

The Spread of the Cult of Josaphat Kuntsevych through the Cyrillic Texts of the Basilian Printing Houses in the Polish-Lithuanian Commonwealth

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Summary. Over time, publications produced in Vilnius, Lviv, Supraśl, Univ, and Pochaiv came to reflect the cult of Josaphat Kuntsevych, and were designed to meet the needs of the Uniate Church. A service dedicated to him was included in the *Liturgikon* and *Menaion*, and a book called *Возслідування празникам* (*Celebration of the Feasts*). In Lviv, the service was published as a separate edition, with the text of the service changing over time. In addition to the service, the Life of St. Josaphat, along with his image, were also published (Pochaiv *Menaion*). Other pieces, dedicated to Josaphat Kuntsevych, are the songs in Pochaiv *Bohohlasnyk* (*Hymn Book*), and the sermons by Yulian Dobrylovsky in the 'Parochial Lessons'. The largest and most diverse contribution to honouring Josaphat Kuntsevych in terms of quantity and genre was created by the Pochaiv printing house. Pochaiv publications in Latin script also contributed to the spread of his cult. The marginalia in the books, which mention the blessed man, testify to the indifferent attitude which readers, including Orthodox believers, had towards this religious personality.

Keywords: St. Josaphat Kuntsevych; Cyrillic old printed books; editions of the printing houses of Supraśl, Univ, Pochaiv, and Lviv.

Saint Josaphat Kuntsevych has profoundly influenced the confessional identity of the followers of the Uniate Church. The area in which he is venerated spans across Belarus, Lithuania, Poland, and Ukraine, with global dissemination through the Greek Catholic diaspora to Western Europe, America, Australia, and beyond. Over time, Kuntsevych has emerged as both a symbol of defiance against oppression and as a proponent of the sovereignty of nations and people. The recent commemoration

of his anniversary has prompted a series of scholarly and cultural activities, offering the opportunity for an in-depth examination of his memorialization and cult.

This article delves into the significance of the printing of Cyrillic liturgical texts and their assimilation into liturgical practices. While the inception and development of St. Josaphat's cult has been rigorously investigated by scholars from Poland, Lithuania, Belarus, and Ukraine,¹ this analysis seeks to illuminate a specific scholarly niche.

The cult of Josaphat Kuntsevych, initiated after his martyrdom in 1623 and then gaining momentum with his beatification in 1642, was delayed in being included in Cyrillic printing in the Polish-Lithuanian Commonwealth; it was not until the late 17th century that publications did ultimately begin to consistently document the miracles and iconography associated with the saint. Starting in the 1690s, the Supraśl printing house of the Annunciation Monastery began producing such texts, which was a practice later adopted by other Basilian presses.

By the 18th century, St. Josaphat's cult had expanded into the Ukrainian territories which had been established in Belarusian regions during the 17th century. The Vilnius-Supraśl press was among the first to include texts venerating the saint in liturgical works. Between 1692 and 1695, Kyprian Zhokhovskiy, the Uniate Metropolitan of Kyiv, Galicia, and All Rus', incorporated these tributes into the *Liturgikon*. The dissemination of these editions across the Kyivan Metropolitanate underscores their recognition within the Uniate Church.

The Wroblewski Library of the Lithuanian Academy of Sciences preserves a unique 1691-issued *Liturgikon* from Vilnius. Preceding a more comprehensive edition by the same press, this 'small' *Liturgikon* was intended as a provisional liturgical guide. It includes² a preface which addresses the challenges of promptly producing a complete service book, and it integrates the *Proscomedie* into various liturgies and services. The incomplete nature of this edition, resembling a proof copy,³ implies that it may be comprised of printing remnants. A detailed comparison with later editions is essential for a more accurate understanding of the 1691 edition's historical context. The section dedicated to St. Josaphat is entitled "Служба бл[а]-

1 These are listed in the following article: В. Лось et al., 2020.

2 *Кніга Беларусі*, 1986, с. 121, No. 167.

3 A unique copy of the *Liturgikon* (Vilnius, 1691) was displayed at an exhibition at Vilnius University Library on the occasion of the 400-year anniversary of the repose of St. Josaphat Kuntsevych: *Burning for Love of God and Serving God: 400 Years for St. Josaphat's Martyrdom*. We are grateful to Ina Kažuro, a Lithuanian researcher of Cyrillic old printed books, for allowing us to consult her for this publication.

женому с[вя]щенно мученику Йосафату, архієпископу Полоцкому” (“Service to the Blessed Martyr Josaphat, Archbishop of Polatsk”).

The *Liturgikon*, which was published from 1692 to 1695, includes a distinct service titled “On the same day we celebrate the Blessed Martyr Josaphat, Archbishop of Polatsk”, part of the “Services for the Feasts of the Lord, the Virgin, and the Saints” held on 16 September. The preparation of the *Liturgikon* began at the press of the Holy Spirit Brotherhood in Vilnius, but it was eventually published by the Annunciation Monastery’s press in Supraśl (fols. 136–137). It commences with the *troparion* “СВѢТИЛНИКЪ СВѢТЛЫЙ ЯВИСЯ...” (“O shining light...”) and features the *kontakion* “Крови твоихъ течени” (“Thy blood flows”). While the content mirrors prior editions, the layout of this *Liturgikon* is markedly different.

Before discussing the presentation of texts about St. Josaphat in the later Cyrillic editions produced by Uniate presses in the Commonwealth, it is crucial to recognize St. Josaphat’s commemoration date: the date of 16 September is used in all the texts under discussion. Despite the fact that Josaphat’s beatification and recognition as a martyr by Pope Urban VIII happened on 16 May 1643, his commemoration was initially set for 16 November, the day of his martyrdom. However, to bolster the prominence of the cult,⁴ Kyivan Uniate Metropolitan Kyprian Zhokhovsky petitioned the Apostolic See in 1678 for the commemoration to be shifted from the colder November date to the more temperate September. This request was granted, and, since then, liturgical texts from the late 17th to the end of the 18th century consistently designated 16 September as the day of his commemoration.

This change also led to separate publications. The *Service to St. Josaphat* was additionally published in the printing house of Supraśl Monastery as an independent edition without imprint.⁵ This booklet, which features a compact format, comprises 14 unnumbered leaves and exists in various copies, occasionally standalone, but also combined with scarce texts like the *Арограф* (*Анограф или Слог чинный вечерних и оутренних пеней на праздник пречистаго тела Господа нашего Исуса Христа*)⁶ and the *Doxastykon* (*Докастикон, сі есть Песнославнок нарочитый*).⁷ This period also saw the publication of brief liturgical texts, including the *Service for the Compassion of the Most Holy Theotokos*, *Service for the Most Holy Mystery of the Eucharist*, and *Service for the Holy Martyr and Confessor John Nepomucenus*.

4 М. М. Соловій et al., 1967.

5 *Книга Беларусі*, 1986, с. 141, No. 220. Dating 1710–1730s.

6 *Ibid.*, с. 140–141, No. 218; с. 141, No. 219.

7 Ю. Шустова, 2011, с. 387; Г. Киреева, 2011, с. 122–123.

The discovery of texts at the end of a copy of the *Liturgikon* (Vilnius, Supraśl, 1692–1695) held in the Vernadsky National Library of Ukraine (hereinafter referred to as *NNLU*), under the storage code Кир.1269п,⁸ offers significant insights. These minor editions, devoid of source information and previously omitted from bibliographies, are believed to have been published concurrently with the service for St. Josaphat. The accompanying reprint, along with the service for John Nepomucen, suggests a publication date post 1729, following Nepomucen's canonization by the Holy See. This evidence indicates that the Supraśl edition of the *Service to St. Josaphat* was likely printed in the early 1730s.

Also, during the 1730s, the veneration of St. Josaphat was incorporated into publications by the Uniate printing houses in Univ, Pochaiv, and Lviv; this was a development influenced by organizational actions, especially by the Council of Zamość in 1720. The Council proclaimed 16 September as the day on which Josaphat the Martyr's memory would be honoured, and this aligned it with the celebration of the Holy Mystery of the Eucharist and the Mercy of the Blessed Virgin Mary. The subsequent issuance of an *Obizhnyk* by the Uniate Metropolitan Atanasii Sheptytsky on 3 May 1738 played a decisive role in establishing these commemorations. This message urged the standardization of church book editions and mandated the inclusion of these holidays in liturgical texts, especially in the book of prayer. At first, the texts commemorating Josaphat the Martyr were published as separate books; for example, the tripartite *Возслідування празникам Пресвятої Тайни Євхаристії, співстраждання Пресвятої Богородиці і блаженного священномученика Йосафата* (*Celebration of the Feasts of the Most Holy Mystery of the Eucharist, the Co-Suffering of the Mother of God, and the Blessed Hieromartyr Josaphat*), published in Pochaiv and Univ. In 1738 and 1745,⁹ two editions of *Возслідування празникам* were published by the Univ Monastery printing house, and four editions (1741, 1742, 1757, and 1762)¹⁰ were issued by the Pochaiv Monastery printing house; all of which are preserved in the VNLU collection.

Published in folio format, these books were of a modest size, printed in black ink with minimal artistic embellishment, and were designed to supplement service books, the *Festal Menaion*, and other texts. A notable example is the addition of the 1741 Pochaiv *Возслідування празникам* to the 1630 Lviv *Octoechos*, (Кир4853п), demonstrating their utility both as supplements and as standalone works, as evidenced by the condition and inscriptions of some copies.

8 Н. Бондар, 2016.

9 Я. Запаско et al., 1984a, с. 56, No. 1310; с. 69, No. 1509.

10 Ibid., с. 61, No. 1395; с. 63, No. 1421; с. 105, No. 2001; с. 123, No. 2241.

In Lviv, at around the same time, the service for Josaphat was being published separately under the title *Вослідованіє праздника блаженного священномученика Іосафата*,¹¹ without accompanying feasts. Lacking a title page and source information, it is dated to 1746 in the catalogue produced by Yakym Zapasko and Yaroslav Isaievych, along with a speculative note about its intended inclusion in the 1746 *Pentecostarion*.¹² Nevertheless, it has not been found in any of the copies of the Triodion from the VNLU collection. The *Возслідування* is included in the 1738 edition of the *Anthologion*, which is the Festal and the General *Menaion*¹³ despite its standalone nature and absence of source identification. It is present in all 20 complete copies of the 1738 *Anthologion* in the VNLU collection, located at the end of the books between folios 564 and 565. The *custodes* on folio 564 of the *Anthologion* indicate that folio 565 was to follow, and not the *Вослідованіє праздника Іосафата*, thus implying that it was printed after 1738.

The *Вослідованіє...* was not intended for widespread, independent distribution, as it was not bound separately. The *Возслідування* printed by the Lviv press consists of six unnumbered sheets, printed in one and two columns, in two colours, and adorned with moulded decorations similar to the main text of the *Anthologion*.

After these editions, texts dedicated to St. Josaphat were no longer published as separate editions or within collections of services for the three feasts, as they gradually became part of liturgical books, primarily the *Menaion* and *Liturgikons*. In the Pochaiv *Liturgikons* for 1734–1735 and 1744, the service for St. Josaphat is absent – it appears in later editions beginning in 1755.

The service for St. Josaphat Kuntsevych in liturgical literature can be divided into two types of texts: short (printed in *Liturgikons*) and long (mainly included in collections of the Services for Feasts and the Festal *Menaion*, which were published separately in Supraśl and Lviv).

The text of the lectionaries, generally titled ‘service’, included a *troparion* and a *kontakion* to Josaphat Kuntsevych, readings from the Apostles and Gospels, and certain hymns which were sung in between. The chronology of the liturgical books which included the service for St. Josaphat is as follows: Vilnius, 1691; Vilnius–Supraśl, 1692–1695; Supraśl, 1727–1732, 1758, 1763; Univ, 1733, 1740, 1747; Pochaiv, 1755, 1765, 1778, 1788, 1791; and Lviv, 1759. The 1691 and 1692–1695 editions show that this service text was largely established before the Council of Zamość

11 Ibid., c. 73, No. 1543.

12 Ibid., c. 75, No. 1555.

13 Ibid., c. 56, No. 1308.

in 1720, which officially approved this feast for use in Uniate liturgical practice. It is noteworthy that these service books also contain mention of the Feast of the Most Holy Eucharist, which was approved by the same Council.

The service for Josaphat has notable variations within its composition, especially in the kontakions. Initially, the 1691 Vilnius edition contained two *kontakions*, “Кровій твоихъ теченіи, обагрил еси с[вя]щенную одежду свою, Іосафате” and “Кровій твоихъ струями Іосафате, церковь Б[о]гъ обагрил естъ”, both of which are repeated verbatim in the 1692–1695 editions. In the 1691 *Liturgikon*, both kontakions were printed in the same font size, while, in the 1692–1695 editions, the font size for the second kontakion was reduced. Interestingly, the basis for the *kontakion* “Кровій твоихъ струями” was a *kontakion* to St. Demetrius of Thessaloniki.¹⁴ In the subsequent *Supraśl* edition of the *Liturgikon* from 1727–1732, the *kontakion* “Зарю огненною от распятаго Христа юношески просвіщен” was printed in place of the previously mentioned two.

Subsequent editions were based on the above-discussed two versions of the service. The “Кровій твоихъ теченіи” and “Кровій твоихъ струями” *kontakions* were again printed in the 1733 *Univ Liturgikon*, which used the Vilnius–*Supraśl* edition as a model for its preparation. The *Univ* edition of 1747 and the *Pochaiv* edition of 1755 included only the first of these *kontakions*. However, other editions of the service books – i.e., those of *Univ* 1740, *Supraśl* 1758 and 1763, and *Pochaiv* 1765, 1778, 1788, and 1791 – include the *kontakion* “Зарю огненною”. The compositions of the remaining service books are identical, but some texts, such as the Gospel readings, are printed in full in some cases but only with their beginnings in others.

In a similar way, the extended texts (the *Lviv* edition of the *Возслідування празника* for Josaphat Kuntsevych, and the books of the *Возслідування празникам* and the *Festal Menaion* dedicated to the feast of Josaphat Kuntsevych) involve minor differences. In comparison with the text of the *Liturgikon*, the texts of the *Возслідування* and the *Festal Menaion* are considerably more extensive, and include more hymns, readings from the Book of Wisdom of Solomon, another chapter of the Gospel of John, and a separate canon to Josaphat Kuntsevych. Interestingly, in the page headers of the *Univ* and *Pochaiv* editions of the *Возслідування празникам*,

14 Sergejus Temčinas spoke about the sources of the *kontakions* in the service for St. Josaphat and the use of texts for other saints in them at the conference *Josaphat Kuntsevych: History, Heritage, Memory: On the Occasion of the 400th Anniversary of the Martyrdom of St. Josaphat*, in particular, about the kontakions from the Service to St. Gregory Palamas, whose commemoration was forbidden by the Council of Zamość in 1720.

the text is marked as a ‘service’, while, in the Lviv edition of the *Возслідування празника* for Josaphat Kuntsevych, it is marked as a ‘canon’, although the canon is only a part of the publication.

Variations are also present in editions of the *Возслідування*. The chronology of the *Menaion* by the Uniate printing houses is as follows: the Festal and General *Menaion* – Pochaiv, 1757; September *Menaion* – Pochaiv, 1761; Festal and General *Menaion* – Pochaiv, 1777, in two editions; Festal *Menaion* – Pochaiv, 1777; and the Festal and General *Menaion* – Supraśl, 1783. The composition of the Lviv edition and the corresponding texts of the Univ *Возслідування* of 1738, the Pochaiv editions of 1741 and 1742, and the Univ edition of 1745 are the same. The Pochaiv version of the 1757 prayer book includes four stanzas following the text “Величаєм тя, священномучениче Христов Іосафате” (“Услышите сія вси язъци”, “Оуста моя возглаголют премудрость”, “Праведник яко фїнікс процвитет” [this last item is the only one to be found in the texts of the service of Josaphat in the *Liturgikon* “Блаженни живуцїи во дому твоєм”]), but before the last of these stanzas, two more were added (“Оуста праведнаго поучатся премудрости” and “Во память вїчную будет праведник”). This service was printed in the Pochaiv Festal and General *Menaion* of 1757, the September *Menaion* of 1761, the *Возслідування празникам* to the Feasts of 1762, and both the Festal and General *Menaion* and the small-format Festal *Menaion* of 1777. The Supraśl *Menaion* for festal and general readings consists of four stanzas. The canon for Josaphat Kuntsevych in all of these *Menaia* includes the *kontakion* “By the dawn of fire” which was recorded in the text of the service books from 1732 in Supraśl, 1740 in Univ, and 1765 in Pochaiv.

Therefore, the texts of the service for Josaphat Kuntsevych in the *Menaia* are based on the text of the 1738 version *Возслідування*. However, it did undergo minor changes. For example, in Pochaiv’s September *Menaion* of 1761, the phrase “расколное суетіе” in the Univ edition of *Возслідування*, 1738, was replaced with “раздоротворное суетіе”. It is important to note that even Church Slavonic texts, including liturgical texts, which were expected to be stable and unchanging, underwent modifications, depending on the era and the printing house in which they were produced.

The Josaphat Kuntsevych’s feast day is celebrated on the day after the Feast of the Exaltation of the Cross. The *Menaion* Service comprises prayers and hymns dedicated to the Exaltation, with instructions on when and how to sing them. In some cases, the longer texts were abbreviated, leaving only the incipit.

However, in the Festal and General *Menaion* printed in the Supraśl, some abbreviated texts are given in full, resulting in longer services than those found in the Pochaiv *Menaia*.

It is important to note that, in certain editions of the *Menaion*, the service is accompanied by the Life of St. Josaphat. For example, in two editions of the 1777 *Menaion*, the Life of St. Josaphat is placed at the end of the book in the 'Synaxarium' section. However, in the 1757 edition, the text of the Life is placed directly within the corresponding service for St. Josaphat, before the canon. The suffering of the holy martyr Josaphat, Archbishop of Polatsk described in the *Menaion* of 1777, titled *Страданіє священомученика Йосафата, архієпископа Полоцькаго*, consists of more than two pages of small-printed text (49 lines per page). The text begins with a 96-line quatrain, which is significantly longer than the adjacent texts. In contrast, the following text, dedicated to John the Theologian, is only 26 lines long. The Life of St. Josaphat is lengthy but omits traditional biographical details found in previous hagiographical texts, for example, those provided by Yakiv Susha, such as episodes of 'душохватство', Josaphat's unsuccessful seduction by a woman, his stay at Vilnius Monastery, and his dangerous journey to Kyiv. The Life included in the *Menaion* mentions only the pastor's childhood in Volodymyr, his stay in the church of the Great Martyr Paraskeva, the fiery sign which fell on the child from the image of the Crucified Christ, his premonition of martyrdom, and a more detailed description of his murder.

The Pochaiv editions of the Festal and General *Menaion* from 1757, along with two editions from 1777, feature a small engraving (100 x 64 mm) depicting a symbolic image of St. Josaphat with an axe in his head. The engraving is believed to be the work of Yosyf Hochemsky, who also created other illustrations in the same style, some of which are signed. The engraving may have been used for individual distribution for sale to believers, in line with the Pochaiv printing house's known practice of reproducing and selling paper icons.¹⁵

In the *menologia* – such as the 'Sobornyky 12 Months', which are integrated into the psalter, the book of hours, the *trebnyk*, and some others – the veneration of St. Josaphat is mentioned as a feast in the calendar.

Regarding the historical use of the menaia, many copies of the edition held in the VNLU exhibit erased or crossed-out references, accompanied by handwritten comments attesting to the book's use in the Orthodox environment. The Pochaiv

15 Я. Ісаєвич, 2011, с. 10–11; В. Свенцицкая, 1984, с. 114.

Возслідування празникам is affixed to a copy of the Chernihiv edition of the *Lenten Triodion* (1685), indicating that the Uniates used the Chernihiv Orthodox edition alongside the Pochaiv edition.

Liturgical publications, which include the ‘Monthly Book’ (also known as the *Menologion* (*Sobornyk*) for 12 months),¹⁶ such as prayer books, hours, *trebniks*, some *Liturgikons*, and other books, started featuring Josaphat Kuntsevych’s feast day after it was introduced into the church calendar. It is important to examine the readers’ comments on references to Josaphat in such texts. Uniate books were used in Orthodox churches on numerous occasions, even after being transferred from the Uniate Church to the jurisdiction of the Orthodox Church. If there were no alternative means to replace them with Orthodox books or if the community was financially constrained, the books might have been continued to serve in the church. In such cases, any deviations from the Orthodox doctrine, including references to Josaphat Kuntsevych, were removed from these church books. His name could be crossed out or erased, and sometimes even a comment would be written concerning him.¹⁷ About 20 books have been identified where mentions of the first Uniate saint were removed in this manner. For instance, the title of one copy of the Pochaiv *Возслідування празникам* from 1757 (Кир.5096п) had the name of Josaphat Kuntsevych removed. However, it is important to note that other services in the book, such as the Holy Mystery of the Eucharist and the Compassion of the Virgin Mary, were also practiced by the Uniate Church and were introduced by the Zamość Council. During the examination of copies of old printed books from Pochaiv, Univ, and Supraśl, three recurring confessional deletions have been identified. These deletions were aimed at aligning the text of the book with Orthodox teachings. The deletions included additions made to the Creed by the Uniates/Catholics, mentions of the pope, and the name of Josaphat Kuntsevych (or the entire text of the service for him). It is likely that these deletions represented focal points for removing Catholic influences from these books. The crossing-out of Josaphat Kuntsevych’s name serves as a distinctive sign indicating that the book was present in an Orthodox church, or else that it continued to be used after the

16 Among the Pochaiv, Univ, and Supraśl editions, the name ‘*menologion*’ is used only in the Pochaiv prayer books (e.g., 1787 and both editions of 1793) and the hours (e.g., 1760 and 1777); in the rest of the books, this section is called the ‘*Sobornyk 12 Months*’.

17 The features of the veneration of St. Josaphat, cross-outs, and comments in the old printed books from the VNLU depositories were discovered mainly during the preparation of Pochaiv’s (see O. Железняк et al., 2025) and Univ’s (see Н. Заболотна, 2024) single-copy catalogues.

abolition of the Union in 1830 on Ukrainian territories, then constituting part of the Russian Empire.

Several instances involve readers commenting on references to Josaphat Kuntsevych in copies of books from the VNLU collection. For instance, the *Festal and General Menaion* (Pochaiv, 1777, Кир.1460п, p. 5 IV pag.) contains a neutral note in 19th-century handwriting: “St. [is] Uniate, not Orthodox”. Similarly, the 1786 Pochaiv *Euchologion*, which belonged to the hieromonk Dosytheus Ivashchenko, the custodian of the caves of the Kyivan Caves Monastery, includes the following neutral commentary: “Slain persecutor of Orthodoxy” (КПЛ, IV5/77, інв. 2775821, f. 349 II pag.).

Some notes express a negative attitude toward the saint, reflecting the Orthodox environment of the Russian Empire during the late 18th through to the early 20th century. In the Pochaiv *Menaion* of 1777, the word ‘Satan’ is written directly onto the image of Josaphat. In the Univ *Euchologion* of 1744, an entry categorically states: ‘Heretic’ (Кир.4441п, f. 161 II pag.). In the Univ *Liturgikon* of 1747 (Кир.502) from the Church of the Holy Spirit in Minsk, in the text of the service for Josaphat Kuntsevych, the words “от распрюлюбны(х) враговъ оубієнь” have been underlined; opposite this, the notation ‘NB’ has been written. It is unclear whether the author meant the note with a positive or negative attitude, perhaps recognizing Josaphat Kuntsevych as a saint. Notes on the text for the feast day of St. Josaphat can be found in a copy of Yulian Dobrylovsky’s *Parochial Lessons* (Pochaiv, 1792, Кир.1663п, p. 210 and 234 II pag.). The names of saints which were recognized by the Orthodox Church are also inscribed in place of Josaphat’s name, which has been crossed out: “С[вя]таго славнаго великом[у]ч[е]н[и]ка Іоана Новаго иже въ Сочавѣ” (f. 10 II pag., the August 1761 Pochaiv *Menaion*, Кир.2307п). “Михаиле, Петре, Алексіе, [Іоно и], Филиппе, Макаріе, Димитріе, Митрофане, Інокентіе – російстїи чудотворцы” is listed in Folio 52 II pag. of the Pochaiv small-format book *Zbornyk* from 1810, which is a short prayer book (КДА, В XVIII 9/543; інв. 2859521).

A rare case has also been discovered in which the name of St. Josaphat has been included in a chronologically earlier printed Orthodox edition. Specifically, a note was found in a copy of the 1574 *Lviv Apostle*, the oldest printed book on Ukrainian territory. In the copy Кир.575, on the back of f. 245 in the *Sobornyk* (Menologion) under 2 November, the commemoration of “С[вя]таго св[я]щенно м[у]ченика Йосафата, архієп[и]скопа Полоцког[о]” is inscribed. This monthly book exhibits only one addition, indicating that it was used among Greek Catholics. The copy was donated by Katarzyna Chodkiewicz in 1575 to the Supraśl Annunciation

Monastery in memory of her deceased husband and sons.¹⁸ The book was part of the monastery's collection for some time before being donated by other contributors in 1661 to the Church of St. Nicholas the Wonderworker, without specifying its location in the inscription.

Texts related to the veneration of St. Josaphat were not restricted to liturgical editions from printing houses such as the influential Pochaiv centre. They also appeared in various catechisms and manuals for the clergy. For instance, the Supraśl printing house published a programmatic classical manual for the clergy in 1722. The manual, titled *Собрание припадковъ краткое, и духовнымъ особомъ потребное*,¹⁹ contains information about the Feast of Josaphat. This text was reprinted in Univ in 1732 with the same title, but in 1745 it was titled *Поучение о святых тайнах, о добродетельхъ богословских, о заповѣдѣхъ божіих, о заповѣдѣхъ церковных, о грѣхах*.²⁰

Similarly-worded manuals for priests were published under the title *Богословії нравоучительної* in Pochaiv (1751, 1756, 1787)²¹ and Lviv (1752, 1756, 1760),²² as well as in other printing houses.

The book *Науки парохіальнія*, a collection of sermons edited by Yulian Dobrylovsky, was printed in Pochaiv in 1792 and 1794.²³ Part two of the *Науки на свята урочистіі* contains a sermon for the day of St. Josaphat Kuntsevych (lesson 25). The Pochaiv *Bohohlasnyk* of 1790, an anthology of religious songs, includes three hymns dedicated to blessed Josaphat. This collection was compiled and edited to meet the needs of church life.

The third section of the book, titled *Songs of Reverence for the Feast of the Holy Saints*, comprises three songs numbered 145, 146, and 147. The first song is in Cyrillic and Church Slavonic, while the next two are in Polish. The authors are not indicated, but the first is labelled “Твореніе инока Чину с.В.В.” and the second one is titled “Dzielo Zakonnika Bazyliana”. The middle song is accompanied by notes, while the other two have melodies for singing. The initial song is set to the melody of “Многими оусты” No. 110, while the third song is set to “Царю Хр[и]сте незлобивый” No. 39.

18 Н. Бондар, 2012, с. 106–107.

19 *Книга Беларусі*, 1986, с. 134–135, No. 204.

20 Я. Запаско et al., 1984b, с. 48, No. 1201; с. 69, No. 1513.

21 Я. Запаско et al., 1984a, с. 87, No. 1738; с. 101–102, No. 1956; Я. Запаско et al., 1984b, с. 56, No. 3375.

22 Я. Запаско et al., 1984a, с. 91, No. 1788; с. 101, No. 1955; с. 114, No. 2133.

23 Я. Запаско et al., 1984b, с. 69, No. 3628; с. 72, No. 3738.

The start of the first song dedicated to St. Josaphat is adorned with a thematic background which includes the attributes of the Archbishop's power and symbols of his martyrdom, such as the axe. These songs, with shifted numbering, were printed in subsequent editions of the Pochaiv *Bohohlasnyk* of 1805 and 1825 (Nos. 146–148). The engraved background was not included in later editions. According to researchers, the Polish lyrics suggest that the saint's cult had spread beyond Belarusian and Ukrainian communities, and had become integrated into the social and religious life of the Polish-Lithuanian Commonwealth.²⁴

A discussion of non-Cyrillic editions dedicated to St. Josaphat which were produced by printing houses and printed in Polish and Latin is also necessary. Such texts can be found among the works of the Supraśl and Pochaiv printing houses. In 1729, a collection of sermons by the Dominican Josaphat Hoffmann titled *Rada zdrowa błogosławiony Jozafat albo Kazanie przy doroczney uroczystości b.* was published. In 1743, the Supraśl printing house published *Nabożny affekt do błogosławionego Jozaphata Męczennika Arcybiskupa Połockiego Patrona W.X.Lit. gorącego promotora iedności S. Z Kościołem Rzymskim w ruskich kraiach przełożone z łacińskiego Officium na polskie*, and in 1779, *Nabożeństwo do ś. Jozafata M[ęczennika] arcybiskupa połockiego, którego introdukcja Bractwa od S. Stolic. Apostol. odpustami nadannego, pod fundatorską protekcją Jaśnie Oświeconego Xiążęcia Hieronima Radziwiłła ordynata ołyckiego, nieświszkiego (!)... do cerkwi OO. Bazylianów Bialskich odprawiła się. za dozwoleń Zwierzchności dla wygody bractwa przedrukowane...*

The introduction of the cult of St. Josaphat Kuntsevych as the patron saint of the Uniate Church and the Basilian Order had a significant impact on the repertoire of Latin works published by the Pochaiv printing house. This impact was seen in the form of reprints of earlier publications. In 1748, *Iosaphatidos* by Josaphat Isakowicz was published by them. This work was a reprint of the well-known Latin-language poem from the 1628 Vilnius edition.

The 1759 Pochaiv edition of the historical and hagiographical stories “Specimen Ecclesiae Ruthenicae” and “Appendix ad Specimen ecclesiae Ruthenicae” by Ignacy Kulczynski contains materials about Josaphat Kuntsevych. These are reprints of the author's earlier editions published in Rome in 1733–1734, when Kulczynski resided there as the Procurator General of the Basilian Order. These are historical accounts of the Uniate Church, including information about Ruthenian saints,

24 I. Ісіченко, 2023.

Kyivan metropolitans, and the hierarchy of the Church in the Polish-Lithuanian Commonwealth.

St. Josaphat is mentioned in several places throughout the work. The author of this noteworthy work clearly indicates the sources he used. For instance, prior to the paragraph on the torments of the blessed Josaphat, he cites the work of Yakiv Susha in *Cursus Vitae, Et Certamen Martyrii, B. Iosaphat Kvncevicii...* (Rome, 1665), and also highlights his own work, *Il Diaspro...*

The Appendix to the *Specimen Ecclesiae Ruthenicae* also contains a collection of documents related to Josaphat Kuntsevych. In his book, Kulczynski published speeches in honour of St. Josaphat, messages about his murder from Metropolitan Joseph of Ruthenia and bishops of the Grand Duchy of Lithuania to Pope Urban VIII and Cardinal Ottavio Bandini, as well as correspondence from the pope, a cardinal, and the Congregation for the Propagation of the Faith to King Sigismund III Vasa, the metropolitan, and others. The published documents clarify the religious life in Eastern Europe before and after the assassination of Josaphat Kuntsevych.

Texts on the commemoration and spread of the cult of Josaphat Kuntsevych are included in the liturgical publications of four monastic Basilian printing houses in the Polish-Lithuanian Commonwealth, specifically, Univ, Supraśl, Pochaiv, and Lviv. Most of the texts are found in the Pochaiv printing house editions, which also published the *Life of the Saint and his Image*. Analysing the evolution of the composition of the service and the *Возслідування* for Josaphat Kuntsevych in terms of chronology and the printing houses can help identify defective copies and determine their publication date(s) more precisely. This information is also useful for researching the history of the Uniate Church and the formation of the Uniate liturgical tradition.

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