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РОЛЬ ГАЙДУКІВ ТА КОЗАКІВ В УГОРСЬКОМУ ТА УКРАЇНСЬКОМУ СУСПІЛЬСТВАХ В XVI–XVII СТОЛІТТЯХ

Представлено можливі міркування для порівняльного аналізу гайдукив Угорщини та козаків України. Екзистенційні можливості обох груп зумовлені владним вакуумом, що виник у другій половині XV ст. в прикордонних районах, а на кінець XVI ст. вони стали визначним оборонним елементом. Основним мотивуючим фактором для розвитку гайдукив і козаків, а також збільшення їхньої чисельності була турецька загроза. Як гайдуки, так і козаки своєю метою вважали військову службу, за рахунок неї мали намір просуватися матеріально та в суспільстві. Стосовно свого становища у суспільстві, то королівське гайдуцтво мало багато спільного з українським реєстровим козацтвом, відчуття згуртованості та розвинене суспільне мислення надавали можливість забезпечувати собі важливе місце у суспільній ієрархії держави. Вони були проміжною категорією суспільства, але тільки на кінець XVI ст. стали масовим соціальним явищем. Їхню соціальну відокремленість, в першу чергу виправдовувала важлива роль у захисті південних прикордонних територій країни. Центральна влада в обох країнах однаково ставилася до козаків і гайдукив, вбачаючи у них потрібну військову силу, але політика уряду щодо козаків і гайдукив фактично змінювалась залежно від актуальної політики держави. Такі ж приклади мають вражаючу подібність в інституціях реєстрових козаків в королівських гайдуцтвах, які були визнані коронною владою і посіли привілейоване місце в суспільстві, але скільки вони не намагались – так і не змогли підняти свій ранг до дворянства.

Ключові слова: угорські гайдуки, українські козаки, історичні паралелі, проміжна соціальна категорія, Королівство Угорщина, Трансільванське князівство, Річ Посполита.

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THE UKRAINIAN SISTERS SERVANTS OF MARY IMMACULATE AND BASILIAN FATHERS' ACTIVITY IN CANADA IN 1901-1925

The study focuses on the first half of the 20th century Basilian fathers and Sisters Servants of Mary Immaculate missions in Canada and the people behind those missions. The study explains that despite the zeal, knowledge, and dedication of the missionaries, the Basilian and Sisters Servants of Mary Immaculate missions in Canada were not organized, and were not particularly trained in missions. But their work during 1902–1925 between Ukrainian immigrants from Galicia helped to stop the processes of assimilation and transferring to the Churches that were widespread in Canada.

Key words: Basilians Fathers (OSBM), Sisters Servants of Mary Immaculate (SSMI), priests, immigrants, Roman Catholic Church (RCC), Ukrainian Catholic Church (UCC), Canada.

Introduction. The new world where Ukrainian immigrants arrived was different in all aspects of their life – language, religious expression, social habits, attitudes and political customs. The first wave of Ukrainian immigration to Canada (1891–1914) included deeply religious people and 90% of them belonged to Ukrainian Catholic Church which was popular in their motherland. Once they arrived in Canada, the Ukrainians have left spiritually adrift. The Roman Catholic Church, which had an advantage over other religious organizations in Canada, could not help the immigrants. One of the main problems with Ukrainian religious situation was a desperate shortage of priests familiar with the Slavonic services. Moreover, this shortage of priests was amplified by the insistence of the Latin bishops on only celibate priests (who were in the minority in Galicia) coming to Canada and there was the issue of parish registration. Only the presence of Ukrainian Catholic priests in Canada could solve these problems. After a ten-year stay of Ukrainians in Canada in 1902, the first official mission of the Basilians priests and Sisters Servants of Mary Immaculate were directed there.

Hence, this study aims to assess the missionary activities of the Ukrainian Basilian Fathers and the Sisters Servants of Mary Immaculate between the immigrants from Galicia during 1902–1925 and their impact on the religious development.

This research will address the following questions: 1) What interaction was between Ukrainian Catholic Church and Roman Catholic Church in Canada at the end of 19th century? 2) What is the role of Basilians priests and Sisters Servants of Mary Immaculate in the adaptation of Ukrainian immigrants in Canada during 1901–1925? 3) What authority did Basilians priests and Sisters Servants of Mary Immaculate have among immigrants during the first wave of the Ukrainian immigration?

1. The Interaction between Ukrainian Catholics and Roman Catholic clergies at the end of 19th century.

When Ukrainians began immigration to Canada at the end of the 19th century they immediately came under the jurisdiction of the already established RCC. The evolution of this principle of jurisdiction started from the First Ecumenical Council of Nicea (325) and Fourth Lateran

Ecumenical Council (1215). According to the Austrian-Vatican concordat (1855) and Encyclical of Pope Leo XIII "Oriental dignitas" (1894), Ukrainian Catholic metropolitan had no jurisdiction over the immigrants who were outside the Galicia. The 9th paragraph of the Encyclical stated that "anybody who lived outside the territory own Patriarchate falls under the jurisdiction of the Latin clergy, but considered to appropriate to his (greek-catholic) rite" [6, p. 757]. Consequently, as RCC had monopoly position outside the Ukrainian Catholic Metropolis it was supposed to take care of Ukrainians who belonged to the UCC in Canada; moreover, RCC and Congregation for the Doctrine of the Faith had an authority to make decisions for Greek-Catholic immigrants in Canada [33, p. 12-15].

However, several priests such as Nestor Dmytriv (1896), Pavlo Tymkevych (1898), Ioan Zaklynsky (1898), Damaskyn Polyvka (1899) came from the USA to Canada to serve Ukrainian immigrants [8, p. 85]. All these priests were married or widowed and did not have permission from Latin clergy, so this situation was unacceptable for RCC. In a response to numerous complaints from the American Catholic episcopate, the Apostolic See issued Decrees forbidding Eastern-Rite hierarchs from exercising jurisdiction in the South and North America. In addition, Latin hierarchs demanded the recall of all the married clergy and in 1890, 1892, 1894, 1987 and 1902 Congregation for the Doctrine of the Faith issued Decrees prohibiting the activity of the married Greek-Catholic clergy in Canada and the USA, because of a negative impact on RCC and their clergy [4, p. 62-67]. According to those Decrees, in every diocese where Ukrainians lived, the Catholic priest must be appointed by Roman Catholic bishops and take care of the immigrants. Decree permitted Ukrainian Catholics in North America to adhere to the Latin rite. However, Roman Catholic priests were not accepted by the immigrant's inquiring arrival of Ukrainian priests from Galicia. In our opinions, as the number of immigrants in Canada was growing up, none of the Catholic priests could satisfy Ukrainian Catholics with religious needs, for this reason, Latin clergy suspended the issuance of Decrees.

In 1898, Adelar Langevin – Catholic bishop of St. Boniface wrote to the Apostolic See that the Roman Catholic clergy would be happy to give Ukrainian Catholics their support, but the main obstacle was rite and language. At the time, however, the Roman Curia did not permit bi-ritualism, for a priest to serve in more than one rite. But in 1900 the Propagation of the Faith reversed an earlier decision and began to allow Latin priests to transfer to the Ukrainian Church. Recruits were permitted to transfer to another Rite for a five-year period, after which they could request an extension. In this situation, Canadian bishop asked the Belgian Redemptorists in Yorkton to hold as the Redemptorists were known for the missionary activity among immigrants in Manitoba. Among the first to do so were several Redemptorists from Belgium (Achille Delaere, Henry Boels, Natalis Decamp, and Charles Techeur) and French-Canadians (A. Sabourin, D. Claveloux, O. Gagnon, A. Desmarais, and J. Jean) – they were the first missionaries who agreed to help Ukrainians in Canada and accepted the Eastern rite [19, p. 150-151; 26, p. 196-197]. Despite their activity among the Ukrainians, organized the distant chapels, parishes, schools, orphanages, the Redemptorists were foreigners and were not accepted by the immigrants because of the Latine rites, the Belgian origin, and poor Ukrainian language skills [7, p. 119-127].

In 1899 bishop Albert Pascal of the Saskatchewan Vicariate, arrived in Galicia in order to ask Sylvester Sembratovych – bishop of UCC in Galicia, to send priests

of Ordo Sancti Basilii Magni (OSBM, Basilians) to serve Ukrainians in Canada. The Ukrainian Basilian Fathers were considered to be the best choice for missions in Canada because of celibacy, as it was required by Latin clergy and Ukrainians knew them as "own priests from Galicia" [5, p. 278-292]. In 1900, as a result of efforts of the bishops Albert Pascal and Emile J. Legal, Albert Lacombe went to Europe to establish cooperation with Cardinals Mariano Rampolla, Francesco Satolli and representatives of the Propagation of the Faith. In addition, Albert Lacombe had the audience with Pope Pius X and Austro-Hungarian ambassador Fredrika Revertery where the situation of Ukrainian Catholics in Canada was discussed [18, p. 1-2].

As a result in 1902, with the permission the Propagation of the Faith, Metropolitan Sheptytsky sent Basilian monks to Canada – Platonid Filias, Sozont Dydyk, Antin Strocky and lay brother Jeremiah Yanishevsky and four Sisters Servants of Mary Immaculate – Isidore Shypowska and Emilia Klapowchuk (were Ukrainian), Ambrose Lenkewich (was Polish) and Taida Wrublewska (was German), the mission was headed by father Platonid Filias. On November 1, 1902, the missionaries arrived at Monreal where they started their activities [3, p. 119]. Bishop Legal recorded: "We have learned that the Basilian Fathers and Sisters Servants have already arrived. Let us hope that now we shall be able to keep our Galician population in the unity of faith...The arrival of these monks and sisters of the Greek-Ruthenian rite is a much more important event" [28, p. 39].

2. The initial period of activity of the Sisters Servants and monks of the OBSM in Canada.

The missionary activity of the first Sisters Servants and monks of the OBSM in Canada can be divided into two periods: 1) 1902-1911, initial period when the first missions and schools were established and 2) 1912-1925 – the period during the Nykyta Budka's episcopate. The first period of the missionary activities was very difficult because of insufficient funding, coupling with a lack of knowledge of the area and long distances between Ukrainian settlements. Canadian Roman Catholic bishops supported Ukrainian missionaries by providing financially and constructing or renting out convents and schools. In the first initial period (1902-1911), the Sisters Servants were compelled to do their own initiative in the organization and conduct of their life and work. This period is characterized by a lack of official communication and an absence of specific directives from Ukraine [28, p. 68].

Initially, bishop Legal wanted to divide the Sisters Servants into two groups to manage two schools in Edmonton and Mundare. On December 22, 1902, bishop Legal informed Father Lacombe that he was ready to buy a whole block in the eastern section of the town of Edmonton for the future foundation of Ukrainian Catholics parish for 2300 dollars [1, p. 1]. On January 23, 1903, Father Filias assured the establishment of a rural mission, but the Sisters lost sister Taida who died in May 1903 and the Sisters Servants came to Edmonton. The first Canadian headquarters and Novitiate of the Sisters Servants were located there [30]. In six months after arriving in Canada in July 1903, the Sisters and father Filias left Edmonton and came to Beaver Lake (sixty miles northeast of Edmonton) that was located three miles away from their homestead [2, p. 141-142]. The great number of Ukrainians, who were settling in this region, seemed to indicate that a mission here could become an important religious center for Ukrainian Catholics of the entire district. In 1905, a convent in Beaver Lake was founded and Sisters Emilia Klapowchuj, Josaphata Tymochko, and Caroline Bleschak settled there [28, p. 51]. In 1925

residence became very small and was necessary to build a new residence for Sisters. Bishop Budka gave his blessing to the 20000 dollars project and believed that it should be located in the new Mundare town [31, p. 28]. In 1926 a new convent was built in Mundare and dedicated to Saint Joseph [28, p. 108].

In 1905, the Sisters Servants and father Mathey Hura established the St. Nicholas Ukrainian Catholic day school for 160 Ukrainian children in Winnipeg, but this school existed without any government assistance and financial limitations [28, p. 109]. During 1905, archbishop Langevin continued to put his efforts to procure Sisters Servants for a school in Winnipeg, and as result of his communication with the Austrian emperor, Francis Joseph, two sisters Athanasia-Theodosia Melnyk and Alexia-Anne Chykalo arrived in Canada in 1906 [18, p. 78]. At first, the Sisters Servants only taught their pupils the Ukrainian language, catechism, church music, singing and handicrafts. In 1911 archbishop Langevin built a new school in Winnipeg, with funds donated to the Vatican for the Ruthenians by an anonymous benefactor [23, p. 182]. Meanwhile, in September 1908 both Sister Isidore Shypowsky and Sister Emilia Klapowchuk had been recalled to Ukraine and later volunteered to work in the Brazilian mission until their death in 1937 [28, p. 69, 302].

In September of 1910 archbishop Langevin asked father Adonias Sabourin – served in the Byzantine Rite 1908-1917, to build a spacious Ukrainian Church, with a basement large and convenient enough to contain the classrooms of a proposed "Missionary School" in Sifton. On December 1, 1910, Sister Alexia Chykalo and Sister Veronica Mary Melnyk and Josaphata Tymochko, who arrives in 1911, have been assigned to teach the younger boys and girls at the Missionary School. The school officially opened on September 6, 1912, with five pupils [22, p. 70; 28, p. 97-99].

The first Basilian priests started their missions where most numerous Ukrainian immigrants lived. Until 1905 father Platonid Filias had taken the Beaver Lake parish and area near Mundare (Vegreville, Borshchiw, Moskalyky, Krakow, Chipman, Hilliard-town, Hilliard-farm, Warwick, Star, Skaro). Father Platonid Filias stood against presbyterian Serafym's Church in Beaver Lake where several dozens of Ukrainians families lived [9]. Father Sozond Dydik took Rabbit Hill, Leduc, Calmar and Thorsby (near Edmonton) – until 1905; father Antin Strotskyi took care of Star (north Lamont) and in 1903, after visiting Ukrainian miners in the Crow's Nest Pass was assigned to the Fish Creek-Rosthern district of central Saskatchewan [9, p. 19; 20, p. 195]. From their missions, Basilians Fathers went to settlements of Ukrainian immigrants that were located several tens and hundreds of kilometers from each other. The Basilians lived among their people, fulfilling their spiritual needs and helping to build schools, churches and community institutions [11, p. 31]. During 1903-1904 Basilians in Canada focused their attention on established parishes in Edmonton (St. Joseph), Munder (Sts. Petro and Pavlo), Winnipeg (St. Nikolas). Missionaries were also organized to gather money for the building Ukrainian Hospital in Mundare and Wellington [9, p. 35]. The Basilians established cultural-educational and fraternal societies to isolate the faithful from the Ukrainian church's critics. Unfortunately, sometimes Basilians very actively interfered in the life of the Ukrainian community. For example, by 1912 in St. Nicholas parish in Winnipeg, the largest in Canada, had no secular societies because father Filias incessant meddling and supervision [20, p. 199].

Although Zholdak returned to Galicia in October 1904 and father Filias followed in January, the next decade of Basilian activity in Canada started. Several priests arrived in Canada, in particular, Mathey Hura and Navkratii Kryzhanovskiy came in November 1903, while Roman Volynec, Athanasius Fylypiv, and Ivan Tymochko came in 1905 [11, p. 23]. Fathers Hura and Kryzhanovskiy visited Ukrainian colonies in Manitoba and southeastern Saskatchewan, where Seraphime and Independent Greek Church missionaries had been spread their activities. In 1904 father Mathey Hura, who was the first Basilian pastor at St. Nicolas Church in Winnipeg, organized a Marian sodality for women and a Night school for adults. In January 1905 he became the established the first Ukrainian Reading Association "Prosvita" (Tovarystvo Chyitalni Prosvity), first Ukrainian Heritage School (Ridna Shkola) and "Ukrainian Mutual Benefit Association of Saint Nicholas" (Ukrainske zapomohove bratstvo sviatoho Mykolaia), the first Ukrainian fraternal sickness and death benefit society for Ukrainian Catholics [21].

Unfortunately, by the summer of 1905, there were seven Basilians in Canada. The situation began to change in 1906 when father Strotsky and year later father Volynets left Canada. In 1909 father Tymochko died and father Basil Ladyka took over his duties.

3. The Second period of Sisters Servants and Basilians Fathers' activity in Canada.

On July 15, 1912, Pope Pius X elevated Nykyta Budka to the dignity of the episcopacy, who was a prefect of the Ukrainian Theological Seminary in Lviv (Ukraine), delegating to him a jurisdiction of the newly created Ukrainian Catholic Ordinariate of Canada, with its see in Winnipeg [27, p. 555-556]. As bishop Nykyta Budka arrived in Canada (1912), the new period in the activity of the Sisters Servants and the Basilians had started. Bishop considered the education of Ukrainians one of his main goals, so he established three Ukrainian Catholic schools in Winnipeg, Mundare, and Sifton [31, p. 26-37]. Moreover, bishop Budka asked the Sisters Servants to establish new schools across the country, especially in areas where the Ukrainians were being proselytized by non-Catholics [20, p. 487]. In 1913, as Basilian Father N. Kryzhanovsky encouraged the Sisters Servants to establish a boarding school at the old Basilian convent at Beaver Lake, Bishop Budka gave his 12000 dollars for this project [28, p. 75; 31, p. 28].

In 1914, Nykyta Budka asked the Sisters Servants to expand their mission into Saskatchewan by establishing a girls' school at Yorkton, the future Sacred Heart Academy. On November 18, 1915, the Sisters arrived in Yorkton and started to work on establishing the school [29]. In the same year, the Sisters helped Father Delaere to establish a school and a hospital in Sifton, where the Ukrainian settlers were subject to Protestant proselytism [28, p. 102-103]. The school was working until June 1924, when a fire occurred, and the Sisters Servants were transferred to Montreal where they opened an eighth-grade elementary school in September 1925 [2, p. 632, 642]. In 1935, the Sisters returned to Sifton and continued their missionary activity [28, p. 102-103]. During 1901-1925 Sisters Servants' activity spread in Alberta (Beaver Lake, Edmonton), Saskatchewan (Yorkton), Manitoba (Sifton, Winnipeg), and Quebec (Montreal) (see **Table 1** "Field of summer catechetical work (1902-1925)" [17, p. 131-132] and "Map of the OSBM and SSMI activity 1901-1925").

Bishop Legal was surprised that "[...] the Ukrainian Sisters who have arrived recently are already vigorously engaged in learning English from their teachers, the Faithful Companions of Jesus, and are teaching young Galician working girls catechism and prayers in their

language" [28, p. 39-40]. Metropolitan Sheptytsky, when he visited Canada in 1921, stated that: "[...] The Bishop has a great consolation in 6 schools for young girls and for children directed by the Sisters Servants. This Congregation of Sisters has developed well. They have a hospital and schools in Mundare (Winnipeg), Edmonton, Yorkton, Ituna, and Sifton. There is a small orphanage in every convent... They have a good attitude, their novitiate, under the direction of Basilian father Kryzhanovsky, is progressing very well. They have a sufficient number of vocations and the Sisters who frequently visit normal schools (for teachers), give lessons in the convent schools. Other Sisters are preparing to become teachers..." [23, p. 186].

Conclusion. A unique problem in the matter of religious administration was created by the arrival of the Ukrainian immigrants. Since no separate organization for Ukrainian Catholics existed in Canada, as Catholics they would normally be under the religious care and administration of the Roman Catholic hierarchy already existing in Canada. Nevertheless, this solution of the problem soon proved to be unsatisfactory. The Ukrainians were traditionalists and belonged to the UCC in Galicia where liturgical language was understood for every person. Canadian Catholics prelates were at a complete loss to understand why the Ukrainian people, who claimed to be Catholics, showed

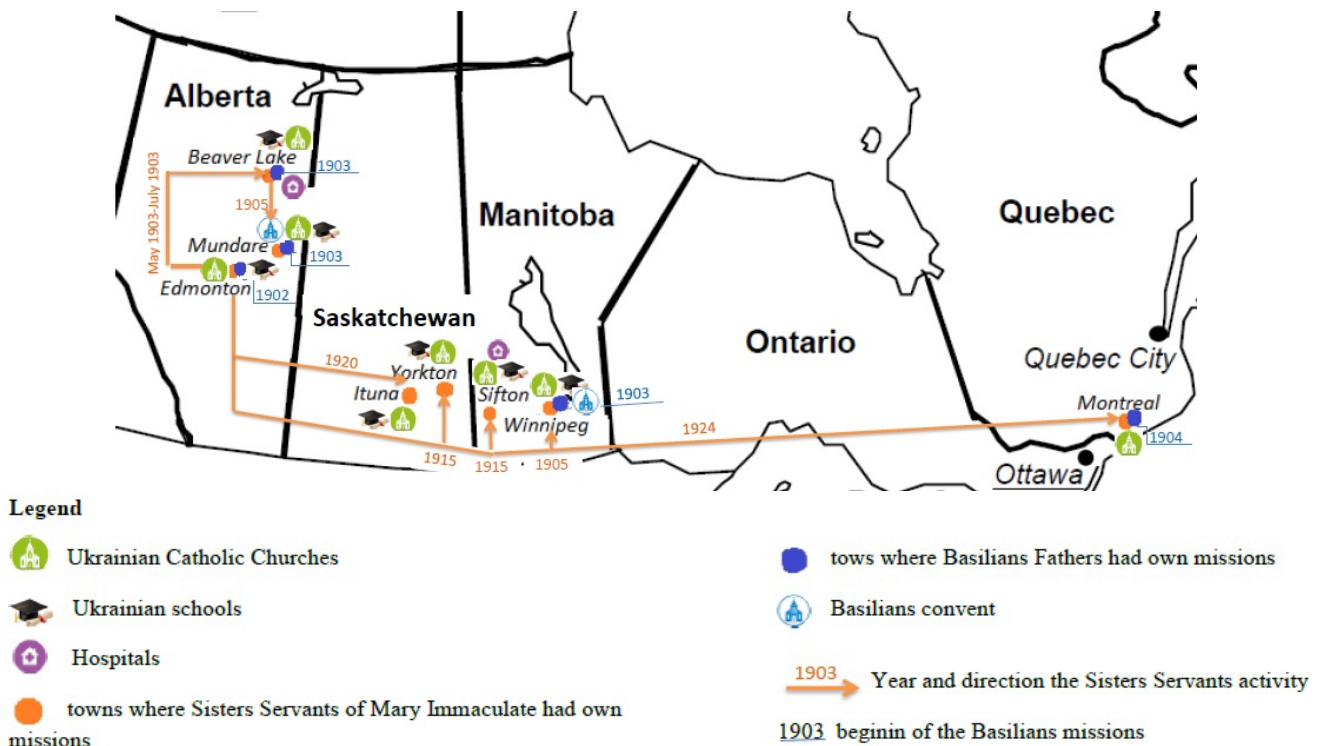
themselves ill-disposed toward the Latin priests. The absence of native clergy in Canada forced immigrants to join other churches where liturgical language was similar to Ukrainian and where it was possible to get a social assistance. But other immigrants began to write to the greek-catholic hierarchy in Galicia, asking for priests to be sent.

To solve this problem Congregation acted on some advice of Canadian clergy, approving a mission to Canada of the Basilian Order. Only in 1902, after 11 years, the Basilian Fathers and Sisters Servants moved from Galicia to Canada to serve Ukrainian immigrants by the organization of religious, cultural, educational and social life of the first settlers. From 1923 the number of Basilians was slowly growing – 7 in 1922, 15 in 1925, 30 in 1927 and Sisters Servants – 13 in 1912; 25 in 1918; 20 in 1925. Consequently, their influence was being felt in homes, schools, and parishes. They united the Ukrainian settlements in parishes, gave spiritual support, promoted the building of churches, schools, hospitals, and taught children and adults. During 25 years they tried to save Ukrainians from quick assimilation and integration into Canadian community. All these efforts were the good basis for the UCC and Ukrainian diaspora formation and development in Canada.

Table 1. Field of summer catechetical work (1902–1925)

Region	Established	Number of children				
		Number of children	Number of Eucharist	Number of Baptisms	Number of Chrismation	Number of missions
Edmonton, Alberta	1902	34855	22126	450	326	48
Mundare, Alberta	1903	55162	40921	180	150	42
Yorkton, Saskatchewan	1915	58264	42276	395	288	52
Ituna, Saskatchewan	1920	25268	12192	350	265	17
Winnipeg, Manitoba	1905	25492	20799	235	140	59
Sifton, Manitoba	1910	10370	9566	312	121	16
Montreal, Quebec	1925	10879	6956	45	60	12
Total		220290	154836	1967	1350	246

Map of the OSBM and SSMI activity (1901-1925)



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ДІЯЛЬНІСТЬ СЕСТЕР СЛУЖЕБНИЦЬ НЕПОРОЧНОЇ МАРІЇ ТА ОО. ВАСИЛІАН У КАНАДІ ПРОТЯГОМ 1901-1925 РР.

У дослідженні проаналізовано діяльність Сестер Служебниць Непорочної Марії та оо. Василіян у Канаді протягом першої половини ХХ ст. Автором доведено, що незважаючи на цілеспрямованість місіонерів, їхні місії серед українських іммігрантів не були добре організовані. Однак, протягом 1901-1925 рр. їхня діяльність допомогла зупинити процеси асиміляції та переходу греко-католиків до інших деномінацій присутніх у Канаді, які на той час активно залучали іммігрантів до своїх згромаджень. Особливо проаналізовано ставлення римо-католицького місіонерства до місіонерів та розвиток місії під час епископства Никити Будки.

Ключові слова: оо. Василіяни (ЧСВВ), Сестри Служебниці Непорочної Марії (ССНМ), священники, іммігранти, Римо-Католицька Церква, Українська Католицька Церква, Канада.

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УСТАВ ЦЕРКОВНИЙ ІЗ ФОНДІВ НАУКОВОЇ БІБЛІОТЕКИ КИЇВСЬКОГО УНІВЕРСИТЕТУ: АТРИБУЦІЯ РУКОПИСНОЇ ПАМ'ЯТКИ

Розглянуто принципи наукової атрибуції кирилических рукописних книг богослужбового характеру із авторської практики. Здійснено детальне вивчення Уставу церковного Єрусалимського із колекції відділу рідкісних книг і рукописів Наукової бібліотеки ім. М. Максимовича Київського національного університету імені Тараса Шевченка. У статті проаналізовано етапи атрибуції рукописної пам'ятки, які передбачають встановлення локалізації створення та побутування кодексу, а також часу його створення.

На підставі аналізу текстів книги, встановлено її тип і визначено назву цього кодексу. З'ясовано мовну редакцію церковнослов'янської мови, якою переписано книгу, що допомогло встановити територію виготовлення пам'ятки. Детальний філігранологічний аналіз паперу, на якому переписано кодекс, дозволив скласти уявлення про можливий час його копіювання. Проблема визначення часу створення книги полягала також у джерелознавчому аналізі тексту, дослідженню палеографічних особливостей кирилическої пам'ятки, елементів оздоблення книжкового блоку. Поручено питання про визначення часу виготовлення оправи, її конструкції, матеріалу та оформлення. Проаналізовано стан збереженості кодексу, що дало підстави для розуміння рівня його затребуваності користувачами. Досліджено історію та етапи реставрації рукопису. На основі проведеної історичної характеристики, окреслено локалізацію побутування та міграцію досліджуваного списку Єрусалимського Уставу до моменту його потрапляння у фонди Наукової бібліотеки ім. М. Максимовича.

Ключові слова: Устав церковний Єрусалимський, рукописна пам'ятка, кирилическа рукописна книга, атрибуція, кодологія, Наукова бібліотека ім. М. Максимовича КНУ імені Тараса Шевченка.

Стрімке зростання ролі інформації та потреб розширення знань у житті сучасного суспільства підсилює розвиток гуманітарних студій. Останнім часом пріоритетними в Україні відзначаються дослідження книги і книжної культури. Вивчення давньої книги сприяє якісному розумінню історії ідей, уявлень і ментальності

наших предків, рівня їх освіченості, а також культурної антропології й історії повсякдення ранньомодерного часу. У XVI ст. переважну більшість книжкового репертуару складала рукописна книга богослужбового характеру, тобто література, яка використовувалася у церквах при здійсненні різних богослужбових (вечірня, пове-