

## The religious factor of the Jagiellonian idea: historical origins and present-day realities

**Olena Alekseienko** (ORCID 0009-0003-2941-7811)  
Borys Grinchenko Kyiv Metropolitan University (Ukraine)

The article reveals the impact of the Jagiellonian idea on the development of Ukrainian culture and religion, which has deep historical roots and remains relevant in the current political and cultural realities. The author examines the peculiarities of the formation of the Jagiellonian concept formulated in the period of greatness of the Polish-Lithuanian state. The peculiarity of the political system under the rule of the Jagiellons was the ability to ensure the effective functioning of religious diversity. The Jagiellonian concept promoted the idea of creating a multinational community with a center in Poland, which included Ukrainian, Lithuanian, Belarusian and other peoples. The Jagiellonian idea promoted cultural exchange, the introduction of new religious ideas, and became an important factor in the formation of Ukrainian spiritual identity in the context of active interaction between Catholicism, Orthodoxy, and Greek Catholicism. The Jagiellonian idea actively promoted education, which contributed to the preservation and spread of the Orthodox tradition. In particular, the activities of fraternal schools provided access to Western culture while supporting the Ukrainian spiritual heritage. This allowed the Ukrainian church to expand its influence and preserve its uniqueness. The article focuses on the fact that the study of the Jagiellonian idea allows us to trace its influence on the formation of modern approaches to interstate cooperation and support for Ukraine's sovereignty in the context of geopolitical instability. The transition from these ideas to the concept of the Three Seas is a natural step, since the Three Seas Initiative seeks to unite the countries of Central and Eastern Europe into a bloc that would help strengthen their independence and develop economic, political and energy cooperation. The author emphasizes that the idea of the Three Seas, supported by many European countries, in turn, underlines the desire for a stronger and more independent Central and Eastern Europe, where Ukraine should play a key role as an important strategic partner. However, the diversity of manifestations of this idea and the different interpretations of its implementation demonstrate the complexity of how to achieve genuine tolerance and unity in the face of multiple political and religious influences.

### KEYWORDS

*Jagiellonian idea, Ukrainian culture, Ukrainian Greek Catholic Church, Union of Brest, Lublin Triangle, national identity, Three Seas*

### Introduction

In the context of geopolitical challenges of our time, the experience of the past is being rethought, in particular, the Jagiellonian idea, which was a concept of multinational and multiconfessional statehood that developed within the Grand Duchy of Lithuania, the Kingdom of Poland and the Polish-Lithuanian Commonwealth. It envisaged the coexistence of different ethnic and religious groups on the basis of compromise, tolerance and political unity. The Jagiellonian idea was a prototype of a supranational union in which religious identity did not become an obstacle to common political development. This correlates with the modern model of the European Union, which seeks to unite countries with different religious and cultural traditions. In this context, the results of the historical event of the Union of Brest in 1596 and its impact on the formation of the Ukrainian Greek Catholic Church, as well as modern initiatives such as the Lublin Triangle and the Three Seas, are worthy of attention. These initiatives reflect the continuation of the Jagiellonian idea, as they are based on the principles of

cooperation between Ukraine, Poland and Lithuania and draw on the historical experience of cultural and spiritual interaction. The Jagiellonian idea and the Three Seas Doctrine unite the countries of Central and Eastern Europe around common values, historical heritage and strategic interests. They are based on the idea of regional cooperation to protect against external threats and build a common future. Today's global challenges necessitate highlighting the influence of the Jagiellonian idea on the development of Ukrainian culture and religion, as well as identifying those aspects of this concept that remain relevant in contemporary regional cooperation and the formation of spiritual values. Just as in the days of the Jagiellonian Union, today Poland, Lithuania and other Baltic states are allies of Ukraine, providing military, humanitarian and political support to the country. This cooperation reflects a long historical tradition of joint defence against external threats and building a stable political space in Central and Eastern Europe. In particular, the study focuses on how the historical



processes associated with the Jagiellonian idea are reflected in current cultural, political and religious initiatives that unite Ukraine with European countries.

The *purpose of the study* is to analyse the religious factor of the Jagiellonian idea in the historical context and the realities of today.

### Research methods

The research methodology is based on a combination of the following methods: source analysis – at the stage of forming the source base of the study; comparative analysis – in comparing different scientific approaches to the essence of the problem. The study also applies the historical and comparative method and the method of retrospective analysis, which allow tracing the evolution of the Jagiellonian idea from the time of the Union of Brest to modern interstate initiatives. Also important is the cultural approach, which allows us to consider religious tradition and identity as part of a common historical heritage and to explore how they influence the present.

### Results and Discussion

Over the past two decades, there has been an increase in scholarly research on religious communities in Central and Eastern Europe. This phenomenon is due to the liberalisation of scientific discourse and the expansion of the access to archival sources in the post-communist period. The functioning of multinational and multireligious societies is of particular relevance, as modern European politics largely depends on the mechanisms of their interaction. In this context, an important object of study is the Jagiellonian idea, which covers the period of the Jagiellonian dynasty in the Polish-Lithuanian state. This period was characterised by a high level of religious tolerance and cultural pluralism. The annexation of Ukrainian lands in the XIV-XVI centuries contributed to the formation of a multi-ethnic and multi-confessional society, which, in turn, necessitated the development of models for peaceful coexistence of religious communities. The policy of religious tolerance became one of the key characteristics of public administration at that time and can be seen as a manifestation of the Jagiellonian idea.

A feature of the political system under the Jagiellonian rule was the ability to ensure the effective functioning of religious diversity. Unlike most European states of the sixteenth and seventeenth centuries, where religious conflicts often escalated into armed conflicts, their intensity was much lower in the Polish-Lithuanian state. However, starting in the seventeenth century, interfaith tensions increased, which was caused, in particular, by the expansion of Moscow Orthodoxy into Ukrainian lands. The Union of Brest's conclusion and the Uniate Church's creation resulted in the intensification of Catholic-Orthodox confrontation. During this period, religious conflicts began to determine political loyalties to the Russian Empire or the Polish-Lithuanian state.

The Jagiellonian idea, which arose as part of the political and cultural concept of the Polish-Lithuanian state, is directly related to the development of Ukrainian religion during this period. This idea was to unite different peoples, cultures and religions under the auspices of a single state based on the principles of mutual cooperation and tolerance. The Polish-Lithuanian state united Catholics, Orthodox and representatives of other religions. In this context, Ukrainian Orthodoxy had considerable autonomy, which allowed it to develop and preserve its identity within the framework of a multi-confessional state. The unification of

Poland and Lithuania, which began with the Union of Krewe in 1385, created conditions for the coexistence of Catholicism and Orthodoxy (*Bagan, 1994: 192*).

According to the terms of the Union, Jagiello was obliged to 'annex the Lithuanian and Ruthenian lands to the Polish Crown for all eternity' (Hrushevsky). This led to the gradual loss of political autonomy of the Ukrainian lands, which became part of a large state formation dominated by Polish interests. Instead of independent development, Ukrainian territories became dependent on foreign political centres. Jagiellia's conversion to Catholicism and the spread of the Catholic faith created conditions for further religious assimilation, which affected the Ukrainian Orthodox identity. This led to the gradual marginalisation of the Ukrainian elite, which remained largely Orthodox.

An important stage of this period was the formation of the Union of Brest in 1596, which resulted in the formation of the Uniate Church as a symbol of the integration of the Orthodox and Catholic traditions (*Paslavskiy, 2017: 81-82*). This was in line with the idea of uniting peoples, although it caused significant conflicts within Ukrainian society. At the same time, this union contributed to the establishment of religious pluralism in the region (*Hudziak, 2003: 688*). Within the framework of the Jagiellonian idea, education was actively developed, which contributed to the preservation and spread of the Orthodox tradition. In particular, the activities of fraternal schools provided access to Western culture, while supporting the Ukrainian spiritual heritage. This allowed the Ukrainian church to expand its influence and preserve its uniqueness.

Ivan Ohienko (Metropolitan Hilarion) believed that the crisis of Orthodoxy in Ukraine in the late sixteenth and early seventeenth centuries was not the result of internal shortcomings of Eastern Christianity, as the defenders of the Union claimed, but was dictated by external influences. Ohienko pointed out that the pressure of the Polish gentry and Catholic clergy, who sought to demoralise the Orthodox clergy, led to the social and educational isolation of Orthodox priests, which only worsened the situation. However, he acknowledged that the crisis did engulf the Orthodox Church, noting that internal church problems contributed to the conclusion of the Union of Brest between the Orthodox and Catholics in 1596, which was a political agreement due to the influence of the Polish state (*Ohienko, 1956: 4*). He argues that the main cause of the crisis was not the inherent flaws of Eastern Christianity, but external pressure - mainly from the Polish nobility and Catholic clergy, who deliberately sought to demoralise the defenders of Orthodoxy by depriving them of social rights and educational opportunities. At the same time, I. Ohienko admits that the Orthodox Church was indeed in crisis in the second half of the sixteenth century, which was also due to internal problems: secular patronage of the church led to the fact that people without a true spiritual vocation, who sought only material gain, found themselves in important positions. Thus, he sees the crisis as the result of the interaction of external political factors and internal church problems, which together became the prerequisites for the conclusion of the 'union' of Orthodoxy with Catholicism under the influence of Polish state power (*Ohienko, 1955: 14*). In his opinion, it was the Union of Brest that led to the bloody national liberation war, which, in turn, became the impetus for the political unification of Ukraine with Moscow. Separately, he calls the Treaty of Andrusiv of 1667 'the greatest political tragedy of Ukraine', as this treaty territorially divided the Ukrainian people, causing a severe decline, ruin and death of the country's independent

life. However, according to Ihor Ohienko, the most profound negative impact of the Union was that it undermined the very foundations of Ukrainian spirituality, weakening the religious and cultural identity of the people. Thus, for him, the union was not only a political act, but also a destructive influence on the spiritual life of Ukraine (*Ohienko, 1956: 4*).

Modern researchers are actively turning to the analysis of the Jagiellonian idea, considering it as a historical basis for rethinking regional cooperation (*Mękarski, 2013: 55-97*). Of particular interest to researchers is its potential to promote cultural integration, interreligious dialogue and mutual understanding between the peoples of Central and Eastern Europe, particularly in the context of initiatives such as the Lublin Triangle and the Three Seas (*Halecki, 1990*). The study of this concept allows us to trace its influence on the formation of modern approaches to interstate cooperation and support for Ukraine's sovereignty in the context of geopolitical instability.

It should be noted that Witold Kamieniecki was one of the first scholars to formulate a complete definition of the Jagiellonian idea in 1928, interpreting it as a political system of voluntary unification of territories between the Carpathians and the Baltic Sea. He emphasised that the idea itself was based on the principles of autonomy, equality of languages and religious tolerance, encouraged the development of democratic civil liberties, and combined state patriotism with local and national patriotism. These principles became the basis for the creation of a multinational state, which opened up opportunities for interaction and cooperation between different peoples and cultures.

Jerzy Giedroyc, a Polish publicist and politician who developed a concept based on the ideas of the Jagiellonian state, believed that Ukraine was a key element for a new system of international security in Central and Eastern Europe. He formulated an important geopolitical doctrine that can be summed up in a simple statement: 'There can be no free Poland without free Lithuania, Belarus, and Ukraine' (*The Legacy of Jerzy Giedroyc and its Impact on Poland's Support for Ukraine, 2023*). This concept became the basis of his views on the foreign policy of the future Poland, in which he stressed that Poland's stability and security would be possible only in the conditions of independence of the neighbouring states in the East, which would not be under Russian control (*Giedroyc, 2013: 80*). Jerzy Giedroyc's ideas on Poland's geopolitics and foreign policy have greatly influenced the current vision of Ukraine's role in the Central and Eastern European context. Giedroyc's approach was aimed at creating a new system of international relations, where Poland would act as an active partner in uniting countries that opposed Russian imperialism and Soviet enslavement.

The main condition for the implementation of this doctrine was Poland's complete rejection of revisionist views, including territorial claims to the so-called 'Eastern Kresy' - lands that had historically been part of Poland but became part of the USSR after World War II. Giedroyc believed that in order to create a stable and peaceful region, it was necessary to abandon nationalist ambitions and do everything possible to develop good neighbourly relations with Ukraine, Lithuania and Belarus, recognising their independence and sovereignty. This attitude became an important element of the policy of Polish emigrants and was later reflected in the foreign policy of the new Poland in the post-communist era (*Berdychowska, 2008: 752*).

Ivan Krypiakievych, a Ukrainian historian, drew attention to the Jagiellonian concept, in particular, its impact on

political relations between Poland and Ukraine in the historical context (*Hoshko, 2010: 128-142*).

The Ukrainian historian and political scientist I. Lysiak-Rudnytskyi analysed the concept of the Jagiellonian idea in the context of relations between the peoples of Eastern Europe. The scholar saw in it the potential for building a multicultural union, but criticised it for the dominance of Polish interests. His analysis of the impact of the union policy on the development of Ukrainian history became fundamental to understanding this topic. Ivan Lysiak-Rudnytskyi not only laid the foundations for further research, but also offered a critical view of the Jagiellonian idea as a historical concept, and the thesis of 'inequality of peoples within the union' remains a key one for many contemporary studies (*Lysiak-Rudnytskyi, 1994: 554*).

Moving from these ideas to the concept of the Three Seas is a natural step, as the Three Seas Initiative (TSI) attempts to unite the countries of Central and Eastern Europe into a bloc that would help strengthen their independence and develop economic, political, and energy cooperation (*Strelchuk 2022: 165-168*). This project, which began to develop actively in the 21st century, reflects the common interests of countries that have historically experienced Russian dominance and want to strengthen their strategic position in the international arena.

Ukraine, due to its geographical and historical role, is an important element of this project. Back in the mid-20th century, Giedroyc pointed out the need for Ukraine's inclusion in the integration processes of Central and Eastern Europe, which is in line with Ukraine's current aspirations for deeper cooperation with Europe, in particular through mechanisms such as the Three Seas. Ukraine's inclusion in this project allows it not only to strengthen its position in Europe, but also creates opportunities to counter Russian influence and ensure energy security for all participants in the Initiative.

The idea of the Three Seas, which is supported by many European countries, including Poland, in turn emphasises the desire for a stronger and more independent Central and Eastern Europe, where Ukraine should play a key role as an important strategic partner. Therefore, the concept of the Three Seas, including in its economic, energy and security aspects, is a natural extension of Giedroyc's idea of cooperation with Ukraine and its role in the security of the region (*Ukraine joined the Three Seas Initiative: What it is. 2022*).

The Three Seas Initiative is usually viewed through the prism of economic and infrastructure cooperation between the countries of Central and Eastern Europe, but its potential is not limited to purely economic or logistical issues. Cooperation between the states of this space can foster intercultural and interreligious dialogue, which will have a positive impact on deeper integration into the European community. Ukraine, which has a multi-confessional religious tradition, has additional opportunities for spiritual rapprochement with other states in the region and the formation of a 'spiritual dimension' of the association itself. Given its historical location at the intersection of Eastern and Western religious traditions, it has a unique cultural diversity that can become a solid basis for cooperation in the field of religion and culture. Modern processes, including the granting of autocephaly to the Orthodox Church of Ukraine, demonstrate that the religious sphere can be a significant factor in strengthening national identity and interaction with European partners. Due to its multi-religious character, Ukraine is able to initiate joint forums and conferences where representatives of different faiths could

discuss topical issues in the region, build trust and overcome historical stereotypes. Such an interreligious dialogue within the Three Seas region could become an additional 'bridge' for Ukraine's European integration, as it demonstrates its commitment to the values of religious freedom, tolerance and respect for human dignity. The successful implementation of such initiatives will strengthen Ukraine's subjectivity in the international arena, as it will act not only as a participant in economic projects but also as a significant factor in shaping the spiritual foundations of cooperation in Central and Eastern Europe. Thus, the idea of the Three Seas, complemented by interreligious and intercultural dialogue, is becoming a promising mechanism for further rapprochement between Ukraine and the European community and strengthening its position in the region.

Ukraine, as a country with a multi-confessional religious tradition, can play an important role in shaping the spiritual dimension of this association. The Ukrainian Orthodox Church, the Greek Catholic Church and other religious communities have close historical ties with the neighbouring countries of the Three Seas Initiative. For example, Ukrainian Orthodoxy has historically cooperated with Orthodox communities in Romania and Bulgaria, and the Ukrainian Greek Catholic tradition has common roots with Polish and Hungarian religious heritage. Religion in this context can play a bridge between the countries of the region, facilitating partnerships. In addition, the geopolitical orientation of the Three Seas region, aimed at strengthening ties with the Western world, creates opportunities for the further development of Ukrainian religious identity in the European context. In particular, it can help consolidate the efforts of churches to counter the challenges of secularisation and support traditional values. Accordingly, the idea of the Three Seas can be linked to the development of religion in Ukraine through strengthening cultural and religious ties with the countries of the region, promoting religious freedom and cooperation, and integrating Ukrainian religious traditions into the wider European context.

Polish and Lithuanian brotherly support for the Ukrainian people has proved to be a fundamental factor that not only helps Ukraine successfully resist aggression, but also creates the preconditions for the revival of the idea of interaction between the peoples of the region. The Jagiellonian idea, which once envisaged the coexistence of peoples in a multi-ethnic union, is now being transformed into a European integration project in which Ukraine plays an important role. Modern regional cooperation in the spirit of the Jagiellonian idea demonstrates that common historical heritage, cultural ties, and geopolitical interests can serve as a basis for consolidating countries that seek not only to protect themselves from threats but also to build a common future within a civilised European community. At the same time, contemporary studies of religious tolerance and mechanisms for achieving peace in Europe require a deeper analysis of religious culture as a key factor in interreligious communication. The study of the historical experience of the Jagiellonian idea can provide valuable lessons for understanding the long-term conditions of peaceful coexistence of different religious communities.

Y. Hrytsak, a Ukrainian historian and publicist, explores the issues of national identity and religious processes in Ukraine, as well as their connection with the European context in his works (*Hrytsak, 1996: 356*). In his book 'Passion for Nationalism: An Old Story in a New Way', Hrytsak explores the evolution of nationalism in Ukraine, analysing its historical roots and contemporary manifestations, the

author considers the broader issues of national identity, religion and their interaction in Ukrainian society, emphasising: 'there are different ways to be Ukrainian, just as there are different ways to be human' (*Hrytsak, 2011: 292*). The historian emphasises that Ukraine's national identity has been shaped by various cultural and religious traditions, including Orthodoxy, Catholicism and Greek Catholicism. He notes that this multi-confessionalism has contributed to the development of tolerance and mutual understanding between different religious communities. The author also analyses the role of religious institutions in political processes and their influence on the formation of national consciousness.

Although the Jagiellonian idea is not directly addressed in this paper, Hrytsak's research provides a valuable context for understanding the historical processes that have shaped Ukraine's religious and national identity. His analysis highlights the importance of considering historical circumstances and cultural influences when studying contemporary interfaith relations and national issues.

In his other study, *Overcoming the Past: A Global History of Ukraine*, Hrytsak examines the historical stages of the development of the Ukrainian nation and its interaction with European countries. He emphasises that Ukraine has always been a part of the European cultural space, and its religious diversity is evidence of this connection. The author emphasises the importance of overcoming historical stereotypes and conflicts in order to build a common future with European nations. (*Hrytsak, 2021: 246*)

Y. Hrytsak also draws attention to current processes, such as the granting of the Tomos of Autocephaly to the Orthodox Church of Ukraine, which, in his opinion, contributes to the strengthening of national identity and Ukraine's integration into the European religious space. He believes that these events are a step towards greater independence of the Ukrainian church and its rapprochement with other European religious institutions. In general, Hrytsak emphasises that for Ukraine's successful integration into the European community, it is necessary to take into account historical experience, promote interreligious dialogue and overcome past conflicts. His works provide an in-depth analysis of how religious and national processes influence the formation of modern Ukrainian identity and its interaction with Europe.

In his review of Professor Thomas Wünsch's research, Yurii Zazuliak notes that his work perfectly illustrates how the Jagiellonian idea was not only a political model but also a religious experiment aimed at ensuring tolerance in the context of cultural and religious pluralism. According to the German scholar, the multi-confessionalism that arose as a result of the accession of Ukrainian lands to the Polish Crown and the Polish-Lithuanian Commonwealth in the fourteenth and sixteenth centuries became a challenge to the stability of this state formation. However, this diversity stimulated the search for ways of peaceful coexistence, which was reflected in the religious policy of tolerance of that time. The professor describes the unsuccessful attempts to conclude a church union that took place at the Council of Florence and in subsequent union projects in the fifteenth and early sixteenth centuries, emphasising the significant role of the Polish clergy in these processes. The emergence of the Bernardine Order in Poland and its active work in Galicia became a significant factor in the introduction of the Latin tradition, which contributed to the expansion and institutionalisation of the Latin Church in Galicia in the eleventh and twelfth centuries. This allows us to

describe the region as a transitional cultural space between Catholicism and Orthodoxy, characterised by a high degree of assimilation, religious syncretism, and a desire for coexistence. Until the early seventeenth century, the Roman Catholic Church's attitude towards other denominations remained quite tolerant, which was made possible by the religious pluralism established by the church policy of the first Jagiellons. The conclusion of the Peace of Jagiellonian, which was a logical consequence of this policy, provided a certain stability and mutual understanding between different religious groups, promoting the development of cultural ties and interpenetration, as well as the formation of a model of peaceful coexistence that was characteristic of the Polish Crown and the Polish-Lithuanian Commonwealth. However, since the seventeenth century, interfaith tensions have been growing, which, according to Wünsch, is primarily due to the expansion of Moscow Russian Orthodoxy into Ukrainian lands (*Zazuliak*, 2019: 300-305).

According to him, the conclusion of the Union of Brest and the emergence of the Uniate Church were direct consequences of the intensification of the Catholic-Orthodox confrontation, which led to the division of political loyalties: on the one hand, part of the population was oriented towards the Russian Empire, and on the other - towards the Polish-Lithuanian state. From the end of the fifteenth century and throughout the eighteenth century, it was the conflict between Orthodoxy and Catholicism that actually determined the geopolitical boundaries and political orientations of the region.

Thus, the conclusion of the Jagiellonian Peace had ambiguous consequences: on the one hand, it helped to establish a model of peaceful coexistence and cultural pluralism that avoided large-scale bloody conflicts typical of other European countries, and on the other hand, under the influence of external factors, in particular the expansion of Moscow Orthodoxy, this system underwent transformations that led to the aggravation of interfaith confrontations and political splits, determining the further development of the region.

At the same time, some researchers consider Wünsch's opinion about the well-thought-out policy of tolerance and support for religious pluralism allegedly pursued by the Jagiellons to be controversial. Critics point to numerous manifestations of negative and hostile attitudes towards Orthodox Rusyns during the expansion of the Catholic Church and the establishment of Polish political power in the territories of former Kyivan Rus. This included the uniformist nature of the union projects of the fifteenth and sixteenth centuries, the aggressive missionary policy of the Catholic Church, and discriminatory measures based on negative confessional and cultural otherness. Thus, although Wünsch emphasises the role of the Jagiellons in shaping the policy of religious tolerance, there are different views on its actual implementation and effectiveness in the multiconfessional society of the time.

### Conclusion

The study of the Jagiellonian idea in the context of Central and Eastern European integration demonstrates its influence on the development of interfaith and intercultural processes in Ukraine and other countries of the region. During the reign of the Jagiellons, the Polish-Lithuanian state was an example of a policy of religious tolerance that allowed Eastern European peoples, including Ukrainians, to preserve their identity in the context of multiconfessional

coexistence. At the same time, with the development of political and religious conflicts, such as the Union of Brest, the national and religious orientation of Ukrainians began to influence geopolitical events, including the division of loyalties between Poland and Muscovy. Contemporary analysis of the Jagiellonian idea in the light of initiatives such as the Three Seas project demonstrates the importance of religious and cultural cooperation for regional stability and development. Ukraine, which is central to these processes due to its multi-religious past, can make a significant contribution to strengthening interreligious and intercultural community within Europe. However, the diversity of manifestations of this idea and the different interpretations of its implementation demonstrate the complexity of how to achieve genuine tolerance and unity in the face of multiple political and religious influences. In today's world, where secularisation and religious pluralism are gaining strength, the Jagiellonian idea demonstrates a model of society in which religion is not an instrument of division, but an element of cultural heritage that can be integrated into political and social processes. Rethinking the Jagiellonian idea allows Ukraine to develop religious tolerance, integrate its national identity into the wider European context, and consolidate its role in regional politics. This could be the key to strengthening the country's internal unity and international authority.

### REFERENCES

- Bahan, O. (1994). *Natsionalizm i natsionalistychnyi rukh: Istoriia ta idei* [Nationalism and the Nationalist Movement: History and Ideas]. Vidrodzhennia. (In Ukrainian)
- Berdychovska, B. (2008). *Iezhy Hedroits ta ukrainska emihratsiia Lystuvannia 1950-1982 rokiv*. [Jerzy Giedroyc and the Ukrainian Emigration. Correspondence 1950-1982]. Krytyka. (In Ukrainian)
- Entsyklopediia istorii Ukrainy: Vol. 1: A–V. (2003). Naukova dumka. (In Ukrainian)
- Halecki, O. (1990). Idea Jagiellońska [The Jagiellonian Idea]. In: *J.Książek «Idea Jagiellońska» i zagadnienia unii polsko-litewskiej w publicystyce narodowej demokracji okresy II Rzeczypospolitej. Materiały konferencji naukowej w Krynicy w 1989 r.* Warszawa. (In Polish)
- Hedroits, Ye. (2013). *Z notatok redaktora* [From the Editor's Notes]. PrAT «Ukrainska pres-hrupa». (In Ukrainian)
- Hoshko, T. (2010). Ivan Krypiakievych – initsiator spivpratsi halytskykh doslidnykiv iz VUAN. [Ivan Krypiakievych – Initiator of Cooperation Between Galician Researchers and VUAN.] *Ukrainskyi istorychnyi zhurnal*, 4, 128–142. (In Ukrainian)
- Hrushevskiy, M. (b.d.). *Istoriia Ukrainy-Rusy* [History of Ukraine-Rus]. T. IV–V. <http://litopys.org.ua/hrush-rus/iur4.htm> (In Ukrainian)
- Hrytsak, Ya. (1996). *Narys istorii Ukrainy: formuvannia modernoi ukrainskoi natsii XIX-XX stolittia* [Outline of the History of Ukraine: Formation of the Modern Ukrainian Nation of the 19th-20th Centuries]. Heneza. <https://hdl.handle.net/20.500.14570/245> (In Ukrainian)
- Hrytsak, Ya. (2011). *Strasti za natsionalizmom: stara istoriia na novyi lad* [Passions for Nationalism: An Old Story in a New Way]. Krytyka. (In Ukrainian)
- Hrytsak, Ya. (2022). *Podolaty mynule: hlobalna istoriia Ukrainy* [Overcoming the Past: A Global History of Ukraine]. Portal. (In Ukrainian)



- Hrytsak, Ya. (b.d.). Ukraina – tse svoboda [Ukraine is Freedom]. <https://ucu.edu.ua/news/ukrayina-tse-svoboda-yaroslav-grytsak/> (In Ukrainian)
- Hudziak, B. (2003). *Berestejska tserkovna unii 1596 r.* [Berest Church Union of 1596.] *Entsyklopediia istorii Ukrainy*: Vol. 1: A-V. Naukova dumka. [http://www.history.org.ua/?termin=Berestejska\\_uniia\\_1596](http://www.history.org.ua/?termin=Berestejska_uniia_1596) (In Ukrainian)
- Lypa, Yu. (2007). *Vseukrainska trylohiia* (T. 1-2) [All-Ukrainian Trilogy (Vols. 1-2)]. MAUP. (In Ukrainian)
- Lysiak-Rudnytskyi, I. (1994). Kozatskyi proiekt Mikhala Chaikovskoho. [Mykhailo Czajkowski's Cossack Project]. *Istorychni esse*, I. Osnovy. (In Ukrainian)
- Mękarski, A. (2013). Między mitem a polityczną racjonalnością. Myśl historyczna Pawła Jasienicy i jej recepcja w dobie Polski Ludowej [Between myth and political rationality. The historical thought of Paweł Jasienica and its reception in the era of People's Poland]. *Kwartalnik Historyczny*, CXX(1), 55–97. (In Polish)
- Ohienko, I. (1955). *Ukrainska tserkva za Bohdana Khmelnytskoho. 1647-1657* [The Ukrainian Church Under Bohdan Khmelnytskyi. 1647-1657]. Vinnipch: Ukrainske naukove Pravoslavne Bohoslovske tovarystvo (In Ukrainian)
- Ohienko, I. (1956). Naslidky Berestejskoi unii v budennomu zhytti narodu [Consequences of the Berest Union in the Everyday Life of the People]. *Vira i Kultura*, 8(32), 4. (In Ukrainian)
- Paslavskiy, I. (2017). Berestejska unii v konteksti persoho ukrainskoho natsionalno-kulturnoho vidrodzhenia. [Berest Union in the Context of the First Ukrainian National-Cultural Revival] *Ukrainske relihieznavstvo*, 81-82, 178-188. (In Ukrainian)
- Spadok lezhy Hedroitsia i yoho vplyv na pidtrymku Polshcheiu Ukrainy [The Heritage of Jerzy Giedroyc and its Influence on Poland's Support for Ukraine.]. (2023). *Radio Svoboda*. <https://www.radiosvoboda.org/a/gvedroyts-polshcha-vplyv-elita-pidtrymka-ukrainy/32342294.html> (In Ukrainian)
- Strilchuk, L. (2022). Paryzka «Kultura». 1950–1980: Pro ukrainske pytannia v konteksti yevropeiskoi polityky [Parisian "Culture". 1950–1980s: On the Ukrainian Issue in the Context of European Policy]. *Litopys Volyni*, (27), 165-168. <https://doi.org/10.32782/2305-9389/2022.27.27> (In Ukrainian)
- Ukraina stala uchastnytsieiu initsiatyvy Trymoria: shcho tse take [Ukraine Became a Member of the Three Seas Initiative: What Is It.]. (2022). *Apostrof*. <https://apostrophe.ua/ua/news/politics/2022-06-21/ukraina-stala-uchastnitsey-initsiatyvy-trimore-cho-to-takoe/272352> (In Ukrainian)
- Zazuliak, Yu. (2019). [Retsenziia na:] Thomas Wunsch. Space and Remembrance. St. John of Dukla (ca. 1414-1484) as a Religious Memorial Place in the Polish-Ukrainian Borderland of Ruthenia from the Middle Ages to Present Times. Wroclaw: Chronicon 2018. Naukovi zapysky UCU. *Istoriia*, 3, 300-305.
- Zhuravskiy Vel Hraievskiy, P. (2021, 4 October). Ukraina i Trymoria. *Ukrainskii tyzhden*, <https://tyzhden.ua/ukraina-i-trymor-ia/> (In Ukrainian)

## Релігійний чинник Ягеллонської ідеї: історичні витоки та реалії сьогодення

Олена Алексеєнко (ORCID 0009-0003-2941-7811)

Київський столичний університет імені Бориса Грінченка (Україна)

У статті розкрито вплив Ягеллонської ідеї на розвиток української культури та релігії, що має глибокі історичні корені та залишається актуальним у сучасних політичних і культурних реаліях. Досліджено особливості становлення Ягеллонської концепції, сформульованої в період величчя Польсько-Литовської держави. Особливістю політичної системи під владою Ягеллонів була здатність забезпечити ефективне функціонування релігійного різноманіття. Ягеллонська концепція пропагувала ідею створення багатонаціональної спільноти з центром у Польщі, до якої входили українські, литовські, білоруські та інші народи. Ягеллонська ідея сприяла культурному обміну, впровадженню нових релігійних ідей та стала важливим чинником формування української духовної ідентичності в умовах активної взаємодії католицизму, православ'я та греко-католицизму. У рамках Ягеллонської ідеї активно розвивалася освіта, що сприяло збереженню та поширенню православної традиції. Зокрема, діяльність братських шкіл відкривала доступ до західної культури, водночас підтримуючи українську духовну спадщину. Це дозволило українській церкві розширювати свій вплив і зберігати свою унікальність. У статті акцентовано увагу на тому, що вивчення Ягеллонської ідеї дозволяє простежити її вплив на формування сучасних підходів до міждержавної співпраці та підтримки суверенітету України в умовах геополітичної нестабільності. Перехід від цих ідей до концепції Тримор'я є природним кроком, оскільки ініціатива Тримор'я намагається об'єднати країни Центрально-Східної Європи у блок, який би сприяв зміцненню їхньої незалежності та розвитку економічної, політичної та енергетичної співпраці. Авторка акцентує, що ідея Тримор'я, підтримувана багатьма європейськими країнами, в свою чергу, підкреслює прагнення до більш сильної та незалежної Центрально-Східної Європи, де Україна має відігравати ключову роль як важливий стратегічний партнер. Проте різноманіття проявів цієї ідеї та різні інтерпретації її реалізації свідчать про складність шляхів досягнення справжньої толерантності та єдності в умовах багатьох політичних та релігійних впливів.

**Ключові слова:** Ягеллонська ідея, українська культура, Українська Греко-Католицька Церква, Берестейська унія, Люблінський трикутник, національна ідентичність, Тримор'я.

Received (Надійшла до редакції): 13.01.2025, Accepted (Прийнята до друку): 01.03.2025

Available online (Опубліковано онлайн) 30.03.2025