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## УДК 929(477)ХОМИШИН

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(Chernivtsi)

### BISHOP HRYHORII KHOMYSHYN: FAMILY ENVIRONMENT AND EARLY YEARS OF LIFE

*In the article is highlighted the influence of family environment on the formation of personality of Hryhorii Khomyshyn. Are systematized and analyzed previous research on the issue. Are disclosed milestones of early biography of future Bishop. Are characterized his first steps in studying. Is marked a positive effect of relatives surroundings. On the base of metric books and family legends is traced genealogy of Beatific. It is noted on the proximity of worldview of H. Khomyshyn and the family of Simovych.*

**Keywords:** Hryhorii Khomyshyn, Beatific, martyr, Bishop, family environment, early biography.

О. РУСНАК  
(Чернівці)

### ЕПИСКОП ГРИГОРІЙ ХОМИШИН: РОДИННЕ СЕРЕДОВИЩЕ І РАННІ РОКИ ЖИТТЯ

*Постать єпископа Григорія Хомишина у різні часи викликала живавий суспільний і науковий інтерес. Попри значну кількість публікацій про його життя та діяльність, досі ряд аспектів потребують глибшого вивчення. Серед таких – ранній період формування світогляду, коли на юного Григорія найбільше впливало родинне середовище чи селянська інтелігенція в особі місцевого пароха й учителя.*

*Опрацювання метричних книг церкви села Гадинківці дало змогу точно визначити імена найближчих родичів і пращурів Г. Хомишина. Його батьки – Лука й Вікторія Хомишин. Батьками Луки були Іван Хомишин та Доміцеля Гедик, а Вікторії – Йосип Фірманюк і Юліана Подбільська. По лінії батька єпископа відомі імена його двох прадідусів – Андрія Хомишина й Никифора Гедика. У записах метричних книг вказано, що вони усі селяни. У Григорія було троє братів: Іван, Теодор та Микола. Тобто він був наймолодшою дитиною у сім'ї. За родинними переказами, усі брати зберігали приязні стосунки.*

*Важливу роль у формуванні поглядів юного Григорія відіграла родина місцевого педагога Івана Сімовича, з якої вийшли вчителі, священики, лікарі, музиканти, інженери. У випадку Г. Хомишина теж, саме перший вчитель помітив його здібності та наполіг аби батьки після закінчення парафіяльної школи віддали сина далі в науку. Так він став одним з перших вихідців з Гадинківців, що здобули гімназійну, а потім і вищу освіту.*

*Дякуючи своїй бабусі Юліані та вчителю Івану, на момент вступу в Тернопільську гімназію,*

Г. Хомишин міг спілкуватися не лише українською і польською, а й чеською та німецькою мовами.

Очевидно, саме від своїх матері та бабусі Григорій успадкував глибоку побожність, яка проявилася вже під час навчання у гімназії, де він належав до товариства “Апостольство Молитви” і його ставили за взірць для інших учнів.

Іншою рисою майбутнього єпископа була активна життєва позиція. До певної міри, її формування теж можна зарахувати до впливів родинного середовища, які доповнилися у гімназійні роки.

У наші дні родичі єпископа живуть у Гадинківцях, зокрема на родинному обійсті (Олександра Мельник – онука племінниці Блаженного), Залиццях (внучатий племінник і племінниця), Чернівцях, Торонто (Канада), Хабаровську (Російська Федерація). Деся у Німеччині (імовірно у Гамбурзі) губляться сліди Теодора рідного брата єпископа. За професіями переважна більшість педагога, лікарі, є науковці й політики.

**Ключові слова:** Григорій Хомишин, Блаженний, мученик, єпископ, родинне середовище, рання біографія.

**Formulation of scientific problem and its significance.** The personality of Bishop Hryhorii Khomyshyn in different times arouse great public and scientific interest, especially in Ukraine, Poland and the Ukrainian Diaspora. After all, in life, not only his actions but also thoughts usually did not remain aloof vigilant attention of contemporaries. This interest could be partly due to unconventional views of Father Hryhorii on various realities of life at that time, and partly not very easy disposition. Yet as the key explanation, perhaps, should be considered very difficult life mission that had to carry the Beatific Bishop.

**Analysis of recent research.** Without going into a detailed analysis of the works, still want to mark major latest achievements of historians. In our opinion, special attention deserves a monograph of O. Yehreshii “Bishop Hryhorii Khomyshyn: The Portrait of Religious and Ecclesiastical, Social and Political Figure?”<sup>1</sup>, in which the author on the base of carefully selected from a large volume of diverse sources and scientific works, first attempted to depict various aspects of Father’s Hryhorii activity.

A number of extremely valuable articles, which touch the figure of Bishop published researcher R. Deliatynskyi. In particular, his publications are about the participation of H. Khomyshyn in the revolutionary and state building processes in Eastern Galicia after World War I<sup>2</sup>, and during the Soviet-German war<sup>3</sup> (some of them are co-authored with I. Pylypiv<sup>4</sup>).

A very popular topic in recent years has become the participation of Father Hryhorii in political life.

The position of Bishop, giving different estimates, have analyzed such scientists as N. Blinder<sup>5</sup>, T. Hladiuk<sup>6</sup>, A. Clish<sup>7</sup>, V. Koshetar<sup>8</sup>, M. Moskaliuk<sup>9</sup>, A. Nahirniak<sup>10</sup>, V. Perevezii<sup>11</sup> and many others.

Details of Bishop’s arrest, interrogations during the inquest, stay and death in prison, “by the language of documents? from archival investigation dossier on H. Khomyshyn described Kyiv researcher N. Serdiuk<sup>12</sup>. Methods of inquest and the content of the sentence – I. Khodak<sup>13</sup>.

**Aim of the article.** Despite the large number of scientific and popular publications on the life and work of Bishop still some aspects require deeper study. Among them – the early period of world outlook formation when young Hryhorii was most affected by family environment or peasant intellectuals in the face of local pastor and teacher.

Researchers wrote about these years mostly in such a way, as it was sounded by H. Khomyshyn himself after arrest on one of inquests on April 21, 1945 in Lukianivs’ka prison, “I was born in 1867 in the village of Hadynkivtsi, Kopychyntsi district, Ternopil’ region in the family of middle peasant. 4 years I studied in the village primary school, 8 years studied in Ternopil’ gymnasium, which graduated in 1888. Then went to L’viv, where entered the University, on the Faculty of Theology and graduated it four years later”<sup>14</sup>. Similar text is contained in most authors of scientific studies or memoirs about Bishop.

As the example, we can take the published work of I. Volians’kyi “Reverend Bishop Hryhorii Khomyshyn”<sup>15</sup>, which was printed first in the Ukrainian Catholic journal “Ameryca” or article “Beatific Hryhorii Khomyshyn. Bishop. 1867 – 1945”<sup>16</sup> from the collected volume of newly-proclaimed Ukrainian martyrs, which was published in Rome (2002). Some information from the early biography of Father Hryhorii is written as a preface and epilogue to the publication of his theological work “Parochial Mission”<sup>17</sup> 1997, in the brochures “With Faith and Patience: Bishop Martyr Hryhorii Khomyshyn (1867 – 1997)”<sup>18</sup> and “Bishop’s Rod in Bohorodchany”<sup>19</sup>. Also about Father Hryhorii (perhaps for the first time in the regional literature) was mentioned in the article of O. Sonevyts’ka “Our Outstanding People”<sup>20</sup>, which includes some short biography information about Bishop, but with the exception of birth date about early years of his life in it is not written. In other foreign editions (“Martyrdom of Ukrainian Churches. Ukrainian Catholic Church”<sup>21</sup>) also we have only brief information.

Very interesting facts about small Hryn’ko are contained in the work of P. Mel’nychuk “Bishop

Hryhorii Khomyshyn. Patriot-missionary-martyr”<sup>22</sup>. The author with great cordial warmth speaks about his mentor. Book’s chapters are full of bright artistic descriptions of various episodes from Bishop’s life. But about studied years is not written so much.

We hope that our addition and summing up clearly and in more details will reveal the conditions under which was determined the fate of the simple peasant son. And this publication will be a small tribute of a family to remembrance of Beatific nowadays.

**Presenting main material.** First we shall give a few strokes to the description of the native village of H. Khomyshyn. According to the Austrian data in 1900, which are given in a “Historical and Memoir Anthology of Chortkiv District”<sup>23</sup> in the village lived 1,655 people, the majority of whom (1,153) Greek Catholics. A substantial part of the population (344) was of Catholic religion. Almost the same distribution was according to their mother tongue (1,138 spoke Ukrainian and 430 Polish). Obviously, such proportions were kept and a few decades before. This example of tolerance and mutual understanding of different nationalities, cultures and religions could not but affect on the consciousness of the future Bishop. In addition, we know that sometimes even in some families were representatives of different religions (in particular the Firmaniuks)<sup>24</sup>, where from came Victoria – Hryhorii’s mother<sup>25</sup>. Her father Joseph<sup>26</sup> (Greek Catholic), according to family legends, served in the Austrian army in Prague, where he met a young very religious girl Juliana (Catholic), and later married her. Such combinations were not uncommon in the Austrian or Austro-Hungarian monarchy and usually were not considered extraordinary.

Obviously, from his mother and grandmother Hryhorii inherited a deep piety which became apparent during his studying in gymnasium, where he belonged to the society “Apostleship of Prayer” and he had been put as a model for other students<sup>27</sup>. P. Mel’nychuk keeps to the same opinion, pointing out that “His mother went on pilgrimage to Buchach, Vyniatyntsi, Ternopil’, and at that time Hryn’ko grew in devotion to Mother of God. However that devotion to Blessed Virgin increased and confirmed in his soul, which saved him and his father from death in a miraculous way, as Hryhir wrote in his missionary sermons. Here is this story: going to school in the dark autumn night his father tired by work fell asleep on the cart. A few days before was heavy rain, Strypa burst its banks and tore around bridges, lamp light, tied to the pole under the cart,

was flickering, but probably dimmed, horses were also exhausted by autumn work, went, whinnying, step by step; suddenly stood and so intensely neighed, that Hryhor’s father awoke in that moment, when he wanted to compel the horses go, they went backward with such a force, that father could not hold them. The father fainted, got off his cart, lit the lamp and even cried with fear: with joy, or fear, or gratitude, because the horses were not as whole as three meters from the precipice above the river, where the water tore a bridge, silted up the shore, so that in a moment and horses, and a cart, and father, and Hryhir would have gone under raged waves of water, which over the shore poured out. Then it was the eve feast of the Assumption of the Mother of God. From that wave the piousness to the Mother of God was so great, as only can be. Bp. Hryhorii in his mission sciences praised the Mother of God and always encouraged all to be pious. All, that I have and know, I owe to the Mother of God, and here tears were running on the old daddy’s face and the voice faded away with emotion. Bishop delivered instructions so heartily, that all gladly listened and even teachings were long, and often in the end, the whole church of people, as according to command deeply sighed”<sup>28</sup>.

The processing of church metric books of the village of Hadynkivtsi, which are stored in the funds of the Ternopil’ Region State Archive gave the opportunity to define names of the closest relatives and ancestors of H. Khomyshyn. His parents – Luka<sup>29</sup> (born on October 25, 1823, died on June 18, 1899) and Victoria Khomyshyn<sup>30</sup> (born on November 27, 1826, died on February 23, 1892). Luka’s parents were Ivan Khomyshyn<sup>31</sup> (born about 1795, died on October 13, 1853) and Domitselia Gedyk<sup>32</sup>, and Victoria’s – already mentioned Yosyp Firmaniuk and Yuliana<sup>33</sup> (in some records Yuliia<sup>34</sup>) Podbils’ka. On the line of Bishop’s father are known the names of his two great-grandfathers – Andrii Khomyshyn and Nykyfor Gedyk<sup>35</sup>. In the records of metric books about all of them is indicated, that they were farmers<sup>36</sup>.

Hryhorii had three brothers: Ivan (born on February 23/24, 1853)<sup>37</sup>, Theodor (February 18, 1860)<sup>38</sup> and Mykola (May 8, 1864)<sup>39</sup>. That is to say H. Khomyshyn was the youngest child in the family. According to family legends, all brothers preserved friendly relations. In his memoirs Y. Kapustyns’kyi (worked as a judge in Kopychyntsi) also stated, that Father Hryhorii rather often visited Hadynkivtsi, where met with brothers Ivan (called Yohanko) and Mykola (Nykolai). “Both were rather wealthy owners. Bishop ... loved brothers, and



especially Yohanko, who was distinguished by great piety. Also Bishop loved Mykola, because even his daughter Mykola gave to monastery ...<sup>40</sup>.

An important role in shaping of young Hryhorii's views played a family of local teacher Ivan Simovych, out of which went teachers, priests, doctors, musicians, engineers<sup>41</sup>. In particular, Mykhailo (1869-1951) – has worked for a long time as a Catechist of secondary schools in Chernivtsi and since joining of region to Romania and until the arrival of Soviet power was the Apostolic Visitor of Greek Catholic Church in Bukovyna<sup>42</sup>. The youngest son of people's teacher Ivan Simovych was Vasyi' (1880 – 1944) – a famous Ukrainian philologist, social and cultural figure, author of "Ukrainian Language Practical Grammar"<sup>43</sup>.

Ivan Simovych by teaching his and rural children not only gave them thorough training, but also instilled a special attraction to education. After his classes at the local parish school (already operated in 1840th<sup>44</sup>) most students successfully continued studying in various schools and higher educational establishments. In the case of H. Khomyshyn too, just the first teacher noticed his abilities and insisted on the parents to send their son to science after the parish school. Thus, Father Hryhorii became one of the first natives from Hadynkivtsi, who have received gymnasium and then higher education.

For confirming the positive impact of local school we can give some more examples. To famous people from Hadynkivtsi of that time belongs and Ukrainian classical philologist, professor of Ukrainian Catholic University in Rome Mykhailo Sonevyts'kyi (1892 – 1975)<sup>45</sup>. Poetic talent had Father Ivan Zaverukha<sup>46</sup>. From Hadynkivtsi came Ihor Sonevyts'kyi (1926-2006) – Ukrainian musicologist, conductor and composer.

About gratitude for all what the Simovyches did for him affirms that fact, when Bishop visited Chernivtsi in March 1915<sup>47</sup>, he gladly helped Father Mykola Simovych with the completion of his house. This is how in his memoirs about it wrote Father K. Kostets'kyi, pastor of Assumption Church of Holy Virgin in Chernivtsi: "On the Vesper Service of that day, which I ruled and sermoned, Excellency hasn't already been in the church, because after Divine Service in my company visited adviser Korolevych, then his colleague Father Simovych to whom also came Father advisor Levins'kyi and both monks, and left there for supper, and played preference. At the time of the banquet Bishop asked Father Simovych, when he would finish the construction of his house in Gartengasse (now Fed'kovych street in Chernivtsi – O.R.), which I

showed to Bishop in time of the ride to advisor Korolevych. Father Simovych answered, that if he had 500 guldens, then he would have finished it and in autumn moved into it. Bishop thought for a while, took a purse out of his pocket, counted 500 guldens (1000 kronen) and said, 'I lend you 500 guldens for completion of the house, when you have, you will repay me'. A family of Father Simovych had a great fun, because those money helped him to finish the construction of house in spring and in summer they moved into it"<sup>48</sup>.

The apartment of the Simovyches in Hadynkivtsi in general could be called "the second house" of H. Khomyshyn. Such conclusion follows from letter's fragments of Dr. Y. Kapustyns'kyi about a visit to Yuliia Simovych (a widow of teacher Ivan). "... Being a student of theology in time of vacations was in Hadynkivtsi and almost the whole time was in our grandmother's house Yuliia Simovych, and, even, when he fell ill with the typhus, he did not lay in the house of his relatives, but only in the house of grandmother (Yuliia Simovyc – O.R.), whom he respected very much and treated her with great piety and reverence"<sup>49</sup>.

According to family remembrances it is known, that thanks to his grandmother Yuliana and teacher Ivan, at the time of entry into Ternopil' gymnasium, future Bishop could communicate not only Ukrainian and Polish, but also Czech and German languages. Besides Ivan Simovych, talented students were supported by a local pastor Father Kornii. He also recommended Luka Khomyshyn to give his son for studying in Ternopil' gymnasium. But Luka answered, that he had no money even to buy shoes for Hryhorii. Then Father Kornii lent enough money. By common efforts H. Khomyshyn was prepared and Luka took him to Ternopil'.

This is how about further education wrote P. Mel'nychuk, "At that time enters the gymnasium in Ternopil' twelve-years-old boy Hryhir Khomyshyn, the son of peasants: interesting and funny blue eyes, blond, easily crooked hair, seriousness, diligence and honesty and integrity in behavior drew the attention of anyone who only had the opportunity to see him. He was always among the first students in the class and in the whole gymnasium. Father Kopytchak loved small Hryn'ko, and this elevated the value in the eyes of his comrades, not only Ukrainians, but also Poles"<sup>50</sup>. Financial difficulties of parents were not an obstacle for further studies. Hryhorii himself was trying to cope with it, "Often it happened so, that parents took Hryhir from school, because there was no money to pay, but talented and hard working Hryhir had lectures for his school

friends and in such a way earned to pay for school and since that time practiced in pedagogy”<sup>51</sup>.

In 1888 H. Khomyshyn finished his gymnasium studies. “He was far from destruction, as always was busy with the work, he studied and taught others”<sup>52</sup>, that’s why “finished studies with honours”<sup>53</sup>.

Another feature of future Bishop was his active life position. To a certain extent, its formation can also be enlisted to the influence of family environment, which were supplemented in gymnasium years: “He ... belonged to all the communities in school, religious and temporal”<sup>54</sup>.

It is not surprisingly, that Mykola, the own brother of Beatific, being a village voivode, became not once to the side of community, defending its interests before the government, or local lords. Opposed against polonizing, by helping to organize a school strike, “Mykola Khomyshyn substituted voivode of that time was one of the most active, he had the magical power on wavering parents ...”<sup>55</sup>. With his approval on the part of authorities miscalculated, because expected his loyal behaviour. He, on the contrary, “... an ambitious, energetic person, acted according to the interests of the Ukrainian majority of the village for pastor’s advice ...”<sup>56</sup>. It is necessary to note, that another close relative Tomko Khomyshyn was also a village voivode<sup>57</sup>.

We also want to draw your attention to some other family members of H. Khomyshyn. His two nieces were nuns: Ol’ga Khomyshyn – Sister Samuila (a daughter of his own brother Mykola) and Emiliia Khomyshyn – Sister Hryhoriia (a daughter of his own brother Ivan). His great-niece Ol’ga Khomyshyn (Sister Mykolaia) also went to the monastery. Great-nephew Panteleimon Khomyshyn an honored teacher of Ukraine, more than 40 years was the director of orphanage in Zalishchyky (1957-1995)<sup>58</sup>, and then of gymnasium<sup>59</sup>.

Years of World War II were tragic not only for Bishop himself, but for the son of his own brother Ivan, who was also named Hryhorii (born in 1906)<sup>60</sup>. He died on October 10, 1944, on the Soviet-German front in the city of Siauliai (Lithuania)<sup>61</sup> in the first battle after mobilization.

We consider, that like this was the original environment of character’s formation, of moral qualities and life position with strong spirit, consistent, hard-working, demanding, peasant son of the great faith, of Beatific Bishop H. Khomyshyn.

Today Bishop’s relatives live in Hadynkivtsi, particularly in the family country-seat (Oleksandra Mel’nyk – a granddaughter of Beatific’s niece), in Zalishchyky (a great-nephew and a great-niece), in Chernivtsi, Toronto (Canada), Khabarovsk (Russia). Somewhere in Germany (probably Hamburg) are

lost traces of Theodor (Bishop’s own brother). By professions prevailing majority are teachers, doctors, scientists and politicians.

Finally, we cannot leave without attention the preparation of edition “Two Kingdoms”. On this subject much has been already said, both by scientists and representatives of public. Involuntarily raises the question, where the work has caused greater resonance: in Ukraine, Poland or Russia? But, we consider, that our duty is, may be with some delay, to express the vision of Beatific’s relatives.

To begin with, we always warmly welcomed attempts to conduct new researches of Bishop’s personage and the publications of his literary heritage. Still, holding in front of us the most recent work, we insist, that in future all next must pass more open and transparent way before printing. After all, the story of “Two Kingdoms?” in recent months-years rather resembles a detective (is not known the exact storage of the manuscript location, the lack of access to it of specialists and public, the attracting of foreign publishers and, obviously, the sponsors only confirms this thesis).

Ukraine has all necessary facilities for the preparation of publication on the professional level. In particular we have enough scientists, who are very close to this theme through many years of fruitful search. Surprisingly, that they were not attached to the work on the text, including the preparation of comments.

In the second place, absolutely without touching the personal views of the Beatific himself, we can see also the problem of text authenticity. Till the manuscript will not be deposited in one of the specialized institutions (library, museum, archive, etc.) for a thorough study, we cannot eliminate the forgery, at least of some fragments. If this will not be done soon, our suppositions only will be confirmed.

In general, since the beginning of H. Khomyshyn public activity, all his works became the property of the great Greek Catholic community, of all Ukrainian people. Any restrictions on access to his creative heritage – unacceptable.

Thirdly, we must not forget the reality in which we live today (the war in eastern Ukraine, the search of Ukrainian government for international support). Such actions do not only damage the domestic consolidation of Ukrainians, but also the cooperation with neighbours (in this case with Poland). For all Ukrainians and Polishes there is now only one enemy – Putin’s regime in Russia. Ukraine and Poland are in “one boat”, and such vibrations only hinder the stable development of intercommunication. It happened so, that our people for centuries were at the forefront of the struggle with Moscow-

Russia, but history has repeatedly demonstrated what happened, when we were there alone without support. First we have lost the state, and then has come the turn of close western neighbours.

However, the recent news dispose to the optimistic thoughts, as on March 23, 2017 Polish Sejm unanimously passed a resolution in memory of Hryhorii Khomyshyn on the 150th anniversary of his birth. The document states, "This was a man who united", "The figure of Blessed Bishop has to become a symbol of Polish-Ukrainian reconciliation, based on the historical and spiritual heritage of both nations, which are on the unshakable foundations of morality and truth". Today it is more than ever important.

<sup>1</sup> Yehreshii, O., *Yepyskop Hryhorii Khomyshyn: portret relihiino-tserkovnoho i hromadsko-politychnoho diiacha*, Ivano-Frankivsk, 2006, 168 p.

<sup>2</sup> Deliatynskiy, R., *Do pytan'nia pro diialnist hreko-katolytskoho dukhovenstva Stanyslavivskoi yeparkhii naperedodni i v chas Lystopadovoi revoliutsii 1918 roku v Skhidnii Halychyni* in Naukovi zapysky Ternopil'skoho nats. ped. un-tu im. V. Hnatiuka. Istoriiia, Ternopil, 2007, Vyp. 1, p. 81-87; Deliatynskiy, R., *Relihiina polityka ZUNR (lystopad 1918 – lypen 1919 rr.)* in Visnyk Prykarpatskoho universytetu. Istoriiia, Ivano-Frankivsk, 2005, Vyp. IX, p. 28-41.

<sup>3</sup> Deliatynskiy, R., *Uchast hreko-katolytskoho dukhovenstva Stanyslavivskoi yeparkhii u formuvanni ukraïnskoi administratsii (lypen – serpen 1941 r.)* in Tsinnisno-smyslovyi vymir buttia ukr. suspilstva i perspektyvy ukr. natsionalizmu: Mater. nauk. konf, Ivano-Frankivsk, 2007, p. 214-225.

<sup>4</sup> Pylypiv, I., Deliatynskiy, R., *Do pytan'nia pro hreko-katolytskykh kapelaniv v Ukraïnskii Povstanskii Armii (1942 – 1946 rr.)* in Halychyna: Vseukraïnskyi naukovi i kulturno-prosvitniï kraieznavchyi chasopys, Ivano-Frankivsk, 2008, Vyp.14, p. 303-316; Pylypiv, I., Deliatynskiy, R., *Do pytan'nia pro stavlennia hreko-katolytskoho dukhovenstva do divizii "Halychyna" (1943 – 1945 rr.)* in Halychyna: Vseukraïnskyi naukovi i kulturno-prosvitniï kraieznavchyi chasopys, Ivano-Frankivsk, 2009, Ch. 15-16, p. 373-388.

<sup>5</sup> Blinder, N., *Mistse i rol Hryhoriiia Khomyshyna u stvorenni Ukraïnskoi khrystyianskoi orhanizatsii – Ukraïnskoi katolytskoi narodnoi partii na terytorii Skhidnoi Halychyny u mizhvoiennyi period* in Materialy II Mizhnarodnoi naukovopraktychnoi konferentsii "Ternopil i Ternopillia v istorii ta kulturi Ukraïny i svitu (vid naidavnishykh chasiv do sohodennia)?", Ternopil, 2014, p. 58-60; Blinder, N., *Ukraïnski konservatyvno-klerykalni partii ta orhanizatsii Skhidnoi Halychyny mizhvoiennoho periodu* in Naukovi zapysky Ternopil'skoho natsionalnoho pedahohichnoho universytetu imeni Volodymyra Hnatiuka. Seriiia: Istoriiia, Ternopil, 2013, Vyp. 2, Ch. 1, p. 57-60.

<sup>6</sup> Hladiuk, T. *Stvorennia Ukraïnskoi katolytskoi narodnoi partii (Ukraïnskoi narodnoi obnovy): yii prohrama ta ideolohiia* in Naukovi zapysky Ternopil'skoho natsionalnoho pedahohichnoho universytetu imeni Volodymyra Hnatiuka. Seriiia: Istoriiia, Ternopil, 2009, Vyp. 2, p. 161-166.

<sup>7</sup> Klish, A., *Ukraïnska katolytska narodna partiia (Ukraïnska narodna obnova) v interpretatsii suchasnykh ukraïnskykh doslidnykiv* in Ukraina-Yevropa-Svit. Mizhnarodnyi zbirnyk naukovykh prats. Seriiia: Istoriiia,

mizhnarodni vidnosyny, Ternopil, 2012, Vyp. 10, p. 343-346.

<sup>8</sup> Koshetar, U., *Konservatyvna skladova diialnosti Ukraïnskoi katolytskoi narodnoi partii* in Ucrainica Polonica, V. 2, Kyiv-Zhytomyr, 2008, p. 108-131.

<sup>9</sup> Moskaliuk, M., *Ukraïnska katolytska narodna partiia i problema polsko-ukraïnskoho porozuminnia* in Ukraïnsko-polski vidnosyny v Halychyni u XX st., Ivano-Frankivsk, 1997, p. 221-224.

<sup>10</sup> Nahirniak, A., *Natsionalne pytan'nia u prohramnykh dokumentakh Zakhidnoukraïnskykh khrystyianskykh ob'iednan 1920-kh – 1930-kh rr.* in Derzhava ta armiia, Lviv, 2010, p. 131-135.

<sup>11</sup> Perevezii, V., *Sluzhinnia Bohu i narodu: Ukraïnska hreko-katolytska tserkva mizh dvoma svitovymi viinamy*, Kyiv, 2004, 203 p.

<sup>12</sup> Serdiuk, N., *Yepyskop Hryhorii Khomyshyn movoiu materialiv slidstva (za dokumentamy Haluzevoho Derzhavnogo arkhivu SB Ukraïny)* in Z arkhiviv VUChK-HPU-NKVD-KHB: Naukovi i dokumentalnyi zhurnal, 2004, №1/2, p. 451-481; Serdiuk, N., *Dolia Hryhoriiia Khomyshyna (za dokumentamy Derzhavnogo arkhivu SB Ukraïny)* in Pam'iat stolit, 2005, №3-4, p. 279-284.

<sup>13</sup> Khodak, I., *Dolia hreko-katolytskoho dukhovenstva v konteksti rishen Lvivskoho soboru 1946 r.* in Hileia: naukovi visnyk. Zbirnyk naukovykh prats, Kyiv, 2013, Vyp. 69 (№2), p. 130-133.

<sup>14</sup> *Protokol dopytu yepyskopa H. Khomyshyna 21 kvitnia 1945 r.* in Z arkhiviv VUChK-HPU-NKVD-KHB: Naukovi i dokumentalnyi zhurnal, 2004, №1/2, p. 460.

<sup>15</sup> Volianskyi, I., *Preosviashchennyi Kyr Hryhorii Khomyshyn* in Ameryka. Ukraïnskyi katolytskyi shchodennyk, Ch. 15-16, sichen 1958.

<sup>16</sup> Bab'iak, A., *Novi ukraïnski muchenyky KhKh st. Spovidnyky viry* in Pratsi Hreko-katolytskoi Bohoslovskoi Akademii, Rym, 2002, V. 89, p. 113-114.

<sup>17</sup> Khomyshyn, H., *Parafialna misiia*, Ivano-Frankivsk, 1999, 472 p.

<sup>18</sup> *Z viroiu i terpinniam: Yepyskop Muchenyk Hryhorii Khomyshyn (1867-1997)*, Ivano-Frankivsk, 1997, p. 3, 22.

<sup>19</sup> Babii, I., *Vladychi zhezl v Bohorodchanakh*, Ivano-Frankivsk, 2007, p. 3.

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(Чернівці)

**УКРАЇНСЬКА ЛІТЕРАТУРНА  
ІНТЕЛІГЕНЦІЯ РАДИКАЛЬНОГО  
СПРЯМУВАННЯ У РЕЛІГІЙНОМУ ЖИТТІ  
ГАЛИЧИНИ Й БУКОВИНИ  
(кінець ХІХ – початок ХХ ст.)**

У статті проаналізовано вплив представників української літературної інтелігенції радикального спрямування на релігійне життя Галичини й Буковини в кінці ХІХ – на початку ХХ ст.

Українські письменники, означеного регіону намагалися виробити власну церковно-релігійну позицію, що мала суттєвий вплив на суспільність. Українські літератори перебували у сфері впливу двох християнських конфесій у Галичині – греко-католицької, а в Буковині – православної.

Прихильниками радикальних ідей були насамперед І. Франко (у 1899 р. перейшов до народовців), С. Данилович, М. Павлик, В. Стефаник, Я. Весоловський, Т. Галіп, Н. Кобринська, М. Лагодинський, А. Чайковський, К. Малицька, К. Трильовський та ін.

Основним об'єктом їхніх зацікавлень стали релігія та практична діяльність галицького і буковинського духовенства на зламі ХІХ – ХХ ст. На практиці це виявлялося у їх публічних виступах та публікаціях. Поширення письменниками-радикалами в українському суспільстві популярних у Європі марксистських, соціалістичних та атеїстичних ідей, що заперечувалися церквою, з одного боку сприяло утвердженню плюралізму в суспільному житті, а іншого боку вносило значний дисонанс у суспільно-церковні відносини.

**Ключові слова:** Галичина, Буковина, письменники, релігія, духовенство.

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**UKRAINIAN LITERARY RADICAL  
INTELLECTUALS IN RELIGIOUS LIFE  
OF GALICIA AND BUKOVINA  
(LATE XIX – EARLY XX CENTURIES)**

The article analyzes the impact of the Ukrainian literary by radical intelligentsia and their focus on the religious life of Galicia and Bukovina in the late XIX –

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