

Oksana DZERA
Taras SHMIHER

UKRAINIAN
BIBLICAL AND LITURGICAL
TRANSLATION

A Chronology



ДО 150-РІЧЧЯ
НАУКОВОГО ТОВАРИСТВА
ІМ. ШЕВЧЕНКА



СЕРІЯ:
НАЦІОНАЛЬНА ПАМ'ЯТЬ
У ПЕРЕКЛАДОЗНАВСТВІ

ВИПУСК 3

IVAN FRANKO NATIONAL UNIVERSITY OF LVIV
SHEVCHENKO SCIENTIFIC SOCIETY

**OKSANA DZERA
TARAS SHMIHER**

**A CHRONOLOGY OF UKRAINIAN
BIBLICAL AND LITURGICAL
TRANSLATION**

Lviv — 2023

ЛЬВІВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМ. ІВАНА ФРАНКА
НАУКОВЕ ТОВАРИСТВО ІМ. ШЕВЧЕНКА

**ОКСАНА ДЗЕРА
ТАРАС ШМІГЕР**

**ХРОНОЛОГІЯ БІБЛІЙНОГО
ТА ЛІТУРГІЙНОГО ПЕРЕКЛАДУ
В УКРАЇНІ**

ЛЬВІВ — 2023

УДК [811.161.2'25:27-23-282»8/20»](01)

Д 99

Рецензенти:

д-р філол. наук., проф. Л. В. Коломієць

канд. філол. наук., доц. А. А. Білас

канд. філол. наук., доц. Н. М. Гриців

Рекомендували до друку Вчена рада
Львівського національного університету імені Івана Франка
(Протокол 49/6 з 29 червня 2023 р.) та
Видавнича рада Наукового товариства ім. Шевченка у Львові
(Протокол від 10 липня 2023 р.)

Дзера Оксана, Шмігер Тарас

Д 99

Хронологія біблійного та літургійного перекладу
в Україні = A Chronology of Ukrainian biblical and
liturgical translation : довідник / Оксана Дзера, Тарас
Шмігер. – Львів, 2023. – 71 с. – (Національна пам'ять у
перекладознавстві ; вип. 3).

ISBN 978-617-10-0799-4

Хронологія містить відомості про переклади біблій-
них і літургійних текстів, що пов'язані з Україною або
українською мовою та охоплюють час від кінця IX до
початку XXI сторіччя. Принципи укладання досить
легко екстраполювати на інші галузі українського
перекладу. Вибрана бібліографія вперше підсумовує
теоретичні, історичні та критичні дослідження з
українського біблійного й літургійного перекладу.

Розраховано на широке коло читачів – перекладо-
знавців, перекладачів, культурологів, критиків, вчи-
телів-словесників і книгознавців.

УДК [811.161.2'25:27-23-282»8/20»](01)

*For our soul shall never perish,
Freedom knows no dying,
And the Glutton cannot harvest
Fields where seas are lying;
Cannot bind the living spirit,
Nor the living word,
Cannot smirch the sacred glory
Of almighty God.*

...
*Truly in Thy might, Thy living
Spirit we believe;
Liberty and right shall triumph,
And, O Lord, to Thee
Every tongue on earth shall pray
Through the length of days.
Meanwhile, rivers rise in flood,
Swollen streams of blood.*

...
*And glory to you, dark-blue mountains,
Frost and snow protect you;
And to you, great-hearted heroes,
God does not forget you.
Struggle on – and be triumphant!
God Himself will aid you;
At your side fight truth and glory,
Right and holy freedom.*

Taras Shevchenko "Caucasus"
translated by Vera Rich

Dedicated to Ukrainian Warriors:

We grieve for the deceased;

We rejoice for the liberated;

We pray for those who are in combat or in captivity.

PREFACE

Although history is not equal to chronology, the latter is highly instrumental in helping students comprehend the general paradigm of civilizational progress as well as memorize key facts and events. The chronology of literary translation as a book genre is not yet established in translation studies, though it can serve both as a textbook and as a reference book. A chronology of Ukrainian biblical and liturgical translation is another argument for institutionalizing these domains of translation research as separate subdisciplines.

The principles of the compiled chronology are as follows:

1. The order of providing information is chronological, and the time span is from the 9th to early 21st centuries. When the exact year is unknown, the reference is made to a decade or a century.
2. The main area categories are facts from biblical and liturgical translation, but specifically mentioned texts represent various types of translations (adaptation, paraphrase, version), complete or incomplete translations of the Bible, euchographic and hymnographic pieces as well as paraliturgical songs.
3. The length of entries is defined by the aim of the manual for students. Entries are short, because they are only factual. Besides, they are effective for quick reference. The authors did not provide long entries which could be classified as theoretical, biographical and institutional. In the future, this could be a new interesting, but extensive project.
4. The entries do not include bibliographic details. Instead, they present a condensed rendition of historical insights drawn from two spheres of religious translation. Certain details, particularly

those pertaining to earlier historical epochs, serve as immediate points of reference, whereas more in-depth and methodological studies house other information.

The entries are marked with the letters “B” and “L” which denote the biblical and liturgical information respectively.

The university courses in histories of Ukrainian literary translation, which cover religious texts, are designed for students of the translation studies department: they have a triple objective – providing a better knowledge of the Ukrainian history of translation, boosting the critical evaluation of texts and views as well as realising the genetic and typological lines of shaping Ukrainian lingual poetics. The aforementioned is part of optional courses: “History of Ukrainian Literary Translation” (for first-year students of the translation studies department), “Traditions and Strategies of Bible Translation” (for second-year students of the translation studies department) and “Reception of World Literature in Ukraine” (for first-year students of the translation studies department). The significance of the religious aspect in grasping the complete evolution of Ukrainian literary expression and poetics accounts for considerable academic focus on this subject.

Oksana Dzera composed the ‘biblical’ part of this textbook, which contributes to her grant project within the programme “Non-residential Fellowship for Scholars in Ukraine” from the IWM (Institut für die Wissenschaften vom Menschen) and HURI (the Harvard University Research Institute).

The ‘liturgical’ part of the book is written by Taras Shmiher as the outcome of the project which was made possible through Scholarship Grant No. 52110864 from the International Visegrad Fund. The project was implemented at the Maria Curie-Skłodowska University (Lublin, Poland) from October 2021 to July 2022 under the supervision of Prof. Magdalena Mitura.

We sincerely thank the reviewers and commentators of this edition for their guidance, encouragement and support.

CHRONOLOGY

MEDIEVAL EPOCH

Important Preconditions:

- L 862** – The start of evangelizing mission of SS Cyril (born Constantine, 826-869) and Methodius (815-885) in Moravia upon the request of Prince Rastislav of Great Moravia. The translated Liturgy came as a unity of all the liturgical books, which are necessary for yearly and occasional worshipping.
 - B 860s** – SS Cyril and Methodius translated Liturgical Gospels, Apostle, Proverbs and Psalter.
 - L 885** (after St Methodius's death) – Pope Stephen V prohibited the use of Slavonic liturgy. The prohibition was repeated in 968, and the appeal for permission was declined in 1080.
 - L 886** – St Methodius's disciples were exiled from Moravia, and they came to Bulgaria where they produced the first fully-Byzantine corpus of liturgical books in Old Church Slavonic. Among them was St Clement of Ohrid who is credited with the translation of the Pentecostarion. The Bulgarian Archbishopric legitimized the use of Old Church Slavonic as a liturgical language. St Clement's corpus of liturgical books contained all the four groups of liturgical books: lectionary, hymnographic, euchographic and homiletic texts. The originals were Greek, though rare translations from Latin and Old High German are still traced, and this testifies to the initially unstable liturgical canon within a single ecclesiastical institution and the creative influences of other liturgical traditions, especially those of the Jerusalem, Palestine, South Italian and West Byzantine liturgical traditions.
- 988** – Conversion of **Rus-Ukraine** to Eastern Christianity.

Late 10th to early 11th centuries – The beginning of “the First South Slavonic influence”, a large-scale project of translating religious literature in Old Church Slavonic (Old Bulgarian) from Bulgaria.

- L **1037** – The “Primary Chronicle” reads: “He [Grand Prince Yaroslav the Wise of Kyiv] assembled many scribes, and translated from Greek into Slavonic. He wrote and collected many books through which true believers are instructed and enjoy religious education”.
- L As of the **mid-11th century**, the Festal Menaion was already stable, but the General Menaion was extended from Greek original and even started including hymns of local origin. The Liturgies of SS John Chrysostom and Basil the Great had not been unified by the late 11th century, and in medieval Ukrainian liturgical praxis, some texts of the essential liturgies were used from earlier times, especially created under the influence of Western Bulgarian prototexts.
- B **1056-1057** – The **Ostromyr Gospels**, the oldest dated East Slavonic text, rewritten by deacon Hryhoriy for his patron Ostromyr of Novhorod. The text is an Aprakos, an illuminated short Gospel Book lectionary, which begins with Easter Gospel and contains only feast-days and Sunday readings.
- B **11th-14th centuries** – The **Reims Gospel**, which consists of two parts – 16 Cyrillic sheets (allegedly, the most ancient manuscript of the Kyiv scriptorium and the library of Prince Yaroslav the Wise) and 31 Glagolitic sheets. According to the legend, it was brought to France by Queen Anne of Rus, a daughter of Prince Yaroslav the Wise, as her dowry, and was later used by French kings as the coronation Gospel. Its origin is questionable. Some sources ascribe it to St. Procopius, a Czech canon and hermit. Facsimile edition of 2019.

- B **1092** – the **Arkhangelsk Gospel**, the fourth oldest East Slavonic manuscript, rewritten in the southern part of Rus, allegedly in Halychyna.
- B **1115-1117** – The **Mstyslav Gospel** rewritten by scribe Oleksa Lazorevych during the reign of Mstyslav the Great of Novhorod is the most complete Aprakos, an illuminated Gospel Book lectionary. The manuscript was written in the Kyiv recension of Church Slavonic with Old Ukrainian elements.
- B **1119-1128** – The **St. George Gospel** (Yuriyivske Yevanheliye) rewritten in Kyiv by Fedir “the Hungarian” for St. George monastery in Novhorod.
- B **1144** – The **Halych Gospel** (Halytske Yevanheliye), the oldest dated Slavonic manuscript of the Four Gospels (Tetraevangelium) from Halych. This Church Slavonic manuscript contains Old Ukrainian elements, peculiar for the region.
- B **1164** – The **Dobrylo Gospel** rewritten in the East Slavonic recension of Church Slavonic by **Kostiantyn (Dobrylo)**, the deacon of the Church of St. Apostles in Kyiv.
- B **1264-1301** – The **Kholm Gospel** (Kholmske Yevanheliye), a full Aprakos in Church Slavonic with distinct phonetic features of Volyn dialect of Old Ukrainian. Facsimile edition of 2015.
- B **1283** – The **Yevseviy Gospel** (Yevseyiyeve Yevanheliye), an Aprakos of St. John Gospel, a Church Slavonic manuscript with distinct Old Ukrainian morphological and phonetic features, rewritten by Yevseviy, a priest’s son at St. John Church in Halych, Kholm or Peremyshl. Facsimile edition of 2002.
- B **Late 12th to early 13th century** – The **Horodyshche (Buchach) Gospel**, a full Aprakos in the Kyiv recension of Church Slavonic with Ukrainian elements, rewritten by three Volyn monks,

most probably at Virgin Mary (Bohorodytskyi) Monastery located in the village of Horodyshche. Facsimile edition of 2011.

- B 1397** – The **Kyiv Psalter**, a large-format parchment manuscript, has features of the Ukrainian language. It contains the psalms, as well as ten songs of praise and prayers from other books of the Bible.
- B 14th century** – The **Lutsk Gospel**, a Church Slavonic Gospel with Ukrainian phonetic elements, rewritten in the monastery of the Redeemer (Spaskyi Krasnoselskyi monastery) in Lutsk. Facsimile edition of 2011.
- B 1401** – The **Korolevo Gospel**, the most ancient Ukrainian paper manuscript rewritten in Korolevo, Transcarpathia by Stanislav Grammatic. It also contained Introduction with the instruction how to read Gospels beginning with Easter Sunday. Facsimile edition of 2016.
- L *Late 14th to early 15th century*** – “The Second South Slavonic influence”: the rearrangement of liturgical life in all Eastern Slavonic territory as well as reactivated contacts with Southern Slavs. The influence is mostly connected with the orthographic and linguistic reform by St Evtimiy of Tarnovo which also included the correction of translated texts.
St Evtimiy of Tarnovo and Metropolitan Cyprian Tsamblak of Kyiv were literalists who typically translated morpheme-by-morpheme and paid attention to a word’s structure and the primary sense of the Greek root. Still, they introduced some lexical changes connected with denoting important theological concepts, and in this way, their translations are different from the traditionalist translations produced in Athonite monasteries.

Cyprian reformed liturgical praxis, so the corrected versions of liturgies after the late 14th century are identical to Greek euchologia. New services elaborated in the Great Church 'Hagia Sophia' in Constantinople were translated and distributed in novel Church Slavonic variants. The complete list of reformed texts covers those of the Liturgicon, the Euchologion, the Psalter, the Horologion and the Synaxarion with troparia and kontakia, though it took a long time when the whole Church accepted it.

EARLY MODERN TIME

- L 1491** – The first books of Ukrainian book printing were published by Schweipolt Fiol in Kraków (the then capital of the Polish Crown which had incorporated a number of Ukrainian lands): these were four Orthodox hymnals – the Lenten Triodion (“Трьпѣснецъ”), the Pentecostarion (“Тріодъ”), the Horologion (“Часословець”) and the Octoechos (“Октоїх”). These Church Slavonic editions used the Precarpathian manuscripts and contained a number of Ukrainian vernacular elements.

- B 1517** – Frantsisk Skoryna published in Prague **the Psalter** in the Church Slavonic translation with “Ruthenian words” used to clarify vague senses.

- B 1517-1519** – **“The Ruthenian Bible, rendered by Dr. Frantsisk Skoryna from the glorious city of Polotsk, for the honour of God and for the common people for good study”**, the Prague printed edition of Frantsisk Skoryna’s translations of Old Testament books into “Ruthenian language”, i.e., Middle Ukrainian, as the translator himself indicated on the front page. The translations were done from Czech translation of the Bible (1506) and Church Slavonic texts. Skoryna’s Bible contained the Books of Job, Proverbs, Wisdom of Syrach (1517); Ecclesiastes, Song of Songs, Wisdom of Solomon, Four Books of Kings, Joshua (1518), Books of Judith, Judges, Pentateuch, Ruth, Esther, Jeremiah’s Lamentations and Daniel (2019). Each book starts with the preface and explication.

- L 1522** – Frantsisk Skoryna published the so-called collection “Little Traveller’s Book” (“Мала подорожна книжка”) in Vilnius (the capital of the Grand Duchy of Lithuania which had included most of the Ukrainian territories and all of the

Belarusian lands). It contains a number of liturgical texts written in Church Slavonic and accompanied with his preface in Ruthenian (Bookish Middle Ukrainian) with a great number of Belarusian lingual features: the Psalter, the Horologion, eight akathists, ten canons (eight canons are paired with eight akathists), propers of daily offices for every weekday and the calendar.

- B 1525** – Vilnius printed edition of Frantsisk Skoryna’s translation of **the Acts and Epistles of Apostles** into Church Slavonic.
- B 1543-1576** – Manuscript variants of Skoryna’s editions spread on the Ukrainian ethnic territories, primarily in Halychyna.
- 1543 – Skoryna’s Psalter with more distinct Ukrainian elements rewritten by Parten from Kobryn and Pinsk counties.
 - 1568 – the Yaroslav copy, rewritten in Yaroslav (an important cultural centre in Halychyna) by Valentyn Zhuhayev, included the Books of Job, Ecclesiastes, Proverbs and the Wisdom of Solomon.
 - 1569 – the copy of Luke from Ternopil included books of the Old and New Testament. The New Testament part was allegedly rewritten from the lost chapters of Skoryna’s text.
 - 1575-1577 – the copy of Dmytro from Zinkiv contained Pentateuch, Joshua, Judges, Ruth, four Books of Kings, two Books of Chronicles and the beginning of Manasseh’s prayer. This manuscript was supplemented by the list of priest Ivan from Manachyn, which contained the continuation of Manasseh’s prayer and the rest of Old Testament books except Psalms and Books of Maccabees. These manuscripts, despite their obvious connection with Skoryna’s Bible, have some originality.
- B 1556-1561** – The **Peresopnytsia Gospel**, the oath Gospel of Ukrainian presidents, called the Ukrainian First Book, as the language of this translation is Ukrainian, with a minimal

representation of Church Slavonic vocabulary. Found by Osyp Bodianskyi in 1838 in the library of the Pereyaslav Theological Academy. The manuscript is the first full translation of the four Gospels into Ukrainian and a masterpiece of calligraphy and miniature art. The translation was presumably mediated by earlier Protestant Polish version, New Testament by Jan Seklucjan, 1553. The introduction contains the order of the feast-day readings while each Gospel is preceded by the information about the author, time and place of its creation and the number of chapters and verses. The afterword is a summery of the work done written by scribe Mykhailo Vasylivych, a son of the priest from Sianky (Lemko region). Archimandrite of the Peresopnytsia monastery Hryhoriy is also believed to have actively participated in the translation. Facsimile editions of 2008, 2011, 2017.

Copies of the Peresopnytsia Gospel:

- 1571 – the Volyn (Zhytomyr) Gospel, a revised copy (not an absolute replica) of the Peresopnytsia Gospel.
- 1595-1600 – the Litky Gospel, written in Lutsk, kept in the church in town Litky, after the dismantling of the church in the 1930s disappeared. Besides Gospels included introductions by bishop Theophilact of Bulgaria. Contained chunks of texts in Old Ukrainian related to the Peresopnytsia Gospel and chunk in Church Slavonic rewritten from a Serbian source.

- B 1563-1572 – The Krekhiv Apostle**, translated into Middle Ukrainian from the Polish Brest (Radziwil) Bible and mediated by other Church Slavonic, Greek and Polish sources. Besides the Acts, Epistles and Revelation, the manuscript contains short explanations of their content and lingual notes, comparing the Ukrainian text with Greek, Church Slavonic, Bulgarian and Polish. Unlike the Brest Bible, the Ukrainian manuscript adds the apocryphal Epistle of Paul to Laodicea.

1569 – The Union of Lublin and the formation of the Polish-Lithuanian Commonwealth where all Ukrainian and Belarusian territories were incorporated

B 1570-1580s – Protestant (Socinian) Gospels:

- **1570 – Tiapynskyi's Gospel.** Vasyl Tiapynskyi translated the Four Gospels into Old Ukrainian and printed its part (Matthew's Gospel, Mark's Gospel and the beginning of Luke's Gospel) in his own moving printing house under the title "The First Part of the New Testament according to the Slavonic division, i.e., the Holy Gospel of Four apostles". The book was supplemented with a manuscript Preface.
- **1581 – Nehalevskyi's (Khoroshiv) Gospel.** Valentyn Nehalevskyi translated from the Polish Socinian translation by Marcin Czekhowic.

In the prefaces and commentaries to the manuscript both Tiapynskyi and Nehalevskyi express some anti-Trinitarian ideas of Socinianism (also known as "Polish Brethren"), the extreme wing of Protestantism and, apart from reinterpreting and rationalizing theological dogmas, champion the right of common people to read the word of God in their native tongue.

B 1573-1574 – The **Lviv Apostle**, printed by Ivan Fedorovych in his printing house in Lviv, had an impressive circulation (from 1000 to 1200 copies).

L 1574 – Ivan Fedorovych published his Primer in Lviv where he included biblical and liturgical prayers as texts for reading. He also published two more editions in Ostroh in 1578.

B 1581 – The **Ostroh Bible**, the first complete printed Church Slavonic translation of the Bible. This project was initiated by Prince Konstantyn of Ostroh and realized under his auspices by the most distinguished scholars of Ostroh Academy. The book begins with a poem dedicated to prince Kostian-

tyn of Ostroh and two prefaces. The first is written by the prince and the second by Herasym Smotrytskyi, the author of the dedication. The book ends with a prayer of Ivan Fedorovych, the printer of the Bible. It is widely held that the OB is for the most part a revision of Gennady's Bible (1499). This assumption allegedly relies on the evidence Prince Kostiantyn himself provided in his Preface while expressing his gratitude to Prince Ivan Vasilievich of Moscow for the manuscript of the complete Bible. Yet the conclusion seems rather inconsequential since further in the Preface the author grieves over "the divergences and damaged text" of Gennady's Bible, which made him collect "a lot of other Bibles, different writings and in different languages" with a view to analysing and comparing their content. The OB in the Ukrainian religious space also acquired a status of "the second original", the first complete Church Slavonic translation and the most authoritative text of the Holy Scripture, which for centuries was used for liturgy and quoted in sermons and theological literature. All subsequent Church Slavonic versions of the Bible produced in Russia (Moscow Bible 1663, Elizabethan Bible 1751) were nothing but Russianized variants of the OB.

- L **1595** – Stefan Zyzaniy (Kukil-Tustanovskyi) compiled a prayer-book whose contents was not known before: it covered the prayers of the daily cycle and of the weekly cycle (by St Cyril of Turiv) as well as prayers for confession and for the Eucharist. It was a ca. 240-folio codex entitled "Daily Prayers" and published several times (Vilnius, 1595, 1596, 1601; Vievis, 1611, 1615).

1596 – The Union of the Roman (Catholic) and Kyivan (Orthodox) Churches was held in Berestia (Brest), but not accepted later by the whole Orthodox clergy, created a new separate

entity: the Uniate Church (since 1774 – Greek-Catholic Church, now known as the Ukrainian Greek-Catholic Church).

- B** *Late 16th to early 17th century – Didactic Gospels* (Uchytelni Yevanheliya), over 100 texts, explained Biblical texts and contained translations of extracts from the New Testament and the Old Testament into Old Ukrainian.
- 1616 – Meletiy Smotrytskyi translated the Church Slavonic translations (pre-1407) of the Didactic Gospels of two Constantinople patriarchs – Callistus and Philotheus into Ukrainian.
 - 1619 – The Didactic Gospel by Kyrylo Stavrovetskyi-Trankvilion, later translated into modern Ukrainian and published in Lviv (2014).
 - 1637 – The Didactic Gospel of the Kyiv Caves Monastery (Kyievo-Pecherska Lavra) with the preface of Petro Mohyla, the Metropolitan of Kyiv and Halych.
- L** *1604* – The publication of the Liturgicon (“Служебник”) by Hedeon Balaban, Bishop of Lviv. It was followed by the 1606 Euchologion (“Требник”). These two editions were published in the town of Striatyn as the result of cooperation between Hedeon Balaban and St Meletius Pegas, Patriarch of Alexandria and locum tenens of the Ecumenical Patriarch of Constantinople, who had sent the Greek Liturgicon and Euchologion and blessed them for publishing. The very editions were in the Ukrainian recension of Church Slavonic and defined the principles of further editing and translating activities: orienting at the Greek textus receptus (from Venetian printed editions), but preserving Ukrainian liturgical praxis which did not contradict to the praxis of the Greek Church.

- L **1610-1640s** – The large-scale project of revising and retranslating liturgical books at the Kyivan Caves Monastery: the Horologion (“Часословъ”, 1616), the Hymnal (“Анθολογιον”, 1619), the Lenten Triodion (“Τριωδιον”, 1627), the Liturgicon (“Λειτουργιαριον”, 1629, 1639], the Festal Triodion (“Τριωδιον”, 1631), the Euchologion (“Ευχολογιων”, 1646). The translators and publishers – Yelysei Pletenetskyi, Zakhariya Kopystenskyi, Pamvo Berynda, Taras Zemka, St Petro Mohyla – addressed the Greek originals, corrected the Church Slavonic versions and periodically applied Middle Ukrainian. These editions were so authoritative that they were later republished many times in various cities during the 17th and 18th centuries.

- L **1618** – The Creed by St Athanasius was first published in the Vievis primer which also contained the Niceno-Constantinopolitan Creed as well as the Creeds by St Ambrose and St Augustine. Hypothetically, Rev. Meletiy Smotrytskyi participated in preparing this primer.

- L **1620** – The translation of the Niceno-Constantinopolitan Creed into Middle Ukrainian was published in Zakhariya Kopystenskyi’s polemically theological treatise “Book on the True Faith and the Holy Apostolic Church”.

- L **1627** – Lavrentiy Zyzaniy, a native of Lviv Region, published his Large Catechism in Moscow in ca. 1627 where he cited the Church Slavonic translations of both the Apostles’ Creed and the Niceno-Constantinopolitan Creed.

- B **1642** – the first verse translation of 42 psalms into Middle Ukrainian written in Latin letters, found in the chronicle of Zhytomyr municipal court.

- L **1646** – The publication of the Euchologion (“Требник”) by St Petro Mohyla, Metropolitan of Kyiv. The Euchologion contained 129 offices and rubrics of Orthodox liturgical praxis. Yet, 17 offices were translated from the Roman Breviary.
- B **1660** – Simeon Polotskyi printed his “Rhymed Psalter” (Rymotvorna Psaltyria) in Middle Ukrainian.
- L **1671** – The Superior General of the Order of Saint Basil the Great (Ukrainian Greek-Catholic Church) Order, Rev. Dr. Pakhomiy Ohilevych, prepared a fundamental description of the Orthodox Liturgy for Roman Catholic readers. The book contained two parts: 1) “Ecphonemata” consisted of the Liturgies of St John Chrysostom and of St Basil the Great which were published in Church Slavonic (but in Latin characters) and in Polish translation; 2) “Harmonia” discussed differences between the Byzantine and Roman Liturgies. “Ecphonemata” was reprinted several times during two centuries (Kraków 1685, Pochayiv 1784, Peremyshl 1831, 1842).
- L **1720** – The Council of Zamostia at which the Ukrainian Greek-Catholic Church debated on its local liturgical practices and the necessity to revise liturgical according to the Greek originals. They decided to appeal to the Apostolic See in order to control and censor its liturgical books.
- L **1721** – Ukraine’s local liturgical praxis, including its translation activities, ceased finally in when it was only allowed to print books according to the Muscovite spelling and contents. It was the aftermath of a series of fatal acts against the Kyivan Metropolitanate caused by its transfer from the Patriarchate of Constantinople to the jurisdiction of the Muscovite Patriarchate in 1686.

- L **1754** – The new edition of the Greek Euchologion supervised and promulgated by Pope Benedict XIV was published after revision according to the best Greek texts and became a standard edition for further Church Slavonic translations. It influenced two editions of the Euchologion, published in Pochayiv in 1778 and 1788, and archbishop Herakliy Lisovskyi commissioned the Church Slavonic translation of the 1754 Greek Euchologion to his vicar general Yuriy Turkevych who did this during 1788-1790, but it was never publicized due to turbulent historical conditions.

- B **1760** – The **Psalter** was translated from Polish by Ivan Pryslopskyi, the priest of the parish in Hrybiv County (Halychyna). The language of the manuscript consists of three layers: Polish, Church Slavonic and Ukrainian Lemko dialect.

- 1795** – The Third Partition of the Polish-Lithuanian Commonwealth (after the 1772 and 1793 partitions) finally changed the geopolitical map of East Central Europe. It was changed more after the 1815 Congress of Vienna: a larger part of the Ukrainians and Poles lived again one state – the Russian Empire; a smaller part of the Ukrainians and Poles lived in another state – the Austrian Empire (later Austro-Hungarian Empire). A number of Poles also lived in the Kingdom of Prussia (later the German Empire).

NINETEENTH CENTURY

- L **Early 19th century**—In Halychyna (being part of the Austrian Empire), Ukrainian Greek Catholic Metropolitan Mykhailo Levytskyi appealed to the Austrian authorities concerning the use of Ukrainian in catechisms and liturgical books, but the authority recommended to translate them into Polish or publish them in Roman characters.

- L **1842-1912** – The lifespan of Mykola Lysenko, the founder of Ukrainian national music traditions during the national revival. Lysenko's contribution is rather small: the Cherubic Hymn, two chants, the Christmas kontakion, a religious concerto and the spiritual hymn “Боже великий, єдиний” (Prayer for Ukraine).

- B **1845** – Taras Shevchenko translated ten psalms (1, 12, 43, 52, 53, 81, 93, 132, 136, 149) as a part of his manuscript collection “Three years” into modern Ukrainian. Pan-teleimon Kulish published Shevchenko's cycle “**David's Psalms**” in 1860 as a separate book. Though literary critics tend to regard the cycle as paraphrases or imitation, there is every reason to call them “translation”, especially according to the time-bound principle of adequacy, which was rather loose in the mid-19th century Ukraine. Danylo Mordovtsev, Shevchenko's contemporary, was the first to define poems of the cycle as “a very good translation” back in 1860. In the 1960s, Viktor Koptilov applied linguostylistic analysis to prove that Shevchenko translated psalms, his original being Church Slavonic texts. Shevchenko's translations of psalm can be juxtaposed with his imitation and paraphrases of the books of prophets (Jeremiah, Isaiah, Hosea), which distinctly deviate from the originals.

- B** **1857, 1858** – Petro Hulak-Artemovskyi translated psalms 91, 123, 133, 139 and 140 using Alexandrian verse, unlike the kolomyika verse of Shevchenko’s cycle.
- B** **1859** – Mykhailo Maksymovych published twenty-nine psalms in his almanac “Ukrainets” (“A Ukrainian”).
- B** **1868** – Panteleimon Kulish anonymously brought out his translation of two Books of Pentateuch and two psalms in the Lviv periodic “Pravda”.
- B** **1869** – “Pravda” released as separate books Panteleimon Kulish’s translation of Pentateuch (entitled “The Holy Scriptures, or the Complete Bible of the Old and New Testament; Pentateuch”) and his transfusion of the Book of Job (“Job. Transfusion (*perespiv*) by Pavlo Ratai”).
- L** **1869-1871** – Ivan Puliui published a very short pamphlet with prayers and some catechetical information in 1869 and an extended – full-fledged – prayer book in 1871. The manuscript of the prayer book was severely criticized by the Greek Catholic censor and even sentenced to destruction because of the deployment of Ukrainian. Lviv’s ‘Moscophiles’, who were ethnically Ukrainian, but supported the pro-Russian orientation, the artificial literary standard called “Yazychiye” and the etymological spelling rules, distorted the idea of loyalty to traditions and obstructed to the use of the vernacular at the smallest expense of Church Slavonic. Puliui reacted with academic arguments and legal reasons, and the prayer book came out without the churchly permit and was “funded by the public”.
- B** **1871** – In Vienna, Kulish published his rhymed translation of Psalter (“Psalter, or the Book of Praise of God. Ukrainian transfusion by Pavlo Ratai”). All Kulish’s translations published as separate books appeared under the

pseudonym Pavlo Ratai. Following the recommendation of the British Bible Society, Kulish revised his initial strategy to translate all poetic books of the Bible as a rhymed verse. His unpublished version of Psalter of 1897 is unrhymed and set out in syllabic-tonic patterns.

- B** **1871** – The first translation of the tandem of Panteleimon Kulish and Ivan Pului, **Four Gospels** came out anonymously in Vienna.

- B** **1874** – Antin Kobylanskyi published his translation of **the Gospel according to Luke** in Cyrillic and in 1877 – **the Gospel according to John** in the Latin alphabet.

- L** **1874, May 13** – Pope Pius IX's encyclical "Omnem Sollicitudinem" called for the scrupulous retainment of the ancient religious habits and banned any liturgical innovations (which also meant the introduction of the vernacular into liturgical praxis). This state of affairs did not act beneficially for a nation that was overcoming its colonial conditions and heritage.

- B** **1878** – Volodymyr Aleksandrov distributed his translation of some books of the Old Testament titled "The Bible or the Books of the Holy Scriptures. The Old Testament" by lithography method.

- L** **1878** – A Ukrainian-language prayer book was sanctioned by Metropolitan Yosyf Sembratovych of the Ukrainian Greek Catholic Church. Its title was "Народный рускій молитвенникъ" ("A Laic Ruthenian [Ukrainian] Prayer Book") and joined the efforts of Rev. Dr (later Metropolitan) Sylvestr Sembratovych (translating from Church Slavonic and Italian), Rev. Oleksiy Sliusarchuk (translating daily prayers and the Liturgy of St John Chrysostom), Dr Omelian Ohonovskyi (lingual editing) and Rev. Oleksandr

Stefanovych (publication preparations). It came out in three forms: the full version, the abridged edition and the edition for children.

- B 1880** – The whole text of the New Testament in Kulish and Pului's translation was published by the Shevchenko Scientific Society in Lviv.

- B 1883** – In Kharkiv, Volodymyr Aleksandrov brought out his translation of Psalter under the title "Tykhomovni spiv na sviati motyv" ("Quiet Chants on Holy Motives").

- B 1883-1914** – Ivan Franko published his numerous translations of excerpts from the Bible, namely: the books of Genesis 7-8 in the survey "The Flood of the World" (1883); excerpts from the Song of Songs in the study "From the Secrets of Poetic Creativity" (1898); the first two chapters of the Book of Genesis, included in the research "Poem on the Creation of the World" (1905); parts of the Book of Judges 4 and "The Triumphal Song of Deborah" (Book of Judges 5) as illustrations to the research "The Song of Deborah. The oldest monument of ancient Hebrew poetry" (1912); accounts of the death of Moses from Deuteronomy, as well as excerpts from the Book of Leviticus 16: 5–10 and the Book of Numbers 16 in the preface to the second edition of the poem "Moses" (1913); the stories of Samson (Book of Judges 13–16) in the article "Lesia Ukrayinka" (1898) and the study-preface to his own translation of John Milton's poem "Samson Agonistes" (1913); episodes about the conception of Ishmael and the prophecy about the birth of Isaac (Genesis 16, 17: 15–22, 18: 1–15) and stories about the birth of Samson (Judges 8: 1–24) and Samuel (1 Samuel 1–2) in the study "Annunciation. A comparative study of the biblical theme. With an appendix of the evangelical drama of John of Damascus in verse translation

into Church Slavonic" (1914). Franko's translations of the New Testament, namely several fragments of the Gospel of Matthew, the Gospel of Luke, and the Acts of the Holy Apostles, are contained in the study "Prayer for Enemies" (1911) and "On the Evangelical Foundation of T. H. Shevchenko's Poem "Maria" (1914).

- L** **1884, December 22** – The first Ukrainian Rite Liturgy was celebrated in North America (City of Shenandoah, Pennsylvania) while the first Vespers service took place a couple of days earlier, on 19 December 1884. As it was part of the Ukrainian Greek Catholic Rite, the Liturgy was served in the Ukrainian recension of Church Slavonic and aimed at Ukrainian blue-collar emigrants in Pennsylvania.

- B** **1887, 1893** – The British and Foreign Bible Society buys the copyright of the Ukrainian edition of the Bible and reprints the **New Testament** translated by Kulish and Pului.

- B** **1891-1904** – Lesia Ukrayinka translated a few excerpts from the Bible, namely: in 1891 translated verses 1-14 from Chapter 27 of the Book of Ezekiel were included in a letter to Mykhailo Drahomanov and published only in 1988 in the journal "Suchasnist"; in 1892, a translated excerpt from Jeremiah (Chapter 1) was included in a letter to Mykhailo Drahomanov and published in the Lviv-based journal "Nashi dni" in 1942; in 1904 translated verses 1-13 from The First Epistle of Paul to the Corinthians were added to the letter to Olha Kobylanska and published in 1905 in the Kyiv-based journal "Kiyevskaia starina" as the epigraph to Kobylanska's story "Niobe".

- B** **1893** – In Kolomyia, Mykhailo Pavlyk published Kulish's translation of the Book of Tobit (titled "Tobit's Words") without indicating the name of the translator.

TWENTIETH CENTURY

- B** **1903** – The first full translation of the Holy Bible translated by Panteleimon Kulish, Ivan Pului and Ivan Levytskyi went to print in Vienne under the auspices of the British and Foreign Bible Society.

- B** **1903** – In Lviv, Oleksandr Bachynskyi published “Psalter in Church Slavonic with the translation into the Ruthenian language and explanations based on commentaries approved by the Holy Catholic Church” and “The New Testament of Our Holy Lord Jesus Christ in Church Slavonic with the translation into the Ruthenian language”. This bilingual (Church Slavonic and Ukrainian) edition appeared with the “imprimatur” of Metropolitan of Greek Catholic Church, Andrei Sheptytskyi.

- B** **1903** – Mykhailo Lobodovskyi translated the Gospels into Ukrainian. The translation remains unpublished apart from two extracts analysed in the article “On translations of the Gospels into the Little Russian Language” (1905) by Pavlo Zhytetskyi.

- B** **1904** – Oleksiy Sliusarchuk, a Greek Catholic priest, in Zhovkva (Halychyna) published his translation of the Book of Psalms titled “Psalter expanded in the spirit of the Christian Prayer and Church Liturgy”. Metropolitan Andrei Sheptytskyi authorised this bilingual edition (Church Slavonic and Ukrainian) with his preface.

- B** **1906-1911** – the “**Synod**” translation of the Gospels with the parallel Church Slavonic text in 4 volumes went to print in Moscow (reprinted as one-volume edition in 1914 and 1917). This was the revised edition of the

translation done in 1861 by Pylyp Morachevskyi, whose perseverance in promoting his work despite the verdict of the Synod that a Ukrainian translation of the Bible done by him or anyone else could not be accepted for publication is believed to have provoked the ignominious Valuyev circular of 1863. The Circular proclaimed that “the Ukrainian language never existed, does not exist, and shall never exist” and banned the publication of secular and religious books (apart from light belles-lettres), on the premise that they might foster separatism. Ems Ukas of 1876 extended the publication ban to all books in Ukrainian and prohibited their importation. Only the Russian revolt of 1905 and the challenge cast by two Bible translations done in 1903 under the auspices of the British Bible Society and the Greek Catholic Church made the Russian Orthodox Church reconsider the ban and for the first time promote the publication of the Gospels in Ukrainian. The revision completely erased Morachevskyi’s individual copyright agency by the collective one – “the Synod edition”. Subsequent reprinted editions did not rectify this injustice until 2007 when Morachevskyi’s contribution was related in the preface to the reprint of the “Synod’ translation done by the publishing house “Prostir” in Kyiv with the blessing of the Supreme Archbishop of the Ukrainian Greek Catholic Church His Beatitude Liubomyr.

- L 1910** – Ivan Bodrug, the initiator of the (Ukrainian) Independent Greek Church (1903), which was later incorporated into the Presbyterian Church of Canada (1913), published a very little Liturgicon (1910) which continued the Ukrainian Greek Catholic practice of publishing liturgical books: high-status texts were in Church Slavonic (the altered and shortened text of the Liturgy of St John Chrysostom,

main prayers and troparia), but some prayers, the Matins and the Vespers along with the Rite of Baptism were in Ukrainian. Surprisingly, this edition shows strong liturgical ties with the Ukrainian Byzantine liturgical tradition, though the compiler is presented as a minister of the Ukrainian Presbyterian Church.

- B** **1913** – Mykhailo Vozniak published in “The Proceedings of the Philological section of Shevchenko Scientific Society” the Gospel according to John and five incomplete chapters from the Gospel according to Matthew translated by Markiyan Shashkevych, most probably in 1842.

- L** ***The end of World War I*** generated process and conditions for the rise of independent national republics in the Eastern Europe. The formation of the Ukrainian National Republic during 1917-1918 and later its unification with the Western Ukrainian National Republic in 1919 stimulated the lingual and spiritual Ukrainization of the churchly life in the Ukrainian State. However, the collapse of the UNR and the rise of the Ukrainian Soviet Government created no favourable conditions for Ukrainian liturgical translation. Biblical and liturgical translation could develop only beyond Soviet Ukraine, but even initially it covered Ukrainians from both the autochthonous Ukrainian territories annexed by Poland, Czechoslovakia and Romania and large diaspora communities in Europe and Americas.

The first Ukrainian ecclesiastical institutions settled in exile were the Apostolic Exarchate of Canada for Ukrainian Greek Catholic believers in 1912, the Apostolic Exarchate of the US for Ukrainian Greek Catholic believers from Halychyna and Transcarpathia in 1913, the Ukrainian

Greek Orthodox Church in Canada in 1918, the Ukrainian Orthodox Church in the US in 1919. In 1924, the Ecumenical Patriarch granted autocephaly to the Polish Orthodox Church which served Orthodox Ukrainians, Belarusians, Czechs and Poles. The autochthonous Ukrainian Orthodox community was the largest (2.7 million believers).

- L** **1917** – Ukraine’s religious life projected the necessity of creating the Ukrainian Autocephalous Orthodox Church, and the first Kyiv-based organ of these activities was the All-Ukrainian Orthodox Church Council. The first published book was the *Horologion* (1919) and was followed by the *Liturgy of St John Chrysostom* (1920). A lot of texts were printed with typewriters and cyclostyles. The main translators were Bishop (and later Metropolitan) Vasyl Lypkivskyi and Bishop (and later Archbishop) Nestor Sharayivskyi.
- L** **1919, May 22** – The first Ukrainian-language liturgy was served in Kyiv and became part of the history of Ukrainian Orthodoxy. This liturgy was at first partially Ukrainian: readings from the Gospel, the Epistle Lectionary and the Psalm Book were pronounced in Ukrainian, but in July, 1919, the whole Liturgy was already served completely in Ukrainian.
- B** **1921** – In Zhovkva, a Greek Catholic translation of the New Testament came out under the auspices of Metropolitan Andrei Sheptytskyi. A special Committee of prominent theologians and philosophers summoned by the Metropolitan edited this translation done by Yaroslav Levytskyi. The same year Yaroslav Levytskyi published his translation of the Pentateuch done from the Vulgate (second edition – 1933).

- L **Early 1920s** – Ivan Ohiyenko stayed in the Polish city of Tarnów, hosting the UNR’s Government-in-Exile: Ohiyenko set up a publishing house and called it “Ukrainian Autocephalous Church” where he published prayer books for adults and children (1921; 1922), the Liturgy of St John Chrysostom (1922) as well as services for Easter, Pentecost, Vespers and Matins (1922).

- L **1922, March 26** – The first Ukrainian-language liturgy according to Ivan Ohiyenko’s translation was served in the Ukrainian Greek Catholic Church (Lviv’s Transfiguration Church). The Polish Police reacted and accused the very translator of initiating the revival of the Greek-Catholic Church, though the translator was an Orthodox believer.

- L **1922, June 18** – The first Ukrainian-language liturgy in Canada (and perhaps in North America). Ivan Ohiyenko’s 1922 translation was used. It was an official translation of the Polish Orthodox Church.

- L **1920s** – The Soviet regime at first tolerated the existence of Ukrainian churches and allowed the publication of the All-Night Vigil (1923), the Octoechos (1923), the second edition of the Horologion (1925), the Menaion (1927) and services for Passiontide and Easter (1927).

- B **1925** – Yaroslav Levytskyi brought out his translation of **Psalms** done from Greek and Church Slavonic.

- L **1925** – The Ukrainian Evangelical Church of the Augsburg Confession was founded in Ivano-Frankivsk and built its identity on the basis of the reforming of the Byzantine Rite and on the opposition of introducing Latin in the Ukrainian Greek Catholic Church.

- B** **1926** – In Kyiv and Kherson, the Translation Committee under the auspices of Nestor Sharayivskyi, an archbishop of Ukrainian Autocephalous Church, released the **Gospels** and **Psalter** in Ukrainian. The text of the Gospels relied heavily on “the Synod” translation.

- L** **1926** – Supposedly, the first Ukrainian-language liturgical edition of the Byzantine Rite in North America: the prayer book “Добрий Пастир” (“Good Shepherd”). It was published in two languages: Church Slavonic (in the civil script according to the Ukrainian pronunciation) and Ukrainian. The fourth edition of 1952 deployed only one language: Ukrainian.

- L** **1926** – The Ukrainian translation of the 1918 Common Prayer Book of the Church of England in Canada which is a very rare case of rendering Anglican fundamental texts into Ukrainian.

- B** **1927** – In Kharkiv, the All-Ukrainian Union of Christian-Baptist Associations published a reprint of the first Ukrainian full Bible translated by Kulish, Puliui and Levytskyi (5000 copies).

- L** **1927** – The translation of the Liturgy of St John Chrysostom into Ukrainian by Rev. Dr. Yaroslav Levytskyi. It did not cause any reaction from Ukrainian Greek Catholic priests.

- L** **1930s** – Ivan Ohiyenko stayed in Warsaw and tightly cooperated with the Polish Autocephalous Orthodox Church: he published liturgical translations in graphically refined editions where the Ukrainian-language text was typeset by means of specifically altered Church Slavonic characters (e.g., the Office of the Dead (1935)).

- B** **1930** – In the first two issues of the journal “Ukrainska Reformatsia” (Ukrainian Reformation), Mykhailo Vozniak published Ivan Franko’s Paraphrase “**Isaiah’s Prophecy**” (1874).

- L** **1933** – The translation of the “Єрейський молитвослов” (“Prayer-book for priests”) by Rev. Dr. Yaroslav Levytskyi, which contained the Horologion, troparia and kontakia of the weekly and yearly cycles, prayers before the Eucharist and the Liturgy as well as a number of other supplementary prayers. The discussion, which arose around this edition, was an extremely rare case of liturgical translation criticism.

- B** **1934** – In Lviv, Mykhailo Kravchuk, a Greek Catholic priest, published his translation of the four Gospels with explanations. The second revised edition of the Gospels done from the critical text by Otto Merk with Greek originals and the Vulgate came out in 1937.

- B** **1936** – Mykhailo Kravchuk brought out a rhymed translation of the Song of Songs with explanations.

- B** **1936** – Mykhailo Kobryn published his translation of the Psalter from Greek. The translation was officially approved by the Committee of Translations of the Holy Scriptures and Liturgical Books at the Ukrainian Scientifics Institute under the supervision of His Beatitude Dionysius, the metropolitan of the Polish Autocephalous Church. Kobryn’s text was reprinted in 1990 in Rome as the **Prayer Psalter** by the monastic order of the Ukrainian Studites. As a result of numerous reprints by the Lviv publishers “Svichado”, this translation has acquired the status of the Prayer Psalter of the Ukrainian Greek Catholic Church.

- L** **1936-1939** – The cooperation between the Ukrainian Scientific Institute in Warsaw (1930-1939; its Commission of Translating the Holy Scriptures and Liturgical Books was presided by the Metropolitan of the Polish Orthodox Church, Dionysiy Valedynsky) and the Theological Section of the Metropolitan Petro Mohyla Society in Lutsk (1931-1939). The centre of cooperation was the translation activities of Mykhailo Kobryn who translated the Liturgies of St John Chrysostom, of St Basil the Great and of Presanctified Gifts as well as the Little Octoechos, the Matins and the Vespers.

- B** **1937** – In Lviv, Ivan Ohiyenko, a prominent philologist and theologian, a translator of liturgical books and an author of the research “Methodology of the translation of the Holy Scripture and liturgical books into Ukrainian”, published his translation of the four Gospels according to the contract with the British Bible Society.

- B** **1938** – Mykhailo Kravchuk published his rhymed translation of Jeremiah’s Lamentations.

- B** **1938** – The Ukrainian Scientific Institute in Warsaw commissioned by the Polish Autocephalous Church and His Beatitude Dionysiy published “The Altar Gospel”, a revised “Synod edition” of Morachevskyi’s translation. Subsequent editions appeared in print in 1948 in Winnipeg, Canada, in 1966 in Bound Brook, the USA and in 2013 in Kyiv (the latter as an edition of the Ukrainian Orthodox Church of Moscow Patriarchate).

- B** **1939** – In Warsaw, Ivan Ohiyenko published his translation of the New Testament and the Psalter under the auspices of the British Bible Society.

- L **Early 1940s** – the Polish Autocephalous Orthodox Church officially published the Liturgicon (1941) and the Little Euchologion (1942). These translations greatly contributed to the Orthodox tradition of liturgical translation in the Ukrainian Diaspora after the Second World War.
- L **1940-1950s** – “The Roman Reform”: the Ukrainian Greek Catholic Church seeded the final right of liturgical decisions to Rome, and the Roman See published new Church Slavonic liturgical books (the Liturgicon (1942), the Euchologion (1945-1953), the Horologion (1950), and they are the main originals for the Ukrainian Church even now.
- B **1942** – The Warsaw edition of the New Testament went to print consisting of the Gospels in Morachevskyi’s translation and Acts, Epistles and Revelation in Kobryn’s translation.
- B **1945-1964** – Volodymyr Dzioba, a Greek Catholic priest, translated The Book of Wisdom (Rome, 1945), the Books of Ruth, Tobit and Song of Songs (Munich, 1957), the Book of Judith (Munich, 1958), Ecclesiastes (Munich, 1962), Psalms (“Holy Hymns”, Munich, 1962) and The Book of Job (Munich, 1964).
- B **1946** – In Rome, Teodosiy Halushchynskyi commissioned by the Congregation of the Eastern Churches published “The Holy Gospel of Our Lord Jesus Christ”. With explanations and introductions to each Gospel. It was a compilation of previous Ukrainian translations of the Gospels, primarily the one translated by Mykhailo Kobryn.
- L **1948** – Canada’s Ukrainian Orthodox intellectuals set up the Academic Theological Society (shaped into the Ukrainian Academic Orthodox Theological Society in 1954). A similar institution existed in the US. They

monitored a number of high-rank liturgical editions. In Canada: the Pontifical Service (1954), the Euchologion (1954-1960), the Octoechos (1956), the Liturgicon (1972). In the US: the Euchologion (1954, 1963, 1976), the Liturgicon (1963, 1989), the Triodion (1976).

1962-1965 – The Second Vatican Council allowed the use of vernaculars for liturgical use and called for reforming the Roman Catholic liturgical books. For the Ukrainians, the shift to the vernacular meant the immediate transfer to the languages that the Diaspora Ukrainians spoke: Ukrainian as their home language, but also English in the Anglophone communities where they lived.

- L** **1960-1980s** – The energetic translation activities of the Ukrainian Greek Catholic Church after the return of Patriarch Yosyf Slipyi from the 18-year Soviet imprisonment and his reinstatement in Rome. The first publication was a prayer-book “Господи, до Тебе підношу душу мою” (“Lord, I lift my soul to You”, 1966) which was later enlarged and republished many times. The official translation of the Liturgy of St John Chrysostom was published in 1968 and revised in 1988. This achievement of the Church was followed by the Liturgy of St Basil the Great (1980) and the Liturgy of Presanctified Gifts (1984).
- B** **1962** – In London, Ivan Ohiyenko (Ilarion), since 1944 the Metropolitan of the Ukrainian Autocephalous Church in exile, published the second full translation of the Holy Scriptures into Ukrainian. The translated was edited by Protestant pastors Vasyl Kuziv and Levko Zhabko-Potapovych and promoted by the British Bible Society.
- B** **1963** – In Rome, the Basilian Order of the Greek Catholic Church published the third full translation of

the Holy Scriptures into Ukrainian. The translation was done by Ivan Khomenko, a priest of the Ukrainian Greek Catholic Church in exile, and edited by Ihor Kostasnyi and Vasyl' Barka, outstanding Ukrainian authors and translators, who represented the baroque trend of the Ukrainian translation. The final version of this translation disappointed Khomenko so much that he crossed out his name on the cover of his copy, put down Ihor Kostetskyi's name and changed the word *translation* for *transfusion* (*perespiv*). In 1980, Khomenko published his "corrected" translation of the Gospels. In 1983, posthumously, the translator's unedited version of the whole New Testament came out.

- L **1963** – The Order of St Basil the Great produced the first edition of the Basilian Prayer book for the inner use in the Order which contained most prayers in Church Slavonic, but its second edition (1982) was already fully in Ukrainian.
- L **1963** – In Prudentópolis (the Brazilian state of Parana), the fully Ukrainian-language Horologion with the Liturgy of St John Chrysostom was compiled and published by Rev. Vasyl Zinko. The initiative was continued with the Ukrainian-language Liturgy of St James (1973), which is a peculiar liturgy in the Eastern Christian calendar: this ancient liturgy is mainly served once a year on the feast day of St James (October 23), but not even everywhere. Later Rev. V. Zinko translated four Oriental liturgies from German: the Chaldean Malabar Liturgy (1990), the Alexandrian-Coptic Liturgy, the Holy Qurbana Liturgy of the Syro-Malankara Rite, the Armenian Liturgy (1991).
- L **1975 and 1978** – The Order of St Basil the Great published two parts of the Divine Office which comprised prayers and hymns from the Horologion, the Octoechos,

the Triodion, the Pentecostarion, the Menaion as well as some supplementary services and parts. It was meant for private use, but finally, it was republished in one thick, but compact volume (1990). This book is popularly famous as “Vasyl'yanka” in honour of the Patron of the Order and Fathers Basilians, and it has been accepted well both in Greek Catholic and Orthodox communities.

- B** **1982** – In Zagreb, the **Greek Catholic Eparchy of Križevci, Croatia**, released the first edition of “**The Illustrated Bible for the Young**” in Ukrainian (based on Khomenko’s translation of 1962). The Ukrainian edition relied on the Croatian edition “*Ilustrirana Biblija mladih*” (1968).

- B** **1988** – The Russian Orthodox Church in Moscow brought out an impressive circulation of the Bible in Ukrainian as a gift for believers on occasion of the 1000th anniversary of the Baptizing of Rus-Ukraine. This text positioned as “The edition of Moscow Patriarchate” was a reprint of Ohiyenko’s translation. The only mention of the source used is an inconspicuous copyright on the back of the title page: “British Bible Society, 1962”.

- B** **1988** – the Ukrainian Exarchate of the Russian Orthodox Church presented its translation of **the New Testament**. According to the Church authorities, the main part of this translation was done in the 1970s on the initiative of the pro-Ukrainian Secretary of the Communist Party of Ukraine Petro Shelest who was soon dismissed from his position for the alleged nationalism. Yet, the text of this translation evidences of its indirect nature: the Gospels was a modernized version of Morachevskyi’s translation while the rest of the text relied too heavily on the Russian Synod translation of 1876. Revised editions: the whole **New Testament** – in 2005 by the Lutsk Eparchy of

the Ukrainian Orthodox Church of Moscow Patriarchate, in 2010 by the Publishing Department of the Ukrainian Orthodox Church of Moscow Patriarchate; the Gospels – in 1999 by the Publishing Department of the Ukrainian Orthodox Church of Kyiv Patriarchate, in 2011 by the Publishing Department of the Ukrainian Orthodox Church of Moscow Patriarchate.

- L **1988** – The Ukrainians celebrated the millennium of Christianity in Ukraine. The Ukrainian Greek Catholic Church make an exceptionally important offering: the publication of the Book of Pontifical Services. Simultaneously, the official English-language translation of the Liturgy of St John Chrysostom was published in different formats for solemn public use and for average practical reading.

- L **Late 1980s** – In Poland, the Ukrainian Greek Catholic Church shifted from Church Slavonic to Ukrainian, and when the Communist regime fell, the national revival of Ukrainian communities in Poland was endorsed by the use of the native language as a liturgical one.

1989-1992 – Cardinal social and political events took place and influenced Ukraine's religious life. 1989: The legalization of the Ukrainian Greek-Catholic Church and the Ukrainian Autocephalous Orthodox Church in Ukraine. 1990: The foundation of the Ukrainian Orthodox Church of Moscow Patriarchate. **1991, August 24 and December 1:** Ukraine restored its full Independence (in the parliament and at the national referendum). **1992:** The foundation of the Ukrainian Orthodox Church of Kyiv Patriarchate.

- B **1990** – In Stockholm, the Church of Evangelical Christian Baptists released its "New Testament with a supplement

of Psalms and Proverbs. New Translation”. The project was initiated by Yakiv Dukhonchenko, a renowned church activist and soviet prisoner of conscience, and carried out by the Canadian Translation Centre chaired by Hryhoriy Derkach and, after his death, his wife Diana Derkach. The translation was not entirely new and relied heavily upon the text of Ohiyenko’s translation. Numerous editions of this translation followed, beginning with the Minsk edition in 1994 and the Kyiv one in 1996.

- B** **1990** – The journal “Vitchyzna” published the translation of the Pentateuch and the Revelation done by Les Herasymchuk, a lay author and translator, in tandem with priest Leonid Lutkovskyi.
- B** **1990-1998** – The journal “Liudyna i Svit” (“Man and the World”) included translations of the Pentateuch, the Book of Ecclesiastes, the Gospel of John, and the Apocalypse done by Yevhraf Duluman, who as a priest-to-turn-an-apologist for Soviet scientific atheism received an official anathema from the Holy Synod of the Russian Orthodox Church. Yevhraf Duluman translated the Old Testament from the Masoretic texts and the Septuagint and added extensive commentaries and scientific and historical references.
- L** **1990** – The **Ukrainian Greek-Catholic Church** published the Psalter which can be considered ‘ecumenical’. Stoudite monks published the Liturgical Psalter (Rome; republished in Lviv, 2000, 2007, 2010, 2016, 2018), which was originally translated by the Orthodox priest Mykhailo Kobryn and published in Warsaw in 1939. The text was ‘modernized’ with the assistance of Rev. Ivan Muzychka (UGCC), Prof Vasyl Lev and Prof Dmytro Stepovyk.

- B **1991** – An anthology of the ancient literature of Sumer, Babylon and Palestine entitled "On the Rivers of Babylon" included excerpts from Ukrainian translations of the Old Testament done at the turn of the 20th century by Ivan Franko, Lesya Ukrainka, Panteleimon Kulish, Ivan Pului and Ivan Levytskyi. The compilers also included their own translations of some Biblical texts: "Song of Deborah", from "Song of Songs" and "Book of Ecclesiastes" (translated by Mykhailo Moskalenko and Ihor Diakonov) and from "Book of Job" (translated by Mykhailo Moskalenko).

- B **1992** (second edition – **1994**) – In Lviv, Cardinal Myroslav Ivan Liubachivskyi, the head of the Ukrainian Greek Catholic Church, published "The New Testament with commentaries". The edition was based on Khomenko's unedited version of the translation of the New Testament while commentaries from "Die Heilige Schrift Einheitsübersetzung kommentiert" were translated by Myroslav Liubachivskyi.

- B **1992** – The **Ukrainian Bible Society** launched the official project of the first Ukrainian translation of the Bible in independent Ukraine. The translator commissioned to do the task was Rafail Turkoniak, an archimandrite of the Greek Catholic Church and a connoisseur of ancient languages. In 1997 a pilot edition of Turkoniak's translation of **the New Testament** was released, in 2001, 2002 and 2003 – the revised editions. In 2011 The Ukrainian Bible Society published the translation of the whole Bible done according to the Byzantine tradition, i.e., the OT was rendered from Greek Septuagint. After the 2017 pilot publication of the Books of Prophets Jeremiah and Ezekiel and Jeremiah's Lamentations translated from Old Hebrew, in 2020 so called **Modern translation** of the entire

Bible, came out where the OT was translated from Hebrew Masoretic texts.

- L **1995 – The Ukrainian Orthodox Church of Kyiv Patriarchate** published the first translation prepared by the Commission for translating the Holy Scripture and liturgical books (founded in 1992 and presided by Patriarch Filaret Denysenko; later reformed into the Publishing Department of Kyiv Patriarchate). The slogan of the series was “Let us glorify God in Ukrainian”. During a short time, they published and republished the entire corpus of liturgical books. The main strategy of these translations was the orientation at Church Slavonic: the excessive usage of Church Slavonic vocabulary; the unjustified replacement of already established Ukrainian theological terms by Old Slavonic ones; the introduction of stylistic innovations.
- B **1997-2003 –** Mykola Karpenko published his poetic domesticated paraphrases of the Book of Ecclesiastes, The Book of Job, the Book of Ecclesiastes and the Book of Proverbs.
- B **1998–** In Minsk, the Church of Christians of the Evangelical Faith released “The Bible for the New Life. New Testament with the symphony” and in 2006 – the full translation of the Bible with commentaries. In both cases, it was the Ukrainian version of the English-language study Bible “The full Life Study Bible New Testament” by Donald C. Stamps with thorough theological, linguistic, ethical and practical comments, articles, tables, maps, thematic index and symphony (concordance). All the English-language paratexts for the publication were translated by Iryna Selezinka, however, the text of the Bible itself, as stated

on the endpaper, is a “corrected and ordered translation by P. Kulish”. Bishop Vasyl Boiechko became the editor-compiler of the publications. The editing of the Old Testament primarily consisted in modernizing the language of the 1903 translation while the New Testament is closer to Ohiyenko’s translation, both at the level of Language modernization and certain philological senses.

- L 1998 – Ukrainian Autocephalous Orthodox Church:** archbishop Ihor Isichenko published a serious edition of a prayer-book – “With Faith and Love” (Kharkiv) – for personal use. The following editions were approved by the Church authorities (2nd ed., Kharkiv, Lviv, 2003; 3rd ed., Kharkiv, Lviv, 2007; 4th ed., Kyiv, Kharkiv, Lviv, 2010). The main feature of these publications is the excessive Ukrainization of texts and the replacement of already established theological terms with dialectal forms and words which are more characteristic of fiction, but in general these translations are very good, keep to the style of the best recent translations of recent decades and can be considered to be the fundamental continuation of the translation tradition of the UAOC.

- B 2000 –** the translation of the full Bible by Kulish, Pului and Levyskyi came out in Kyiv. This was the first edition of the first Ukrainian Bible in independent Ukraine. In 2003, the Ukrainian Bible Society honored the 100th anniversary of the publication of the first Ukrainian Bible with an elegant anniversary edition. In 2007, the publishing house “Prostir” reprinted the 1903 Bible as a part of their project to popularize the writings of Ivan Puliui. The fourth reprint of the Bible was carried out by “Prostir” in 2020 with the blessing of the Head of the Ukrainian Greek Catholic Church, His Beatitude Sviatoslav.

- L 2000 – Roman Catholic Church:** The Liturgical Commission started publishing translations of the ‘typical’ editions of Roman Catholic liturgical books. The series of the Sacraments, which covered the most widespread and practiced rites, were published in Kyiv and Lutsk (2000-2013).

TWENTY-FIRST CENTURY

- B** **2001** – The Institute of the Ukrainian Language of the National Academy of Sciences of Ukraine published the first edition of the transliterated text of the **Peresopnytsia Gospel** with glossaries and research. For this edition Oleksiy Onyshchenko, Inna Chepiha, Liubov Dubrovina and Liudmyla Hnatenko developed a special system of transliteration of the Cyrillic Church Slavonic script. The second edition of 2011 titled “**Peresopnytsia Gospel. Research and Transliterated Text**” contained facsimile copies of the original texts, the original text transliterated in the modern Ukrainian Cyrillic script and a translation of the Peresopnytsia Gospel in modern Ukrainian. Presentational facsimile editions of the Peresopnytsia Gospel were released in 2008 and 2011 by the Ukrainian Orthodox Church of Moscow Patriarchate and in 2017 by the cultural and archeological Centre “Peresopnytsia”.
- L** **2001 – Ukrainian Greek-Catholic Church:** The edition of the Euchologion (Lviv; 2nd ed., 2014) was based on the Abridged Euchologion (Rome, 1973), translated by the liturgical commission under the presiding of Patriarch Yosyf Slipyi, but it also incorporated some services from “Евхологіонъ или Требникъ” (Lviv, 1925-1926), compiled by Rev. Tyt Myshkovskyi with the blessing of Metropolitan Andrei Sheptytskyi. The latter edition was the source for some more services translated and published in “Требник. Освячення та благословення” (Lviv, 2010). Finally, the Euchologion (Lviv, 2020) joined the two previous editions in one book.

- L **2001 – Ukrainian Greek-Catholic Church:** Basilian Fathers published the Euchologion (Prudentópolis (in the state of Paraná, in Southern Brazil); 2nd ed., Lviv 2018) compiled by Rev. Atanasiy Kupitskyi.

- L **2004 – Roman Catholic Church** issued the great prayer-book “Вселенська Молитва” (“Universal Prayer”).

- B **2004** – The Ukrainian Orthodox Church of Kyiv Patriarchate published “**The Bible. The Books of the Holy Scripture of the Old and New Testament**” known as “Filaret’s Bible”. The translation was done from the Russian Synod translation of 1876.

- B **2005** – Ihor Kahanets, the head of the Institute of Metaphysical Studies, published his research “**Wheat without Chaff: The Gospel of Christ without insertions and distortions**”. It included “Good Tidings of Jesus Christ, the Son of God”, a unified translated version of the four Gospels, allegedly purified from the tendentious amplifications and deviations of Pharisees. The second edition came out in 2017 under the title “**The Gospel of Jesus**”.

- L **2005 – Ukrainian Autocephalous Orthodox Church:** while using the US edition of the Liturgicon (Bound Brook, New Jersey, 1963, 1989), the editors corrected the errors noticed, introduced some material from Metropolitan Petro Mohyla’s Liturgicon (Kyiv, 1629), compared to the similar editions of the Antiochian, Greek, Russian and Romanian Churches and published under the Liturgicon (Kyiv, Kharkiv, Lviv; republished in 2019).

- L **2005 – Roman Catholic Church:** The abridged version of the Roman Missal (Lutsk) was published. The full edition of the Roman Missal came out seven years later in Lutsk (2012).

- L **2006 – Ukrainian Orthodox Church of Moscow Patriarchate:** metropolitan Ionafan Yeletskikh translated the liturgies of SS John Chrysostom and Basil the Great. Having a deep knowledge of translation matters (claiming for dynamic equivalence, explaining reasonable textual deviations because of differences in linguistic systems), he strived for creating the normative liturgical Central-Ukrainian lingual school of the UOC MP.

- B **2006** – Rafayil Turkoniak, an archimandrite of the Ukrainian Greek Catholic Church, translated the Church Slavonic **Ostroh Bible** into modern Ukrainian (reedited in 2007, 2010, 2018) and was awarded the most prestigious state prize of Ukraine for works of culture – the Taras Shevchenko National Prize.

- B **2006** – Jehovah’s Witnesses published and widely distributed **“New World Translation of the New Testament”** and in 2014 – **“New World Translation of the Holy Scriptures”**. The translation was a relay done from English.

- B **2007** – Additional volume 52 to the collection of Ivan Franko’s Works in 50 vols. contained the paraphrases of the 2nd chapter of the Book of Joel and “Isaiah’s Prophecy” as well as translations of chapter 53 from the Book of Isaiah and “The Triumphant Song of Deborah” (the latter as a part of the research “The Song of Deborah. The oldest monument of the ancient Hebrew poetry” (1912).

- B **2009** – A bilingual Ukrainian-Russian translation titled **“The Eternal Gospel”** was published under the auspices of the Scientific Council of the Ukrainian Language and Information Fund of the National Academy of Sciences of Ukraine and approved by the Ukrainian Bible Society. The translation was done by Vitaliy Hromov, the head of

the Department of Biblical Studies at the Institute of the Genesis of Life and the Universe in Kyiv. The publication contains an explanatory Bible dictionary, as well as short Greek-Ukrainian and Greek-Russian dictionaries. Over a thousand page-by-page footnotes provide a wide range of synonyms for key Greek words.

- L **2009 – Ukrainian Greek-Catholic Church:** “Trypisnets”, the Workshop of liturgical translations at the Ukrainian Catholic University in Lviv (Rev. Vasyl Rudeiko, Andriy Shkrabyuk, Taras Tymo, Maksym Tymo), published the extended translation of the Liturgy of Presanctified Gifts (Lviv). More texts circulate as electronic editions: e.g. “The Divine Office of Holy and Bright Weeks” (Lviv, 2012) and “The Divine Office of Holy and Bright Weeks: a small musical supplement by Andriy Protopsalt [Shkrabyuk]” (Lviv, 2013). Besides, Rev. Vasyl Rudeiko published the academic translations of two horologions: “The Horologion according to the Canon of the Holy Lavra of Saint Sabbas” (Lviv, 2016) and “The Horologion of twenty-four hours” (Lviv, 2017).
- L **2010 – Ukrainian Autocephalous Orthodox Church:** An Orthodox Prayer-Book (compiled by Rev. Volodymyr Cherpak; translated by Liudmyla Ivannikova and Volodymyr Cherpak; Kyiv, 1995 [de facto 2010]). Some of the prayers were republished from existing editions and thoroughly edited for eliminating translation inaccuracies and stylistic discrepancies with modern lingual norms. The translators-editors tried to keep the balance: on the one hand, they reintroduced some old lingual forms describing the Lord and the Mother of God and consciously used Church Slavonic variants; on the other hand, specifically dialectal forms were changed to literary norms. The publication is extremely important from the

viewpoint of the historiography of liturgical translation, as it contains an insightful afterword, which lists the main milestones of Ukrainian liturgical translation (pp. 762-773) and a bibliography of publications from the 14th century to 1996 (pp. 774-779).

- B 2011 – “The Bible in the engravings by Gustav Dore”** was released by “Apriori” Publishing House in Lviv. The texts were taken from Ohiyenko’s translation.

- B 2013 – Oleksandr Hyzha**, affiliated to the Church of Pentecost, published his translation “The Newest translation of the Bible into the literary Ukrainian language”. The translation was done from mediating sources, such as the King James Bible of 1611 and a Polish translation.

- L 2013 – Ukrainian Orthodox Church of Moscow Patriarchate: “Служебник”** (in Church Slavonic and Ukrainian; compiled by archimandrites Viktor Bed and Diodor Muratov; Uzhhorod). The texts are ‘localized’ by introducing the prayers for ‘the Ukrainian Apostle Andrew the First-Called’, ‘Scythian Hierarchs’, ‘Gothic bishops’, ‘our Holy Fathers Metropolitans of Kyiv and Halych’, ‘Right-Believing Great Princes of Kyiv’ etc.

- L 2013, March 11 – The Ukrainian Greek-Catholic Church** adopted the Instruction on submitting and approving of liturgical texts, their republications and translations which reads: “The translation of liturgical texts is connected with the need to know the Classical languages, the history and theology of the liturgy, its pastoral and ecumenical dimensions, so it would be very good to create translation groups in the institutions researching and teaching theological disciplines. These institutions

could also be communities in which newly translated texts would experience praying probation.”

- B** **2014 – “The Book of Job”** in Ivan Khomenko’s translation of 1963 was published by the Kyiv publishing House “Bohuslavknyha” with commentaries by Volodymyr Romanenko.

- B** **2014 – Ukrainian Greek-Catholic Church:** “Trypisnets”, the Workshop of liturgical translations at the Ukrainian Catholic University in Lviv (Rev. Vasyl Rudeiko, Andriy Shkrabyuk, Taras Tymo, Maksym Tymo), published the Liturgical Psalter translated from Greek critical edition by Alfred Rahlfs (1907) and Church Slavonic edition of Psalter done by Ukrainian Greek-Catholic Church in 1901. The text was first prayed over the Heavenly Hundred Heroes on the tragic days of February 2014 at Maidan. Revised edition of 2022.

- L** **2014 – The Ukrainian Autocephalous Orthodox Church** reacted to the Russian-Ukrainian war by publishing “A Prayer-Book of the Ukrainian Orthodox Warrior” (Kyiv) and Metropolitan Petro Mohyla’s “Prayers during the War” (translated by Liudmyla Ivannikova; Kyiv).

- L** **2014 – Ukrainian Orthodox Church of Moscow Patriarchate:** “A Great Liturgical Synaxarion” (compiled by Rev. O. I. Monych; Uzhhorod) is the transliteration of texts from the Church Slavonic Cyrillic Script into the Civil Script according to the phonetic rules of the Ukrainian language. This edition is a hybrid of interlingual and intersemiotic translation: the Church Scripts is replaced by the modern Civil Script, but there is also a linguistic – actually phonetic – interpretation, which gives Ukrainian believers reason to believe that they use a special religious style of

Ukrainian. By the way, it is in their mind that the semantic substitution takes place, when the believer deciphers a message from the viewpoint of the Ukrainian language, but not the Church Slavonic language.

- B** **2015 – Psalter** translated by Pylyp Morachevskyi appeared in print for the first time in order to commemorate the 150th anniversary of the translation. Morachevskyi translated from Church Slavonic comparing it with Latin, French, German and Russian mediating sources. The autograph of the Psalter by Morachevskyi is kept in the Research Department of Manuscripts of the Library of the Russian Academy of Sciences (V. I. Vernadskyi National Library of Ukraine has only lists and copies of texts).

- L** **2017 – Ukrainian Orthodox Church of Moscow Patriarchate**, but later the autocephalous **Orthodox Church of Ukraine**: A group of translators and liturgists was united by Rev. Andriy Dudchenko. Their first publication was “A Prayer-Book / A Prayer-Book for Orthodox Believers” (translated by V. Sholokh; Kyiv; additionally, the abridged version was published in Kyiv in 2017 and 2020). In 2018, they published the Liturgicon containing only the Liturgy of St. John Chrysostom along with the Office for the Dead, churchly services and prayers for various needs (translated by V. Sholokh, Rev. Andriy Dudchenko, Rev. Rostyslav Vorobiy, M. Biletskyi, M. Burdeina; finally edited by Metropolitan Oleksandr Drabynko; Kyiv). To the translation team’s mind, these translations are experimental, and the translators are ready for searching for better correspondences and Ukrainian synonyms. After establishing the autocephalous Orthodox Church of Ukraine (2018), the translation team became its members and may be the core of this Church’s future translation projects.

2018, December 15 – The self-dissolution of the Ukrainian Autocephalous Orthodox Church and the Ukrainian Orthodox Church of Kyiv Patriarchate. Their members and some members of the Ukrainian Orthodox Church of Moscow Patriarchate united to proclaim a new ecclesiastical institution: the **Orthodox Church of Ukraine** which was granted the Tomos of autocephaly by the Ecumenical Patriarchate of Constantinople on 5 January 2019.

- B** **2020** – The Kyiv publishers “Dukh i Litera” published “Tehilim – Psalms” commented by German rabbi Samson Raphael Hirsch. The translation was done by Hedaliah Spinadel and Dzvinka Matiyash.

- L** **2020, September 29 – Ukrainian Greek-Catholic Church** adopted the Instruction on managing book-printing in the UGCC which reads: “If in the same territory, there are different Eastern Catholic and Orthodox Churches which belong to the same liturgical family and use the same language, differences between their liturgical texts should be avoided. The joint use of liturgical books should be encouraged as much as possible.”

- L** **2021 – Orthodox Church of Ukraine:** The publication of Part 1 of the Liturgicon.

- L** **2022, April 24** (Orthodox Easter) – The Ukrainian-language Orthodox Liturgy was served by Rev. Kyrylo Hovorun in Sweden’s main Lutheran Cathedral in Uppsala. This event is the aftermath of Russia’s invasion of Ukraine on 24 February 2022, but it showed the great ecumenical power of liturgical translation even for joining Ukrainian Orthodox and Swedish Protestant believers.

- B** **2023** – The Stauropegion of the Ecumenical Patriarchate in Ukraine published the first liturgical Gospel Aprakos translated into Ukrainian from Greek. A portion of the print run was distributed in military hospitals and among chaplains at the front of the Russo-Ukrainian war.
- L** **2023** – The Stauropegion of the Ecumenical Patriarchate in Ukraine publicized electronic editions (EPUB format) of the new translations of three Orthodox Liturgies: the Liturgies of St John Chrysostom, of St Basil the Great and of Presanctified Gifts (all translated by Volodymyr Sholokh with assistance of archimandrite Sava Hamaliy, Maksym Biletskyi and others). The main original of these translations was the 2020 Greek edition of the Ecumenical Patriarchate.

SELECTED BIBLIOGRAPHY

1. *Барвінський А.* Чи українська мова пригідна до перекладу св. Письма і молитов, та духовної проповіді? Перемишль: Кнолер і Син, 1921. 32 с.
2. *Барщевський Т.* Переклади Біблії церковнослов'янською і українською мовами // Міжнародний біблійний коментар, католицький та єкуменічний коментар на XXI століття: у 6 т. / відп. ред. В. Р. Фармер. Львів: Свічадо, 2017. Т. 1. С. 244–270.
3. *Боднар М.* Іван Франко і Біблія: маловідомі й невідомі переклади та переспіви // *Sacrum* і Біблія в українській літературі / за ред. І. Набитовича. Lublin: Ingvarr, 2008. С. 457–478.
4. *Василишин І.* Літургійно-богослужбові видання Патріарха Йосифа Сліпого у II половині XX ст. Ретроспектива // Матеріали Міжнародної наукової конференції до 100-річчя ієрейських свячень Йосифа Сліпого / упоряд. Ю. Скіра. Львів: Колесо, 2018. С. 113–129.
5. *Василишин І.* Нові видання богослужбових книг у XX столітті як плід літургійної реформи // *Reformy liturgii a powrót do źródeł: Ad fontes liturgicos 4.* Kraków: Wyd-wo Nauk. Un-tu Papieskiego Jana Pawła II, 2014. S. 285–299.
6. *Возняк М.* Історія української літератури: у 2 кн. 2-е вид., виправ. Львів: Світ, 1992. Кн. 1. 695 с.
7. *Герасимчук Л.* Реставрація витоків: до публікації нового перекладу пам'ятки світової літератури “Четвероєвангеліє” // Вітчизна. 1990. № 3. С. 161–166.

8. *Гнатенко Л., Котенко Т.* Переклади Пилипа Морачевського книг Нового Завіту і Псалтиря українською мовою середини XIX ст., збережені за оригіналами та списками у книгосховищах Росії та України // Рукописна та книжкова спадщина України. Київ, 2007. Вип. 12. С. 154–177.
9. *Гнатенко Л., Німчук В.* Перший повний переклад Псалтиря новою українською літературною мовою // Псалтир: переклад новою українською літературною мовою П. С. Морачевського (1865) / підг. вид. Л. А. Гнатенко; дослід. Л. А. Гнатенко, В. В. Німчук; відп. ред. Л. А. Дубровіна; НАН України; Укр. комітет славістів, Нац. б-ка України ім. В. І. Вернадського; Ін-т укр. мови. Київ: НБУВ, 2015. С. 7–28.
10. *Головач У.* Рецензія на переклад богослужбових текстів Страсного тижня і Пасхи майстерні літургійних перекладів «Трипіснець» (В. Рудейко, Т. Тимо, М. Тимо, А. Шкраб'юк) // Наукові записки УКУ: Богослов'я. Львів, 2015. Вип. 2. С. 517–519.
11. *Горбач О.* Мовостиль новітніх перекладів Св. Письма на українську народню мову // Український Вільний Університет: наук. записки. Мюнхен, 1988. Т. 13: Congressus series pilologica. С. 29–98.
12. *Галадза П.* “Віки вічні” чи “віки віків”? // Logos: A Journal of Eastern Christian Studies. 2002-2004. Vol. 43/45. P. 361–367.
13. *Галадза П.* Літургійні тексти і переклади // Logos: A Journal of Eastern Christian Studies. 2017. Vol. 58, nos. 1–4, pp. 347–363.
14. *Галадза П. о.* Порівняльний богословський аналіз перекладів літургії св. Івана Золотоустого УГКЦ 1968 та 1988 років // Сучасна українська богословська термінологія: Від історичних традицій до нових концепцій: Матеріали Всеукр. наук. конф. (Львів, 13-15 трав. 1998 р.) Львів: [Вид-во Львівської Богословської Академії], 1998. С. 33–47.

15. *Ґалянт М.* Переклад єрейського молитвослова // Нива. 1933. Т. 28. С. 435–437.
16. *Джиджора Є. В.* Гімнографія Київської Русі XI–XIII ст.: структурне ціле канону мінейного циклу. Одеса: Астропринт, 2018. 480 с.
17. *Дзера О.* Біблійна інтертекстуальність і переклад: англо-український контекст. Львів: ЛНУ імені Івана Франка, 2017. 490 с.
18. *Дзера О.* Джерела національних перекладів Святого Письма: англо-український контекст // Лінгвостилістичні студії / Східноєвропей. нац. ун-т ім. Лесі Українки. Луцьк, 2017. Вип. 7. С. 51–60.
19. *Дзера О.* Історія українських перекладів Святого Письма // Іноземна філологія. 2014. Вип. 127. Ч. 2. С. 214–222.
20. *Дзера О.* Науково-критичне осмислення біблійної інтертекстуальності в працях Івана Франка // Записки Наук. т-ва ім. Шевченка. Праці Філол. секції. Львів, 2016. Т. 269. С. 143–151.
21. *[Драбинко] Олександр митр.* “Переклад Літургії Іоана Златоуста – це краще, що є на сьогодні”: інтерв’ю. Джерело: <http://mvfund.org/novini/792-zaproshuemo-u-sofiyu-kijivsku-na-prezentatsiyu-ukrajinskogo-perekladu-liturgiji-sv-ioana-zlatousta>. Доступ: 31 серпня 2021 р.
22. Єдиними устами: бюлетень Інституту богословської термінології та перекладів. 5 випусків. Львів, 1997–2002.
23. Єпископ Станіслав Широкоградюк про видання Римського Месалу українською мовою: [інтерв’ю]. Джерело: CREDO: <https://credo.pro/2013/01/74883>. Доступ: 4 серпня 2021 р.
24. *Житецький П.* О переводах евангелія на малорусский языкъ // Извѣстія Отдѣленія русскаго языка и словесности Императорской Академіи Наукъ. 1906. Т. 10. Кн. 4. С. 1–65.

25. Жукалюк М., Степовик Д. Коротка історія перекладів Біблії українською мовою. Київ: Українське Біблійне Товариство, 2003. 176 с.
26. Завітневич В. Видавнича діяльність Української Православної Церкви в США (з анотаціями найголовніших видань) // Ювілейна Книга: 50-річчя Відродження Української Автокефальної Православної Церкви, 1921-1971. Бавнд Брук, 1971. С. 63–71.
27. І. Н. В справі українського перекладу єрейського молитвослова // Нива. 1935. Т. 30. С. 399–400.
28. Інструкція про впорядкування книговидання в УГКЦ. 2020. Джерело: <https://synod.ugcc.ua/data/instruktsiya-pro-vporyadkuvannya-knygovydannya-v-ugkts-4384/>. Доступ: 31 серпня 2021 р.
29. Ісиченко Ігор архієп. Українське церковне служіння і роль служителя на поселеннях: минулий досвід і пріоритети на майбутнє. Джерело: https://www.religion.in.ua/zmi/ukrainian_zmi/34905-ukrayinske-cerkovne-sluzhinnya-i-rol-sluzhitelya-na-poselennyax-minulij-dosvid-i-prioriteti-na-majbutnye.html [posted on 13 Dec 2016]
30. Карась Г. Церковна музика композиторів української діаспори у відродженні національно-культурної та релігійної ідентичності православної і греко-католицької церкви в сучасній Україні // European vector of modern cultural studies and art criticism: the experience of Ukraine and the Republic of Poland. Włocławek; Riga: Baltija Publishing, 2020. Р. 55–72.
31. Кобрин М. Про мову богослуження: Доклад 5-й Комісії Передсоборного Зібрання. Рівне, 2004. 183 с.
32. Костельник Г. Український переклад єрейського молитвослова о. Яр. Левицького // Нива. 1933. Т. 28. С. 343–351, 376–380.
33. Липа Ю. Переклади з Євангелії // Рідна мова. 1936. Ч. 11. С. 505–508.

34. *Липківський Василь*. Вибрані твори: у 6 т. Київ: Укр. пропілеї, 2018.
35. *Матвієнко А.* Пересопницьке Євангеліє – видатна пам'ятка українського відродження XVI ст. // *Дивослово*. 2004. № 5. С. 31–33.
36. Матеріали Синоду Єпископів Української Греко-Католицької Церкви (Київ, 11-18 серп. 2013 р.): Спецвип. «Благовісника Верховного Архієпископа Києво-Галицького Української Греко-Католицької Церкви 2013 року». Львів, 2013. 75 с.
37. *Миз Роман о.* Корифей церковного друкованого слова // Християнски календар «Дзвони» за 1995. рок: На чесц 250-рочніци приселєня. Нови Сад, 1994. С. 125–127.
38. *Мороз Ю.* Національна традиція біблійних перекладів: філософсько-релігієзнавчий аналіз: дис. ... канд. філол. наук: 09.00.11 / Житомир. держ. ун-т ім. І. Франка. Житомир, 2017. 214 с.
39. *Німчук В.* Українські діалектні переклади Св. Письма // Українське і слов'янське мовознавство. 2001. № 4. С. 383–389.
40. *Німчук В.* Українські переклади Святого Письма // *Das Ukrainische als Kirchensprache* (Українська мова в церквах). – *Slavische Sprachgeschichte* / Her. von M. Moser. Wien, 2005. B. 1. С. 15–64.
41. *Москаленко М.* Переклади 1920-1930-х років // *Слово і Час*. 2018. № 12. С. 19–31.
42. *[Огієнко І.] Іларіон митр.* Переклади Біблії на українську мову за нового часу // *Віра і культура*. 1958. Ч. 1 (61). С. 1–6.
43. *Огієнко І.* Історія церковно-слов'янської мови. Т. 5: Найважливіші пам'ятки церковно-слов'янської мови, Ч. 1-3: Пам'ятки старо-слов'янські X-XI віків. Варшава, 1929. 493 с.
44. *Огієнко І.* Методи перекладу богослужбових книг на українську мову // *Свята Служба Божа св. отця нашого Іоана*

- Золотоустого мовою українською / на укр. мову з грец. пер. І. Огієнко. Б. м., 1922. Ч. 2: Пояснення до тексту. С. 3–25.
45. *Огієнко І.* Псавтир половини XVIII в. в лемківськiм перекладі // Записки НТШ. 1930. Т. 99, ч. 2. С. 97–140.
 46. *Огієнко І.* Українська мова як мова богослужбова: Право живої мови бути мовою церкви. Тернів: Укр. автокефальна церква, 1921. 32 с.
 47. *Остапчук В.* Труднощі перекладу конфесійних текстів // Султанівські читання. 2017. Вип. 6. С. 63–74.
 48. *Турконяк Рафаїл о.* “Коли б знав, що мені знадобиться тридцять років для перекладу Острозької Біблії, то ніколи за це б не брався”: інтерв’ю / розмову вела М. Крат. Джерело: <https://vsiknygy.net.ua/interview/592/> [posted on 16 Oct 2008]
 49. *Павлюк М.* Інтерпретація Псалтиря в поезії Т. Шевченка // Українська література в системі літератур Європи і Америки XIX–XX ст. Київ, 1997. С. 72–92.
 50. *Пасічник Т.* Псалми Давидові і їх значення у збірці Тараса Шевченка «Три літа». Ірвінгтон: Вид-во Кирило-Методіївського Братства, 1969. 94 с.
 51. *Пуряєва Н. В.* Богослужбові переклади Івана Огієнка // Іван Огієнко і сучасна наука та освіта. Серія: Філологічна. 2017. Вип. 14. С. 296–305.
 52. *Пуряєва Н. В.* Літургійна лексика в староукраїнській лексикографії: специфіка перекладацької рецепції // Лінгвістичні дослідження. 2018. Вип. 48. С. 294–304.
 53. *Пуряєва Н. В.* Літургійна церковнослов’янська мова в мовнокультурній ситуації Галичини XIX – першої половини XX ст. // Лінгвістичні дослідження. 2017. Вип. 45. С. 170–178.
 54. *Пуряєва Н.* Особливості мови першого українського молитовника // Українська мова. 2017. № 2. С. 27–39.

55. *Пуряєва Н.* Перший молитовник українською мовою (“Молитовник для руського народу” Івана Пулюя 1871 року) // Українська мова. 2016. № 3. С. 130–141.
56. *Пуряєва Н. В.* Перший молитовник українською мовою в Наддніпрянській Україні / Н. В. Пуряєва // Вісник Київ. нац. лінгвістич. ун-ту. Серія: Філологія. 2017. Т. 20, № 1. С. 64–73.
57. *Пуряєва Н.* Словник літургійної мови: концепція і загальні принципи укладання // Науковий вісник Чернівець. ун-ту. Романо-слов’янський дискурс. 2019. Вип. 812. С. 3–8.
58. *Пуряєва Н.* Українська мова в літургійній практиці українських церков // Проблеми гуманітарних наук. Серія: Філологія. 2018. Вип. 42. С. 128–146.
59. Рішення і постанови Синоду Єпископів Української Греко-Католицької Церкви, що відбувся у Львові в днях 16–31 трав. 1992 р. Джерело: <https://synod.ugcc.ua/data/postanovy-synodu-pyskopiv-ugkts-1992-roku-321/>. Доступ: 20 серп. 2021 р.
60. *Сагарда М.* Переклад Св. Письма на українську мову в XIX–XX вв. // Українська перекладознавча думка 1920-х – початку 1930-х років / за ред. Л. М. Черноватого та В. І. Карабана. Вінниця: Нова Книга, 2011. С. 55–65.
61. *Станчев К.* Проблема оригинальности древнеславянской гимнографии // Fontes Slavicae Orthodoxae. Olsztyn, 2017. No. 1. S. 43–55.
62. *Стріха М.* Український переклад і перекладачі: між літературою і націєтворенням. Київ: Дух і Літера, 2020. 520 с.
63. Сучасна українська богословська термінологія: від історичних традицій до нових концепцій: матеріали Всеукр. наук. конф., Львів, 13–15 трав. 1998 р. Львів, 1998. 351 с.
64. *Темчин С. Ю.* Древнейшая восточнославянская служба Перенесению мощей святителя Николая Мирликийского (9 мая) как переработка переводной службы Перенесе-

- нию мощей апостола Варфоломея (24 августа) // *Slavistica vilnensis*. 2014. Т. 59. С. 17–29.
65. *Тілявський І.* Літургична комісія та її переклади під проводом Патріарха Йосифа // *Богословія*. Рим, 1985. № 49. С. 151–166.
 66. *Титовъ Ф.* Типографія Кієво-Печерской Лавры: Историческій очеркъ (1606–1616–1916 г.г.): Приложенія к Т. 1 (1606–1616–1721 г.г.). Кієвъ, 1918. 18, фмс [546] с.
 67. Християнство й українська мова: матеріали наук. конф., Київ, 5-6 жовт. 2000 р. Львів, 2000. 514 с.
 68. *Цегельський Т.* Довкруги українського перекладу єрейського молитвослова // *Нива*. 1935. Т. 30. С. 432–434.
 69. *Чепіга І.* Пересопницьке Євангеліє – видатна пам'ятка української мови // *Пересопницьке Євангеліє 1556-1561. Дослідження. Транслітерований текст. Словопоказчик / редкол: О. Онищенко (голова) та ін.* Київ: Літтон, 2011. С. 13–54.
 70. *Шмігер Т.* Колективна пам'ять крізь призму назовництва у релігійному перекладі // *Transformácia a transpozícia onomastických kategórií v slovanských jazykoch = Трансформація і транспозиція ономастичних категорій у слов'янських мовах / ed. S. Pakhomova; Prešovská univerzita v Prešove, Filozofická fakulta. Prešov, 2022. С. 226–233.*
 71. *Шмігер Т.* Літургійний переклад України 1991-2021 рр. // *Індікціон: Календар-альманах 2023*. Б.м.: Святогорець, 2022. С. 94–103.
 72. *Шмігер Т.* Перекладознавчий аналіз – теоретичні та прикладні аспекти: давня українська література сучасними українською та англійською мовами. Львів: ЛНУ імені Івана Франка, 2018. 508 с.
 73. *Шумило С. М.* Богослужбные песнопения в «Слове о расслабленном» Кирилла Туровского // *Древняя Русь. Вопросы медиевистики*. 2016. № 66. С. 103–108.

74. *Ющик С.* Проблеми перекладів Священного Писання українською мовою // Українська православна церква на межі тисячоліть: документи і матеріали: до 20-річчя Харківського Собору Єпископів Української Православної церкви та 20-річчя Предстоятельського служіння Блаженнішого Митрополита Київського і всієї України Володимира / Київська Духовна Академія і Семінарія. Київ: Вид. дім УПЦ, 2012. С. 197–207.
75. *Bailey M.* The Impact of Translated Text on Musical Form in Byzantine Liturgical Practice // *Logos: A Journal of Eastern Christian Studies*. 2000-2001. Vol. 41/42. P. 129–150.
76. *Danylenko A.* From the Bible to Shakespeare. Pantelejmon Kuliš (1819–1897) and the formation of literary Ukrainian. Boston: Academic Studies Press, 2016. 447 p.
77. *Dzera O.* Feminism and Bible Translation // *Іноземна філологія*. Львів, 2020. Вип. 133. С. 106–117.
78. *Dzera O.* Ideological Plane in Bible Translation // *National Identity in Translation* / ed. by L. Harmon and D. Osuchowska. Berlin: Peter Lang, 2019. P. 97–105.
79. *Lash Ephrem archmandrite.* Translating Liturgy // *Logos: A Journal of Eastern Christian Studies*. 1998. Vol. 39, nos. 2/4. P. 191–217.
80. *Shmiher T.* Dogmatic equivalence: a key to liturgical translation? // *Іноземна філологія*. Львів, 2022. Вип. 135. С. 100–112.
81. *Shmiher T.* Early modern time in the Ukrainian and Polish histories of liturgical translation // *Kultúrne dejiny / Cultural History*. 2022. Vol. 13, no. 2. P. 199–225.
82. *Shmiher T.* Garden or branch: Feministic motifs in the translations of the Feast of the Nativity of the Mother of God // *Вісник. Сер. Іноземна філологія* / Київ. нац. ун-т ім. Т. Шевченка. Київ, 2021. Вип. 53 (1). С. 74–78.

83. *Shmiher T.* Liturgical Translation in Europe's Medieval East: Matters of Civilization and Textual Praxis // *East/West: Journal of Ukrainian Studies*. 2023. Vol. 10, no. 1. P. 137–154.
84. *Shmiher T.* Modest grief in the Office of the Dead: a case study of emotion terms in translations of the Orthodox funeral vigil // *East European Journal of Psycholinguistics*. 2022. Vol. 9 (1). P. 240–251.
85. *Shmiher T.* Musical dimensions of quality judgements in liturgical translation // *Науковий часопис. Серія 9. Сучасні тенденції розвитку мов / Нац. пед. ун-ту ім. М. П. Драгоманова*. Київ, 2022. Вип. 23. С. 88–96.
86. *Shmiher T.* The Creed for the Ukrainians and Poles: linguocultural histories of texts // *Волинь філологічна: текст і контекст*. Луцьк, 2022. № 33. С. 194–207.
87. *Shmiher T.* Titles of liturgical books as the problem of correspondence in religious translation // *Studia Philologica*. 2022. No. 18–19. P. 80–91.
88. *Taft R. F.* Translating Liturgically // *Logos: A Journal of Eastern Christian Studies*. 1998. Vol. 39, nos. 2/4. P. 155–184.
89. *Ugolnik A.* Englishing the Byzantine // *Logos: A Journal of Eastern Christian Studies*. 2000–2001. Vol. 41/42. P. 29–47.
90. *Ware Kallistos bishop.* Clarity, Truth and Beauty in Liturgical Translations // *Logos: A Journal of Eastern Christian Studies*. 2000–2001. Vol. 41/42. P. 5–16.

AUTHORS

OKSANA DZERA is Doctor Habilitatus and the Head of the Hryhoriy Kochur Department of Translation Studies and Contrastive Linguistics, the Ivan Franko National University of Lviv, Ukraine. She lectures in Translation Theory, Contrastive Lexicography, Methods of Translation Research, Strategies and Traditions of Bible Translation, Translation and War. She is the author of “Bible Intertextuality and Translation: English and Ukrainian Context” (2017) and “English and Ukrainian Lexicography: a concise theory and history” (2004). In February-May 2023, she was working at the grant project within the programme “Non-residential Fellowship for Scholars in Ukraine” from the Institut für die Wissenschaften vom Menschen and the Harvard University Research Institute. Her research interests are Bible studies, Bible translation, intertextuality and translation, history of literary translation in Ukraine, reception of the Ukrainian literature in the Anglophone world, contrastive Bible phraseology and phraseography.

TARAS SHMIHER is Doctor Habilitatus and Professor at the Ivan Franko National University of Lviv, Ukraine. He researches and publishes in the history and theory of translation, translation quality assessment, and early Ukrainian texts. Shmiher authored several books, like “A History of Twentieth-Century Ukrainian Translation Studies” (2009), “Translation Quality Assessment, Its Theoretical and Applied Aspects: Early Ukrainian Literature as Translated into Contemporary Ukrainian and English” (2018), “A History of Ukrainian Translation Studies” (2021) and a comprehensive bibliography of twentieth-century translation

studies in Ukraine in 2013. He is laureate of the Hryhoriy Kochur Literary Prize and the full member of Shevchenko Scholarly Society (both 2015). He was also a Fulbright scholar at the University of California, Berkeley, a visiting researcher at Prešov University (Slovakia), and a research fellow at the Maria Curie-Skłodowska University in Lublin (Poland). His main but not limited to research interests are translation studies, medieval literature, liturgical translation, reception and perception.

CONTENTS

Preface	7
<i>Chronology</i>	9
Medieval epoch	11
Early modern time	16
Nineteenth century	25
Twentieth century	30
Twenty-first century	48
<i>Selected bibliography</i>	57
<i>Authors</i>	69

ДОВІДКОВЕ ВИДАННЯ

ЛЬВІВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМЕНІ ІВАНА ФРАНКА
НАУКОВЕ ТОВАРИСТВО ІМ. ШЕВЧЕНКА

Серія «Національна пам'ять у перекладознавстві», Випуск 3

ДЗЕРА Оксана, ШМІГЕР Тарас

**ХРОНОЛОГІЯ БІБЛІЙНОГО
ТА ЛІТУРГІЙНОГО ПЕРЕКЛАДУ В УКРАЇНІ**

Технічна редакція *Владислав Бартошевський*

Підписано до друку 11.08.2023 р.
Формат 60×84 ¹/₁₆. Умовн. друк. арк. 4,18.
Зам. 08/23. Наклад 200 прим.

Львівський національний університет імені Івана Франка,
вул. Університетська 1, м. Львів, 79000.

Свідоцтво про внесення суб'єкта видавничої справи
до Державного реєстру видавців, виготівників
і розповсюджувачів видавничої продукції.
Серія ДК № 3059 від 13.12.2007 р.

Видруковано у Дослідно-видавничому центрі
Наукового товариства ім. Шевченка
вул. Генерала Чупринки 21, Львів, 79013.

Свідоцтво про внесення суб'єкта видавничої справи
до Державного реєстру видавців, виготівників
і розповсюджувачів видавничої продукції.
Серія ДК № 884 від 04.04.2002 р.

862

988

11th–14th centuries

1543–1576

Late 16th to early 17th century

1842–1912

1913

1917

1921

1926

1940

1962

1982

1990

2000

2005

2014

2023

