

УДК 929(477)Хомишин

© Oleksandr Rusnak (Chernivtsi)

CALENDAR REFORM OF BISHOP H. KHOMYSHYN AND BUKOVYNA

The article analyzes the main motives for the implementation of calendar reform 1916 of Stanyslaviv Bishop H. Khomyshyn. The attitude of Ukrainian Greek Catholic population of Bukovyna towards the Gregorian calendar is described. The positions of representatives of local clergy and individual politicians are determined.

Keywords: Bukovyna, Hryhorii Khomyshyn, Greek Catholic Church, calendar reform.

Олександр Руснак (Чернівці)

КАЛЕНДАРНА РЕФОРМА ЄПІСКОПА Г. ХОМИШИНА І БУКОВИНА

У статті проаналізовано основні мотиви здійснення Станиславівським владикою Г. Хомишином календарної реформи 1916 р. Охарактеризовано ставлення до григоріанського календаря українського греко-католицького населення Буковини. Визначено позиції представників місцевого духовенства і окремих політиків.

Ключові слова: Буковина, Григорій Хомишин, греко-католицька церква, календарна реформа.

Formulation of scientific problem and its significance. One of the innovations of Bishop Hryhorii Khomyshyn, which received an ambiguous assessment of public, was his calendar reform – an attempt to move from the Julian to the Gregorian liturgical calendar made in Stanyslaviv diocese of Greek Catholic Church in 1916.

In parallel with the present, we state, that in Ukraine 100 years after H. Khomyshyn the society returned again to the discussion about changing the church calendars. First of all, the statements of the secretary of the National Security and Defense Council of Ukraine Oleksandr Turchynov¹ and the head of the UGCC the Blessed Sviatoslav (Shevchuk)² testify to the seriousness of intentions.

Analysis of recent research. Having a significant social resonance in its time, the problem was studied rather actively by scholars. In our opinion, one of the most valuable studies of the calendar reform, carried out by the Bishop is a detailed article of O. Pavlyshyn «From the History of Gregorian Calendar Implementation in Church Life of Ukrainians: the Calendar Reform of Bishop Hryhorii Khomyshyn»³. The author first touched on the significance of religious holidays in the lives of Ukrainians, considered the calendar issue at Brest Union and during the Austrian rule in Western Ukrainian lands. The key part of his text is devoted to the introduction of Gregorian calendar in Stanyslaviv diocese (covering the characteristics of preconditions, the assessment of innovations by the national leadership and believers).

U. Uska complemented a little these materials in the article «Calendar Reform of 1916 and Ukrainian Socio-political Movement in Galicia»⁴. Fragmental references to the reform of H. Khomyshyn in 1916 are in monographs of O. Yehreshii⁵, N. Myzak⁶, in the articles of I. Pylypiv⁷, I. Orlevych⁸.

Aim of the article. Despite the significant contribution of mentioned authors to the study of the problem, the common feature of their works is that they have paid little attention to the implementation of the reform within Bukovynian parishes of the diocese. Therefore, the purpose of our article is to summarize and supplement the information about this region.

Presenting main material. Researchers see several factors that led to this decisive step of Bishop. According to the thought of O. Pavlyshyn it is not accidental that the attempt to change the calendar took place «on the background of serious social and socio-political upheavals, which experienced Ukrainian community of Eastern Galicia during the First World War»⁹. During Russian occupation Greek Catholic Church itself was seriously affected: Metropolitan A. Sheptytskyi and 58 other members of the clergy were taken away from the region¹⁰. Historian O. Yehreshii convinces, that «by introducing the Gregorian calendar in 1916 instead of the Julian, H. Khomyshyn intended to reduce Russian influence in Galicia»¹¹. Agreeing in general with the expressed opinions, we must add, that all this was also true for Bukovyna. After all, here the consequences of Russian occupation were remembered not for the better side: the local clergy (though Orthodox Metropolitan Volodymyr Repta) had to transfer «gold and silver items of 50 thousand crowns worth»¹² to the indemnity that inhabitants of Chernivtsi had to pay.

In general, proponents of the reform believed, that the compliance of Greek Catholics of the old style was perceived as a sign of their political orientation towards Russia, while «the transition of Greek Catholics to the Gregorian calendar could be an expressive demonstration of their commitment to Austrian monarchy in a difficult time for it»¹³.

In addition, it should be added, that during the war years and in other states similar calendar changes occurred: in 1916 the Gregorian calendar was introduced in Bulgaria, Serbia and Turkey¹⁴. That is, this step of Bishop can be regarded as a rather common tendency at that time, not taking into consideration the concrete reasons that led him to actions.

Formally, the reform took place on February 15, 1916, when Bishop unveiled a pastoral letter, «Pastoral Missive of Stanyslaviv Bishop Hryhorii Khomyshyn to Spirituality and Believers of His Diocese on Succession of Ukrainian People in Catholic Church»¹⁵, which reported about the introduction of the Gregorian calendar in Stanyslaviv diocese since March 25, 1916 and the elimination of discrepancy between old and new styles in 13 days¹⁶. Also on March 25, 1916, Bishop appealed to Bukovynian Regional School Board with a request to take into account the innovations in the educational process¹⁷.

But the most important moment in the introduction of the new calendar is the reaction to this of local clergy and believers. In Galician part of diocese there was an extraordinary resonance and separation of two polar positions¹⁸. Regarding the reception in Bukovyna, we have not so many testimonies, which mainly relate to the fact that here, too, immediately there were two opposing camps.

Quite a detailed analysis of situation made f. Kostetskyi in «Chronicles of Parish of Greek Catholic Church in Chernivtsi Since Its Foundation Till the Running Year (1914 – 1918)»: «In Chernivtsi soon that pastoral letter was announced, bawlers gathered under the guidance of Mytsak, and went to police, to work for themselves the allowance on calling of meeting, which would have had to announce the protest against that order of Bishop, but police refused to allow the meeting because of prevailing war. About this case I was informed by police commissar, our parishioner Yavorskyi. It is strange, that some from the intellectuals, who had never been confused with church affairs, such as, for example, notary Nykolai de Hovora Drahomiretskyi, now clearly expressed his resentment for that reason and expressed his resentment before burghers and encouraged the resistance. Fortunately, in the city of Chernivtsi dr. Stotskyi, who was absent as belonging to army, was occupied in Krakiw with the rank of captain in the censorship of letters»¹⁹.

According to the archival data, on which referred historian O. Yehreshii, another well-known socio-political figure from Bukovyna M. Vasylo also acted as an opponent of the calendar reform and speculated, that it was necessary to ask Austrian officials «to impose a moratorium» on it²⁰. Confirmation of M. Vasylo's position is also the fact that on March 8, 1916, General Council of Ukraine (to presidium of which he also belonged – he was one of deputy chairmen) adopted a draft decision on the attitude of Ukrainian public to reform²¹, which emphasized the need to postpone the final solving of the problem before the return of Metropolitan A. Sheptytskyi from Russian captivity²². On March 22, 1916, General Ukrainian Council appealed to Greek Catholic clergy «to detain in Stanyslaviv diocese such a situation, which dominates in Lviv archdiocese and Peremyshl diocese and not to create ceremonial differences between believers of the same Greek Catholic Church»²³.

Bukovyna Regional President Rudolf von Meran was more likely to positive evaluation. Evidently, in this pastor Kostetskyi has persuaded him²⁴.

As for the bulk of believers, on May 24, 1916, Stanyslaviv Ordinariate admitted, that some parishes required the service of worship on holidays according to the old style. However, Ordinariate forbade the clergy to serve on these days solemn worships²⁵. In Bukovynian parishes, although some bursts of believers' emotions have occurred, yet it has not been resolved to protest. On the contrary, a significant number supported the changes. Here is how K. Kostetskyi wrote about it: «Here in Chernivtsi there were numerous supporters, who gathered on March 25, 1916 for the service of worship in honour of the Annunciation, but there were also opponents who used fine weather of that day and plowed their fields, others dug their vegetable gardens, planted potatoes, and soon their neighbours, who celebrated that day and went to church for worship, returned home, received them with clamps and mockery, summoning appealing to them: «There go Russian Poles, who already refuse their faith and with Poles celebrate. Today only holidays with Poles celebrate, and then they will go to Roman-Catholic Church or our Ukrainian church will change to Polish one».

There were also those, who campaigned for the transition to Orthodoxy due to the Gregorian calendar, but by this time, not one soul for that reason, even the agitators on Orthodoxy did not pass. It is true, that many swore to Bishop, who such a statement has given, as well as to us priests, that we fulfil this statement, as we ourselves determined in confession, but none of the same reason did not go over to Orthodoxy»²⁶.

At that time, in his «Pastoral Epistle» Bishop H. Khomyshyn emphasized on the success of innovations: «In the whole diocese a new calendar is completely quietly implemented. Many locals come to me with a statement that the believers are eager for the new order of holidays, and even send me gratitude, and most of all from Bukovyna, where as the most believers say, it was necessary to inculcate this reform long ago»²⁷.

According to the public opinion, the military situation had strong influence, namely – the third arrival of Russian army in Chernivtsi: «the opponents bravely raised the heads, and hoped to fall down the new calendar with the help of Russians and to force us the priests to turn to the old calendar»²⁸. They even started agitating and gathered a deputation, which was supposed to go to the governor with a request, to take father Kelestyn to Russia, as if he was polonizing and latinizing Ukrainian burghers through the introduction of a new calendar. «But, – according to K. Kostetskyi, – a respectable bourgeois Anastazii Bobchuk, who was pushed by opponents to join this deputy, which had to go to the governor and ask for my exportation to remote Russia, declined their wish, said that to that deputy will never join, but at the same time strongly distracted them from that intention, and I through another burghersman was announced about the intention of bawlers»²⁹.

The point in discussion was put by the news from fathers Kysilevskyi and Hordiichuk from the Sniatyn deanery about the recall of his decree on reform by the reverend bishop: «One of those priests had the original of that deanery government's order. So, because of the reason of interrupted communication by war, I did not receive the order to Chernivtsi deanery government, and on the basis of that communiqué I announced on the following Sunday 26/11 1916, that the reverend bishop had withdrawn his direction to inculcate gregorian calendar, and had ordered to return to julian. In this way, a new storm of the opponent bawlers has been appeased»³⁰.

Of course, the problem was known to Metropolitan A. Sheptytskyi, who subsequently, compelled to stay outside of Western Ukraine, prepared and sent a letter to Chernivtsi through D. Doroshenko (the Territorial Commissar of Galicia and Bukovyna of the Interim Government)³¹. It noted that due to military condition it was not possible to support the communication of the local clergy with the leadership of diocese, so father K. Kostetskyi by the decision of Metropolitan was appointed as an administrator of Greek Catholic Church in Bukovyna until the end of war. The same letter finally dispelled doubts about the changes in the calendar: «The ordinance of Stanislaviv bishop regarding gregorian caledar will be delayed to the decision of apostolic throne»³².

Although, according to researcher O. Pavlyshyn, in the territory of Stanyslaviv diocese the Gregorian calendar continued to operate until March 22, 1918³³. It was at that time, when Hryhorii Khomyshyn in his subordinate diocese abolished by his decree the «validity of the new style in church practice»³⁴. And according to the archival data, given by I. Pylypiv, «finally the question about the introduction of this calendar was taken away only at the conference of Greek Catholic Episcopate, which took place on May 8, 1925 in Lviv»³⁵. However, according to the statement of U. Uska, «bishop H. Khomyshyn delayed the implementation of this decision. At last, on September 20, 1925 he signed an order to restore the julian calendar in Stanislaviv diocese»³⁶.

Conclusions. Thus, the notable event in the life of Greek Catholics of Bukovyna was the attempt of Bishop Hryhorii Khomyshyn to introduce the Gregorian calendar in 1916. Despite the ambiguity of such a step and the very contradictory assessments among the public throughout the diocese, a part of positive responses regarding the transformation carried out by H. Khomyshyn came from the Bukovynians.

To supporting of the new style, inclined the pastor of Blessed Virgin Assumption Church in Chernivtsi father Kostetskyi, but his church duties forced him to take into account the opposite position. One of Bukovynian opponents of the reform introduced by Hryhorii Khomyshyn, was a well-known politician M. Vasylo. As to the wide whole of Greek Catholic believers, they were divided into two camps: some supported, while others criticized.

Considering the current Ukrainian realities, when again arised the question of changing of the church calendar, it is extremely important to take into account this experience more than a century ago and considerably approach the solution of the problem.

¹ Турчинов пропонує Раді християнських церков України розглянути перехід святкування Різдва за Григоріанським календарем [Turchynov proposes to the Council of Christian Churches of Ukraine to consider the transition of Christmas celebrations to the Gregorian calendar], at <https://www.unian.ua/society/1223026-turchynov-proponue-radi-hristiyanskih-tserkov-ukrajini-rozglyanuti-perehid-svyatkuvannya-rizdva-za-grigorijskim-kalendarem.html>

² В УГКЦ припустили можливість святкувати Різдво за григоріанським календарем [The UGCC assumed the opportunity to celebrate Christmas on the Gregorian calendar], at <https://www.radiosvoboda.org/a/news/27472664.html>

³ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина* [From the history of the introduction of the Gregorian calendar in the church life of Ukrainians: the calendar reform of Bishop Hryhorii Khomyshyn], in «Україна модерна», Ч. 7, Київ, Критика; Львів, Інститут історичних досліджень Львівського національного університету імені Івана Франка, 2002, с. 7-69.

⁴ У.Р. Уська, *Календарна реформа 1916 р. та український суспільно-політичний рух у Галичині* [The calendar reform of 1916 and the Ukrainian social and political movement in Galicia], in «Вісник Львівської комерційної академії», Львів, Видавництво Львівської комерційної академії, 2009, Вип. 7, с. 35-42.

⁵ О. Єгрешій, *Єпископ Григорій Хомишин: портрет релігійно-церковного і громадсько-політичного діяча* [Bishop Hryhorii Khomyshyn: the portrait of a religious-ecclesiastical and public-political figure], Івано-Франківськ, Нова зоря, 2006, 168 с.

⁶ Н. Мизак, А. Яремчук, *Два століття служіння Богові і нації: УГКЦ на Буковині* [Two centuries of service to God and the nation: the UGCC in Bukovina], Харків, ТОВ «Сиция», 2016, 320 с.

⁷ І. Пилипів, *Діяльність єпископів Станіславської єпархії УГКЦ з організації та розвитку духовної семінарії в 1907 – 1945 рр.* [Activities of the bishops of Stanislav Diocese of UGCC on the organization and development of the theological seminary in 1907 – 1945], in «Сумський історико-архівний журнал», 2011, № XII-XIII, с. 193-199.

⁸ І. Орлевич, *Львівський Ставропігійський Інститут (1914 – 1925)* [Lviv Stauropegion Institute (1914 – 1925)], in «Україна: культурна спадщина, національна свідомість, державність», Вип. 18: Західно-Українська Народна Республіка: до 90-річчя утворення, Львів, 2009, с. 153-169.

⁹ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина*, с. 44.

¹⁰ *Вивезене Росіянами українське духовенство* [The Ukrainian clergy were taken away by Russians], in «Нива», 1916, Ч. 4, Цвітень, с. 262-264.

¹¹ О. Єгрешій, *Єпископ Григорій Хомишин: портрет релігійно-церковного і громадсько-політичного діяча*, с. 34.

¹² Ю. Вебер, *Російська окупація Чернівців* [Russian occupation of Chernivtsi], Чернівці, Книги-XXI, 2016, с. 33.

¹³ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина*, с. 42.

¹⁴ О. Павлишин, *Календарні реформи в церковному житті українців під час та після Першої світової війни* [Calendar reforms in the church life of Ukrainians during and after the First World War], in «І. Незалежний культурологічний часопис», Львів, 2014, № 75: Перша світова 1914 – 2014: що дали?, Серпень, с. 184-199, at http://www.ji.lviv.ua/n75_texts/Kalendarsni_reformy_v_cerkovnomu_zhytti.htm

¹⁵ *Послання Пастирське Григорія Хомишина Єпископа Станіславівського до Духовенства і Вірних своєї Єпархії о післянніцтві українського народу в католицькій Церкві* [Pastoral Epistle of Stanislaviv Bishop Hryhorii Khomyshyn to Clergy and Believers of his Diocese on succession of Ukrainian people in Catholic Church], Станіславів, 1916, 43 с.

¹⁶ У.Р. Уська, *Календарна реформа 1916 р. та український суспільно-політичний рух у Галичині*, с. 37.

¹⁷ У.Р. Уська, *Календарна реформа 1916 р. та український суспільно-політичний рух у Галичині*, с. 37.

¹⁸ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина*, с. 49-57.

¹⁹ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її заснування аж до року біжучого (1914 – 1918)* [Chronicle of Greek Catholic Church parish in Chernivtsi from the foundation to the running year (1914 – 1918)], in «Бажаємо до України: змагання за українську державність на Буковині у спогадах очевидців (1914 – 1921 рр.)», О.В. Добржанський, Одеса, Маяк, 2008, с. 99.

²⁰ О. Єгрешій, *Єпископ Григорій Хомишин: портрет релігійно-церковного і громадсько-політичного діяча*, с. 36.

²¹ *Діло* (Львів), 1916, Ч. 70 (8969), 14 марта.

²² *Діло* (Львів), 1916, Ч. 67 (8966), 10 марта.

²³ Діло (Львів), 1916, Ч. 77 (8976), 22 марта.

²⁴ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 100.

²⁵ О. Павлишин, *Календарні реформи в церковному житті українців під час та після Першої світової війни*.

²⁶ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 100.

²⁷ *Посланіє Пастирське Григорія Хомишина Єпископа Станіславівського до духовенства і святицької інтелігенції о подвигах за добрі і святи справи* [Pastoral Epistle of Stanislaviv Bishop Hryhorii Khomyshyn to clergy and secular intelligentsia about exploits for good and holy things], Станіславів, 1916, с. 31-32.

²⁸ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 112.

²⁹ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 112-113.

³⁰ К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 113.

³¹ Д. Дорошенко, *Мої спомини про недавнє-минуле* [My memories about the recent past], Мюнхен, Українське Видавництво, 1969, с. 104-105.

³² К. Костецький, *Хроніка парохії греко-католицької церкви в Чернівцях від її основи аж до року біжучого (1914 – 1918)*, с. 120.

³³ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина*, с. 56.

³⁴ О. Павлишин, *З історії впровадження григоріанського календаря в церковне життя українців: календарна реформа єпископа Григорія Хомишина*, с. 56.

³⁵ І. Пилипів, *Діяльність єпископів Станіславської єпархії УГКЦ з організації та розвитку духовної семінарії в 1907 – 1945 рр.*, с. 195.

³⁶ У.Р. Уська, *Календарна реформа 1916 р. та український суспільно-політичний рух у Галичині*, с. 41.

Reference

1. Turchynov proponuje Radi khrystyianskykh tserkov Ukrainy rozghlianuty perekhid sviatkuvannia Rizdva za Hryhorianskym kalendarem [Turchynov proposes to the Council of Christian Churches of Ukraine to consider the transition of Christmas celebrations to the Gregorian calendar], at <https://www.unian.ua/society/1223026-turchynov-proponue-radi-hristiyanskih-tserkov-ukrajini-rozglyanuti-perehid-svyatkuvannya-rizdva-za-grigorianskim-kalendarem.html>
2. V UHKTs pry Bustyly mozhlyvist sviatkuvaty Rizdvo za hryhorianskym kalendarem [The UGCC assumed the opportunity to celebrate Christmas on the Gregorian calendar], at <https://www.radiosvoboda.org/a/news/27472664.html>
3. O. Pavlyshyn, Z istorii vprovadzhennia hryhorianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendara reforma yepyskopa Hryhorii Khomyshyna [From the history of the introduction of the Gregorian calendar in the church life of Ukrainians: the calendar reform of Bishop Hryhorii Khomyshyn], in «Ukraina moderna», Ch. 7, Kyiv, Krytyka; Lviv, Instytut istorychnykh doslidzhen Lvivskoho natsionalnoho universytetu imeni Ivana Franka, 2002, s. 7-69.
4. U.R. Uska, Kalendara reforma 1916 r. ta ukrainskyi suspilno-politychnyi rukh u Halychyni [The calendar reform of 1916 and the Ukrainian social and political movement in Galicia], in «Visnyk Lvivskoi komertsiinoi akademii», Lviv, Vydavnytstvo Lvivskoi komertsiinoi akademii, 2009, Vyp. 7, s. 35-42.
5. O. Yehreshii, Yepyskop Hryhorii Khomyshyn: portret relihiino-tserkovnoho i hromadsko-politychnoho diiacha [Bishop Hryhorii Khomyshyn: the portrait of a religious-ecclesiastical and public-political figure], Ivano-Frankivsk, Nova zoria, 2006, 168 s.
6. N. Myzak, A. Yaremchuk, Dva stolittia sluzhinnia Bohovi i natsii: UHKTs na Bukovyni [Two centuries of service to God and the nation: the UGCC in Bukovyna], Kharkiv, TOV «Sytsyia», 2016, 320 s.
7. I. Pylypiv, Diialnist yepyskopiv Stanislavskoi yeparkhii UHKTs z orhanizatsii ta rozvytku dukhovnoi seminarii v 1907 – 1945 rr. [Activities of the bishops of Stanislav Diocese of UGCC on the organization and development of the theological seminary in 1907 – 1945], in «Sumskyi istoriko-arkhivnyi zhurnal», 2011, № XII-XIII, s. 193-199.
8. Orlevych, Lvivskiy Stavropihiiskiy Instytut (1914 – 1925) [Lviv Stauropegion Institute (1914 – 1925)], in «Ukraina: kulturna spadshchyna, natsionalna svidomist, derzhavnist», Vyp. 18: Zakhidno-Ukrainska Narodna Respublika: do 90-richchia utvorennia, Lviv, 2009, s. 153-169.
9. O. Pavlyshyn, Z istorii vprovadzhennia hryhorianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendara reforma yepyskopa Hryhorii Khomyshyna, s. 44.

10. Vyvezene Rosiianamy ukrainske dukhovenstvo [The Ukrainian clergy were taken away by Russians], in «Nyva», 1916, Ch. 4, Tsviten, s. 262-264.
11. O. Yehreshii, Yepyskop Hryhorii Khomyshyn: portret relihiino-tserkovnoho i hromadsko-politychnoho diiacha, s. 34.
12. Yu. Veber, Rosiiska okupatsiia Chernivtsiv [Russian occupation of Chernivtsi], Chernivtsi, Knyhy-KhKhI, 2016, s. 33.
13. O. Pavlyshyn, Z istorii vprovadzhenia hryhoriianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendarska reforma yepyskopa Hryhoriia Khomyshyna, s. 42.
14. O. Pavlyshyn, Kalendarsni reformy v tserkovnomu zhytti ukrainsiv pid chas ta pislia Pershoi svitovoi viiny [Calendar reforms in the church life of Ukrainians during and after the First World War], in «I. Nezaleznyi kulturolohichni chasopys», Lviv, 2014, № 75: Persha svitova 1914 – 2014: shcho dali?, Serpen, s. 184-199, at http://www.ji.lviv.ua/n75_texts/Kalendarsni_reformy_v_cerkovnomu_zhytti.htm
15. Poslaniie Pastyrskoe Hryhoriia Khomyshyna Epyskopa Stanislavivskoho do Dukhovenstva i Virnykh svoiei Eparkhii o pislannytstvi ukrainskoho naroda v katolytskii Tserkvi [Pastoral Epistle of Stanislaviv Bishop Hryhorii Khomyshyn to Clergy and Believers of his Diocese on succession of Ukrainian people in Catholic Church], Stanislaviv, 1916, 43 s.
16. U.R. Uska, Kalendarska reforma 1916 r. ta ukrainskyi suspilno-politychnyi rukh u Halychyni, s. 37.
17. U.R. Uska, Kalendarska reforma 1916 r. ta ukrainskyi suspilno-politychnyi rukh u Halychyni, s. 37.
18. O. Pavlyshyn, Z istorii vprovadzhenia hryhoriianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendarska reforma yepyskopa Hryhoriia Khomyshyna, s. 49-57.
19. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918) [Chronicle of Greek Catholic Church parish in Chernivtsi from the foundation to the running year (1914 – 1918)], in «Bazhaiemo do Ukrainy: zmahannia za ukrainsku derzhavnist na Bukovyni u spohadakh ochevydtsiv (1914 – 1921 rr.)», O.V. Dobrzhanskyi, Odesa, Maiak, 2008, s. 99.
20. O. Yehreshii, Yepyskop Hryhorii Khomyshyn: portret relihiino-tserkovnoho i hromadsko-politychnoho diiacha, s. 36.
21. Dilo (Lviv), 1916, Ch. 70 (8969), 14 marta.
22. Dilo (Lviv), 1916, Ch. 67 (8966), 10 marta.
23. Dilo (Lviv), 1916, Ch. 77 (8976), 22 marta.
24. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 100.
25. O. Pavlyshyn, Kalendarsni reformy v tserkovnomu zhytti ukrainsiv pid chas ta pislia Pershoi svitovoi viiny.
26. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 100.
27. Poslaniie Pastyrskoe Hryhoriia Khomyshyna Epyskopa Stanislavivskoho do dukhovenstva i svitskoi inteligentsyi o podvyhakh za dobri i sviati spravy [Pastoral Epistle of Stanislaviv Bishop Hryhorii Khomyshyn to clergy and secular intelligentsia about exploits for good and holy things], Stanislaviv, 1916, s. 31-32.
28. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 112.
29. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 112-113.
30. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 113.
31. D. Doroshenko, Moi spomyny pro nedavnie-mynule [My memories about the recent past], Miunkhen, Ukrainske Vydavnytstvo, 1969, s. 104-105.
32. K. Kostetskyi, Khronika parokhii hreko-katolytskoi tserkvy v Chernivtsiakh vid yei osnovannia azh do roku bizhuchoho (1914 – 1918), s. 120.
33. O. Pavlyshyn, Z istorii vprovadzhenia hryhoriianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendarska reforma yepyskopa Hryhoriia Khomyshyna, s. 56.
34. O. Pavlyshyn, Z istorii vprovadzhenia hryhoriianskoho kalendara v tserkovne zhyttia ukrainsiv: kalendarska reforma yepyskopa Hryhoriia Khomyshyna, s. 56.
35. I. Pylypiv, Dialnist yepyskopiv Stanislavskoi yeparkhii UHKTs z orhanizatsii ta rozvytku dukhovnoi seminarii v 1907 – 1945 rr., s. 195.
36. U.R. Uska, Kalendarska reforma 1916 r. ta ukrainskyi suspilno-politychnyi rukh u Halychyni, s. 41.