

## БОГОСЛОВ'Я

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### LITURGICAL BOOKS OF THE KYIVAN CHURCH – SOURCE OF PARTICULAR LAW

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*In this article had been investigated the liturgical books of the Kyiv Church. Among of these books, the most used were the gospels, apostles (lectionaries), psalteries, mines, triodes, timothy, octoichs, akapistniks, trebniks, missals, archieticons. In these books, and especially in their headings, there are various instructions for priestly ministries that relate to the sources of the law of the UGCC. Since the servants and supporters have the most canonical regulations and rules, this article analyzes the most utilized office missals and prayer-books of the Church of Kyiv.*

**Key words:** *liturgical book, trebnyk, missal, Kievan Church, particular law, metropolitan.*

*У статті досліджено богослужбові книги Київської Церкви. Серед даних книг найбільш вживані були євангелії, апостоли, псалтирі, мінеї, тріоди, часослови, октоїхи, акафістники, требники, служебники, чиновники, архиєритикони. У даних книгах, а особливо у їх рубриках є різні вказівки для священнодіяння, які відносяться до джерел права УГКЦ. Оскільки у служебниках і требниках є найбільше канонічних постанов та правил то даній статті проаналізовано найбільш вживанні служебники і требники Київської Церкви.*

**Ключові слова:** *богослужбова книга, требник, служебник, Київська Церква, партикулярне право, митрополит.*

**The statement of a problem.** Considering the topics of sources of particular law, the focus is on Nomokanoni, Feed Books, the decree of the princes of Volodymyr Velykiy and Yaroslav Mudriy, the decision of the synods and cathedrals, but besides the above-mentioned sources, there are also liturgical books in which we have the opportunity to see many canonical decrees and rules/The first liturgical books in the Slavic language were written in manuscript form, but the first printed booklets began to appear in the XV-XVI centuries.

**The aim of the article.** Among the liturgical books in the Kyivan Church, the most used were the gospels, apostles, psalteries, mines, trios, temporal journals,

octoichias, akapistniks, trebniks, missals, arcieticons. In these books, especially in the headings, we have the opportunity to see different instructions for sacred things that relate to sources of law. Since the servants and supporters have the most canonical regulations and rules of this article, I will analyze some of the most utilized missals and prayer-books of the Kievan Church.

## **Statement of basic materials**

### **1. Missals**

#### **1.1. Stratian Missal of Gideon Balaban bishop**

The leading meaning among liturgical books is the importance of missal, in it, there are divine services belonging to the priest and deacon, mainly the worship of the Liturgy, which is why it also has the name of the liturgy. At the end of the missal, there is an extract from Metropolitan Petro Mohyla in which the doctrine is placed on the deacon and the priest in all sorts of unexpected cases that may occur during the ceremonies<sup>1</sup>.

A special place among the missals was the patriarchal missal of Stratian, 1604, of the Bishop of Lviv - Gideon Balaban and the Kievan Missal of Metropolitan of Kyiv Peter Mogila in 1629.

The Stratian missal, as this is stated in the preface, was issued by the efforts of Bishop Gideon Balaban and his relative, Theodore Balaban, who founded the printing and gymnasium in Stratyn village. It is worth paying attention to the sequence of Ukrainian accents, which testifies to a certain tradition of Ukrainian pronunciation of Church Slavic text at the beginning of the XVII century<sup>2</sup>.

#### **1.2. The Missal of Metropolitan Cyprian Zhokhovsky**

For almost a hundred years after the proclamation of the Union of Brest in the Kyivan Church, there was no official publication of the text for the Liturgy. Metropolitan Cyprian Zhokhovsky, after all, made concrete steps for solving this problem. The Metropolitan sought to print the necessary books, but in view of the lack of time, he did not address the Congregation for the Propagation of the Faith, as envisaged by the church law, but he himself tried to print the Missal. Given the great importance of this case, the Apostolic Nuncio strongly urged the Metropolitan to change his decision<sup>3</sup>. However, unfortunately, Nuncio failed to convince Metropolitan Zhokhovsky. The basis for this edition was taken from the Greek liturgy of 1683 issued in the city of Rome for the Basilians from Grottaferrat<sup>4</sup>. This missal was the only one printed unary missal used by the Kyivan Church. The first mention of this missal as if he will become a standard publication. In 1703 was conducted the Basilian capitulum which traditionally called for unanimity in liturgical celebrations, especially in the Divine Liturgy. However, it was said that the focus should be on the new Missal. The next capitulum in 1709 again

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<sup>1</sup> Мудрий С. Юридично-канонічний аспект. В пошуках ідентичності: Документи східних католицьких Церков. – Львів: Свічадо, 2000, с. 54.

<sup>2</sup> Лотоцький О. Українські джерела церковного права, т. 5. - Варшава, 1931, с. 39-40.

<sup>3</sup> Бичко І. Софійність діалектичного мислення. - Київ: Світогляд і духовна творчість, 1993, с. 167-170.

<sup>4</sup> Гуцуляк Д. Божествена Літургія Йоана Золотоустого в Київській митрополії після унії з Римом. - Львів: Свічадо, 2003. с. 95-100.

emphasized the need to reach unanimity in the celebration of the Liturgy, in particular offices and missal<sup>5</sup>.

The Missal, which was published by Metropolitan Cyprian Zhokhovsky in Free in 1692, gave birth to the tradition of Zhokhovsky, which was followed by the compilers of all the printed missals until the Roman edition of 1942.

Characteristic features of the Zhokhovsky's tradition are a large format and a large volume of material, a small number of sections relating to the deacon, detailed sections related to the position of the priest's hands, changes in the celebration of the liturgy, which are not present in the Orthodox texts of that time. These well-known characteristic features often caused the accusation that the Zhokhovsky's tradition is Latinized. To a certain extent, Latinization really took place, but it is unlikely that it would be advisable to impose a shortcut with this term on each variant that has no match in the Mohyla or other traditions.

Zhokhovsky, like Mohyla and other compilers before him, gave an explanation of his method. The model before him was the Greek texts - in particular, the Greek Evholologion, which was issued in 1683 by the Cardinal Nerli, guardian of Cardinal Basilians from Grotalebra<sup>6</sup>.

### 1.3. The Missal of Metropolitan Peter Mohyla

Serious publication of the missal was the publication of Metropolitan Peter Mohyla. This was a publication about the text not only proper but also the most complete. In addition to the technical liturgical side, the order of Mass services, there is a whole series of treatises that are intended to explain the internal meaning of the ceremonies and to realize the clergy. For such awareness, there is, first and foremost, a broad treatise on the Liturgy of Taras Sheikh. The treatise has a church-historical character. The author explains the general information about the Liturgy, its names, parts, history of occurrence. In addition, in the text of the Missal, the main explanations are given in relation to the worship procedure itself and the various cases that might have arisen<sup>7</sup>.

The basis for the Missal was the Greek originals, which can be compared to old manuscripts. It was a very respectable work to give the perfect text of the Divine Liturgy. The foreword provides some thoughts that are at the core of this work. The main thing of the editor is to adhere to the Greek original but to adapt to local practices. Along with the Greek original, Slavic texts are also accepted. Metropolitan Peter Mohyla presented this Missal for the examination and confirmation of the cathedral in 1629, and the council unanimously confirmed it<sup>8</sup>.

In 1639, Metropolitan Peter Mohyla published a new edition of the official, revising it and comparing it with the text of the Greek and used by the Ukrainian and Moscow Missals. The new edition has many differences and greatly complimented. The

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<sup>5</sup> Гуцуляк Л. Літургійний аспект, В пошуках ідентичності: Документи східних католицьких Церков. – Львів: Свічадо, 2000. с. 92-94.

<sup>6</sup> Грушевський М. Історія української літератури, т. 2. - Київ, 1993. с. 263-270.

<sup>7</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 40-41.

<sup>8</sup> Мудрий С. Юридично-канонічний аспект. В пошуках ідентичності: Документи східних католицьких Церков. – Львів: Свічадо, 2000.с. 54-55.

publisher added at the end of the newly published quotations and prayers on 27 separate occasions<sup>9</sup>.

The Missal of the Metropolitan Petro Mohyla is widely distributed outside of Ukraine and in particular in Moscow Region. Present Missals of the Russian Church are almost verbatim reprints of the Missal of Metropolitan Petro Mohyla, only with smaller or smaller reductions<sup>10</sup>. An interesting inner development can also be traced back to the Kyiv officers in 1629 and 1639, most of the publications that appeared later were virtually identical with the 1639 missal. An important factor influencing the changes in the Mohyla texts was a theological discussion concerning the moment of consecration<sup>11</sup>.

## 2. Trebnyks (Requirements) of the Kievan Church

We have an important source of a particular law in the very valuable and rich category of sources in Trebnyk. Trebnyk is a liturgical book that contains prayers and works, defined by the name "must" from where the very name "Trebnyk". The name "must" is most closely associated with the sacraments, but generally refers to prayers, blessings, consecrations that span the entire life of the faithful church community from birth to its death. The Trebnyk in the east is called Eulogy or the Prayer Book. The first book was translated by Saints Cyril and Methodius and appeared in Kievan Church from the Bulgarian Church. The first printed Slavic Trebnyk appeared in the late 15th century. In Ukraine first printed Trebnyks appeared in 1606 when two Trebnyks appeared in Ostroh at the same time. Subsequently, the Trebnyk was reissued several times, with more or fewer changes, in Vilna (1617, 1618, 1622, 1624), in Kyiv, wherein 1646 Metropolitan Peter Mogila's Trebnuk was published<sup>12</sup>.

### 2.1. Trebnyks of Bishop Gideon Balaban

Trebnyk of Bishop Gideon Balaban was printed in Strathin, where Missal was also printed. In the introduction to Trebnyk, the publisher says that long before, several decades ago, at one of the episcopal cathedrals, namely the cathedral in 1591, the great differences in church order were discussed. It was then instructed to correct the words. Taking the case, Bishop Gideon compiled many lists of Trebnyks and Missals in the Ukraine, Moldova, Serbia, and also sought the advice and assistance of Patriarch Alexandria Pietas<sup>13</sup>. The Patriarch responded with great attention to this request and passed Trebnyk with his own confirmation and blessing to the press. Bishop Gideon submitted this translation for consideration by the council of experienced priests, and the council decided to supplement the text of the passage with material from ancient Slavic copies, which was accepted in the liturgical practice of the Kyivan Church. Some rituals were transferred to this Trebnyk, although those rituals were not in the patriarchal list. The customs and prayers of Bishop Gideon are kept in this Trebnyk but they are not preserved Greek Trebnyks. In this case, for us as Greek-Catholics, these changes are

<sup>9</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 41.

<sup>10</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 40-41.

<sup>11</sup> Провінційний Синод у Замості 1720 р. Постанови. - Івано-Франківськ: Нова Зоря, 2006. с. 56-78.

<sup>12</sup> Мудрий С. Юридично-канонічний аспект. В пошуках ідентичності: Документи східних католицьких Церков. - Львів: Свічадо, 2000. с. 56-57.

<sup>13</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 40-41.

very important which Trebnyk can be different and we are able to study and explore only rituals of a Greek-Catholic Church and the rites of Ukrainian church activity<sup>14</sup>.

In addition to the liturgical material, there is a part of the ecclesiastical law in the bishop's Trebnyk of Gideon which contains canonical rulings which are in the headings.

In polemical Ukrainian literature, Bishop Gideon's book has become a favorite book that has been called upon by various authors. Before the publication of Metropolitan Peter Mogila, Trebnyk was a model for other publishers. Bishop Gideon initiated the correction and publication of liturgical books, the precursor of Metropolitan Peter Mohyla<sup>15</sup>.

## 2.2. Trebnyk of Peter Mohyla

The most complete book for the future was Peter Mohyla's Trebnyk. In the preface for him, the publisher writes that whole his life his heart hurt him when he saw his opponents and false brethren offending shamelessly calling our spiritual persons as an ignorant and snappers in liturgical matters. The Ukrainians are accused of being heretics and also as if they do not know the numbers, forms, matter, intentions of the consequences of the sacred Mysteries, and celebrate them differently. In Trebnyks, which were published in Ostroh, Lviv, Stratin, and Vilnius could be mistakes and grammatical errors. The purpose of Peter Mohyla's Trebnyk was to bring church practices and rites to one accord. Only the Greek tribes themselves could not serve this purpose, regardless of their suitability, because Ukrainian church practice produced many original features that needed to be preserved by cleansing them from Eastern Church sources. That is why, along with the Greek originals, the old manuscripts are widely used in the Mogilev Trebnyk<sup>16</sup>.

The foreword of the Trebnyk says that it is compiled on the basis of Greek echology and old Slavic manuscripts (Trebnyks). There are 37 ranks in Peter Mohyla's Trebnyk, which were not and are not present in the Greek Trebnyk today. The church included new church customs that were obviously in the old tradition of the Ukrainian church or based on that tradition. For example, at the foundation of a new church, a cross-stone was put. Married people asked if they had a voluntary desire to marry and more<sup>17</sup>.

In addition to Greek and Old-Slavic Trebnyks, including Ukrainian Trebnyks, Petro Mohyla also used relevant Latin editions. From the latter, some articles are explained to explain the significance, such as the articles on the Holy Mysteries of Baptism, Anointing, Repentance, and visiting the sick. The corresponding Latin Trebnyk was included in Peter Mohyla's book. These acts and prayers were adapted to local traditions and needs<sup>18</sup>.

Metropolitan Peter Mohyla's Trebnyk is composed of three parts. The first contains the liturgical order (act) of all seven sacred Mysteries, with the addition of

<sup>14</sup> Мудрий С. Нарис історії церкви в Україні. Рим: вид-во ОО. Василиан, 1995. с. 51-84.

<sup>15</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 50-51.

<sup>16</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 52-53.

<sup>17</sup> Каськів О. Історично-юридичний розвиток партикулярного права Української Греко-Католицької Церкви у світлі Кодексу Канонів Східних Церков, докторська дисертація, Рим 2000. с. 13-14.

<sup>18</sup> Гуцуляк Д. Божествена Літургія Йоана Золотоустого в Київській митрополії після унії з Римом. - Львів: Свічадо, 2003. с. 40-48.

some acts. This section contains 42 articles. In the second part, there are 60 different acts, namely the dedication of church things. Some of these acts are the first to introduce the practice into the practice of the Eastern Church. The third part deals with the number of 24 prayers and prayers for various occasions: during drought, famine, devastation, and lots of different things<sup>19</sup>.

At the end of Trebnyk is a collection of twelve months and metric book forms. The whole Trebnyk has 1673 pages.

Metropolitan Peter Mohyla did not confine only the presentation of prayers and ordinances, but he added to it tracts of explanations about the essence of Liturgical celebrations and science in various cases of church practices, not only liturgical but also canonical. Thus, Trebnyk has become a textbook not only for liturgical service but also for the church and legal importance for church people. The articles of the Bible have instructions for the priest as to how he should prepare for worship, including Sacraments. In completing the mystery, we must follow the matter, form, and intent, that is, a conditional intention for its validity<sup>20</sup>.

Comparing Peter Mohyla's Trebnyk with previous books, we find significant changes in it. He did not include some of the acts, prayers, and ordinances that we see in the previous books. In addition, there are about 37 new ranks in Trebnyk, which it does not have in the previous Trebnyks. Some of those acts, as mentioned above, are made on the model of homogeneous ranks of the Latin Trebnyk (the consecration of church clothes, images, cross, bells). In addition, there are about 20 other ranks that are missing from the printed Greek and Slavic books and which Metropolitan Petro Mohyla could have taken from the old manuscripts or from the modern practice of the Kievan Church<sup>21</sup>.

This work was completed by Peter Mohyla and could not be free from mistakes, but these mistakes do not reduce the enormous positive value of the liturgical work of Metropolitan Peter Mohyla.

Peter Mohyla's Trebnyk was also of great importance for particular law. This is the most comprehensive and systematic book that became the basis for the publication of books in the future in Ukraine and Moscow<sup>22</sup>.

In Ukraine in the seventeenth century, Trebnyk was published many times. During the life of Peter Mohyla, the book was reprinted six times<sup>23</sup>.

For the particular law, the canonical rulings are very important and they are in this Trebnyk. Before every rank of the sacred Sacrament, the canonical decrees and teachings, which are the source of a particular law, are in the Trebnyk:

1. In the Sacrament of Baptism, the Metropolitan teaches the matter of this sacrament<sup>24</sup>, the sacrament of the minister, the ordinance, and the teaching of the priest

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<sup>19</sup> Каськів О. Історично-юридичний розвиток партикулярного права Української Греко-Католицької Церкви у світлі Кодексу Канонів Східних Церков, докторська дисертація, Рим 2000. с.13-14.

<sup>20</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 55.

<sup>21</sup> Огієнко І. Українська церква. - Київ, 1993. с. 235.

<sup>22</sup> Бичко І. Софійність діалектичного мислення. - Київ: Світогляд і духовна творчість, 1993. с. 118-123.

<sup>23</sup> Лотоцький О. Українські джерела церковного права, т. 5 - Варшава, 1931. с. 51-58.

<sup>24</sup> Евхологійон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 28.

how to perform the Sacrament of Baptism on an adult and the ordinances concerning the baptism of heretics<sup>25</sup>.

2. The Sacrament of the Eucharist outlines the ordinances concerning the sacrament itself and the various cases that may occur, as well as the doctrine of the substance and form of the mystery of the Eucharist<sup>26</sup>.

3. In the Sacrament of Marriage, Metropolitan Peter Mohyla obliges the priest to ask whether the brides have a good and unforced will<sup>27</sup>.

4. The Sacrament of Marriage is related to the degree of affinity and explanation of such schemes. The Metropolitan identifies with these schemes and presents to the priest what moments the relationship comes at; marriage between these persons cannot be made before the Church, and the priest cannot bless the couple<sup>28</sup>.

5. With regard to adoption, there is a decree on how to adopt it<sup>29</sup>.

6. In the Sacrament of Repentance, the Metropolitan encourages that the faithful often proceeds to the mystery of Repentance, especially during the four fasts the Church offers. The act of Repentance is to be performed in the Temple. If it is not possible to perform the act of repentance in the Temple, then in another worthy place. If Repentance is performed in the Temple, it is advisable that the Gospel and the cross stand before the Royal Doors. It is enough to have a stole, but you can also use a chasuble for greater celebration. In extraordinary circumstances, the Mystery of Repentance can be shared without priestly vestments.

7. In the Sacrament of the Anointing prescribes the participation of the seven priests and the necessary ordinances concerning the preparation of the patient for the acceptance of the sacrament and the conditions of acceptance and the very course of the accomplishment of this act<sup>30</sup>.

**Conclusions.** Analyzing Peter Mohyla's Trebnyk, we can see that Petro Mohyla was a skilled and diligent reformer, who, in publishing the Trebnyk, took into account the various sources available to him, above all, written books, as well as printed books, much of which was published by Latin Church, such as the Ritual, issued by Pope Paul V in 1614. These sources were adapted to the Trebnyk by the Metropolitan to the customs of the traditions that were in the Kievan Church.

Having considered and analyzed the specificity and feature of liturgical books of Kyivan Christianity, it is possible to notice the fact that Christianity in Ukraine had a number of inherent features. The merit of the role of liturgical books in Christianity

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<sup>25</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 32-37.

<sup>26</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 261.

<sup>27</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 416-417.

<sup>28</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 383-411.

<sup>29</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 412.

<sup>30</sup> Евхологіон або Требник Митрополита Петра Могили, Київ 1646, фото передрук Олекси Горбача, Рим 1988. с. 463-466.

and in the culture and spiritual life of Kievan Rus can be noted with certainty its progressive role in the development of national writing, education, literature, science and, of course, influence on the development of church law.

The leaders and reformers of the Kyivan Church were constantly persecuted by one idea - to ensure unanimity in worship. The Kyivan Church of this period did not have a single prescription for liturgical worship following the model of clearly stated rules that exist today. It is not surprising, then, to take into account the fact that manuscripts were widely used during worship during the period. The notion of unanimity extended with the advent of printing houses, where a large number of copies of the same text could be printed. With the support of ecclesiastical and secular authority, certain liturgical texts became more widespread than others and immediately created such desirable unanimity.

Examining the liturgical books of the Kievan Church, we can see how the book printing evolved, as well as how the historical and legal development of the particular law of the Kievan Church took place.

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