The article is devoted to the historiographical analysis and generalization of achievements of representatives of the contemporary domestic historiography (1990-2020), taking into consideration the works of scholars of the diasporic historiography, who explored the life path and activity of Blessed Hieromartyr Klymentiy (Casimir) count Sheptytsky (1869-1951). It has been noted that studies of the biography of Klymentiy Sheptytsky, initiated by diasporic scholars, contributed to the elucidation mainly of church-religious activity, avoiding the early period of his biography, and Soviet historiography put mistaken ideological stamps regarding the "brother of the metropolitan". The authors emphasize that the growth of scientific interest in the biography of Klymentiy Sheptytsky, stimulated by the revival of the UGCC structures in general and the Studite monasticism in particular, manifested itself in two directions: search and systematization of sources, formation of specialized archives, publication of new studies on the history of the Studites and the activity of their hegumen. Dividing the studies of contemporary domestic historians and theologians into two periods (in the 1990s and 2000s), the authors note that they were first related to the preparation for the Beatification of Klymentiy (2001), and then with the popularization and in-depth study of his heritage for use in the practice of memorialization and spiritual life of the Studites' Order. Therefore, there is an increase in the number and differentiation of studies of the activities of Blessed Klymentiy in period from the time of his entry to the monastery until his exile and death. The formed imbalance in the coverage of his biography, which consisted in "ignoring" the early period and creating new "myths", were resolved in the monographs of V. Chornopyska and I. Matkovskyi, in which his genealogy, all stages of the life path, socio-political and religious activities were described in detail.

**Keywords:** diasporic historiography; Soviet historiography; contemporary domestic historiography; count Casimir Sheptytsky; Klymentiy Sheptytsky; Studites' Order; UGCC Blessed New Martyrs.

**Introduction**

The celebration of the 150th birth anniversary of Klymentiy Sheptytsky (2019) prompted the public to popularize, and scholars - to study complementarily the biography of one of the Blessed New Martyrs for the faith of the Ukrainian Greek Catholic Church (UGCC) of the 20th century. The need for an objective reconstruction of the life and work of Klymentiy Sheptytsky, caused by the insufficient attention of representatives of Ukrainian diasporic historiography (A. Amman & M. Stek; K. Korolevskiy; P. Senytsia; O. Zinkevych and T. Lonchyna; V. Lentsyk), to him, ideological stereotypes in Soviet historiography (S. Danylenko; K. Dmytruk), gradually were "solved" in contemporary Ukrainian historiography of the 1990s-2000s (N. Pikulyk; L. Senyk; S. Dmytruk; V. Chornopyska; I. Matkovskyi). However, according to one of the researchers, even despite recent studies, some pages of the biography and activities of Blessed Klymentiy are still waiting for future researchers (Matkovskyi, 2019: 15, 87, 95, 111, 124, 127, 192, 275, 301, 319, 374, 469, 479, 486).

The purpose of this study is to conduct a historiographical analysis and summarize the achievements of researchers - representatives of the Ukrainian diasporic, Soviet and contemporary domestic historiography in the reconstruction of the biography, socio-political and religious activities of Blessed Klymentiy (Casimir) count Sheptytsky (1869-1951) in the context of socio-political processes in Galicia at the end of the 19th - the first half of the 20th century, as well as to identify "unsolved" problems that require additional studies.

**Methods**

The basic scientific approaches in the study of the figure of Klymentiy (Casimir) Sheptytsky are principles of objectivity and historicism, that take into account the influence of various factors - from socio-political conditions to family traditions and personal motives - in his life and work. Both general scientific (analysis and synthesis, induction and deduction, classification and systematization) and special (problem-chronological, comparative-historical) methods
have been used in the study. Leading methods in the study are the biographical method, which allows to show objectively the activities and views of Klymenty (Casimir) Sheptytsky, and the method of historiographical analysis, which involves the analysis of results achieved by historians, that have become scientific facts, and define the range of scientific issues that require search for additional and / or interpretation of known sources, and in general - to conduct complementary scientific research.

Materials and results of the study

In contemporary domestic historiography of the early 21st century, the figure of Klymenty (Casimir) Sheptytsky is already more "recognizable" among other prominent church figures - hierarchs and priests of the UGCC of the first half of the 20th century, even in comparison with the domestic historiography of the 1990s, in which, against the background of "religious revival" in independent Ukraine, there was a "historiographical boom" of interest in the history of the UGCC from the Union of Brest in general and, especially, in the first half of the 20th century. Thus, in contemporary domestic historiography, information about the biography and activities of Hegumen Klymenty Sheptytsky, known since 2001 as the Blessed New Martyr of the UGCC, has been gradually formed, supplemented and expanded, relying partly on the achievements of diasporic and foreign historiography, and therefore was based on the study and involvement of new sources in the scientific circulation.

Ukrainian diasporic and foreign Church Historian established the beginning of the study of the biography of Klymenty Sheptytsky. Thus, Professor of the Pontifical Oriental Institute in Rome A. Amman and a Studite jerm. M. Stek were one of the first to publish the work "Monks of the Studite Rite", in which they described the role of Archimandrite Klymenty and Metropolitan Andrei in the development of Studite monasticism as a cultural and religious center of Ukrainians in Eastern Galicia. It was A. M. Amman who first offered the opinion that "Hegumen Klymenty is the right hand of the Metropolitan" (Amman & Stek, 1955: 30). Later, a staff member of the Vatican Library and an assistant to Andrei Sheptytsky in Rome, Fr. Kyrylo Korolevsky (Jean-François Sharon) devoted a separate section of a biographical study on the Galician Metropolitan, first published in French by the Ukrainian Theological Scientific Society in Rome (Korolevsky, 1964) and republished in translation in Ukrainian in Lviv (Korolevsky, 2014), to the processes of restoration of Galician monasticism by Metropolitan, mentioned Amman's stay in the Univ Lavra and the peculiarities of the approval of the "Typikon" by the Holy See, and also described for the first time the stay of Fr. Klymenty in prison (Korolevsky, 1964: 260-283). Separately articles in the collection "The lamp of truth: sources for the history of the Ukrainian Catholic Theological Academy in Lviv" (Senytsia, 1973; Senytsia, 1983) contributed to the expansion of knowledge about the biography of the first Studite Archimandrite Klymenty, in particular: by Fr. M. Hrynychshyn, CSsR - about the arrest and exile of Fr. Klymenty (1983: 471-475), by Count I. L. Sheptytsky - a biographical essay about his uncle, Hegumen Fr. Klymenty (1983: 776-782), by V. Hordynskyi - about the Studite fathers and the Sheptytsky brothers (1983: 463-468). After all, the compilers of the collection of documents about the UGCC O. Zinkevych and Fr. T. R. Lonchyna collected meticulously separate facts about the life and work of Fr. Klymenty Sheptytsky, in particular: about the participation of the Hegumen in the revival of monastic life under the Rite of St. Theodore of Studium, the appointment of the UGCC Exarch of Russia and Siberia and his approval by the decision of Pope Pius XII (1939, 1941), discussion on the candidacy of Fr. Klymenty as an auxiliary bishop for the broader-metropolitan among the clergy of the Lviv Archeparchy (1939), participation in the meetings of the Archeparchial Council and the Council of Exarchs (1940), the presence of Fr. Klymenty in the final moments of Metropolitan Andrei's life and at his funeral (November 1944), appointment as Archimandrite of Studites, visit to Moscow as a head of the UGCC delegation on behalf of Metropolitan Josyf Slipyi (1944), unsuccessful contacts with Roman Shaporenchuk, the Head of the UPA, appointment of J. Slipyi to one of the administrators of the Lviv Archeparchy (April 1944), arrest, exile to concentration camps in Vladimir-Ohio and Klyazma and death (erroneously in 1958) (1985: 30, 60, 63-64, 65, 66, 67, 153, 195, 201, 203, 205, 209, 216, 239, 297, 382, 459-460, 474, 519). A kind of summary of diasporic historiography can be considered a short encyclopedic article by V. Lentsyk about Fr. Klymenty Sheptytsky, which outlines the main stages of his life: it is stated that Klymenty (Casimir) was an ambassador of the Sejm of Galicia and the Viennese parliament, in 1911 entered the Studite monastery, became Hegumen, compiled the "Typikon", since 1939 was a member of the Metropolitan Rutsky Ukrainian Catholic Institute of Church Unity and secretly appointed as Exarch of Russia and Siberia, arrested in 1947, sentenced to 25 years and died in exile, and it is suggested that he "was a secret bishop because he ordained prisoners of different nationalities" (Lentsyk, 1984: 3845). Thus, diasporic researchers focused on the church and religious activities of Klymenty Sheptytsky, his collaborative work with Metropolitan Andrei, bypassing the early period of his biography.

For completeness of historiographical analysis, it should be noted that in Soviet historiography the person of Klymenty Sheptytsky was accompanied by ideological stereotypes or almost complete disregard (Danylenko, 1970; Dmytryk, 1988: 240), therefore, not "burdened" even with factual material, it is of no value for further research of his biography.

Since the legalization of the UGCC (1989) and the revival of state independence of Ukraine (1991), Ukrainian domestic historiography dedicated to the history of the UGCC has overcome old ideological stereotypes, its representatives have tried to take into account as much achievements of diasporic and foreign historiography as possible, to open new, previously classified or little-known archival documents, to involve materials of "oral history". Thus, V. Serhiichuk initiated the publication of a series of declassified documents on the forcible liquidation of the UGCC in 1945-1946 and the development of the "Catacomb" Church (1997; 2001), which contained information about repressed hierarchs and priests, in particular, about Studite Hegumen Fr. Klymenty Sheptytsky. Another important direction of scientific studies on the history of the UGCC in the 20th century was the research project of the Institute of Church History of the Ukrainian Catholic University "Profiles of Fortitude: An Oral History of the Clandestine Life of the Ukrainian Greek-Catholic Church, 1946-1989" (Gudziak, 2000: 5-9) launched in 1992, within which an archive was formed on the basis of collected documents and memoirs of living witnesses (AICh), in particular there were materials about Klymenty Sheptytsky, which were partially used later by historian Yu. R. Skira (2017: 184-185).

The revival and development of the organizational structures of the UGCC, its monastic ranks and congregations, in the early 1990s gradually stimulated the interest of the scientific, church and civil community in the history of the Studites, their most prominent representatives,
including Hegumen, then Archimandrite Klymenty Sheptytsky. Since then, the scientific heuristic and research work has been focused at least in two main directions: firstly, an active search for new sources in the state archives of Ukraine (the Central State Historical Archives of Ukraine in Lviv (TsDIAL), the Sectoral State Archive of the Security Service of Ukraine (GDA SBU), the State Archives of Lviv Region (DALO) and others) and their publication, collection of evidence (interviews) using the method of "oral history", their partial publication and the formation of the archives of monasteries of the Studite Rite - Univ Holy Dormition Lavra (ASUL), the St. John's Lavra of the Studite Rite (ASIL), the Intercession (Pokrovs'ky) Convent of the Studite Rite (ASPM), Postulation Center of monasteries of the Studite Rite (PTsSMU) and Postulation Center for the Beatification and Canonization of Saints of the UGCC (UGCC PTsBiKs) have been conducted; secondly, scientific research and popularization of the history of the monasteries of the Studite Rite, religious-church, public and cultural-educational activities of the Studite monks have been conducted through scientific-practical conferences and popular science events, preparation and publication of scientific and journalistic papers. As a result of this work, the remarkable individual of Klymenty Sheptytsky have acquired clearer outlines in domestic historiography. 

I. Parashchak (1994) and M. Marushchak (1995) were one of the first domestic researchers of Klymenty Sheptytsky's biography, who showed the last period of his life (1947-1951) in publicistic articles, emphasized the juristic unlawfulness of actions of the Soviet government authorities regarding conviction of the Archimandrite, showed his presence in religious and national beliefs. L. Kyrychuk (1995) showed the role of Klimenty Sheptytsky in the life of the UGCC in the context of the establishment of Soviet power in 1944-1946 and emphasized the need for a more thorough study of the activities of metropolitan brother. The issue of charitable activity of Archimandrite Klymenty (Sheptytsky) became an object of study in the articles by K. Hrytsyna (1994). The most important "turning points" in the life of Klymenty (Casimir) Sheptytsky were traced in journalistic essays by K. Labinska (1999; 2006) and O. Saiko (2000).

The available information about the martyr's death of Klymenty Sheptytsky became the basis for the preparation of documents for the beatification process, which was sought to begin in the 1980s (Lentsyk, 1984: 3845), but officially began in 1996 at the initiative of the UGCC hierarchs (Sheptytsky, Ya. K., 1996). Later, N. Pikulyk and L. Senyk, using the mentioned book and additional sources, published a scientific-journalistic essay "Klymenty Sheptytsky - Servant of God" (1997), in which they tried to show comprehensively the childhood and youth of Count Casimir; admission to the monastery, monastic life and activity as Hegumen and Archimandrite Klymenty J. K. Sheptytsky's book was republished for the second time by "Svichado" Publishing House (2016), and its fragments were published as memoirs in the thematic collection "Archimandrite Klymenty Sheptytsky" by the Intercession (Pokrovs'ky) Convent of the Studite Rite (Sheptytsky, 2007: 22-26).

In addition, significant source-studying work has been conducted and, for the first time in independent Ukraine, new sources on the history of the Studites have been published. Thus, the "Svichado" Publishing House in Lviv first published a collection of normative documents of the Studite Rite "Typikon", prepared in the 1920s and 1940s by Metropolitan Andrey Sheptytsky and Hegumen Klymenty Sheptytsky, translated into French and submitted to the Vatican City through Fr. K. Korolevsky, and then, in the early 1990s, translated into Ukrainian by hieromonks N. Deinega and Yu. Voronovsky (Typikon, 1996). Later, this document was republished with annexes (Typika, 2007). Meanwhile, as part of the scientific program of the Rome-based Pope St. Clement Ukrainian Catholic University Archbishop Miroslav Marusyn published a historical-theological essay on the Rite of St. Theodore in Ukraine from the beginnings of monasticism in Rus-Ukraine to the beginning of the 20th century, at the end of which he published the "Studite Rite" by Metropolitan Andrey Sheptytsky approved by hierarchs of the Metropolis of Halych on August 30, 1906 (Marusyn, 1995). It was this Rite of 1906 that became the basis for the Typikon, which was prepared by Fr. Klymenty. Therefore, several other documentary publications contributed to the coverage of the biography of the Hegumen of the Studites. Thus, the diasporic historian and theologian A. Babiak organized and published the minutes of the meetings of the Lviv Archeparchial Councils of 1940-1944, on the pages of which the data on the participation of Hegumen of the Studites Klymenty Sheptytsky (2000) was preserved. The publication of declassified documents of the USSR KGB bodies by V. Serhiichuk in several thematic collections on the forcible liquidation of the UGCC in 1945-1946 (2006), on Metropolitan A. Sheptytsky (2005), and a collection of documents "On the Way of the Cross..." edited by M. Haikovsky (2006) also helped to reveal new circumstances of activity and arrest of Hegumen Klymenty Sheptytsky.

The historical essay "Vineyard of the Lord" by famous Lviv historian P. Shkribiuk (1995), in which the researcher, reconstructing the biography of Fr. Joseph Kladochny, a close associate of the metropolitan, published memoirs about the daily life of the Studite monks and one of the works by Klymenty Sheptytsky (1995: 105-109, 221-223), contributed to advanced studies and popularization of individual pages of the biography of Hegumen of the Studites Fr. Klymenty. A comprehensive historical essay about the Univ Holy Dormition Lavra from the end of the 13th to the end of the 20th century was published for the first time in independent Ukraine by the historian I. Mytsko, who, on the basis of significant factual material, described the activities and outlined the national and cultural role of the Studites, as well as for the first time formed biograms of monks of Univ Monastery from the 15th century to 1939, including Fr. Klymenty Sheptytsky (1995: 184-211, 224-316). In their historical investigation of the Studites in the Hutsul region, the hieromonks Oleksandr Prylip and Theodore Martyniuk mentioned the support of Fr. Klymenty in the foundation of the monastery (1998).

After a careful study of the circumstances of life and work of Fr. Klymenty Sheptytsky at the level of the Lviv Archeparchy of the UGCC, the archeparchial process was completed on March 2, 2001, and documents containing the biography, information about the martyr's death and theological analysis of his works were sent to the Apostolic Capital. On April 24, in the presence of Pope John Paul II,
of Blessed Klymenty, among which the following thematic directions can be distinguished: correspondence of Fr. Klymenty Sheptytsky with Fr. Yt Woynarovsky (Shevchenko, 2009); participation of Hegumen Klymenty in the development of the Univ Lavra and the network of monasteries of the Studite Rite in the 1920s-1930s, organization of activities in hiding as a result of persecution by the Soviet authorities (Dachkevych, 2006: 165-182; Kolbasin 2009; Pyschkovych, 2005: 74-113; Pyschkovych, 2017: 139-160); participation in the foundation of monasteries in Polesia and Podlachia and the development of socio-cultural work of the monks of the Studite Rite (Voitiuk, 2008; Voitiuk, 2013; Dymyd, 2017); participation in ensuring the development of the book collection of the monastery "Studion" (Kryvenko, 2006; Kryvenko, 2008); support for press publications of the Univ Lavra (Tereshchuk, 2019); preparation of the normative document "Typikon" for Studites in the context of the Eastern monastic tradition (Martyrynuk, 2007: 7-35; Martyrynuk, 2008: 41-58) and the norms of the Code of Canons of the Eastern Churches (Martyrynuk, 2010); together with Metropolitan Andrey; interest and practical participation in the ecumenical initiatives of Metropolitan Andrey - from the Velehrad Congresses to the establishment of the Rutsky Institute and the appointment of the Exarch of Russia and Siberia (Babiy, 2009: 738; Lentsyk, 2010: 156-157; Huzar, 2015); participation in the rescue operation of Jews during the German occupation (Skira, 2017); Archimandrite Klymenty's participation in the attempt to regulate relations with the Soviet authorities and the specifics of repression against him by the Soviet state security agencies (Hurkina, 2010: Kleban, 2015). Such a wide range of scientific research on the history of monasticism of the Studite Rite and the role of its Archimandrite, based on a huge base of sources, contributed to the popularization of the "cult of personality" in the scientific and social environment, gradual integration of newly discovered scientific facts about Klymenty Sheptytsky in monographs and generalizing works of researchers of the history of the UGCC (Marchuk, 2004; Kiyak, 2006; Bystrytska, 2009; Pylypyov, 2011, Hen- tosh, 2015) and the history of religion in Ukraine (Yarotskyi, 2001: 407, 456-457).

However, it should be noted that in domestic historiography until then, the emphasis on the activities of Fr. Klymenty Sheptytsky as a monk, Hegumen and Archimandrite of the Studites, his arrest and exile in the context of the history of the UGCC and the socio-political life of Galicia (1911-1951) prevailed, meanwhile, the particular period of his life from childhood to entering the monastery (1899-1911) remained little known. The requests of the scientific and church community for a more complete and objective reconstruction of the biography of Klymenty Sheptytsky were, in the end, realized in the works of historians Victoria Chornopyska and Ivan Matkovskiy.

In the process of preparation of the dissertation (2013) V. Chornopyska had gradually covered some aspects of the activity of Blessed Klymenty Sheptytsky in the archives, in particular his role in the formation and development of the network of monasteries of the Studite Rite in 1912-1939 (2009); activity of the Hegumen of the Studites during the German occupation in 1941-1944 (2010a) and during the repressions and liquidation of the UGCC in 1945-1947 (2010b), the innovative ideology of the development of Studite monasticism by Fr. Klymenty (2012a), the last period of the Archimandrite's life (1947-1951) (2012b). In V. Chornopyska's monograph, based on the analysis of a significant number of sources (from archival to published) and historiography, she described the main stages of
Casimir Sheptytsky’s worldview formation, identified the factors influencing his monastic vocation, and investigated the influence of Archimandrite Klymentiy Sheptytsky on the spiritual development of the monasticism of the Studite Rite. Traced the dynamics of the development of monasteries and showed the role of Klymentiy Sheptytsky in the development of the centers of the Studite Rite, studied the last period of the life of Klymenty (1946-1951) from liquidation of the UGCC to death in exile (2014: 11-12). Developing scientific research, V. Chompopy fo continued to study the role of Metropolitan Andrey Sheptytsky in the restoration of Studite monasticism (201716), showed the role of Fr. Klymenty in the preservation of the GCC during the period of confessional and religious transformations (2017a).

The scientist Ivan Matkovskyi, one of the employees of the Postulation Center of monasteries of the Studite Rite of the UGCC (PTsMSU) and popularizers of the memories of the Studite family, first conducted significant source work and together with Fr. Justin (Yuriy) Boiko published the correspondence of Klymenty with his brother Stanislav and the Studite family discovered in archives of the “Studion” in Rome (Matkovskyi, Boiko, 2017), and then prepared a thorough monograph - the biography of Casimir Count Sheptytsky / Hegumen Fr. Klymentiy Sheptytsky (Matkovskyi, 2019).

Disproving “myths” about the stay of Fr. Klymenty “all life in the shadow of the brother Metropolitan” and disproportions in historiography with an emphasis on the “monastic” period of life, the researcher set a goal to reflect the complete biography of Count Casimir - Hegumen Klymentiy Sheptytsky (Matkovskyi, 2019: 12-13). To do this, I. Matkovskyi used the most of the available sources: the correspondence of Casimir (Klymenty) with his family, manuscript “29 years of life of Sophia of Fredro Sheptytska (1856-1884)…” and a collection of letters of Sophia Sheptytska in three volumes, series of publications “Historical and canonical sources of Studite monasticism in Ukraine” (“Typikon” and a collection of works by Archimandrite Klymenty) prepared by PTsMSU, copies of individual documents from the funds of TsDIAL, materials of the classified criminal case from the GDA SBU, the minutes of meetings of the parliament of the Austro-Hungarian Empire, periodicals of Lviv, Krakow and Vienna, newspaper of Galician Forest Company “Sylvan” (“Sylvan”), documents of Soviet government security agencies published by Serhilchuk V., as well as studies by jerm. S. Dmytryshyn, V. Chomopyka, S. Hurkina, Yu. Skirka, I. Kleban, who, as the researcher noted, “became the first in the study of the biography of Blessed Fr. Klymenty” (Matkovskyi, 2019: 13-15).

In 18 chapters of the monograph, I. Matkovskyi studied the genealogical tree of the Sheptytsky family in chronological order, suggested its derivation from the Drogo-Sas family, and showed the genealogy of his parents, Yan Kanty and Sofia of the Fredro Sheptytsky family (Chapter 1). Described the early childhood of Casimir, his upbringing in the family (Chapter 2), school years in the gymnasium of St. Anne in Krakow (Chapter 3); he divided his studies at the university into two periods - beginning in Krakow at the Jagiellonian University (Chapter 4) and a short period of study at the universities of Munich and Paris, obtaining the degree of “doctor of both laws” (Chapter 5); described the economic and social activities of Count Casimir in the estate in Devyatynki (Chapter 6), the political activities of the Ambassador of the Parliament of Austria-Hungary (Chapters 7-8); the public activities of the Head of the Forest Society and a member of the Household Society of Galicia (Chapter 9); described the choice of monastic status, training in the novitiate (Benedictine and Studite), ordination and schema of Fr. Klymenty in the Studite monastery (Chapter 10), the active work of the Hegumen of the Univ Lavra for the revival of Eastern monasticism (Chapter 11), the founding of monasteries in the 1920s and 1930s in Lviv, Zarvanytsia, Korostiv, Polesia and Podlachia, in Dora (Chapter 12), daily care for brother Metropolitan Andrey affected by the disease and active admontitative-organizational work (messages, instructions, orders, “General Typikon”) for the monastic community of Studites (Chapter 13); nomination and activities of the Apostolic Exarch of Russia and Siberia (Chapter 14); an action to rescue Jews in Galicia during the German occupation (Chapter 15); the activities as the Archimandrite of Studites and the leader of the Church in the underground, his arrest, exile and death (Chapter 16) (Matkovskyi, 2019: 12-611). Finally, the researcher adds the memories of relatives and contemporaries of Fr. Klymenty (Chapter 17) (Matkovskyi, 2019: 612-644).

One of the researchers of the biography of Blessed Klymenty Sheptytsky is the prior of St. John’s Lavra of the Studite Rite Fr. Justin (Yuriy) Boiko. He took an active part in finding sources and preparing for publication a series of collections of documents - letters to brother Stanislav and family, a collection of works by Fr. Klymenty (Boiko, 2014), and then prepared the work “Spiritual fatherhood on the example of the life and work of Klymenty Sheptytsky” (Boiko, 2018). Arranging the theological heritage of Fr. Klymentiy Sheptytsky, jerm. Yu. Boiko divided it conditionally into three thematic parts: the first part consists of messages to the monks of the Univ Lavra and filial monasteries; the second - of reports, articles and speeches published in the journals “Niva” and “Theology”, and the third - of orders and documents on the organization of monastic daily life (Boiko, 2014: 10-11). Popularizing the personality of Blessed Klymenty, Fr. Yu. Boiko drew attention to one of the interesting pages of his biography - the probable secret ordination of Fr. Klymenty as a bishop in 1939 (Boiko, 2019).

An important forum for the discussion of current issues of research and popularization of the figure of the Blessed was the International Scientific Conference “Father Klymenty Sheptytsky (1869-1951): the life and spiritual path of the blessed Catholic Church”, held on November 15-16, 2019 with the participation of famous domestic and foreign researchers I. Matkovskyi, Yu. Boiko, V. Chompopyka, S. Stempen, R. Bubryak, M. Kryenko and others (Lvivska natsionalna naukova biblioteka, 2019).

Conclusions
Summarying the historiographical analysis of the study of the figure of Casimir / Fr. Klymenty Count Sheptytsky in contemporary domestic historiography, it should be noted that the results of a study of activities of Klymenty Sheptytsky by domestic historians allowed to form a comprehensive view of the main stages of his biography. At the same time, certain aspects of his biography require additional studies. Among these aspects are the influence of Fr. Henryk Jackowski SJ on the formation of Klymenty Sheptytsky's spiritual vocation, socio-political views of Casimir Sheptytsky as a Catholic conservative, features of the transformation of national identity from Polish to Ruthenian / Ukrainian (in comparison with his brother Metropolitan Andrey), the activities of Fr. Klymenty Sheptytsky as the Exarch of Great Russia and Siberia, the probability of his episcopal ordination, finally, finding the tomb of the Blessed in the territory of the final resting place.
Постать блаженого Климентія Шептицького (1869-1951 pp.) у світлі сучасної вітчизняної історіографії

У статті проведено історіографічний аналіз та узагальнення досягнень представників сучасної вітчизняної історіографії (1990-2020), що, враховуючи напрацювання науковців діаспорної історіографії, досліджували життєвий шлях та діяльність блаженого отця Климентія (Казимира) графа Шептицького (1869-1951). Зауважено, що започатковані діаспорними науковцями дослідження життєпису Климентія Шептицького сприяли висвітленню переважно церковно-релігійної діяльності, уникаючи раннього періоду його біографії, а радянська історіографія хибувала ідеологічними штампами щодо "брата митрополита". Автори підкреслюють, що зростання наукового інтересу до біографії Климентія Шептицького, стимульоване відродженням структур УГКЦ в загалі та студійського чернечтва зокрема, проявилось у двох напрямах: пошуку і систематизації джерел, формуванні спеціалізованіх архівів, публікації нових досліджень з історії Студійського уставу. Поділяючи дослідження сучасних вітчизяних істориків і богословів на два періоди (у 1990-х і 2000-х роках), автори відзначають, що спочатку вони були пов'язані з підготовкою до беатифікації Климентія (2001), а потім - з популяризацією та поглибленим вивченням його спадщини для використання в практиці меморіалізації та духовному житті Студійського Уставу. Відтак спостерігається зростання кількості та певна диференціація наукових досліджень діяльності блаженного Климентія у період від вступу до монастиря до його заслання і смерті. Сформовані диспропорції у висвітленні його біографії, що полягали в "ігноруванні" раннього періоду та створенні нових "міфів", були розв'язані в монографіях В. Чорнописької та І. Матковського, в яких детально з'ясовано його родовід, описано всі етапи життєвого шляху, громадсько-политична та церковно-релігійна діяльність.

Ключові слова: діаспорна історіографія; радянська історіографія; сучасна вітчизняна історіографія; Казимир граф Шептицький; Климентій Шептицький; Студійський устав; блаженний новомученик УГКЦ.

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