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REVEREND IVAN VYSHENSKY'S CULTURAL AND WORLDVIEW MOVEMENTS IN SOUTH-WESTERN RUS' OF THE SECOND HALF OF THE 16TH CENTURY – BEGINNING OF THE 17TH CENTURY

Abstract: Reverend Ivan Vyshenskyi (1530-1620) was an Orthodox eremite and a famous Ukrainian writer-polemicist of the second half of the 16th century – early 17th century. This period in the history of the Ukrainian Orthodox Church was marked by the events associated with the decision of the Ruthenian Orthodox Church eparchies in the Polish-Lithuanian Commonwealth to break with the Eastern Orthodox Church and enter into communion with, and place themselves under the authority of the Pope of Rome in 1596.

The Saint expressed a number of essential features of the worldviews (and, partly, of the civil position) of the part of the Orthodox Church that did not compromise on the question of the Union. His attitude to Roman Catholicism, after the events of the Union of Brest, was extremely negative. There is some biographical information about the monk's life, especially before his departure to Mount Athos. During his youth, he lived in South-Western Rus', where the worldview movements gave rise to a minor cultural revival in polemical literature. In this literature, a significant place is occupied by the work of Reverend Ivan.

Keywords: Reverend Ivan Vyshenskyi, Orthodox-Catholic polemic, history of the Ukrainian Orthodox Church in the second half of the XVI century – beginning of XVII century, the philosophy of the Ukrainian Baroque, the Union of Brest

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There are very few facts about the life of reverend Ivan. Basically, researchers of his life take biographical information from the writings of the Saint and from references to his personality in various letters and works of that time. He was born according to most researchers in the 1550s, in the town of Sudova Vyshnia in Galicia (territory of modern Ukraine), near Lviv [6, p.116]. The historian Mikhail Grushevsky speaks about a slightly different date of birth 1538-1539. He justifies his opinion on the fact that the young 12-13-year-old Ivan had to be involved in

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Roman Catholic, Orthodox and Protestant debates, which in 1540th in Sudova Vyshnia appeared around the Roman Catholic priest Martin Krowicki. The priest got married and began to criticize the Roman Catholic Church, speaking about the Communion Holy Flesh and Holy Blood, rose up to fight the Antichrist in the face of the Roman Catholic Church [10, p.95]. Perhaps this made a great impression on the future polemic and literary activity of the Saint Ivan, because he spoke about Pope as Antichrist not only one time [1]. Also a different birth date gives us historian Sergei Shumilo, noting that it can be 1533-1550. [24, p.21].

The monk came from a family of petty bourgeois or gentry [5, p.178]. Name Ivan was given him after monk`s tonsure. Regarding the name Vishensky (of Vishensk), is also a lot unclear. Most researchers believe that it is a pseudonym, and it is associated with the birthplace of the Saint. It should be noted that Sudova Vyshnia was in the second half of the XVI century – beginning of XVII century one of the main centers of active life in the whole region. The writer Valery Shevchuk notes that whole Galicia had similar political life, there were two more such cities — Halych and Belz. It is noteworthy that in Sudova Vyshnia were held district meetings of the gentry, where were discussed the judicial (hence the name), and a lot of government issues (to the district Court of Rus' Vyshnia province belonged the land in Lviv, Przemyśl, Sanock and Zydaczow). "And this practically meant that it was one of the main centers of the meeting of the gentry, and Vyshinsky would be well informed about the life, deeds and conduct of the gentry, gathered from a wide district" [23, p.6] — said Valery Shevchuk. Literary critic Vasily Shchurat drew attention to the fact that in the Sudova Vyshnia in the first half of the XVI century there were two churches, and local monks, most likely, had the monastery [22, p.135].

From the above-mentioned facts follows that in the Sudova Vyshnia there had to be one or even several schools, which were then established under Orthodox brotherhoods, monasteries and even churches. Perhaps, in youthful years Ivan, was educated in church school through the study of: ancient Greek and Church Slavonic languages, Horologion, the Psalter, the Gospel and the Apostle and Church singing. Such a structure of studying, in his briefs, he advised to use the leaders of the Lviv brotherhoods school, but they ignored this wish, remaining on the ideas of modernization of studying on the principle of teaching in Jesuit schools [12]. The church school is evidenced by the words of reverend Ivan, in which he spoke of his education "grammar I have not studied, rhetorical toys have not seen and philosophical sayings have not heard" [26, p.10]. This enabled Mikhail Grushevsky to interpret these words as a statement of the monk to dissociate himself from teaching like in schools organized by the Jesuits [10, p.96].

After primary education Ivan traveled to South-Western Rus'. He spent some time in Volhynia. The monk mentioned in the epistle "Short response to Theodoulos..."(1600-1601), living in Lutsk, that he became close friend with the local Roman Catholic canonist, who seduced the girl in beautiful words to the sin of adultery. Historian Ahatanhel Krymsky believed that the reverend Ivan Vyshenskyi" loved, as far as means, in his youth to feast, "to have fun", so that he had many common features with the depraved priest" [19, p.402-403]. Such observations of the historian seem to us to be true, since the monk, having a fervent character, could and in fact had a young life filled with passions, like blessed Augustine, and in adulthood, and like this saint of Holy Church, he embarked on the path of asceticism. It is noteworthy that in addition to the live young life, Ivan admired Roman Catholic scientific knowledge: "and I was once in that field and the Latin speaker preached" [26, p.135]. This explains his awareness of the criticism of Roman Catholic dogma in the controversy with the Roman Catholics.

Reverend Ivan traveled a lot to other cities of Volhynia and Podolia, looking for a place to shelter. The writer Ivan Franko, in quite a poetic way said, to stay in the court of a wealthy man "usual man" as Ivan, in those days, had to pay attention to himself-whether "good memory, sharpness, a beautiful voice or something similar" [5, p.180]. According to the writer, the Saint went to the yard of an Orthodox magnate, most likely the yard of Prince Constantine of Ostroh, a famous defender of the Orthodox Church in South-Western Rus' in the XVI-XVII centuries. Confirmation of this is evidenced fact that one of the first works of reverend Ivan, the epistle "to the Pious Ruler Basil, Prince of Ostroh" was published in 1598 and published at the expense of Prince Constantine in Ostroh "Book". In this epistle, Ivan expressed his words of joy to the faithful of the Orthodox Church, and refers to the Ostroh Prince by the name of Basil, the name, which was given to him at the Sacrament of Baptism, which indicates that the monk was informed about the personal life of the Prince.

Environment at the court of Constantine of Ostroh was very different, because Prince gave shelter to many people: nobles, scientists, artists and even simple deceivers. It is impossible not to agree with Ivan Franko, who said that saint Ivan among of such schools had extensive knowledge of the world and of people, which can be traced in his works "as far as seemed like he acquired later. His not so big book education; by the knowing of real life, customs and characters of human Vishenskyi sharply and favorably was different from writers and even later writers of a spiritual origin" [5, p.180]. Ostroh community became a place where Ivan Vyshenskyi, not only received knowledge from a good school of life, but also a place where his worldview as an educated person was formed. Since in historical science there is very small amount of information about the youth life of the Saint

before his stay on mount Athos, it is important for us briefly to describe the worldview movements, and partly the Ostroh circle, which may have influenced the formation of the worldview of the reverend Ivan as a writer-polemicist.

Historian Svetlana Gumenyuk, talking about Ostroh intellectual circle, noted that most researchers believe the turning point for cultural and worldview's situation in South-Western Rus' were the XVI – the first third of the XVII centuries. This situation was caused by the two most important factors: the dominance of the nobility, which have influenced political developments and the oppression of Roman Catholicism, which aimed to undermine the spiritual and cultural stability of the Rusyns (the name of the Ukrainians in the Western Ukrainian lands — before the beginning of the twentieth century) [3, p.372] — Orthodoxy. "There is real reason to believe that it was Orthodoxy with its Greek-Byzantine type of spirituality that became the epicenter of both political competitions with the nobility (Cossack liberation wars) and cultural and spiritual (the birth of polemic creativity, which did not always provide for an ordinary dialogue, but an acute dispute, resistance to any violence)" [7, p.10], — says Svetlana Gumenyuk. Polemic literature with its different worldview's structure was the impulse that gave impetus, according to Mikhail Grushevsky, for the "Orthodox Revival" in the second half of the XVI century.

Therefore, the strengthening of the Polish expansion in the XVI century on the territory of South-Western Rus' triggered protests from various strata of Rusyn's society, and led to the emergence of a polemical struggle between Roman Catholics and Orthodox, and later the Ukrainian Greek Catholics. The basis of this struggle was the debate about which faith is true and which is schismatic, divisive [160, p.275]. In the conditions of such political and religious confrontation in the Orthodox Rusyns of the Polish Commonwealth there was a need to defend their interests not only at the Parliament meetings, but also expressing their Church-religious and political position in the literary and journalistic polemics [13, p.45].

The leading intellectual centers, where polemic literature developed and "Orthodox revival" took place, were Lviv, Vilna, Kiev and Ostroh brotherhoods. In the opinion of Mykhailo Hrushevsky, this revival has been facilitated, in particular, the spread on Polish territory by the ideas of the German reformation. Lutheran and Calvinist movements found a considerable number of admirers among the Polish nobility and this attracted the attention of the Roman Catholic Church, and this, then, weakened the expansion of Latinism to Orthodoxy [9, p.30-31]. In addition, "old Bulgarian" and "Moscow" influence played an important role. At this time from the Moscow in large quantities Orthodox Christians move to the Polish Commonwealth, and among them also were talented writers. So, from the persecution of the Tsar Ivan Grozny flees Prince Andrei Kurbsky. Under the

patronage of the Prince Ostrohski and Andrey Kurbsky in the city of Slutsk is one of the last representatives of the Moscow Hesychast-ungreedy school of Mount Athos reverend Nil of Sora and the elder-Abbot Artemy Troizky. It is possible to remember also about the Moscow deacon Ivan Fedorov who organized printing houses in Ostroh and Lviv where he printed the Moscow and local translations of the Holy Scripture [11, p.47-52, p.66-75].

Another source of external influence on the spiritual and cultural revival in South-Western Rus' was the influence of Mount Athos, where at that time palamism was established. So, at the request of the elder Artemius from the Holy Mount Athos were brought books of Mount Athos. One of them, which was given to Prince Kurbsky for reissue, was widely spread among the Orthodox of the Polish Commonwealth. This book included the works of the founders of the Athos Hesychasm of saint Gregory Palamas and the Archbishop Neilos Kabasilas against the Latins [14, p.73].

Also, we should pay attention for Czech influence on the "Orthodox revival" in the Polish Commonwealth. The Hussites argued that the Roman Catholic Church distorted true Christianity, and the Eastern Church, on the contrary, is faithful to it, which manifested itself in the preservation of intact first-Christian Sacraments, especially the Holy Communion; marriage for priests; the usage of the Slavic language in liturgical practice. Also, the Hussites worshipped Orthodox saints, worshipped their relics, took communion in Orthodox churches. Such a scale, which scored the Hussite movement in Central Europe, could not fail to raise in the eyes of the Orthodox Rusyns in the prestige of their "simple man`s" faith (as it was called Polish Catholics): it turns out that in Europe there were many people that put it above the Roman Catholic.

Ostroh circle, in which was directly involved Ivan Vyshenskyi, in 1580th-1590th. [10, p.244] experienced a rise. In the Ostroh monastery was founded one of the first printing house which issued books in Church-Slavonic language in 1581. It published the first printed Rusyn language the Ostroh Bible. In addition, other Church books were printed here, polemical works were written [18, p.180]. Father Archpriest George Florovsky wrote about status of literature in this time in Ostroh: "Prince K. of Ostroh was collecting manuscripts everywhere in the Roman, and the Slavic lands and in the monasteries of the Greek, Bulgarian and Serbian. He also wrote to the Patriarch in Constantinople and asked him to send educated people in Greek and Slavic liturgical books and the books themselves to correct the texts. He was able to gather in Ostroh circle "different wise people"" [4, p.53]. Prince K. Ostrozhsky had a plan to organize a Slavic-Greek cultural center with an Academy in Ostroh, but it was not implemented. It was managed to establish a school, it did not exist long. According to Florovsky, this failure was caused by the trouble-time

in the Orthodox Church of Southwestern Rus' and the intellectual attitude in the Ostroh circle, which was unstable [4, p.54]. Prince K. of Ostroh differed in opinion with the Andrei Kurbsky, the latter remained inflexible moskowiec, while Konstantin Ostrozhsy was trying to find a compromise with the Western Church. He, being a zealot of Orthodoxy, even participated, with the papal Nuncio Albert Bologneta in the preparation of the Union of Roman Catholic and Orthodox Christian churches [20, p.31-32]. At the same time, he was close to the Socinians, as evidence is the fact that Prince did not even hesitate to ask for help Motovilo in writing a response to the book of Jesuit Peter Skarga "about the unity of the Church of God" ("O jedności kościoła Bożego"). This aroused the indignation of Andrey Kurbsky, for which Motovilo was the "helper of the Antichrist" [4, p.54]. According to philosopher Alexander Khaletsky, this "blending, mixing of different genres and styles... gives the face of the Ostroh Academy a pronounced manneristic character" [15, p.86], reflecting the general cultural mood in Europe at that time, where the "Renaissance harmony" is already lost.

In addition, at this time through the South-Western Rus', we can say, passed the front, where there was a clash with Western European culture, which is breaking with the principles of the Christian concept of the world, began to spread humanistic and secular anthropocentrism and getting involved in the utopian ideas of reconstruction of society and the world. Under such a restructuring fall and Rusyns in the Polish vision of Royal authorities. The Rusyns themselves tried to defend their traditions, based on the arguments that they found in the people's memory about ancient Rus', but the influence of other Christian confessions and even openly heretical teachings of antitrinitarians, destroyed their monolithic Orthodox identity [2, p.75]. Here on such ambiguous principles formed "Orthodox revival" of South-Western Rus', which began with the Ostroh circle. It formed two radically different worldview currents:

➤ **the reformation** — the principles of Western humanism and the reformation, which defended the new cultural trends and declared the European version of the cultural development of South-West Rus' (at the end of XVI – early XVII century; the most consistent its representatives were Meletius Smotrytsky, Kyrylo Stavrovetsky-Tranquillon, Cassian Sakowicz);

➤ **traditional**, which sought to protect identity of Rusyns as cultural community on the basis of Orthodox faith (its representatives were reverend Ivan Vyshenskyi, metropolitan Isaiah Kopinsky, reverend Job Knyahynytskyi, Vasily Surazh, archimandrite Zechariah Kopystensky).

The "reformation" of the cultural current in its European version seemed Rusyn's traditionalism's rebellion, the essence of which was to approve the man of the earth Lord, give her the opportunity to take the place of God. This trend objected

to the sinfulness of man and spirituality, which is laid down since Apostolic times. "It was the movement of Faust's desire, which, breaking through the shell of the self, longed to bring it to new orbits of knowledge each time. It was extrovertism, now one of the dominant European worldview of the West" [7, p.13] — says Svetlana Gumenyuk. Such reformist ideas have spread mainly among the Rusyn`s nobility and wealthy bourgeoisie. The peasants, the Cossacks and the lower classes of the bourgeoisie, that is, the majority of the population, remained either indifferent to these ideas or hostile. For this there was no difference between the Polish master and polonised Rusyns nobleman. For their part, the "reformers" despised of the peasant, the servile mass of the population, and even afraid the Cossacks.

"Traditionalists" cultural trend advocated the preservation of the integrity of the spiritual basis of Rus' — Orthodoxy and insisted on the appeal of man to the inner spiritual struggle. "Traditional" respected and loved the people, and the nobility did not accept them. However, the most talented in literary terms, even by the European standards were the authors of the traditional direction — reverend Ivan Vyshenskyi and Metropolitan Isaiah Kopinsky.

Thus, by the Union of Brest in 1596, the intellectual elite of Rusyns was already divided into two cultural and worldview`s opposing camps. In such circumstances, the "Rus' faith" and the Orthodox Church in General, "traditionalists" became the subject of special "link, the most important place, its national flag and the slogan" [9, p.18] or, as noted religion researcher Arsen Ricinsky, ethnic characteristics [21, p.144].

Between such cultural and worldview`s movements formed polemic literature, which raised the following issues for discussion:

1. A strong rejection of the Filioque, purgatory, unleavened bread and the teaching of the Roman Catholic Church about the primacy of the Pope in the Christian Church.

2. Defending the inviolability of the dogmatic-canonical Orthodox faith.

3. Observance of early Christian ideals of simplicity and "ungreediness".

4. Intolerance to the Orthodox-Catholic Union and condemnation of treason by its supporters of the piety of the "ancient" faith.

5. Appeal to the Patriotic feelings of the Orthodox Rusyns of the lower classes to defend the purity of Orthodoxy and not to get carried away by lying "Latin philosophical wisdom."

An important common feature of the polemical works was the use of folk poetic artistic techniques and means.

In the midst of such divers worldview sentiments, the Ostroh circle, Ivan Vyshenskyi did not find for himself spiritual and intellectual comfort in it, although the monk with his literary inclinations could have become a famous Ostroh

polemist. However, being a seeker of ascetic knowledge, he decided to take monastic vows in Volhynia, in Dubensky Holy Transfiguration monastery in the 1580s [17, p.128], and went to Mount Athos in the 1590s to improve his spiritual state, secluded in one of the caves of Holy Mount Athos.

Reverend Ivan probably felt that if he remained in the Polish Commonwealth, he would lose the most important thing for him — love and service to God, and to adequately fulfill this virtue, he became a hermit. It is not surprising that his first Epistle "Unmasking the devil - world keeper", the monk devoted to the condemnation of the worship of the people of worldly goods, which reject the service of the Lord. In this work, saint Ivan on behalf of the Christian traveler is a dialogue with the devil evading his seductions. The devil tempted the Christian traveler with various Church and state posts, telling him: "if you want to be successful, forget God and bow to me" [26, p.12], to which the monk replied that what will be the use of worshipping the devil for the sake of earthly posts: "when I will execute Christianity and get rid of eternal life... when I execute the sonship of God... when I am rejected from God's eternal glory, the title of the anointing of God will be destroyed and fall away from the praise of the angelic lips" [26, p.14]. This dialogue is in tune with the temptations of the devil Jesus Christ in the desert (Lk. 4: 2-13).

Leaving his Homeland, the Saint did not leave his compatriots in the spiritual councils, sending them his epistles from mount Athos in which he urged them to keep the Apostolic tradition, and criticized the Roman Catholic teaching of the Church, calling on the Rusyns not to stumble on someone else's faith, but with all their conscience to keep the Orthodox faith. In addition, knowing about the cultural and philosophical movements of the reformist movement, which were basically aimed at creating an "earthly Paradise", the monk called in teaching not to use ancient philosophers, but to rely, in the education of man, exclusively on Holy Scripture, because the school science organized by the Jesuits rejected, in the opinion of the monk, man from the piety to pride and vanity. He said, "why don't you study Horologion, the Psalter, the Octoechos, the Epistles and the Gospel with other Church books to be simple believer and receive eternal life, than to understand Aristotle and Plato and, and being called in this life, a wise philosopher, and then to go to hell? Weigh! It seems to me that it is better simple stuff not to know, if only to reach Christ, what blissful simplicity love and in it's abode comes and rests there" [26, p.23]. The monk Ivan did not oppose the study of secular Sciences, but he worried that piety would not disappear from the schools. In addition, the monk offered his compatriots to arrange schooling in the Orthodox way:

1. learn Greek and Slavic grammar;
2. instead of dialectics to study "the divine and righteous" Horologion;

3. instead of "syllogisms" and rhetoric — Psalter;
4. instead of a secular philosophy, "humble" the Octoechos, in which the dogmas of religious devotion;

5. to achieve theology one must study the Gospel and the Apostle with a simple interpretation to fulfill the words of apostle Paul: "They will turn their ears from the truth and turn to fables. But you be watchful in all things, endure affliction, do the work of an Evangelist, fills his service (2Tim.4:4,5)";

6. after studying the above books and other inspired to study books that teach humility. And when there is a desire to learn secular wisdom, the monk was advised to read books of Wisdom of Solomon, Wisdom of Jesus the son of Sirach, Ecclesiastes, and other poetically-shaped Old-Testament books, for it is better for these books to know what the doctrine of the secular teachers and "Latin lie" in order not to lose faith [26, p.176]. Reverend Ivan advised such an organization of teaching in school believed that it is best for a person to receive knowledge from the books of Scripture. If someone has a desire to comprehend philosophers, only after the statement in Orthodox belief it will possible to start studying of their works.

Until the end of his life, the monk Ivan Vyshenskyi sent epistles to his compatriots urging them not to deviate from the Orthodox faith, and to create their own culture and science. He died between the 1620th and 1630th in a cave recluse on mount Athos, refusing to eat and taking once a week only the antidor, prosphora and Holy water, which descended to his cave on a rope [24, p.111].

As we can see, the monk Ivan Vyshenskyi, having received his education at the parish school, and later in the Ostroh circle, skillfully used the heritage of the Rusyn`s wisdom for his theological arguments and artistic techniques in polemics with Roman Catholics and the protection of the ascetic way of life. In addition, knowing about the cultural and worldview ideas of the reformist movement, he defended the Orthodox faith urging the Rusyns not to look back at the Roman Catholics, but to create their own Orthodox culture. At first, these calls did not bear fruit, but later they became one of the main ideas of the rebellious Cossacks in the people's liberation war (1648-1657), which was headed by Hetman Bohdan Khmelnytsky [25, p.9]. Creativity reverend Ivan Vyshenskyi has long been in the shadow of theological science, but now, when a dialogue is held with various Christian denominations, for a better understanding of the Orthodox-Catholic controversy in South-Western Rus' of the second half of the XVI century – beginning of XVII century we need to restore interest in it.

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