

UDC 281.5(477.86):261.6

doi: 10.15330/jpnu.1.4.73-82

THE THIRD ORDER IN THE UNDERGROUND: LAY ORGANIZATIONS OF THE UKRAINIAN GREEK CATHOLIC CHURCH IN PRECARPATHIAN REGION IN THE 1970s-1980s

OLEG ZHERNOKLEYEV

Abstract. The paper highlights the role of communities of monks and nuns (the Third Orders) in the structure and activity of the Ukrainian Greek Catholic Church (UGCC), which functioned underground. It is emphasized that the historical roots of the Third Order are traced back to the 13th century when spiritual life of specific lay communities was regulated by the Franciscan and the Dominican Orders, and later, by the Carmelite Order. Between 1900 and 1930s lay communities of the UGCC became noticeably active. A characteristic example of their activity is the well known Rules for laypersons of the Basilian Order drawn by Metropolitan Archbishop Andrey Sheptytsky. In the 1970s (the Soviet time, when the UGCC worked underground), there appeared the Redemptorist and the Basilian Third Orders in Ivano-Frankivsk Oblast. Their members kept in safety different cult objects, held underground Divine Services, meetings, had spiritual practices, did catechesis, etc. On the whole, these lay communities had played an important role in the UGCC underground activity up till the late 1980s.

Keywords: the Third Order, Tertiaries, UGCC, Precarpathian region.

Numerous documents of the Catholic Church highlight the increasing importance of laypersons in the activity of religious communities, parishes, different church institutions; the issue of more active participation of laypeople in everyday Christian life is specifically addressed. Historically, a significant role was played by the lay institutions of the Church and the laity of the communities of monks and nuns, which almost 800 years ago received the name of 'the Third Orders', and their members, that of Tertiaries (from Latin 'tertio' – the third).

Nevertheless modern Ukrainian historiography does not devote enough attention to the lay institutions of the Catholic Church. Typically, in the researches into the Catholic regular clergy history, the Third Orders are not even mentioned. Until recently, the papers by Mykola Kyriushko and Iryna Yermak [29-31] were a happy exception. The same is true of researches in the field of Greek Catholicism in Precarpatian region. Most regrettably, in a close and detailed research work on the history of Ivano-Frankivsk eparchy of the Ukrainian Greek Catholic Church, on its underground period in particular [22; 23], the activity of the Tertiaries is skipped. One of the reasons for this is a deliberate 'silence' from the Soviet authorities: in the official documents, the members of the UGCC Third Orders were hardly ever mentioned. Nevertheless some proven historical facts are concrete evidence of the fact that the Tertiaries were really an important link in the Church structure and played an essential role in the life

of the underground UGCC. Thus, the aim of this paper is to highlight the UGCC Third Orders' activity, in Precarpathian region in the 1970s -1980s in particular.

In Western Europe, the historical roots of the Third Order are traced back to the early 13th century. It was then that laypeople who for different reasons could not refuse from their lay status but strived for spirituality of a monastic order and wanted to follow the example of its founder received specific rules of life approved by the Church; such people became known as the Third Order, or the Tertiaries. The medieval tradition of threefold social structure influenced the Church structure: the Third Order – 'Order of penitence' (*ordo poenitentium*) which consisted of laypeople [21] was added to 'the order of clergyman' (*ordo clericorum*) and 'the monastic order' (*ordo monachorum*).

Nowadays the notion of 'Tertiaries' is treated in a somewhat simplified way: monks communities are considered as the first order; nuns communities, as the second one; communities of laypersons of all social strata and professions, the third one. The Third Orders have come a long and difficult path; they had their periods of rise and fall. Back in 1221, the Franciscan Third Order was founded; by the end of the same century, the Dominican one; some time later, Carmelites and other Catholic monastic communities developed similar laypersons' branches.

Between 1900 and 1930, the Third Orders of the Ukrainian Greek Catholic Church became rather active, especially those of the Basilians and the Redemptorists. The Rules for Basilian Laypersons issued by Metropolitan Andrey Sheptytsky is evidence of this process (in 1932, the 3rd edition of the Rules was published) [35]. The text of the document is obviously influenced by the new regulations for Franciscan laypersons approved through the Apostolic Constitution 'Misericors Dei Filius' by Pope Leo XIII (1883) [6].

The Basilian Third Order was first mentioned in 1912. At that time it incorporated the best and the most honoured members of the Apostleship of Prayer. The members of the Third Order of Saint Basil the Great had to help Basilian priests in their apostolic activities and to spread the learning and the authority of the Catholic Church among laypersons [26].

In the Redemptorist community of the Eastern Rite Catholic Church, the role of the Third Order was actually performed by the Arch Fraternity of Mother of God of Unceasing Help and Saint Alphonsus founded in Stanislaviv in 1927. By the end of 1929, the number of its members in Galicia had grown to 15.000 people, and by 1939, the Arch Fraternity headquartered in Stanislaviv included 220 local communities with the total number of 100.000 members [25].

World War II and especially the actions of the Soviet power aimed at the destruction of the UGCC delivered a heavy blow to the monastic communities. Nevertheless, the basic structures of the UGCC survived in the underground; monasteries, convents and seminaries continued to function in secrecy; new priests were evaluated to the rank by bishops; secret services, baptising infants, marriage and other ceremonies were conducted in private households, sometimes in the officially 'closed down' churches, very often by night.

Between 1975 and 1979 the underground UGCC was becoming increasingly active. In the reports of the Soviet functionaries who monitored the activity of religious institutions this fact was directly related to signing the Helsinki Accords of 1975 (which was also the reason for slackening prosecution by the local Communist party bodies and the state bodies), Vatican Radio broadcasting and some other facts, especially to the beginning of the pontificate of John Paul II, a Slav by origin and a representative of a socialist state. As it is stated in one of the Soviet documents, 'his enthusiastic Catholic and political activities has inspired our Uniats' [17]. It can be stated that by the end of the 1970s, the UGCC revival movement entered its final stage and reached its peak in 1989 when the Church officially resumed its activity with the full permission of the state [22].

My respondents' evidence prove that against a backdrop of noticeable upsurge in the activity of the underground UGCC and changes in the international situation in the mid-1970s, the Third Orders of some monastic communities were renewed, in particular the Order of the Most Holy Redeemer (the Order of Redemptorists) and the Order of Saint Basil the Great.

A long-serving Mother Superior of the underground Redemptorist Third Order Mariia Kyiak (the wife of an underground Greek Catholic priest Father Roman-Andrii Kyiak) says that in Ivano-

Frankivsk Oblast, the Order began its work in Deliatyn in 1975. Gradually, it expanded to Yaremche, Bili Oslavy, Strymba, Nadvirna and other towns and villages, and in about 1985-1986 (the eighth year of Mariia Kyiak's service), to Ivano-Frankivsk. Mariia Kyiak had been serving as the Third Order Mother Superior for 13 years, since 1978. Previously, the Order was headed by Oresta Zarivska (her Order name was Sister Teofilia).

According to Mrs. Mariia Kyiak, the people proved to be very faithful. The meetings were held exclusively by night, 50 and more people usually attended. Sometimes militsiia (police) turned up, but the reasonable behavior of the hosts helped people to keep out of trouble and they were never revealed.

Making a vow, newly initiated Third Order members received new names (Mariia Kyiak's Order name was Sister Olha). In most cases, the people did not know one another's birth names and surnames; the respondent says she preferred not to know not to let them out under arrest, interrogation or torture, 'Things did happen, the people were taken to interrogation, asked questions; they tried to worm some information out of us, but no one betrayed the Order. All our people were very kind, active, selfless, faithful' [12].

Father Roman-Andrii Kyiak, Mrs. Mariia Kyiak's husband, was the Order confessor. On holidays, he conducted services and heard confessions in different towns and villages. Disguised under different names, he shepherded in underground parishes in Dora, Yaremche, Kutu, Kosiv, Kosmach, Deliatyn and other places [24]. At that time, the Redemptorist Third Order in the town of Deliatyn was headed by Vasyl Semeniuk, a young man of Dora, now Metropolitan of Ternopil and Zboriv.

While in the underground, hieromonk Mykola Volosianko [19] wrote the Third Order's Rule. Many priests worked hard for the benefit of the Order. Here but a few of them are mentioned: Father Mykhailo Kosylo [5] of Dora, Father Kysilevskyi, Father Mykhailo Vynnytskyi, 1926-1966, who was four times convicted in the Soviet time [4]. The priests showed great courage. Special spiritual exercises were held for the Third Order members. The whole movement was headed by Volodymyr Sterniuk (1907-1997), Metropolitan of the underground UGCC.

Mother Superior Mariia Kyiak made a lifelong vow in the Redemptorist Third Order. After the Church had regained its legal status, Mariia Hovera took over from her. In her spacious apartment, up to 100 people used to gather. Mariia Kyiak, though resigned, continued to work; for 18 years in Ivano-Frankivsk secondary secondary schools No 18, 21, 23, she had been teaching children to recite the catechism, preparing them for the First Holy Communion. At the time of this interview, in October 2011, Mrs. Mariia Kyiak, 87, was less active due to age. She said about the role of the Arch Fraternity in the life of the Third Order, 'Our Third Order used to be named the Arch Fraternity of Mother of God of Unceasing Help, then in the underground, it got the name of the Third Order, now we have got back the original name of the Arch Fraternity...' [12].

Mariia Hovera recollected that she had taken over from Mariia Kyiak and became Mother Superior at the time of the Order's resuming its legal work in 1990 Aor 1991; she had been working till 2008 when a new Mother Superior was elected. Mariia Hovera joined the Order in 1982. Her evidence corroborates the fact that in Ivano-Frankivsk Oblast, the underground Redemptorist Third Order was launched with the blessing of Metropolitan Volodymyr Sterniuk. The Rule was not officially approved in Rome; it was impossible because the Order actually functioned underground.

'In the Order, we gathered to study once a month and had spiritual exercises once a year; Mother Superior worked with us and all of us were learning like small children. We helped the priests a lot, carried things, looked for places to hold Church Services... We learned and helped others to learn. After the Church had come out into the open, we launched new groups in Ternopil; they had not have the Order there before. There were some groups in Lviv Oblast too. I cannot give direct evidence, things were kept secret' [11].

Another active member of the underground Third Order was Olha Rohatska of the village of Horokholyna, Bohorodchany region. She joined the Order to save the life of her nine-month-old son Vasylyko, who was dangerously ill. In a children's hospital she met Anna Sitko, a deeply religious woman, who worked there. Anna turned out to be a member of the underground Redemptorist Third Order. She advised Olha to pray and to promise her dying son to God (now he is an Hieromonk Father

Hryhorii Rohatskyi of the Institute of the Incarnate Word, UGCC) and to ask the Mother of God to take him into care. Olha was also advised that she should join the Third Order to selflessly serve God. Together with Anna, Olha began to attend underground Church Services and met some priests there. On August 6, 1982, six months after investiture (to which she was blessed by Father Vasyl Semeniuk), Olha solemnly made a vow at an underground Church Service in Ivano-Frankivsk under the guidance of Father Mykola Volosianko. In the community she met Father Andrii Kyiak and his wife, the Third Order's Mother Superior, whom she knew as her village school teachers.

For almost a decade Olha Rohatska had been living a dangerous double life (she held the position of chief accountant at the collective farm and had a husband and three children). In her house, underground Services were often held; members of the Greek Catholic Church from different places came to attend them. The Tertiaries also attended underground meetings in other towns and villages. According to Olha Rohatska, one Sunday they would attend a Church Service in Dora, next Sunday in Deliatyn, then in Starunia... The Services were held exclusively by night, sometimes two Services a night. She recollects that once, she and some other members of the Order went to Tarnovytsia where a new Greek Catholic priest was to be elevated to the rank. In the middle of the night, the people opened up the temple (officially closed down by the Soviet authorities) and brought in all the necessary things. In no time, there appeared holy pictures on the walls, candles were lighted, the church got crowded with people. 'It was an inspiring sight'.

Mrs. Olha Rohatska's children actually grew up in the Greek Catholic underground: at the Services, little Vasylo performed the functions of the altar boy. Twice a week, Father Roman Kyiak did catechesis for the children of the village of Horokholyna; he also organized the Christian holidays celebrations. His own family was a role model for honesty and decency [32].

Olha Rohatska was the first Tertiary in Horokholyna, later more than a dozen people joined the Order. According to her, in the 1980s the Order had its members in Ivano-Frankivsk, Nadvirna, in the villages of Bili Oslavy, Chorni Olsavy, Starunia, Dora, Loieva, Pidhiria and others. Once a month up to three dozen persons would assemble together, most often in Strymba, the spiritual exercises were held there too, people staying at the place for three days. Not only women, but also men and married couples participated actively in the work of the Order. Apart from praying and carrying out some Service duties, the Tertiaries had to look for some suitable places where underground Services could be held, to get them ready, to inform others about the time and the place of a Service, to keep cult objects safe [16].

Nelia Saviak, who joined the Redemptorist Third Order in 1985 or 1986 under the name of Teresa, is another person whose recollections are worth reading. All her life she had been living in Pasichna, a suburb of Ivano-Frankivsk; according to her, the placement of her house was very suitable for holding underground meetings. 'It was a large community of truthful and faithful Church members. It was more than a community, for us it was actually a family, more than a family.' Once the present Metropolitan of Ternopil and Zboriv Vasyl Semeniuk told her, 'You will miss these times.' It proved to be true; 'in spite of the fact that we met secretly in some houses, hid in forests and thickets..., those were good times: we had the goal, we knew what we were doing and what for, we prayed with all our heart...'

Joining the Third Order was a very ceremonial event despite the fact that underground conditions imposed their limitations. The people were not allowed to take the Rule home, there were no published prayer books (Nelia Saviak's prayer book was 'photographed and handmade'). Still the Order members who lived in different places liaised between themselves. The last Sunday of every month, all the Tertiaries had a monthly meeting with a Church Service, prayers, entertainment, learning, silence sessions. Those conventions were almost day-long, typically from 9 a.m. till 5 or 6 p.m. The hostess of the house cooked dinner for the whole gathering.

Once a year the Order members had special spiritual exercises, for which purpose a suitable house was chosen; the meetings had lasted for several days. Those from other places were invited to stay for the night, local people went home and returned in the morning next day. The Order members were of different age, both middle-aged and young; at first the respondent was surprised to see quite a lot of

men there. Though there were no modern means of communication, urgent news travelled fast: it was enough to tell it to someone and by the end of the day the whole community was praying for a sick person's health or for any other need [13].

The Rule of the underground Redemptorist Third Order comprised six chapters [1]. The paper states the Third Order's goal is 'to help people in getting God's grace, in finding salvation and in helping as many people as possible to fulfil the Redeemer's order 'Be perfect!'' Since priests and monks 'do not have easy access to atheists now', a layperson who is a true believer and has high moral standards can have a much greater influence on people. Hence the Tertiaries' Christian mission is to be the apostles of Christ's teaching for people around them, to be a living example of high moral standards and good deeds. In their everyday life, the Third Order members should be perfect models of holy life, kindness, care, selflessness. The very holiness of their life makes them 'silent apostles'. At the same time, all religious practices (prayers, Divine Services, Holy Communion) are but one part of the Tertiaries' duties because the task of the Third Order is to help other people to save their souls: 'We have to... make every effort to work for others, to make their lives better and in this way to bring them closer to Christ and the Holy Catholic Church'. It was the first duty of the Tertiaries to take care of the sick, disabled, feeble, miserable, poor. The needy should be supported both spiritually and materially.

The sixth and the last chapter of the Third Order Rule is the longest one; in it, the review of the main points of the Rule is presented. Firstly, the requirements for joining the Order are listed: the age of at least 16-18, strong Catholic convictions and obedience to the Holy See of Rome, prohibition of other churches' religious beliefs and participating in their practices. To join the Order, a woman has to have her husband's permission, children, that of their parents. It is emphasized that 'angry persons, those prone to gossiping, hurting and dispising other people' cannot be admitted. Such people and great sinners had to have a long probation term and to do their best to get rid of their vices. Special emphasis is placed on watching one's tongue.

So called investiture, the ceremony of new members' initiation, was very solemn (through in everyday life the Order members did not wear any special clothes not to give themselves away), then the members made vows for the term of one to three years. The vows had to be renewed annually during the annual three-day spiritual exercises gatherings. Obligatory monthly general meetings and reading religious literature – a strict rule whose violation was regarded as a sin – contributed to the process of spiritual perfection. Each monthly meeting had to have its theme and goal; the Tertiaries were supposed to report on their activity, to donate a certain percent of their income to charities for the benefit of the poor and orphans. Ignoring those monthly meetings, a member risked expulsion from the Third Order.

In the mid-70s, the Third Order of Saint Basil the Great was revived in Precarpathia too. One of the respondents, Olena Pyshch, says she joined the Order in 'about 1975'; however other respondents' evidence suggest that the most probable date of the underground Basilian Order's revival is 1977; it is also believed that the Rule of the underground Third Order dates back to 1977 [27].

Father Yakiv Tymchuk (a Bishop since 1979) is considered to be the initiator of the revival of the Basilian Third Order in Galicia (Halychyna). It was he who formulated the Third Order rules and founded a group in Chortkiv, Ternopil oblast; at that time Chortkiv was the cetral place of his activity as a priest. He set up another group in Lviv and would come there once a month to teach and fulfil other duties. Bishop Sofron Dmyterko recollected that it had been due to the activity and managerial skills of Father Yakiv Tymchuk that 'the centres of the Third Order of Saint Basil the Great and the Apostleship of Prayer groups appeared all over Galicia'. According to him, the role of those underground laypersons' communities in uniting people, supporting them in their faith could hardly be overestimated; they paved the way for the legalization of the UGCC [28].

In the Rule, the Third Order is defined as 'a community of faithful laypersons who are willing to join the monastic feat according to the Rule of Saint Basil the Great' [34]. The Order had a three-fold aim: 'a) to glorify God, to spread His glory among people; b) to consciously, ceaselessly strive for one's soul perfection; c) to work on building up the Kingdom of God on earth in the hearts of our neighbours'. It had to be apostolic work in all its forms and for all purposes: caritative, social,

educational, scientific. The Tertiaries were called to preserve and develop Christian and universal human values, take care of valued Christian families, create religious and social elite. The means to achieve this goal were Holy Communion, prayer, spiritual exercises, personal austerity, Rules, learning, material help. The distinctive features of the Third Order was the scapular (paraman) and belt to be worn at all time. A special merit distinction was the habit to be worn on the days of investiture (joining the Order), of making vows and their renewal, on one's deathbed. The Basilian Protoarchimandrite was the Third Order's Father Superior; the local bodies of the Order were headed by regional protohegumens who delegated their rights to so called Visitor, the latter position was held exclusively by the UGCC priests. Visitor assigned a preacher for each group of the Third Order from among Basilian priests; in the absence of such a person a priest who belonged to the Third Order of Saint Basil the Great could obtain the position. At the general meetings, the members of the Third Order elected the Council whose members elected the prior, his deputy, the teacher, the treasure, and the secretary. The Council meetings were held once a month, before the monthly general meetings. At the meetings the people prayed together, listened to sermons, did the learning, raised money for charity. It was the Tertiaries' duty to visit sick members of the Order, to attend their funerals, to offer the Eucharist and tell Rosary for the dead.

Olena Pyshch, one of the first members of the community in Ivano-Frankivsk Oblast, had belonged to the underground UGCC since the 1960s, long before she joined the Order (her husband Vasyl and she lived in Ivano-Frankivsk). She attended underground Church Services, kept in touch with nuns-myrrhbearers and Basilians; in her large family, Greek Catholic priests married couples, baptized children, performed other ceremonies. Most often, it was Fathers Ivan Demushka [2], Petro Dutchak, Yakiv Tymchuk, and, according to the respondent, 'His Grace Roman Vynnychuk' [20].

Most probably, it was he who initiated the revival of the Basilian Third Order in Ivano-Frankivsk and appointed Sister Oresta Koliukh [3] first Mother Superior of the Basilian Third Order. Having talked to him, Anna Myrynda and some other women started to prepare for their new mission. That group of people, Anna Myrynda, Vira Kovalchuk, Liudviha Kryzhanivska, Paraskoviia Shcherbiak, Olena Pyshch (and later Olena Pyshch's husband), formed the first community of the Third Order. They were initiated into the Order by Father Yakiv Tymchuk. The ceremony of initiation and later that of making their first vows were held at Mother Myroslava Maksymovych's house. She lived in Ivano-Frankivsk and held the position of the Abbess in the Basilian Sisters Convent [8]. Hers was the place of regular gatherings of the Third Order members, their number constantly increasing, not only city people, but also many villagers joining the Order. For all of them, Olena Pyshch (in the Order known under the name of Yosafata) sewed special belts presupposed by the Rule; the fabric was provided by Mother Superior Sister Oresta.

The Tertiaries were under the care of different priests; Fathers Ivan Demushka, Petro Dutchak, Petro Sheshurak [7], Roman (Andrii) Kyiak, Mykola Volosianko, Volodymyr Shkredko [18], Roman Vynnychuk and Yakiv Tymchuk are mentioned most often; later on, Father Ivan Repela became their regular supervisor. Vows were remade annually; Bishop Yakiv Tymchuk usually took part in the ceremony. He initiated the practices of enthronement of the Sacred Heart, to which the Tertiaries' families were dedicated. Olena Pyshch and Mother Superior chose places for monthly underground Services, sent messages, brought objects of the cult. After the Service, the host and hostess of the house usually served dinner for the whole company [15].

Liudviha Kryzhanivska (Sister Marta) and Paraskoviia Shcherbiak (Sister Kateryna) of Yezupil joined the Third Order of Saint Basil the Great on December 11, 1977. They were the only two persons from Yezupil in the Order, other people came from other places, including Ivano-Frankivsk. Once a month, they conducted a Church Service at a member's place trying to choose a different host every time. Liudviha Kryzhanivska confirms Olena Pyshch's evidence of meetings held at the place of Mother Myroslava, the Abbess of the Basilian Sisters Convent. There the priests of the underground UGCC headed by Bishop Sofron Dmyterko met too.

His Grace let Sisters Marta and Kateryna take the Holy Eucharist home for safekeeping, so they received the Sacrament every day and made confession of their sins every month. At night or before the

break of dawn, priests would come to their place to officiate. They were Bishop Yakiv Tymchuk (at that time Sister Marta did not know he was a bishop), Father Volodymyr Shkredko, Father Petro Dutchak of the village of Drahomyrchany; their most regular visitor was Father Mykola Volosianko, the Sisters' confessor who married their children and baptized their grandchildren. Father Andrii Kyiak prepared six children for their first Communion in Sister Marta's house, two of her daughters among them. Then they were given a new priest, Father Ivan Repela, quite a young man, an underground seminary graduate, who worked as a pharmacist. He did not arouse any suspicion nobody could expect such a young person to be a priest. Though, the neighbours did notice that Liudviha and Paraskoviia never went to church (there was an Orthodox church in their village), so the women were considered to be 'Baptists'. And so they had been living till the time the UGCC was legalized [10].

Olena Divnych (in the Third Order of Saint Basil the Great, Sister Yulia) recalls that all Church Services 'were held by Father Vasylyk' (Father Pavlo Vasylyk had been a bishop of the underground UGCC since 1974, though not all members of the congregation were aware of the fact). When people would go to Zarvanytsia, they could not gather in the local church, so the Service was held on a hill in a forest. Once, a group of nuns, the Third Order Sisters and priests gathered there. The villagers brought a table, the nuns covered it with a white cloth, put a holy picture on it, and Father Vasylyk conducted a Service; Father Volodymyr Viityshyn (now Metropolitan of the UGCC in Ivano-Frankivsk) heard confessions sitting under a tree. Olena Divnych says that often a Service had to be terminated because they were warned about militia's arrival [14].

In the house of Sister Agneta (Anna Bublyk) of the Third Order of Saint Basil the Great, Sacred Services, baptism and marriage ceremonies were often held. She recalls that at Easter midnight, Father P. Vasylyk conducted a Service and sanctified paskha (Easter bread). None of their neighbours reported on them though they knew about the gatherings in the house. Once, a priest felt unwell; he was taken to bed and stayed the night; the doctor was never sent for because they were afraid to be disclosed [9].

Apart from the Oblast centre and the neighbouring regions, the Basilian Third Order was quite active in the towns of Deliatyn and Lanchyn, in the villages of Chorni Oslavy, Zarichchia, Krasna and others. Twice a year at a special general meeting, new members were initiated into the Order and the old ones retook their vows, small group prayer meetings of the faithful were held on the first Friday or the first Sunday of each month. Most often, Divine Liturgies were held in the houses and apartments of the Third Order members, who also took Holy Communion and the cult objects for safekeeping; other religious ceremonies, like baptizing children and church marriages, were performed there too. The founder of the community in Deliatyn and its neighbourhood was an underground Bishop Yakiv Tymchuk. Abundant evidence collected by the pupils of Deliatyn secondary comprehensive school demonstrate that in this region alone, there were over 70 privately owned places where underground Greek Catholic Services were conducted [33].

After legalization of the UGCC, the Basilian Third Order continued its activity in the new social environment. Now in Ivano-Frankivsk Oblast, the Order is headed by Mother Superior Sister Khrystyiana (Holomidova).

To sum up, it can be stated that laypersons branches of the communities of monks and nuns (the Third Orders) occupied an important place in the structure and activity of the underground Ukrainian Greek Catholic Church. For instance, between 1975 and 1977 in Ivano-Frankivsk Oblast, there emerged special laypersons communities – the Redemptorist and Basilian Third Orders, which filled in the gap between monastic and lay ways of spiritual life. In general, the Third Orders were an essential link in the UGCC underground activity up till the late 1980s when the Church came back into the open, and they still retain their importance. The study of the Third Orders' activity in other regions of Ukraine, in Lviv and Ternopil Oblasts in particular, can prove to be a worthwhile quest.

REFERENCES

- [1] «Нехай прийде царство Твоє! Хто йде за Мною, не ходить у темряві». (1975 ?), 1-27.
[«*Nekhai pryide tsarstvo Tvoie! Khto yde za Mnoui, ne khodyt u temriavi*». (1975 ?), 1-27.]
- [2] Demushka, Ivan Vasylovych, born 1917 in the village of Uhryniv, a grammar school and seminary graduate (1943), served a sentence in the Soviet time; had been working as a watchman in the Regional Archive Management up to his retirement due to age in 1978. In his record of examination by the Soviet officials, it is stated that 'According to received information, he is a practising priest – he visits the houses of nuns to conduct church services and to perform rituals'. (DAIFO, f. R-388, op. 2, spr. 137, ark. 47).
- [3] In the Soviet authorities' list of the Uniat nuns, who by May 10, 1978 had lived in Ivano-Frankivsk, there was the name of Olha Hnativna Koliukh, born 1917, received secondary education, held the position of accountant (DAIFO, f. R-388, op. 2, spr. 137, ark. 26). There is no evidence whether it is the person in question.
- [4] In their reminiscences about the Third Order, the respondents obviously refer to the activity of Father Mykhailo Vynnytskyi in 1983-1985 and between 1987 and the early 1990s, as in 1975-1983 and 1985-1987 he had been serving his third and fourth sentences (for more detailed reminiscences about him see: Pryriz Y. (ed.) *Redemptorysty: 90 lit v Ukraini. 1913–2003*. Vydavnychi viddil ottziv redemptorystiv «Misiia Khrysta», Lviv, 2003, 190-200 (in Ukrainian).
- [5] Kosylo, Mykhailo Vasylovych, born 1932, lived in his house in the village of Dora, twice convicted on his underground activity by the Soviet court. As it was stated in a 1979 official Soviet document, in Yaremche and Dora, 'a one rather aggressive Uniat priest Mykhailo Kosylo, apart from working at a state-owed apiary, finds time for illegal church services in Yaremche, Bili Oslavy and oter villages' (Andrukhiv I. *Relihiine zhyttia na Prykarpatti: 1944–1990 roky*. Ivano-Frankivsk, 2004, (in Ukrainian); DAIFO, f. R-388, op. 2, spr. 143, ark. 7).
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- [7] Sheshurak, Petro Yosyfovych, born 1906 in the village of Pshenychnyky, a grammar school and seminary graduate (1930), served as a priest in different towns and villages of Ivano-Frankivsk Oblast. Was convicted by the Soviet court. Between 1947 and 1954 had been working as a purveyor of raw materials, retired due to ill health, had no state pension, lived in the village of Pshenychnyky. His name is in the 1979 list of 'Uniat ex-priests' who keep trying 'to undertake their activity' (DAIFO, f. R-388, op. 2, spr. 123, ark. 29; Ibid, spr. 137, ark. 46; Ibid, spr. 143, ark. 50).
- [8] The name of Sister Myroslava Maksymovych is not to be found in the Soviet authorities' list of the Uniat nuns who lived in Ivano-Frankivsk (DAIFO, f. R-388, op. 2, spr. 123, ark. 34-40; Ibid, spr. 137, ark. 25-26).
- [9] The reminiscences of Anna Bublyk, born 1924, Ivano-Frankivsk. Typescript, a copy is preserved in the author's archive.
- [10] The reminiscences of Liudviha Kryzhanivska, born 1929 in the town of Yezupil, Tysmenytsia Region, Ivano-Frankivsk Oblast. Handwritten manuscript, a copy is preserved in the author's archive.
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- [12] The reminiscences of Mariia Kyiak, born 1924, Ivano-Frankivsk, the author's archive.
- [13] The reminiscences of Nelia Saviak, born 1939, Ivano-Frankivsk, audio record, the author's archive.
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- [16] The reminiscences of Olha Rohatska, born 1941, the village of Horokholyna, Bohorodchany Region, Ivano-Frankivsk Oblast, audio record, the author's archive.
- [17] The State archive of Ivano-Frankivsk region (hereafter referred to as DAIFO), f. R-388, op. 2, spr. 149, ark. 8.

- [18] Two respondents mentioned 'Father Shkretko' or 'Shkretka'. Presumably, they mean Father Volodymyr Ivanovych Shkredko, born 1916, known to the Soviet officials as a member of the Basilian Order; he lived in the village of Marynopol, had a previous conviction (DAIFO, f. R-388, op. 2, spr. 123, ark. 28).
- [19] Volosianko, Mykola Prokopovych, born 1930 in the village of Staryi Lysets, a Redemptorist monk, was elevated to the rank of priest by Bishop Mykolai Chernetskyi in 1957. In 1970 was sentenced to three years of imprisonment 'for resistance to authority'. In 1976-1978, was working as a stoker in Ivano-Frankivsk (DAIFO, f. R-388, op. 2, spr. 123, ark. 29; Ibid, spr. 137, ark. 39).
- [20] Vynnychuk, Roman Teodorovych, born 1910, received higher education, a Greek Catholic priest, used to live in 18a/1 Lermontova Street, Ivano-Frankivsk; clear criminal record. According to the investigating bodies' information of 1978-1979, the believers thought he 'occupies some higher position than that of an ordinary Uniat priest'; as it was informed in another report, 'his actions suggest that he has the prerogative of the bishop'. (Andrukhiv I. *Relihiine zhyttia na Prykarpatti: 1944–1990 roky*. Ivano-Frankivsk, 2004. (in Ukrainian); DAIFO, f. R-388, op. 2, spr. 137, ark. 57; Ibid, spr. 143, ark. 7). Interestingly enough, the same thing was suggested about Sofron Dmyterko and Pavlo Vasylyk who really were bishops. Father Vynnychuk's name, though, is absent from the available list of underground UGCC bishops. *Katakombna Tserkva. Struktura UHKTs*. Available at: <http://www.ichistory.org/ukrsite/churchex/church19.html> (in Ukrainian). Actually, he worked as a vicar general, which fuelled the rumours of his status of the bishop.
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Address: Oleg Zhernokleyev, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76025, Ukraine.

E-mail: zherno@gmail.com.

Received: 21.11.2014; **revised:** 16.12.2014.

Жерноклеев Олег. Третій орден у підпіллі: світські організації УГКЦ на Прикарпатті у 70-х–80-х роках ХХ ст. *Журнал Прикарпатського університету імені Василя Стефаника*, 1 (4) (2014), 73–82.

У статті висвітлюється роль світських відгалужень чернечих згромаджень (третьох орденів) у структурі й діяльності підпільної Української греко-католицької церкви. Підкреслено, що історичні витоки Третього ордену в західній християнській традиції сягають початку ХІІІ ст., коли особливі братства мирян провадили духовне життя під опікою монахів-францисканців і домініканців, трохи пізніше – кармелітів та ін. У першій третині ХХ ст. активізувалися світські об'єднання й в УГКЦ. Зокрема, відомі Правила для мирян Василіанського чину, укладені митрополитом А. Шептицьким. В умовах підпільної діяльності УГКЦ за радянської влади в середині 1970-х рр. на теренах Івано-Франківської області було створено треті ордени редемптористів і василіан. Саме їхні члени часто переховували богослужбові речі, організовували підпільні богослужіння, зібрання, духовні вправи, катехизації тощо. Загалом ці мирянські об'єднання мали помітне значення для забезпечення нелегального функціонування УГКЦ аж до кінця 80-х років ХХ ст.

Ключові слова: Третій орден, терціарії, УГКЦ, Прикарпаття.