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# Eastern Christian Reformation

Piotr Wawrzeniuk, *Confessional Civilising in Ukraine. The Bishop Iosyf Shumliansky and the Introduction of Reforms in the Diocese of Lviv 1668–1708*, Södertörn Doctoral Dissertations 3, Södertörns högskola, Huddinge 2005. 160 pp.

The Baltic and East European Graduate School (BEEGS) of Södertörn University College, south of Stockholm, has become a major European centre for research on Eastern Europe, in part because of its fellowship program for graduate students from the region. Adhering to the Swedish tradition of publishing doctoral theses before their defence, BEEGS began its publications series in 2004 and published two volumes dealing with Baltic issues. *Confessional Civilising in Ukraine* is its first volume on a Ukrainian as well as on an early modern topic.

Within the prescribed limitations on length for a Swedish doctoral thesis, Wawrzeniuk has tackled a wide array of methodological and research questions. The title of his work reveals his interests in the confessionalization process in the Polish-Lithuanian Commonwealth and in the role of the clergy in carrying on a civilizing mission in manners and mores. His other interests include the rationality of violence, especially in imposing discipline, and the impact of war on early modern societies. His chapter on the theoretical framework of the thesis outlines how his research agenda has been inspired by the works of scholars such as Norbert Elias, Peter Burke, and Natalia Starchenko. His methodological approach is informed by Carlo Ginzburg's attention to ignored and seemingly unimportant testimonies and Natalia Iakovenko's work on perceptions of situations in early modern Ukraine. It is testimony to the reintegration of Ukrainian historians into the international world of scholarship that two scholars in Ukraine are models for the theory and methodology of this Swedish thesis. The thesis also demonstrates the fruitfulness of historical anthropological approaches in studying early modern Ukraine.

With his broad theories, Wawrzeniuk turns to the close analysis of incidents among pastors and parishioners in the Lviv Orthodox diocese at the end of the seventeenth century. He has at his disposal the writings of Bishop Iosyf Shumliansky on reform of church structures and clerical life. He has the good fortune that Mykola Andrusiak wrote a good biography of the bishop, a rarity for seventeenth-century Ukrainian hierarchs. In his monograph of 1934, Andrusiak was not interested in the impact of any reforms in the diocese and certainly did not place Shumliansky's activities in a broader context, however. Wawrzeniuk has been able to do this by tapping an unused source, the protocol books of the Consistorial Court of Lviv. Generally Ukrainian church history has dealt with the hierarchs and institutions, with occasional discussions of the nobility and the burghers in

major cities for whom records are more abundant. Wawrzeniuk has afforded us access to events and attitudes among clergy and parishioners in small towns and villages.

Wawrzeniuk believes that Shumliansky sought to turn a "community of disgrace," the Orthodox clergy over whom he presided for a long time as a covert Uniate, into a group acceptable to the nobility and to the increasingly zealous Catholic Commonwealth. Shumliansky functioned as the hierarch of the faithful, who in the countryside were primarily enserfed peasants living on the estates of Catholic landlords or royal lands. In the royal towns controlled by Catholic patriates or in the private towns by Catholic lords, the Orthodox burghers were not entitled to full legal and economic privileges. While Shumliansky succeeded in introducing religious union with Rome in his diocese, he did not, according to Wawrzeniuk, succeed in his civilizing mission, not least because of the precarious situation of the diocese on the edge of a war zone. His case would have been stronger if he had more direct evidence for his assertion that Shumliansky used the nobility as his model for the reform of the clergy and if he had discussed the Catholic clergy in the Commonwealth and reforms among them after the Council of Trent. If Wawrzeniuk cannot tell us a story of the successful application of Shumliansky's instructions and admonitions in his diocese or even demonstrate that his works were widely read, he has provided us with invaluable information on the clergy and their parishioners at a time when a reform program was in the air.

Wawrzeniuk's examination of fiscal and judicial records shows how difficult it was for Shumliansky to gather financial resources and exert his authority in the eastern parts of his diocese during a period of war. From the protocols of the courts he categorizes conflicts between the clergy and their parishioners and among the clergy. Through a number of in-depth analyses of incidents he outlines the expectations by the communities of their clergy. What this in fact constitutes is the situation that Shumliansky was trying to change. The parishioners wanted priests fully integrated into their communal life who would stand in solidarity with the peasant communities' interests and would take part fully in village life, including feasts. They included among their rights that of discharging a priest. Shumliansky was attempting to remove the clergymen from this world by changing their dress and social habits, including proscribing participation in community drinking. While the priests negotiated their position in the village world by taking part in village life and even by the selective and ritual uses of violence, especially in defence of honour, the bishop sought to elevate their position by placing them outside the community. In judicial conflicts among the clergy, financial interests and struggle for control of parishes prevailed. While Wawrzeniuk does not see Shumliansky's full reform program as succeeding, in his examination of specific court cases he documents charges of non-compliance. Opponents con-

demned priests for playing cards at the inn and smoking tobacco at church feasts (p 121). Of course a clever litigant would want to bring all the charges he could, but even tactical inclusion of parts of the reform program indicate that it had at least reached public consciousness.

The major problem of this volume is a terseness that prevents the author from developing some of the issues to which he alludes. He provides a fascinating discussion of how a priest's wife joined in a fracas between her husband and another priest, but he does not expand as to how the married state of the clergy impacted on their relations with their parishioners and other clergy. He mentions the role of confraternities or brotherhoods in court cases but does not place them in his discussion of traditional relations and reform. He mentions cases in towns but does not examine the difference between clergy–burgher and clergy–peasant relations. Nor does he discuss the clergy's social background sufficiently. At least in the neighbouring Peremyshl eparchy, many clergymen were of petty noble descent. Indeed a comparison with the two dioceses would have been beneficial.

While one can hope that Wawrzeniuk will return to this topic in a fuller study, he has already accomplished much. He has pursued a number of fruitful lines of research on confessionalization and has applied them to the Eastern Christian regions of the Polish-Lithuanian state at the time when the Commonwealth was turning into an overwhelmingly Catholic state, in part because of the conversion of the Orthodox to the Union with Rome.

He has also shown how the concept of "civilizing" used in studies on western and central Europe can be applied to a local case study in Ukraine. He has tapped a major new source that expands our knowledge of church life at the village level. This is a work that introduces the Ukrainian and Eastern Christian cases to the general literature on religion and society in early modern Europe at the same time as it makes new contributions to Ukrainian religious and social history.

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