers opened even own gymnasium in Lviv. Besides philosophical-theological studios, attached to their monastery, were also functioning.

Close to the orders and institutes of consecrated life mentioned before, great contribution to the cultural-educational development and national rise of the Ukrainian inhabitants of Galicia was made by such monastic communities as Congregation of the Sisters of St. Joseph (Josephite sisters), Congregation of the Sisters of St. Priest and Martyr Josaphat (Josaphat sisters), Congregation of the Sisters Myrrh-bearers under the Protection of St. Mary Magdalene (Myrrh-Bearing sisters), Congregation of the Vincentian Sisters of Charity (Sister of Charity), Congregation of the Most Holy Family.

The Congregation of the Sisters of St. Joseph was founded in honour of Saint Joseph the Spouse in the village of Cebliv near Belz. They directed their activities on the glorifying of God and national revival of the Ukrainian nation. The activities of the Josephite Sisters were realized by organising and conducting of preschool institutions in native tongue; supporting guardianship on the orphans; founding of special orphan's schools, where children were receiving religious and national upbringing; acquainting rural girl with norms and rules of Christian life, care of patients and their preparation to the devout death, decorating of churches<sup>13</sup>. The list of the centres of educational activities of Sisters of St. Joseph on the lands of Peremyshl, Sambir and Sian eparchies (with the pointing of the amount of children who studied there) is shown in Table 2.

The Congregation of the Sisters of St. Priest and Martyr Josaphat was founded in 1911 (in honour of Saint Hieromartyr Josaphat Kuntsevych). The nuns organized preschool institutions and orphan's schools, took care of sick and old people. In spite of little amount of Josaphat Sisters in monasteries, they conducted wide successful cultural-educational and tutorial activities. For instance, only six nuns of Busk monastery made

<sup>13</sup> Центральний державний історичний архів України у Львові, ф. 408, оп. 1, спр. 261, а. 1.

Table 2. Preschool institutions and orphan's schools of Sisters Iosafatok on the territory of Peremyška, Sambirska, and Sianicka eparchy in 1938–1939.

№	Locality	Type of institution	Amount of children there	№	Locality	Type of institution	Amount of children there
1	Boianec	2	30–40	9	Mokrotyn	2	55
2	Vyshtachi	2	35–45	10	Potelych	2	60
3	Vysocko	2	30	11	Sebechiv	2	60
4	Variash	2	50	12	Surohiv	2	45
5	Dykv	2	30	13	Chlibchany	2	70
6	Zhuzhil	1		14	Cebliv	2	50–60
7	Zhuravycia	2	30	15	Javoriv	2	40
8	Zabolotci	2	35		All		650

efforts to support a separate preschool institution; to teach the youth to sew and to embroider; to take care of sick people<sup>14</sup>. Sisters managed not only to form working skills, but to provide spiritual rise and to develop national self-awareness of the youth.

The Congregation of the Sisters Myrrh-bearers<sup>15</sup> was one more female religious institute, which worked in the sphere of national revival and conducted educational and charitable activities. It was founded in 1886 by the father Julian Dacy. Their tasks were not only to give material and moral help to those who needed it, but also to supply their spiritual rise and to consolidate national identity as well as to support them in case of necessity<sup>16</sup>. Before the Second World War this community had three centres and accounted 94 sisters<sup>17</sup>.

The Congregation of the Vincentian Sisters of Charity was founded in Galicia in 1926. Apart from its direct duties to take care of sick and infirm people, they also conducted cultural-educational activities. In particular, on the territory Archyeparchy of Lviv, they supported a charity school for unemployed maids, a tailor's school and took care of orphans and sick people<sup>18</sup>. In 1938 the Sisters looked after patients in hospital named after Metropolitan Sheptytsky, supported a charity school for girls and a hostel for female pupils<sup>19</sup>.

<sup>14</sup> Центральний державний історичний архів України у Львові. ф. 408, оп. 1, спр. 260, а. 2.

<sup>15</sup> Кубійович, В. (1980): *Енциклопедія українознавства*, т. 4. Париж–Нью-Йорк, р. 1539.

<sup>16</sup> *Спомини про сестру Анну Стадник зі згромадження сс. Мироносиць*.: Жовква, р. 15.

<sup>17</sup> *Нарис історії Василянського чину Святого Йосафата*. (1992): Рим, р. 346.

<sup>18</sup> *Шематизм греко-католицького духовенства Львівської архієпархії на рік 1930*.: Львів 1930, р. 160.

<sup>19</sup> *Шематизм греко-католицького духовенства Львівської архієпархії на рік 1938*.: Львів 1938, р. 93.

The Congregation of the Most Holy Family also conducted activities. They brought up children in four preschool institutions on the territory of Stanislav eparchy<sup>20</sup>.

In spite of diversity in the monastic unions, differences in their statutes and aims, all of them were working for one common goal, i.e. spiritual renewal, national revival and cultural rise of the Ukrainian nation. However, in spite of high results of monastic work, its disinterestedness, vital necessity for the Ukrainian nation in 1946, i.e. after the liquidation of Ukrainian Greek-Catholic Church by the Soviet Power, all Greek-Catholic monasteries were destroyed by force.

Under conditions of the independent Ukrainian state, monastic communities renew their activities in the channel of spiritual-moral and national upbringing of children and the youth. However, the absence of the following actions and lost traditions became substantial obstacles on the way of broadening of directions and amounts of tutorial-educational and cultural activities of modern monasticism. Simultaneously, the necessity of such work, owing to the force of increasing and complication of social-pedagogical problems still remains very real.

The history of the Ukrainian nation, its cultural and spiritual inheritance is the bright example of the selfless mission of the Ukrainian church. In the end of XIX – beg. XX the Ukrainian Greek-Catholic Church played the most important role in the formation of national consciousness, deepening of the inner world, cultural rise of the Ukrainian nation on the territory of West Ukrainian lands.

For the realization of the spiritual-educational mission of the Ukrainian Greek-Catholic Church separate monastic organizations were founded. The tasks of the reformative (Basilian Fathers and Sisters), renewed (the Studite monks) and newfounded (the Sisters Servants, Studite Sisters, Sisters of St. Josaphat, Sisters of St. Joseph the Spouse, Redemptorist Fathers and Sisters, Myrrh-Bearing Sisters etc.) monastic institutes were the consolidation of religious and moral values as well as the formation of national consciousness of Ukrainian children and the youth and diverse charitable activities.

National upbringing was a priority sign of educational process of tutorial and educative institutions (such as orphan's schools, shelters, preschool institutions, primary and professional schools, gymnasiums, lyceums, hostels) which were organized by the monastic orders and institutes of consecrated life.

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<sup>20</sup> *Шематизм всего клира греко-католицької Єпархії Станиславської на рік Божий 1938.*: Станиславів 1938, р. 190.

By virtue of the patronage of the Metropolitan Andrey Sheptytsky the National museum was opened in Lviv, which became the cultural treasury of the Ukrainian nation. Not only national cultural monuments were saved, but also the environment for the saving and development of national traditions was formed, thanks to the museum's activities.

The activities of educational and tutorial institutions, which were functioning under the leadership of the religious, were stopped because of the liquidation of the Ukrainian Greek-Catholic Church by the Soviet Power. Ukrainian Greek-Catholic Church and its communities of consecrated life renewed their activities under the conditions of independent Ukrainian state. However, due to the absence of the following actions and lost traditions, the scales of educational and charitable activities of monasticism has not reached high amounts up to present days, in spite of urgency in such works.