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**LVIV SYNOD OF 1891: PREREQUISITES
FOR THE CONDUCT, PROCEDURE AND DECISIONS**

Abstract. *The purpose of the research is to carry out a systematic analysis of the prerequisites, procedure and decisions of Lviv Synod of 1891 and determine its influence on the modernization of the Greek Catholic Church and the Canon law at the end of the XIXth – the beginning of the XXth century. The methodology of the research.* *The interdisciplinary nature of work with a combination of religious, cultural, social and legal aspects has led to a complementary approach to the choice of research methods. While choosing research methods, the authors took into account their compliance with such criteria as efficiency and reliability. Such approaches were used in the study as: dialectical, descriptive, historical, technical and comparative law. The scientific novelty is that the article highlights the reasons, procedure*

and significance of Lviv Synod of 1891, which had not only a religious significance for the renewal and modernization of the church, but also contributed to the intensification and consolidation of the entire liberation movement of the Ukrainians for national revival at the end of the XIXth century – the beginning of the XXth century. **The Conclusions.** The decisions carried out by Lviv Synod had a positive effect on both the Church and the Ukrainian population as a whole. The intensification of all Ukrainian socio-political life in Halychyna (Galicia) during the last decades of the end of the XIXth – the beginning of the XXth centuries is the “indirect” consequence of the Synod. In particular, the local social movement began to acquire a more organized character with a certain national color. Lviv Synod of 1891 became an important source for the particular law of the Ukrainian Greek Catholic Church. Although there were two “internal currents” among the Synodal Fathers, such as the conservative and the reformist, their sometimes polar positions did not split the Synod, but rather added their own identity.

Key words: Eparchy, liturgy, Lviv Synod, metropolitan, Synodal Fathers.

ЛЬВІВСЬКИЙ СИНОД 1891 р.: ПЕРЕДУМОВИ ПРОВЕДЕННЯ, ХІД ТА РІШЕННЯ

Анотація. Мета дослідження. Здійснити системний аналіз передумов, ходу та рішень Львівського синоду 1891 р., визначити його вплив на модернізацію греко-католицької церкви та канонічного права наприкінці XIX – на початку XX ст. **Методологія дослідження.** Міжгалузевий характер роботи з поєднанням у ній релігійного, культурного, соціального й правничого аспектів зумовило комплементарний підхід до вибору методів дослідження, обираючи які, автори враховували їхню відповідність таким критеріям, як ефективність та надійність. Під час дослідження використано низку підходів: діалектичний, описовий, історичний, формально-юридичний та порівняльно-правовий. **Наукова новизна** полягає у тому, що в статті окреслені причини, хід та значення проведення Львівського синоду 1891 р., який мав не лише суто релігійне значення для оновлення та модернізації церкви, а й сприяв активізації та консолідації всього визвольного руху українців за національне відродження наприкінці XIX – на початку XX ст. **Висновки.** Рішення Львівського синоду мали позитивне значення як для церкви, так і загалом для українського населення. З-поміж “непрямих” наслідків синоду можна виокремити активізацію всього українського суспільно-політичного життя Галичини впродовж останніх десятиліть XIX – на початку XX ст. Зокрема, місцевий громадський рух почав набувати більш організованого характеру з визначенням національним забарвленням. Львівський синод 1891 р. став важливим джерелом для партикулярного права української греко-католицької церкви. Хоча серед синодальних отців виділялися дві “внутрішні течії”, такі як консервативна та реформаторська, проте їх деколи полярні позиції не розкололи синод, а навпаки, додали йому самотутності.

Ключові слова: єпархія, літургія, Львівський синод, митрополит, синодальні отці.

The Problem Statement. One of the paramount functions of any law is the regulation of human relations, hence, the distribution of responsibilities. However, the state community differs from the church community, the purpose of which exceeds the secular tasks. The Canon law is aimed not only at regulating the internal organization of the church as an institution, but, above all, to assist in the pastoral mission implementation. The canonical law established by the Supreme authority of the Catholic Church, the Bishop of Rome and the College of Bishops, is also called upon to preserve the above-mentioned unity. As the Catholic Church exists and manifests itself in the communion of particular churches and churches of its own right. The Canon law task is to maintain the diversity of the Ecumenical Catholic Church. In addition to it, the corpus of the Canon law formed over many years today consists of the Code for the Roman Catholic Church, the Code of Canons of the Eastern Churches and documents governing certain areas of church life common to the Ecumenical Catholic Church.

It should be mentioned that the Code of Canons of the Eastern Churches includes laws and legal customs that apply to all Eastern Catholic Churches. It is a kind of “constitutional right”.

Its purpose is to preserve the unity of the Eastern Churches. At the same time, it should be highlighted that the above-mentioned churches came from different traditions and each of them has its own characteristics. Particular law is a disciplinary legacy that takes into account the cultural characteristics and circumstances of historical development in each Church of its law.

The Ukrainian church was a church of its own right, could and should have adopted its own laws, the sources of which were to be the Holy Scriptures, the Ecumenical Councils, and the norms of the Roman Apostolic See. Sources of Particular law may also include laws issued or approved by Synods of Bishops of the Ukrainian church (such as the Zamoysky Synod or the Lviv Synod) or norms established by metropolitans or individual eparchial bishops.

The Analysis of Recent Researches and Publications. There is no separate comprehensive study in which the issues of holding Lviv Synod of 1891 were covered comprehensively. It is worth mentioning A. Klish's thesis, which is devoted to the Ukrainian social Christian Movement in Galicia (Halychyna) at the end of the XIXth – the beginning of the XXth centuries (Klish, 2020). In addition to it, the author managed to analyze the general tendencies in the development of Galician Ukrainians during that chronological period comprehensively in the above-mentioned work. The Ukrainian church played an important role in the spiritual revival of Galicia. Some issues related to the development of the particular law of the Ukrainian Greek Catholic Church at the end of the XIXth century were studied by A. Velykyi (Velykyi, 1976), S. Mudryi (Mudryi, 1995) and O. Kaskiv (Kaskiv, 2000; Kaskiv, 2007).

The purpose of the research is to carry out a systematic analysis of the prerequisites, procedure and decisions of Lviv Synod of 1891 and determine its influence on the modernization of the Greek Catholic Church and the Canon law at the end of the XIX th – the beginning of the XXth century.

The Main Material Statement. To begin with, the Provincial Synod did not occur in Kyiv Church for a long time after the Zamoysky Synod (Zamość). In fact, it was the time of anticipation and a kind of controversy concerning the liturgical topics among priests. As a result, the above-mentioned “polemical period” is considered to be the embodiment of the Council convening (Kaskiv, 2000, p. 59).

It should be mentioned that Pope Pius IX confirmed Joseph Sembratovych on the Galician metropolitan throne. In 1878 Joseph Sembratovych asked for an assistant in the person of Sylvester Sembratovych. In 1882 J. Sembratovych resigned from the administration of the metropolis. Hence, the Galician metropolitan throne was presided over for the next three years by Auxiliary Bishop Sylvester Sembratovych. Sylvester Sembratovych received a nomination for Metropolitan only on March 26, 1885 and headed the Metropolitanate until 1898 (Kaskiv, 2007, p. 12) When Sylvester Sembratovych was at the head of the metropolis, he was engaged in a protracted struggle, opposed Moscophiles, fought against atheism and consolidated the faith by visits, sermons, pilgrimages, worship services and Catholic academies. (Mudryi, 1995, pp. 320–321). According to the modern researcher A. Klish, “Metropolitan S. Sembratovych was not active in political issues. Instead, he was more interested in social issues” (Klish, 2020, p. 176). In particular, S. Sembratovych published a pastoral message “On the Great Dignity of Man” in 1876, which proposed a number of measures for political, economic and moral educational improvement of the situation in Galicia (Halychyna). S. Sembratovych took an active part in direct public activities as he understood the strategic danger of the so-called “Moscophiles” for Galicia. Hence, S. Sembratovych promoted and supported the Ukrainian National Liberation Movement in every possible way. Special attention was paid to the education of the young Ukrainian

clergy. Due to the efforts made by Metropolitan in 1885 that a new, third Galician Diocese, Stanislavivska, was founded, the First Bishop of which was Yu. Pelesh (Nazarko, 1981, p. 120). At this point, S. Sembratovych's activities did not end, but rather intensified. As a result, the Ukrainian Collegium for the Education of the Young Clergy was founded in Rome in 1895 (Mudryi, 1995, p. 331).

However, the most crucial event during his metropolitanation was the Lviv Synod of 1891, which was attended by three bishops – S. Sembratovych, Yu. Pelesh, Y. Kuilovskyi and the clergy representatives with the right of the advisory vote. It should be emphasized that for a number of both objective and subjective reasons and circumstances, the Ukrainian church did not have its own Provincial Synods for a long time in order to resolve church affairs jointly. In 1720 the last Synod took place in Zamość owing to which certain ecclesiastical affairs were resolved. In general, the Synod of Zamość became both the basis of the Ukrainian ecclesiastical law and the norm of ecclesiastical law and order. Subsequently, many cases arose, especially ceremonial, which stopped the modernization of the church, and therefore, Joseph Sembratovych the predecessor of Sylvester Sembratovych considered it appropriate to hold the Synod. Furthermore, the Ukrainian Church prepared a similar Synod in 1765, but it did not take place due to the Polish authorities resistance and interference with purely ecclesiastical affairs and issues.

In spite of the apparent opposition of the Polish administration, the Ukrainian priests did not ignore the expediency issue and necessity of holding the Synod. In particular, Metropolitan M. Levytskyi, together with Bishop H. Yakhymovych of Przemyśl, planned to open the Synod in 1853. But the opening of the Synod again did not take place due to a number of external circumstances. Among them the most important are the following: the final subordination of the Kyivan Metropolitanate to the Russian Orthodox Church (from 1722 Kyivan Bishop received the rank not of a Metropolitan, but only of an Archbishop); legal consolidation of Galicia into the Austrian Empire as a result of the division of the Commonwealth during the period of 1772 – 1795; destruction of the Greek Catholic Church in Ukraine and Belarus during the reign of the Russian Emperor Nicholas I (decision of the Cathedral of Holy Wisdom in Polotsk in 1839). The Revolutionary Movement of 1848 – 1849 (“the Spring of Nations”), into which there were also included the Ukrainian lands that were the part of the Austrian Empire, was also of great importance (Velykyi, 1976, p. 245).

The above-mentioned factors, as well as internal disputes concerning the calendar, alphabet, the spread of Moscovites on the territories of Galicia and Transcarpathia, prevented the convening of such a much-needed local Synod. Due to the lack of joint discussion and resolution of disagreements, disputes and various misunderstandings the church suffered a lot at that time. The Synods became rare because of political and religious circumstances, which became a stumbling block for the convening of all bishops and priests.

Furthermore, right after the founding of the Stanislaviv Eparchy (1885), Metropolitan S. Sembratovych intensified the expediency of convening the Synod, taking into consideration the remote time of the Zamoysky Synod, the needs of the church and the presence of a third eparchy in Galicia, as well as the common desire of the Ukrainian bishops (Chynnosty, 1896, pp. 3–7). As a result of the Metropolitan's active work, on August 10, 1891, the Cardinal Prefect of the Propagation of the Faith replied to the Metropolitan that the Congregation and the Cardinals approved the unanimity of the bishops on the need to convene the Synod. In February of 1891, the scheme of the future Synod was sent to Rome. Meanwhile, preparatory pre-synodal meetings were held in Lviv, which ended in June. As a result, the Metropolitan announced the convening of the Synod on July 1, which would take place from September 27 to October 13 in 1891.

Hence, the Metropolitan announced the relevant decision officially on July 27 (Chynnosty, 1896, pp. 7–16). We should state that owing to his incredible devotion to the church and his active civil position that the Metropolitan managed to do what his predecessors failed at.

Owing to the permission and blessing of the Pope, as well as the previous Synods, the above-mentioned one took place at the end of the XIXth century. Hence, the Galician metropolitanate asked for the Apostolic See consent in order to convene the Synod and highlighted the pitfalls, which made it impossible to convene it since 1720. The Pope gave permission and his own blessing to the meeting of the Synod of the Ukrainian Church and delegated to it the Apostolic Lieutenant A. Chaska, Archbishop Lyaryskyi on August 10, 1891 (Velykyi, 1976, p. 247).

It should be mentioned that the Apostolic Capital paid great attention to the renewal of the church. No wonder Pope Leo XIII published the encyclical “*Rerum Novarum*” in 1891, which handled with the idea of creating the “social policy” by the church, the state and the trade unions. According to the Pope: “the church is the bearer of the idea of love for neighbor” (Klish, 2020, p. 121).

Metropolitan S. Sembratovych informed the bishops, clergy and monks about the convening of the Provincial Synod, which was bound to take place in the autumn of 1891. The Metropolitan asked to pray for the successful passage of the crucial event for the church. In general, 156 Synodal Fathers took part in the Synod directly under the leadership of three bishops – Metropolitan E. Sembratovych, Bishop of Przemyśl Yu. Pelesh and Bishop of Stanislavivskyi Yu. Sas-Kuyilovskyi (Kaskiv, 2007, p. 12).

It was planned that the decisions of the Synod would cover 15 titles:

Title I. On the Catholic Faith.

Title II. About Secrets and their Giving.

Title III. About Consecration and Blessing.

Title IV. About Public Worship of God.

Title V. On the Divine Liturgy.

Title VI. About Temple Buildings Dedicated to the Service of God.

Title VII. About the Church Hierarchy.

Title VIII. About Theological Seminaries.

Title IX. About Priests.

Title X. About Monks.

Title XI. About Lents.

Title XII. About Services for the Dead.

Title XIII. About Church Courts.

Title XVI. About Synods.

Title XV. About Church (Possession) Estates (Kaskiv, 2007, p. 13).

Consequently, the general meeting began on September 24 in the chapel of the Metropolitan Chamber. The Metropolitan himself celebrated a solemn liturgy, giving a short speech on the purpose of the meeting and the benefits of the Synod. In addition, the Apostolic Delegate called on all present to make a promise to keep the secret. Judges, synod promoters, secretaries, notaries, theologians, and canonists were also elected (Chynnosty, 1896, pp. 27–32). In order to discuss the decrees, even three separate commissions were appointed. The Synod Fathers, in turn, wrote to the Apostolic Delegate their letters of attendance at the Synod. Furthermore, the decrees were heralded for the decision of the first meeting, which were already prepared with the consent and advice of the Bishops (Chynnosty, 1896, pp. 17–27). They were the following:

- I. Decree on the Opening of the Synod.
- II. Decree on Confession of Faith that all were to Make.
- III. Decree on the Way of Life at the Time of the Synod.
- IV. Decree on the Inviolability of Human Rights.
- V. Decree that the Synod Should not Be Left.

It should be mentioned that the first meeting took place on September 27 after the service in the Cathedral of St. George. In addition, a breve was read on it, which announced the decision of Pope Leo XIII to appoint A. Chaska as an Apostolic Delegate for the convening and departure of the Provincial Synod in Lviv. In his speech before the audience, the Apostolic Representative expressed his personal hope for the Ukrainian Church active development after the decisions and resolutions made by the Synod. Subsequently, Decree was made to open the Synod and Decree to profess the faith. Hence, Metropolitan S. Sembratovych made a confession of faith directly. Later on the head of the Church, the bishops, priests and a representative of the Stauropegeion Institute presented their confession of faith. With the consent of the Bishops, decrees on the way of life at the Synod, on the inviolability of human rights and on not leaving the Synod until its final conclusion were also read and attached to other synodal acts.

The second general meeting of the Synod was under the chairmanship of A. Chaska in the church of the seminary on September 29, 1891. The Metropolitan addressed the audience with a speech, put emphasis on the general benefit and importance of the Synods for church affairs. The following titles and chapters were presented at the meeting for discussion in the commissions:

Title I. On Faith.

- Chapter 1. On the Confession of Faith.
- Chapter 2. On the Catholic Faith.
- Chapter 3. On Religious Indifference.
- Chapter 4. On Relations with Heretics and Schismatics.
- Chapter 5. On the Censorship of Books.
- Chapter 6. On Freemasonry and other Sects.
- Chapter 7. On the Preaching of the Word of God.
- Chapter 8. On the Catechism.

Title II. About Secrets.

- Chapter 1. On Baptism.
- Chapter 2. On the Anointing.
- Chapter 3. On the Eucharist.
- Chapter 4. On Repentance.
- Chapter 5. On Anointing of the Sick.
- Chapter 6. About the Priesthood.
- Chapter 7. About Spouses.

Title IV. About Public Worship of God.

- Chapter 1. On the Sacrifice of the Liturgy.
- Chapter 2. On Intentions and Donations for the Services of God.
- Chapter 3. On Church Rules and other Worship Services.
- Chapter 4. On the Conduct of Worship.
- Chapter 5. About Church Singing.
- Chapter 6. About the Holiday.
- Chapter 7. On the Veneration of Saints.
- Chapter 8. On Holy Processions (Campaigns).

- Chapter 9. On the Private Worship of God.
- Title VI. About Churches.
- Chapter 1. On the Structure of the Church.
- Chapter 2. On the Internal Structure of the Church.
- Chapter 3. About Church Utensils.
- Chapter 4. On the Colour of Church Vestments
- Title VII. About the Church Hierarchy.
- Chapter 1. About the Pope.
- Chapter 2. About the Metropolitan.
- Chapter 3. About Bishops.
- Chapter 4. On the Chapters.
- Chapter 5. About Deans.
- Chapter 6. About Pastors.
- Chapter 7. About Employees.

Moreover, the participants of the meeting could express their own opinion on the above-mentioned titles. After detailed elaboration, all present agreed with the proposed changes and additions. A. Chaska, after consulting with the Episcopate, agreed that those resolutions were supposed to be proclaimed during the second meeting. The following decrees were solemnly proclaimed at the meeting on October 1:

- Title I. On Faith.
- Title II. On Secrets.
- Title IV. About Public Worship of God.
- Title VI. About Churches.
- Title VII. On the Church Hierarchy (Chynnosty, 1896, pp. 65–66).

Therefore, it was decided to include them in the acts of the Synod by a mutual consent of the bishops. At the third general meeting, the following titles were submitted for discussion in the commissions:

- Title III. About Sanctification and Blessing.
- Title IX. About the Priests of the New Testament.
- Title X. About Monks.
- Title XI. About Lent.
- Title XII. About Praying for the Dead.
- Chapter. About the Divine Service.
- Chapter. About Studies.

The final general decision concerning the titles was to be announced at a regular meeting. The third meeting was on October 4 in the Metropolitan Church. Consequently, the respective titles were approved by the Bishops and inscribed in the acts of the Synod. At the fourth meeting, which took place under the personal chairmanship of the Metropolitan and with the consent of the Apostolic Delegate (the latter was absent), the titles were discussed:

- Title VIII. About Seminaries.
- Title XIV. About Synods.

The issue concerning reducing the prayer word was considered separately. After the liturgy, the fathers of the Synod gathered in the Metropolitan Church for a meeting. It was there that the rest of the important synodal decisions were made. In particular:

- Title VIII. About Seminaries.
- Chapter. About Small Seminaries.

Chapter. About Big Seminaries.

Title XIII. About Church Courts.

Title XIV. About Synods.

Title XV. On Church Property (Chynnosty, 1896, pp. 69).

It should be stated that all, without exception, the participants of the Lviv Synod signed the previously adopted Decrees. After that, a General Decree was read on the future next local Synod, which was planned to be held in 1896. With the consent of Metropolitan and Bishops A. Chaska decided to issue Decree on the completion of the Synod in 1891. In the speech to the participants, the Apostolic Delegate expressed personal confidence in the Lviv Synod Decisions. In addition, he also expressed hope that after the Papal approval of the decrees, the bishops would make every effort to implement the joint decisions taken. At the end of the Third Local Synod, the Metropolitan expressed gratitude in person to all its participants and proclaimed the traditional “Mnohaya Lita” (Chynnosty, 1896, p. 42).

It is worth noting that the Lviv Synod took care of reviving piety among the faithful, not only traditional, but through popular veneration of saints, veneration of relics and images, participation in church processions, pilgrimages, missions, retreats and domestic religious practices. With regard to missions, the Synod separately ordered that at least one mission must take place in each deanery each year. It was decided to issue separate instructions for small and large seminaries. In particular, that there should be at least one seminary in Galicia, in which students would learn to “take a pious part in St. Mysteries, to celebrate the Blessed Eucharist, to love the Blessed Virgin Mary, to participate diligently and devoutly in St. Liturgies, with the benefit of meditating and reading pious spiritual books”. The Lviv Synod adopted detailed instructions on education and training in large seminaries, emphasizing the dignity, duties and sanctity of the life of priests.

Separately, the Synod approved the monastic reform of the Basilians. The Lviv Synod also initiated the spiritual reform of the Basilians, publishing separate instructions on this issue. The basic of which was the careful upbringing of female youth. It was this disposition concerning the Basilians that began to be gradually realized in Galicia and Transcarpathia, with their novitiate in Slovit. A new convent of the Congregation of the Sisters of the Servants was soon established. The Metropolitan tested the statutes with his authority, and the Servants soon began to spread in Galicia, founding primarily “Zakhoronky” for children. The direction of the Basilians work concerning the spread of spiritual culture and piety among the people also intensified. They actively distributed spiritual and religious literature. The Servants maids took care of the minors and the sick. It should be noted that in 1893 the Basilians received a separate recognition of Pope Leo XIII, and the Servants maids – an apostolic encouragement to continue to act in the chosen way.

The Conclusions. As time has shown, the decisions made by the Lviv Synod had a positive significance both for the Church and for the Ukrainian population as a whole. Among the “indirect” consequences of the Synod is the intensification of all Ukrainian socio-political life in Galicia during the last decades of the XIXth – beginning of the XXth centuries (Arkusha, 1996, p. 82). In particular, the local social movement began to acquire an increasingly organized character with a certain national color.

Of course, the Lviv Synod of 1891 became an important source for the particular law of the Ukrainian Greek Catholic Church. Of course, many of its resolutions repeated or confirmed the previous Zamoysky Synod, but they were still more progressive. It should be noted that although two “internal currents” stood out among the Synod priests, such as the

conservative and the reformist, their sometimes polar positions did not split the Synod, but, on the contrary, added some identity.

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