

УДК 273.13(477) «1775/1780»:038
DOI 10.69550/3041-1467.5.319896

Юрій СТЕЦИК

доктор історичних наук, професор, професор кафедри історії України та правознавства, Дрогобицький державний педагогічний університет імені Івана Франка, вул. Лесі Українки, 46, м. Дрогобич, Україна, індекс 82100 (stetsyk_u_o@ukr.net)

ORCID: 0000-0003-1795-687X

Researcher ID: 1959605/E-5136-2018

Yurii STETSYK

PhD hab. (History), Professor, Department of History of Ukraine and Jurisprudence, Drohobych Ivan Franko State Pedagogical University, 46 Lesia Ukrainka Str., Drohobych, Ukraine, postal code 82100 (stetsyk_u_o@ukr.net)

Бібліографічний опис статті: Стецик, Ю. (2024). Освітньо-педагогічна діяльність ченців Дрогобицької василіанської гімназії (1775 – 1780). *Axis Europae*, 5, 6–14. doi: 10.69550/3041-1467.5.319896

Bibliographic Description of the Article: Stetsyk, Yu. (2024). Osvitno-pedahohichna diialnist chentsiv drohobytskoi vasylianskoï himnazii (1775 – 1780 rr.) [Educational and pedagogical activities of the monks of the Drohobych Basilian Gymnasium (1775 – 1780)]. *Axis Europae*, 5, 6–14. doi: 10.69550/3041-1467.5.319896 [in Ukraine].

ОСВІТНЬО-ПЕДАГОГІЧНА ДІЯЛЬНІСТЬ ЧЕНЦІВ ДРОГОБИЦЬКОЇ ВАСИЛІАНСЬКОЇ ГІМНАЗІЇ (1775 – 1780)

Анотація. *Мета дослідження* – реконструювати підставові біографічні відомості про ченців, які пройшовши духовну та освітню формації, спричинилися до педагогічної праці серед світської молоді. У статті розглянуто ранній період функціонування гімназії із часу утворення (1775) до часу визнання її одним із провідних освітніх осередків Василіанського Чину (1780.). **Методологічною основою дослідження** є основні науково-історичні принципи та методи, котрі застосовуються для реконструкції історії діяльності освітньої інституції. Верифікація біографічного матеріалу проводилася шляхом зіставлення особової інформації зі статистично-довідковими документами церковного походження. **Наукова новизна** полягає у тому, що на підставі зібраного матеріалу окреслено навчальні підстави функціонування першої дрогобицької гімназії, заснованої ченцями-василіянами, та реконструйовано біограми перших її викладачів. **Висновки.** Соціальна база рекрутації до ченців-педагогів охоплювала в основному представників міщанства, шляхти та селянства. Освітній вишкіл ченців-професорів був традиційно зумовлений навчанням у новіціаті, студіями з риторики, філософії, теології та у напських семінаріях. Завдяки виконанню викладачами покладених на них обов'язків Дрогобицький монастир діяв як духовний, так і культурно-освітній осередок, незважаючи на досить мінливі суспільно-політичні обставини розвитку краю, задовольняючи освітні потреби населення (переважно руської спільноти) новоствореного Королівства Галичини та Володимирії. За

територіальним походженням переважали вихідці із півднішніх земель, оскільки існувала заборона залучати василіанське чернецтво із українських земель, що входили до складу Російської імперії. Для цього і було утворено окрему Галицьку чернечу провінцію до якої входив Дрогобицький василіанський монастир із освітніми закладами, що функціонували при ньому.

Ключові слова: Галичина, історіографія, ідентичність, культурно-просвітницька діяльність.

THE EDUCATIONAL AND PEDAGOGICAL ACTIVITIES OF THE MONKS OF THE DROHOBYCH BASILIAN GYMNASIA (1775 – 1780)

Abstract. *The purpose of the study is to reconstruct the basic biographical information about the monks who, having undergone spiritual and educational formation, were involved in pedagogical work among secular youth. The article deals with the early period of the gymnasium's functioning from the time of its establishment (1775) to the time of its recognition as one of the leading educational centres of the Basilian Order (1780). The methodological basis of the study is the basic scientific and historical principles and methods used to reconstruct the history of the educational institution. Verification of the biographical material was carried out by comparing personal information with statistical and reference documents of church origin. The scientific novelty is that on the basis of the collected material, the author outlines the educational basis for the functioning of the first Drohobych gymnasium founded by Basilian monks and reconstructs the biographies of its first teachers. Conclusions.* *The social base of recruitment to the monastic teaching profession included mainly representatives of the bourgeoisie, gentry, and peasantry. The educational training of monks-professors was traditionally conditioned by studying in the novitiate, studies in rhetoric, philosophy, theology, and in papal seminaries. Thanks to the performance of their duties by the professors, the Drohobych monastery functioned as a spiritual, cultural, and educational centre, despite the rather volatile socio-political circumstances of the region's development, meeting the educational needs of the population (mainly the Ruthenian community) of the newly created Kingdom of Galicia and Volodymyr. In terms of territorial origin, people from sub-Austrian lands predominated, as there was a ban on recruiting Basilian monasticism from Ukrainian lands that were part of the Russian Empire. For this, a separate Galician monastic province was formed, which included the Drohobyt'skyi Basilian Monastery with its educational institutions.*

Key words: *Galicia, historiography, identity, cultural and educational activities.*

Statement of the problem. Today, when there is a revival, development of monastic centres in Ukraine and determination of the main directions of activity, there is a need to turn to the experience of past generations. In particular, modern monasteries should become not only spiritual centres, but also cultural and educational centres for the education of secular youth. Therefore, we propose to turn to the achievements of Basilian schooling in the late XVIII century in Galicia.

Research analysis. To this day, both church and local historiography remain largely unexplored in terms of the contribution of Basilian monasticism to the development of educational institutions in Drohobych. For example, while the history of the Main Normal School in Drohobych has been the subject of special study by researchers because it was here that Ivan Franko studied, another, much earlier educational institution (the Basilian gymnasium)

still remains unexplored by scholars (Horak & Hnativ, 2001). This state of research is primarily due to the fact that no school documentation has survived to this day, as the wooden monastery and its school burned down in 1825 (Stecyk, 2015a, p. 15; Haliv, 2017, p. 45; Haliv & Dubyna, 2020). Only finding information about this educational institution in other types of sources will allow us to gradually fill in the gaps in its history (LNSL DM. F. 3. Case MB-614; LNSL DM. F. 3. Case MB-614). We propose to start studying this educational centre as an institution, and pay special attention to the biographies of its first teachers. Thus, we will try to reconstruct the biographies of the monks-teachers who, through their dedicated work, contributed to the foundation and development of the gymnasium. The functioning of the gymnasium is connected with the teaching work of the Basilian Fathers, who, having received the appropriate spiritual education, carried out not only pastoral and missionary activities but also active educational work.

The purpose of the study is to reconstruct the basic biographical information about the monks who, having undergone spiritual and educational formation, were involved in teaching secular youth. The article examines the early period of the gymnasium's functioning from the time of its establishment (1775) to the time of its recognition as one of the leading educational centres of the Basilian Order (1780).

Summary of the main material. During the Austrian period, considerable attention was paid by both the Drohobych city magistrate and the local community to the establishment of multi-level educational institutions. The first to join this cause were the Basilian Fathers, who organised the first city gymnasium (1775 – 1784) and an elementary school at the monastery of Sts. Peter and Paul. The townspeople supported the gymnasium with money from their profits from salt production and their desire to become patrons of science. A library was created at the school, which burned down in 1825 (Stecyk, 2015a, p. 152).

The Basilians adopted the curriculum from the Jesuits, as well as their entire organisational structure. In the process of education, they used, in particular, methods that were widespread in educational institutions of the time: memorisation and education with the help of a cane or whip. However, despite this, a number of facts can be cited that indicate that the Drohobych Basilian Gymnasium was in fact distinguished by a high level of education. Thus, in 1780, the Basilian General Chapter of Torokan conferred the highest praise on its teachers and the title of rector on the rector, Father Superior Hlicerii Dubytskyi. The gymnasium also practiced public scientific presentations by its graduates. In particular, in 1782, Mykhailo Tchaikovsky presented theses on philosophy, physics, and astronomy: 'On the existence of bodies in general, on the properties of constituent bodies and the relationship of parts to the whole; on the Copernican system' (Stecyk, 2015a, p. 153).

The educational system at the Drohobych Gymnasium was organised on the model of the Buchach Basilian Gymnasium, which had been operating since 1754. The gymnasium had several departments: infima, grammar, syntax, rhetoric, and poetics. Due to the lack of preservation of school records, it is impossible to trace the number of students. In addition to a deep and comprehensive study of grammar, monastic teachers also taught religion, history, geography, rhetoric, gymnastics, physics, and classical literature of ancient writers. Students were taught to write elegies, tragedies, and comedies. The training lasted eight years. The age of the students could range from 8 to 26 years. Students were admitted to the gymnasium by the rector, who was also the abbot of the monastery (Stocky, 1997, p. 82).

However, if we compare the Drohobych gymnasium with the Buchach gymnasium, the latter enjoyed significant advantages: it had a much stronger material base for educational activities, thanks to the generous patronage of Mykola Potocki, and in Buchach, in addition

to the gymnasium, other educational institutions functioned at the monastery (convivium, higher philosophical courses). The Basilian gymnasium in Buchach, which was also liquidated in 1784, managed to resume its activities in 1803, functioning in parallel with the main normal school. These facts convincingly prove that the Buchach educational centre was much more powerful than the Drohobych one.

In 1784, Joseph II implemented an educational reform that reduced the number of gymnasiums in Galicia. In particular, one of them in Drohobych was closed. Two requests from the Bishop of Przemyśl, Maximilian Ryll, and the Drohobych commune failed to reverse the decision. Nevertheless, on 30 January 1784, the monasteries of Drohobych, Buchach, and Lavrova proclaimed the establishment of main normal schools on the basis of the liquidated Basilian educational institutions (Stecyk, 2015a, p. 154).

The functioning of the gymnasium is connected with the teaching work of the Basilian Fathers, who, having received the appropriate spiritual education, were active in educational work. In particular, during 1775 – 1780, at different times, the fathers worked as teachers: Hlitserii Dubytskyi (prefect, and from 1780 – rector, professor of Latin grammar, philosophy, and mathematics), Josaphat Hanchakovskiy (professor of grammar in 1775/76), Inokentii Patynskiy (professor of infima in 1775/76), Josaphat Potielitskiy (professor of infima in 1776/78), grammar in 1778/79, syntax in 1779/80), Dorotheus Staszewski (professor of rhetoric in 1777/78), Julian Zdiushynski (professor of grammar in 1777/78, syntax in 1778/79) (Lorens, 482). The number of professors of the gymnasium was not constant due to the practice of regular transfer of monks to other monasteries of the province. On average, their number ranged from 3 to 4 monks-teachers.

We were able to collect some biographical information about these monastic teachers. So let's look at the generalised prosopographic characteristics of the professors of the Drohobych Gymnasium for the years in question.

In terms of territorial origin, the monks were mostly recruited from the local population (4 people from the Przemyśl land of the Ruthenian province and only one representative from the Bratslav and Podolsk provinces). An equal number of candidates were represented from both rural and urban areas (3 each). Also, an equal number of candidates entered the monastic life and underwent novitiate in Dobromyl and Pochayiv (3 people each). Only one candidate for monasticism, although born in the Peremyshl land, did not complete his novitiate in the closest novitiate house in Dobromyl, but in Pochayiv, which was characterised by a numerical superiority of novices and significant financial support. In terms of social origin, the majority of novices came from the bourgeoisie (3 people) compared to representatives of the gentry (2 people) and peasants (1 person).

The average age of professors, as of 1780, ranged from 30 to 48 years. The younger generation of monks (30-38 years old), full of energy and enthusiasm for educational work, made up the bulk of the teaching staff (4 people). The middle-aged group of professors (42-48 years old) was represented by only two people, and there were no older teachers. Obviously, this was due to the fact that the gymnasium was just beginning its educational activities.

Most often, candidates for monasticism entered the monastery at a young and young age of 21 to 31, which allowed them to properly prepare for an ascetic lifestyle and gain spiritual experience. After all, they spent a significant part of their lives (from 6 to 18 years) in the Basilian Order.

Most of the teachers (4 out of 6), before entering the monastic life, had been educated in public schools in logic, rhetoric, poetry, syntax, and moral theology. This education was counted as part of the monastic studies, particularly in rhetoric and philosophy.

The spiritual education of a monk-professor included educational studies. The first spiritual school in the formation of a novice candidate was the novitiate school, which lasted for one year in the period under consideration. There were two such novitiate schools in the Holy Protection Province of the Order of St Basil the Great, to which the Drohobych monastery belonged, and two houses for the training of novices (in Dobromyl and Pochayiv). If we compare these two novitiate schools, they were evenly represented in terms of numbers (3 people in each novitiate).

Upon completion of the novitiate, the monks took monastic vows and continued their educational studies in rhetoric (Hoshcha, 2 years), philosophy (Zamostia, Zahaytsi, Lavriv, 2 years), and theology (Lavriv, Dobromyl, Lviv (St. George's Church), and Kamianets-Podilskyi from 2 to 4 years). After completing their theological education, they were ordained subdeacons, deacons, and priests. Individual monks who showed intellectual ability were sent to the papal seminary of Vilnius after completing internal studies.

After completing their monastic studies and theological education, newly ordained hieromonks were not immediately appointed professors in a particular field of study. Prior to receiving this educational title, monks worked as assistant teachers (corpuscular), catechism teachers, novice masters, and lecturers. The title of professor was granted to a highly educated monk for a certain period of his pedagogical work, after which the monk could perform other duties, not necessarily educational, but those that were deemed necessary in the new monastery to which he was sent by the decision of the Provincial Administration.

According to their vocation, education, and abilities, monks-teachers were assigned other monastic duties in addition to educational ones (teacher, master, professor, catechist, rector, vice-rector, school prefect): Administrative (secretary, consultant, archimandrite, hegumen, vicar, procurator (socium), resident (abbot)), economic (economist, prefect of construction), and ecclesiastical (confessor, preacher, missionary). Depending on their field of activity, monastic teachers include professors of infima, grammar, syntax, poetry, and rhetoric. Due to the limited number of teaching staff, professors often taught several subjects, which testifies to the intellectual abilities and worldview of monasticism (LNSL DM. F. 3. Case MB-614; LNSL DM. F. 3. Case MB-614).

Conclusions. The social base of recruitment to the monastic teaching profession included mainly representatives of the bourgeoisie, gentry, and peasantry. The educational training of monks-professors was traditionally conditioned by studying in the novitiate, studies in rhetoric, philosophy, theology, and in papal seminaries. Thanks to the performance of their duties by the teachers, the Drohobych monastery functioned as a spiritual, cultural, and educational centre, despite the rather volatile socio-political circumstances of the region's development, meeting the educational needs of the population (mainly the Ruthenian community) of the newly created Kingdom of Galicia and Volodymyr

Appendix

Biographies of professors who taught at the Drohobych Basilian Gymnasium in 1775 – 1780.

Hanchakovsky Josaphat

His secular name was Ivan. Son of Andrii and Mariia. Born on 30.03.1732 in the village of Pikulychi. Entered monasticism on 07.09.1772 in Dobromyl. On 14.09.1773, he took monastic vows as a professor in Dobromyl and was sent to Lavrov for theological studies. Upon completion of his studies, he moved to Drohobych to serve as a preacher and professor

of grammar (ЛІННБ ВР. Ф. 3. Спр. МВ-614, 651). In 1775 – 1776 he was a professor of grammar (Latin) (Cathalogus, 1775). A year later, he was sent to Vitsyn, where he was appointed a preacher, and after one year and six months he was sent to Krekhiv, where he performed the same duties (ЛІННБ ВР. Ф. 3. Спр. МВ-614, 651). In six months of 1778 he was sent to Hoshiv, where he was appointed catechist and confessor (Cathalogus, 1778). He died on 15.09.1811 (Вибір з «Пом'яника»...). His place of death is not known.

Dubyskyi Hlitserii

Hryhorii's maiden name was Hryhorii. Son of Sylwester and Anna of the Miktaszewski family. He was born in April 1738 in Vinnytsia, Bratslav Voivodeship. He studied rhetoric for 4 years. He entered the Lubarsky Monastery on 20 May 1762. From there he was sent to Pochayiv for novitiate. A year later, on 01.07.1763, after taking monastic vows, he was sent to Hoshcha to receive education. After a year of study, he was sent to study philosophy at the Lavra Monastery, where on 19.10.1764 he became a subdeacon and soon afterwards was ordained a deacon. After completing his philosophy courses, he was sent to Dobromyl to study speculative theology, where he was ordained a presbyter on 17.10.1766 by Bishop Athanasius Sheptytsky of Przemyśl. After completing a four-year course in theology, he was sent to the monastery in Zamość, where he served as a missionary and preacher of the house. In particular, during 1773 – 1774 he was the first missionary of the monastery in Zamość. After 5 years of this work, he moved to Drohobych to perform his duties at the Drohobych Monastery, which was formed as a result of the unification of three neighbouring monasteries: Letnyansky, Lishnyansky and Derezhytsky. He built a new church and a school where he taught Latin, philosophy, and mathematics.

From 1775 to 1800 he served as abbot and missionary of the Drohobych Monastery. With the establishment of the Basilian Gymnasium (1775), he was first the prefect of this educational institution, and after the school was elevated to the level of a main school by the decision of the Torokan General Chapter in 1780, he received the title of rector of the gymnasium. With the formation of the Galician Province of the Order of St. Basil the Great (1780), he was elected secretary, and at the Lavra Chapter (15.08.1784) he was elected consul (adviser) of the province on the management of Basilian monasteries in the territory of the Greek Catholic Diocese of Przemyśl, to which the Drohobych Monastery belonged. From 1800 to 1811 he was the abbot of the Krekhiv Monastery. He died on 07.10.1813. His place of death is not known (Стецик, 2015b, сс. 84–85).

Zdiushynskyi Yulian

His maiden name was Ivan. The son of Vasyl and Eva. He was born in 1743 in the land of Przemyśl. He entered the monastic life on 27.08.1774 in Dobromyl after completing two years of studying moral theology. After a year of novitiate trials, in 1775 he took his monastic vows as a professor and was sent to Zamość to study philosophy. From there, he moved to Lviv for theological studies, where he was ordained a priest. Upon completion of his studies, he was appointed a professor of grammar and syntax at the Drohobych Basilian Gymnasium from 1777 to 1779. In 1779, he was sent to Lviv to perform the duties of a prosecutor of judicial affairs of the Galician province, living at the Lviv Monastery of St. George. Three years later, he moved to the Lviv Monastery of St John, continuing to perform the duties of a prosecutor. A year and six months later, he was appointed assistant abbot (vicar) of the Lviv Monastery of St Onuphry, living in this monastery from 1782 to 1817. For some time he was the archimandrite of Zhovkva. He died on 10.09.1817 (ЛІННБ ВР. Ф. 3. Спр. МВ-435, 717).

Inokentii Patynskyi

His maiden name was Yakov. The son of Ivan and Anna. He was born on 21.03.1742 in the Podillia Voivodeship. He graduated from the syntax class at the Kamianets Jesuit School. He entered the monastic life in Pochayiv on 25.07.1763. After a year of trials in the novitiate, on 25.07.1764 he took monastic vows as a professor. During the reign of Father Anastasius Pitotrowski, secretary of the Holy Protection Province, he was sent to study rhetoric in Hoshcha, where he studied for two years. In August 1766 he was sent to Lavrov for philosophical studies. After completing his philosophy course, he moved to Kamianets to study theology. After eight months of studying, he was sent to Ulashkivtsi to serve as a preacher. He was ordained a subdeacon, deacon (08.05.1768) and priest (18.05.1768) by Lviv Bishop Lev Sheptytsky. Six months later, he moved to Zbarazh to continue his studies in moral theology. Seven months later, when he completed his studies, he was sent to Verkhrary to serve as a preacher. In 1773 he was in Zamość (ЛННБ ВР. Ф. 3. Спр. МВ-435, 568), from where in 1774 he was sent to Zhovkva, where he was a preacher on Sundays (Cathalogus, 1773). A year later, he went to Bilyna, and from there to Drohobych to serve as a preacher and missionary (ЛННБ ВР. Ф. 3. Спр. МВ-435, 568), and in 1775 – 1776 he was a professor of Latin at the infirmary of the Drohobych Basilian Gymnasium (Cathalogus, 1775). 1778 – 1779 – preacher on Sundays in the monastery in Piddubtsi (Cathalogus, 1778). The time and place of death are not known.

Potelitskyi Josaphat

His secular name is Ivan. He was of the Greek religion. The son of Simeon and Maria. He was born in 1748 on the territory of the Przemyśl land. He entered the monastic life on 19.07.1770 in Pochayiv, where he studied at the novitiate school for one year. On 19.07.1771, he took monastic vows as a professor and was sent to the monastery in Zagajice to pursue philosophical studies (ЛННБ ВР. Ф. 3. Спр. МВ-435, 650). After two years of study (1773), he moved to the Lviv Monastery of St. George to study theology (Cathalogus, 1773; Cathalogus, 1775). In the third year of his studies (1776), he was ordained a priest and sent to the Vitsyn Monastery as a preacher. However, soon after, on 18.08.1776, he was sent to Drohobych, where he served as a preacher and professor of grammar and syntax at the local infirmary (ЛННБ ВР. Ф. 3. Спр. МВ-435, 650). In January 1779, he moved to the Terebovlya Monastery, serving as a preacher and confessor (Cathalogus, 1778). In April 1779 he was sent to Koshevytsi to perform the same duties. In October 1780 he went to the Zhovkva Monastery as a preacher. On 22.08.1781 he left Zhovkva for Vitsyn, where he was also appointed a preacher (ЛННБ ВР. Ф. 3. Спр. МВ-435, 650). The time and place of his death are not known.

Dorothei Stashevskyi

His maiden name was Dmitriy. Son of Anna and Mikhail. Born on 26.08.1750 in Radymno, Przemyśl Land. He entered the monastic life on 25.08.1771 in Dobromyl, where, after completing the novitiate school, he took monastic vows as a professor on 25.08.1772. He was sent to the monastery in Zamość for philosophical studies, where on 14.02.1773 he was ordained a deacon by Bishop Maximilian Ryll of Chłomsk. He continued his studies of philosophy and theology at the Vilnius Seminary. Upon completion of his studies, he was ordained a priest. In the academic year 1777/1778, he was appointed professor of rhetoric at the Drohobych Basilian Gymnasium (ЛННБ ВР. Ф. 3. Спр. МВ-614, 245). In the next academic year (1778/1779), he served as a professor of rhetoric and poetics at the Ostroh Basilian Collegium (Cathalogus, 1778). He died in 1786 (Lorens, 472).

СПИСОК ВИКОРИСТАНОЇ ЛІТЕРАТУРА

- Вибір з «Пом'яника».** *Вибір з «Пом'яника» Чину Св. Василя Великого січень – грудень.* URL: http://www.bazylianie.pl/index.php?option=com_content&view=article&id=226:2010-03-23-21-47-02&catid=16:historiazakonu&Itemid=3
- Галів, М.** (2017). Освітні інституції Дрогобича наприкінці XVIII – 70-х рр. XIX ст. *Дрогобицький краєзнавчий збірник, Спецвипуск 3*, 46–62.
- Галів, М., Дубина, К.** (2020). До історії гімназії оо. Василіан у Дрогобичі (1775 – 1784). *Розвиток сучасної освіти і науки: результати, проблеми, перспективи. Том VIII: діалог у розвитку науки та освіти*, (с. 16–18). Конін–Ужгород–Київ–Херсон: Посвіт.
- Горак, Р., Гнатів, Я.** (2001). *Іван Франко. Книга друга. Цілком нормальна школа.* Львів. Львівська національна наукова бібліотека імені В. Стефаника.
- Стецик, Ю.** (2015а). *Василіанські монастирі Перемишльської єпархії (кінець XVII – XVIII ст.): монографія.* Перевидання 2014 року. Жовква: Місіонер.
- Стецик, Ю.** (2015б). *Василіанське чернецтво Перемишльської єпархії (друга половина XVIII ст.): словник біограм.* Жовква: Місіонер.
- Стоцький, Я.** (1997). *Монастир Отців Василіян Чесного Хреста Господнього в Бучачі (1712 – 1996 рр.).* Львів: Місіонер.
- Lorens, B.** (2014). *Bazylianie prowincji koronnej w latach 1743 – 1780.* Rzeszów: Wydawnictwo Uniwersytetu Rzeszowskiego.
- Catalogus Professorum Ordinis.** (1773). *S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1773 in Annum 1774.* Typis S.R.M. Monaste: Poczajovien : O.S.B.M. Anno Domini.
- Catalogus Professorum Ordinis.** (1775). *S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1775 in Annum 1776.* Typis S.R.M. Monaste : Poczajovien: O.S.B.M. Anno Domini.
- Catalogus Professorum Ordinis.** (1778). *S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1778 in Annum 1779.* Typis S.R.M. Monaste: Poczajovien : O.S.B.M. Anno Domini.

REFERENCES

- Vybir z «Pomyanyka».** *Vybir z «Pomyanyka» Chynu Sv. Vasyliia Velykoho sichen – gruden* [Selection from the «Pomyanyk» of the Order of St. Basil the Great, January – December]. URL: http://www.bazylianie.pl/index.php?option=com_content&view=article&id=226:2010-03-23-21-47-02&catid=16:historiazakonu&Itemid=3 [in Ukrainian].
- Haliv, M.** (2017). Osvitni instytutsii Drohobycha naprykintsi XVIII – 70-kh rr. XIX st. [Educational institutions of Drohobych in the late 18th – 1970s]. *Drohobytskyi kraieznavchyi zbirnyk – Drohobych Local History Collection, Special issue 3*, 46–62. [in Ukrainian].
- Haliv, M., & Dubyna, K.** (2020). Do istorii himnazii oo. Vasylian u Drohobychi (1775 – 1784) [To the history of the Basilian Gymnasium in Drohobych (1775 – 1784)]. *Rozvytok suchasnoi osvity i nauky: rezultaty, problemy, perspektyvy. Tom VIII: dialoh u rozvytku nauky ta osvity* [Development of modern education and science: results, problems, prospects. Volume VIII: dialogue in the development of science and education], (pp. 16–18). Konin–Uzhhorod–Kyiv–Kherson: Posvit. [in Ukrainian].
- Horak, R., & Hnativ, Ya.** (2001). *Ivan Franko. Knyga druga. Cilkom normalna shkola* [Ivan Franko. Book Two. A Completely Normal School]. Lviv. [in Ukrainian].

Lvivska natsionalna naukova biblioteka imeni V. Stefanika. Viddil rukopysiv [Lviv Vasyl Stefanyk National Scientific Library. Department of Manuscripts – LNSL DM].

Stecyk, Yu. (2015a). *Vasylianski monastyri Peremyshlskoyi yeparhiyi (kinec XVII – XVIII st.): monografiya. Perevydannya 2014 roku* [Basilian Monasteries of the Przemysl Diocese (late 17th – 18th centuries): monograph. Reprint of 2014]. Zhovkva: Misioner. [in Ukrainian].

Stecyk, Yu. (2015b). *Vasylianske cherneczstvo Peremyshlskoyi yeparhiyi (druga polovyna XVIII st.): slovnyk biogram* [Basilian Monasticism of the Przemysl Diocese (second half of the 18th century): Dictionary of Biographs]. Zhovkva: Misioner. [in Ukrainian].

Stocky, Ya. (1997). *Monastyr Ottsiv Vasyliyan Chesnoho Hresta Hospodnoho v Buchachi (1712 – 1996 rr.)* [Monastery of the Basilian Fathers of the Holy Cross in Buchach (1712 – 1996)]. Lviv: Misioner. [in Ukrainian].

Lorens, B. (2014). *Bazylianie prowincji koronnej w latach 1743 – 1780* [Basilians of the Crown Province in the years 1743 – 1780]. Rzeszów: Wydawnictwo Uniwersytetu Rzeszowskiego. [in Polish].

Cathalogus Professorum Ordinis. (1773). S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1773 in Annum 1774. Typis S.R.M. Monaste: Poczajovien: O.S.B.M. Anno Domini. [in Latin].

Cathalogus Professorum Ordinis. (1775). S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1775 in Annum 1776. Typis S.R.M. Monaste: Poczajovien: O.S.B.M. Anno Domini. [in Latin].

Cathalogus Professorum Ordinis. (1778). S. B. Magni provinciae Protectionis Beatissimae Virginis Mariae juxta Ordinem Alphabetici in Monasteriorum ex Anno 1778 in Annum 1779. Typis S.R.M. Monaste: Poczajovien: O.S.B.M. Anno Domini. [in Latin].

Стаття надійшла до редакції 10 березня 2024 р.

Стаття рекомендована до публікації 17.12.2024.