

The Canonization of Josaphat Kuntsevych in 1867: Places, Actions, and Persons

Yeronim Hrim OSBM

Pontifical Gregorian University (Italy)

E-mail: yeronim.h@gmail.com

Orcid: <https://orcid.org/0000-0002-6662-7426>

Summary. The article examines the lengthy process leading up to the canonization of Josaphat Kuntsevych, a process which lasted over two centuries, from his beatification in 1643 to his canonization in 1867. It delves into the various challenges and efforts involved, including political barriers, financial hurdles, and ecclesiastical procedures. Key individuals such as Bishop Yakiv Susha, Father Hieronim Kajsiewicz, and Hieromonk Teodoro Toscani were actors in advancing Kuntsevych's cause. The article outlines the significant revival of these canonization efforts in the mid-19th century, spearheaded by the Polish Congregation of the Resurrection and the Italian Basilians of Grottaferrata. It also highlights Pope Pius IX's crucial role in managing the political and religious intricacies associated with the canonization. The process culminated in a solemn ceremony on 29 June 1867, which coincided with the 1,800-year anniversary of the martyrdom of Saints Peter and Paul. The study further discusses the subsequent three-day celebrations in Rome, Grottaferrata, and Lviv, illustrating the extensive veneration which occurred for Saint Josaphat Kuntsevych throughout the Catholic Church. Through detailed documentation and analysis, this article provides a thorough understanding of the canonization process, highlighting its significance within the religious and historical context of the period.

Keywords: Josaphat Kuntsevych; canonization process; Basilians of Grottaferrata; Catholic sainthood; Pope Pius IX; solemn canonization; Greek Catholic Church.

1. Introduction

The canonization of Josaphat Kuntsevych in 1867 was a process which took 224 years, beginning with his beatification on 16 May 1643 and culminating on 29 June 1867. Initially, Pope Urban VIII's decree limited his veneration to the Kyivan Metropolitanate and the Basilian Order. A solemn canonization was required to extend his cult to the entire Catholic Church. The beatification decree, issued by the Congregation of Rites on 14 December 1642, and the papal breve noted the following: that a "solemn canonization is possible at any time". However, conflicts

involving the Cossacks, Poles, and Muscovites during the 1640s and 1650s prevented the initiation of the canonization process.

Approximately 20 years after Josaphat's beatification, Yakiv Susha, the Bishop of Chełm and Proto-Archimandrite of the Basilian Order, took responsibility for advancing Josaphat's canonization. In April 1664, Susha travelled to Rome with letters from the Polish-Lithuanian nobility and King John II Casimir Vasa, advocating for the canonization. While in Rome, Susha authored significant works which promoted the cause, including a manuscript titled *On the Works of the Uniates* and the biographies of Blessed Josaphat and Meletiy Smotrytsky. Despite these efforts, the financial burden of canonizing a single saint was too great, and the Uniate bishops were unable to gather the necessary funds. To address this issue, Bishop Susha proposed combining Josaphat's canonization with that of the Jesuit Stanisław Kostka.¹ Despite these measures and the multiple letters sent to Rome over the following decade, Metropolitan Havryil Kolenda and his assistant, Kyprian Zhokhovsky, were unable to resolve the matter.²

Under Metropolitan Zhokhovsky, and with the approval of the Apostolic See, the celebration of Blessed Josaphat was moved from 12 November to 16 September (or 26 September according to the new calendar), a change sanctioned by the Council of Zamość in 1720. In 1737, the first church service commemorating the blessed martyr Josaphat was published in the annual *Menaion* in Pochaiv.³ The following year, in Univ, it appeared together with the services for the feasts of the Holy Eucharist and the Compassion of the Blessed Virgin Mary.⁴ When the *Menaion* for each month of the year was published in Pochaiv in 1761, the September volume already included this service under the title "Of the Saint Hieromartyr Josaphat, Archbishop of Polatsk".⁵ The Basilians in Pochaiv and those in Biała Podlaska,

1 Stanisław Kostka (1550–1568), Polish saint of the Society of Jesus, patron saint of young people who study; beatified in 1606 and canonized in 1726.

2 М. М. Соловій et al., 1967, с. 356–358.

3 *Мінея рочная или мало нечто сокращенный трифологион, сиріч цвітослов*, Пochaїв, 1737.

4 *Вослідования празником Пресвятой Тайны Евхаристіи, Состраданія Пресвятия Богородицы и блаженнаго священномученика Иосафата от святого собора Замойскаго преподанным*, Унів, 1738. This book was later printed in Univ in 1745, and in Pochaiv in 1741, 1742, 1757, and 1762. Separately, the 'Vosledovaniia of the Feast of the Blessed Martyr Josaphat...' was published in Lviv in the printing house of the brotherhood as a supplement to the *Triodion* of April 1746, see А. П. Запаско et al., 1984, с. 73.

5 Even in the official correspondence of the Apostolic See, the words 'blessed' and 'holy' are used interchangeably in reference to Josaphat Kuntsevych. However, when it comes to official liturgical texts which had been approved, at least by diocesan censors, this case of using the word 'holy' in liturgical texts for Josaphat Kuntsevych long before his canonization, can be considered unique.

who had kept the relics of Blessed Josaphat Kuntsevych since 1705, continued to expedite the canonization process. They published the booklet *Nabozenstwo do świętego Jozafata Męczennika Arcybiskupa Połockiego*⁶ (*Devotion to Saint Josaphat, Martyr and Archbishop of Polatsk*) in 1779 to promote his cause.

Over the next two centuries following the beatification of Josaphat Kuntsevych, his cult experienced periods of growth and decline, particularly in regions under Russian and Habsburg rule after the partitions of the Polish-Lithuanian Commonwealth and the dissolution of the Union.⁷ Despite these challenges, the enduring efforts of the Basilian Order and other supporters eventually led to Josaphat's canonization, reflecting a long and intricate journey marked by both devotion and perseverance.

2. The Canonization Process of Josaphat Kuntsevych (1864–1867)

The formal push for the canonization of Blessed Josaphat Kuntsevych regained momentum during the mid-19th century. This renewed effort was, significantly, driven by the Polish Congregation of the Resurrection, established in Paris in 1836 with the primary aim of supporting Polish Catholics and Uniates under Russian occupation, and revitalizing religious activity throughout the Russian Empire. Father Hieronim Kajsiewicz (1812–1873), the Superior General of the Congregation, played an important role in this movement. On 19 August 1846, he presented a memorial to Pope Pius IX, advocating for the beatification of the Jesuit Andrew Bobola and the canonization of Josaphat Kuntsevych in order to strengthen the Catholic faith in Russia and counteract the Orthodox influence.⁸

6 *Nabozenstwo do s. Jozafata M. Arcybiskupa Połockiego, którego inrodukcja Bractwa os S. Stolicy Apostol: odpustami nadanego, pod fundatorską protekcją jasnioswieconego xsiążęcia Hieronima Radziwiłła ordynata ołyckiego nieswiszskiego [...] do cerkwi XX. Bazylianów Białskich odprawila się...*, Supraśl, 1779. The booklet contains the absolution for the Brotherhood of St. Josaphat granted by Pope Pius VI, a 'godzinki', a litany to St. Josaphat, a song about St. Josaphat, and a short biography.

7 M. M. Соловій et al., 1967, c. 360–361.

8 Hieronim Kajsiewicz, *Rozprawy, listy z podróży. Pamiętnik o Zgromadzeniu*, Berlin–Kraków, 1872, s. 449. The exact wording is “w każdym razie, dla ożywienia wiary i powstrzymania propagandy schizmatycznej wypadaloby beatyfikować Wielebnego Andrzeja Bobolę i kanonizować Błogosławionego Jozafata Kuncewicza” (“In any case, to revive the faith and counteract schismatic propaganda, it would be appropriate to beatify the Reverend Andrew Bobola and canonize the Blessed Josaphat Kuntsevych”).

Hieromonk Antonio Rocchi (1839–1908) of Saint Mary of Grottaferrata recalled similar sentiments circulating in Rome in 1848. He noted that a special commission had allegedly been formed to study the potential unification of Orthodox Russians and Catholics, proposing that Josaphat’s canonization could be a preliminary step. Unfortunately, the political upheavals of 1848 thwarted these plans.⁹

In the early 1860s, the Italian Basilians of Grottaferrata revived the initiative. Hieromonk Teodoro Toscani (1827–1867), during his scholarly research in the monastery library, discovered the beatification bulls for Josaphat Kuntsevych and the Martyrs of Japan.¹⁰ Toscani shared his findings with the monastery community, suggesting that Josaphat’s canonization could proceed alongside that of the Japanese blessed, given that they had similar evidence of their sanctities. In early 1861, Toscani presented these bulls to the abbot general of the Lateran canons, who advised him to request the Congregation of Rites to include Josaphat’s case. However, Monsignor Domenico Bartolini (1813–1887), the secretary of the Congregation of Rites, responded that the process for the Martyrs of Japan had already concluded with their canonization on 8 June 1862, and recommended waiting for the next opportunity.¹¹

In 1863, Pope Pius IX expressed his intention to canonize new saints. Monsignor Bartolini immediately put forward Josaphat’s case, which received the pope’s approval. Polish emigrants in France and Rome, viewing Josaphat’s canonization as a means to highlight Polish suffering under the Russian rule, eagerly supported the effort. Simultaneously, some factions saw this as an opportunity to accuse the pope of supporting Polish insurgents, and of opposing Russia and Orthodoxy.¹²

To navigate these potential political entanglements, Pope Pius IX emphasized the spiritual aspects of Josaphat Kuntsevych’s case, attempting to minimize the political implications. Nevertheless, the political dimensions inevitably surfaced during the preparations for and in the aftermath of the canonization.

On 28 January 1864, Pope Pius IX appointed Cardinal Costantino Patrizi (1798–1876), prefect of the Congregation of Rites, as relator and *ponente* for the

9 A. Rocchi, 1967, p. 221.

10 The Martyrs of Japan, or the Nagasaki Martyrs, are a group of 26 Japanese Catholics – Jesuits, Franciscans, and lay people – who died (were crucified) on 5 February 1597 in Nagasaki (Japan) and were beatified on 14 September 1627.

11 A. Rocchi, 1967, p. 221–222.

12 М. М. Соловій et al., 1967, c. 361–362.

canonization process. On 5 February 1864, Cardinal Patrizi was joined by two postulators: Hieromonk Nicola Contieri (1827–1899), superior of the Basilian monastery of Grottaferrata, and Hieromonk Mykhailo Dombrowski (1807–1875), a former proto-hegumen of the Basilian province of Chełm, who resided in Rome.¹³ By mutual agreement, the jurist Giovanni Battista De Dominicis Tosti was appointed procurator of the cause.

In August 1864, the postulators submitted preliminary documents to the Congregation of Rites covering the beatification process period. They also began disseminating information about Josaphat in Italy and abroad through printed materials. A crucial aspect of their work was raising funds for the canonization ceremony and the accompanying celebrations. Father Nicola Contieri led the fundraising efforts in Rome with the assistance of his confreres, including Father Epifanio Cotta, who visited castles and noble palaces.¹⁴

Father Contieri also undertook the writing of a brief biography of Blessed Josaphat, while a more extensive biography was to be written by Dom Alphonse Guépin (1836–1917), a Benedictine from the Solesmes Abbey in France. Guépin, who studied Church history at the Pontifical Gregorian University, received translation assistance and access to materials from libraries and archives in Rome, Paris, and Lviv, courtesy of the Resurrectionist Father Walerian Kalinka (1826–1886).

Father Mykhailo Dombrowski was tasked with fundraising outside Italy, focusing on Eastern Galicia, the Grand Duchies of Kraków and Poznań, and the diocese of Chełmno. He received donations from Polish emigrants in France, England, and Rome. With the pope's approval, Dombrowski appointed at least 12 postulators in various locations to collect funds locally and transmit them to designated cashiers who would then send the funds to Rome under Father Contieri's supervision.

The fundraising effort encountered significant challenges, particularly in Eastern Galicia, where appeals to Greek Catholic and Latin archbishops in Lviv went unanswered. Dombrowski faced criticism in the Lviv newspaper *Slovo*, where Galician Russophiles ridiculed him for allegedly demanding the substantial sum of

13 A. Rocchi, 1967, p. 223–224. The general of the Resurrectionists, Fr. Hieronim Kajsiewicz writes in his memoirs that Monsignor Bartolini was the first to offer him the opportunity to become a postulator for Josaphat Kuntsevych's trial, recalling his memorial to Pope Pius IX from 1846, but he was forced to refuse due to various difficulties which might arise in connection with fundraising (the Resurrectionists were then collecting funds for the Polish collegium in Rome and could not simultaneously raise another collection), as well as with urgent trips to Canada and Brazil on congregational business; see Hieronim Kajsiewicz, *Rozprawy, listy z podróży*, s. 490.

14 A. Rocchi, 1967, p. 231–232.

30,000 scudos (90,000 Austrian gold guilders/*rynski*) from Galician Ruthenians for Josaphat's canonization. They questioned his legitimacy as a postulator, by claiming that he lacked an official document of appointment and thus endangered the sacred cause of faith and Rome.¹⁵ In response, Dombrowski reported his grievances to Monsignor Bartolini. Bartolini, in turn, appealed to the nuncio in Vienna to support Dombrowski,¹⁶ despite recognizing Dombrowski's difficult temperament and occasional lack of tact.¹⁷ To address these challenges, the Congregation of Rites appointed Yosyf Sembratovych (1821–1900), the titular bishop of Nazianzus and a representative of the Lviv Metropolitanate in Rome, as a third postulator. Known for his humility, prudence, and peaceful demeanour, Bishop Sembratovych effectively raised funds in Eastern Galicia, and his appointment was seen by Father Contieri as a providential act.¹⁸

Two significant events advanced the canonization process. The first occurred during a meeting of cardinal advisors of the Congregation of Rites on 8 January 1865, where they deliberated on and affirmed that it was safe to proceed with the canonization. The second event took place on 2 May 1865, when Pope Pius IX issued a decree in the Church of St. Athanasius, which coincided with the feast of St. Athanasius. This proclamation, attended by Cardinals Alessandro Barnabo and Costantino Patrizi, several monsignors, and numerous Basilians from Grottaferrata, confirmed the certainty of Josaphat's canonization. The postulators thanked the pope, who delivered a homily on St. Athanasius, Josaphat Kuntsevych, future saint; and John Berchmans, who would be blessed. In commemoration of this event, the Jesuit Nicola Angelini (1824–1906) crafted a commemorative plaque bearing the names of Josaphat Kuntsevych and John Berchmans, which was affixed at the exit of the college.¹⁹

15 “Новинки”, in: *Слово*, 1864, nr. 82 (за 14 (26) жовтня), с. 324.

16 Archivio Apostolico Vaticano, Nunciature of Vienna, vol. 436, fol. 669r, letter dated 2 January 1865. The following folios in this file contain Italian and Latin translations of this article, which had been translated and published in Lviv in the newspaper *Gazeta Narodowa*, 1864, nr. 251 (z 3 listopada), p. 3.

17 John-Paul Himka notes that these traits were manifest from the outset of his role as postulator when he publicly reproached the Polish public and the Galician bishops for their failure to donate funds to the cause of canonization. This resulted in the Galician bishops and even the Latin Archbishop of Lviv writing letters of protest to the nuncio in Vienna. For further details, see J.-P. Himka, 1999, p. 31, 174.

18 A. Rocchi, 1967, p. 230.

19 *Ibid.*, p. 225–229; “Przegląd tygodniowy. Rzym”, in: *Tygodnik katolicki*, 1865, nr. 24 (z 16 czerwca), s. 242–243.

Following these events, opposition to Josaphat's canonization emerged from various Russian newspapers²⁰ as well as the Galician Russophile newspaper *Slovo*.²¹ They resurrected old accusations about Josaphat's alleged cruelty, attributing it to the popular reaction and ensuing tragedy.²² A key document used to manipulate in this fashion was a letter from Chancellor Leon Sapieha to Archbishop Josaphat Kuntsevych, dated 12 March 1622.

As a defence, Father Contieri, the Benedictine Father Guépin, and the Jesuit Father Ivan Martynov²³ conducted a critical examination. Counter-arguments were disseminated through the Parisian magazine *Le Monde*,²⁴ with Father Guépin addressing specific accusations in letters to the *Journal de Saint-Pétersbourg's* editor-in-chief. These letters were translated into Polish by the Kraków newspaper *Czas*²⁵ and republished by *Tygodnik katolicki*.²⁶ Additionally, an article defending Josaphat appeared in the Jesuit journal *La Civiltà Cattolica*.²⁷ On 24 August 1865, all the bishops of Galicia sent a letter expressing gratitude for the papal decree and urging a swift canonization.²⁸

Following the dismissal of the accusations, preparations for the canonization celebration began. Initially, the postulators intended to use an image from the Bollandist Society's work, but when the Jesuit's general refused, they commis-

20 Within a relatively brief period of time, *Moskovskiye Vedomosti* published two shorter articles and two longer works on the topic of the canonization of Blessed Josaphat Kuntsevych. See "Послѣдняя почта", in: *Московскія вѣдомости*, 1865, nr. 89 (за 27 апрѣля), с. 2; "Телеграммы въ Journal de St. Pétersbourg, отъ 7-го (19-го) мая, напечатано", in: *Московскія вѣдомости*, 1865, nr. 100 (за 9 мая), с. 2-3; "Москва, 10-го мая", in: *Московскія вѣдомости*, 1865, nr. 101 (за 11 мая), с. 2; "Какъ отзываются о канонизаціи Кунцевича русскіе уніаты въ Австріи", in: *Московскія вѣдомости*, 1865, nr. 103 (за 13 мая), с. 2.

21 J.-P. Himka, 1999, p. 29.

22 "Francya", in: *Czas*, 1865, nr. 150 (z 5 lipca), s. 3.

23 A reprinted article by Fr. Ivan Martynov has survived, although the original publication is missing. See: J. Martinov, 1967, p. 102-123.

24 Alphonse Guépin published his letters in *Le Monde* in the issues of 27 and 29 June, and 3 July 1865 – as cited in A. Rocchi, 1967, p. 226.

25 See *Czas*, 1865, nr. 150-153 and 155.

26 See *Tygodnik katolicki*, 1865, nr. 28-29.

27 "Il B. Giosafat arcivescovo di Polock calunniato dagli scismatici", in: *La Civiltà Cattolica*, 1865, ser. VI, vol. IV, iss. 376 (di 4 novembre), p. 385-404.

28 *S. Josaphat Hieromartyr. Documenta Romana beatificationis et canonizationis*, vol. 3: 1637-1867, ed. Athanasius G. Welykyj, Romae: Sumptibus PP. Basilianorum, 1967, p. 277-278. In December 1864, representatives of the Polish gentry in exile from Galicia and the Grand Duchy of Poznań sent a request to Pius IX for the canonization of Josaphat. On 25 February 1865, the Bishop of Poznań sent a similar request. *Ibid.*, p. 268-274.

sioned images from the Roman engraver Luigi Banzo.²⁹ Bishop Sembratovych took charge of decorating St. Peter's Basilica, while Father Contieri, with limited funds, dedicated seven months to writing an extensive biography of Josaphat's life.³⁰ Father Dombrowski provided funds for the biography's publication and created 73 painted images of Josaphat in four different styles, including one for the pope. He also oversaw the creation of a banner and copper printing plates, and meticulously documented the allocation of the funds.³¹ Dombrowski was responsible for ensuring that a portion of Josaphat's relics, specifically, a quarter of the ulna of his right hand, would be transported from Biała Podlaska to Rome through the intermediary of the Viennese nuncio, Mariano Falcinelli Antoniaci (1806–1874). The relics were divided into three parts: one for the pope, one for the Custodian of Relics, and one for the Grottaferrata.³²

On 11, May 1866, the cardinals met in a secret consistory to finalize Josaphat's declaration as a saint. On 8 December 1866, through a special letter known as *Inter Praecipuas*, the date of canonization was set for 29 June 1867, coinciding with the 1,800-year anniversary of the martyrdom of the Apostles Peter and Paul.³³ It was decided that Josaphat Kuntsevych would be canonized alongside 24 other saints, including Germaine Cousin, Leonard of Porto Maurizio (Leonard of Port Maurice), Maria Frances of the Five Wounds of Jesus, St. Paul of the Cross, Pedro de Arbués, and 19 martyrs from the Dutch town of Gorinchem.

3. Solemn Canonization Day: 29 June 1867

The solemn canonization of Josaphat Kuntsevych on 29 June 1867 is well-documented in various sources, including contemporary Italian (Roman) newspapers

29 A. Rocchi, 1967, p. 224, 234.

30 Nicola Contieri, *Vita di s. Giosafat: Arcivescovo e martire ruteno dell'Ordine di S. Basilio il Grande con Appendice*, Roma: Tipografia della S. Congregazione de Propaganda Fide, 1867.

31 One of his reports, dated 2 May 1865 (the day of the 'An tuto' decree), was published in the Krakow newspaper *Czas*, see Michał Dąbrowski, "W sprawie kanonizacji Błogosłowiego Jozafata Kunczewicza", in: *Czas*, nr. 108 (za 12 maja), s. 1–2. He published a more detailed description of the preparations for the canonization, and a report on the funds used for the process and the event itself for Polish donors from the Austrian and Prussian territories in a Dresden-based journal *Tydzień*, see Michał Dąbrowski, "Sprawozdanie o kanonizacji Błogosłowiego Jozefata Arcybiskupa Połockiego, Męczennika, Patrona Polski, dnia 29 czerwca 1867 r. odbytej", in: *Tydzień polityczny, naukowy, literacki i artystyczny*, 1871, nr. 22 (za 28 maja), s. 175–180.

32 A. Rocchi, 1967, p. 235.

33 *Ibid.*, p. 238.

such as *Giornale di Roma* and *L'Osservatore Romano*,³⁴ and in Polish ones like *Tygodnik katolicki*³⁵ and *Dziennik lwowski*,³⁶ along with pamphlets such as *Opis uroczystości kanonizacyjnej błogosławionego Józafata Kuncewicza biskupa połockiego* (*Description of the Canonization Ceremony of Blessed Josaphat Kuntsevych, Bishop of Polatsk*)³⁷ (likely written by Roman Catholic priest Jakub Nowakowski), which all provide valuable insights into this event. Additionally, Anthony Załuski's book *Rzym za Pontyfikatu Ojca św. Piusa IX*³⁸ and Italian sources, especially the memoirs of Fr. Antonio Rocchi in *Memorie Grottaferratesi sulla canonizzazione di S. Giosafat*, offer detailed accounts. Works like *Descrizione delle decorazioni ideate dall'architetto Cav. Fontana e dei dipinti della Basilica Vaticana...*³⁹ and *Descrizione delle cerimonie che si celebrano nella Basilica Vaticana il 29 giugno*⁴⁰ describe the elaborate decorations and ceremonies at St. Peter's Basilica. The proto-hegumen of the Galician Basilians, Fr. Modest Matsiievsky, left his "Короткій описъ путешествія галицкихъ русинѣвъ въ Римъ на канонизацію Блаженнаго Юсафата Кунцевича въ року 1867" ("Brief Description of the Journey of Galician Ruthenians to Rome for the Canonization of Blessed Josaphat Kuntsevych in 1867") on the pages of the chronicle of the Lviv monastery of St. Onuphrius.⁴¹

34 A. Welykyj, 1967, p. 254–290.

35 Antoni Załuski, "Korespondencja. Rzym 29 czerwca 1867 r.," in: *Tygodnik katolicki*, 1867, nr. 27 (za 5 lipca), s. 279–281; "Korespondencja. Rzym 2 lipca," in: *Tygodnik katolicki*, 1867, nr. 28 (za 12 lipca), s. 290–291; "Przegląd tygodniowy. Rzym," in: *Tygodnik katolicki*, 1867, nr. 28 (za 12 lipca), s. 293–295.

36 "Korespondencje. Rzym d. 29 czerwca 1867," in: *Dziennik lwowski*, 1867, nr. 78 (za 7 lipca), s. 2.

37 *Opis uroczystości kanonizacyjnej błogosławionego Józafata Kuncewicza biskupa połockiego, która odbyła się 29-go czerwca 1867 w dzień obchodu ośmnastowiekowej rocznicy męczeństwa Świętych Apostołów Piotra i Pawła*, Lwów: Published by Fr. J. Nowakowski, printed by M. F. Poręba, 1867.

38 Antoni Załuski, *Rzym za Pontyfikatu Ojca św. Piusa IX: w XVIII-wieczną rocznicę męczeństwa świętych Apostołów Piotra i Pawła, połączonej z kanonizacją świętego Jozafata, arcybiskupa unickiego połockiego i innych świętych roku pańskiego 1867*, Sanok, 1867. The future Bishop of Przemyśl and Catholic saint, Józef Sebastian Pelczar, also provides a description of the canonization in his book on the pontificate of Pius IX, which he personally attended as a student in Rome; see J. Pelczar, 1888, s. 449–455.

39 *Descrizione delle decorazioni ideate dall'architetto Cav. Fontana e dei dipinti della Basilica Vaticana pel centenario di S. Pietro e per la santificazione dei 25 beati. Epigrafi latine disposte nel portico e nell'interno del tempio*, Rome: Leonardo Olivieri, 1867.

40 *Descrizione delle cerimonie che si celebrano nella Basilica Vaticana il 29 giugno 1867 per la solenne canonizzazione di venticinque beati con un cenno delle canonizzazioni avvenute sotto il pontificato di Pio IX*, Rome: Leonardo Olivieri, 1867.

41 Львівська національна наукова бібліотека ім. В. Стефаника НАН України, Відділ рукописів, ф. 3, од. зб. 114, арк. 1–5.

The canonization occurred during the commemoration of the 1,800-year anniversary of the martyrdom of the Apostles Peter and Paul. The event drew approximately 500 bishops, 20,000 priests, and over 100,000 faithful from around the world. Delegations from present-day Ukraine were led by three Lviv archbishops: the Greek Catholic Spyrydon Lytvynovych, the Roman Catholic Franciszek Wierzechlejski, and the Armenian Catholic Grzegorz Szymonowicz. In addition to the metropolitan, 14 Greek Catholic priests from the Lviv archeparchy attended.⁴² Representing the eparchy of Przemyśl were Frs. Yakiv Tsipanovsky and Dr. Sylvester Sembratovych, as Bishop Toma Poliansky was unable to attend due to old age. The Basilians were represented by Proto-Hegumen Modest Matsiievsky and Father Dr. Klymentii Sarnytsky.⁴³ Galician Greek Catholic students from the Greek College⁴⁴ and Fr. Isydor Dolnytsky, a chant and ritual instructor, were likely present. Numerous Polish priests and all Roman Catholic bishops, mainly Basilians from the archeparchy of Grottaferrata, also attended. Notably, there were no representatives from Russian-occupied territories.

During and after the canonization, misunderstandings arose between the Basilians of Grottaferrata and other attendees due to accidental factors and human enthusiasm. One issue was a disagreement over who should carry the lighted torches in front of St. Josaphat's banner during the procession. The Basilians of Grottaferrata, who believed they had worked the hardest for the canonization, and

42 The following priests from the Lviv Greek Catholic archeparchy were with Metropolitan Spyrydon Lytvynovych: 1) Mykhailo Kuzemsky, vicar general; 2) Ivan Slymakovsky, rector of the Lviv Seminary; 3) Ivan Stupnytsky, consistory chancellor; 4) Mykhailo Gulla, chaplain to the metropolitan; 5) Porfyrrii Mandychesky, dean of Zarvanytsia near Terebovlya; 6) Apollo Tarnavsky, pastor of Koltov near Zaliztsi; 7) Petro Lozynsky, parish priest of Zhuravka; 8) Matvii Korny, parish priest of Terebovlya; 9) Yosyf Varapuchynsky, parish priest of Proshova; 10) Spyrydon Koliankovsky, parish priest of Khomchyn; 11) Lev Goterowsky, parish priest of Tysiv; 12) Ivan Trembitsky, parish priest of Bolekhiv; 13) Ivan Yuzychynsky, parish priest of Borynychy; and 14) Toma Levytsky, employee of Zarvanytsia; see "Nowiny z kraju i zagranicy", in: *Dodatek do nr 78 „Dziennika Lwowskiego” za 8 lipca 1867*, s. 2. It is worth mentioning that, during his trip to the canonization, the parish priest of Zarvanytsia, Fr. Porfirij Mandyczewski, fulfilled another mission and brought from Rome a crown blessed by Pope Pius IX for the coronation of the now very famous icon of the Mother of God of Zarvanytsia. The coronation was performed in the same year on the feast of the Assumption of the Blessed Virgin Mary by Metropolitan Spyrydon Lytvynovych; see B. Фірман, 2008, c. 14–15.

43 A third Basilian, Fr. Emilian Kossak, consultant of the province and superior in Krekhiv, was also invited, but declined at the last moment, citing illness. Moreover, he ordered the image of Blessed Josaphat in the monastery to be painted over; see M. Каровець, 1933, c. 46.

44 D. Błażejovskij, 1984, p. 88–89.

the Galicians could not agree.⁴⁵ Father Dombrowski refused the privilege, Bishop Sembratovych had commitments, leaving Father Contieri insisting that only his monks should bear the torches. Consequently, no agreement was reached, and, on the morning of 29 June, the Galician procession included canons and priests from the neighbouring town of Marino due to a lack of Basilians.⁴⁶

The canonization ceremony began with a solemn procession at 7 o'clock in the morning from the Sistine Chapel. The procession included various monastic orders, regular canons, secular clergy, representatives of basilicas, and seven banners representing the blessed. Led by the banner of Blessed Germaine Cousin and ending with Blessed Josaphat Kuntsevych's banner, carried by the Brotherhood of the Five Wounds and the Basilians of Grottaferrata, the procession was followed by the Papal Court, cardinals, and nearly five hundred bishops, culminating with Pope Pius IX under a red canopy. The procession lasted about two hours, and ended at St. Peter's Basilica.⁴⁷

The decoration of St. Peter's was the work of the renowned Roman architect Francesco Fontana. The façade featured three monumental paintings with inscriptions: the martyrdom of the Apostles Peter and Paul, the 19 martyrs of Gorinchem, and other saints, including Josaphat.⁴⁸ The lobby displayed seven large paintings, with the central one depicting Josaphat Kuntsevych's martyrdom by Leonardi.⁴⁹ Inside the basilica, Fontana's design included images of the miracles which led to Josaphat's beatification. Above the loggias of the main pillars supporting the dome were two images of Josaphat by artist Panini, depicting the recovery of Polatsk

45 The *Dziennik Lwowski* magazine, citing *Czas*, wrote about this issue: "A correspondent of *Czas* writes from Rome: All the bishops from Poland have already left Rome. Father Lytvynovych was the last to leave. As I heard, he suffered some unpleasantness from the Greek Basilians of Grottaferrata, who, during the canonization rite, appropriated to themselves the exclusive participation in the ceremonies and did not want to allow our priests of the Ruthenian rite from Galicia to so participate. The Ruthenian priests, however, had a greater unequal right to participate in the rite and to represent their country and their saint than those Basilians, who, though they call themselves Greek, are by no means Greek, but Italians wearing long beards and celebrating in the Greek language"; see "Nowiny z kraju i zagranicy", in: *Dziennik lwowski*, 1867, nr. 94 (za 27 lipca), p. 2-3.

46 A. Rocchi, 1967, p. 239, 241.

47 *Opis uroczystości kanonizacyjnej błogosławionego Józafata Kuncewicza*, s. 3-4; *Przegląd tygodniowy*. Rzym, s. 294.

48 *Descrizione delle decorazioni ideate dall'architetto Cav. Fontana e dei dipinti della Basilica Vaticana*, p. 16-18.

49 *Ibid.*, p. 18-19.

Magistrate Petro Dankovsky and the liberation of a young Polish insurgent.⁵⁰ The final image, placed to the right of the papal throne, showed Josaphat Kuntsevych and Pedro de Arbués in glory, which was created by Francesco Fontana.⁵¹

The second phase of the ceremony involved the pronouncement of the decree of canonization. The cardinal procurator, along with the consistory's lawyer, approached the pope, requesting Josaphat's name be added to the catalogue of saints. The pope suggested that they pray for divine guidance, and the congregation sang the 'Kyrie eleison' from the Litany of the Saints. During the second petition, the pope led the assembly in invoking the Holy Spirit and sang the 'Veni Creator'. The climax occurred with the third petition, where the pope read the decree of canonization, followed by the 'Te Deum'.⁵²

The third phase was the solemn papal Mass. After the Gospel, the pope delivered a homily honouring the Apostles and the newly declared saints. He then gave the apostolic blessing, including the names of the Apostles, St. Josaphat, and his companions. The offertory anthem was followed by the presentation of gifts, consisting of a sevenfold offering. Cardinals, members of the Congregation of Rites, postulators, and relatives of the new saints⁵³ presented these gifts to the pope, including gold and silver candles, loaves of bread, barrels of water and wine, and cages containing birds, each gift carrying symbolic meaning.⁵⁴

From 30 June to 7 July, papal services and other celebrations were held in the Roman churches associated with the Apostles Peter and Paul, honouring the newly canonized saints.

4. Celebration in Honour of St. Josaphat after his Canonization

Following the canonization, a *triduum*, or three-day celebration, was held in honour of St. Josaphat in accordance with the Roman custom. These commemorations took place from 13 to 15 July 1867, at the Church of St. Athanasius. An image of St. Josaphat in heavenly glory was prominently displayed above the altar. The celebrations began with a service in the Byzantine-Slavonic rite, presided over by Metropolitan

50 Ibid., p. 32–33.

51 Ibid., p. 35.

52 *Opis uroczystości kanonizacyjnej błogosławionego Józafata Kuncewicza*, s. 5.

53 Ibid., s. 6.

54 *Descrizione delle cerimonie che si celebrano nella Basilica Vaticana il 29 giugno 1867*, p. 15.

Spyrydon Lytvynovych, and accompanied by Bishop Yosyf Sembratovych, titular bishop of Nazianzus, and Bishop Raphael Popov (1830–1876), apostolic administrator of the Bulgarian Catholics of the Byzantine Rite in the Ottoman Empire. Fourteen priests and two deacons participated in the concelebration, while a choir of 30 singers, directed by Salvatore Meluzzi (1813–1897), enriched the liturgy with their vocal offerings. In the evening, there was a service of Slavonic vespers, during which, Metropolitan Lytvynovych delivered a panegyric in Ruthenian extolling the virtues of St. Josaphat.

The following day's service was conducted in Latin by the apostolic vicar of Constantinople, Paolo Brunoni (1807–1877). Pontifical vespers were celebrated by Ioannis Marango (1833–1891), the Latin bishop of Tinos and Mykonos in Greece. Before vespers, Fr. Hieronim Kajsiewicz gave a tribute to St. Josaphat in Polish.⁵⁵

On the third day, the liturgy was celebrated according to the Greek Rite, with the Melkite patriarch of Antioch, Gregory II Youssef (1823–1897) presiding along with several Greek bishops, priests, and deacons. During vespers, Monsignor Calisto Giorgi gave a eulogy in Italian for St. Josaphat.⁵⁶ At the end of the rites, Cardinal Karl-August von Reisach (1800–1869) recited the 'Te Deum' and blessed all those present.⁵⁷ On the afternoon of 16 July, a large academic gathering in honour of St. Josaphat was held at the Greek College of St. Athanasius. Speeches were given by both current students and alumni of the college who had gathered for the celebration. Patriarch Gregory II Youssef, who was an alumnus of the college, delivered the opening address in Latin. A variety of poetic and prose recitations in Latin, Ruthenian, Greek, Arabic, Italian, Romanian, Bulgarian, Hungarian, and Polish paid homage to St. Josaphat. Musical accompaniment was provided by the young maestro Andrea Meluzzi (1836–1905), enhancing the beauty of the songs.⁵⁸

From 18 to 20 October 1867, the Basilians of Grottaferrata meticulously organized three days of celebrations. Prominent Italian preachers of the time,

55 Hieronim Kajsiewicz, *Mowa pochwalna na cześć ś. Jozafata Kuncewicza Arcybiskupa Połockiego i Męczennika*, Poznań, 1868.

56 *Panegiryk na cześć Św. Jozafata Arcyb. Połockiego miany dnia 14 lipca 1867 r. przez Kalixta Giorgi w kościele św. Atanazego podczas solennego trydium obchodzonego po kanonizacyi tegoż świętego*. Rzym–KraKów, 1868.

57 „Przegląd tygodniowy. Rzym”, in: *Tygodnik katolicki*, 1867, nr. 33 (za 16 sierpnia), s. 339–340; A. Welykyj, 1967, p. 287–289.

58 A. Welykyj, 1967, p. 289–290. The poems and prose speeches were subsequently published in Italian translation in a separate book: *Accademia di lingue che gli alunni del Pontificio Collegio Greco di S. Atanasio offrono al santo arcivescovo e martire Giosafat Kuncewicz il dì 16 Luglio 1867*, Roma: Stamperia della S.C. de Propaganda Fide, 1867.

such as the Jesuit Giuseppe Melandri,⁵⁹ the Franciscan observer Anacleto da Sanfelice,⁶⁰ and the canon Lorenzo Sebastiani, delivered sermons in honour of St. Josaphat. A statue of the saint adorned the high altar, while his images decorated the walls. Thousands of pilgrims came to pay their respects to the martyr. Unfortunately, Bishop Yosyf Sembratovych, despite his presence in Rome after the canonization, was unable to participate in these festivities. On 1 October 1867, he was appointed apostolic administrator of the eparchy of Przemyśl and had to return to Galicia.⁶¹

The Greek Catholic Cathedral of St. George in Lviv hosted a significant celebration honouring St. Josaphat from 12 to 14 July 1868. On 11 July, the Viennese nuncio, Mariano Falcinelli Antoniaci, arrived at the Metropolitan's invitation, adding to the significance of the event. Polish newspapers emphasized the historical importance of the visit, noting that it was the third visit of a papal nuncio to Lviv. The first visit was by Giovanni Francesco Commendone (1523–1584), who attended the Lviv (Latin) Synod, which confirmed the decisions of the Council of Trent. Whereas, the second visit was made by Pietro Vidoni (1610–1681), who accompanied King John II Casimir Vasa during the Lviv Oath on 1 April 1656.

The services were carefully coordinated, and the nuncio actively participated in the various rites, which took place over the three days. He attended the Greek Catholic service on the first day, the Latin Cathedral service on the second, and the Armenian Cathedral service on the third. Simultaneously, Roman Catholics held their service in St. George's Cathedral, which was decorated and illuminated for the occasion, featuring a magnificent image of St. Josaphat on the main altar.

Metropolitan Lytvynovych presided over the liturgy on the first day, and Fr. Theophil Pavlykiv (1821–1905), an honorary canon and pastor of the Church of the Holy Dormition in Lviv, delivered the homily in Ruthenian. On the second day, Archbishop Wierzchlejski presided over the Latin rite service, with Canon Seweryn Morawski (1819–1900) delivering the homily. The Armenian Rite service on the third day was presided over by Canon Kajetan Maramarosz (1790–1875),

59 Giuseppe Melandri, *Panegirico in onore di San Giosafat, arcivescovo e martire dell'Ordine di S. Basilio il Grande detto ... nella chiesa di S. Maria di Grottaferrata il giorno 18 ottobre 1867*, Roma: Tipografia della S.C. de Propaganda Fide, 1868.

60 Anacleto da Sanfelice OFM, *S. Giosafat dell'Ordine di S. Basilio il Grande, arcivescovo di Polotsk e martire della chiesa greco-rutena canonizzato il dì 29 giugno 1867: orazione panegirica detta ... nel solenne triduo celebrato nell'Ottobre dello stesso anno in S. Maria di Grottaferrata*, Roma: Tipografia della S.C. de Propaganda Fide, 1868.

61 П. Павлик, 1967; A. Rocchi, 1967, p. 246–248.

pastor of the Armenian cathedral parish in Lviv, with Father Yulian Axentovych delivering the homily.

On 15 July at 8 o'clock in the morning, three hierarchs actively participated in the Mass: Archbishops Lytvynovych and Wierzchlejski, along with the Greek Catholic bishop of Przemyśl, Yosyf Sembratovych, and with the dean of the Lviv Chapter, Maciej Hirschler, representing Antoni Manastyrski, the Roman Catholic bishop of Przemyśl. After the Mass, a procession with the Blessed Sacrament moved through the square and several streets. Four Gospels were sung during the procession: two in the Latin Rite and two in the Greek Rite. A large number of clergy from all rites, both lay and religious, and the entire Ruthenian seminary were present. Throughout his stay, the nuncio resided in the Metropolitan Palace of St. George, but actively visited seminaries, monasteries, and other institutions daily. A week later, the nuncio departed Lviv for Przemyśl.⁶²

5. Conclusions

The journey from the beatification to the canonization of Josaphat Kuntsevych spanned over two centuries, and was obstructed by various political events and territorial divisions. A genuine initiative for his canonization took root among the Italian Basilians of Grottaferrata. The process itself, encompassing the promotion of the blessed, fundraising, and the preparations for the celebration, was diligently carried out by three postulators: Father Nicola Contieri, a Basilian from Grottaferrata; a former proto-hegumen of the Polish Basilians, Father Mykhailo Dombrowski; and Bishop Yosyf Sembratovych from Galicia.

The solemn canonization of Blessed Josaphat occurred on 29 June 1867, at the Vatican, coinciding with the 1,800-year anniversary of the martyrdom of Saints Peter and Paul. Following the canonization, three days of celebrations were held in his honour in Rome (13–15 July 1867), in Grottaferrata (18–20 October 1867), and in Lviv (12–14 July 1868).

The canonization of Josaphat Kuntsevych exemplifies the enduring dedication and faith of his supporters, who overcame numerous obstacles over centuries to achieve this recognition. The involvement of key figures, the persistence in fundraising, and the widespread celebrations underscore the significance of his

62 See "Korespondencje. Lwów 16 lipca 1868", in: *Tygodnik katolicki*, 1868, nr. 30 (za 24 lipca), s. 313–314; "Korespondencje. Dyjecezyja Przemyńska", in: *Ibid.*, nr. 31 (za 31 lipca), s. 322–323; "Korespondencje. Lwów 20 lipca 1868", in: *Ibid.*, s. 323–325.

sainthood. This process not only honoured the memory of Josaphat Kuntsevych but also strengthened ties within the Catholic community, providing a powerful symbol of unity and faith. The meticulous documentation and detailed accounts of the events surrounding his canonization provide invaluable insights into the religious, social, and political contexts of the time. Saint Josaphat's legacy continues to inspire and hold a significant place in the history of the Catholic Church.

References

- Blažejovskij D., 1984 – Dmytro Blažejovskij, *Byzantine Kyivan Rite Students in Pontifical Colleges, and Seminaries, Universities and Institutes of Central and Western Europe (1576–1983)*, Rome: PP. Basiliani, 1984.
- Himka J.-P., 1999 – John-Paul Himka, *Religion and Nationality in Western Ukraine: The Greek Catholic Church and the Ruthenian National Movement in Galicia, 1867–1900*, Montreal and Kingston: McGill-Queen's University Press, 1999.
- Martinov J., 1967 – Joanne Martinov, “Saint Josaphat et ses detracteurs”, in: *Analecta Ordinis S. Basilii Magni*, 1967, sec. 2, vol. 6, p. 102–123.
- Pelczar J., 1888 – Józef Pelczar, *Pius IX i jego pontyfikat*, wyd. 2, tom 2, Kraków, 1888.
- Rocchi A., 1967 – Antonio Rocchi, “Memorie Grottaferratesi sulla canonizzazione di S. Giosafat, v. m. dell'Ordine di S. Basilio”, in: *Analecta Ordinis S. Basilii Magni*, 1967, sec. 2, vol. 6.
- Welykyj A., 1967 – Atanasio Welykyj, “La stampa romana del 1867 sulla canonizzazione di S. Giosafat”, in: *Analecta Ordinis S. Basilii Magni*, 1967, sec. 2, vol. 6, p. 254–290.
- Запаско А. П. et al., 1984 – А. П. Запаско, Я. Д. Ісаєвич, *Пам'ятки книжкового мистецтва. Каталог стародруків, виданих на Україні*, кн. 2, ч. 1: 1701–1764, Львів: Вища школа, 1984.
- [Zapasko A. P. et al., 1984 – A. P. Zapasko, Ya. D. Isaievych, *Pamiatky knyzhkovooho mystetstva. Katalog starodrukiv, vydanykh na Ukraini*, кн. 2, ч. 1: 1701–1764, Lviv: Vyshcha shkola, 1984.]
- Каровець М., 1933 – О. М. Каровець, *Велика реформа Чина св. Василя Великого 1882 р.*, ч. 2, Жовква–Львів, 1933.
- [Karovets M., 1933 – O. M. Karovets, *Velyka reforma Chyna sv. Vasylia Velykoho 1882 r.*, ch. 2, Zhovkva–Lviv, 1933.]
- Павлик П., 1967 – Партеній Павлик, “Почитання св. Йосафата у Гроттаферратському монастирі”, in: *Богословія*, 1967, т. 31, с. 120–121.
- [Pavlyk P., 1967 – Partenii Pavlyk, “Pochytannia sv. Yosafata u Grottaferratskomu monastyri”, in: *Bogosloviia*, 1967, t. 31, s. 120–121.]
- Соловій М. М. et al., 1967 – Мелетій М. Соловій, Атанасій Г. Великий, *Святий Йосафат Кунцевич, його життя і доба*, Торонто, 1967.
- [Solovii M. M. et al., 1967 – Meletii M. Solovii, Atanasii H. Velykyi, *Sviatyi Yosafat Kuntsevych, yoho zhyttia i doba*, Toronto, 1967.]
- Фірман В., 2008 – О. Володимир Фірман, *Зарваниця*, Тернопіль, 2008.
- [Firman V., 2008 – O. Volodymyr Firman, *Zarvanytsia*, Ternopil, 2008.]

