

**ROMAN CATHOLIC CHURCH IN UKRAINE:
HISTORY AND MODERN TIMES**

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INTRODUCTION

The revival of the spirituality of the Ukrainian people caused by the acquisition of state independence was associated with the state of religion and the Church, preservation of universal cultural and human moral values by religious communities.

The newly formed Ukrainian state tried to develop relations with religious denominations according to new democratic principles. The dynamics of changes in the religious sphere was associated with opening of new churches, increase in the number of parishes. At the stage of gaining of state independence, the religious processes were characterized by extreme intensity, dynamism and, at the same time, by sharp conflicts. These processes concerned not only the traditional Orthodox Churches, but also the Catholic Church tradition, which was strengthening from year to year.

The state took significant steps in shaping of legal field regarding the state-church relations during this period. April 23, 1991 Verkhovna Rada of Ukraine adopted the Law of Ukraine “On Freedom of Conscience and Religious Organizations”, which determined a new attitude of the state to the Church, filled freedom of conscience with real sense, opened wide opportunities for spiritual needs, and gave religious organizations the right to educational, charitable and other community service.

The All-Ukrainian Council of Churches and Religious Organizations, which was formed on the initiative of the President of Ukraine in December 1996, became a significant lever that helped to solve a great number of the most difficult issues in the field of state-church relations. July 21, 1997 a memorandum on non-approval of violent actions in interfaith relations was signed. It significantly reduced the conflicts severity relating to religious situation in Ukraine.

A new factor in the religious sphere of Ukraine became the restoration of the Latin Hierarchy by His Holiness Pope John Paul II (January 16, 1991), which resulted in active formation of Roman Catholic Dioceses on the entire territory of the state, including East and South. His Holiness John Paul II made a pastoral visit to Ukraine from June 23-27, 2001, at the invitation of the President of Ukraine and the Bishops of both the Greek Catholic and the Roman Catholic Churches. Papal visit to Ukraine became an important event in the religious and socio-cultural life of the state.

The main obstacle to the pastoral visit to Ukraine was the tough stance on this issue of the Russian Orthodox Church and its branch in Ukraine - the Ukrainian Orthodox Church of the Moscow Patriarchate.

The decision of the Pope John Paul II to visit Ukraine was an obvious confirmation of the fact that the most prominent spiritual leader of the West decided to ignore Moscow's claims towards Ukraine as a zone of its “exclusive influence.” The sermons and speeches of His Holiness Pope John Paul II during his visit to Ukraine were a demonstration of full support for Ukraine's independence, its preservation and development as an independent state.

**A PANORAMIC VIEW OF THE LATIN CATHEDRAL AND THE CENTRAL PART
OF LVIV**



Internet source: <http://stylos.info/trips/8-mists-iaki-obov-iazkovo-treba-vidvidaty-u-lvovi/>

The Roman Catholic Church in Ukraine is an integral part of the Catholic Church (the Universal Church) headed by the Pope. Its modern development is caused by the changes that occurred in 1991 after Ukraine's restoring its independence. In today's Ukraine, the revival of spirituality is connected with the spread of religion and the church; with the preservation of spiritual heritage of the Ukrainians and other ethnic groups; with the creation of new civilizational concepts which are based on universal cultural, as well as moral and ethical values. Decisive in the civilizational progress of Ukraine in the association with the European nations were the words: "Europe needs Christ and the Gospel, because here lie the roots of all its nations".¹ The current stage of social relations in the state is based on new democratic principles, which result in new relations between the state and religious denominations. An important role in the above processes of changes in modern Ukraine is played by the Roman Catholic Church as a significant spiritual factor, designed to create a new level of spiritual relations in the multinational variety of the state. The political changes caused by the emergence of the new Ukrainian state have become the basis of a promising Catholic inter-religious dialogue.²

Its activity during the subsequent periods was conditioned by historical factors, which resulted in national and state changes.

In the fourteenth to eighteenth centuries, the Roman Catholic Church was the centre of West European culture and science in Ukraine.³

In the Middle Ages which were characterized with a complicated situation, Latin congregations played an important role: they became the places of faith and commitment to Rome. The value of Rome in the medieval tradition was based on the civilizational foundations of ancient times.⁴

The Roman Catholic Church became popular due to activities of the Dominicans and Jesuits. During the rise and struggle of powerful national movements (the late eighteenth - beginning of the twentieth centuries), the Roman Catholic Church was perceived as Polish Church by the Ukrainians.

In the Soviet era, it was persecuted and often practised in secret.⁵

¹ Święty Jan Paweł II. Jego Europa. – Warszawa: Polish National Foundation, 2018. – 215 s.; Zadanie nauczycielskie kościoła wobec wyzwań XXI wieku / Red. J. Krukowski, S. Fundowicz, M. Sitarz. – Radom: Wydawnictwo Diecezji Radomskiej AVE, 2010; Kościół partykularny w Kodeksie Jana Pawła II / Red. J. Krukowski, M. Sitarz. – Lublin: Wydawnictwo KUL, 2004; Zadanie nauczycielskie kościoła wobec nowych wyzwań / Red. J. Krukowski, I. Borawski, M. Sitarz. – Lublin: Towarzystwo naukowe KUL, 2016.

² Kościelnik K. Chrześcijaństwo w spotkaniu z religiami świata. – Kraków, 2006. – S. 272; Zagadnienia międzywyznaniowe w realizacji misji uświęcającej kościoła / Red. J. Krukowski, K. Dziub, M. Sitarz. – Lublin: Towarzystwo naukowe KUL, 2010.

³ Vidnosyny tserkva-derzhava v Ukrayini / Red. M. Sitarz, S. Kawa, A. Romanko, A. Słowikowska. – Lviv: Vydavnytstvo Sviatoho Pavla, 2018; Kolodnyi A. Ukrayina v yiyi relihiynykh vyavakh: monohrafiya. – Lviv: Spolom, 2005. – S. 258-265.

⁴ Wolski J. Historia powszechna. Starożytność, wydanie dziesiąte. – Warszawa: Wydawnictwo naukowe PWN, 2002. – 472 s.; Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. – Warszawa: Wydawnictwo naukowe PWN, 2007. – T. 1. – 599 s.; Istoriya relihii v Ukrayini: u 10 t. / Redkol.: A. Kolodnyi (holova) ta in. – T. 4: Katolytyzm / Za red. P. Yarotskoho. – Kyiv: Svit znan, 2001. – 598 s.

⁵ Tyshkevich S. Katolichestvo. – Roma: Pontificio Collegio Russo, 1950. – 69 s.; Bondarenko V. Mizhkonfesiyniy konflikt v Ukrayini: vytoky, stan i shliakhy podolannia // Liudyna i svit. – 1991. – № 3. – S. 2-6; Bondarenko V. Relihiyne zhyttia v suchasniy Ukrayini: stan, tendentsiyi ta problemy rozvytku // Liudyna i svit. – 2003. – № 2. – S. 19-39; Bondarenko V., Yelenskyi V. Tserkva v Ukrayini: posjuk vlasnoho shliakhu // Liudyna i svit. – 1993. – № 1. – S. 10-13.

After Ukraine's restoring its independence in 1991, the Roman Catholic Church renewed its official activities.⁶

As of 2007, there were 7 dioceses, 804 parishes, 3 higher theological seminaries, 12 bishops and nearly 500 priests (half of them were foreigners). The number of the faithful comprised about 1.5 million people. Since 2008, the Roman Catholic Church in Ukraine has been headed by Archbishop and Metropolitan of Lviv Mieczysław Mokrzycki. It is managed by the Bishops' Conference. The information office is the Catholic Media Center. The largest pilgrimage center is Berdychiv Monastery. The main educational institution for secular people is the St. Thomas Aquinas Institute in Kyiv.⁷

During the independence of Ukraine, the Roman Catholic Church developed successfully. It is a traditional faith for the Poles and, to a lesser extent, for the Hungarians. The number of Ukrainian Roman Catholics is constantly growing.

The tendency for the increase in the number of Roman Catholic Ukrainians is due to the fact that in modern times, this denomination does not mean the loss of national identity. Positive tendencies, which are taking place, will result in the full-fledged establishment of the Roman Catholic Church in Ukraine. The Ukrainianization of the Divine Services is increasing, the number of Ukrainian clergy is increasing too. An ecumenical implication can be observed in joint services of the Orthodox, Greek and Roman Catholics during the national holidays, the services for the souls of the victims of the Holodomor or the Bolshevik repressions. Being the expression of European spiritual values, Latin Catholicism is an important element of Ukrainian spirituality of the twenty-first century.

The fundamental changes in the modern Catholic world are related to the social doctrine of the church, which is linked to the ecumenical movement. Since the mid-twentieth century, the directions encouraging Catholics to pray for the success of the ecumenical movement have been functioning in the Catholic world.⁸

⁶ The acquisition of state independence of Ukraine was marked by new scientific research:

Hrytsak YA. *Narysy istoriyi Ukrayiny: Formuvannya suchasnoyi ukrayins'koyi natsiyi XIX-XX st.* - Kyiv: Yakaboo Publishing, 2019. - 656 s. ; Gudzyak B. *Kryza i reforma: Kyivs'ka mitropoliya, Tsarhorods'kyy patriarkhat i heneza Beresteys'koyi uniyi / Perekl. M. Hablevych; Pid red. O. Turiya.* Instytut Istoriyi Tserkvy L'vivs'koyi Bohoslovs'koyi Akademiyi. - L'viv, 2000. - 426 s. ; Skochylyas I., Gil' A. *Volodymyrs'ko-Beresteys'ka yeparkhiya XI – XVIII stolittya: istorychni narysy.* L'viv: Vyd-vo L'vivs'koyi politekhniki 2013. 288 s. ; Turiiy O. *Hreko-katolyky, latynky ta pravoslavni v Ukrayini: proty, poruch chy razom?* - L'viv, 2000. - 14 s.

⁷ Szabaciuk A. *Relacje państwo–kościół rzymskokatolicki na Ukrainie w latach 1991-2001.* – Lublin, 2012; Kolodnyi A. *Ukrayina v yiyi relihiynykh vyavakh: monohrafiya.* – Lviv: Spolom; 2005. – 336 s.; *Akademichne relihiyeznavstvo: pidruchnyk / za nauk. red. Prof. A. Kolodnoho.* – Kyiv: Svit znan, 2000. – 862 s.; Kalinin Yu. A., Kharkovshchenko Y. A. *Relihiyeznavstvo: pidruchnyk.* – Kyiv: Nauk. dumka, 1995. – 252 s.

⁸ Sobor Watykański II. *Deklaracja o wychowaniu chrześcijańskim Gravissimum educationis; Sobór Watykański II. Dekret o pasterskich zadaniach biskupów w kościele Christus Domini; Sobór Watykański II. Konstytucja dogmatyczna o Objawieniu Bożym Dei Verbum; Sobór Watykański II. Konstytucja duszpasterska o kościele w świecie współczesnym Lumen Pentium; Sobór Watykański II. Konstytucja duszpasterska o Objawieniu Bożym Dei Verbum; Sobór Watykański II. Konstytucja o liturgii świętej. Sacrosanctum concilium; Sobór Watykański II. Konstytucja duszpasterska o kościele Gaudium et spes.* – Watykan, 1965.

The situation with the ecumenical doctrine changed most dramatically after the pontificate of John XXIII (1958-1963) who convened the Second Vatican Council. The Pope stressed on the need to rethink the problem of Christian unity and gave a positive assessment of the Christian co-operation in the social sphere. In 1960, on the initiative of the Pope, the Christian Unity Secretariat was created, and, in 1988, it was renamed into the Pontifical Council for the Promotion of the Christian Unity. (Kiselev O.

The current level of ecumenism comes from the speech of Pope John Paul II, who declared in 1978 that he would implement the resolutions of the Second Vatican Council and spread the idea of Christian unity around the world.⁹

In the encyclical “*Tertio millennio adveniente*”, Pope John Paul II notes that in the third millennium, “the church must enter with a clear awareness that, as it has gone through the past 20 centuries, it requires “cleansing from mistakes, inconsistencies, recognizing the weakness of yesterday.”¹⁰

In 2005, Pope Benedict XVI stated that he would support the intercultural and interfaith dialogue existing nowadays. Pope Francis declared a similar attachment to the principles of ecumenism.

The ecumenical tradition of coexistence between the Catholic and Greek Catholic Churches in Ukraine was declared by Metropolitan Andrey Sheptytskyi.¹¹ It is currently relevant to the Greek Catholic believers. Orthodox believers are also increasingly converting to the same positions. The civilizing dimension is demonstrated by current doctrines and spiritual practices of the Roman Catholic Church.¹²

The historical destiny of the Ukrainians and the Poles has been intertwined for many centuries. The complicated relations were sometimes imposed with heavy burden on the fate of both nations and formed national perspectives and own images of the future in their minds. At the same time, the historical course of these nations was not limited to political strife and ideological confrontation. A special place in the civilizational dimension of the neighbours was occupied by religion and church. Ukraine is a multinational and multi-denominational state with the domination of the titular nation – the Ukrainians, and with the traditional denomination – Orthodoxy. However, such a Christian trend as Catholicism has a long history in Ukraine.

In the course of democratic development of Ukraine, the civilizational challenges that are associated with Christian tradition in Europe and all over the world become important. They are designed to create a sense of national and religious tolerance in the Ukrainian society as well as the determination of ecumenical ideals in different national environments.

The Catholic faith in Ukraine is considered nowadays as a cult (religious practice), and the presentation of its history is intended to show modern visions of its development prospects, the holistic image of the Catholic Church in the state.¹³

Ekumenicheskaya pozitsiya katolicheskoi tserkvi // *Katolytsyzm: tradytsiya i suchasnist. Materialy VIII Miznarodnoyi relihiyeznavchoyi litnoyi shkoly.* – Kyiv, 2010. – S. 90; *Dekret pro ekumenizm // Znaky chasu: Do problemy porozuminnia mizh tserkvamy / Upor. Z. Antoniuk, M. Marynovych.* – Kyiv: Sfera, 1999. – S. 280-291.)

⁹ Kiselev O. *Ekumenicheskaya pozitsiya katolicheskoi tserkvi...* – S. 280-291; Dobroyer O. *Ekumenizm v konteksti dialogu katolykiv ta pravoslavnykh // Kolegia.* – 2001. – № 1. – S. 5-16.

¹⁰ Pope John Paul II. *The apostolic message “Tertio millennio adveniente”.* – Vatican, 1994. – P. 36-62; *Akademichne relihiyeznavstvo: pidruchnyk / za nauk. red. A. Kolodnoho.* – Kyiv: Svit znan, 2000. – 737 s.

¹¹ *Mytropolyt Andrei Sheptytskyi: Zhyttia i diyalnist. Tserkva i tserkovna yednist. Dokumenty i materialy 1899-1944.* – T. 1. – Lviv: Svichado, 1995. – S. 525.

¹² *Prawo a wartości w Europie. II Międzynarodowy kongress Ruchu „Europa Christi”. Wizja Europy w ujęciu św. Jana Pawła II. 17 października 2018 r.* Lublin. *Teksty kongresowe / Red. M. Sitarz, I. Skubiś.* – Częstochowa: Wydawnictwo KUL, 2019.

¹³ Stroński H. *O katolicyzmie na Ukrainie // Polska i jej wschodni sąsiedzi. T. 3 / Pod. red. A. Andrusiewiczza.* – Rzeszów, 2003; Sukhyy O. M. *Relihiyni protsesy na Lvivshchyni v kintsi 1980-kh – 1990-kh rr.: suspilno-politychna sfera ta mizhkonfesiyni vidnosyny.* – Lviv: PAIS, 2016. – 244 s.; Bondarenko V., Yelenskyi V. *Tserkva i ukrayinske sypylstvo: na novomu etapi // Liudyna i svit.* – 1992. – № 3. – S. 19-23; *Suchasna relihiyna sytuatsiya v Ukrayini: stan, tendentsiyi, prohnozy / NAN*

The contemporary image of Catholicism is associated with the Catholic shrines of Kyiv, Lviv, Kraków, Rome and the Vatican. During the years of Ukrainian independence, numerous Catholic churches were restored and built on the territory of Ukraine that influences the current level of spiritual practices and the latest religious traditions. The conception of the modern Catholic tradition in Ukraine is based on the historical interconnection of faith and society, the combination of science and faith in Catholicism, the history of Catholic education, spiritual tradition in Central and Eastern Europe.

Ukrayiny. In-t filosofiyi; red. kol. H. I. Kosukha, V. Ye. Yelenskyi, A. M. Kolodnyi. – Kyiv, 1994. – Ch. 1. – 176 s.; Yelenskyi V. Ye. Relihiya pislia komunizmu. Relihiyno-sotsialni zminy v protsesi transformatsiyi tsentralno- i skhidnoyevropeyskykh suspilstv: fokus na Ukrayini. – Kyiv: NPU im. M. P. Drahomanova, 2002; Istoriya relihiyi v Ukrayini: navch. posibnyk / Za red. prof. A. M. Kolodnoho i P. L. Yarotskoho. – Kyiv, 1999; Ulyanovskyi V. I. Istoriya tserkvy ta relihiynoyi dumky v Ukrayini: navch. posibnyk: u 3 kn. – Kyiv, 1994; Zinchenko A. L. Novitnia istoriya relihiynykh spilnot v Ukrayini: navch. posibnyk dlia stud. spets. “istoriya”. – Kyiv: Kyiv. un-t im. B. Hrinchenka, 2001. – 351 s.; Stotskyi Ya. Relihiyna sytuatsiya v Ukrayini: problemy i tendetsiyi rozvytku (1988-1997 rr.). – Ternopil, 1999.



Archbishop of Lviv Mieczysław Mokrzycki
Internet source: <https://uk.wikipedia.org/wiki/>

The spread of Christianity among the Slavs

Christianity was established and spread among the Slavs people at about the same time as in Ukraine. It had not appeared spontaneously, but it influenced general culture for many centuries. The nations neighboring Byzantium and Rome had a better opportunity to get to know the new faith than other Slavic tribes that lived northward.¹⁴

Christianity could appear in the early days, perhaps even in the Apostolic times on the territories inhabited today by Slavs. The Legend of St. Andrew recalls that he preached the Gospel also in Macedonia, and there is a lot of evidence that Christianity was widespread in the present-day Bulgaria. One can refer to an interesting and valuable document from the third century. This is "Life of Saint Demetrius of Thessalonici" who suffered a martyr's death during the persecution of Diocletian. This document records the fact of functioning church communities there at that time. There were no Slavic settlements there at that time yet, but when the Slavs came there in the fifth century, it was obvious that they encountered Christianity there.¹⁵

In 863, the missionary journey of Cyril the Philosopher and Methodius to Moravia was organized.¹⁶ The Bulgarians were baptized in 864, during the rule of Prince Boris. Although Christianity had spread there earlier, it is known that there was a bishopric in Ohrid in the fourth century, and the first bishop of Ohrid was Saint Zosim (approximately 340). Christianity obviously could take its roots from there and spread among the Slavs who lived in the basin of the Danube.

In 865, the Bulgarians adopted Christianity.¹⁷ It is worth mentioning the beginnings of Bulgarian Christianity, as there is a view among the historians that the Church in Ukraine had adopted the first hierarchy not from the Greeks, i.e. from Byzantium, but from Ohrid, i.e. from the Bulgarians.

Ohrid is an ancient city which was mentioned as far as in the third century AD. In Christian times the city experienced prosperity and glory as well as decay and devastation. The city was destroyed by the earthquake in the sixth century, and Emperor Justinian, who came from that area, rebuilt it and made it the main religious center. It was Justinian (527-565) who began to take measures to persuade the Pope to give extensive privileges to Ohrid. However, his activities were not successful. Only later Ohrid was granted the very privileges from Pope Virgil. The Avars destroyed Ohrid in the same century, and it was destructed for over two centuries. The city was rebuilt again only in the eighth century and it became the capital of the Bulgarian hierarchs.¹⁸

The Christianization of Bulgaria has some analogies with the beginnings of Christianity in Ukraine. Being a jealous neophyte and acting "with fire and sword", Prince Boris understood perfectly well that due to acceptance of Byzantine Christianity, he simultaneously became dependent on the Byzantine emperors. In order to prevent it, he

¹⁴Gnilka J. Pierwsi chrześcijanie. Źródła i początki kościoła/ Przełożył Wiesław Szymone OP. – Kraków: Wydawnictwo M, 2004. – S. 28

¹⁵Fedoriv Yu. o. Istoriya tserkvy v Ukrayini. – Lviv: Monastyr monakhiv Studytskoho Ustavu. Vydavnychi viddil "Svichado", 2001; Fedoriv Yu., Rev. The History of the Church in Ukraine. – Toronto, 1967. – P. 16.

¹⁶Dzieje Kościoła w Polsce. Tablice chronologiczne / Opracował Adam Chruszczewski. – S. 1

¹⁷Dzieje kościoła w Polsce... – S. 1

¹⁸Fedoriv Yu. o. Istoriya tserkvy v Ukrayini. – Lviv: Monastyr monakhiv Studytskoho Ustavu. Vydavnychi viddil "Svichado", 2001; Fedoriv Yu., Rev. The History of the Church in Ukraine. – Toronto, 1967. – P. 17.

demanded a separate, independent hierarchy for his Church from Patriarch Photios, in other words, a separate patriarch. But it was difficult to reach an agreement with Photios. A few years later after Christianization, Boris broke off relations with the Byzantine Empire and appealed to Pope Nicholas I with the same request. The Pope answered, promised, sent his bishops and priests, but he did not hurry with ordination. The next Pope – Adrian – did not demonstrate any activity in the above case either. Therefore, Boris left Rome, expelled Latin bishops and clergymen, and appealed again to Byzantium in 870. The Bulgarians got an archbishop and several bishops. They remained dependent in ecclesiastical matters, and Greek became the liturgical language.¹⁹ During the rule of Simeon, the heir of Prince Boris, the Bulgarian language was actively used during worshipping. Boris's policy was continued by Simeon. The Greeks stated that there was the world's only supreme ruler – the Byzantine Emperor, the heir of the glory of great Rome. In order to be equal in spiritual dignity to the emperor, Simeon adopted the title of Caesar and continued an uncompromising struggle for the independence of his Church. The struggle continued until the tenth century, and only then, due to the consent of the emperor, Patriarch Damian was ordained for the Bulgarian Church. He was the first hierarch of the Bulgarian Church who was independent from the Greeks. Although Greeks did not want to consider his heirs as patriarchs, they did not deny their right to the autocephalous status.

The indefinability of the Bulgarians between Rome and Byzantium defines the essence of early Christianity.²⁰

Byzantine emperors had a tremendous influence on the Church, and thus the subordination of a separate church to the Byzantine Patriarch could lead to political dependency. Surely, none of the rulers of the newly baptized country wanted it to occur. Therefore, the Bulgarian kings defended stubbornly and firmly the jurisdiction of their hierarchy. There is no doubt that these facts were known in Ukraine, and it could be one of the reasons that Princess Olha tried to develop relations with western Christians who were farther from the borders of the state; or that Prince Sviatoslav did not hurry with the christianization of his state.²¹

A similar situation was with other Slavic nations. The Serbs and Croats were Christianized by the Emperor of the Byzantine Empire, Heraclius, not only to save their souls, but also to create spiritual outpost against the Avars that were constantly threatening the northern provinces of the Empire. The Serbs and Croats settled in the Balkans approximately in the late sixth century and gradually began to accept Christianity. However, it did not have deep roots at those times, because when the Serbs and Croats were separated from the Byzantine Empire in 827, the paganism became again the dominant religion. Only in the late ninth century, when they again became a part of the Byzantine Empire, Christianity prevailed. The western rulers also took care of the Serbs and Croats. Having occupied Pannonia and Croatia, Charlemagne sent immediately his missionaries. The rivalry for the faithful between the East and the West caused the situation that some of the Slavs were under the influence of Rome²², and the others under the influence of Byzantium. Dogmatic discussions had not played a significant role yet. The political interests were the most important factor.

¹⁹ Internet source: www.wikipedia.org/wiki

²⁰ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit. Narys istoriyi vid utvorennia Starokyivskoyi derzhavy do kintsia XVI st.* – Kyiv: Perun, 1996. – S. 33-34.

²¹ Internet source: m.day.kiev.ua/article/knyaginya-olga-tayny-lichnosti

²² Gnilka J. *Pierwsi chrześcijanie. Źródła i początki kościoła...* – S. 406-408.

Ihor Rantsia identifies several stages in the history of the Catholic Church. The first one is “pre-Rus” period: it lasted from the late first century till the year 860. It starts tentatively with the exile of Pope Clement I to the Crimea. From the early third century, a number of Greek bishops preached on the northern coast of the Black Sea. They signed the decisions of the first Ecumenical Councils; the Goths and Huns’ eparchial centers are documented in the territory of modern Ukraine. Therefore, from the early beginning of the church’s existence, the southern part of Ukraine was partially covered by Catholic territorial structures.²³



Pope Clement I

Internet source: https://www.wikiwand.com/en/Pope_Clement_I

²³Rantsia I. Istoryia stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini // Katolytsyzm: tradytsiya i suchasnist. Materialy VIII Molodizhnoyi relihiyevnavchoyi litnoyi shkoly. – Kyiv, 2010. – S. 234; Dnistrianska M., Kovalchuk A. Administratyvno-terytorialna orhanizatsiya hreko-katolytskoyi tserkvy: istorychna retrospektyva i suchasni problemy // Istoryia relihiyi v Ukrayini: Tezy povidomlen VI mizhnarodnoho kruhloho stolu, Lviv, 3-8 travnia 1995 r. – Lviv, 1996. – S. 82-83; Kryzhanivskiy O. P. Tserkva v sotsialno-ekonomichnomu rozvytku Pravoberezhnoyi Ukrayiny. – Kyiv: Vyshcha shkola, 1991. – S. 127.

The spiritual changes that took place in the Ukrainian territory were connected not only with the processes of Byzantium influence, but also with the West Slavs.

In the last quarter of the eighth century, the Sorbians, one of the Western Slavic tribes, were baptized. They were under the cultural influence of the powerful Carolingian Empire.

The Moravians were also dependent on Franconia for a certain period of time. In the early ninth century, they formed a mighty and powerful state. After arrival of the legionaries of Franconia, German missionaries also arrived here, but they did not succeed and the Prince of Great Moravia, Rostislav, adopted Christianity of the Eastern Rite in 863.

The Czechs had a similar history. They became dependent on their western neighbors in the early ninth century. The Western missionaries also came here, but they did not succeed. Only in 874, the Czech prince Bořivoj was baptized along with his wife St. Lyudmila in Moravia during their staying with Grand Prince Sviatopolk. They adopted the Eastern Rite of Christianity. But his son, who was under the pressure of western neighbors, acknowledged German supremacy over himself. Later the Latinization of the Church was accomplished. It was not easy to perform Latinization and, in spite of all the actions of the German bishops and missionaries, the Eastern rite worship services in the Slavic language were performed until the second half of the eleventh century.²⁴

Christianity penetrated into Poland from the Southern Slavs, Moravians and Czechs. Poland, like Bohemia and Moravia, was in the neighborhood with the German state and with the German active clergy. During the reign of Otto I, Poland was a vassal dependence of the German state. The Christianization of Poland took its beginning at that time.²⁵

²⁴ Fedoriv Yu. o. Istorija tserkvy v Ukrayini. – Lviv: Monastyr monakhiv Studytskoho Ustavu. Vydavnychi viddil “Svichado”, 2001; Fedoriv Yu., Rev. The History of the Church in Ukraine. – Toronto, 1967. – P. 20.

²⁵ Manteuffel T. Historia powszechna. Średniowiecze. Wydanie czternaste. – Warszawa: Wydawnictwo naukowe PWN, 2002. – S. 20.



King Otto I

Internet source: <https://www.geni.com/people/Otto-I-Holy-Roman-emperor/6000000000701225368>

The Christianization of Polish territories was connected with the formation of the state. The first ruler of Poland was Prince Mieszko I, mentioned approximately in 960 by his contemporary German chronicler.²⁶ At that time, Mieszko I owned Greater Poland, Mazovia, Kuyavia, Lubusz Land, Eastern Pomerania, and he began his expansion against the Lutici (the Veleti), who belonged to the Polabian Slavs and inhabited the territories to the west of the lower Oder. The conquest of Western Pomerania, i.e. the territory to the east of the lower Oder (where the interests of Mieszko I and the union of the Lutici were intertwined) was the main task of the foreign policy of the Polish prince in the 960s. In that struggle, the Polish state was interested in the alliance with the German Empire. At the same time, the Polish-Czech rapprochement took place. The rapprochement between the Christian Empire and the Czechs influenced Mieszko I and his immediate milieu, making them realize that the Christianization of the country would change its international positions, contribute to the internal strengthening of the church.²⁷

²⁶ Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. –Warszawa: Wydawnictwo PWN, 2007. – T. 1 – S. 34.

²⁷ Zashkilniak L. O., Krykun M. H. Istoryia Polshchi: Vid naidavnishykh chasiv do nashykh dniv. – Lviv : LNU im. Ivana Franka, 2002. – S. 19-20.



Prince Mieszko I

Internet source: https://en.wikipedia.org/wiki/Mieszko_I_of_Poland

In 965, Polish Prince Mieszko I married Czech Princess Doubravka. He was baptized the following year and ordered the people to be baptized as well. Although there were several bishoprics in Poland at the same time, and in the year of 1000 there was an archbishopric (in Gniezno), the paganism existed there for a very long time. The baptism of Mieszko I in 966 was the beginning of the Christianization of Poland.²⁸ Only Casimir I suppressed paganism in the first half of the eleventh century and made possible the development of Christianity.²⁹ The formation of parish life, i.e. some forms of church life began only in the late thirteenth and early fourteenth centuries. The first bishops in Poland were the Germans Jordan and Unger, the bishops of Poznan. The first archbishop of Gniezno was the Czech Radim Gaudentius, the brother of St. Adalbert who suffered the death of martyr in 997 during his missionary work in Prussia. The Southern and Western Slavs were not Christianized spontaneously. The main factors contributing to Christianization were political reasons.

²⁸ Dzieje kościoła w Polsce... S. 1.

²⁹ The adoption of Christianity on Polish lands was facilitated by the external conflicts of Prince Mieszko. (Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. –T. 1... S. 37).



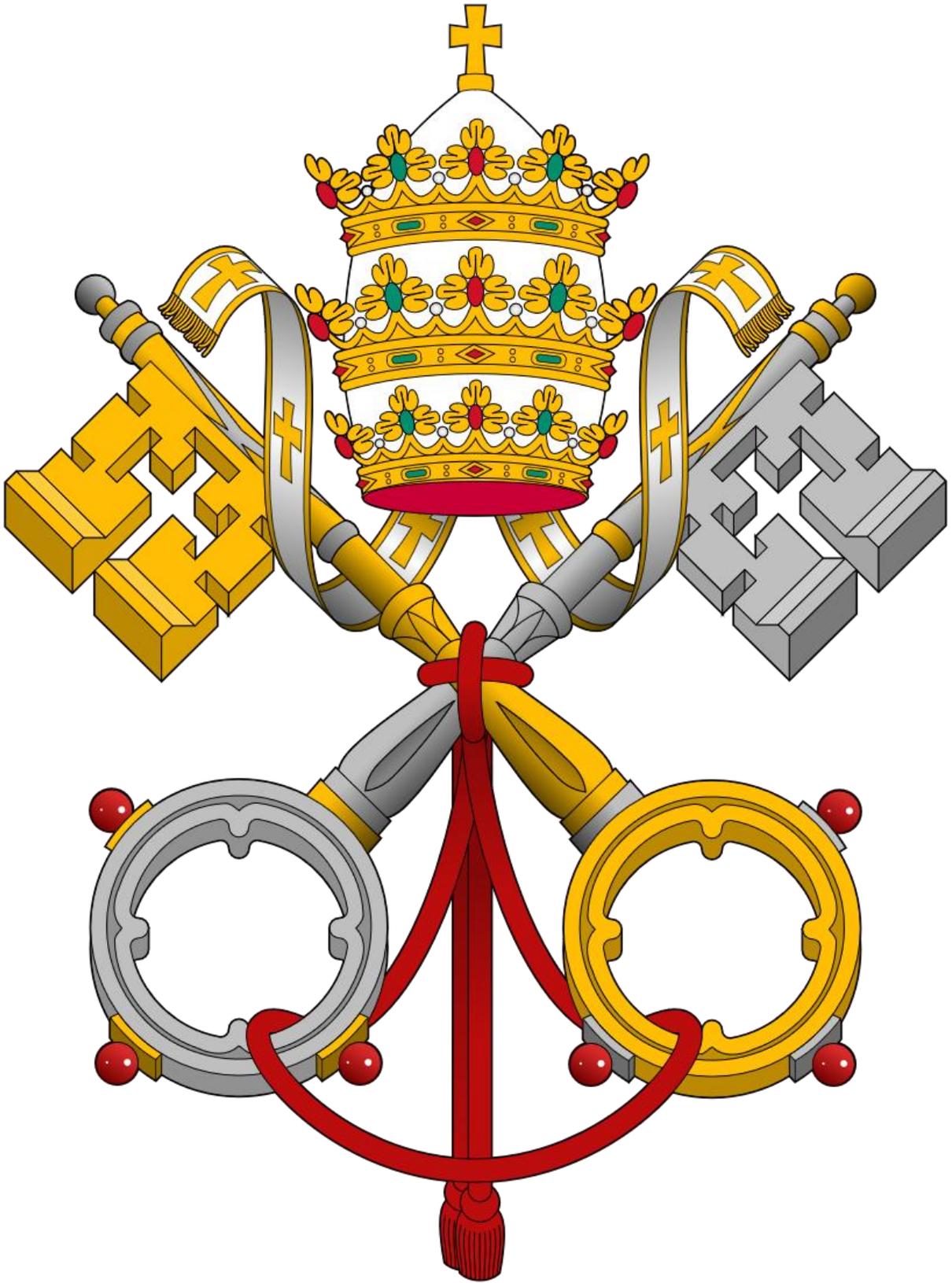
Czech Princess Doubravka

Internet source: https://en.wikipedia.org/wiki/Doubravka_of_Bohemia

After the adoption of Christianity, the Poles belonged to Christendom; it gave the Poles a formally equal status in the Western world. Only within the European community of those times, it was possible to pursue successful foreign policy. The above event meant a complete break with the local cults of tribal origin that could support separatism, the enhancement of the prince's authority in the country, strengthening its power, opening the way for the penetration of Christian culture in Poland, and via it to the culture of ancient peoples.³⁰

Mieszko I succeeded in gaining for his state the status of a missionary territory subject to the Pope of Rome. The clergy who came here in 968 with Bishop Jordan (the

³⁰ Zashkilniak L. O., Krykun M. H. *Istoriya Polshchi: Vid naidavnishykh chasiv do nashykh dniv...* S. 19-20.



Church and state in the Middle Ages

The development of Church and state was closely interconnected in old times. The Byzantine emperor played a very important role in ecclesiastical affairs. He was the last to decide during the procedure of electing patriarchs, summoning councils, drafting church laws, resolving religious issues and in many other matters of church and religious life. The same situation was in the West. Charlemagne, the king of the Franks, interfered even in dogmatic issues. He considered himself the exclusive protector of Christianity in Western Europe: he issued church laws, established dioceses, appointed bishops and even taught how to preach a sermon. The same protector and defender of Church was the German Emperor Otto I during the period when the Carolingian Empire was substituted by the Roman Empire of the German Nation in 962. Otto went so far as even to decide who should be the Pope of Rome.³⁵

The pre-Christian period in Kyivan Rus (860-980) was defined by the formation of the first permanent Byzantine Eparchy of Kyiv, which became the mother eparchy for a number of other dioceses, which had not been organized into a single metropolis. Some researchers mention 869 as the time of the foundation of the Eparchy of Kyiv.³⁶

This period in the history of Kyiv State is characterized with Roman Catholic missions, due to which the temporary dioceses were organized. However, the activities of those missions eventually declined. The first diocese which had existed for only a few years, was founded in 962.³⁷ It can be stated that before the official Christianization, Rus had already had the experience (though temporary) of the simultaneous coexistence of two bishops in Kyiv.³⁸

During the reign of Volodymyr in Ukraine, the relations between the Church and the State were peaceful. There is no information about any disputes or misunderstandings between the prince and the church hierarchy. Without any doubt, Volodymyr as the ruler of the great and newly Christianized state was not indifferent to the way the Church was ruled. He probably knew that the patriarchs, whom the Ukrainian hierarchy was subject to, were greatly dependent on the Byzantine emperors. The situation of the Bulgarian Church and its struggle for independence against Greek influences was very topical at those times, and one could assume that this situation was known in Ukraine. Therefore, it is quite clear that under the above circumstances and according to the customs of those times, Volodymyr kept a close eye on churchly affairs and hierarchy.

³⁵ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 33.

³⁶ Vlasto A. *Zaprovadzhennia khrystyianstva u slovyan: Vstup do seredniovichnoyi istoriyi slovyan.* – Kyiv: Univers, 2004, – S. 292; Rantsia I. *Istoriya stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini...* S. 234.

³⁷ Vlasto A. *Zaprovadzhennia khrystyianstva u slovyan...* – S. 298.

³⁸ Rantsia I. *Istoriya stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini...* S. 235; Fedoriv Yu. *Orhanizatsiyna struktura Ukrayinskoyi Tserkvy.* – Toronto : Vyd-vo NTSH, 1990. – S. 33.



Prince Volodymyr

Internet source: <https://xn----7sbnbacaxoeehuadkjsh3b6fzj4f.xn--j1amh/history/politika-knjazja-volodimira-velikogo.html>

The discussion about Volodymyr's hesitation to join the Ukrainian Church with the East or West has a very serious basis. His missions to the Pope and the Pope's missions to him were not ordinary, but they were supposed to have a serious character.³⁹ It is not necessary to search for a political overtone in a strict sense, because the political interests of Kyiv State were not identical to those of the papacy. These were only churchly affairs that should be taken into consideration, mainly the hierarchical ones. It turned out that Volodymyr, as a good ruler, was very concerned about ensuring the best possible development of the Ukrainian Church and its isolation from alien influences that could negatively affect its development and put the state at risk of external dependence. This, however, should not be considered as an intervention in ecclesiastical matters, because the issue of churchly affairs is one thing, while the issue of religion and theology is quite different. Volodymyr and other Ukrainian princes did not interfere in ecclesiastical affairs: they gave the Church a possibility to solve its problems by itself.

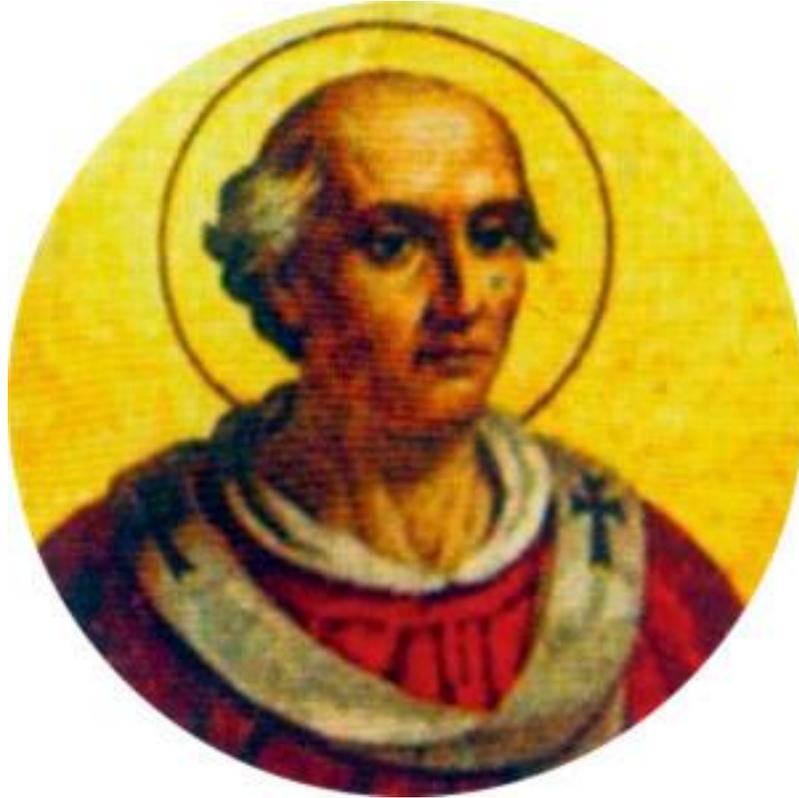
One important issue regarding the relationship between the Church and the state was the churchly administration and some of the privileges that were given by state authorities to the Church. The above privileges were normalized by separate Charters or Statutes.

The spread of Christianity in Ukraine is associated with the story about Saint Andrew the Apostle. The first historical Christian communities in the Ukrainian Crimea were founded by Pope Clement I, also known as Saint Clement of Rome (the late first century). He was exiled here. The Gothic bishopric existed in the south of Ukraine during the third and fourth centuries: its representatives took part in the First Council of Nicaea.

One of the first Christians on the Ukrainian territory is considered to be Prince Askold who was baptized in 867. St. Nicholas Church was built on the grave of the murdered Prince Askold and serves as confirmation that the Christian name of Askold was Nicholas.

³⁹ Internet source: uk.wikipedia.org/wiki

There is a reason to believe that the Prince was named after Pope Nicholas I who pursued an active policy in the baptism of the Slavs and blessed the translations of the Bible carried out by SS. Cyril and Methodius into Church Slavonic⁴⁰.



Pope Nicholas I

Internet source: https://en.wikipedia.org/wiki/Pope_Nicholas_I

In the mid-tenth century, during the rule of Prince Ihor, the Christian community was expanding, and churches were being built. In 954-955, Slavic missionaries were preaching in Kyiv State. Ihor's widow, Princess Olha, sent the ambassadors to the German Emperor with a request to send bishops and presbyters to Kyiv. In 960, Libutius from St. Albana Monastery in Mainz was appointed as a bishop of Rus. He died in 961. A German-Latin mission led by Saint Adalbert from Trier Monastery arrived in Kyiv in the same year.⁴¹

The spread of Christianity on the territory of Kyivan Rus was a long-term process. Before the official acceptance of Christianity by Prince Volodymyr as a state religion in the Byzantine style, missionaries came to Rus, both from the western – Roman – part of the church and the eastern– Byzantine – one. There was no split between these Christian rites which took place only in 1054.

Historical researches pay a special attention to the processes of Christianization in the Crimean peninsula, where the fourth bishop of Rome, Pope Clement, was in exile in the late

⁴⁰ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 38.

⁴¹ Internet source: rkc.lviv.ua/news_view_Svyat

first century. He died the death of martyr. It is also known that due to his influence, Christianity was accepted by a small number of Slavs and Greeks who lived in the Crimea.

In 860, Cyril, a native of Thessaloniki, found the relics of St. Pope Clement in the Crimea. Probably, Cyril saw the translations of the Gospel and the Psalter into Slavic languages. Cyril and his brother Methodius went to Moravia in 862, where they were engaged in missionary work among the Slavic population. They translated religious books and elaborated a writing system.

The German Latin Episcopate, which considered the territory to be a subject of its emissive coverage, opposed the activities of Cyril and Methodius.

In order to overcome the resistance of the Latin clergy, the brothers arrived in Rome and gave the relics of Saint Clement which had been found in the Crimea.⁴²

Pope Adrian II approved of the brothers' activities. He ordained Methodius as Bishop of Pannonia and appointed the papal legate "ad gentes". Methodius' brother, Cyril, died in Rome and was buried in the Basilica of St. Clement. The mission of the Thessalonian brothers was subsequently stopped by German clergy.

In the old sources regarding Latin missions on the territory of Kyiv State, there is a mention Bishop Michael, who, due to the petition of the Pope, arrived in Rus in 874, but the Patriarch of Constantinople, Ignatius, was uninformed about that fact.

Historians suppose that there were communities of both the Byzantine and Latin Rites on the territory of Ukraine in the early tenth century.⁴³

There is a record that the exiled Pope Martin I, who condemned the heresy of monothelism, died on 16 September 655 in Chersonesus.

Princess Olha (baptized as Olena), who was called "Helena Russorum Regia" in the West, asked Emperor Otto I for sending missionaries to Rus. In 960, a mission led by Libutius arrived in Rus, and after his death, Adalbert headed the Kyiv mission.⁴⁴ Adalbert's mission was unsuccessful, and he returned to Magdeburg, where he became a bishop.

⁴² Vereshchahina N. V. Pershi zahalnodierzhavni kul'ty sviatykh Klymenta i Mykolaya ta yikh vidtvorennia u pamyatkakh istoriyi i kul'tury Kyivskoyi Rusi: aftoref. dys. kand. Istor. nauk. – Kyiv, 1999.

⁴³ The Roman Catholic Church in Ukraine. Internet source: https://risu.org.ua/ua/index/reference/major_religions/~%D0%A0%D0%9A%D0%A6/47363/

⁴⁴ Istoriya rehiih v Ukrayini / Navch. posibnyk za red. A.M. Kolodnoho, P.L. Yarotskoho. – Kyiv: Znannia, 1995. – S. 134.



Princess Olha

Internet source: <http://www.hram-obolon.com>

In 977, Pope Benedict VII sent other missionaries to Kyiv. It was sent to Prince Yaropolk, but all the attempts of the Latin clergy to Christianize Rus were not successful.

After the official adoption of Christianity in Kyivan Rus in 988, the missionaries from the Pope arrived in Kyiv and brought the relics of some saints. Despite the fact that Volodymyr chose the Byzantine Rite Christianity for his state, it did not prevent the Rus people from maintaining good relations with the Western Church. Thus, it is known that on the eve of the baptism of Rus, the missionary activity was carried out by the Latin bishop Bruno Boniface (St. Bruno of Querfurt, in the Roman documents he is also called “Bishop of Rus”). According to some historians, the Latin Rite bishopric was established during the time of St. Bruno in Kyiv. Some historians consider 1021 to be the year of setting up the Diocese of Kyiv, during the time of Bishop Alexis, who headed the mission after Bruno. However, in Rus, he exclusively took care of people who came from western countries.

In the late tenth century, events took place in Rome which related to the activities of Otto III, the German king and emperor of the Holy Roman Empire, nicknamed “Miracle of the World” (Latin – “Mirabilia mundi”), who put on the papal throne in 996 his relative Gregory V that was the first pope of German descent. During that period, the discussion of

“Caesarianism” and “Panarchy” became crucial. It dominated in Rome.⁴⁵ Even after the Great Schism between the West and the East in 1054, Pope Gregory VII (1073-1085) wrote an apostolic letter to the Prince of Kyiv, Iziaslav, and called him the King. The marriages of the princely families of Kyiv with the representatives of Western dynasties confirm that at the early stages of Christianity, the Kyiv elite had more friendly relationships with the West than with the East. Even in 1207, Pope Innocent III sent a letter to Rus. The above fact was the confirmation that in Rome, Kyivan Rus was not perceived as the one that had not been united.



Pope Gregory VII

Internet source: https://en.wikipedia.org/wiki/Pope_Gregory_VII

At the time of Latin missionaries in Kyiv, in particular the Dominican Fathers, the Latin communities were formed in the western territory of modern Ukraine. In 1009, the Transylvanian Diocese of the Roman Catholic Church in Hungary was established. It included the territory of modern Ukrainian Transcarpathia till the fourteenth century.

⁴⁵ Manteuffel T. Historia powszechna. Średniowiecze. Wydanie czternaste. – Warszawa: Wydawnictwo naukowe PWN, 2002. – S. 166.



Pope Innocent III

Internet source: <https://crusaderhistory.wordpress.com/tag/pope-innocent-iii/>

The processes of Christianization were influenced by Prince Volodymyr. He had been known initially as a militant, cruel and reckless ruler who stubbornly pursued the goal; at a certain period of his reign, he became a wise politician. Prince Volodymyr understood Christian concepts perfectly well. As a secular ruler, he influenced not only the Church, but also the civilian population. The prince himself was led by God's spirit, he was an Apostle of Christ's teachings and a worthy example for following. He tried to determine the best ways of the Church for its future development, respected it as the institution of God's order. This attitude of Prince Volodymyr created a wise combination of two powers, secular and spiritual⁴⁶.

The adoption of Christianity in Kyiv started the Byzantine period of organizing several disparate bishoprics into a complete church. That period lasted from 989 to 1054 and was determined by the formation of the Metropolitanate of Kyiv within the Church of Constantinople which belonged to Rome at those times.⁴⁷

The first Metropolitan appeared in Kyiv immediately after the official baptism of Rus in 989.⁴⁸

⁴⁶ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 38.

⁴⁷ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 38.

⁴⁸ Vlasto A. *Zaprovadzhennia khrystyianstva u slovyan...* – S. 298.

At the same time, the Kyiv princes did not even conceal their feelings of fondness for the West and Western Christianity. Greek metropolitans of that part of Europe had a difficult task: to orientate people in thinking, feelings and sympathies of the subordinated laymen to the Byzantine rite. This task was fulfilled without much difficulties due to general respect for church authority and church law by Ukrainians. The Bulgarians were more persistent when they were defending their Church independence. Although their Church eventually remained in the Byzantine rite, they still achieved their own patriarchy and the right to decide the future of the Church.⁴⁹ It is stated today that there were attempts to withdraw from Byzantium's patriarchal care or to restrict it in Ukraine, but those attempts were rather sporadic actions, effects of intergovernmental hostility than the results of a planned unshakable and purposeful policy to determine the development of the local Church.

⁴⁹ The cultural processes that took place in Central and Eastern Europe related to the nature of the changes that took place in Rus and were strongly influenced by cultural processes related to the Polish territories. Those mutual influences occurred in the eleventh and twelfth centuries. (*Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. – T. 1 ... S. 69-75.*)

Latin missions in Kyivan Rus

According to western sources, Princess Olha sent missionaries to Roman Emperor Otto I twice – in 959 and in 962 – and asked him for sending a bishop of Latin Rite to Rus. Bishop of Merseburg Thietmar's chronicle for the year 959 records the following: "The missionaries were sent by Olha, the Queen of the Rugians, who was baptized in Constantinople. They asked to ordain a bishop and priests for the Rus people."⁵⁰ It is known that Otto authorised Bishop of Bremen Adaldag to ordain the priests for the East. In a short time, Libutius from St. Albana Monastery in Mainz was ordained as a bishop in Frankfurt. After his death, the Benedictine monk Adalbert from the St. Maximinus monastery of Trier was consecrated as the bishop of Rus.

In 961, Bishop Adalbert arrived in Rus. However, his mission did not succeed. He had to return to Magdeburg, where he was a bishop. In the historical studies, there is an opinion that the return of the bishop was connected with the change of the real ruler of Rus: it was Prince Sviatoslav, who supported paganism.⁵¹ His son Yaropolk (972-978) was a Christian. This is confirmed by the fact that his body was reburied in the Church of the Tithes in 984, and that was impossible for a pagan.

⁵⁰ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini*. – Vydannia chetverte. – Kyiv: Atika, 2008. – S. 68.

⁵¹ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini* ... S. 69.



Bishop Adalbert

Internet source: https://en.wikipedia.org/wiki/Adalbert_of_Prague

In 974, Prince Yaropolk (Prince Olha's grandson) sent missionaries to Otto II, and in 977, he sent missionaries to the Pope. Pope Benedict VI sent his missionaries to Yaropolk. It is believed that they were the first missionaries from Rome to Rus. It was the period when the Latin diocese headed by Archbishop Boniface was founded. It existed until 979. Boniface was subsequently canonized and declared a saint.

There is also an assumption that Prince Volodymyr influenced the conversion of his friend Olaf Tryggvason, the son of Norwegian king to Christianity.

The acceptance of Christianity was accompanied by search for new relationships with the Roman See. In 988, the missionaries from Rome arrived in Korsun and brought relics to Prince Volodymyr. It is known that Prince Volodymyr maintained contacts with Pope John XV (985-996) and Sylvester II (999-1003). After the baptism of Rus in 991, a new missionary arrived in Kyiv on behalf of Pope John VII. The missionaries of Pope Sylvester II brought the relics of Catholic saints – Vitus, Apollinaris, Benedict and others – in 1000.⁵² It was a period when a lot of churches were built in Kyivan Rus.

⁵² Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini ...* S. 69.

The confirmation of Catholic influence in the East was the processes that took place in the neighbouring Poland, where Christian faith was adopted in German and Czech traditions. In particular, St. Wojciech was involved in the Christianization of Poland⁵³.



St. Wojciech

Internet source: <https://parafia-kensington.uk/patroni/sw-wojciech/>

It is known that the mission of the Bishop of Kolberg arrived in Kyiv in 1003 and brought the bride for Prince Sviatoslav Volodymyrovych (“the Cursed”): that was the daughter of the Polish king Bolesław the Brave. Nevertheless, the Western missionaries did not succeed.

Conversely, Bolesław I the Brave intervened in Kyiv affairs next time.

⁵³ The strengthening of the Roman Catholic tradition in Poland was associated with the figure of Wojciech (the Roman Catholic tradition writes this name as Adalbert). Wojciech arrived in Rome after serving as Bishop of Prague. He resigned the above position because of disagreement with the ecclesiastical policy of the Czech prince. In Rome, he became close to Otto III, and arrived in Poland in 996 at the invitation of Bolesław I the Brave. The latter supported his intention to baptize the Prussian pagans. However, the following year, Wojciech died in the Prussian land. Bolesław I bought his body from Prussia and buried him in Gniezno Cathedral. Then Wojciech was canonized. Poland, thus, received its first Christian martyr, who was regarded as the protector of the Polish Roman Catholic Church and the Polish people. (Zashkilniak L. O., Krykun M. H. *Istoriya Polshchi: Vid naidavnishykh chasiv do nashykh dnev...* S. 22.)



Bolesław I the Brave

Internet source: https://en.wikipedia.org/wiki/Bolesław_I_the_Brave

Bolesław I the Brave's 1013 intervention in Rus was aimed at the protection of the interests of Prince Sviatopolk (his son-in-law), who was imprisoned by his father Volodymyr Sviatoslavovych. Despite the support of the Germans, the intervention was not successful.

In 1018, the Polish prince, supported by German, Hungarian and Pecheneg troops again intervened in Kyiv to help Sviatopolk, who was exiled. The next intervention enabled him to put his son-in-law on the Kyiv throne⁵⁴.

However, the changes with regard to the princely throne did not result in religious priorities.

⁵⁴Zashkilniak L. O., Krykun M. H. *Istoriya Polshchi: Vid naidavnishykh chasiv do nashykh dniv...* S. 25.

Ecclesiastical relations between Kyiv and Rome

The issues of the attitude of the Ukrainian Church to Rome and to the Latin Rite, in general, can be discussed on the basis of churchly activities during two and a half centuries. These relations in the national history are illustrated in different ways. Sometimes the interpretation of sources which shows the connections of the Ukrainian Church with Rome in the ancient times are quite contradictory.

The first squabbles of the Eastern Christianity with the Latin Rite, or, more precisely, within the hierarchy of one Church, influenced further relationship and cultural aspects that increased between the East and the West. By adopting Christianity in the ninth century, the Bulgarians did not know which way to choose. They had a disgraceful experience with the neighbouring Byzantium. Although they had accepted Christianity from Byzantium, they immediately refocused on Rome in order to influence the East in the nearest future.⁵⁵

The similar situation was in the territory of the Kyivan State. There is an indisputable fact that Christianity in the Eastern rite was accepted in Kyivan Rus. Eastern Christianity in its essence did not differ from the Western one. The only difference was that Eastern Christianity reflected the elements of Eastern culture with its admiration for mysticism; while the Western one, with its admiration for old legalism and cold logic. But nobody spoke about those details and did not take them into account at those times. Belonging to one or another Christian center as well as the consequences were taken into account.⁵⁶

Even though Princess Olha accepted the Eastern rite, she did not make a “religious” difference between Byzantium and Rome. She tried to impose good relations with the Western Church after her baptism. The relations of Kyiv princes were strengthened for at least two hundred years. It is mentioned in the chronicles that after the conquest of Korsun by Volodymyr the Great, the missionaries from the Pope came to him and brought the relics of saints. The chronicler did not write a lot about this event, but nowadays it is a very famous fact that there were friendly contacts with the Apostolic See on the eve of Rus’s baptism. The similar diplomatic missions of the Holy See were noted twice times (991, 1000). According to historians, there was even a tradition, due to which Prince Volodymyr received the crown from the Pope and was the first native king. It is not difficult to believe because we know about two other kings of those times: St. Stephen of Hungary and Bolesław the Brave of Poland. The precise and indisputable proofs have been preserved till nowadays. Although there is no evidence of St. Volodymyr’s coronation, it goes without saying that there were friendly relations between St. Volodymyr and the Roman See.

The similar situation was during the rule of Yaroslav the Wise. He married the daughter of the King of Sweden who belonged to the Latin Church. His children, with the exception of one daughter and son Vsevolod, also married the kings who belonged to the Latin Church. This situation proves that there was no difference between Eastern and Western Christianity at those times.

In the year of the death of Prince Yaroslav the Wise, there was an event in the Ecumenical Church, called in history as “schism of Kerularia” (1054).⁵⁷

⁵⁵ Stakhiv M. *Khrystova Tserkva v Ukrayini 988-1596*. – Lviv: Strim, 1993. – 584 s.

⁵⁶ Winter E. *Vizantiya ta Rym u borotbi za Ukrayinu (955-1939)*. – Praha, 1944; Chubatyi M. *Istoriya khrystyianstva na Rusi-Ukrayini*. T. 1. – Roma, New York, 1965.

⁵⁷ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 119.



Prince Yaroslav the Wise

Internet source: <https://howtodoright.com/facts-from-the-life-of-yaroslav-the-wise/>

The relations between Byzantium and Rome were tense. The Byzantine emperors considered themselves the only rulers in the world that were the heirs of the mighty Roman Empire. In 962, the second similar kingdom, the Roman Empire of the German People was formed in the West; and the Pope crowned the German King Otto as the Emperor, and thus, he equalized him with the Byzantine emperor. This tense situation between Rome and Constantinople did not weaken, but on the contrary, it exacerbated the above relations. The Greeks put forward some accusations against the Latin people with respect to the rite, as well as with respect to faith. That is why the Pope sent his trusty envoys to Constantinople in 1054 to consider accusations and solve the problem. Without reaching the agreement, the papal envoys led by Cardinal Humbert cursed the patriarch and excommunicated him from the Church. In turn, the patriarch expressed an anathema to the envoys. The split in the Holy Church was obvious.⁵⁸

Western historians state that when papal envoys were coming back from Constantinople, they visited Kyiv, and apparently, tried to inform the Metropolitan of Kyiv about the Church split. They probably hoped that the metropolitan would side with them. At that time, Hilarion was Metropolitan, and the envoys hoped that there would not be any difficulties in the church transition. Even though, the envoys had come indeed, they did not succeed in Kyiv, and the Church of Kyivan Rus was not involved immediately in the dispute. It is not difficult to guess the reason. There had been a lot of acute disputes between Rome and Byzantium, but all of them were solved positively. The metropolitan probably did not want to involve clergy and laymen in those disputes.

Such a neutral approach was maintained by the Kyiv Church until the late twelfth century, approximately for about 150 years. The above situation existed, irrespective of the fact that Metropolitans of Kyiv (Hilarion's successors) of this period were Greeks. At the

⁵⁸ Braichevskyi M. I. *Utverzhenie khristianstva na Rusi*. – Kyiv, 1989; Khoma I. *Narysy istoriyi Vselenskoyi Tserkvy*. – Lviv, 1995.

time of Metropolitan Nikephoros (who was a Greek), the Kyiv Church sided clearly with the patriarch. The controversial works of that metropolitan regarding the reason and the way the Latin Church became separated had distinctive signs of enmity with Latin clergy. Metropolitan Michael and some other Greek bishops, such as Bishop Nifont of Novgorod continued in the same way.

The princes of Kyiv were not under the above influence, and it should be said, that the clergy and the faithful were not specially hostile to Latin believers.

The period from 1054 to 1321 in the history of the Catholic Church of Ukraine is called the “post-schism Byzantine and pre-Latin period”. After the split between Rome and Constantinople in 1054, the Metropolitanate of Kyiv partly retained the involvement with Rome. Although Kyiv was isolating from Rome, many princes of Kyiv made the so-called oath of allegiance to the Roman Pontiff⁵⁹.

The church historians note that during that period, separate Catholic traditions were introduced into the Orthodox calendar of the Kyiv Church, in particular, the Catholic holiday of Transference of the Relics of Saint Nicholas (1088)⁶⁰; participation of the Metropolitan of Kyiv, Petro Akerovych in the First Council of Lyon in 1245, etc.⁶¹

During 1054-1321, the needs of the Roman Catholics in Kyiv were satisfied by the Benedictine, Dominicans and other monks; there were also bishops among them.⁶² However, during this period there were fewer steady diocesan structures of the Roman Catholic Church.

During his rule, Prince Iziaslav sent envoys and his son Yaropolk to Pope Gregory VII in 1075. The prince asked the Pope to help in confronting his brothers. Due to the instructions of his father, Yaropolk transferred Kyivan Rus under the care of the Apostolic See, and, consequently, he got the title of “Apostolic King”. Some Orthodox historians call Iziaslav “one of the greatest Catholic princes” of the pre-Mongol era.

The relations with the West’s Catholic royal dynasties were improved even during the rule of Vsevolod who got married to a Greek princess. In particular, his daughter Eupraxia married the German Emperor Henry IV. Pope Clement III corresponded with Vsevolod, and later Pope Innocent III sent two envoys of his. Thus, it is clear that the relations with the West, especially with Rome, were not interrupted.

In the early thirteenth century, at the time of Pope Honorius III (1216-1227), the Dominicans appeared in Kyiv. They founded a monastery and preached freely. But their stay was not long, as they were deported from Kyiv in 1232 (at the time of Metropolitan Cyril I, a Greek from Nicaea). The very fact that the prince did not forbid them to settle in Kyiv, establish a monastery and preach freely was a confirmation that the attitude towards the Western Church was tolerant.

⁵⁹ Vlasto A. Zaprovdzhennia khrystyianstva u slovyan...– S. 337.

⁶⁰ Mudryi Sofron. Narys istoriyi Tserkvy v Ukraini. – Ivano-Frankivsk: Vyd-vo IFTA, 1999. – S. 77.

⁶¹ Stakhiv M. Khrystova Tserkva v Ukrayini 988-1596. – Lviv: Strim, 1993. – S. 126.

⁶² Fedoriv Yu. Orhanizatsiyna struktura Ukrayinskoyi Tserkvy... S. 144.



Pope Honorius III

Internet source: https://en.wikipedia.org/wiki/Pope_Honorius_III

The above facts illustrate that there was no hostility to the Christians of the Latin Rite in Kyiv. On the contrary, the Greek metropolitans had to work hard to arouse the people's distrust of the Latin Rite. Comparing the writings of Greek metropolitans with the few writings of metropolitans or bishops of Kyiv (for example, Luka Zhydiata), one can find the fundamental difference: the writings of the Greeks almost always contain "difference of faith," while Kyiv authors concern exclusively Christian morality, spiritual life and human perfection.

The structure of the Church and its general characteristics in the first era

At the very beginning of its foundation, the basis of the Eastern Church was canon law and ecclesiastical practices inherent in the Eastern Church of those times. They include the Rules of the Holy Apostles (or the Canons of the Holy Apostles), the Canons of Seven Ecumenical Councils, the Nomocanons or the collections of ecclesiastical law which also included the laws of the civil authority regarding the Church.⁶³ According to Kyiv tradition, the above collections of church laws were called the “Kormcha Book”, i.e. a collection of canons and decrees of the Church. In addition, the princes of Kyiv also issued laws, called the Church Statutes. There were six of them in the pre-Mongol era: two Statutes were issued by Volodymyr the Great and Yaroslav the Wise (related to the whole Church). The other ones were issued by Vsevolod, Sviatoslav and Rostyslav; they were of local nature: three of them related to Novgorod Diocese and one Statute concerned Smolensk Diocese.

The Statutes outlined more precisely the rights and privileges of the Church, the clergy, the “church people”; they solved the issues of church courts, etc. The important place in the medieval church tradition was occupied by Halych. It served to carry on the tradition interrupted by the destruction of Kyiv as a sign that there was no lack of wars in the above territory, though they did not caused such devastation, as the wars for the throne of Grand Duke.

After the death of Prince Roman of Halychyna in 1205, the boyars rebelled; they drove out young children of the deceased prince and transferred the principality of Halychyna and Volyn to the sons of Prince Ihor of Chernihiv. There was a dispute between Prince Ihor’s sons which resulted in the occupation of Halychyna by the Hungarians in 1209. In 1207, Pope Innocent III began the adjoining of Halych rulers to his Church, and apparently, he sent envoys. It was mentioned in the letter to the Hungarian King Andrew. In 1211, Prince Ihor’s sons drove the Hungarians out and occupied Halych; but the boyars, with whom Roman had been in conflict before, murdered them. In 1214, the Hungarians occupied Halych again, mobilized a supportive part of boyars, and began negotiations with Rome regarding the adjoining of Halych people to the Catholic Church. However, sudden actions of the Hungarians, who began to introduce the Latin Rite immediately, provoked resistance of the local population. A revolt broke out against them and in 1219 they were driven out. Prince Mstyslav of Novgorod became the ruler of Halych.

After the death of Pope Innocent III in 1216, there were changes in joining Eastern Christians. Instead of messages and persuasion, the Roman Catholic propaganda increased. The missionaries of the Dominicans and Franciscans began to appear more and more frequently in Ukraine. They founded their Dominican monastery in Kyiv.⁶⁴

However, as early as in 1230, their activities were opposed and the spread of the Latin Rite began. They had to leave other dioceses. At that time, the relations between Rome and the Greeks were tense, because the Crusaders had occupied Constantinople at that time, drove the patriarch out to Nicaea and nominated the Latin patriarch, instead of the previous one.

A few years later, the Mongol-Tatar invasions began in Europe, they spread from Central Europe to Silesia as nobody resisted. The invasions were stopped in Silesia, and the invaders came back to Eastern Europe. The Mongol-Tatars founded their own state there.

⁶³ Winter E. *Vizantiya ta Rym u borotbi za Ukrayinu (955-1939)*... S. 5-11; Chubatyi M. *Istoriya khrystyianstva na Rusi-Ukrayini. T. 1*... S. 7-31; Khoma I. *Narysy istoriyi Vselenskoyi Tserkvy*. – Rym, 1959. S. 21-35.

⁶⁴ Internet source: www.wikiinfo.mdpu.org.ua/title=I

During that unstable political situation, Prince Danylo of Halych was in power. He reunited the territory of Halychyna and Volyn in 1240⁶⁵.

A special place in the transformation processes with regard to state and religion belonged to the events in the mid-thirteenth century. They caused global changes in Central and Eastern Europe, where Prince Danylo and his ecclesiastical policy played an important role.



King Danylo

Internet source:

<http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CD%5CA%5CDanyloRomanovych.htm>

⁶⁵ Tereshchenko Yu. I. *Ukrayina i yevropeyskyi svit...* S. 172.

Having plundered the Ukrainian lands, the powerful Mongol-Tatar Hordes moved to Central Europe and created a huge stir in the Western world. The Mongol-Tatars defeated the Polish forces at the Battle of Legnica in 1241, occupied Hungary, the northern Balkans, and then settled in the Volga region. Ukrainian and Moscow princes were dependent on them.

The situation was very serious; that is why the Pope in agreement with Emperor Frederick II convened the Ecumenical Council in Lyon to decide how to counter that dangerous force. Pope Innocent IV initiated the anti-Tatar coalition. He took steps to join those rulers who were directly threatened by the Tatars. Prince Danylo of Halychyna was among the above rulers. The Ecumenical Council was convened in Lyon in 1245.



Pope Innocent IV

Internet source: https://en.wikipedia.org/wiki/Pope_Innocent_IV

The Councils of Lyon (1274) and Florence (1438-1439)

The history of the Church in Ukraine is part of the history of the Universal Church, and in order to understand it better, one must consider the relations of the Christian Church of those times, especially the relations between Rome and Constantinople.

The alienation between two centers of Christian culture of the first millennium lasted for many centuries and eventually led to complete separation between the Eastern and Western Churches. The center of the former was Constantinople, and the center of the latter Church was Rome.⁶⁶

Until the first half of the eleventh century, and more precisely until 1054, there were occasional misunderstandings between Rome and Constantinople, but in general, their relations were peaceful, and they preserved ecclesiastical unity. In the late eleventh century, when Islam conquered the Holy Land, all Christians in the West were deeply disappointed by this situation, and it subsequently led to the movement for liberation of the Holy Places from the Muslims. Thus, the Crusades began and lasted from 1096 to 1270. During the Fourth Crusade, the Roman Catholics occupied Constantinople and founded the "Latin Kingdom" there. The Patriarch and Emperor fled to Nicaea in Asia Minor and remained there until the fall of the Latin Kingdom in 1261. The capture of the capital of the Byzantine Empire, ascending the throne by the patriarch of the Latin Rite greatly angered the Greeks. The giant chasm between the churches became deeper (1054) and hatred of the Greeks against the Roman Catholics increased.

The Latin Empire fell in 1261. Due to the alliance with the Genoese, the Nicaea Emperor Michael VIII Palaeologus (1259-1282) seized Constantinople and restored the Byzantine Empire. The Latin Emperor Baldwin II began to organize a campaign against Constantinople; the Bulgarians threatened from the north; and Latin princes, who owned the Peloponnese, threatened from the south. The situation in the state was also complicated. Emperor Michael Palaeologus ascended the throne illegally and blinded Theodore II Laskaris's son John, who was the infant heir to the throne. Patriarch Arsenios along with people opposed Emperor Michael Palaeologus. The Emperor appointed a new patriarch – Germanus, while Arsenios was sent into exile. Because of people's resistance, Germanus had to leave the cathedra and a new patriarch, Joseph, was appointed. The above situation did not calm the agitated people, and the state was threatened by dangerous civil unrest. The Emperor knew the situation perfectly well and made negotiations with Pope Urban IV, as well as with his heir Clement IV. The negotiations were aimed at reconciliation and church reunification. The negotiations lasted for almost ten years, and due to care and diligence of Pope Gregory X, who ruled at that time, they ended successfully.⁶⁷

⁶⁶ Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. – T. 1 ... S. 91; Kościelniak K. Chrześcijaństwo w spotkaniu z religiami świata. – Kraków, 2006. – 398 s.; Istoriya relihiyi v Ukrayini: u 10 t. / Redkol.: A. Kolodnyi (holova) ta in. – T. 4: Katolytyzm / Za red. P. Yarotskoho. – Kyiv: Svit znan, 2001. – 538 s.

⁶⁷ Internet source: www.pravenc.ru/text



Pope Gregory X

Internet source: https://www.wikiwand.com/en/Pope_Gregory_X

In 1274, the Ecumenical Council was convened in Lyon. It was concluded to unite the Eastern and Western Churches, but it was not easy to accomplish this unification. Almost all the time, the introductory negotiations were conducted by the representatives of the Emperor, who, first of all, defended the interests of the state and did not pay much attention to people and the clergy. When Greek representatives were preparing for taking part in the Council, it appeared that there were two parties among the participants: one was a supportive party, and another was hostile to church unification. The patriarch also belonged to the hostile party, in spite of the fact that he owed his power to the Emperor. The patriarch even sent his own appeal to other Eastern patriarchs which was directed against consent with the Roman Catholics. As a result, the Emperor sent the patriarch to the monastery, so he was able to persuade the patriarch's successor, John Bekkos, to support the idea of unity and sign a letter to Greek clergy along with his like-minded people to delegate people for the Council.

The previous patriarch Germanus and the great speech maker George Acropolita were the members of the delegation. At the fourth meeting of the Council, Michael Palaeologus and his son Andronicus's letter was read, in which they, in the name of Greek clergy, acknowledged the superiority of the Pope and accepted the terms of the union, except the Filioque. The Great Logothete George made the oath on behalf of the Emperor, due to which he renounced the church strife and promised to protect the religion. The same oath was made on behalf of the Greeks by spiritual ambassadors for the Council.⁶⁸

The Emperor was very pleased with the results of the Council. The Pope had immediately persuaded his enemies, and finally, peace was concluded between Charles of Anjou and the Emperor. Patriarch Joseph, who did not support unification, had to yield to John Bekkos.

The decisions of the Council, however, did not reassure the people of the lower clergy. There were disagreements, reproaches and open aversion against the unification. The patriarch tried to reassure people by public statements, but it did not bring great success. In some churches, the Pope was mentioned, in other churches he was not mentioned. There is an assumption that people would put their mind at ease if Martin IV had not been appointed to the papal throne. He knew that there was no perfect unification. That is why he removed the Emperor from the throne and did not accept his messengers. It happened in 1281 and influenced the Council of Lyons. In turn, Michael Palaeologus forbade to mention the Pope in Holy Messes.⁶⁹

The Emperor died in 1282, and it was the end of the union. His son Andronicus II sided with the Orthodox. Patriarch Bekkos was divested of patriarch rank and was sent to exile. The churches, where the Pope had been mentioned, had to be rededicated. Some churches supported the union, but it lasted only for ten years and nobody mentioned about it later.⁷⁰

In the early fifteenth century, the Byzantine Empire, trapped by the Turks, was in mortal danger. The emperors took some steps for security: they went to the West, asked for help, and stated that the Turks posed a common danger to Christianity and policy in Europe, but they failed to achieve their goals. John VIII Palaeologus decided to use the last opportunity in the above situation. He began negotiations with Pope Eugene IV and proposed the unification of the churches; he hoped that the Western Catholics would help. The Pope supported the proposal. It was decided to call the Ecumenical Council to stop the church strife as soon as possible. At the end of the year 1437, the Emperor and Patriarch Joseph went to the Cathedral of Ferrara (the north of Italy) with Greek bishops and the representatives of other Eastern Patriarchs. A representative of the Metropolitan of Kyiv, Metropolitan Isidore also arrived at the Ecumenical Council.

At the turn of the fifteenth century, Rus Church strongly supported Church unification. Metropolitan Cyprian was anxious to do it. He met many adherents among bishops who were already tired of the constant strife between metropolitan candidates and were aware of the fact that the weak authority of the patriarch could not strengthen the Church. The successor of Cyprian was his relative Gregory Tsamblak (1414). Tsamblak took part in the ecumenical council in Constance (1414-1418), which was convened to solve the internal affairs of the Catholic Church, the so-called Papal Schism, as well as the issues about restoration of churchly discipline. Tsamblak spoke about the importance of the church unification and asked the Pope to convene a separate council for this purpose. But it was not

⁶⁸ Tereshchenko Yu. I. *Ukrayina i yevropeyskiy svit...* S. 210.

⁶⁹ Internet source: bigenc.ru/world_history/text

⁷⁰ Internet source: m.wikipedia.org/wiki

the time for church unity. The tendencies of the Catholic Church of those times were aimed against the Pope and his adherents, and therefore, the issue of the church unification was postponed. Rus Church supported the church unification.⁷¹



Gregory Tsamblak

Internet source: <https://patrioti.net>

In 1437, Isidore, a Greek, was appointed Metropolitan of Kyiv and participated in the Council of Ferrara and Florence the following year. About 200 people arrived to the Council with Metropolitan Isidore. Among them there was Bishop Abraham of Suzdal who supported Isidore's aspirations. The idea of the church reunion was considered extremely hostile in Moscow, but Isidore managed to convince Grand Prince of Moscow, Vasyl, to participate in a delegation from the Metropolitanate of Kyiv.

Patriarch Joseph II arrived at the Council from Greece. Many Greek bishops and representatives of Eastern Patriarchs arrived there, too. The most active participants were the Metropolitan of Ephesus (representing the Patriarch of Jerusalem) and Metropolitan of Nicaea Bessarion. The former was the worst enemy of Roman Catholicism, the latter was a sincere supporter of unification.

The Council of Ferrara and Florence considered the following issues: the Filioque clause of the Creed, the use of unleavened bread in the Eucharist, the definition of purgatory, the nature of the papal jurisdiction etc. The discussions were generally conducted without acerbity. As for the papal superiority, the following order was established: the Pope of Rome, the Patriarch of Constantinople, the Patriarch of Alexandria, the Patriarch of Antioch and the Patriarch of Jerusalem.

⁷¹ Internet source: history.org.ua

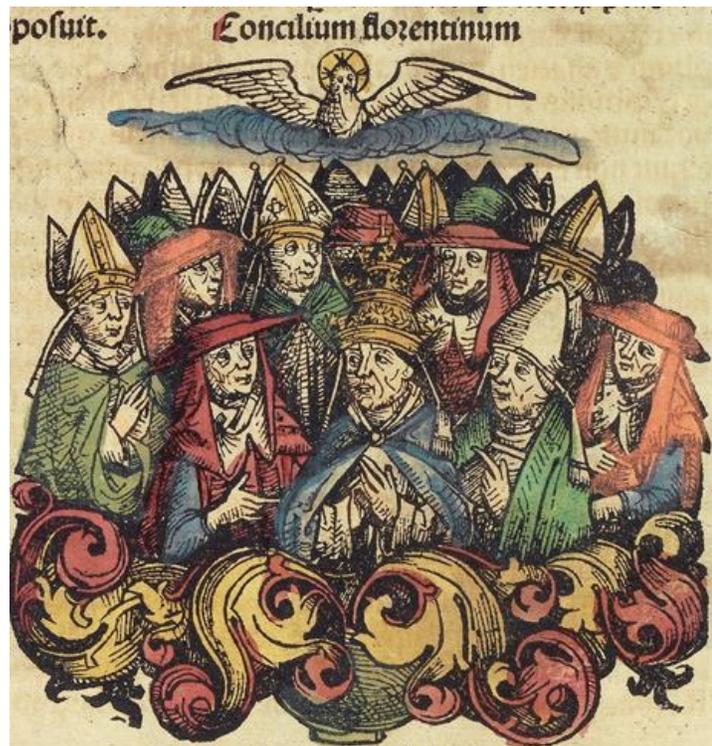
The Metropolitan of Kyiv also played a prominent role in the Council; as a good theologian, he did not concede in discussions with Metropolitan of Ephesus.

A month before the end of the Council, Patriarch Joseph fell ill and died on June 17, 1439. Before his death, he wrote "*The Last Confession of Faith*" in which he described all the decisions of the Council.⁷²

About a year after its commencement, the Council moved to Florence (1439), because of the plague in Ferrara. On July 5, 1439, the Treaty on Unity was signed. The above document was ratified by both sides; all the bishops or metropolitans signed the document, except Mark Evgenicus, Metropolitan of Ephesus. 115 bishops signed on behalf of the Latin Church; Metropolitan of Kyiv Isidore, who at the same time was also a representative of the Patriarch of Alexandria, signed on behalf of the Ukrainian Church. In this way, it completed the unification of the disunited Church into one mystical body of Christ.

It should be noted that the motives of union, especially at the beginning, were not so ecclesiastical, but secular ones. Although the Council participants had difficult discussions, they were not intransigent in disputes. It was very important. If the Greeks had wanted a union "by all means", they could have reached their aim without much effort.

The Council of Florence, however, did not gain a foothold in Greece. It was not accepted by other Christian Churches of the East, as the alienation was great enough. The unification itself was not enough. It should have been a long period of preparation, mutual understanding and peace. The lack of those phenomena resulted in the above situation.



The Council of Florence

Internet source: https://en.wikipedia.org/wiki/Council_of_Florence

⁷² Zema V. Ye. Florentiyska tserkovna uniya // Entsyklopediya istoriyi Ukrayiny: u 10 t. / Redkol.: V. A. Smoliy (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny. – Kyiv: Nauk. dumka, 2013. – T. 10. – S. 307.

When Greek lower clergy and populace learnt about unification, they named their delegates all heretics. The opponents of the union along with patriarchs of three Eastern Churches sided with Metropolitan of Ephesus Mark. They convened a council in Jerusalem in 1443 where they excommunicated all the supporters of the union from the Church.⁷³

The Emperor made every effort to bring order and peace to the Church. He nominated such candidates for the patriarchal see who were the supporters of the Union: Patriarchs Metrophanes and Patriarch Gregory Mammass, but the relationship among the faithful intensified. Before the fall of Constantinople, the Eastern Patriarchs convened a council again and blamed participants of the Council of Florence. Patriarch Gregory Mammass was “withdrawn” in 1450. The Orthodox Patriarch Athanasius took his position. Three years later, after the fall of Constantinople, the Council of Florence was annulled, too.

It was the last attempt to reconcile the disunited Church. After the collapse of the Byzantine Empire, the patriarchy became almost entirely dependent on the sultan. The Turks, however, left the church and assured freedom of religion. But the patriarchs, in fact, became a “bargaining chip” in the hands of Muslim rulers. The first sacrifice was the largest shrine of the East, Hagia Sophia. The Turks turned it into a mosque. It was a shocking blow not only for the Greeks, but for all Christians.

⁷³ Internet source: radiomaria.org.ua#/florentiisk

The First Structures of the Roman Catholic Church

It is known that small colonies of the faithful who belonged to the Latin Rite appeared in Ukraine as early as the pre-Mongol era. The Benedictine monastery in Kyiv, for example, functioned in the twelfth century. In other cities, such as Halych, Volodymyr-Volynskyi and Novgorod, there were also German, Hungarian and Czech colonies which apparently had their clergymen. The congregations of the Benedictines and Dominicans appeared in the early thirteenth century. The Dominicans stayed in Kyiv until 1233.⁷⁴

The Ukrainian church historians state that there had been an inter-church tolerance in Kyiv during the Early Middle Ages. Although the local church belonged to the Byzantine patriarch, it treated Rome and the Latin Church in a much more tolerant way than the Greeks did. Rome was constantly interested in the Church of Ukraine, the princes of Kyiv were on good terms with the West's Catholic royal families, so Rome hoped that sooner or later it would be possible to join the Church of Ukraine. The Council of Lyon (1215) even issued a decree, due to which the Roman Catholics were subordinated to the jurisdiction of the local bishop in non-Latin dioceses, which had been united with Rome. When the union of Prince Danylo of Halychyna and Volyn failed, certain changes took place in the policy of the Latin Church: it referred to changes in the power of Latin bishops in the territory inhabited by the Orthodox, i.e. the jurisdiction over the Roman Catholics in non-Latin dioceses.

After the decline of the Principality of Halychyna and Volyn, the movement of Latinization intensified, especially in Halychyna, which along with the Kholm region became part of the Polish state. The Polish king Casimir tried to reconvert the local population to the Latin Rite, but he did not succeed, as churchly traditions of the previous period were deeply rooted. Therefore, there was a danger of internal unrest.

After the death of Casimir, a Latin Metropolitanate was formed in Halych, which consisted of the Dioceses of Peremyshl, Volodymyr (in Volyn) and Kholm. It was planned to deport the Orthodox bishops from the above dioceses. The first Latin Metropolitan of Halych was Matthew. However, it was not easy to expel the local bishops from the dioceses.

Prince Jagiełło, who became Polish King in 1386, made a lot of efforts regarding the Latin Rite. In 1412, the Cathedral of Peremyshl was transferred to the Latin clergy. The Orthodox bishop of Peremyshl had to stay in Sambir or in Sianok. From the early fifteenth century, he also ceased the right to appoint the hierarchs of the Diocese of Halych and subordinated it to the Latin Metropolitan. In 1417, a new Latin bishopric was founded in Kholm, which was later merged with Lutsk bishopric. The bishopric of Kamianets-Podilskyi was established, approximately, at the same period. The above bishoprics appeared during the rule of Vytautas.

In the fifteenth century, the Latin Metropolitanate was transferred from Halych to Lviv, the Latin Church became more powerful. Bishop Matthew of Vilnius collaborated even with Moscow clergy, who were hostile to Rome and the Council of Florence. The Council of Florence even somehow slowed the Latinization process. The second obstacle was Protestantism, it became widespread in Poland in the first half of the sixteenth century. Therefore, the Polish hierarchy exerted pressure to prevent the Protestant danger.

Since the time of Bishop Alexis who was sent to Kyiv in 1021, there were no Latin bishops in Rus until 1232. At that time, Pope Gregory IX ordained Bishop Gerard for Kyivan Rus. After the destruction of Kyiv by the Tatar Mongols, Pope Alexander IV transferred the

⁷⁴ Katolytsyzm: tradytsiya i suchasnist. Materialy VIII Mizhnarodnoyi molodizhnoyi relihiyeznavchoyi litnoyi shkoly. – Kyiv, 2010. – 253 s.; Internet source: Oficiynyi sait Rymsko-Katolytskoyi Tserkvy v Ukrayini: <http://www.rkc.lviv.ua>

bishopric of Kyiv to Lubusz (Lebus). In fact, there was no Latin Church in Kyiv.⁷⁵ The bishopric of Kyiv was separated from Lubusz bishopric in 1321. This date is considered to be the official date of the foundation of the Kyivan Latin Cathedra. The first bishop was Henry, a Dominican.

The Dominicans founded their monastery in the western territory of the Kyivan State in 1228 – in Halych. In 1235, the Franciscans settled in Peremyshl. It was the period when Rome tried to encourage the Western Rus princes to accept the liturgical rite of the Latin Church and promised certain privileges and preferences instead. As a result, Pope Innocent IV blessed Halych Prince Danylo by granting him a royal crown in Dorohochyn in 1253. Although Danylo was crowned, he remained faithful to the Byzantine Rite. Three years later, King Danylo broke off relations with Rome. Danylo's coronation confirmed the recognition of the inheritance of Kyiv rulers who in the earlier Roman documents were called "Rex", i.e. king.

After transferring the territory of Kyivan Rus under the authority of Poland, Lithuania and Hungary, the development of the Latin Church increased in this territory. The process of Latinization was carried out particularly fast in Halychyna, which came under the ownership of Poland in the mid-fourteenth century. Religious processes in Volyn and in the central part of the Kyivan State, which came under the power of Lithuania, developed in another way; the eastern and northern territories of the Kyivan State were gradually incorporated by Muscovy.

The period from 1321 till 1596 is known as "post-schism Byzantine-Latin period". It is believed that the Latin Diocese was founded in Kyiv in 1321.⁷⁶ That institution covered canonically a large part of Ukraine, with the exception of Transcarpathia, Halychyna, and Volyn which belonged to the Dioceses of Eger (Hungary) and Lublin (Poland) since the eleventh century⁷⁷.

In 1367, the Latin Diocese was founded in Halych, and it became the first diocese in Western Ukraine.⁷⁸ In 1375, the diocese was raised to the rank of metropolitanate, and in 1412, the metropolitan see was transferred to Lviv⁷⁹.

During 1321-1596, the Metropolitan of Kyiv maintained even Eucharistic connections with Rome, which, according to church historians, were contrary to the expectations of the Patriarchate of Constantinople. Ihor Rantsia cites the following facts: a number of decisions opposing to Constantinople were adopted at the Council of Novgorod in 1015; Metropolitan Gregory Tsamblak participated in the Council of Constance; Metropolitan Isidore, a member of the Council of Florence, supported the Union of Florence between Rome and Constantinople in 1439; Metropolitan Gregory the Bulgarian was simultaneously accepted by Rome and Constantinople, etc⁸⁰.

The Council of Florence established two parallel canonical jurisdictions of the Catholic Church in the territory of modern Ukraine: the Latin Metropolitanate of Lviv and

⁷⁵ The Roman Catholic Church in Ukraine. Internet source: https://risu.org.ua/ua/index/reference/major_religions/~%D0%A0%D0%9A%D0%A6/47363/

⁷⁶ Internet source: Ofitsiynyi sait Rymsko-katolytskoi tserkvy v Ukraini: <http://www.rkc.lviv.ua>

⁷⁷ Rantsia I. Istoryia stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukraini... S. 236.

⁷⁸ Internet source: uk.wikipedia.org/wiki/Римо_католицька_церква_в_Україні

⁷⁹ Rantsia I. Istoryia stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukraini... S. 236.; Mudryi Sofron. Narys istoriyi Tserkvy v Ukraini... S. 133-134; Stakhiv M. Khrystova Tserkva v Ukraini 988-1596... S. 212-213

⁸⁰ Rantsia I. Istoryia stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukraini... S. 236; Mudryi Sofron. Narys istoriyi Tserkvy v Ukraini... S. 109-110; 113-114; Stakhiv M. Khrystova Tserkva v Ukraini 988-1596... S. 258; 242-243.

the Byzantine Metropolitanate of Kyiv, Halych and All Rus⁸¹. The conquest of Constantinople by the Turks in 1453 overthrew the Union of Florence.

In the second half of the fourteenth century, the Metropolitanate of Halych appeared in the territory of Halychyna. The Diocese of Halych was established in 1367, and the first bishop was Matthew. There were also dioceses in Peremyshl (1358), Kholm (1359) and Volodymyr (1358).

The Metropolitanate of Halychyna was officially proclaimed on February 13, 1375 by Pope Gregory XI in the bull “Debitum pastoralis officii”. The metropolitan archdiocese also included the diocese in Kamianets-Podilskyi (1378) and Kyiv (1400), as well as the diocese in Siret (modern Romania). In 1412, according to the bull of Antipope John XXIII, the metropolitan see was transferred from Halych to Lviv. The transfer took place in 1414.



Pope Gregory XI

Internet source: https://en.wikipedia.org/wiki/Pope_Gregory_XI

Latin cathedras were founded in places where there had previously existed Orthodox bishoprics, which Rome considered to be legitimate; but they had to be transferred to Latin hierarchs. Latin bishoprics were not numerous at the beginning, there were not enough believers. The Roman Catholic community in those times consisted mainly of newly arrived Germans and Poles. The bishops, who were assigned to the cathedras, lived far away or even in rather remote German territories.

⁸¹Rantsia I. Istoriya stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukraini... S. 237.

Despite the fact that the Polish king Casimir made an oath to preserve the inviolability of the right of the Eastern Church in Halychyna, Pope Benedict XII wrote in a letter to the Bishop of Cracow in 1341 that he was going to release the king from the oath given for Orthodox believers. At that time, the Church of the Rus people was already regarded as a schismatic one, and there should be the accession of the Rus people to the Catholic Church through the appointment of the Latin bishops to the Orthodox cathedras.

As a result of the actions taken by the Polish King and the Roman Catholic hierarchy, the Orthodox believers of Halych were divested of the cathedral as it started being served as the Latin cathedral. The situation with the St. John the Baptist Orthodox Church in Peremyshl was even worse: it was destroyed, and the Latin Cathedral was built instead from the same material.

The Roman Catholic Church in the Ukrainian towns had special privileges. Latin churches appeared in the central parts of Halychyna towns, while Orthodox churches were displaced to the outskirts of cities and towns.

An important role in the development of the Roman Catholic Church in Halychyna was played by the monastic orders of the Dominicans and Franciscans which began actively establishing their monasteries there after the accession of Halychyna to Poland.

At that time when the territory of modern Transcarpathia were under the authority of the Transylvanian Bishop, the Latin parishes came under the jurisdiction of the Hungarian Bishop in Eger in 1346.

Lviv metropolitan bishops occupied a prominent position regarding the hierarchy of the Latin Church in Poland. Thus, when the Bishop of Gniezno (he was the primate in the Polish Crown) was away, all the issues could have been solved by the Lviv Metropolitan.

The famous Archbishop of that time was Jakub Strepa (1391-1409), a Franciscan. He was proclaimed a blessed one by Pope Pius VI in 1790. In 1909, Pope Pius X canonized Jakub Strepa. Today he is the patron of Lviv Archdiocese.⁸²

⁸² Internet source: rkc.lviv.ua/category_2.php



Jakub Strepa

Internet source: http://www.rkc.lviv.ua/category_2.php?cat_1=8&cat_2=84&lang=1

The Latin bishopric in Volyn had its episcopal see in Volodymyr-Volynskyi, and later (in 1428) the Lithuanian Grand Duke Vitautas transferred the Episcopal Church cathedral to Lutsk. At that time, the Diocese of Volyn was the largest one in the Polish-Lithuanian Commonwealth; it included the territory of Volyn, Polissia, Central and Southern Podliashshia.



Procession with the relics of Jakub Strepa in the streets of Lviv

Internet source: http://rkc.lviv.ua/news_view-

[Procesiya_z_moshhamu_bl_YAkova_Strepu_vulucyamu_Lvova_i_Kongregaciya_duxovenstva_i_monashestva-ua](#)

Among the most prominent Lutsk bishops there is Oleksander Vyhovskyi, a relative of Hetman Ivan Vyhovskyi. Bishop Oleksander founded the Roman Catholic Seminary in Lutsk in 1706.

The bishop cathedra in Podillia was officially founded in 1378. Its first bishop was Wilhelm, a Dominican. The cathedra did not function all the time, as the Ottomans conquered the town during 1672-1699.

Kyiv cathedra, headed by Dominican Henry in 1321, expanded its territory to Chernihiv (1569). Therefore, it was headed by the Bishop of Kyiv and Chernihiv.

Yosyp Vereshchynskyi (1588-1599), a well-known bishop of Kyiv cathedra was a Ukrainian.⁸³ He took an active part in the development of the Roman Catholic Church in Kyiv. At the same time, the bishop acted as the protector of “lovely and golden Ukraine”; in his writings he proposed to found the Order of Knights of the Lord’s Tomb in the Ukrainian steppes to protect against the Muslim conquerors.

Before the adoption of the Union of Lublin in the territory of Ukraine in 1569 (except Halychyna), these were the Ukrainians belonging to the Roman Catholics Church who mostly prevailed in Latin churches.

⁸³ Lytvynov V. *Renesansnyi humanizm v Ukrayini. Ideyi humanizmu epokhy Vidrozdennia v ukrayinskiy filosofiyi XV – pochatku XVII st.* – Kyiv: Osnovy, 2000. – 472 s.; *Istoriya Ukrayiny v osobakh: IX-XVIII st.* – Kyiv: Ukrayina, 1993. – 396 s.

Catholicism in Halychyna and Volyn

In 1205, Pope Innocent III sent his missionaries to Halychyna's Prince Roman Mstyslavovych. The missionaries urged the prince to convert to the Latin Rite and to incline the believers to the Roman Catholic denomination. They promised him that the Pope would make him rich and glorious with the help of the sword of St. Peter, and he would be crowned as the "King of Rus". This episode in historical researches is described in such a way that the prince pulled his own sword and asked: "Is the sword of Peter the same as that of the Pope? If he has the same one, he can give out towns. When I have this one on my side, I do not want the other one, and I do not need any kingdom. My parents and my grandparents conquered their lands and towns with a sword – I will also conquer. I was Prince and I will remain. I won't break my faith for the king's crown".⁸⁴

After expelling the Dominicans from Kyiv by Prince Volodymyr Rurykovich in 1233, they moved to Halych. There is a mention that the abbot of the monastery, Jacek Odrowąż (St. Hyacinth) took a statue of the Blessed Virgin away from Kyiv and then stored it in the Dominican Church in Halych.

In 1245, a missionary of Pope Innocent IV, John of Plano Carpini went with a mission to the Golden Horde.⁸⁵ While visiting Prince Konrad of Mazovia in Łęczycza, he met Prince Vasylo from Volodymyr and then stayed there. The missionary inclined Vasylo and the bishops to the union with Rome. Vasylo and the bishops advised him to postpone the conversation until Danylo's return from the Horde.

In the correspondence between Danylo and the Pope, the prince was titled as "rex" (the king) like his brother Vasylo; and after 1246, their state was called a kingdom. In a letter to the Master of the Teutonic Order, the Pope recalled that he had sent letters to "Danylo, a worthy king of Rus, and to the nobleman Alexander, Prince of Suzdal".⁸⁶ The Pope called Vasylo "the bright King of Volodymyr" in 1247 and gave him more preference, in comparison to the Grand Prince of Suzdal and Volodymyr-on-Kliazma, Alexander Nevsky, called an ordinary "nobleman".⁸⁷

The fact that Pope Innocent IV sent the royal crown to Danylo can be explained by the recognition of the Halychyna prince as the legal heir of the rulers of Kyiv, who earlier were also titled kings in the documents of the Roman throne. The crown was presented by Legate Opizio in Dorohochyn in 1253 during Prince Danylo's raid against the Yotvingians.⁸⁸

Bolesław Trojdenovych (1324-1340), baptized in the Latin Rite, accepted Orthodoxy and the name of Yuriy to become the Grand Prince of Halychyna. Pope John XII treated it with understanding and wrote to Yuriy II the following (1327): "The inexpressible joy fills my heart with the news that your spirit enlightened by the Holy Ghost leads you to unite your people with the Church of the Holy Spirit."⁸⁹ They suspected that the prince led people under the Roman influence in a mysterious way. It is known that Catholic priests and monks were obviously favored and that resulted in killing the prince in 1340.

⁸⁴ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 148.

⁸⁵ Voitovych L. *Spirni pytannia Halatsko-Volynskoyi istoriyi: vidkryttia dyskusiyi // Kniazha doba: istoriya i kultura.* – 2014. – Vyp. 8. – S. 368; Varvartsev M. M. *Giovanni da Pian del Carpine // Entsyklopediya istoriyi Ukrayiny: u 10 t. / redkol.: V. A. Smolij (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny.* – Kyiv: Nauk. dumka, 2011. – T. 8. – S. 266.

⁸⁶ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 149.

⁸⁷ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 149.

⁸⁸ Holovko O. B. *Korona Danyla Halatskoho: Volyn i Halychyna v derzhavno-politychnomu rozvytku Tsentralno-Skhidnoyi Yevropy rannioho ta klasychnoho seredniovichchia.* – Kyiv, 2006.

⁸⁹ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 149.

Having annexed Halychyna, King Casimir III promised to preserve the freedom of religion. Even though, in the letter of June 29, 1341, to the Bishop of Cracow, Pope Benedict XII asked the bishop to free the king from that Orthodox oath, the king preserved a tolerant attitude towards Orthodox Christians. It was Casimir the Great, who made a proposal to the Pope to open the Catholic Metropolitanate (Archdiocese) in Halych with seven subordinate cathedras.

On March 14, 1351, Pope Clement VI issued a bull, according to which the Catholic cathedras were founded in Peremyshl, Halych, Kholm, and Volodymyr. Initially, due to the lack of Catholics, the cathedras were nominal, and their titular bishops served as auxiliary bishops in West European countries.⁹⁰

It is believed that the situation with the Orthodox Christians became worse during the reign of King Louis the Hungarian (1370-1382). His successor Vladislaus of Opole (1372-1378)⁹¹ received a papal bull for establishing of Catholic bishoprics in Halych, Peremyshl, Volodymyr and Kholm. Halych was recognized as the archbishopric, and the Orthodox cathedral served as the Catholic cathedra. The estates and villages, which belonged to the Orthodox Church were transferred to the Latin Archbishop. Peremyshl, Kholm and Volodymyr were recognized as vicariates of Halych Archbishopric.



Vladislaus of Opole (painted by Jan Matejko)
Internet source: https://en.wikipedia.org/wiki/Vladislaus_II_of_Opole

Latin congregations began working more actively. The Dominicans (staying in Ukraine for a long time) were joined by the Franciscans who had their vicariate. It included monasteries in Lviv, Horodok, Halych, and Kolomyya.

⁹⁰ Internet source: www.pravenc.ru/text

⁹¹ Kucharski W., Misiejuk D. Historia Polski w datach. – Wrocław: Wydawnictwo Dolnośląskie, 2007. – 366 s.

During the reign of Casimir III (1393-1370),⁹² the Roman Catholic bishops were appointed for Peremyshl (1353), Volodymyr (1358), Lviv (1359) and Kholm (1359).

Catholic communities in Halychyna and Volyn were ruled by the Lubusz Bishop at first. After the final accession of Halychyna to Poland in 1366, the first Archbishop was appointed to Halych Metropolitanate. In accordance with Pope Gregory XI's bull of "Debitum pastoralis officii" of February 13, 1375, the Ukrainian dioceses were withdrawn from the jurisdiction of the Bishop of Lubusz. Halych was raised to the level of the archdiocese and the rest of the cathedra towns were subordinated to the Halych Archieus.

The Ukrainian historians state that in the territory of the Polish Kingdom in those times, the Catholics dominated regarding the social status. In 1412, King Jagiello ordered to convey the Orthodox cathedral in Peremyshl to the Latin Rite bishop. Grand Duke Vytautas gave large land estates to the Latin Rite bishops in Kholm, Volodymyr and Lutsk.

⁹² Haidai L. *Istoriya Ukrayiny v osobakh, terminakh, nazvakh i poniattiakh*. – Lutsk: Vezha, 2000; Voitovych L. *Kazymyryvska lehenda: podolannia stereotypiv // Drohobyt'skyi krayeznavchyi zbirnyk / Red. kol. L. Tymoshenko (holov. red.), L. Vynar, L. Voitovych, G. Gmiterek ta in.* – Drohobych: Kolo, 2017. – Vyp. 19-20. – S. 95-117; Kaczmarczyk Z. *Polska czasów Kazimierza Wielkiego*. – Kraków, 1964.



Władysław II Jagiello

Internet source: <https://alchetron.com/W%C5%82adys%C5%82aw-II-Jagie%C5%82%C5%82o>

The religious changes of the late fourteenth century were caused by the political situation which emerged in the East Central Europe due to the Union of Kreva. By the special charter of 1385, the Lithuanian Prince Jagiello swore to adopt Catholicism and make it a state religion in the presence of Polish ambassadors.⁹³ He also swore to join his subordinate territories of Rus, Lithuania and Samogitia to the Polish Kingdom. In early 1386 at the

⁹³ Shabuldo F. M. Krevska uniya 1385 // Entsyklopediya istoriyi Ukrayiny: u 10 t. / redkol.: V. A. Smoliy (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny. – Kyiv: Nauk. dumka, 2008. – T. 5. – S. 311.

Lublin sejm, Jagiello was elected King of Poland. He accepted Catholicism shortly in Cracow and the new name of Władysław II as well as married the heiress of the Polish throne, Jadwiga.⁹⁴ In 1387, Polish and Lithuanian armies made the Hungarians troops retreat from Halychyna and annexed it to Poland.



Queen Jadwiga

Internet source: <https://ciekawostkihistoryczne.pl/>

After the Union of Kreva (1385), the Latin Rite Church was granted the privileged position in the Grand Duchy of Lithuania. Soon, Latin bishoprics were founded in Kamianets-Podilskyi, Kyiv and Turiv.

The Roman Catholic Eparchy of Kyiv was founded approximately in 1400-1410 on the initiative of King Jagiello. Franciscan Bogusław became the first bishop. A wooden church of St. Nicholas was restored and the bishop's residence was set up in a town with 3 thousand inhabitants in 1411. The Tatar attack of 1412 caused a huge blow for the formation of the cathedra center.

⁹⁴ Internet source: www.jusm.com.ua; resource.history.org.ua/history

On August 28, 1412, the Roman Catholic Diocese of Lviv was raised to the rank of Archdiocese.⁹⁵ The center of the new Metropolitanate was Lviv instead of Halych; the Church of the Assumption of the Blessed Virgin Mary of Lviv was promoted to the rank of the cathedral. The boundaries of Lviv Metropolitanate were spread to the dioceses in Peremyshl, Kholm, Kamianets, Volodymyr, Kyiv and the Diocese of Siret.

The Diocese of Volodymyr (later Lutsk) tried to be subordinated to Gniezno Metropolitanate. Complaints from there were sent to Gniezno. Bishop of Lutsk Bernard Maciejowski received episcopal ordinations from the Metropolitan of Gniezno and made a confession of faith in 1588.

The spread of Catholic faith in Ukraine was facilitated by changes in the national composition of the population. In addition to the Poles, the number of German colonists grew. The Magdeburg Law (a form of urban self-government) was spreading when they came, due to which the community was independent from rich landowners.

Sianok was the first town where the Magdeburg Law was established (1339).⁹⁶ The Magdeburg Law in Lviv was introduced in 1356. The city was ruled by the magistrate headed by a vogt (his assistants were mayors). There were advisers in the magistrate: district administrators and assessors. Lviv was called a republic. On the statue of the lion, the image of which was part of the emblem of the city, there were the letters "SPQL", i.e. Senatus Populus que Leopoliensis. Latin was used in the official administration.

Kyiv received the Magdeburg Law in 1494. The Magdeburg Law consolidated the privileges for the members of the craft shops and merchant guilds. The activities of the guilds of craftsmen and merchants of that time had professional and sociocultural aspects, which included the religious factor. Members of the guilds as well as elective members of the city council had to attend the divine services on the occasion of the memory day of the heavenly guardian of the city or the shop, or to make a churchly oath.

Ukrainian historians believe that such a situation led to the discrimination of the Orthodox.⁹⁷ In some cities, there were restrictions regarding the appointment of the Orthodox in the magistrate and the court, even concerning their admission to the craft shops.

The privilege situation of the Catholic minority in the Grand Duchy of Lithuania was determined by the conditions of the Union of Horodlo, concluded October 2, 1413, in Horodlo on the Western Bug. The Union was aimed at the unification of the administrative divisions of Poland and Lithuania; it prevented the decentralist tendencies in the Polish-Lithuanian State. According to the Polish-Lithuanian Union, the Roman Catholic faithful had the right to hold high government positions.

The status of the Orthodox community was improved after the change of legislation by King Władysław on March 22, 1443, that formally recognized the equality of social status of the clergy of the Western and Eastern Rites.

Consolidating the unity of the Commonwealth headed by one king, who had to be elected by a joint Sejm of the nobility of the Kingdom of Poland and the Grand Duchy of Lithuania, the Union of Lublin (1569) deepened the religious problems.⁹⁸ The Ukrainian territories of Pidliashshia, Volyn, Bratslav, Podillia and Kyiv were joined to Poland, and thus,

⁹⁵ Internet source: www.rkc.lviv.ua

⁹⁶ Internet source: uk.wikipedia.org/wiki

⁹⁷ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 182

⁹⁸ Frajdas T. *Kościół katolicki na ziemiach ruskich Korony*. – Wrocław; Warszawa, 1983. – T. 1; Śliwa T. *Kościół wschodni w monarchii Jagiellonów w latach 1506-1596 // Historia kościoła w Polsce*. – Poznań, 1974. – T. II.

Berestia, Podillia, Bratslav and Kyiv Voivodships were formed. This situation complicated the religious relations between the Roman Catholics and the Orthodox.



Union of Lublin Mound (late 1930s), Lviv
Internet source: https://en.wikipedia.org/wiki/Union_of_Lublin_Mound

After the Union of Lublin in 1569, Ukrainian and Belarusian gentry began to switch to the Latin Rite. This state was facilitated by mixed marriages, by integration of the Ukrainian aristocracy into gentry with their subculture, as well as by the studies of gentry children in Catholic schools, where they were instilled the sense of denominational inferiority. During the sixteenth century, a significant part of the Ukrainian nobility adopted the Latin Rite, including the Polish language and customs.

The Roman Catholic Church after the Union of Lublin. Counter-Reformation

The 1569 Union of Lublin fixed the unity of the Polish-Lithuanian Commonwealth governed by one king (he had to be elected jointly by the nobility of the Kingdom of Poland and the Grand Duchy of Lithuania) and thus, aggravated religious problems. In Pidliashshia, Volyn, Bratslav, Podillia and Kyiv territories which joined Poland, the provinces of Berestia, Podillia, Bratslav and Kyiv were formed. The above situation deepened the complicated relationships between the Roman Catholics and the Orthodox.

After the Union of Lublin, the rite of conversion to the Latin Rite was widespread among Ukrainian and Belarusian noble families. This was facilitated by mixed marriages, integration of the Ukrainian aristocracy into a single social state with its subculture, and by teaching noble children in Catholic schools.

The period of 1596-1630 is called in the history of the church of Ukraine as the Byzantine-Latin period. In the fifteenth-sixteenth centuries, the Kyiv metropolitan archdiocese was surviving difficult times because of danger of its inclusion into the self-proclaimed Moscow Patriarchate which had not been recognized by the Orthodox yet⁹⁹.

In 1596 the Union of Berestia took place¹⁰⁰, at which Metropolitan Mykhailo Rohoza and the representatives of Pope Clement VIII restored the unity of Kyiv with Rome. The Metropolitanate of Kyiv and Halych received the right from Rome to independently create dioceses and consecrate bishops without a papal nomination which was important for the further development of the Church. However, this right was actually annihilated¹⁰¹.

After the Council of Florence, Metropolitan Isidore returned to his Metropolitanate. Before the departure, the Pope appointed him a legate for all Latin dioceses in the Metropolitanate of Kyiv. In this way, the Pope wanted to emphasize that he made no differences between the Latin and Byzantine Rites.¹⁰²

A new phenomenon in Ukrainian culture was brotherhoods which were founded in Lviv, Rohatyn, Ternopil, Tysmenytsia, Lutsk, Volodymyr, Berestia, Bilsk, Peremyshl, Komarno and many other places. The most prominent was Kyiv Epiphany Brotherhood (1616) whose founders were the most famous representatives of the Ukrainian community: Hetman Petro Sahaidachnyi, Metropolitan Job Boretskyi and others. Although the brotherhoods existed at churches, and their actions were of moral, ecclesiastical and religious character, their activity was not limited. Christian morality, devotion to the Church and education were the key activities of the brotherhoods.

⁹⁹ Apostolskyi lyst rym'skoho arkhyyereya Ivana Pavla II z nahody 400-rychchia Beresteiskoyi Uniyi. – Lviv: Vydannia otsiv Salezian, 1996. – S. 20; Gudziak B. Kryza i reforma: Kyivska mytropoliya, Tsarhorodskyi patriarhat i heneza Beresteiskoyi uniyi. – Lviv: Instytut istoriyi Tserkvy LKU, 2000. – S. 219-223.

¹⁰⁰ Topolski J. Historia Polski. – Poznań: Dom Wydawniczy Rebis; Wydawnictwo Poznańskie, 2007. – S. 116; Istoriya relihiyi v Ukrayini: u 10 t. / Redkol.: A. Kolodnyi (holova) ta in. – T. 4: Katolytsyzm / Za red. P. Yarotskoho. – Kyiv: Svit znan, 2001. – 538 s.; Istoriya relihiyi v Ukrayini (Katolytsyzm v Ukrayini). – Kyiv, 2002; Kryzhanivskiy O. P., Plokhyy S. M. Istoriya tserkvy ta relihiynoyi dumky v Ukrayini: Kn. 3: kinets XVI – seredyna XIX stolittia. – Kyiv: Lybid, 1994. – 335 s.; Śliwa T. Kościół wschodni w monarchii Jagiellonów w latach 1506-1596 // Historia w Polsce. – Poznań, 1974. – T. 2; Kolodnyi A. Mizhtserkovni protystoyannia v pravoslavyyi Ukrayiny: stan ta shliakhy yikh vyrishennia // Istoriya relihiyi v Ukrayini: Naukovyi shchorichnyk. 2011 rik. – Lviv: Lohos, 2011. – Kn. 1. – S. 708-718.

¹⁰¹ Fedoriv Yu. Orhanizatsiyna struktura Ukrayinskoyi Tserkvy... S. 115.

¹⁰² Zema V. Ye. Florentiyska tserkovna uniya // Entsyklopediya istoriyi Ukrayiny: u 10 t. / redkol.: V. A. Smoliy (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny. – Kyiv: Nauk. dumka, 2013. – T. 10. – S. 306-307.

The concept of Counter-Reformation outlines the tendencies associated with the opposition to the proliferation of Protestantism. This process was intended not only to protect the Catholic faith from Protestant movements, but also to eliminate the internal reasons which had started the Reformation: the corruption of the higher clergy, the low level of religious morality, lack of proper education of clergy, the dependence of church institutions on secular authorities.¹⁰³ The tools of Counter-Reformation included church sermons, printed editions, mass works, religious processions, traditional and new forms of national devotion.¹⁰⁴

An important participant of Counter-Reformation was the Jesuit Order or the Society of Jesus, founded in 1534 by the Spanish nobleman Ignatius of Loyola. Pope Paul III approved of the Statute of the Order (“Society of Jesus”) by the bull “Regimini militantis Ecclesiae” in 1540. A prominent feature of the statute was the fourth vow: obedience to the Pope. The head of the Order was given, in fact, unlimited power, although the possibility of his replacement was settled. The motto of the Order was the following one: “For the greater glory of God”. The practice of “spiritual exercises” became significant for praying among the Jesuits. Each Jesuit undertook 40-day spiritual exercising at the beginning and at the end of study, while every year they undertook 8-day exercises. It was Ignatius of Loyola who wrote “Spiritual Exercises” (1522-1524), when he settled down in the cave in Montserrat (Catalonia).

¹⁰³ Litak S. *Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej*. – Lublin: Towarzystwo naukowe Katolickiego Uniwersytetu Lubelskiego, 1994. – S. 35-48.

¹⁰⁴ Lytvynov V. *Renesansnyi humanizm v Ukrayini. Ideyi humanizmu epokhy Vidrozhennia v ukrayinskiy filosofiyi XV – pochatku XVII st.* – Kyiv: Osnovy, 2000. – 472 s.

Society of Jesus



Internet source: https://en.wikipedia.org/wiki/Society_of_Jesus

In 1541, Ignatius of Loyola was elected as the Superior General of the Society of Jesus. At first, the Order was limited to 60 members. In 1556, there were 1,000 Jesuits; in 1574, 4,000 Jesuits; and in 1616, 13,000 Jesuits who were united in 37 provinces and 400 houses. There are 22,580 members now in the world.¹⁰⁵

The Jesuits propagated frequent confessions and spiritual guidance, the importance of the Holy Eucharist and frequent Christ Sacraments. They paid a lot of attention to education and founded many colleges to teach young people. In contrast to other schools of that time, the training was free of charge.¹⁰⁶

The acquaintance of the Ukrainians with the spirituality of Ignatius of Loyola was carried out due to the expansion of Jesuit publications, the influence of pedagogical traditions of the Society of Jesus, the emergence and consolidation of his communities in the Polish-

¹⁰⁵ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 204.

¹⁰⁶ *Yezuyity // Yuryduchna entsyklopediya: [u 6 t.] / Redkol.: Yu. S. Shemshuchenko (vidp. red.). [ta in.]. – Kyiv: Ukrayinska entsyklopediya im. M. P. Bazhana, 1999. – T. 2. – S. 415-416.*

Lithuanian Commonwealth.¹⁰⁷ One of the Jesuit activities in Central and Eastern Europe was the development of schooling.¹⁰⁸

The first Jesuit appeared in the Polish-Lithuanian State before the death of Father Ignatius of Loyola in 1555. It was Alfonso Salmeron. At the end of 1558 and at the beginning of 1559, Father Peter Canisius and Father Dominik Wendigo were staying there.

The first group of Jesuits arrived in Poland (Warmia) in 1564. In 1565, the Society of Jesus in Poland included only 11 members; in 1574, the number of participants grew to 125; and in 1579, to 211 people. Belonging to the province of Austria and Bohemia, Polish Jesuits formed their own province.¹⁰⁹ The Polish Province was divided into two parts in 1608: a separate Polish Province and a Lithuanian Province. And only after the Cossack wars, there was a decrease in the number of Jesuits in the Polish-Lithuanian Commonwealth: from 1,390 people in 1648 to 812 in 1659.

The influence of certain main representatives of the Society of Jesus significantly affected the church and literary life of the Polish-Lithuanian State in the second half of the sixteenth and seventeenth centuries. Ignatius's spirituality, new methods of education and apostolic ministry practiced by the Jesuit Order became the most prominent challenges of Western Counter-Reformation aimed at the Ukrainian Orthodox.

The diplomatic mission of Father Antonio Possevino (the Jesuit) ran through the Polish-Lithuanian State. On the initiative of Tsar Ivan the Terrible, he came to Moscow in the 1580s to mediate in the reconciliation of the Polish-Lithuanian Commonwealth with the Tsardom of Muscovy and in the foundation of the church union. The treatise by Father Benedykt Herbest (1531-1598), "Evidence of the Faith of the Roman Church" (Cracow, 1586), became a direct impulse to the beginning of the Orthodox-Catholic controversy, which was particularly acute in the Polish-Lithuanian Commonwealth after the Gregorian calendar reforms. After several years of work in Lviv school, pedagogical work in Cracow and Poznan, Father Benedykt Herbest joined the Society of Jesus in 1572. As a Jesuit, Herbest taught in the Jesuit schools of Polotsk, Yaroslavl and then he was involved in the pastoral care in Podillia, Pokuttia and Volyn.¹¹⁰

At that time, the leading representative of the Society of Jesus in the Polish-Lithuanian Commonwealth, Fr. Piotr Skarga began his activities in Lviv. His works were the doctrinal basis for the Union of Berestia. Piotr Skarga's treatise "The Unity of God's Church Under a Single Shepherd" (Vilnius, 1577) actually initiated a new wave of discussions on church jurisdiction and the role of the Pope in the Universal Church. As the analogy "Council of Berestia" (Cracow, 1597), it outlined the program of social adaptation of the Act, which recognized the supremacy of the Roman Archbishop in Christian communities of the Polish-Lithuanian Commonwealth. The formation of the church unity was accompanied by the processes of its Latinization.¹¹¹

¹⁰⁷ Lacouture J. Yezuity. T.1. Zavoyovnyky / Per. z fr. I. Dukh. – Lviv: Svichado, 2011. – S. 366-367.

¹⁰⁸ Litak S. Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej... S. 35-48; Lacouture J. Yezuity. T.1. Zavoyovnyky.. S. 366-367.

¹⁰⁹ Badura P. Kongregacje generalne Towarzystwa Jezusowego. Zarys historyczny // Jezuicka ars educandi. Prace ofiarowane Księdzu Profesorowi Ludwikowi Piechnikowi. – Kraków: WAM, 1995. – S. 19-22.

¹¹⁰ Encyklopedia wiedzy o jezuitach na ziemiach Polski i Litwy 1564-1995. S. 213.

¹¹¹ Litak S. Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej ... S. 170-178.



Fr. Piotr Skarga

Internet source: https://en.wikipedia.org/wiki/Piotr_Skarga

Despite the fact that Piotr Skarga became a member of the Society of Jesus when he was a priest with five-year experience (1564-1569), his career as a writer began after joining the Society and better acquaintance with the principles of Ignatius's spirituality.¹¹² As a Jesuit, Piotr Skarga became famous for the widest public in the Commonwealth due to his theological, hagiographic, and preaching writings. His popular sermons, especially, at the Royal Court in Lviv Cathedral and Vilnius Academy had a noticeable effect on the aesthetics of speech. The materials of "Lives of the Saints" by Piotr Skarga (Vilnius, 1579) were used by Ukrainian Orthodox and Catholic preachers not less frequently, than the really available Church Slavic manuscripts or Greek and Latin editions.¹¹³

In 1645, there was a debate in Kyiv with the participation of Mykola Tsikhovskiy (1594-1669) about the origin of the Holy Spirit which was mentioned in Fr. Ioanykyi Galiatovskiy's treatise "Old Church". In Bila Tserkva, where the Jesuit missionary community operated from 1664 to 1773, Fr. Ioanykyi Galiatovskiy polemized with Polish Jesuits in the presence of King John Casimir; the results of the discussion were subsequently described in the Treatise "Conversation in Bila Tserkva" (1671).

¹¹² Tazbir J. Skarga Piotr (1536-1612) // Polski słownik biograficzny. – Warszawa; Kraków, 1997. – T. XXXVII/4, zeszyt 155. – S. 35-43.

¹¹³ Isichenko Ihor. Istoriya Khrystovoyi Tserkvy v Ukrayini... S. 207.

During this period, the Jesuit missions were organized in Ovruch (1678) and Polonne in Podillia (1717). From 1724 until the destruction of Zhytomyr by Russians in 1768, the Jesuit mission operated in Volyn as a center of Polish culture.¹¹⁴

The large-scale program of Counter Reformation was issued by the Council of Trent which lasted for 18 years (1545-1563) with two long breaks.¹¹⁵ The decrees and canons of this Council were primarily aimed at overcoming the influence of Protestant thoughts. The Council confirmed the canon of the God-inspired books of Holy Scripture. The doctrine of salvation emphasized the role of God's grace, which resulted in any kind of force that caused salvation. The Council of Trent cancelled the position of donation collector with the right of forgiveness, i.e. indulgence trading. Taking into consideration the educational mission of the church, the Council of Trent gave a possibility to read Sunday Gospel in local languages, and this fact greatly stimulated translations of the Holy Scripture into vernacular. For full pastoral care, the priests were forbidden to have more than one parish.¹¹⁶

The Council of Trent, which developed a program of the internal renewal of the Catholic Church, resulted in strengthening hierarchical structures and improving canonical discipline. A lot of attention was paid to theological education and preaching which contributed to the growth of the Church's public authority.

The approval of the Decree on Seminary allowed to overcome the lack of educated clergy. Fundamental editions approved by the Council were spread, among them there were: a new Latin Catechism, Missal, and a prayer book. Moreover, if in France or Germany, the implementation of the Council of Trent led to obstacles incurred by secular authorities and the local episcopate, in the Polish-Lithuanian Commonwealth and Italy, however, they were implemented promptly and without political barriers. They did not only awaken spiritual uplift in the Latin community, but they were also a challenge for Orthodox communities.

A great public resonance was implementation of a new calendar. The Gregorian calendar was introduced in 1582 by Pope Gregory XIII. The astronomers of those times had found that the solar year lasted 365 days 5 hours 48 minutes 48 seconds.¹¹⁷ In order to equate the calendar and the solar year, every four year should be a leap year, except for those centuries, in which the number of hundreds is not divided by 4 (1700, 1800, 1900). The calendar year was only 26 seconds longer than the solar one.¹¹⁸

¹¹⁴ Bilousov Yu. Kyivsko-zhytomyrska rymsko-katolytska yeparkhiya: istorychnyi narys. – Zhytomyr, 2000. – S. 27.

¹¹⁵ Litak S. Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej ... S. 80-81; Isayevych Ya. Ukrayinske knyhovydannia: vytoky, rozvytok, problemy. – Lviv: Instytut Ukrayinoznavstva im. I. Krypyakevycha NANU, 2002. – S. 520

¹¹⁶ Isichenko Ihor. Istoryia Khrystovoyi Tserkvy v Ukrayini... S. 207.

¹¹⁷ Ukrayina vid naidavnishykh chasiv do siohodennia: khronolohichniy dovidnyk. – Kyiv, 1995. – S. 261.

¹¹⁸ Isichenko Ihor. Istoryia Khrystovoyi Tserkvy v Ukrayini... S. 208.



Pope Gregory XIII

Internet source: https://en.wikipedia.org/wiki/Pope_Gregory_XIII

The Pope ordered to consider October 5, 1582 to be October 15. This reform was adopted in Italy, Spain, and Portugal. Two months later France was involved in the calendar reform. Catholic communities of Germany, Switzerland and Holland adopted it in 1583. Protestant European countries postponed the reform until 1699. The Orthodox Russia had not accepted it at all. Only in 1918, the Russian Bolsheviks introduced a new style in a secular use by the decree.

The Gregorian calendar was implemented in the Polish-Lithuanian Commonwealth in 1586. At the same time, there were conflicts and attempts to forcibly ban the celebration of churchly holidays according to the old style. This situation resulted in harsh controversy in society. Herasym Smotrytskyi's controversial pamphlet "New Roman Calendar" (1587) was

the confirmation of it. Herasym Smotrytskyi interpreted the calendar reform as an arbitrary and unnatural act, which stemmed from the general corruption of the Latin West.

Roman Catholic monasticism: history and traditions

Latin monastic congregations made an important contribution to the development of the Roman Catholic Church in Ukraine.¹¹⁹

The establishment of monasteries, especially in Halychyna, was a common and old tradition. Thus, in the 1920s, a catalog of medieval monasteries was compiled. It registered data on 57 localities from the twelfth to fifteenth centuries. The total number amounted to 346 localities. Actually, the large number of monastic houses was due to the fact that they had several brothers, sometimes even one¹²⁰.

Franciscan and Dominican congregations were the first ones which appeared on the Ukrainian territory. The Dominicans founded the province of St. Hyacinth in Ukraine with 50 centers in 1612, and their number increased by 62 in 1772. The Franciscans had the Rus Vicariate on Ukrainian lands which was dependent on the general of the Order. In 1517, the Order was divided into the Conventual Franciscans, who established the Province of the Immaculate Conception of the Virgin Mary, and the Bernardines, who founded the Province of St. Anthony of Padua. The Order of the Capuchins was separated from the Franciscans in 1619.

The Discalced Carmelites had their monasteries in Berdychiv, Kamianets-Podilskyi, Lviv, Vyshnevets, Zahoriv and belonged to the Polish Province of the Order. The Carmelites, however, had their own Rus Province.



The Discalced Carmelites had their monastery in Berdychiv

Internet source: <http://ukrainaincognita.com/ru/zhytomyrska-oblast/berdychivskyi-raion/berdychiv/berdychiv-klyashtor-bosykh-karmelitiv>

¹¹⁹ The Roman Catholic Church in Ukraine. Internet source: https://risu.org.ua/ua/index/reference/major_religions/~%D0%A0%D0%9A%D0%A6/47363/; Kozyrski R. Duchowienstwo, kościoły i religia w dokumentach sejmików województwa ruskiego w epoce konfesyjonalizacji Rzeczypospolitej Obojgu Narodów 1648-1768. – Lublin, 2013.

¹²⁰ Shkrabyuk P. Monashy chyn Otsiv Vasyliyan v natsionalnomu zhytti Ukrayiny. – Lviv: Misioner, 2005. – S. 17-18.

The monasteries of Augustinians, Trinitarians (they were engaged in the redemption of slaves from Turkish captivity), Bonifrats, Paulines and Piarists were founded in the Ukrainian territory.

The Jesuits, who had their monasteries in Lviv, Lutsk, Kamianets-Podilskyi, Vinnytsia and Fastiv also took up a wide range of activities. They founded the first university in Lviv in 1661.¹²¹

Among the women's orders there were Dominicans¹²², Carmelites, Bernardines, Benedictines, Sisters of the Blessed Sacrament, Sisters of the Holy Spirit and Bridgettines.

The congregation in Transcarpathia was founded by the priests of the Templar Order, who were later known as Knights of Saint John, as well as by the Paulists.

In addition to the political difficulties of the existence of monasteries, there were the other ones. In particular, in the fifteenth to the early seventeenth centuries, a lot of Halychyna monasteries were in the intricate intertwining of fight with regard to the secular and clerical power for the right to rule over the monasteries. For example, the stubborn struggle for supremacy between Hegumen of St. George Monastery (Lviv) and Gedeon Balaban, who was supported by well-known Ukrainian nobility, even led to a diocesan split in Halych, which also had a negative impact on monastic life.¹²³

Internal contradictions in the spiritual environment were also supplemented by external factors, like regular Tatar invasions, which were accompanied by looting: in 1587, the Tatars burned down a men's monastery in Mizhhirya, and other monasteries around Halych were burned in 1594¹²⁴.

The monasteries of Bernardines, Franciscans, and Carmelites operated in the Ukrainian lands that were in the Polish-Lithuanian Commonwealth; and the number of monks' houses of missionary orders increased, like those of Jesuits and Piarists. In 1770, the number of Latin monasteries in Ukraine amounted to 246, while the number of monks and nuns amounted to 3 817. The largest center of the monastic life was Lviv. An important spiritual center (sanctuary) of the Discalced Carmelites was established in Berdychiv. One could see a miraculous icon of the Blessed Virgin Mary there.

It should be noted that the monastic orders played an important role in the connection between churches and communities, and the importance of that combination was growing.¹²⁵

Despite the difficult conditions of existence and development, many ancient monasteries became well-known centers for spiritual culture. At the same time, the monasteries were developing iconography, literature, education, book printing, and some of them were known for crafts.

¹²¹ Archiwum Główne Akt Dawnych, Warszawa, Metryka koronna. No. 202, str. 20 verso – 21 verso. (The fotocopy of the original and the Latin text was published in: Finkel L. Króla Jana Kazimierza dyplom erekcyjny Uniwersytetu Lwowskiego z r. 1661 // Księga pamiątkowa ku uczczeniu 250-tej rocznicy założenia Uniwersytetu Lwowskiego przez króla Jana Kazimierza. – Lwów, 1912. – S. 1-20; Kmet V. Lvivskyi jezuyitskyi kolehium na tli kontrreformatsiyi u Rechi Pospolytyi v XVI – pershiy polovyni XVII st. // Problemy arkhivoznavstva i dzereloznavstva: Zbirnyk naukovykh prats do 90-richchia vid dnia narodzennia profesora Vyacheslava Strelskoho (Seriya “Istoriya arkhivnoyi spravy: spohady, doslidzennia, dzerela”. – Vyp. 4). – Kyiv, 2001. – S. 351-388.)

¹²² The Dominicans had well-established links with the Yaroslav unit. // Hołub J. M. Wzgórze pobożności. Sanktuarium matki bożej bolesnej w Jarosławiu. – Jarosław: Papirus, 2017. – p. 139

¹²³ Berest R. Seredniovichni monastyri Halychyny: Zhytlo i pobut. – Lviv, 2011. – S. 11.

¹²⁴ Berest R. Seredniovichni monastyri Halychyny... – S. 11.

¹²⁵ Litak S. Od reformacji do oświecenia. Kościół katolicki w Polsce nowożytnej ... S. 108-116.

The Roman Catholic Church in the seventeenth and eighteenth centuries

In the East Central Europe, the seventeenth century was the time of large-scale changes, caused by the aggression of the Tsardom of Muscovy and its conflicts with the Polish-Lithuanian Commonwealth which led to the conclusion of the 1667 Treaty of Andrusovo that stipulated the cession of Left-Bank Ukraine and Kyiv (formally for 2 years) to Russia. However, the Muscovites managed to retain it permanently and formalized the control in the 1686 Perpetual Peace.¹²⁶ The changes referred also to the Zaporozhian Host which was to be under the common control of the Tsardom of Muscovy and the Polish-Lithuanian Commonwealth. The division of Ukrainian lands, which started in Andrusovo, was finalized in the provisions of the 1686 Treaty of Perpetual Peace which defined the spheres of influence of the Tsardom of Muscovy and the Polish-Lithuanian Commonwealth for almost one hundred years. The policy of the Ottoman Empire towards the Ukrainian lands was aggressive as well. The Cossack Uprisings of the mid-seventeenth century demonstrated ambitious nation-building dimensions.¹²⁷ All these facts impacted on the essence and character of religious relations.

When the Turkish sultan took over Kamianets-Podilskyi in 1672, the Latin bishop was forced to leave the town and was beyond the parish until 1699. The cathedral was then converted into a mosque with a minaret adjacent to a mosque. The symbol of the Christianity restoration in Podillia was the statue of the Blessed Virgin on the former minaret with the moon under her feet.

Due to the Cossack wars, the number of Latin monasteries and monks was significantly reduced.¹²⁸ During 1648-1661, the number of monasteries in the Rus province of Dominicans with the see of Lviv decreased twice. Although the former number of Dominican monasteries was resumed in the early eighteenth century, the vast majority of them were not crowded. Only one sixth of the monasteries had more than 12 monks.¹²⁹

The situation in Right-Bank Ukraine was largely related not only to Turkey's policy which was eager to own the above lands, but also to Russian aggression. As for the Polish-Lithuanian Commonwealth, it succeeded to own those territories not more than a hundred years: until the time of the Partitions of Poland in the last third of the eighteenth century.

Hetman Ivan Vyhovskyi and Metropolitan Dionysius Balaban signed the Treaty of Hadiach with the royal government in 1658.¹³⁰ It is believed in the political milieu that if the

¹²⁶ Pravoslavie i katolichestvo: ot konfrontatsii k dialogu: Khrestomatiya / Sostavil Aleksii Yuzin. Mezhhkonfessionalny i mezhreligiozny dialog. – Moskva: Bibleisko-bogoslovsky institut sv. Apostola Andreyana, 2001. – 535 s.; Tamborra A. Katolicheskaya tserkov i ruskoe pravoslavie. Dva veka pritoostoyaniya i dialoga. – Moskva: Bibleisko-bogoslovsky institut sv. Apostola Andreyana, 2007. – 617 s.; Licenberger O.A. Rimsko-katolicheskaya Tserkov v Rossii: istoriya i pravovoe polozenie / Apostolskaya Administratura dla katolikov latinskogo obriada yuzhnogo regiona Yevropeiskoi chasti Rossii. – Saratov: Povolzhskaya akademiya gosudarstvennoi sluzhby, 2001. – 284 s.; Kopylov A. N. Katolicheskaya Tserkov v Rossii (koniets IX – nachalo XXI vv.) – Moskva: Sputnik, 2012. – 284 s.; Kryzhanivskiy O. P., Plokiy S.M. Istoriya tserkvy ta relihiynoyi dumky v Ukrayini: kn. 3: kinets XVI – seredyna XIX stolittia. – Kyiv: Lybid, 1994. – 335 s.

¹²⁷ Ostafiychuk V. F. Istoriya Ukrainy: suchasne bachennia: navch. posib. – 4-e vyd., vypr. – Kyiv: Znannia-Pres, 2008. – S. 104-128.

¹²⁸ Sierczyk W. Na dalekiej Ukrainie. Dzieje kozaczyzny do 1648 roku. – Kraków: Wydawnictwo Literackie, 1984.

¹²⁹ Isichenko Ihor. Istoriya Khrystovoyi Tserkvy v Ukrayini... S. 312.

¹³⁰ Dzyra Ya. I. Balaban Dionisii // Entsyklopediya istoriyi Ukrayiny: u 10 t. / redkol.: V. A. Smoliiy (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny. – Kyiv: Nauk. dumka, 2003. – T. 1. – S. 170; Fedoriv Yu. Istoriya Tserkvy v Ukrayini. – Lviv: Svichado, 2007.

ideas of the Hadiach Treaty had been put into practice, the historical development of Europe could have been different. However, the compromising nature of the document did not satisfy either the Polish élite or the Cossack establishment. In addition, the Moscow troops did not want to leave the territories that they considered to be theirs. The victory of Ivan Vyhovskiy over the Moscow army (150,000 soldiers) near Konotop in 1659 failed to stop the Russian aggression. The Treaty of Hadiach was not implemented.¹³¹

The Tsardom of Muscovy, contrary to the 1654 Treaty of Pereyaslav, concluded the Truce of Adrusovo with the Polish-Lithuanian Commonwealth in 1667 in the village of Andrusovo (near Smolensk) without the participation of the Hetmanate government of Ukraine. According to the above treaty, Right-Bank Ukraine had to be joined to the Polish-Lithuanian Commonwealth, while Left-Bank Ukraine had to be under the rule of the Tsardom of Muscovy.

King Michael Vyshnevetskyi (1669-1673), whose ancestors belonged to the Orthodox princely family of the Vyshnevetskyis, proclaimed the equality of the rights of the Rite Church with the Roman Catholic Church. He appointed his coronation on the memory day of Archbishop Josaphat Kuntsevych. The Holy Liturgy was celebrated in the Latin Cathedral of Cracow in the Byzantine Rite by Uniate Metropolitan Havryil Kolenda. The king even guaranteed the Uniate metropolitan a seat in the Senate.

Ritual changes in the Roman Catholic Church of the Polish-Lithuanian Commonwealth were also caused by military and political difficulties. The Commonwealth, at the same time, was opposed by Sweden along with the Cossack army and the Moscow Tsardom. The Swedish army was able to achieve great success; Warsaw and Cracow were captured and the king was forced to escape. There were stories that the decisive role in the state preservation belonged to Częstochowa's miraculous icon. The above stories were mentioned later by Henrik Sienkiewicz in his novel "The Flood". The Mother of God was proclaimed the Queen of the Commonwealth.

In the 1730s, the influence of the Catholic Church was obviously on the life of the Uniates. It can be confirmed by the fact that "Eulogius" was published with Latin amendments in 1739. Purely Latin holidays were introduced, namely: the holidays of Ignatius of Loyola, John of Nepomuk, and others. In order to bring the Uniates closer to the Catholics, the interior of the church and the appearance of the priest also changed. The quiet (read) version of the Liturgy was introduced. In addition to spiritual power, fundators and patrons took care of the Liturgical Latinization.¹³²

The tensions between the Catholics and the Orthodox were severed by the disturbing atmosphere of the aggression of Ottoman Turkey aimed at Right-Bank Ukraine. Podillia remained under the control of Turkey until 1699, and was subsequently annexed to the Polish-Lithuanian Commonwealth. The victory over the Turks in the decisive battle of Vienna in 1683 was a significant contribution of the Polish King John Sobieski. At those times, the Commonwealth was reforming the Christian League to free Europe from the Muslims. The privileges, i.e. the rights of stavropegiion which have been given to individual fraternities and monasteries, and due to which the church communities depended on the Patriarch of Constantinople, who, at the same time, depended on the Turkish authorities, were abolished by the Sejm of the Commonwealth in 1676. The brotherhoods and monasteries had to be submitted exclusively to their bishops. Orthodox Christians' travelling

¹³¹ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 307.

¹³² *Ukrayinska kultura: Lektsiyi za red. Dmytra Antonovycha / Upor. S. V. Ulianovska; Vstup. st. I. M. Dziuby; Pered. slovo M. Antonovycha; Dodatky S. V. Ulianovskoyi, V. I. Ulianovskoho.* – Kyiv: Lybid, 1993. – S. 213.

abroad was forbidden under the threat of death penalty and property confiscation, as it was considered that the Orthodox gave information about the state of affairs in the Polish-Lithuanian Commonwealth. The 1667 Truce of Adrusovo obliged the Commonwealth to have tolerant attitude towards the Orthodox minority. The 1686 “Perpetual Peace” obliged the Commonwealth to respect the rights of the Orthodox Church, grant the possibility for bishops to have free relationships with the Metropolitan of Kyiv, and protect the Orthodox from violent Catholicism.

The transition of Kyiv Metropolitanate to the jurisdiction of the Moscow Patriarch in 1686 exacerbated suspicions about the official appointment of the Orthodox Church in Poland. Hostility was growing. The civil rights of Orthodox residents of the Polish-Lithuanian Commonwealth were subject to restrictions. In 1699, for example, the Sejm forbade the Orthodox to occupy posts in Kamianets-Podilskyi’s magistrature. The rest of the Orthodox nobility accepted Latin rituals along with the Polish language and culture.¹³³

The state and the ecclesiastical doctrine¹³⁴ became decisive and fundamental for the next historical phase of the eighteenth century and replaced the previous doctrine of faith and church¹³⁵. Religious relations were also determined by global territorial changes that were associated with Muscovy's East and South expansion.

Taking advantage of the internal instability of the Polish-Lithuanian Commonwealth and religious oppression of the Orthodox, Muscovy tried to exert pressure on the king and the government of the Commonwealth. Russian troops entered the territory of the Commonwealth during the Northern War of 1700-1721 as the allies of King Augustus II and later to support the candidacy of August III in the struggle for the royal throne in 1734 as well as to suppress Koliyivshchyna rebellion in 1768.

King Peter I personally headed the massacre of the Basilians of Polotsk. During the Northern War, he crossed the border of the Polish-Lithuanian Commonwealth along with his troops and threatened to hang the Metropolitan of the Uniate Church, Lev Zalenskyi. On July 11, 1705, at Verspers in Polotsk Basilian Monastery, Peter I murdered six monks and scattered the Holy Gifts. The next day he ordered to hang the abbot with his assistant and then burn their bodies. Peter I justified his beating of the Basilians by being drunk. Having failed to capture the Metropolitan, he imprisoned the Uniate Bishop of Lutsk, Dionysius Zhabokrytskyi, in 1709 and imprisoned him in Moscow, where the bishop stayed until his death (1715).¹³⁶

According to the Treaty of the Pruth signed between the Ottoman Empire and the Tsardom of Russia (July 21, 1711), it was stipulated to stop interference in the affairs of Right-Bank Ukraine. Peter I proclaimed the decree at those times, according to which the Cossacks and peasants had to move to the left bank of the Dniipro. The Orthodox Ukrainians left Kyiv, Podillia and even Halychyna massively to settle in Left-Bank Ukraine.

Cossack wars, which gained a definite anti-Catholic orientation, caused the displacement of the Catholic Church from the territory of the Hetmanate.

Under such circumstances, Kyivan bishops transferred their residence from city to city, till Bishop Jan Samuel Ożga (1724-1756) chose Zhytomyr as a cathedral city. The

¹³³ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 309.

¹³⁴ Rostworowski E. *Historia powszechna. Wiek XVIII.* – Wydanie 10-e. – Warszawa: Wydawnictwo Naukowe PWN, 2002. – P. 109-113.

¹³⁵ Wójcik Z. *Historia powszechna XVI-XVII wieku.* – Wydanie 10-e. – Warszawa: Wydawnictwo Naukowe PWN, 2002. – S. 24-65.

¹³⁶ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 309.

episcopal residence was established there approximately in 1724. Later, there was opened a Latin seminary in Zhytomyr; and as a sign of the preservation of Christian traditions in Kyiv, St. Sophia Cathedral of was built. In the city without any Orthodox church, there were also Latin Jesuits and Franciscan churches. The Charter of the Commonwealth of 1774 recognized Zhytomyr¹³⁷ as the first metropolitan city after Cracow.¹³⁸



Jan Samuel Ożga

Internet source:

https://ru.wikipedia.org/wiki/%D0%9E%D0%B6%D0%B3%D0%B0_%D0%AF%D0%BD_%D0%A1%D0%B0%D0%BC%D1%83%D1%8D%D0%BB%D1%8C

Latin communities belonged to the Lviv Archeparchy on Right-Bank Ukraine; they also belonged to Peremyshl, Kholm, Kamianets, Kyiv, Volodymyr and Lutsk Dioceses. In the eighteenth century, they included the following parishes: Lviv – 136 parishes, Kamianets – 65 parishes, Volodymyr and Lutsk – 188 parishes, Kyiv – 21 parishes.

As for Right-Bank Ukraine, the situation in the last third of the eighteenth century also began changing.

In 1732, the “General Confederation” banned the Orthodox to arrange church processions. It was a local priest who was allowed to give the permission for church processions. The priests of the Uniate Church were forced to dress in the same way as the priests of the Latin Rite Church.

¹³⁷ In that year Felix Czacki organized in Zhytomyr the solemn ceremony of the burial of the bishop who died in Lviv in 1756. See: Kumor B. Ożga Jan Samuel h. Rawicz (ok. 1680-1756) // Polski słownik biograficzny. – Wrocław; Warszawa; Kraków; Gdańsk: Zakład Narodowy im. Ossolińskich; Wydawnictwo Polskiej Akademii Nauk, 1979. – T. XXIV/4, zeszyt 103. – S. 685-686.

¹³⁸ Internet source: uk.wikipedia.org/wiki.

The last Polish king was Stanisław Augustus Poniatowski (1764-1795). He was under the influence of Russia, which interfered brutally in the internal affairs of the country by trying to protect the Orthodox inhabitants of the Polish-Lithuanian Commonwealth. Due to the Russian and Prussian influence, Stanisław Poniatowski declared that the Orthodox and Protestants had equal rights with the Catholics (1768), although the Catholic faith remained influential in the state. The Sejm adopted the “cardinal rights” in 1768 and abolished the decisions of the “General Confederation” of 1732. As the opposition leaders were arrested by the Russian ambassador and taken to Kaluga, a gentry group proclaimed the Bar Confederation of 1768, aimed at protecting the privileges of the nobility and the Catholic Church, as well as at the defense of the Commonwealth against Russian intervention. The brutality of the Confederates against the Ukrainian peasantry and the support of Russian agents led to the uprising in 1768 in Right-Bank Ukraine, known in the history as the Koliyivshchyna. It was organized under religious slogans. Taking into account the above events, the Russians troops headed by Alexander Suvorov entered Right-Bank Ukraine. Zhytomyr was destroyed completely.



Stanisław Augustus Poniatowski

Internet source: <https://www.bankgorodov.ru/famous-person/ponyatovskii-stanislav-avgyst>

Austria, Russia and Prussia signed the treaty regarding the partition of Poland in 1772 and occupied part of the territory of the Polish-Lithuanian Commonwealth.¹³⁹ The Kingdom of Halychyna and part of Belz Voivodeship came into the possession of Austria. Prussia took the Baltic territories, while Russia took a significant part of the territory of Belarus with the population of 1 million 300 thousand people.

The second partition of the Polish-Lithuanian Commonwealth took place in 1793, after the adoption of the Constitution (May 3, 1791). Thus, a constitutional monarchy was established, all the citizens were provided with equal rights and freedoms. The nobility, being dissatisfied with the constitutional reform, invited the Russian troops that helped to restore the former system of the Polish-Lithuanian Commonwealth. Russia took Kyiv Region, Podillia, part of Volyn, Belarus. Gdańsk, Toruń, the rest of Greater Poland, Kujavia and Mazovia were transferred to Prussia. The territory of the Commonwealth was significantly reduced.



Tadeusz Kościuszko

Internet source: <https://polski.pro/tadeush-kostyushko-plamennyj-borec-za-svobodu-narodov-dvux-kontinentov/>

In 1794, the uprising broke out. It was headed by Tadeusz Kościuszko against the compliance of the Polish government with regard to Russia and Prussia.¹⁴⁰ The insurgents initially achieved some success, but later they were defeated by Russian army led by Alexander Suvorov, as well as by Prussian troops. The neighbors divided the rest of the

¹³⁹ Bardach J., Leśnodorski B., Pietrzak M. Historia ustroju i prawa polskiego. – Warszawa, 1993; Topolski J. Historia Polski. – Poznań: Dom Wydawniczy Rebis; Wydawnictwo Poznańskie, 2007.

¹⁴⁰ Topolski J. Historia Polski. – Poznań: Dom Wydawniczy Rebis; Wydawnictwo Poznańskie, 2007. – S. 182.

territory. As a result of the Third partition of 1795¹⁴¹, the Polish-Lithuanian Commonwealth ceased to exist as an independent state.

¹⁴¹ Historia Polski / Henryk Samsonowicz, Andrzej Wyczański, Janusz Tazbir, Jacek Staszewski, Tomasz Kizwalter, Tomasz Nałęcz, Andrzej Paczkowski, Andrzej Chwalba. – T. 1... S. 437.

New Challenges for the Roman Catholic Church from the mid-17th to mid-19th centuries

The long historical period in the life of the church in Ukraine – 1630-1944 – was considered as “the Byzantine-Latin-Armenian period”. In 1630, the Latin and Byzantine Catholic Churches were joined by the Armenian Catholic Church. Since that time, the territory of Ukraine has been home for three Catholic churches: Rus (Kyivan), Latin (Roman) and Cilician (Armenian).¹⁴²

The Armenian Catholic Eparchy was formed in 1630, when the former Armenian Bishop of Lviv Mykolai Torosovych (whose canonical territory encompassed the lands of Poland, Ukraine, Moldova, and Wallachia) proclaimed a union with the Roman See.

The Byzantine Catholic Church organizational structures were established in the western part of Ukraine. In the 1630-40s, Metropolitans of Kyiv, Joseph Rutkivskiy (who established connections with Rome) and Petro Mohyla (who did not have connections with Rome), had unsuccessful attempts to unify parallel disunited and unconnected Byzantine territorial structures by creating Kyiv Patriarchate that would have a dual involvement with Rome and Constantinople.¹⁴³

As a result of the Third Partition of the Polish-Lithuanian Commonwealth in 1795, the Metropolitanate of Kyiv was divided into two parts by state borders. The first part belonged to the Russian Empire where it operated simultaneously with the Orthodox structures until it was forcibly annexed to the Moscow Synodal Church in 1839; the second part belonged to Austria, where the authorities facilitated its functioning. However, the Greek Catholic church structures functioned simultaneously with the Roman Catholic structures which perceived to be the competitive ones.¹⁴⁴

As the See of Kyiv was on the territory of the Russian Empire, Pope Pius VII restored the Metropolitanate of Halych in 1808 and granted its metropolitans the same rights that the Metropolitan of Kyiv had. In accordance with the principles of the Union of Berestia, they had the right to legitimate dioceses independently, ordain bishops without agreeing with Rome, etc.¹⁴⁵

The jurisdiction of the Metropolitans of Halych was later extended to entire Ukraine, where they were empowered to form territorial structures. Metropolitan Andrey Sheptytskyi exercised that right later. He established the Russian Greek Catholic Church as an exarchate with a center in Saint Petersburg.¹⁴⁶

The Metropolitanate of Halych consisted of Lviv Archdiocese, the Peremyshl and Stanislav Dioceses. This territorial structure of the Ukrainian Greek-Catholic Church existed for almost two hundred years: from 1808 to 1992.¹⁴⁷

¹⁴² Rantsia I. Istorija stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini... S. 239.

¹⁴³ Mudryi Sofron. Narys istoriyi Tserkvy v Ukrayini... S. 236-237

¹⁴⁴ Fedoriv Yu. Orhanizatsiyna struktura Ukrayinskoyi Tserkvy... S. 254-255

¹⁴⁵ Rantsia I. Istorija stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini... S. 239.

¹⁴⁶ Rantsia I. Istorija stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini... S. 239.

¹⁴⁷ Rantsia I. Istorija stanovlennia ta rozvytku terytorialnykh struktur Katolytskoyi tserkvy v Ukrayini... S. 239.

The wars and military conflicts in the territory of Ukraine in the seventeenth century were changing gradually the situation of the Latin Church in Ukraine. After the occupation of Kyiv by Russia in 1686, Roman Catholic Bishop of Kyiv was forced to leave Kyiv and go to Lublin. The next bishop, Jan Samuel Ożga (1722-1756), moved from Kyiv to Zhytomyr.



St. Nicholas Roman Catholic Cathedral, Kyiv
Internet source: <https://www.ua.weber/mikolaiivskiy-kostel-kiiv>

During the reign of Peter I, Archbishop of Latin Rite Constantine Zieliński was abducted in Lviv (1707). The same situation was with Bishop of Kyiv Józef Andrzej Zaluski: he was abducted from Poland and sent to Kaluga.

After the Second and Third Partitions of the Polish-Lithuanian Commonwealth, three Latin dioceses belonged to the Russian Empire: Lutsk, Kamianets and Kyiv (part of Kyiv diocese had already been under the rule of Russia). There were generally 430 thousand believers of the Latin Rite within the above dioceses.

On September 6, 1795, the dioceses in Volyn, Podilia and Kyiv were abolished. The Diocese of Lutsk was joined to Pinsk; Kamianets and Kyiv Dioceses were united into Letychiv Diocese. After the death of Catherine II, King Paul I restored the previous structure. In 1798, at the will of the Apostolic See, part of the former Kyiv Diocese was joined to Mogilev Diocese. The other part was united with Lutsk Diocese, and the Diocese of Lutsk and Zhytomyr was set up. At the same time, this unification did not abolish the existence of two dioceses in Lutsk and Zhytomyr. They were headed by Bishop Kasper Cieciszowski. All changes were completed by Pope Pius VI in 1790.

In the mid-nineteenth century, when a concordat was signed between Rome and Russia, more changes took place in the structure of the Roman Catholic Church in the Ukrainian territory.¹⁴⁸ Thus, Kamianets and Lutsk-Zhytomyr Dioceses were just a little reorganized, and an episcopate was formed in Kherson which covered the southern part of Ukraine. In 1852, Kherson bishopric was transferred to Tiraspol. In fact, the diocesan authority was in Saratov. In 1917, the episcopal see was transferred to Odesa. Saratov Seminary was also transferred here.

In 1866, King Alexander II abolished Kamianets Diocese; and in 1880, Kamianets Diocese became the Apostolic Diocese: it was ruled by the Bishop of Lutsk and Zhytomyr.

Along with these changes, the rights of the faithful of the Latin Rite within the Russian Empire were limited; the transition to Orthodoxy was encouraged. In 1845, it was issued a ban on reconstructing and repairing religious buildings of the Latin Rite. Priests were forbidden to leave the parish without a special permission. There was a ban on public processions.

In most cases, the faithful of the Latin Rite were descendants of immigrants from Polish lands in the territory of Right-Bank Ukraine, who settled there under the influence of the colonial policy of the Polish-Lithuanian Commonwealth. However, many local people joined the Roman Catholic Church. In particular, they belonged to Ukrainian nobility who were largely colonized after joining the Roman Catholic Church.

After the First Partition of the Commonwealth in 1772, the territory of Halychyna became part of the Austrian monarchy. The Habsburgs largely changed the religious life of Halychyna by equalizing in rights the Roman Catholic Church with other Catholic communities – the Ukrainian Greek Catholic Church and the Armenian Catholics.

At the same time, due to the church reform in the Austrian Empire (the Josephine Reform of 1784), the Austrian authorities in Halychyna closed a large number of monasteries, both Latin and Greek-Catholic, and some of them were reorganized. Some of the former buildings which belonged to Roman Catholics were transferred to the property of Greek Catholics. SS. Peter and Paul Church, for example, in Lychakivska Street (Lviv) belonged to Pauline Fathers, but in 1784, it was transferred to the Greek Catholic community. Today it is an Orthodox church.

¹⁴⁸ Krasowska H. *Mniejszość polska na południowo-wschodniej Ukrainie*. – Warszawa: Wydawnictwo SOW, 2002.

The Ukrainian territory in the Austrian Empire was divided into the following Roman Catholic church districts: Lviv and Peremyshl Archdiocese, Kholm and Kamianets Dioceses. Some territory of Halychyna belonged to the Bishopric of Cracow. After the next reconstruction in 1776, Kamianets Diocese was abolished, and it joined the Diocese of Lutsk. There were seminaries in Lviv, Peremyshl and Sambir.

The Roman Catholic Church in Halychyna was different from other dioceses in the Ukrainian territory, as the border between the Roman Catholic Church and the Greek Catholic Church in Halychyna determined the ethnic border between the Poles and the Ukrainians.



St. Stanislaw Church in Sambir

Internet source: <http://itinery.com.ua/object/view/kostel-sv-stanislava-sambor>

Religious processes in Halychyna were associated with the growing role of the church in public life: the creation of ecclesiastical institutions of educational and cultural nature, the activity of the population during the church holidays and pilgrimages, etc.¹⁴⁹

¹⁴⁹ Dukh i revnist! Vladyka Snihurskyi ta inshi peremyshliany/ Upor. V. Pylypovych. – Peremyshl; Lviv. – 2002. – S. 8-9.

The social and political changes brought by the events of the Spring of Nations of 1848-1849 led to changes in the national and religious sphere. That led to an increase of the priests' influence on all processes that took place in the cultural sphere¹⁵⁰. The general trends of social and political changes were underpinned by the Austrian legislation of the decentralization 1860-1870th.¹⁵¹ State stability also strengthened the life of the churchly and priestly milieus.

¹⁵⁰ Galicia i jej dziedzictwo. Tom 12. Galicia w 1848 roku. Demografia, działalność polityczna i społeczna, gospodarka i kultura / Redaktorzy: Andrzej Bonusiak, Marian Stolarczyk. – Rzeszów: Wydawnictwo Wyższej Szkoły Pedagogicznej, 1999. – S. 119-128.

¹⁵¹ Grzybowski K. Galicia 1848-1914. Historia ustroju politycznego na tle historii ustroju Austrii.– Kraków; Wrocław; Warszawa: Zakład narodowy im. Ossolińskich; Wydawnictwo Polskiej Akademii Nauk, 1959. – p. 227-228.

The Roman Catholic Church in Right-Bank Ukraine in the middle and second half of the nineteenth century

The November Uprising (1830) started in Warsaw, but it also moved to the Ukrainian territory. The uprising was aimed against the domination of Russia, Austria and Prussia in Europe which divided and seized the Polish-Lithuanian Commonwealth. The movement for restoring the Commonwealth was boosted by radical rebels who set up the Patriotic Club, presided by J. Lelewel and M. Mochnacki.¹⁵²

Despite the fact that the uprising was crushed by Russian troops, it inspired the Poles' higher nation consciousness, the idea of national statehood, and caused the emergence of large Polish emigration in Europe which propagated its national and political ideals.¹⁵³

The aggressive policy of the tsarist regime focused also on the clergy of the Roman Catholic Church, mainly in Kyiv Region, Volyn and Podillia. In those regions, the Russian authorities shut down Roman Catholic churches, monasteries, schools which stayed under the aegis of the Church. The Roman Catholic Church's property was secularized.¹⁵⁴

A new stage of the oppression of the Roman Catholics in Kyiv Region, Volyn and Podillia was caused by the January Uprising (1863-1864). These negative phenomena remained during the further period of the Russian rule.

After the Polish defeat in the uprising of 1863-1864, the Russian autocracy sought to significantly restrict the activities of the Roman Catholic Church in Right-Bank Ukraine. According to the Government Decree of November 8, 1864, 114 of 187 Catholic monasteries in Russia were dissolved.¹⁵⁵

On November 28, 1865, the Kyiv Governor-General O. Bezyk described social feelings of the Polish Catholic population of the Orthodox Ukraine in the report to Alexander II. It was stated in the report: "... in political terms, changes are not visible among the Poles; they express it everywhere, where it is possible to do it with impunity. There are sometimes political hints in the sermons of priests."¹⁵⁶

The Ukrainian researcher O. Buravskiy notes that the measures on eliminating the harmful influence of the Poles on Russian society, developed by the Tsarist top official F.

¹⁵² Zashkilniak L. O. *Polske povstannia 1830-1831 // Entsyklopediya istoriyi Ukrayiny: u 10 t. / redkol.: V. A. Smolii (holova) ta in.; Instytut istoriyi Ukrayiny NAN Ukrayiny. – Kyiv: Nauk. dumka, 2011. – T. 8. – S. 381.*

¹⁵³ *Polske natsionalne povstannia 1830-1831 rr. na Pravoberezhnyi Ukraini: vid mifiv do faktiv / Za red. I. Kryvosheyi, N. Moravtsia. – Kyiv: KNT, 2017. – 264 s.*

¹⁵⁴ Beauvois D. *Rosiyska vlada ta polska shliakta v Ukraini 1793-1830 / Z fr. per. Z. Borusiuk. – Lviv: Kalvariya, 2007. – 296 s.*; Beauvois D. *Pouvior russe et noblesse polonaise en Ukraine 1793-1830. – Paris: CNRS Éditions; 2003*; Hud B. *Ukrayinsko-polski konflikty novitnoyi doby: etnosotsialnyi aspekt. – Kharkiv: Akta. 2011. – 472 s.*

¹⁵⁵ The data concerning the state of the Roman Catholic Church mainly in Volyn were specified by O. A. Buravskiy on the basis of Russian studies and sources from the State Archive of the Russian Federation. See: Buravskiy O. *Rymo-katolytska tserkva v konteksti mizhkonfesiynykh vidnosyn na Pravoberezhnyi Ukraini v druhiy polovyni XIX st. // Ukrayinske relihiyeznavstvo. – 2010. – № 55. – S. 63-70*; Winter E. *Gosudarstvo i tsarism / Per. z nem. R. A. Krestianinova and S. M. Raskinoy. – Moskva: Progress, 1964. – S. 315.*

¹⁵⁶ Buravskiy O. A. *Polityka rosiyskoho samodержavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhiy polovyni XIX – na pochatku XX st. // Istoriya relihiyi v Ukraini: naukovyi shchorichnyk / uporiad. O. Kyrychuk, M. Omelchuk, I. Orlevych. – Lviv: Instytut relihiyeznavstva. Filiya Lvivskoho muzeyu istoriyi relihiyi; Logos, 2011. – Kn. 1. – S. 339.*

Savich, reflected the great power policy of tsarism towards Polish population, first of all, regarding the Roman Catholic clergy. According to the documents, the latest Polish uprising showed that the neglect of autocracy on the part of the Poles was “deep-rooted”. The Polish nobility inspired young men with the words “Freedom and Fatherland”. The Roman Catholic clergy, who always headed the uprisings, urged Polish women to instill in their children from the early birth the sense of hatred to everything that was Russian.¹⁵⁷

F. Savich gave the following recommendations:

1) in order to be a cleric of the Roman Catholic Church, one had to finish the course in high schools and then enter the Roman Catholic theological academies;

2) educational institutions should be opened not only in the capitals of Russia, but also in other provincial cities, but not in the provinces of the Kingdom of Poland; classes should be conducted in Russian;

3) the amount of the Roman Catholic clergy of non-Polish origin should be increased;

4) the Roman Catholics, who lived in the towns of Russia, had to be subject to strict and secret control regarding their lifestyle;

5) it was necessary to closely monitor the process of teaching and political views of home teachers, governesses and Roman Catholic students who gave lessons in private homes.¹⁵⁸

All these actions were aimed at limiting the influence of the Roman Catholics on social and political life in Volyn.

In the second half of the nineteenth century, the main blow on limiting Catholic Poles' rights was in the north-western and south-western provinces, where the Poles constituted the bulk of the landlords, and the peasants were mostly Ukrainians, Belarusians and Lithuanians. The Poles, who claimed to be Catholics, were not allowed to buy and lease land in nine western provinces. The prohibition, which at first concerned only large landowners, was spread also to Catholic peasants in the late nineteenth century. In the western provinces there were restrictions concerning the gentry's self-governing authorities; the elected leaders of the nobility were replaced by the officers appointed by the government. In most cases, Catholic Poles could not continue to occupy the positions of civil servants. The Polish and Lithuanian languages were not used in public schools; however, there were attempts to set up private schools.¹⁵⁹

After the defeat of the Polish uprising in 1863-1864, the Russian government carried out a series of repressive measures against the Roman Catholic Church.

In 1866, the Roman Catholic Diocese of Kamianets-Podilskyi was abolished, and its parishes were joined to the Diocese of Lutsk and Zhytomyr.

The law of May 20, 1867, obliged the clergy to have their homilies approved of by local authorities.

The tsarist officials also persecuted the visitors of Roman Catholic priests in monasteries. In particular, according to the rules of the imprisonment of unreliable Roman Catholic priests in monasteries (Art. 9), approved by the Emperor on March 11, 1877, their visitors had to sign in a special book with indicating the priests' names and the purpose of a

¹⁵⁷ Tanty M. Panslawizm. Carat. Polacy. Zjazd słowiański w Moskwie 1867 roku. – Warszawa: Państwowe wydawnictwo naukowe, 1970. – 246 s.

¹⁵⁸ Gorizontov L. E. Paradoksy impierskoi politiki: Poliaki v Rosii i Ruskie v Polshe. – Moscow: Indrik, 1999. – S. 220-223; Buravskiy O. A. Polityka rosiyskoho samodержavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhniy Ukraini v druhiy polovyni XIX – na pochatku XX st... S. 339–340.

¹⁵⁹ Diakin W. S. Natsyonalnyi vopros vo vnutriennei politike tsarizma (XIX w.) // Voprosy istorii. – 1995. – № 9. – S. 133; Buravskiy O. A. Polityka rosiyskoho samodержavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhniy Ukraini v druhiy polovyni XIX – na pochatku XX st... S. 340.

meeting. To fulfill the above demands, the Kyiv, Podillia and Volyn Governor-Generals requested the Roman Catholic bishop of Lutsk and Zhytomyr to start monitory records in Iziaslav Roman Catholic monastery and obliged its abbot to personally monitor the compliance of keeping records with the above-mentioned rules. On April 15, 1893, the Diocesan Administration-Consistory, in accordance with the order of the governor of the region, ordered the abbot of Iziaslav Bernardine Monastery to immediately start monitory records.¹⁶⁰

In the 1860s, Roman Catholic spiritual associations of the Confraternity of the Holy Rosary began working in Right-Bank Ukraine. The national Polish views were demonstrated in sermons and in singing religious and patriotic hymns in churches, as well as in public space in Podillia. The associations of the Confraternity of the Holy Rosary opposed the legislative and executive authorities of Russia.¹⁶¹

In 1876, the Russian government banned the establishment of societies and fraternities at Roman Catholic churches. However, in some Roman Catholic parishes, they had already been organized by men and women of all classes; the above societies had their statutes and property which was received through private voluntary donations and spiritual testaments. Such fraternities were blocked by Russian authorities at Lityn Church in Podillia, Klevan Monastery in Volyn, etc.¹⁶²

In the late nineteenth century, the Tertiaries' communities were popular in Right-Bank Ukraine. The tsarist bureaucracy believed that they were engaged in the propaganda of Catholicism and the spread of Polish patriotic ideas among the local population. On July 7, 1905, the Volyn Governor issued an order for district officials and the police concerning the province parishes where the Roman Catholic fraternities existed. The authorities clarified the data on the Roman Catholic fraternities in Zhytomyr. On October 4, 1905, the Consistory provided the information about two Roman Catholic fraternities in the city: at the Cathedral of the Holy Trinity, and at the Holy Eucharist Seminary. The most famous were the Sacred Heart fraternity, two fraternities of the Blessed Virgin Mary, the fraternity of the Immaculate Conception and the Tertiary fraternity. It was noted in the document that the fraternities were an example of keeping the commandments of the Lord, living in Christian love and humility. The members of Tertiary fraternities took care of people who were sick and suffering. The Consistory authority stated that the above fraternities, especially the Tertiary one, did not interfere with politics, they proclaimed Christian morals, universal love, and the principles of the Christian doctrine.¹⁶³

Oleksandr Buravskiy noted that the Tertiary fraternity and the Confraternity of the Rosary fraternities opened clandestine Polish schools, where children were brought up in the national Polish spirit.

There were seven Tertiary fraternities in the city of Vinnytsia: two for men and five for women, each of them numbered about 15 people. They were headed by some priests. The main task of the fraternities was struggle with Orthodoxy and the revival of Poland.

On November 29, 1912, a clandestine Polish school was detected in the apartment of Maria Orzechowska in Vinnytsia, which was cared about by a group of Tertiaries. In 1913, a

¹⁶⁰Buravskiy O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukrayini v druhiy polovyni XIX – na pochatku XX st... S. 340.

¹⁶¹Zvorychuk E. O. Rymo-katolytska tserkva na Podilli kintsia XVIII – pochatku XX st.: ekonomichni, suspilnyi ta kulturnyi aspekty: dys. ... kand. istor. nauk: 07.00.01. – Chernivtsi, 2005.

¹⁶²Buravskiy O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukrayini v druhiy polovyni XIX – na pochatku XX st... S. 340.

¹⁶³ Buravskiy O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukrayini v druhiy polovyni XIX – na pochatku XX st... S. 340.

clandestine Polish school headed by Maria Bolońska was detected in the house of Franz Lowicki, who lived near Kamianets-Podilskyi. During the search, Polish literature and the list of people of the Rosary Confraternity headed by Bolońska were revealed.¹⁶⁴

In the counties of Haisyn and Letychiv, the Roman Catholic priests established clandestine clubs for agitation among the local Ukrainian Orthodox population. In order to increase the number of fighters for the independence of Poland, the priest of Murafa Church (1913-1914) called on the Orthodox population to join Tertiary fraternities.¹⁶⁵

In the early twentieth century, the religious movement of the Mariavites became popular in Right-Bank Ukraine. The Mariavite Sects were separated from traditional Roman Catholicism. The Russian government supported the above sects, encouraging them to fight with the Roman Catholic clergy. The Russian government legalized the activities of the sects in 1908, as they were considered to be a reliable support against the influence of the Apostolic See in the region. In particular, some priests expressed anti-Vatican views. Fr. Soracziński from Letychiv Diocese proclaimed the establishing of a Roman Catholic Church which was independent from the Vatican. The followers of the Mariavites belonged to the poor population of Right-Bank Ukraine. Therefore, the government provided them with financial assistance. In 1914, 600 thousand roubles were allocated from treasury for the needs of the Mariavites Union.¹⁶⁶

During the Russian Revolution of 1905-1907, the autocracy was forced to democratize the intra-regional policy, recognize cultural and autonomous rights of national minorities. National political institutions, societies, educational institutions started functioning. Literature, newspapers and magazines were printed in national languages. The Roman Catholic Church began to publish the following periodicals in Right-Bank Ukraine: "Lud Boży," "Słowo Boże", "Głos Katolicki", "Oracz" and others.

At this time, Roma Catholic schools which had been prohibited since the 1870s, renewed their activities, though sometimes they functioned in a clandestine way.¹⁶⁷ As O. Buravskyi states, the Roman Catholic Church had a conservative position regarding the revolutionary movement. On January 31, 1906, the Department of Religious Affairs sent a petition to the Ministry of Interior Affairs, which stated that due to lack of readiness to fight with socialist and agrarian movements of the workers and peasants, the participation of the members of the Roman Catholic Orders in preaching the Gospel to the working class and rural population was of great importance.¹⁶⁸

Meanwhile E.O. Zvarychuk remarks that in 1905-1907, a great number of Roman Catholic priests tried to use the revolutionary events in order to secure the Poles' national rights and reduce the Russian authorities' opperion of Roman Catholicism, get rights to build

¹⁶⁴ The forms of activities of the Tertiaries were connected with the Franciscans. See: Internet resource: wikiinfo.mdu.org.ua; Buravskyi O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhii polovyni XIX – na pochatku XX st... S. 340.

¹⁶⁵ Buravskyi O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhii polovyni XIX – na pochatku XX st... S. 342.

¹⁶⁶ Buravskyi O. A. Polityka rosiyskoho samoderzhavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhii polovyni XIX – na pochatku XX st... S. 340.

¹⁶⁷ Iskra S., Vereshchahina-Biliavska O. Osvitnia diyalnist Rymo-katolytskoyi tserkvy na Podilli v umovakh oporu rosiyskomu tsaryzmu u XIX – na pochatku XX st. // Naukovi zapysky Vinnytskoho derzhavnogo pedahohichnogo universytetu imeni Mykhaila Kotsiubynskoho. Seriya: istoriya. Vyp. 26: Zbirnyk nauk. prats / Za zah. red. prof. O. A. Melnychuka. – Vinnytsia: TOV "Nilan-LTD", 2018. – S. 143.

¹⁶⁸ For more see: Rymo-katolytska tserkva na Pravoberezhnyi Ukraini (kinets XVIII – pochatok XX st.) – Zhytomyr: Vyd-vo ZhDU im. I. Franka, 2013. – 452 s.

churches, publish periodicals, practise worshipping, processions and funeral processions without limitations, etc.¹⁶⁹

In February, the ministry considered a request from the Department of Religious Affairs about the permission for Roman Catholic members of missionary orders to come to the provinces of the east from Halychyna in order to resist agrarian and socialist movements by preaching the Gospels to peasants and workers. The Ministry of Interior Affairs requested the Ministry of Foreign Affairs to give instructions for Russian diplomats abroad concerning visas for priests-missionaries in order to come to Russia under the following conditions:

- 1) the applicants had to give a proof of their membership in missionary orders;
- 2) the purpose of the travel should be a fight against agrarian and socialist movements;
- 3) their stay in Russia was limited to two missions.¹⁷⁰

Oleksandr Burovskyi presented two episodes from the mass media in Russia of those times which illustrated the above processes: “Catholic processions wander through the north-west and south-west territory of Poland, from a monastery to the monastery with banners, which are very similar to military flags; the Orthodox Belarusians and Ukrainians (former Uniates) were tempted by missionaries to the Latin Rite. They begin more often to recall the names of the heroes of the uprising, in particular Kosciuszko”. “It is strange that the pressure of Poles regarding Volyn is supported by some ministries. The Minister of Interior Affairs allowed Catholic missionaries from Halychyna to have sermons in Russia. The first city in Volyn where the missionaries appeared was Lutsk. Catholic processions with icons, orchestras and banners could be seen on the way to Lutsk. The Orthodox peasantry of the north and south-western territories (with participation of Catholic clergy) assume that the territories will be Polish and they will be given additionally to Catholics; that the tsar and his family have converted to Catholicism. Was Stolypin mistaken, allowing the Catholic clergy free sermons in Russia? One can see the fight in the south-western region, in particular in Volyn. The extermination of everything that has been done here during the last forty years takes place and the situation that preceded the uprising of 1863 is restored.”¹⁷¹

The relations between the Roman Catholic Church and Russian autocracy in the post-revolutionary period were characterized with further confrontation. On July 15, 1908, the Ministry of Interior Affairs adopted a circular on the prohibition of the processions organized by Roman Catholic clergy. These processions were rather political manifestations than the religious ones. The oppressive policy concerning Roman Catholicism continued later as well.

¹⁶⁹ Zvarychuk E. O. Rymo-katolytska tserkva na Podilli kintsia XVIII – pochatku XX st.: ekonomichni, suspilnyi ta kulturnyi aspekty... S. 15-16.

¹⁷⁰ Buravskyi O. A. Polityka rosiyskoho samodержavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhyi polovyni XIX – na pochatku XX st... S. 343.

¹⁷¹ Quoted by: Buravskyi O. A. Polityka rosiyskoho samodержavstva shchodo rymo-katolytskoi tserkvy na Pravoberezhnyi Ukraini v druhyi polovyni XIX – na pochatku XX st... S. 343.

The Roman Catholic Church in the early twentieth century

Political confrontations in Europe during the early twentieth century has a severe impact on national relations in the Russian Empire and Austria-Hungary. The complicated social conflict was evident in the religious sphere, too.

The restrictions of the Roman Catholic Church began on the territory of tsarist Russia in the nineteenth century. After the Polish Uprisings of 1830 and 1863, 2,500 churches and several hundred monasteries were shut down. The repressions started against both the Roman Catholics and the Greek Catholics. Special repressions were intensified against priests, who were fined, arrested and imprisoned. The tsarist government intended to isolate the Catholic clergy from the faithful. This was done through the deportation of the clergy and faithful of the Roman Catholic Church into Russia's Siberia.¹⁷²

The Catholic Church in Russia was restricted, but in spite of that, the property of the Roman Catholic Church belonged to the empire and the buildings were used for religious and educational purposes. There were the dioceses of Mogilev (in St. Petersburg), of Vilnius, of Samogitia (in Kaunas), of Lutsk and Zhytomyr (in Zhytomyr) and of Tiraspol (in Saratov on the Volga). The Theological Seminary and Theological Academy existed in St. Petersburg. Important elements in preserving religiosity of the Poles in Russia were a Polish philanthropic society, a boarding school or a school at each church (in the central part of Russia and Siberia).¹⁷³

Certain changes in favour of the strengthening the Catholic Church in Russia were the results of issuing the Emperor's tolerance manifesto (April, 1905). However, the Eastern Rite Catholics (Greek Catholics), whose activity continued to be banned, were not mentioned in the document.

The Greek Catholics succeeded in organizing their first community in St. Petersburg in 1907. Despite the fact that during 1909-1914, the official authorities (irrespective of the manifesto) showed reluctance to broaden Latin religious freedoms, the organizational and demographic strengthening of the church took place. As for the Greek Catholics (Uniates), the royal authorities forced them to be converted to Orthodoxy.¹⁷⁴ As of 1914, the Catholic Church in Russia (without the Kingdom of Poland) consisted of seven dioceses (Mogilev, Lutsk and Zhytomyr, Kamianets-Podilskyi, Minsk, Tiraspol, Vilnius and Samogitia), the faithful of which comprised 5 million people. There were 1158 parishes and 333 eparchies, 1359 churches and chapels. 2194 priests served there.

During the First World War, inter-ethnic and inter-denominational conflicts forced the Vatican to find new roles for the church in the modern world: peacekeeping and humanitarian activities.¹⁷⁵

¹⁷² Maslennikov A. V. Rimsko-katolicheskaya tserkov v Sibiri. Prolemy i reform v nachale XX v. // Internet source: cuberleninka.ru/article/m/

¹⁷³ Tytov F. I. Katolicheskaya propaganda v Zapadnoy Rossii posle darovaniya svobody veroispovedaniya 17 aprelya 1905 g. – Kyiv, 1998. – 36 s.; Povshok A. V. Problemy jazyka prepodavaniya Zakona Bozhiego i jazyka bogoslužheniya v Rimsko-katolicheskoy tserkvi v Belarusi v nachale XX veka // Vestnik Polotskogo gosudarstvennogo universiteta. Seriya A. Gumanitarnye nauki. Istorija. – 2011. – № 1. – S. 70-74.

¹⁷⁴ Nadtocka I. M. Mizhkonfesiyni vidnosyny v Ukrayini na pochatku XX st. // Ukrayinskyi istorychnyi zhurnal. – 1998. – № 5. – S. 86-99; Halicka-Kosecka J. Polak-prawosławny i ukrainiec-katolik. Dylematy narodowościowo-wyznaniowe w gubernii Podolskiej // Polskie kresy wschodnie i ludzie stamtąd / Red. W. Dzianisawa, P. Juskiewiczza, A. Okuskaite. – Warszawa: Dom wydawniczy "Elipsa", 2014. – S. 178-184.

¹⁷⁵ Hentosh L. Vatykan i Vyklyky Modernosti. Skhidnoyevropeiska polityka Papy Benedykta XV ta ukrajinско-polskyi konflikt v Halychyni (1914-1923 rr.). – Lviv: WNTL-KLASYKA, 2006. – 456 s.

After the February Revolution and the abdication of Tsar Nicholas II, (March 3 (16), 1917) who at the same time was the head of the Orthodox Church, the interim government of Alexander Kerensky (September 2 (14), 1917) empowered the Catholic Church of two rites to have the same rights as the Orthodox Church. It resulted in total pastoral and organizational freedom, contacts with the Apostolic See, the ordination of bishops without the consent of the government, etc.

There were also organizational changes. In the metropolitan capital of Mogilev Diocese, Pope Benedict XV nominated Archbishop Edward Ropp, who was previously Bishop of Vilnius (he had been overthrown by authorities). His investiture took place only on December 2, 1917.

In the same year, Pope Benedict XV restored the Diocese of Kamianets-Podilskyi (established in 1866) and the Diocese of Minsk (established in 1869) which had been abolished before. Kerensky's government eliminated the ban on the Jesuits in Russia. It was also possible to restore several Catholic churches on the territory of former Polish-Lithuanian Commonwealth. Among the most well-known church buildings that were returned in active use, there were the monastery of the Capuchins in Vinnytsia (Podillia) and the monastery of the Carmelites in Berdychiv (Volyn). On September 30, 1917, the Provisional Government appointed Plenipotentiary Minister of the Apostolic See, Alexander Lisakowski.¹⁷⁶ (His mission ended in 1922 due to international treaties of the Soviet Russia).

The acquisition of religious freedom caused hope and enthusiasm among the clergy and the faithful. Administrator of the Apostolic Archdiocese of Mogilev and the Diocese of Minsk, Bishop Jan Cieplak had a speech for the clergy and faithful (September 9, 1917) on the occasion of the proclamation of religious freedoms.¹⁷⁷ However, the October Revolution in October, 1917, broke the hopes of national and religious prospects. During the first weeks of 1918, there began the religious restrictions regarding all the churches in Russia. Subsequently, the Soviet authorities started anti-religious repressions and persecutions. The final goal was the complete elimination of the Catholic Church in the Soviet Russia and later in the USSR.

¹⁷⁶ Dzwonkowski R. Kościół katolicki w ZSSR 1917-1939. Zarys historii. – Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1997. – S. 40.

¹⁷⁷ The speech was published on 7(20) September, 1917 in „Dziennik Polski” in Petrograd.



Archbishop Józef Bilczewski

Internet source: <https://deon.pl/wiara/rekolekcje-adwentowe/jozef-bilczewski-to-moj-swiety-na-nowy-rok-wylosuj-swojego,502770>

A great impact on the activities of the Roman Catholic Church in Ukraine under the Russian rule was made by Archbishop of Lviv Józef Bilczewski. In the late nineteenth century, he started building new churches in Halychyna, organizing new courses for the clergy, who participated in the active social work, financing charities. He worked a lot among the youth by founding schools and caring about orphanages and homes for the poor.¹⁷⁸

Despite the aggressive police of the Russian tsarism concerning the the Roman Catholic Church in Kyiv Region, Volyn and Podillia during the early twentieth century, it managed to preserve its organisational structure, personnel resources, while its high spiritual culture guaranteed its support by the significant part of population.

¹⁷⁸ Internet source: lia.lvivcenter.org/uk/persons/bilczewski_jozef

Roman Catholic Church in the USSR in the 1920-30s.

The newly-created Soviet State immediately started eradicating religion. Roman Catholic priests were specifically persecuted because they were regarded to be “spies for the evil West” and people who collect information for the Vatican and ‘swing’ the USSR.¹⁷⁹ The 1920-30s were the time of shaping the Soviet atheism which was accompanied with vandal actions of militant atheists.

After the armed uprising of 1917, the Dioceses of Kamianets (eliminated in 1866, restored in 1918) and of Zhytomyr (formerly Lutsk and Zhytomyr) were established in Ukraine. The south of Ukraine (where the Catholics prevailed among German population) belonged to the Diocese of Tiraspol. To come to understanding with the Bolsheviks, the Vatican agreed to make territorial changes of the dioceses in 1923 in accordance with the political boundaries that were established between Poland and Soviet Ukraine after the Peace Treaty of Riga (1921).

The disintegration of the Austrian and Russian monarchies caused new changes in the life of the Roman Catholic Church in Ukraine. The Bolshevik occupation resulted in a gradual decline of the Roman Catholic Church in Central and Southern Ukraine.¹⁸⁰

In 1921, the Dioceses of Kamianets and of Zhytomyr were restricted by new borders between the Soviet State and Poland. The last Roman Catholic Bishop Piotr Mańkowski left for Poland in 1922. Two thirds of 332 Roman Catholic Churches had been closed by 1933. In 1937, the abbot of St. Alexander Cathedral in Kyiv, Sigismund Kwaśniewski, was arrested and executed, and the church was closed.

At that time, the Roman Catholic Church was of great importance in the Ukrainian territory, which was annexed by Poland after the collapse of the Austro-Hungarian monarchy. There were three dioceses within the Polish state: Lviv Archbishopric, Dioceses of Lutsk and of Peremyshl. From 1921 to 1939, the number of parishes in three bishoprics increased by 168 communities. The Roman Catholic Church in Volyn did their best to keep away the Greek Catholics and tried to introduce “neo-union” headed by the priests of the Latin Rite; they, however, had also to serve for Ukrainians in the Byzantine Rite. This activity failed. Often were the attempts to force the Ukrainians to reconvert to the Roman Catholic Church accompanied by violence and destruction of Orthodox Churches.

After World War I in the territory of Transcarpathia, the Roman Catholics received the Apostolic Administration of Uzhhorod which belonged to Czechoslovakia and then included Transcarpathia. After occupation of this territory by the Hungarian troops at the beginning of the Second World War, it became part of the Diocese of Satu Mare and Oradea.

¹⁷⁹ Internet source: radiomaria.org.ua/katolicki_v...; Skalski T. Terror i cierpienie: kościół katolicki na Ukrainie 1900-1932: Wspomnienia. – Lublin; Rzym; Lwów, 1995; Iwanow M. Pierwszy naród ukarany. Polacy w Związku Radzieckim 1921-1939. – Warszawa; Wrocław, 1991; Kostyushko I. I. Polskoe natsionalnoe menshivstvo v SSSR (1920-e gody). – Moskva, 2001; Kupczak J. M. Polacy na Ukrainie w latach 1921-1939. – Wrocław, 1994; Miłosz C. Wyprawa w dwudziestolecie. – Kraków, 1999; Mróz M. W kręgu dyplomacji watykańskiej. Rosja, Polska, Ukraina w dyplomacji watykańskiej w latach 1917-1926. – Toruń, 2004; Piela M. Duchowienstwo w walce o granice wschodniej // Wrocławskie studia wschodnie. – 1998. – No. 2; Skalski T. Terror i cierpienie: Kościół katolicki na Ukrainie 1900-1932. – Lublin, 1995.

¹⁸⁰ Dzwonkowski R. Kościół katolicki w ZSSR 1917-1939. Zarys historii. – Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1997. – S. 41-42.



Church of the Nativity of the Blessed Virgin Mary in Berdiansk

Internet source: <https://brd.ua/places/katolicheskiy-kostel-v-berdyanske.html>

One of the articles of the Treaty of Riga related to religious issues. Both treaty parties undertook to give possibility of free development of culture, language and religion (for the Russians, Ukrainians and Belarusians in Poland, as well as for the Poles in Ukraine, Belarus and Russia). At the same time, the parties agreed not to interfere in the affairs of religious communities in the territory of other state; this approach was regarded by the Polish clergy as a betrayal of the Polish diaspora in Ukraine. The church authorities continued for some time to operate within old religious administrative divisions, sending priests, literature etc. to the Soviet State. However, the position of Catholicism in the places with high Polish population density remained relatively strong in the 1920s. According to official information of the NKVD in Ukraine, there were 118 265 believers in 332 Roman Catholic communities, mainly in the Right Bank provinces: 104 communities and 33,752 believers in Podillia, 65 communities and 21102 believers in Volyn; 52 communities and 19 029 believers in Kyiv Region. In 1925, the NKVD registered 85 priests, 30 sacristans and 11 organists.¹⁸¹

The official figures of the Polish diplomacy in Ukraine, based on the churchly data, differed significantly. It was especially true concerning the number of believers, which the authorities tried to reduce in every possible way. The churches, on the contrary, tried to increase the number of believers. According to the data of the church authorities, there were 350 thousand believers, 107 churches and 68 priests in the Diocese of Zhytomyr (1927); 350 thousand believers, 113 operating churches, 42 priests in the Diocese of Kamianets. In total

¹⁸¹ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr. // Ludyna i svit. Shchorichnyi naukovo-popularnyi relihiyeznavchyi zhurnal. – 1994. – № 3-4 (berezen-kviten). – S. 17.

(the same period of time according to the same data), there were 1.6 million Catholics, 500 churches and 370 priests in the USSR.¹⁸²

The state of the Roman Catholic Church in Ukraine is elucidated in numerous articles by Henrich Stroński.¹⁸³

The Catholic Church as well as its clergy enjoyed indisputable authority and respect among the Polish population of Ukraine. In a report for the Government regarding the inspection visit to Volyn, a Soviet official said that “here – in the outskirts of Catholicism – the Catholic clergy are well-chosen, people are energetic, educated.” It was followed by an eloquent fact: when passing through one village, the officials personally saw in the field some peasants and a priest who gave them some pieces of advice in agronomy.

According to irritated local party workers, some priests in Podillia, constantly taught and persuaded their wealthy like-minded people to help poor peasants to cultivate their plots and harvest by using horses. Therefore, it is not surprising that even in the Polish national district, i.e. in the so-called “Polish Republic of Soviets”, where atheistic propaganda was carried out especially intensively by Polish Communists, rural activists and ordinary peasants supported the Church. It was noted in a document from the Volyn District Department of the State Political Directorate (1928) that in the village of Huta-Yustynivka, “the priest prospers, he has his own people who help him by gathering grain and collecting money.”

According to archival documents, in the first half of the 1920s Polish people naively believed that it would be possible to combine social and political activities and traditional religiosity under Soviet power. In October, 1925, during the annual conference of Polish peasants organized by the authorities in Horodok (Podillia), 120 peasants from 20 surrounding villages discussed the topical problems of their lives and responded positively to the national policy of Soviet power. However, when the liturgy began (the conference was held on Sunday), all people went to church.¹⁸⁴

In the organizational perspective, the Catholics in the UkrSSR in the mid-1920s were subordinated to the Diocese of Zhytomyr (the general vicar was Teofil Skalski; Bishop Ignacy Dub-Dubowski stayed in Kyiv; Bishop Adolf Szelażek and his residence were in Lutsk) to the Diocese of Kamianets-Podilskyi (Piotr Mańkowski was its general vicar till 1926, but he mainly stayed on the territory of the Second Polish Republic, and his residence was in Buchach). The both dioceses covered 650 thousand believers.¹⁸⁵

Spiritual associations were popular among the Catholics in Ukraine. Those who lived according to the ideals and spirit of a Catholic, belonged to the Third Order; they were known as Tertiaries (from the Latin “tercius” - the third, i.e. the third order; it was founded in the thirteenth century by Francis of Assisi, and it united the monks who lived among the

¹⁸² Stroński H. Pryrechena na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr...S.17.

¹⁸³ Stroński H. Represje stalinizmu wobec ludności polskiej na Ukrainie w latach 1929-1939. – Warszawa: Wydawnictwo stowarzyszenia “Wspólnota Polska”, 1998; Stroński H. Skazany na milczenie. Kościół rzymskokatolicki na Ukrainie radzieckiej w latach 1920-1930 // Więż. – 1996. – No. 10; Stroński H. Katolicy na sowieckiej Ukrainie w latach 1920 // Więż. – 1993. – No. 8; Stroński H. Rosja wobec Kościoła rzymskokatolickiego na Ukrainie w XX wieku // Europa a Rosja. Opinie, konflikty, współpraca / Praca zbiorowa pod red. Z. Anculewicz i J. Sobczaka. – Olsztyn, 2003. – S. 101-112; Stroński H. GPU przeciwko kościołowi. Dokument o antykatolickiej polityce i działaniach radzieckich służb specjalnych na Ukrainie w latach 20. XX wieku // Echo przeszłości. – 2003. – No. 4. – S. 231-243. (dostęp elektroniczny); Stroński H. O katolicyzmie na Ukrainie // Polska i jej wschodni sąsiedzi. T. 3 / Pod red. A. Andrusiewicz. – Rzeszów, 2003.

¹⁸⁴ Quoted by: Stroński H. Pryrechena na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 17.

¹⁸⁵ Dzwonkowski R. Kościół katolicki w ZSSR 1917-1939. Zarys historii... S. 46.

laity). The so-called Holy Rosary association (“The Brotherhood of the Holy Rosary”) was also popular at those times. The believers prayed together, using their prayer beads. Reciting the Rosary considered to be a penance after confession. Penance meant to encourage meditation and spiritual growth from past sins. One association consisted only of 15 members, so in one village, there could be more than a dozen of them.¹⁸⁶

After the establishment of the Soviet State, the activities of Roman Catholic priests were under control of secret services. The situation was severed by the foundation of the League of Militant Atheists in 1925 which controlled by the Communist authorities. The plan of liquidating the Roman Catholic Church as an ecclesiastical institution was realized in 1938; public religious life was prohibited.¹⁸⁷

There was a special unit in the NKVD for strict control over the Catholic clergy.¹⁸⁸ The aim of the unit was to control individual priests, search for emotionally unstable people, encourage cooperation, and collect “compromising materials”. The last point was connected with intimidation, blackmail, bribery, assassinations and other brutal methods.¹⁸⁹

In the early years of its existence, the Bolshevik state actively nationalized the church property with the subsequent lease to church communities. As it is known, the church property was taken away. In the early 1920s, the action of jewellery removal was carried out with special violence. These actions were carried out also in Ukraine. In April, 1922, the Catholic shrines in Kamianets-Podilskyi, Yampil, Orativ, Kytaihorod, Nova Ushytisia, etc., were robbed by commissars. As it was noted in the documents, in addition to precious sacred things, even ordinary benches were taken away from churches. At the same time, commissars often arrested priests, carried out massacres against the believers who tried to protect the shrines.

The Communist press of the 1920-30s in Ukraine was engaged in acute attacks against the Catholic Church. In fact, each issue included anti-religious propaganda: a critical article, notes of a village correspondent or offensive caricatures; and they were combined in many cases. The testimony of such publications is clearly seen in the letter from Berdychiv: “It is obvious that Jesus is still in the minds of our peasants. It is not surprising, therefore, that old people lick the hands of priests and icons like dogs; but it is a pity and shame that the youth, our blooming youth still dances to the tune of these black ravens.”¹⁹⁰

To struggle with the Catholic clergy, court trials were initiated in many cases. For example, the trial against Apostolic Administrator of Zhytomyr Diocese Teofil Skalski was public. They considered him to be convicted of difficult crimes and the trial was postponed until 1928 in Moscow. The Military Collegium of the Supreme Court of the USSR tried to accuse Skalski of heading a Polish intelligence network in Ukraine. He was accused of attempts to organize the illegal training of young priests, the transfer of young people to Poland to study in order that they could return to Ukraine for spiritual work.¹⁹¹

¹⁸⁶ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukraini v 20-30 rr... S. 18.

¹⁸⁷ Dzwonkowski R. Kościół katolicki w ZSSR 1917-1939. Zarys historii... S. 425.

¹⁸⁸ Rublova N. Nevidoma dilianka „antyrelihiynoho frontu”: Borotba vladnykh struktur SRSR proty Rymsko-katolytskoyi tserkvy, 1920-ti rr. // „Z arkhiviv VUCHK-HPU-NKVS-KDB”. – 1998. – № 1/2 (6/7); Rublova N. Likvidatsiya v Ukraini Rymsko-katolytskoyi tserkvy (kinets 1917 – 1937 rr.) // „Z arkhiviv VUCHK-HPU-NKVS-KDB”. – 2000. – № 2/4 (13/15); Vyshkovskiy P. Peresliduvanna tserkva: katolyky Ukraini v chasy komunistychnoho rezhymu. – Kyiv:Katolytskyi media-tsentr, 2009.

¹⁸⁹ Hanzulenko V. Represyivna polityka zadianskoyi vlady shchodo rymo-katolykiv Khersonshchyny v 20-30-kh rr. // Naukovi zapysky. Seriya „Istorychne relihiyeznavstvo”. – Ostroh: Natsionalnyi universytet „Ostrozka akademiya”, 2010. – Vyp. 2. – S. 69-75.

¹⁹⁰ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukraini v 20-30 rr... S. 18.

¹⁹¹ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukraini v 20-30 rr... S. 18.

The most significant blows were inflicted on the Catholic clergy by the authorities during collectivization. The position of some Polish village councils in Ukraine was considered to be a particularly dangerous manifestation of anti-Soviet views inspired by the Catholic Church; their chairmen stated: "First of all, we are Poles; the village council is ours and we should decide who are kulaks, if they really exist." As a result, the Catholic clergy was directly accused of using the act of confession to prevent peasants from joining collective farms.

The enormous involvement of the Church was seen in dissatisfied peasants' actions, which were unwanted and disadvantageous for the authorities. Considering the issue of work among Polish population, the Politburo of the Central Committee of Ukraine's Communist Party (Bolsheviks) noted the tremendous influence of the Catholic clergy (1927), which "has obvious political character." The Catholic Church was unambiguously attributed to class adversaries and exploiters; the "kulak and clerical union" was considered to be the main obstacle to the Sovietization of the Poles. The resolution of the Politburo included extremely cruel measures to combat Catholicism: "The State Political Directorate had to strengthen their work within the Catholic religious organizations contributing to their cessation and intensify repressions regarding priests' counter-revolutionary sermons; the Politburo should elaborate detailed instructions regarding religious associations and take specific measures to strengthen the struggle against the influence of the clergy and religion on Polish population."¹⁹²

The anti-Catholic hysteria in the country was also intensified by the fact that Pope Pius XI appealed to all believers in the world to pray for the persecuted Christians in the Soviet Union. Having fenced the country with the "iron curtain" from the rest of the world, the Soviet leaders did not worry about their reputation among the "imperialist bourgeoisie." Their visions were the contrary ones: the issues that caused a negative reaction in the West were positively approved in the Soviet Union by their leaders. The same situation was with anti-religious actions which became even crueler after the Pope's appeal, and the actions of the Vatican were treated as an appeal to organize a "crusade" against the first socialist country in the world. In addition, the Kremlin was aware of the fact that despite its great authority in the world, the influence of the Vatican was limited by moral categories: it was reflected in the famous sarcastic question of Stalin about the number of the Pope's divisions.¹⁹³

Meanwhile, Pope Pius XI made efforts to find a modus vivendi for the Catholics in the USSR and, inclusively, in the UkrSSR. In 1926, he established a secret hierarchy and a new secret administration. From the mid-1920s, an important informative – and sometimes assistive – function for the affairs of the Roman Catholic Church in the USSR was performed by the French embassy in Moscow.¹⁹⁴

The struggle with the Catholic Church was a key task in Polish national schools in Ukraine, where their number amounted to 400. The entire educational process, including extra-curricular and organizational work was subordinated to the above goal. The archival documents of Polish school inspections in Proskuriv Region (April, 1929) indicate that the inspectors were the least interested in the results of teaching, teachers' work, material state and needs of schools. It was a real "political inspection" to reveal the influence of the church on children and their parents, spread of religious associations as well as the study of attitudes of local Poles towards politics and political activities. They used the "progressive" methods

¹⁹² Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 18.

¹⁹³ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 19.

¹⁹⁴ Dzwonkowski R. Kościół katolicki w ZSSR 1917-1939. Zarys historii... S. 426.

for this purpose: the anonymous questioning of the pupils of the third and fourth grades, where, along with questions about the attitude towards prayer, confession, church, there were insidious questions aimed at children's naivety and trust. In particular, the questionnaires included questions about religious literature and the ways their parents got it, etc.¹⁹⁵

With the obvious purpose of cutting the children off the church, the day-off was shifted from Sunday to Thursday. This situation resulted in the opposition of parents. The inspections revealed the high level of religiosity in Polish families and great activities of religious associations. It was a small percentage of Catholic children, who went to school on Sundays and religious holidays. Thus, on Christmas (December 25), the percentage of school attendance was the following: School No 5 in Proskuriv – 25.2%, School in the village of Matskivtsi – 30%, School in the village of Tarnoruda – 0%.¹⁹⁶



Assumption of the Blessed Virgin Mary Cathedral, Odesa (the interior)

Internet sources: <https://cathedral.od.ua/>

¹⁹⁵ Spilka voyovnychkh bezvirnykiv ta yiyi polska sektsiya v borotbi proty Rymsko-katolytskoyi tserkvy na Podilli (20-30-ti roku XX stolittia) // Istorija relihiyi v Ukraini. Naukovyi shchorichnyk. 2010 rik. Kn. 1. – Lviv, 2010. – S. 714-722; Dolia katolytskykh khramiv na Podilli (20-30-ti XX st.) // Istorija relihiyi v Ukraini. Naukovyi shchorichnyk. 2009 rik. Kn. 1. – Lviv, 2009. – S. 904-910; Pereselennia ta deportatsiyi polskoho naselennia Podillia u druhiy polovyni 20-30 rr. XX st. // Shevchenkivska vesna: materialy mizhnar. nauk.-prakt. konf. stud., asp. ta molodykh vchenykh, prysviach. 90-richchiu z dnia zasnuvannia Ukrayinskoho naukovoho tovarystva Kyivskoho universytetu sv. Volodymyra, 20-23 bereznia 2008, Kyiv / Red. O. K. Zakusylo Vyp. 6, ch. 1. Istorija: pratsi. – Kyiv, 2008. – S. 75-78.

¹⁹⁶ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukraini v 20-30 rr... S. 19.

The inspectors sent a lot of information to the Politburo of the Central Committee of the Communist Party (Bolshevik) of Ukraine about their “class adversaries”, i.e. the Catholic priests. It was noted in the documents that they “can skillfully adapt to situation” and enjoy unquestionable authority among the Polish population of Podillia, especially among children. Some priests, for example, allowed children to sing in the church as soon as a school teacher forced them to learn revolutionary songs. In honour of the October Revolution anniversary in the village of Tarnoruda on the Zbruch, the above-mentioned priest set up and consecrated the cross. On the one side of the cross was an inscription in Polish: “On the ninth anniversary of the rule of the Commune”, and on the other side one could read the following: “We will pray Our Father once more for the conversion of unbelievers”.

In the early 1930s, Communist authorities started attacking the Catholic Church. At the same time, the anti-religious propaganda machine was in full swing, funds and means were not spared for it. The main emphasis was put on the harmfulness of religion, being the “protector of the interests of exploiting classes and counter-revolution”.

The well-known organization “The League of Militant Atheists” was particularly active on the anti-religious front. In 1929, the Polish department was set up within this organization, which was especially active in Ukraine at that time. Having a great support from the centre, it did not intend to curtail its work even during noticeable decrease in the number of believers and churches. Thus, at the end of 1937, the Vinnytsia Regional Council of the “League” amounted to 953 centres with almost 26,000 members. In Horodok district of the same region, where the population density of Polish people was high enough, there were 26 centres (practically in each village). In many cases, the “atheists” were the initiators and performers of the closure or destruction of places of worship and property in villages and cities; they were the propagandists of atheism in the most vulgar ways. The report on the work of the League’s district organization in 1937 included information regarding conversations on the “espionage and subversion of the Roman Catholic clergy”¹⁹⁷.

The mass closure of churches resulted in brutal persecutions and repressions of believers and clergy, but people did not lose their religious belief. The repressions caused fear and demoralization. In the archival documents relating to the closure of Catholic churches in the 1930s, one can see hundreds of signatures of residents from various villages and cities, but the content of all the letters is surprisingly similar: they were duplicated like “carbonless copy paper”, so these actions were organized by the authorities, party and punitive bodies.

The final massacre against the Catholic Church can be traced in the diplomatic materials of Polish agencies, which reveal the tragedy of the situation, but they are not always exact, as they had obstacles in connection with the periphery.

Historians identify several stages of the Soviet authorities’ struggling with the Catholic Church. The first stage was in the 1920s. The second stage covers the years 1929-1931 when forced collectivization was being performed, and the Catholic clergy and public was blamed for its failures.¹⁹⁸ This especially referred to Podillia whose population suffered not only from spiritual limitations, but also suffered from the 1932-1933 man-made famine (the Holodomor).

¹⁹⁷ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 19.

¹⁹⁸ Dzwonkowski R. Kościół katolicki w ZSSR. 1917-1939. Zarys historii... S. 427; Polska dyplomacja w obronie kościoła rzymsko-katolickiego na Ukrainie Radzieckiej w latach 1921-1939 // Polska dyplomacja na Wschodzie w XX – początku XXI wieku / Red. H. Stroński, G. Seroczyński. – Olsztyn; Kharków, 2010. – S. 274-289.

The peak of the anti-Catholic actions was in 1930, when the bodies of the State Political Directorate of Ukraine arrested 49 Catholic priests (in comparison, 11 priests were arrested in 1926; only 2, in 1928). The accusations were similar: the priests were accused of spying in favor of the “fascist Poland” and of anti-Soviet agitation; they were rarely accused of financial irregularities or other reasons. The authorities did not even try to initiate high-profile criminal cases, as they believed that the previous discrediting of the Catholic clergy had a corresponding impact on public opinion. Two thirds of the churches had been closed in Ukraine by 1933, and the number of priests decreased to 40. The situation with Catholic Churches got worse, as at that time, there were no recruits and new priests. There were no Catholic religious schools in the country, and the “iron curtain” eliminated the arrival of clergy from the neighbouring Poland.¹⁹⁹

In 1934, there were 9 priests in Kamianets Diocese and 16 priests in Zhytomyr Diocese. More than 18 priests were lacking (10 were arrested, 5 were denied the right to religious activity and 3 died) two years later. In the 1930s, the authorities started arresting Roman Catholic priests and exiling them to the Caucasus, Siberia and other remote regions. It was still a relatively liberal sentence, because the suspect “pleaded guilty to a counter-revolutionary activity” and apologized for it.

In addition, the widespread closure of churches took place: they were used for other needs or destroyed. St. Nicholas Church (the so-called “New Church”), for example, was attacked by Kyiv authorities over the years. It was heavily taxed, and residents collected signatures to use the church for cultural needs. Although the believers managed to defend the church, nothing came out of it. After the arrest of the rest of the priests and active parishioners in Kyiv in 1934, this church was transformed into a cultural institution. Some Catholic shrines, like the Bernadine Monastery in Berdychiv and the cathedral in Kamianets-Podilskyi, were transformed into the museums of atheism in the mid-1930s; it is strange that they have been preserved until the present.

In 1937-1938, at the very peak of Stalin’s bloody repressions throughout the country, all the remnants of Catholicism in Ukraine were destroyed. It was the period when the last sanctuary – St. Alexander Church in Kyiv – was closed. Thousands of Poles as “unreliable counter-revolutionary elements” were expelled from the border regions of Ukraine to its eastern regions and to Kazakhstan. During the time of lawlessness, the NKVD compiled special “information about the displaced”, where there was a separate item “Church Activity”. According to archival materials, it included the list of active believers, who expressed resentment and defended the repressed priests, resisted the closure and destruction of churches. In the autumn of 1935, 350 families were displaced from the Polish national region Marchlewszczyszna in Volyn (among them there were 51 families of the so-called “church activists”²⁰⁰.

After 1934, the cases of Roman Catholic priests and church activists, whom the Soviet authorities accused of ideological crimes, were transferred to the NKVD. Sentences were passed by the so-called NKVD troikas. The accused had no chance for appeal or amnesty. The commonest sentence was 8-10 years in camp imprisonment.²⁰¹

During the third stage of the struggle against the Catholic Church in the USSR (after 1938), the authorities initiated the physical extermination of the clergy. According to the present data, 120 Catholic priests were shot down in the Solovetsk Monastery and other camps.²⁰²

¹⁹⁹ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 19

²⁰⁰ Stroński H. Pryrechenia na movchannia. Rymo-Katolytska tserkva v Ukrayini v 20-30 rr... S. 19.

²⁰¹ Dzwonkowski R. Kościół katolicki w ZSSR. 1917-1939. Zarys historii... S. 427.

²⁰² Dzwonkowski R. Kościół katolicki w ZSSR. 1917-1939. Zarys historii... S. 427.

Although Catholicism was destructed in Ukraine, the religious belief of the population was not eradicated. In 1937, peasants of the village of Sharivka in Yarmolyntsi district (Podillia) and the inhabitants of the neighboring areas often came to pray to the local club which was the former church. People claimed that the statue of St. Mary was regularly returned to the former church. The archival documents state that people, being devoid of shrines and priests, prayed at home, and they did not go to work during Catholic religious holidays. The Catholic tradition lived among the believers during the Soviet era.



Cathedral of the Merciful Father, Zaporizhzhia

Internet source: <https://www.photoukraine.com/ukrainian/photos/region/8/9118>

Roman Catholic Church in the Ukrainian SSR during 1945-1991

The period of 1945-1991 is considered as a Byzantine-Latin period. The changes in the church life occurred after the Second World War and related to the atheistic policy of the Soviet Union. In 1946, the Ukrainian Greek Catholic Church was banned in the USSR and it was partially in hiding; a large part of it was forcibly annexed to the Russian Orthodox Church. Although the Roman Catholic Church formally retained a legal status, its structures were, in fact, destroyed.²⁰³

The repressions of the Soviet authorities resulted in the arrest and deportation of Yosyf Slipyi, Metropolitan of the Ukrainian Greek Catholic Church, to Siberia in 1945. Eugeniusz Baziak, Metropolitan of the Roman Catholic Church, was deported to Lubachiv (now in Poland). The Roman Catholics of Transcarpathia lost their contact with the Diocese Center of Satu Mare. The underground Catholic and Greek Catholic structures were organized under difficult conditions of the Soviet totalitarian system.²⁰⁴

The Ukrainian Greek Catholic Church maintained its organization only in the Diaspora. In 1963, Metropolitan of Halych Yosyf Slipyi, who was deported from the USSR to the Vatican after staying for 18 years in concentration camps, asked the Second Pontifical Council to proclaim the patriarchal system of the Ukrainian Greek Catholic Church. Although it was not done, the Head of the Ukrainian Greek Catholic Church was specially offered the highest title of Major Archbishop of Lviv with the same powers as the Patriarchate. The former Metropolitanate of the Byzantine Rite of the Roman Catholic Church was transformed into a separate local church incorporated in the Roman See.²⁰⁵

After the Second World War, part of Lviv Archdiocese, as well as parts of the Dioceses of Lutsk and of Peremyshl still belonged to the Ukrainian SSR. Bishop of Lviv Eugeniusz Baziak and Bishop of Lutsk Adolf Szelażek were deported to Poland in 1946. Although the Latin Church in the USSR had a legal status (the Ukrainian Greek Catholic Church was banned), it was in the miserable condition. A minority of believers remained in the country because of war and post-war emigration. In order to establish a parish, the number of believers had to be over 1000 people.

As there were no bishops in Ukraine after 1946, and most of the priests were either repressed or left for Poland, the number of pastors was extremely small. The priests, as a rule, served in several parishes and secretly served in believers' private homes. In some

²⁰³ Pekar A.O. Ispovidnyky viry nashoyi suchasnosti: Pryczynok do martyroloha Ukrayinskoyi katolytskoi Tserkvy pid sovityamy. – Toronto; Roma: Vyd-vo oo. Vasyliyan, 1982. – S. 332; Yarmolenko M. Rehionalni osoblyvosti etnokulturnykh protsesiv v Ukrayini v radiansku i postradiansku doby. – Lviv: NANU, Instytut ukrayinoznavstva im. I. Krypiakevycha; Odeska natsionalna morskha akademiya, 2012. – S. 488.

²⁰⁴ Internet source: <http://www.rkc.lviv.ua>; Istorija relihiyi v Ukrayini: Navch. posibnyk / Za red. profesoriv A. M. Kolodnoho i P. K. Yarotskoho. – Kyiv: Znannia, 1995. – 735 s.

²⁰⁵ Stotskyi Ya. Derzhava i relihiya v zakhidnykh oblastiakh Ukrayiny: konfesiyni transformatsiyi v konteksti derzhavnoyi polityky 1944-1964 rokiv: monohrafiya. – Kyiv: FADA LTD, 2008; Yevseyeva T. Sotsialna doktryna tserkvy yak bazovyi component konfliktu mizh khrystyianstvom ta komunizmom u XX st.: zahalno-khrystyianskyi ta ukrayinskyi kontekst // Istorija ta suchasni vyklyky nepokaranykh zlochyniv radianskoho totalitaryzmu proty tserkvy. Materialy mizhnar. nauk-prakt. konf., Kyiv, 11 chervnia 2015 r. – Dnipropetrovsk: Porohy, 2015. – S. 149-151; Hurkina S. The Greek Catholic clergy of the metropolitan city of Lviv in face of the Suppression of their Church by the Soviets, 1945-1950 // The Romanian Uniate (Greek-Catholic) Church 60 years from the Abolition: The way of the cross (1945-1948). – Cluj-Napoca: Editura MEGA, 2009. – P. 137-145; Krasivskyi O. Ukrayinsko-polski vidnosyny v Halychyni (druga polovyna XIX – pochatok XX st.). – Kyiv: UADU, 1998. – 67 s.; Pylypiv I. V. Hreko-katolytska tserkva v suspilno-politychnomu zhytti Skhidnoyi Halychyny (1918-1939 rr.): monohrafiya. – Ternopil: Ekonomichna dumka TNEU, 2011.

communities, believers gathered to pray without a priest. In 1958, the Apostolic See tried to restore the hierarchy of the Latin Church in Ukraine, ordaining Wojciech Olszewski as a bishop. However, this attempt failed, as the Soviet secret services prevented this situation and deported the priest to Poland.

However, even in the 1950-70s, the Roman Catholics in Ukraine were in much more difficult conditions for exercising religious life and practices than in the Polish People's Republic.²⁰⁶ In the UkrSSR, the Church was under the total control of secret services and was persecuted permanently.

At that time, there were only 13 churches in the Diocese of Lviv; one church was in Chernivtsi; and one more was in the Diocese of Lutsk in Kremenets.²⁰⁷



Saint Stanislaus Church in Kremenets (Ternopil Region)
Internet sources: <https://rbrechko.livejournal.com/122792.html>

The situation with the Roman Catholic Church in Halychyna was similar to that of the Roman Catholics in Transcarpathia, where the entire parish network was completely destroyed.

²⁰⁶ Truszczyński M. *Katechizacja w Polsce Północno-Wschodniej w latach 1945-1989*. – Lwów: Lwowski Narodowy Uniwersytet imienia Iwana Franki, 2014. – 420 s.

²⁰⁷ The Roman Catholic Church in Ukraine. Internet source: https://risu.org.ua/ua/index/reference/major_religions/~%D0%A0%D0%9A%D0%A6/47363/

The situation in Zhytomyr and Podillia was better. Due to persistence of parishioners, 40 parishes in the above regions were restored after Stalin's regime.

In Soviet times, Roman Catholic churches were visited by many Greek Catholics, as their Church was completely banned.

Despite the rule of the Soviet regime, the Roman Catholic Church brought to the Ukrainian community the understanding of the world's religious challenges, which were enshrined in Pope John XXIII's Encyclical of the Universal Ecumenical Bishops.²⁰⁸

After the Second World War the most difficult situation with the Roman Catholic Church was in Zhytomyr.²⁰⁹ Due to the atheistic Soviet propaganda in the region till the late 1960s, 29 Roman Catholic communities were unregistered, and those which were left in Zhytomyr, Berdychiv, Novohrad-Volynskyyi, Lebedivka, Novyi Zavod, Mykhailivka and Pokostivka were served by 4 priests.²¹⁰

In the 1970s, however, the religious situation in Zhytomyr began to change. It was caused by considerable activity of the population of the region who required for opening the unregistered churches and the appointment of priests as permanent pastors to religious communities. The Catholics of Novohrad-Volynskyyi, Yemilchyn, Olevsk, and other cities acted similarly.²¹¹

The Roman Catholic priests were very active. As they were administratively subordinate to the Latvian Bishopric, they went to Riga every year to improve their spiritual and professional qualifications. The Roman Pope awarded the honorary title of personal chaplain to Bishop of Zhytomyr Jan Purwiński, to whom all the priests of Ukraine and Moldova were subordinated.²¹²

The revitalization of the Roman Catholic Church in Zhytomyr as well as throughout Ukraine was also associated with the election of Karol Wojtyła as Pope John Paul II in 1978.

The activities of the Roman Catholic Church in Zhytomyr Region were not limited only to worshipping. In spite of constant control by the authorities, some believers tried to maintain contacts with the Catholic Church in Poland, including the Dominican Order, which was engaged in active missionary activities. In the 1980s, the "Rosaries" were popular in the region, they were connected directly with the similar structures in Poland. The activities of the "Rosaries" were considered by the authorities to be hostile and anti-Soviet.²¹³

²⁰⁸ Entsyklika Sviatyshoho Vselenskoho Arhiyereya Papy Ivana XXIII. – Roma, 1959. – P. 29.

²⁰⁹ Bilousov Yu. Kyivsko-zhytomyrska rymsko-katolytska yeparkhiya: istorychni narys. – Zhytomyr, 2000; Vyshkovskyyi P. Peresliduvana tserkva: katolyky Ukrayiny v chasy komunistychnoho rezhymu. – Kyiv: Katolytskyi media-centr, 2009.

²¹⁰ Zhyliuk S. I. Metamorfozy vidnosyn KPU i RPTS: vid antahonizmu do politychnoho partnerstva (arkhivni dokumenty ta materialy). – Rivne: Perspektyva, 2006; Panina L. A. Rymo-Katolytska tserkva na Zhytomyrshchyni v ostanni desiatyrichchia radianskoyi vlady // Zbirnyk navchalno-metodychnykh materialiv i naukovykh stattei istorychnoho fakultetu Volynskoho un-tu im. Lesi Ukrayinky. – Lutsk: Vezha, 2008. – Vyp. 15. – S. 195-196.

²¹¹ Zhyliuk S. I. Metamorfozy vidnosyn KPU i RPTS: vid antahonizmu do politychnoho partnerstva (arkhivni dokumenty ta materialy). – Rivne: Perspektyva, 2006; Panina L. A. Rymo-Katolytska tserkva na Zhytomyrshchyni v ostanni desiatyrichchia radianskoyi vlady, S. 195-196.

²¹² Panina L. A. Rymo-Katolytska tserkva na Zhytomyrshchyni v ostanni desiatyrichchia radianskoyi vlady, S. 195-196.

²¹³ Panina L. A. Rymo-Katolytska tserkva na Zhytomyrshchyni v ostanni desiatyrichchia radianskoyi vlady, S. 195-196.

Cathedral of the Assumption of the Blessed Virgin Mary, Kharkiv



Internet source: <https://catholic-kharkiv.org/yeparhiya/dekanati/harkivskij-dekanat/parafiya-uspinnya-presvyatoyi-divi-mariyi/>

There was a significant reduction of Latin Rite communities in Ukraine after the Second World War. There were only 97 Latin Rite communities in 1972. In 1969, only one community was registered in the outskirts of Kyiv. The activity of monasteries was not allowed.²¹⁴

However, the restoration of the Roman Catholic parishes in the USSR in the early 1980s took place in more difficult conditions than in Poland, where, even under the conditions of the Polish People's Republic, there were conditions for catechesis of young people.²¹⁵ The religious tradition in the central and especially southern and eastern parts of Ukraine was destroyed by the Soviet regime. It remained only in the west of the UkrSSR, esp. in the underground and in the families.

However, the influence of the religious rebirth in Poland, associated with the activities of the trade union "Solidarity" in the early 1980s, resulted in the awakening of church consciousness of the Latin Rite Catholics in Ukraine, the overwhelming majority of whom were of Polish origin.

The preservation of religious traditions in Ukraine was also promoted by the policies of the Vatican and the Roman Popes that was associated with the Apostolic See's support of of Ukrainian religious underground since the post-war period.²¹⁶

The charitable organization "Church in Need" gave aid to the church, and in 1990, the charitable Catholic organization "Caritas" started functioning in Ukraine.

²¹⁴ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...*S. 582.

²¹⁵ Truszczyński M. *Katechizacja w Polsce Północno-Wschodniej w latach 1945-1989...* – S. 20-44.

²¹⁶ *Vatykan i Ukraina.* – Paryz, 1950. – S. 49.

The Roman Catholic Church in Ukraine was evolving with the entire Catholic world, which united numerous extracurricular organizations: parties, trade unions, associations of youth, women, students, teachers, and others.²¹⁷ The Catholic Church is appropriately represented in today's media world.

In the late 1980s, democratic changes in the USSR triggered the collapse of the totalitarian regime and activated national movements. Active religious processes were part of those political changes. They were particularly active in the western part of the UkrSSR, especially in Lviv Region where the democratic authorities were shaping before the collapse of the USSR, namely in 1989-1990. On May 4, 1990, at the first session of the Lviv Regional Council (of the first democratic convention), the deputies adopted the decree "On religious denominations in Lviv Region"²¹⁸ which announced: "1. Each religious denomination in Lviv Region, whose activity does not violate international norms, has right to be registered, exist freely and propagate its doctrine".²¹⁹

The opening of Roman Catholic churches took place in several districts of Lviv Region: Drohobych District (Medenychi and Letnia),²²⁰ the City and District of Kamianka-Buzka,²²¹ the City and District of Sambir (Village of Voyutychi).²²² The movement for opening Roman Catholic churches was extremely active in Mostyska District, neighbouring on Poland. In 1989, the opening of a church was demanded by Catholics in the villages of Husakiv, Boyevychi, Zolotkovychi²²³ as well as Krysovychi, Kulmatychi, Radenychi.²²⁴ The movement covered the city of Sudova Vyshnia as well as the villages of Dovhomostyska, Kutyi, Dmytrovychi, etc.²²⁵

In Lviv, especially tense was the movement for transferring St. Elizabeth Church in 1989-1991. The catholic community was represented by Kazymyra Yakumets who addressed the Lviv City Council and the USSR Council of Ministers. None of the addresses of the Catholic community were answered positively.²²⁶

Religious relations in Lviv in 1989-1991 were rather tense between the Russian Orthodox Church, the Ukrainian Greek-Catholic Church, the Ukrainian Autocephalous Orthodox Church (established in 1989) and numerous communities of the Roman Catholic Church.²²⁷ The complicated period of interdenominational relations in Lviv Region was over

²¹⁷ Kalinin Yu. A., Kharkovshchenko Ye. A. *Relihiyevnavstvo: pidruchnyk*. – Kyiv: Naukova dumka, 1995. – S. 98.

²¹⁸ Internet source: <https://www.google.com.ua>; Zinchenko A. L. *Novitnia istoriya relihiynykh spilnot v Ukraini: Navch.posibnyk dlia stud. Spetsialnosti „Istoriya”*. – Kyiv: Kyiv. u-t im. B. Hrinchenka, 2001. – S. 349-350.

²¹⁹ Borutskyi Yu. *Lvivska oblasna rada 25 rokiv tomu vidrodyła relihiyni svobody. Chastyna 2* // Internet source: https://vgolos.com.ua/articles/lvivska-oblasna-rada-25-rokiv-tomu-vidrodyła-religijni-svobody-chastyna-2_183196.html

²²⁰ Derzhavnyi arkhiv Lvivskoyi oblasti (DALO). Fund R-1332, op. 2. spr. 593, ark. 10-11, 14, 20-21.

²²¹ DALO. Fund R-1332, op. 2. spr. 593, ark. 44-46.

²²² DALO. Fund R-1332, op. 2. spr. 593, ark. 107-108.

²²³ DALO. Fund R-1332, op. 3. spr. 609, ark. 1-12.

²²⁴ DALO. Fund R-1332, op. 3. spr. 609, ark. 39-42.

²²⁵ DALO. Fund R-1332, op. 3. spr. 609, ark. 88-90.

²²⁶ DALO. Fund R-1332, op. 3. spr. 595, ark. 1-4, 6-10, 12, 14, 17, 22, 25, 27-29.

²²⁷ Sukhyy O. M. *Relihiyni protsesy na Lvivshchyni v kintsi 1980-kh – 1990-kh rr.: suspilno-politychna sfera ta mizhkonfesiyni vidnosyny*. – Lviv: PAIS, 2016. – 244 s.; Sukhyy O. *Mizhkonfesiyni stosunky na Lvivshchyni v 1990-kh rr.: suspilno-politychni aspekty* // *Zagadnienia religijne i narodowościowe w współczesnych badaniach polskich, słowackich i ukraińskich na terenie Euroregionu Karpackiego. Aspekt historyczny, prawny, socjologiczny, filozoficzny i etyczny. Część I / Pod red. Krzysztofa Rejmana, Wacława Wierzbieńca*. – Jarosław, 2015. – S. 327-342; Kurash R. *Pro povernennia*

after the establishing of the new types of relations, the domination of Christian traditions and the revitalization of national and religious customs and holidays.

The early 1990s witnessed active movements for restoring and building Roman Catholic churches in Podillia, Volyn, Zhytomyr and Kyiv Regions as well as in the south and east of Ukraine.²²⁸

A new period of the activity of the Roman Catholic Church in Ukraine started after Ukraine's restoring its independence in 1991.

relihiynym orhanizatsiyam kolushnikh relihiynykh sporud u Lvivskiy oblasti // *Istoriya relihiy v Ukrayini. Naukovyi shchorichnyk*. 2010. Kn. 2. – Lviv, 2010. – C. 121-123; Yurash A. *Istorychni koreni ta sotsiologichni vymiry suchasnoyi polikonfesiynosti ukrayintsiv Lvova i Halychyny // Istoriya relihiy v Ukrayini. Naukovyi shchorichnyk / Uporiad. O. Kyrychuk, M. Omelchuk, I. Orlevych*. – Lviv: Instytut relihiyeznavstva. Filiya Lvivskoho muzeyu istoriyi relihiyi; vyd-vo „Lohos”, 2013. – S. 25-27; Borutskyi S. *Derzhava. Tserkva. Liudyna. Derzhavno-tserkovni ta mizhkonfesiyni vidnosyny u dzerkali suchasnosti 1992-2002 rr.* – Lviv: Afisha, 2003. – 551 s.

²²⁸ Dubroyer O. *Katolytska tserkva v Ukrayini, 2001-yi rik: statystyka, analyzy, komentari*. – Kyiv: Kairos, 2001. – 260 s.; Tsybaliy V. *Stanovlennia terytorialnykh instytutsiy Rymo-katolytskoyi tserkvy v nezalezhniy Ukrayini // Visnyk Kyivskoho natsionalnoho universytetu im. T. Shevchenka*. – Kyiv, 2009. – Vyp. 91-93: *Filosofiya. Politolohiya*. – S. 180-183; Bilousov Y. *Kyivsko-Zhytomyrska Rymo-katolytska yeparkhiya: istorychni narys*. – Zhytomyr, 2000; Kolodnyi A. M. *Istoriya relihiyi v Ukrayini*. – Kyiv: Znannia, 1994. – 735 s.; Kutsenko Y. *Rymo-katolytskyi kostel u Khersoni yak sprobna proektsiya doli polskoho naselennia krayu // Pivdennyi arkhiv: Zbirnyk naukovykh prats. Istorychni nauky*. – Kherson, 2001. – Vyp. 5. – S. 182-187; *Relihiyni orhanizatsiyi na Mykolayivshchyni: istoriya i suchasnist: nauk.-popular. Dovidnyk*. – Mykolaiv: Vyd-vo MF NaUKMA, 2001; Palladina T. *Rymsko-katolytska tserkva v Kyevi*. – Kyiv: Kyivsko-Zhytomyrska Diyetseziya, 2002. – 108 s.; Krzyzowski T. *Zarys diecezji kościoła rzymskokatolickiego w Odessie (1917-1991) // „Regiones Euxinum Spectantes.” Stosunki kulturowe, etniczne i religijne na przestreni dziejów / Pod red. Gędłeka, T. Krzyzowskiego, M. Michalskiego*. – Kraków, 2012. – S. 455-487; *Kościół katolicki w Europie Środkowo-wschodniej w obliczu dwóch totalitaryzmów (1917-1990). Tom 1 / Pod red. Mariusza Krzysztofńskiego i ks. Józefa Wołczańskiego*. – Rzeszów; Stalowa Wola; Lwów, 2015. – 297 s.

The Roman Catholic Church in Independent Ukraine

The modern Byzantine-Latin period began in 1991, when the Roman Catholic Church and the Ukrainian Greek Catholic Church started renewing their structures. Both ecclesiastical denominations developed actively due to increase in the number of territorial units and gradual spread throughout Ukraine. An important event in the Ukrainian Greek Catholic Church was the return of its center to Kyiv in 2005, and the correction of the previous title of the Head of the Ukrainian Greek Catholic Church into the Major Archbishop of Kyiv and Halych.

Religious processes in Ukraine after restoring its independence and in subsequent years were conditioned by the orientation of a large group of the public at Europe and European integration processes.²²⁹ The processes that took place in neighboring Poland²³⁰ and other countries of Western Europe played a major role in Ukraine's civilizational choice. Relations with the Vatican became important. All these processes were reflected in the activities of Ukraine in the Council of Europe and other European structures.²³¹

The turning point for Catholics in Ukraine was 1991. At the beginning of the year (January 16, 1991), Pope John Paul II appointed new bishops for the Roman Catholic Church in Ukraine: Metropolitan of Lviv Marian Jaworski, Bishop of Kamianets-Podilskyi Jan Olszański and Bishop of Zhytomyr Jan Purwiński.

²²⁹ Sydoruk T., Pavliuk V., Malkin V. *Yevropeiska intehratsiya Ukrayiny*. – Lviv: PAIS, 2011. – S. 25-35.

²³⁰ Jaskiernia J. *Rada Europy jako organizacja międzynarodowa kreująca i oddziałująca na implementację standartów demokratycznych // Rada Europy a przemiany demokratyczne w państwach Europy Środkowej i Wschodniej w latach 1989-2000 / Red. nauk. Jerzy Jaskiernia*. – Toruń: Wydawnictwo Adam Marszałek, 2010. – S. 32-50.

²³¹ *Rada Europy a przemiany demokratyczne w państwach Europy Środkowej i Wschodniej w latach 1989-2000 / Red. nauk. Jerzy Jaskiernia*. – Toruń: Wydawnictwo Adam Marszałek, 2010. – 864 s.; Willaime J.-P. *Yevropa ta relihiyi. Stavky XXI stolittia*. – Kyiv: Dukh i Litera, 2006. – S. 331.



Bishop Jan Olszański

Internet source: <http://rkc.in.ua/index.php?&m=e&f=te&p=olsj&l=p>

The Ukrainian State attempted to build relations with religious denominations on new democratic principles.²³² On April 23, 1991, the Verkhovna Rada of Ukraine adopted Ukraine's Law "On Freedom of Thought and Religious Organizations" which defined the new attitude of the State to church, replenished freedom of thought with real content, opened

²³² Dekret pro ekumenizm // Znaky chasu: Do problemy porozuminnia mizh tserkvamy / Upor. Z. Antoniuk, M. Marynovych. – Kyiv: Sfera, 1999. – S. 280-291; Istoriya relihiyi v Ukrayini (Katolytsyzm v Ukrayini). – Kyiv, 2002.

broad opportunities for satisfying religious needs and granted religious organizations for providing education, charity and other socially useful activities.²³³



Bishop Marian Jaworski

Internet source: <https://alchetron.com/Marian-Jaworski>

The real activities of the Roman Catholic Church were invigorated due to the personality of Cardinal Marian Jaworski. Cardinal Marian Jaworski was born on August 21, 1926 in Lviv. In 1945, after graduating from school, he entered Lviv Roman Catholic Seminary, but later he moved to Poland. After getting religious education there, he was ordained a priest in Kalwaria Zebrzydowska near Cracow (June 25, 1950). In 1952, Father Jaworski got a doctorate degree in theology at the Jagiellonian University, and in 1954, he received a PhD in philosophy at Lublin Catholic University. He obtained his habilitation in 1965 (philosophy of religion) at Warsaw Theological Academy. He served as Secretary of Scientific Council of the Episcopate of Poland (1970-1984), Dean of the Faculty of Theology (1976-1981) and Rector of the Pontifical Theological Academy of Cracow (1981-1987).

On May 24, 1984, Father Jaworski was appointed as Apostolic Administrator of the Archdiocese of Lubaczów. He adopted his episcopal consecration. On January 16, 1991,

²³³ Zakon Ukrainy „Pro svobodu sovisti ta relihiyni orhanizatsiyi” (Vidomosti Verkhovnoyi Rady URSSR, 1991, № 25, s. 283) – Internet source: zakon.rada.gov.ua/laws/show/1987-12; Vidnosyny tserkva-derzhava v Ukraini / Red. M. Sitarz, S. Kawa, A. Romanko, A. Słowikowska. – Lviv: Vyd-vo Sviatoho Pavla, 2018; Masiukova N. Zakonodavstvo Rosiyskoyi Imperiyi, URSSR, Nezalezhnoyi Ukrainy shchodo katolytskoyi tserkvy (porivnialnyi analiz) // Istoriya relihiy v Ukraini: Naukovyi shchorichnyk. 2011 rik. Kn. 1. – Lviv: Lohos, 2011. – S. 82-85.

Father Jaworski was appointed as the first Metropolitan of Archdiocese of Lviv. The following year, he was elected as Chairman of the Conference of Roman Catholic Bishops of Ukraine. Pope John Paul II raised Fr. Jaworski to the rank of Cardinal.

Almost all the Catholic parishes of the Latin Rite had been liquidated by 1940, but they appeared again in Ukraine after the Second World War. There were two priests in the Diocese of Kamianets, 7 churches out of 38 in Zhytomyr Diocese; during 1942-1947, there was a church in Kharkiv. Gradually, the churches were closed again. In Kyiv, after persistent petitions of local people, the community was registered only in 1969. The chapel was situated in a house in the outskirts of the city; the priest arrived there only once a month. All the monasteries were closed; there was no seminary. The admission to Riga Seminary was limited and complicated because of deliberately invented obstacles. Therefore, the first Ukrainian Catholic priest of the Latin Rite was ordained only in 1972.²³⁴

The number of the Roman Catholic churches in 1988 was the following: Lviv Archeparchy – 12, Lutsk Diocese – 1, Kamianets-Podilskyi Diocese – 15, Zhytomyr Diocese – 8, the Apostolic Administration of Transcarpathia – 43. On January 1, 2007, there were 8 educational institutions (344 students), 883 communities, 88 monasteries (656 monks and nuns) and 551 Sunday schools at the disposal of the church. The Roman Catholic Church published 14 periodicals and had 527 priests (267 of them were foreigners).

On January 16, 1991 the Roman Catholic Episcopate was restored. Metropolitan Marian Jaworski, who was forced to leave Lviv after the Second World War, was ordained as archbishop in 1984. In 2001, Marian Jaworski was declared Cardinal. He became the Primate of the Roman Catholic Church in Ukraine.

Bishop of Kamianets-Podilskyi Diocese Jan Olszański (1919-2003) and Bishop of Zhytomyr and Kyiv Jan Purwiński were appointed in 2001. Jan Olszański was born on January 14, 1919, near Brody (Ternopil Voivodeship), he was ordained in 1942. He served in Lviv and Horodok. He also got a permission to work in Manykivtsi. He worked there until 1991. On January 16, 1991, he was appointed Bishop of Kamianets-Podilskyi Diocese.

The structure of Lviv Metropolitanate, which covers the territory of today's Ukraine, includes Lviv Archdiocese, Kamianets-Podilskyi and Zhytomyr Dioceses. Pope John Paul II proclaimed the establishment of the Apostolic Administration of Transcarpathia in 1993, and in 1996, he reinstated the Diocese of Lutsk (bishop Markiyan Trofymyak). The Diocese of Kharkiv and Zaporizhzhya has been functioning since 2002.

Along with the revival of the Catholic Church in its main regions of Ukraine, like Lviv, Zhytomyr, Kamianets-Podilskyi, religious and spiritual views are undergoing changes in the eastern and southern regions of the state. In particular, considerable work is carried out for opening Roman Catholic churches in the Dioceses of Odesa and of Simferopol. A Roman Catholic church was opened in Pervomaisk. On June 22, 2019, Bronisław Bernacki, Chairman of the Conference of Roman Catholic Bishops of Ukraine, visited the city. He consecrated the newly built church in Bohopil. The shrine has two chapels: the Chapel of the Mother of God and the Chapel of Saint John Paul II. In his speech, the bishop recounted the life stories of his parishioners in Odesa and blessed the inhabitants of Pervomaisk for good deeds for the city and for the prosperity of Ukraine. The members of the Polish national and cultural community cooperate actively with the city's administration as well as participate in public life of the region. They also learn Polish; among the learners there are children, young people and the elderly.

²³⁴ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 630.



Holy Mass in Pervomaisk

Internet source: <http://rkc.in.ua/index.php?m=k&f=aosmypm&p=mypmpmjn&l=r>

The activity of the Roman Catholic monastic orders was restored only in Independent Ukraine: they were actually banned in the USSR. The monasteries of the Dominicans, Carmelites, Franciscans, etc. opened at that time. At the end of 2002, there were 23 Latin Rite orders for men and women in Ukraine, with a total of over 350 monks. The most numerous were Franciscans, Pallottines and Oblates.

The diplomatic relations of the Apostolic See with Ukraine were established after the proclamation of independence. In 1992, the Vatican appointed the first Apostolic Nuncio in Ukraine. The system of theological education was formed gradually. Ukrainian seminarians studied mainly at the theological faculty of Lublin Catholic University. They were gradually establishing the following religious educational institutions: the St. Thomas Aquinas Institute of Religious Sciences of in Kyiv, the Holy Spirit Institute of Theological Sciences in Podillia (Horodok), the Orthodox Seminary of the Most Sacred Heart of Jesus in Vorzel, near Kyiv. Metropolitan Marian Jaworski restored the activity of the Theological Seminary in Lviv (Briukhovychi) which functioned in Lviv from 1700 until 1945.

The St. Thomas Aquinas Institute of Religious Sciences originates from the Catholic Theological College which was founded in 1992 by the Dominican Order. In February 2000, the College received an academic affiliation of the Pontifical University of Saint Thomas Aquinas in Rome. On May 5, 2000, according to the Decree of the Congregation, it became the Higher Institute of Religious Sciences, which gave his students the opportunity to obtain a master's degree in religious studies.

The four-year course of studies provides with the knowledge of the Holy Scriptures, the fundamentals of Catholic spirituality as well as philosophy and theology, classical and western languages. After obtaining a master's degree in religious studies which is officially recognized by the Catholic Church, students have a possibility to continue their studies at Catholic universities abroad.

Effective publishing programs are being implemented in the publishing house “Caerus” which operates in Kyiv. It was established by Cracow Dominicans. The publishing house publishes religious books, religious monthlies and newspapers.

The solemn opening of the St. Clara TV studio took place on January 5, 2003. The studio is located in the parish of the Blessed Virgin Mary of Angels in Vinnytsia. The studio was set up due to the implementation of a children’s religious program which was first broadcast on TV in 1994. The organizer of the program was the Capuchin monk Justyn Rusin. Different video projects were realized on the basis of the TV broadcast “Nadiya”. The studio presents diversified television

broadcasting: catechism video materials, customized films in English, Italian and Polish, video collections about different events regarding the Roman Catholic Church. The greatest art domain today is the documentary film “A Pilgrim of Peace and Hope” devoted to the anniversary of Pope John Paul II’s visit to Ukraine.²³⁵

The Roman Catholic Church implements large-scale social programs. There are family-type homes for children in Kyiv, Yarmolyntsi (Khmelnyskyi Region) and Zhytomyr.

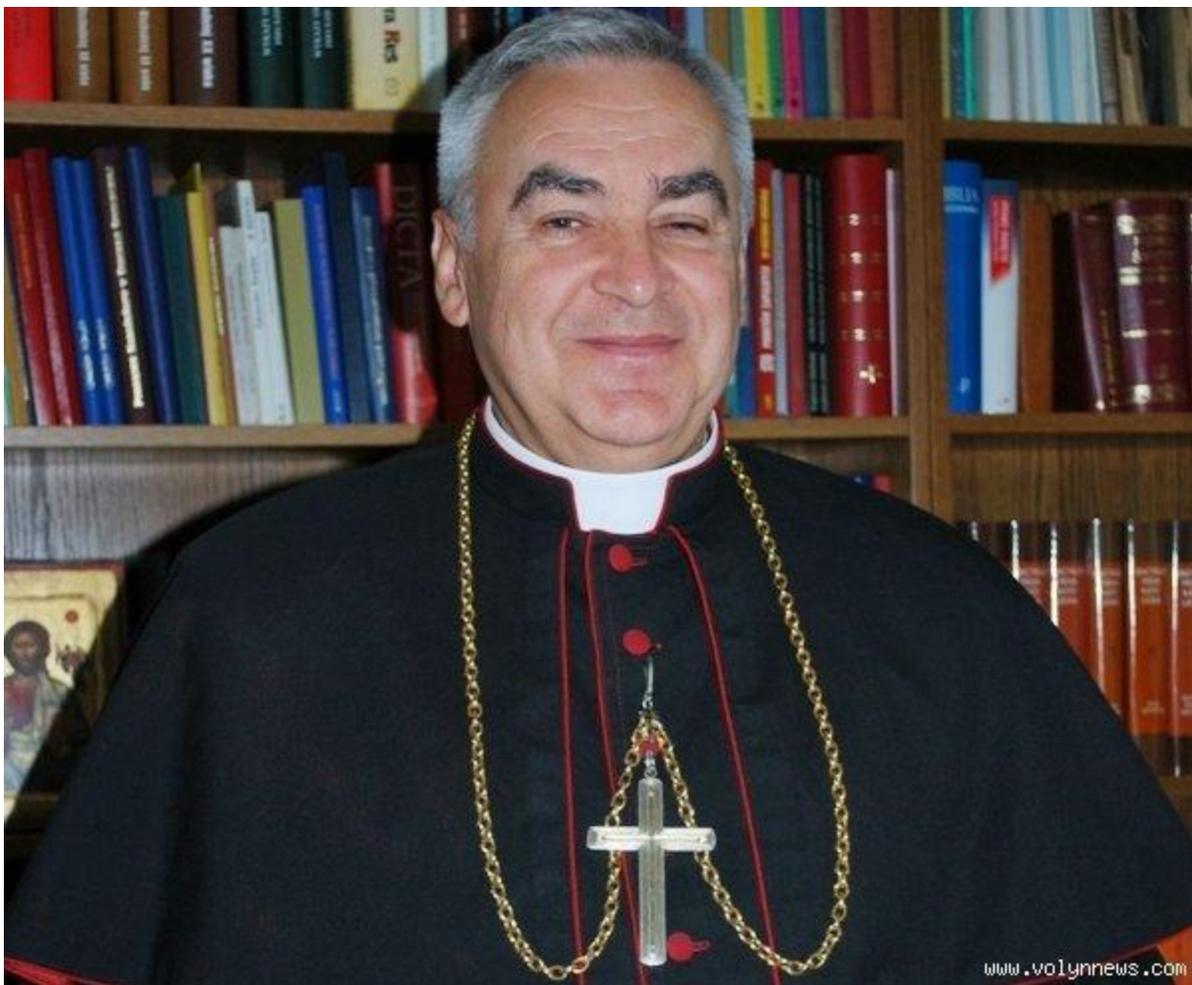


A panoramic view of Berdychiv Monastery of the Discalced Carmelites

Internet source: <http://ukrainaincognita.com/ru/zhytomyrska-oblast/berdychivskiy-raion/berdychiv/berdychiv-klyashtor-bosykh-karmelitiv>

The Roman Catholic Church in Ukraine began its renovation after the intensification of religious life in the USSR, esp. after the celebration of the millennial anniversary of the conversion of Kyivan Rus to Christianity, and after the meeting of Mikhail Gorbachev and Pope John Paul II in December, 1989, in Rome.

²³⁵ Isichenko Ihor. *Istoriya Khrystovoyi Tserkvy v Ukrayini...* S. 633.



Bishop Markiyan Trofymyak

Internet sources: <http://kmc.media/2018/03/02/vitayemo-yogo-preosvyaschenstvo-markiyana-trofymyaka-z-richnyceyu-yepyskopskykh-svyachen.html>

The Ukrainian Latin hierarchy was reinstated on January 16, 1991. Marian Jaworski was Lviv Metropolitan at that time, and his bishop-assistants were Franciscans: Rafał Kernicki and Markiyan Trofymyak. Jan Olszański became Bishop of Kamianets, and Jan Purwiński was Bishop of Zhytomyr (in 1999, Zhytomyr Diocese was renamed as the Diocese of Kyiv and Zhytomyr). The ordination of new bishops took place in Lviv on March 2, 1991.



Bishop Rafal Kernicki

Internet source: <http://rkc.in.ua/index.php?&m=e&f=wulv&p=knr&l=u>

At that time, Lviv Archdiocese included the territory of Volyn, Ivano-Frankivsk, Lviv, Ternopil, Rivne and Chernivtsi Regions. The Archdioceses of Lubachiv and Peremyshl, which historically belonged to Lviv Metropolitanate, were beyond the new

borders of the Archdiocese. The Archdiocese of Lviv has been headed by Metropolitan Mieczysław Mokrzycki since 2008. Nowadays, it includes Lviv, Ternopil, Ivano-Frankivsk and Chernivtsi Regions. The Roman Catholic Seminary of the Archdiocese of Lviv is located in Briukhovychi.

On May 18, 1996, Pope John Paul II restored the Diocese of Lutsk whose territory had been part of Lviv Archdiocese by that time. Archbishop of Lviv served here as Apostolic Administrator until March 26, 1998. In 1998, Bishop Markijan Trofymyak was appointed as Bishop of Lutsk. The diocese included Volyn and Rivne Regions.

On May 4, 2002, Bishop Leon Dubrawski headed the Diocese of Kamianets-Podilskyi; his predecessor was Bishop Jan Olszewski (on May 4, 2002, he was dismissed from his position of Ordinary by Pope John Paul II). On February 23, 2003, Bishop Olszewski died and was buried in Kamianets Cathedral). On October 21, 2006, Bishop Jan Nemiec started serving as Auxiliary Bishop of the Roman Catholic Diocese of Kamianets-Podilskyi.

On May 4, 2002, the Dioceses of Kamianets-Podilskyi and of Kyiv and Zhytomyr contributed to the formation of the Diocese Kharkiv and Zaporizhzhia which included Kharkiv, Poltava, Donetsk, Dnipro, Zaporizhzhia, Luhansk and Sumy Regions. The first bishop was Stanislaw Padewski (from 1995, Bishop Padewski was Auxiliary Bishop of Bishop Jan Olszewski in Kamianets-Podilskyi). In 2009, Marian Buczek succeeded as ordinary bishop of the Diocese of Kharkiv and Zaporizhzhia.



Roman Catholic Diocese of Kharkiv and Zaporizhzhia
Cathedral of the Assumption of the Blessed Virgin Mary
Internet sources: <http://www.gcatholic.org/churches/europe/3060.htm>

Besides, Odesa, Kropyvnytskyi, Mykolayiv and Kherson Regions, as well as the Crimea were separated from the Diocese of Kamianets-Podilskyi (May 4, 2002), and Tiraspol (former Kherson) Diocese was restored on their territory which was later named the Diocese of Odesa and Simferopol. The diocese was headed by Bronisław Bernacki who was previously Vicar General of the Diocese of Kamianets-Podilskyi. On March 29, 2008, Pope

Benedict XVI appointed Petro Herkulan Malchuk as Auxiliary Bishop of the Diocese of Odesa and Simferopol.



Bishop Bronisław Bernacki

Internet source: <https://spzh.news/en/news/61887-jepiskopy-rkc-v-ukraine-pozdravili-zelenskogo-s-izbranim-na-post-prezidenta>

The religious life in Transcarpathia began reviving in 1989, when Hungary's Cardinal Paskai László arrived there, and the Soviet authorities allowed the priests from Hungary to serve rural parishes. On August 14, 1993, Transcarpathia's Roman Catholic Apostolic Governorship was established. Vicar General Antal Majnek was ordained bishop on January 6, 1996. Mukachevo Diocese was officially instituted on 27 March, 2002.

On June 15, 2011, Bishop of Kyiv and Zhytomyr Jan Purwiński resigned. Pope Benedict XVI appointed Ordinary Bishop Petro Malchuk (previously Auxiliary Bishop of the Diocese of Odesa and Simferopol); he was later granted the status of Archbishop. However, the very Diocese of Kyiv and Zhytomyr did not have the status of Archdiocese.



Bishop Jan Purwiński

Internet source: <https://kzd.org.ua/team/yepyskop-yan-purvinskyy>

The Conference of Roman Catholic Bishops of Ukraine took place in 1992. It was headed by Metropolitan Marian Jaworski. The first meeting of the Conference took place on February 28, 1992, in Lviv. According to the Statute, the Conference of Latin Rite Bishops of Ukraine takes place twice a year, and the elections of Chairman, Vice-Chairman as well as Secretaries of commissions are held every 5 years. During the 2008 conference, Chairmen of 15 Commissions, who were members of the Roman Catholic Church on the territory of Ukraine, were elected. The Commissions covered various domains of public life: the Catechetical Commission, the Commission on Relations between the Church and the State, the Commission on Youth Affairs, the Commission on the Laity, the Commission on

Monastic Affairs, the Liturgical Commission, the Commission on Family Affairs, the Ecumenical Commission, the Commission on Social Communications.



Bishop Marian Buczek

Internet source: http://www.rkc.lviv.ua/category_2.php?cat_2=76&lang=4

Structural Units of the Roman Catholic Church in Today's Ukraine

Diocese of Kyiv and Zhytomyr

The Diocese of Kyiv and Zhytomyr of the Roman Catholic Church was established in the fourteenth century and was renovated on January 16, 1991. Nowadays, it has 2 bishops, 11 deaneries, and a theological seminary in Vorzel. It covers 4 regions with the total area of 222,300 sq.km. There are 149 parishes in the diocese.²³⁶



St. John of Dukla Parish

Internet source: <https://www.janzdukli.org.ua/>

In Cherkasy Region, there is the deanery of Cherkasy; in Kyiv Region, the deanery of Kyiv; in Zhytomyr Region, the deaneries of Baranivka, Berdychiv, Yemilchyne, Korosten, Novohrad-Volynskyi, Radomyshl, Romaniv, Ruzhyn and Zhytomyr.

Bishop Vitaliy Kryvytskyi is Ordinary Bishop of the Diocese of Kyiv and Zhytomyr. He was born on August 19, 1972 in Odesa. In 1987, he began underground activity in his native town under the guidance of the Salesian priest Tadeusz Hoppe. He joined the Salesian congregation of St. John Bosco in 1990. After studying in the Theological Seminary of Cracow, he was ordained as presbyter (May 24, 1997).

²³⁶ Internet source: <https://kzd.org.ua/>



Bishop Vitaliy Kryvytskyi

Internet source: <https://kzd.org.ua/en/team/bishop-vitaliy-krivitskiy>

Fr. Vitaliy initially performed pastoral service as a parochial vicar in Odesa (1997-2004). From 2004 to 2012, he headed the parish and Salesian community in Korostyshiv, Zhytomyr Region. Then, the priest served for two years in Peremyshliany (Lviv Region). Fr. Vitaliy was a vicar of St. Peter Parish in Odesa from 2014. On April 30, 2017, the Vatican informed that Pope Francis appointed Fr. Vitaliy Kryvytskyi to be a vicar of St. Peter Parish in Odesa and Bishop of the Diocese of Kyiv and Zhytomyr in Ukraine. On June 24, 2017, the ceremony of the ordination and ingression of the new Ordinary of the Diocese of Kyiv and Zhytomyr, Bishop Vitaliy Kryvytskyi, took place in St. Alexander Cathedral in Kyiv.²³⁷

²³⁷ Internet source: <https://kzd.org.ua/>



St. Alexander Cathedral in Kyiv

Internet source: <https://travel-guia.com/en/ukrania/kyev/catedral-de-st-alexander.html>

Bishop Jan Purwiński was born on November 19, 1934 in the city of Dolni (Latvia). He was ordained as a priest on April 13, 1961 in Riga. Then he was a vicar in Daugavpils. In 1997, he was an administrator in Baļbinova and a vice-administrator in Krāslava. From July 25, 1977, Jan Purwiński was an administrator in Zhytomyr. He was also Vicar Bishop for Ukraine and Moldova from September 15, 1981. From January 16, 1991, Jan Purwiński was Ordinary of Zhytomyr. On March 4, 1991, he was consecrated in Zhytomyr. On March 9, 1991, the ceremony of his ingression took place in Zhytomyr Cathedral. From November 25, 1998, Jan Purwiński was the Ordinary of Kyiv and Zhytomyr. He retired on 15 June, 2011. Pope Benedict XVI accepted Ordinary Bishop Purwiński's abdication made in accordance with the requirements of Canon 401 of the Code of Canon Law. On August 6, 2011, he was appointed Vicar General of the diocese. His Patron Holiday is on June 24.²³⁸

²³⁸Internet source: <https://kzd.org.ua/>

Archdiocese of Lviv

The Archdiocese of Lviv was established in 1375, and it was re-established on January 16, 1991. There are 4 bishops, 12 deans and a seminary in Briukhovychi; it includes 4 regions with a total area of 68,000 sq.km. and 271 parishes. The deanery of Chernivtsi is in Chernivtsi Region; the deaneries of Halych and of Ivano-Frankivsk are in Ivano-Frankivsk Region; the deaneries of Chortkiv and of Ternopil are in Ternopil Region, while the deaneries of Horodok, Lviv, Mostyska, Sambir, Stryi, Zolochiv, Zhovkva belong to Lviv Region.²³⁹



Roman Catholic Church in Mostyska (Lviv Region)

Internet source: <https://ishchuk.net/Podorozhi/Ukraine/Lvivska/Mostyski/Mostyska/>

Archbishop Mieczysław Mokrzycki is the bishop of the Archdiocese of Lviv. He was born on March 29, 1961 in Majdan Lipowiecki (Poland); he was ordained as a priest on September 17, 1987 in Lubachiv. Then he was a parish vicar, a diocese administrator; later he became an official of the Congregation for Divine Worship and the Discipline of the Sacrament; he served as a secretary of Pope John Paul II in 1996-2005, a secretary of Pope Benedict XVI in 2005-2007 and Coadjutor Archbishop of Lviv from July 16, 2007. He was consecrated in Rome on September 29, 2007. On October 21, 2008, he became Metropolitan Archbishop of Lviv; on November 5, 2008, he became Chairman of the Conference of the Roman Catholic Bishops of Ukraine; his official ingress into the Assumption Church in Lviv was held on November 22, 2008. His Patron Holiday is on January 1.²⁴⁰

²³⁹ Internet source: <http://www.rkc.lviv.ua/>

²⁴⁰ Internet source: <http://www.rkc.lviv.ua/>

Auxiliary Bishop Leon Malyi was born on September 17, 1958 in Bar, Vinnytsia Region; he was ordained as priest on April 7, 1984 in Lviv; in 2000-2002, he worked as Prefect in the Major Roman Catholic Theological Seminary; from September 23, 2000, Administrator of Saint Mary Magdalen Parish in Lviv; on April 4, 2002, he was appointed Auxiliary Bishop of the Archdiocese of Lviv; on June 20, 2002, he was consecrated as Bishop by Cardinal Marian Jaworsky. His Patron Holiday is on November 10.

Cardinal Marian Jaworski, the Latin Rite Archbishop of Lviv, was born on August 21, 1926 in Lviv. He was ordained as a priest on June 25, 1950 in Kalwaria Zebrzydowska (Poland). On May 24, 1984, he became Apostolic Administrator of the Archdiocese in Lubachiv (Lviv); On June 23, 1984, he was consecrated in Cracow in the Wawel Cathedral by Cardinal Franciszek Machorski; from January 16, 1991, he was Metropolitan Archbishop of Lviv; in 1996-1998, Apostolic Administrator of the Diocese of Lutsk; in 1997, he became Rector of the Major Roman Catholic Theological Seminary; on February 22, 1992, he was elected Chairman of the Conference of the Roman Catholic Bishops in Ukraine. On February 21, 1998 he was nominated Cardinal "in pectore" by Pope John Paul II, and in 2001, he was proclaimed Cardinal. In 2008, Pope Benedict XVI accepted his resignation. His Patron Holiday is on March 8.²⁴¹

The opening in 1992 of Lviv Theological Academy along with its transformation into Ukrainian Catholic University in 2002 was a new impetus in the development of religious processes in Lviv Region. Special credit for the institution and its reorganization belongs to Boris Gudziak who is now President of UCU. Rev. Bohdan Prakh is now Rector.²⁴²

Within the framework of the University there is the Institute of Ecumenical Studies which conducts considerable research and educational work in the sphere of inter-denominational and inter-religious relations.

²⁴¹ Internet source: <http://www.rkc.lviv.ua/>

²⁴² Internet resource: <https://uk.wikipedia.org/wiki/UKU>



Borys Gudziak - Archeparch of Philadelphia and Metropolitan for the Ukrainian Catholic Church in the USA

Internet source: <https://www.radiosvoboda.org/a/30328808.html>

Kamianets-Podilskyi Diocese

Kamianets-Podilskyi Diocese was established in 1375 and it was re-established on January 16, 1991. There are 3 bishoprics, 8 deaneries, Roman Catholic Theological Seminary in Horodok. The Diocese consists of two regions: Khmelnytskyi and Vinnytsia with an area of 47,158 sq.km. and 207 parishes. Khmelnytskyi, Horodok, Kamianets-Podilskyi and Polonne belong to Khmelnytskyi Region; Vinnytsia Region includes the deaneries of Bar, Murafa, Tomashpil, Vinnytsia. Leon Dubrawski is Ordinary Bishop of Kamianets-Podilskyi Diocese. He was born on July 1, 1949 in Dubovytsia, Zhytomyr Region. On August 31, 1982, he entered the Order of St. Bernard in Poland. On May 29, 1983, he was ordained as a priest in Riga. In 1983-1993, he was a pastor in Khmilnyk (Vinnytsia Region); 1993-1998, a vicar of St. Archangel Michael Bernardine Custody. On June 28, 1998 he was consecrated Auxiliary Bishop of Kamianets-Podilskyi by Archbishop Marian Jaworski in Kamianets-Podilskyi. On May 4, 2002, he became Ordinary of Kamianets-Podilskyi. On July 3, 2007, he was inducted at the Cathedral of Kamianets-Podilskyi. His Patron Holiday is on November 10.

Bishop Jan Niemec, Auxiliary Bishop of Kamianets-Podilskyi was born on March 14, 1958, in Rzeszow (Poland). On June 24, 1987, he was ordained as priest in Peremyshl. In 1993, he became a teacher and later a prefect of the Major Roman Catholic Theological Seminary in Horodok; from 2001, he was Rector of the Major Roman Catholic Theological Seminary; On October 21, 2006, he became Auxiliary Bishop of Kamianets-Podilskyi. On December 8, 2006, he was consecrated by Cardinal Marian Jaworski in Kamianets-Podilskyi. His Patron Holiday is on June 24.²⁴³

²⁴³ Internet source: http://rkc.lviv.ua/category_2.php?cat_2=73&lang=1



Cathedral of Kamianets-Podilskyi

Internet source: <http://www.autotravel.ua/countries/ukraine/kafedralnyi-kostel-sviatyh-apostoliv-petra-i-pavla/>

Bishop Radosław Zmitrowicz, Auxiliary Bishop of Kamianets-Podilskyi was born on September 2, 1962 in Wrzeszcz (Gdansk, Poland). In 1981, he joined the Missionary Oblates of Mary Immaculate; and on June 17, 1989, he was ordained as a priest. From 1997, he was a missionary in Turkmenistan. In 2000, he began his pastoral work in Ukraine. On November 29, 2012, he was appointed as Auxiliary Bishop of Kamianets-Podilskyi Diocese. On February 9, 2013, he was consecrated by Bishop Leon Dubrawski in Kamianets-Podilskyi Cathedral²⁴⁴.

Diocese of Odesa and Simferopol

The Diocese of Odesa and Simferopol was formed on May 4, 2002. There are 2 bishops, 7 deaneries, 5 regions with a total area of 138 000 sq.km. and 40 parishes. The deanery of Kherson is located in Kherson Region; the deanery of Kropyvnytskyi (former Kirovohrad) is in Kirovohrad Region; the deanery of Mykolaiv is in Mykolaiv Region; the deanery of Odesa is in Odesa Region; the deanery of Balta is in Bilhorod-Dnistrovskyi District; the Crimean deanery in the Crimea.

The bishop of the diocese is Bronisław Bernacki. He was born on September 30, 1944 in Murafa (Vinnytsia Region). Bronisław Bernacki was ordained as a priest on May 28, 1972 in Riga. He was Vicar General of Kamianets-Podilskyi Diocese (from 1995), and Ordinary Bishop of the Diocese of Odesa and Simferopol (from May 4, 2002). On July 4, 2002 Fr. Bronisław Bernacki was consecrated Bishop of the Kamianets-Podilskyi Diocese by Cardinal Marian Jaworski. His Patron Holiday is on September 1.²⁴⁵

Bishop Jacek Pyl serves as Auxiliary Bishop of the Roman Catholic Diocese of Odesa and Simferopol. He was born on August 17, 1962 in Garwolin (Poland). In 1988, he was ordained as a priest. Father Pyl joined the Missionary Oblates of Mary Immaculate in 1977. Then he became the first its Superior in 2006. He served again as Superior of the Delegation for a short time in

²⁴⁴ Internet source: http://rkc.lviv.ua/category_2.php?cat_2=73&lang=1

²⁴⁵ Internet source: <http://www.rkc.odessa.ua/>

2012 (September-November). On November 23, 2012, he was appointed Auxiliary Bishop of the Diocese of Odesa and Simferopol by Pope Benedict XVI.²⁴⁶

Diocese of Lutsk

Lutsk Diocese was established in 1375, but it was re-established on May 18, 1996. It includes 2 bishops, 2 deaneries, 2 regions (Rivne and Volyn) with a total area of 40,300 sq.km. and 36 parishes. Rivne deanery is in Rivne Region, while the deanery of Lutsk is in Volyn Region. The bishop of diocese is Vitaliy Skomarovskyi. He was born on December 30, 1963 in Berdychiv, Zhytomyr Region. He was ordained as a priest on May 27, 1990 in Riga, and then he was a parish vicar in Berdychiv, Zhytomyr Region. In 1991-1995, he was a parish priest in Sumy; in 1995-2000, he was a diocesan chancellor in Zhytomyr. He was appointed Vice-rector (2000) and Rector (2002) of the Major Theological Latin Seminary in Vorzel. On April 7, 2003, he was appointed Auxiliary Bishop of the Roman Catholic Diocese of Kyiv and Zhytomyr. On June 7, 2003, he was consecrated as Bishop by Cardinal Marian Jaworsky in Zhytomyr. On 12 April, 2014, Vitaliy Skomarovskyi was appointed Ordinary of the Diocese of Lutsk. The solemn investiture in the Church of the Holy Apostles Peter and Paul took place on 17 May 2014. On 1 May, 2016, he was appointed Apostolic Administrator of the Diocese of Kyiv and Zhytomyr. His Patron Holiday is on April 28.²⁴⁷

²⁴⁶ Internet source: <http://www.rkc.odessa.ua/>

²⁴⁷ Internet source: http://www.rkc.lviv.ua/category_2.php?cat_1=5&cat_2=74&lang=1



Bishop Vitaliy Skomarovskyi

Internet source: https://en.wikipedia.org/wiki/Vitaliy_Skomarovskiy

Bishop Emeritus Markiyan Trofymyak was born July 1, 1947 in Kozova, Ternopil Region. He was ordained as a priest in 1974 in Riga. During 1974-1991, he was a parish priest in Kremenets and a priest in Volyn, Ternopil, Rivne and Vinnytsia Regions. On January 16, 1991, he was appointed Auxiliary Bishop of Lviv. On March 2, 1991, he was

consecrated by Archbishop Marian Jaworsky in Lviv. From March 25, 1998 to July 24, 2012, he was Ordinary of Lutsk Diocese. His Patron Holiday is on October 25.²⁴⁸

Diocese of Mukachevo

Mukachevo Diocese as part of Eger Diocese (1346) and Satu Mare Diocese (1804) was established on August 4, 1993, as Transcarpathian Apostolic Administration, and it became a diocese on August 27, 2002. The diocese includes 1 bishop, 7 deaneries, 1 region (Transcarpathian) with a total area of 12,800 km² and 95 parishes.

There are Roman Catholic deaneries of Berehove, Khust, Mukachevo, Lower Uzh, Sihet, Uhoch, Upper Uzh.



St. Martin of Tours Cathedral in Mukachevo

Internet source: <http://munkacs-diocese.org/en/bishops/>

The bishop of the diocese is Antal Majnek (Order of Friars Minor). He was born on November 18, 1951 in Budapest (Hungary). In 1977, he entered the Order of Franciscans and was ordained as a priest on April 17, 1982 in Budapest. From December 9, 1995, Fr. Majnek was Auxiliary Bishop of the Apostolic Administration of Transcarpathia. On January 6, 1996, he was consecrated by Pope John Paul II in Rome. Since October 10, 1997, he served as Apostolic Administrator of Transcarpathia. On March 27, 2002, he was appointed

²⁴⁸ Internet source: http://www.rkc.lviv.ua/category_2.php?cat_1=5&cat_2=74&lang=1

Ordinary of Mukachevo, and on September 27, 2002, he was ingressed in the Cathedral in Mukachevo. His Patron Holiday is on June 13.²⁴⁹



Bishop Antal Majnek, Diocese of Mukachevo

Internet source: <http://munkacs-diocese.org/en/bishops/>

Diocese of Kharkiv and Zaporizhzhia

It was established on May 4, 2002. There are 4 bishops, 7 deaneries, 7 regions with a total area of 68,000 km and 40 parishes. Kharkiv deanery is in Kharkiv Region; Dnipro deanery is in Dnipropetrovsk Region; Donetsk deanery is in Donetsk; Luhansk deanery is in Luhansk; Poltava deanery is in Poltava; Sumy deanery is in Sumy; and Zaporizhzhia deanery is in Zaporizhzhia.

Stanislav Shyrokoradiuk is Bishop of the diocese. He was born on June 23, 1956 in Kornachivtsi, Khmelnytskyi Region. In 1981, he secretly joined the Order of Bernardines. Stanislav Shyrokoradiuk was ordained as a priest on June 3, 1984 in Riga. He was a parish priest in Polonne and Slavuta, Khmelnytskyi Region. On November 26, 1994, he became Auxiliary Bishop of Zhytomyr. On January 6, 1995, he was consecrated by Pope John Paul II in Rome. On May 10, 1996, he became President of Caritas - Spes. On April 12, 2014, he became Apostolic Administrator of the Diocese of Lutsk (at the disposition of the Holy See). He was Ordinary of the Diocese of Kharkiv and Zaporizhzhia (April 12, 2014). The solemn ingress in the Cathedral in Kharkiv took place on May 29, 2014. His Patron Holiday is on June 24.

²⁴⁹Internet source: http://www.rkc.lviv.ua/category_2.php?cat_1=5&cat_2=75&lang=2

Auxiliary Bishop Jan Sobilo was born on May 31, 1962 in Nisko (Poland). He was ordained as a priest on December 13, 1986 in Lublin. Fr. Sobilo was an honorary canon of the cathedra in Lubachiv (2007). On April 14, 2008, he became Honorary Chaplain of His Holiness Benedict XVI. On October 30, 2010 he was appointed Auxiliary Bishop of the Diocese of Kharkiv and Zaporizhzhia by the Holy Father Benedict XVI. On December 8, 2010, he was consecrated in the Cathedral of Kharkiv.



Bishop Jan Sobilo

Internet source:

https://risu.org.ua/en/index/all_news/state/national_religious_question/57542/

Bishop Emeritus Marian Buczek was born on March 14, 1953 in Cieszanow (Poland). He was ordained as a priest on June 16, 1979 in Cieszanow. From October 12, 1991 to 2002, he was Chancellor of the Metropolitan Curia in Lviv. In 1992, he was appointed as General Secretary of the Conference of the Roman Catholic Bishops of Ukraine. On May 4, 2002, he was appointed as Auxiliary Bishop of Lviv. On June 20, 2002, he was consecrated by Cardinal Marian Jaworski in Lviv. He was the editor-in-chief of the website of the Roman Catholic Church. From July 16, 2007, he was Coadjutor Bishop of the Diocese of Kharkiv and Zaporizhzhia. On March 19, 2009 he was appointed Ordinary of the Diocese of Kharkiv and Zaporizhzhia. On May 16, 2009, the solemn ingress took place in the Cathedral of Kharkiv. On August 18, 2009, President of Ukraine Viktor Yushchenko awarded him with the Third-degree Order “For merit and outstanding contribution to the development of spirituality in Ukraine; for fruitful long-term church activities; and on the occasion of the 18th anniversary of independence in Ukraine”. From April 12, 2014, he is Bishop Emeritus.

Pope Francis accepted his abdication because of his health status. His Patron Holiday is on September 8.

Bishop Emeritus Stanisław Padewski (OFM Cap) was born on October 18, 1932 in Nova Huta, Ternopil Region. He entered the Order of Capuchins in 1949. He was ordained as a priest in Cracow (1957). On April 16, 1995, he became the Auxiliary Bishop of Kamianets-Podilskyi. On June 10, 1995, he was consecrated in the Cathedral of Kamianets-Podilskyi. From October 10, 1998, he was Auxiliary Bishop of Lviv. On May 4, 2002, he was appointed as Ordinary of the Diocese of Kharkiv and Zaporizhzhia. He was Bishop Emeritus from March 19, 2009. Pope Benedict XVI accepted the abdication from Ordinary of the Diocese of Kharkiv and Zaporizhzhia. He died on January 29, 2017, in Sędziszów Małopolski (Poland). His Patron Holiday is on September 18.

Monastic Orders and Congregations of the Roman Catholic Church

Ukraine hosts a large number of monastic ranks and monastic congregations of the Latin Church on its territory.²⁵⁰



Pope John Paul II

Internet source:

https://24tv.ua/ivan_pavlo_2_biografiya_ta_tsitati_papi_rimskogo_20_stolittya_n946641

According to statistics, there are 6 orders, 3 religious communities and 5 male congregations in Ukraine: the Order of Friars Minor – the Franciscan Order (Bernardines), the Hospitaller Order of the Brothers of Saint John of God (Bonifrats), the Order of Preachers (Dominicans), the Order of the Brothers of the Blessed Virgin Mary (Franciscans), the Order of Friars Minor Conventual (Franciscans), the Order of Friars Minor – the Church of St.

²⁵⁰ The Roman Catholic Church in Ukraine. Internet source: https://risu.org.ua/ua/index/reference/major_religions/~%D0%A0%D0%9A%D0%A6/47363/

Mary of the Angels (the Franciscans of Primitive Observance); the Society of Jesus (Jesuits), the Society of the Catholic Apostolate (Pallotines), the Society of Saint Francis (Salesians); the Congregation of Saint Michael the Archangel (the Michaelite Fathers), the Congregation of the Missionary Fathers of Saint Valentine (Missionaries), the Congregation of the Most Holy Redeemer (Redemptorists), the Congregation of the Missionaries of Our Lady of La Salette (“the La Salettes”), the Congregation of the Resurrection of our Lord Jesus Christ (Resurrectionists). One should also mention the female Order and 21 congregations: the Congregation of the Sisters of St. Dominic in Poland (Dominican Sisters), the Congregation of Sisters of St. Dorothy (Handmaids of the Sacred Heart of Jesus), the Congregation of Sisters of Saint Felix of Cantalice Third Order Regular of St. Francis of Assisi (the Felician Sisters), the Congregation of the Franciscan Sisters of the Family of Mary (Franciscan Sisters of Mary), the Congregation of Franciscan Sisters of Our Lady of Perpetual Help, the Congregation of Franciscans Sisters of the Servants of the Cross (Servants of the Cross), the Congregation of the Daughters of the Most Holy and Immaculate Heart of the Blessed Virgin Mary (Sisters of the Immaculate Heart of Mary), the Congregation of the Sisters of St. Joseph, the Congregation of the Carmelites Sisters of the Child Jesus (Carmelitans), the Congregation of the Sisters of Mary Immaculate (Immaculate Mary), the Congregation of the Sisters of St. Michael the Archangel (Michaelite Sisters), the Congregation of the Sisters of the Immaculate Conception of the Blessed Virgin Mary, the Congregation of the Sisters of the Presentation of the Blessed Virgin Mary (Sisters of Presentation), the Congregation of the Sisters of the Divine Savior (Salvatorian Sisters), the Congregation of Sisters of Our Lady of Sorrows, the Congregation of the Sister Servants of the Most Sacred Heart of Jesus (Sisters of the Holy Heart), the Congregation of the Daughters of Our Lady of the Sacred Heart (lay sisters), the Congregation of Sisters Servants of the Immaculate Conception of the Blessed Virgin Mary (Silesian Sisters), the Congregation of Sisters of Charity of St. Vicent de Paul (Daughters of Charity), the Congregation of the Ursulines of the Agonizing Heart of Jesus (Grey Ursulines) and the Order of the Roman Union (Ursuline Sisters).

The Roman Catholic Church in Ukraine nowadays consists of 909 parishes as well as 96 monasteries, convents and monastic houses. There are 8 educational institutions. The bishops of the Roman Catholic Church in Ukraine constitute the Conference of the Roman Catholic Bishops of Ukraine headed by the Metropolitan of Lviv, Archbishop Mieczysław Mokrzycki.

ROMAN CATHOLIC CHURCHES

Latin Cathedral in Lviv

The Archcathedral Basilica²⁵¹ of the Assumption of the Blessed Virgin Mary, or usually called the Latin Cathedral, is the main Roman Catholic Cathedral in Lviv Archdiocese and a monument of the sacred architecture of the 14th to 18th centuries. The exact date of the cathedral's construction is unknown.²⁵² The cathedral was rebuilt and refurbished many times. Eight chapels around the cathedral have been preserved up till now. The Tower of the Latin Cathedral is one of the highest constructions in the central part of the city (66 m, only the city hall is higher). This Cathedral is the Sanctuary of the Gracious Mother of God and Divine Mercy.²⁵³



Latin Cathedral, Lviv (panoramic view)

Internet source: <http://ukrainaincognita.com/lvivska-oblast/lviv/lviv-latynska-katedra>

The cathedral is located in the center of the Cathedral Square, and since the Middle Ages, it has remained the architectural dominant of the southwestern part of the former downtown (walled city). The length of the church is 67 m, the width is 23 m, the height of the tower is 66 meters. It is a three-aisle church with an elongated presbytery and apse. Two chapels are adjacent to the temple from the western part.

²⁵¹ Internet source: http://www.rkc.lviv.ua/news_view-Mesa_osvyachennya_Mura_u_Lvivskij_Katedri-ua

²⁵² Internet source: www.lvivpost.net (uk)

²⁵³ Nash Lviv. Almanakh. Chyslo 1. Lviv, 1256-2006. – 678 s.; Vuitsyk V. S., Lypka R. M. Zustrich zi Lvovom. – Lviv: Kameniari, 1987. – 175 s.

The circumstances for the cathedral's foundation, exact dates and founders remain unknown. The main problem is the complete absence of original documents. One can find some ambiguous statements regarding the founders and the date of foundation. They are, however, based on historiographical traditions or additional sources. The number of versions about the date of foundation is especially multiplied in the works of the nineteenth- and twentieth-century historians.

There are several versions of its foundation. The first one is dated back to 1344. The version originates from the unpublished work of the cathedral administrator (the first half of the nineteenth century), Kajetan Andrusiewicz. It was supported by Stanisław Zajączkowski, who stated that dating was confirmed by the city's Book of Records, though there were no such dates in the Book. The above version was also voiced by Tadeusz Mańkowski, Józef Krętosz, Bartolomej Kaczorowski, Jan Ostrowski, Jerzy Petrus.²⁵⁴

The version of establishing the cathedral in 1350 means the wooden church of the Virgin Mary which existed in 1340-1349, and in 1350, a new stone chapel was built at the same place. This information derives from the excerpt of the city archives which was sent in 1763 or 1765 to Rome in the course of the trial of Archbishop Sierakowski with the magistrate. The version was supported by Władysław Abraham and Friederich Parper.²⁵⁵

The version of the year 1361 was confirmed by Jan Długosz in the chronicle "History of Poland". Alexander Siemkowicz assumed that the source for Długosz's statement was a papal bull of that year which, supposedly, allowed the foundation of the Metropolitanate. In fact, the bull was dated of April 6, 1363, and it did not contain any permission (the Metropolitanate was founded only in 1412). Długosz himself might not imply a building, but he implied a religious institution. It is significant that Długosz did not mention Lviv Cathedral in connection with buildings of Casimir III. Nevertheless, the version of founding the Metropolitanate was supported by Marcin Kromer and Jan Alnpek. The latter changed the year of foundation for 1364 and considered Casimir to be the founder of the building.

The period 1360-1368 is the version of Maurycy Dzieduszycki. He considered the above period to be the foundation of the cathedral. He, however, assumed that it had not been constructed by the fifteenth century.

1370 is the version of Władysław Łoziński who considered that year to be the date of laying the cornerstone. He supposed that the construction of the cathedral began approximately 30 years later.

1370 and 1349. Two contradictory dates were submitted by Bartłomiej Zimorowic on the basis of the unknown sources. The first date was mentioned in the nineteenth century in the work of Ignacy Chodyniecki.²⁵⁶

1380. Another version refers to the construction of the cathedral on the initiative of Lviv Catholic burghers. The burgher of Lviv, Peter Stecher, and the grandson of the first known Lviv vogt, Berthold Stecher were responsible for the construction.²⁵⁷

The version regarding the foundation of the cathedral by Casimir III was supported by the overwhelming majority of the authors. However, the chronicler Janko from Czarnków, who lived in the period of Casimir III, did not mention Lviv cathedral in the list of the king's

²⁵⁴ Kozubska O. Latynska katedra u Lvovi: sproba novoyi interpretatsiyi vidomykh faktiv // Narodoznavchi zoshyty. – 2000. – № 2. – S. 255-257.

²⁵⁵ Kozubska O. Latynska katedra u Lvovi: sproba novoyi interpretatsiyi vidomykh faktiv... S. 253-254.

²⁵⁶ Kozubska O. Latynska katedra u Lvovi: sproba novoyi interpretatsiyi vidomykh faktiv... S. 253-254.

²⁵⁷ Voitovych L. Polskyi korol Kazymyr III i borotba za spadshchynu Romanovychiv // Visnyk Lvivskoho universytetu. Seriya istorychna. – 2011. – Vyp. 46. – S. 40.

foundations. There were no such data in the chronicles of that time. The king himself did not mention anything about this in his correspondence with the Pope. The construction was not also possible because of financial problems of Casimir III at those times. Many researchers came to the conclusion that after the death of the king, the construction was financed by burghers. The burghers could have been the founders from the very beginning, as it was the case, for example, with St. Mary Basilica in Cracow.

The first mention relating to the cathedral dates back to 1399, when members of the city council donated to the decoration of the altar. Peter Stecher, who was the funding manager at that time, supervised the construction and personally donated a hundred kopas. The architect from Wrocław Mykola Gansechke (Gonzaga) erected the cathedral.²⁵⁸

According to the original project, the cathedral should have had two towers: one was completed in the late fourteenth century, while the other one remained uncompleted because of a lack of funds.²⁵⁹

In 1404, Mykola Gansechke completed the altar of the cathedral, and it was consecrated the next year by Bishop of Peremyshl Maciej Janina. Archbishop of Halych Jakub Strepa took part in this event.

In 1406, the Order of Our Lady of Mercy was transferred to the cathedral. The cathedral got its status only in 1412, and the final confirmation was given by antipope John XXIII by the bull "In eminenti". Probably, the cathedral was founded in 1415, and it was blessed in 1429. The chapter members were responsible for funding management and construction supervision.

In 1510 the first pipe organ was established in the cathedral. During the great city fire in Lviv in 1527, nearly the whole Gothic part of the city burnt down. The cathedral was damaged, especially its western side and the tower. The reconstruction of the church was facilitated by Archbishop Bernard Wilczek; due to him, the new bells were cast: one of them was called "Bernardine"; the vaults and the roof of the tower were rebuilt.²⁶⁰ The Renaissance architects began to restore the cathedral, and that restoration had a significant impact on the exterior of the building. In 1566, in particular, on the initiative of Archbishop Stanisław Słomowski, a new altar was established. It served for a short period of time - until 1616. Then, the late Renaissance altar was erected by Łukasz Kaliński.

On April 1, 1656, King of Poland John II Casimir Vasa made promises for the defense of Poland before the icon of the Blessed Virgin Mary Mother of Mercy (painted by Józef Scholz-Wolfowitz). This event is known in Polish history as "The Lviv Oath of John II Casimir". He asked for help in the struggle against the Sweden and swore to protect the Kingdom's people from any impositions and unjust bondage.

In 1776, the cathedral was modernized in the Baroque style on the initiative of Archbishop Waław Hieronim. It was decorated with Matthew Polejowski's marble columns and statues of four saints: Augustine, Gregory, Ambrose and Jerome. One can find a copy of a small icon in the altar, known for miracles: the icon of the Blessed Virgin Mary (the original was taken to Poland in 1946, and it has been in the Wawel Cathedral, Cracow).

There were some changes in the interior and exterior of the cathedral. The cathedral did not change much in the nineteenth century. The wooden fence, placed around the building in the early nineteenth century, was replaced with a Neo-Gothic forged fence (1840s) which exists now, and the Baroque sculptures of the Apostles, moved from

²⁵⁸ Kozubska O. *Latynska katedra u Lvovi: sproba novoyi interpretatsiyi vidomykh faktiv...* S. 252-261.

²⁵⁹ Melnyk B. V. *Vulytsiamy starovynnoho Lvova. – Lviv : Svit, 2002. – S. 114.*

²⁶⁰ Kozubska O. *Latynska katedra u Lvovi: sproba novoyi interpretatsiyi vidomykh faktiv...* S. 260-261.

elsewhere, were placed on pedestals. What concerns the interior, there was installed a new pulpit which has been preserved till present. It was commissioned by Franciszek Witkowski and produced by a Lviv metalworker.

In the late nineteenth century, during the city's preparation for the General Provincial Exhibition (1894), the Roman Catholic Chapter decided to restore the cathedral. It was believed that the city's main church did not correspond to the status of Lviv as a modern city and to the actual needs of its residents. The problem lay in the reconstruction which was made in the eighteenth century. The cathedral looked Baroque, i.e., far newer, than its real age. A special committee was established to manage the restoration, and it was headed by the well-known art historian Władysław Łoziński. The work was managed by Michał Kowalczyk. The funds for the restoration come from different sources: from the Lviv Magistrate, from the Ministry of Education and Religions of the Austro-Hungarian Empire, from Halychyna's Savings Bank, from private foundations and from donations made by noble families. The main idea of the restoration was to return the authentic Gothic look of the cathedral, although no documentary information was available.

The restoration was a significant event for the city and caused considerable debates. The restorers' approach was rather radical: the Baroque sculptures and paintings were removed from the presbytery, though the main altar remained. The walls were stenciled with new ornamental Neo-Gothic paintings. The windows, which had been bricked up in the course of the Baroque reconstruction, were uncovered (except two). All presbytery windows were filled with tracery designed by the young architect Michał Kowalczyk. A lot of artists (Jan Matejko, Józef Mehoffer, Teodor Axentowicz and others) and some noble families, who were the sponsors, were involved in the design of stained-glass windows. However, this transformation was increasingly criticized, and in the early twentieth century, it was stopped. Thus the "re-Gothisation" affected the presbytery only (except the central window of the west façade).

There was a need to continue the restoration works in the following years, but it was used another approach which was aimed at conservation. In 1905-1907, two lateral chapels were restored in that way under the supervision of architect Władysław Sadłowski.

In 1908, the restoration of the cathedral was headed by Tadeusz Obmiński. Then the roof was reconstructed, the copper roofing was replaced, new metal screw stairs leading to the attic were arranged to replace the old wooden ones, etc. All the above works were fulfilled during the following years. Instead of replacing the old presbytery roof structure with a new one, the architect insisted on the preservation and restoration of the existing structure.

In 1909, Pope Pius X blessed the icon of Virgin Mary the Queen of the Polish Crown (nowadays, it has been changed to "the Blessed Virgin Mary of Mercy").

In 1916, during the First World War, the works connected with copper roofing of the cathedral, as well as that of other buildings in Lviv, were commandeered by the Austrian army, so in 1920, the roof was restored again. In 1923-1930, the floor was reconstructed. The crypts were connected into a system and equipped with ventilation which finally eliminated the long-standing problem of the unpleasant odor. Also, Gothic portals were uncovered on the north and south facades, as well as authentic tracery and loopholes on the tower, previously hidden under layers of plaster. After death of Tadeusz Obmiński in 1932, the restoration works were stopped. There were ambitious plans for its continuation and for

establishing a monument to King Casimir III in the Cathedral Square, but because of the beginning of the Second World War, they were not implemented.²⁶¹

During the war, the cathedral survived, and only stained-glass windows on the west and south facades were partially damaged. In 1946, some of the most valuable relics were taken away from the cathedral.

In the Soviet time, the cathedral was one of three functioning churches in Lviv. In 1952, its façades were renovated, and so were the chapels later. In 1975-1988, the Ukrainian artist Anatol Chobitko worked on the restoration of paintings.

After Ukraine's regaining independence in 1991, Lviv Archdiocese was restored. Two priests were ordained in the same year. On June 25, 2001, the cathedral was visited by Pope John Paul II. On the occasion of this event, a memorial table with inscriptions in Ukrainian, Polish and Latin was installed on the western wall of the cathedral (sculptor Yaroslav Skakun). Before the visit of Pope John Paul II, the interior of the cathedral was thoroughly restored by Ukrainian and Polish conservators in 1999-2000. Restored were also the presbytery, great altar, sacristy and chapel of St. Joseph.

Mieczysław Mokrzycki has been Metropolitan of Lviv since November 22, 2008. His predecessor was Metropolitan, Cardinal Marian Jaworski. From 2017, the building is highlighted in the evening.

There are discussions among the scholars concerning the library at the cathedral. There is no information about the functioning of a library previously. According to Edward Różycki, it could have been founded in Halych, and then transferred to Lviv along with the metropolitan archdiocese. It was supposed to contain, at least, manuscript liturgical books. One of the first references to the library was noticed in the letter of Archbishop Solikowski to Rome in 1600. After the liquidation of the cathedral school, the collection of the cathedral library increased. From the seventeenth to nineteenth centuries a lot of literature was handed over to the Carmelit Monastery in Lviv. Most books can be found nowadays in the library of Lviv University. Some books, which were given to the Carmelits at a certain period of time, are now in the disposal of Wrocław Ossolineum.²⁶²

St. Anthony Church in Lviv

Lviv's Church of St. Anthony of Padua is a monument of the Baroque architecture. The building permit was granted by the magistrate in 1617 and approved of by Sigismund III Vasa. The very building lasted from 1618 to 1630. At first, the church was wooden. It burnt twice: in 1648 and in 1652. In 1669, Konstantyn Krystof Korybut Vyshnevetskyi funded the building of a stone church.²⁶³

²⁶¹ Smirnow J., Smirnowa J. Bazylika metropolitalna obrządku łacińskiego pod wezwaniem Wniebowzięcia Najświętszej Maryi Panny i kaplica Boimów we Lwowie. – Lwów, 2001. – S. 20.

²⁶² Ruzhytskyi E. Do istoriyi biblioteki lvivskoho kafedralnogo kostelu latynskoho obriadu // Visnyk Lvivskoho universytetu. – 2009. – № 4. – S. 194-199.

²⁶³ Internet source: <https://uk.wikipedia.org/wiki>



St. Anthony Church in Lviv

Internet source:

https://uk.wikipedia.org/wiki/%D0%A4%D0%B0%D0%B9%D0%BB:Church_of_Saint_Antony,_Lviv.jpg

The church was rebuilt by Francysk Kylczycki in 1765. In the late nineteenth century, the church was renovated. The chapel of Christ Crucified was erected in 1902; the chapel of St. Barbara and St. Joseph, in 1904. During the Soviet time, it was a functioning Roman Catholic church. In Independent Ukraine, the church was transferred under the aegis of the Franciscans. The vicar of the church Fr. Paweł Oduj, its priests are Stanisław Kawa and Stanisław Pękała.



Rev. Dr. Stanisław Kawa

Internet source: <https://kuriergalicyjski.com/actualnosci/4001-lwowska-parafia-sw-antoniego-szuka-sprawiedliwosci-w-strasburgu>

Seminary Church of Saint John of Dukla (Zhytomyr)

Seminary Church of St. John of Dukla in Zhytomyr was built in the style of neoclassicism in 1838-1842 as a church of Lutsk-Zhytomyr Seminary, instead of the burnt cathedral of the Franciscan monastery which was founded in 1763. The monastery building served as a seminary till 1917. Under the Soviet rule, it was used as a military commissariat. In 1992, St. John Church was returned to the Franciscans, and it was consecrated in 1997. Zhytomyr is rich in monuments of sacred architecture. Along with Orthodox churches, one can find a lot of Catholic churches here. One of the main architectural monuments of Zhytomyr is the majestic Seminary Church of St. John of Dukla.

According to the letter issued by the Polish King Sigismund III to the Bernardine monks, the first Bernardine Monastery with a wooden church was built in Zhytomyr in 1761. It was dedicated to the Blessed John of Dukla. John of Dukla is a saint in the Roman Catholic Church. He is one of the patron saints of Poland and Lithuania.

He was born in 1414 in the Polish city of Dukla and died in 1484 in Lviv. John's life was full of poverty, obedience, asceticism, and devotion to Our Lady. He constantly sought to reconcile schismatics to the Church. Filled with desire for greater perfection, he entered the Order of the Lesser Brothers' Convent (Friars Minor Conventual) at an early age. His humility and heartfelt charity toward everyone caused him to be generally loved. When he was nearly seventy years old, he was afflicted by blindness. But John bore this affliction with great patience and did not slacken his activities until his blessed death in 1484. His tomb in the Franciscan church in Lviv was glorified by many miracles. Several kings of Poland were interested in his canonization; and at the request of the people, Pope Clement XII permitted the Blessed John of Dukla to be among the principal patrons of the Poles and Lithuanians.

Speaking about the Seminary Church in 1820, there was a big fire which resulted in the destruction of the buildings of the Order. The Masses were said in the premises of the monastery. A stone cathedral started being built instead of a wooden one. The construction of the cathedral was completed in 1842. There was one large altar as well as two lateral ones dedicated to Mary, Mother of God of Czestochowa and St. Anthony of Padua. The interior of the church was richly decorated.

The monastery was banned soon, and the buildings were transferred to the Roman Catholic Seminary, which was placed in place of the former Bernardine Monastery; the church at the seminary was then called the Seminary Church.

The consecration of the church took place on October 25, 1997, and in the same year, it was named as the Seminary Church of St. John of Dukla. During the celebration of the 250th anniversary of the Seminary of St. John of Dukla in Zhytomyr (October 6, 2013), the memorial plaque to Zygmunt Szczesny Feliński was unveiled on the wall of the church. Zygmunt Szczesny Feliński, who studied in 1851-1852 in Zhytomyr Roman Catholic Theological Seminary, was the Archbishop of Warsaw and the founder of the congregation of the Franciscan Sisters of the Family of Mary.²⁶⁴

St. Bartholomew Church (Drohobych)

The Roman Catholic Church of St. Bartholomew in Drohobych (Lviv Region) is an architectural monument of national value, one of the most well-known Gothic and Baroque architecture monuments from the fourteenth to sixteenth centuries. Drohobych temple is the second oldest Gothic church in Eastern Halychyna (after Lviv cathedral).²⁶⁵

²⁶⁴ Internet source: <http://zozpu.zhitomir.net/whsB99SLTSo>

²⁶⁵ *Narysy z istoriyi Drohobycha (vid naydavnishykh chasiv fo pochatku XXI st.). – Drohobych: Kolo, 2009; Zaucha T. Kościół parafialny p. w. Wniebowzięcia Najświętszej Panny Marii, Św. Krzyża i Św. Bartolomieja w Drohobyczu // Kościoły i klasztory rzymskokatolickie dawnego województwa ruskiego. – Kraków: Międzynarodowy centrum kultury, 1998. – T. 6.*



St. Bartholomew Church in Drohobych

Internet source: <http://www.kray.org.ua/8784/mandrivky/yazichnitske-kapishhe-taporubaniy-yepiskop-mistichni-istoriyi-drogobitskogo-kostelu/>

The church was founded by the privilege of the Polish King Jagiełło in 1392, who stayed in Drohobych at that time and ordered to found a church which had also to serve as a fortress, because of Tatar and Vlachian raids. It was restored after those raids and consecrated in 1511. After the consecration, it was the Church of the Assumption of the Blessed Virgin Mary and St. Bartholomew.

The enemies continued to attack the town, and surely, the sanctuary was destroyed (in 1594, 1624 and 1648). In 1664, the church was partially refurbished.

During the seventeenth to twentieth centuries, the defensive tower was transformed into the bell tower (1739), old altars were reconstructed and the new ones were installed, the loopholes were closed down and the roof was lowered (1790-1793). At the same time, in the late eighteenth century, a chapel was added to the church. The restoration works relating to St. Bartholomew Church in Drohobych were carried out also in 1881-1882, 1906-1913 and in the 1930s (in particular, the frescoes were restored).²⁶⁶

After the Second World War (1949), the church was closed, and it was used as storage facilities for theatrical property. In 1989, the church was transferred to the Roman Catholics living in the town.

²⁶⁶ Internet source: www.spadok.org ; Internet source: www.drohobyczer-zeitung.com

On August 24, 2007, a grand monument to Pope John Paul II was unveiled in front of the sanctuary, which, at that time, was the third monument to John Paul II. Among the guests who arrived for the celebration there were Bishop of Lviv Marian Buczek, Roman Catholic priests from Zhydachiv, Hnizdychiv, Truskavets, representatives of the Polish community in Stryi, the delegation of the Sianok city council (Poland).²⁶⁷

During the restoration works, carried out at the church in the eighteenth century, the interior of the temple was re-painted in the late Baroque style by painter Andrzej Solecki. In addition to religious drawings, there were also the ones dedicated to historical topics. One can also see the frescoes painted approximately in 1800 and stained-glass windows from the nineteenth century.

Many valuable interior decorations were damaged during the Second World War or were later destroyed by the Bolsheviks, but some interesting objects have survived. They include, in particular, the frescos by Andrzej Solecki, and the fresco with the image of St. Christopher, which combines the Gothic and Renaissance styles. One can also see the Renaissance Tombstone of Catherine Ramultova, made by Sebastian Cesek in 1572. It is worth drawing attention to stained-glass windows: they were made according to sketches of the nineteenth-century artists J. Matejko, S. Wyspiański and J. Mehoffer. In the altar part of the temple, one can find the old icon, painted by the famous Italian artist Tommaso Dolabella.²⁶⁸ The Ukrainian painter and carver Ivan Vendzylovych worked on the interior of the sanctuary.

Today the Church of St. Bartholomew is served by priests from Drohobych Roman Catholic Parish of St. Bartholomew. The church belongs to Stryi Deanery of the Roman Catholic Church.

Saint John the Baptist Church (Sambir)

Saint John the Baptist Church (also known as the Church of the Martyrdom of St. John the Baptist)²⁶⁹ is a Roman sanctuary in Sambir (Lviv Region). It belongs to Sambir Deanery of the Roman Catholic Church in Ukraine. It is the highest and oldest building in the town, which was built in the sixteenth century.²⁷⁰

The Roman Catholic parish started its activity in the early fourteenth century. At first, there was a small wooden church built in 1370. After the Tatar raids into Podillia and Halychyna in 1498, the church was completely burnt. In the mid-sixteenth century, a new stone church under the project of the Polish architect Józef Tarnowczyk was built. On the façade of the church, there is the inscription “1530”. That is why this year can be considered the year of the beginning of constructing the sanctuary. The construction works lasted quite a long time and ended up with the construction of the church vault in 1573-1574. Archbishop Jan Solikowski consecrated the new church. However, in 1637, the church suffered from a great fire. The sanctuary had been completely restored by 1642, and in 1664, it was re-consecrated by Bishop Stanisław Sarnowski.²⁷¹

²⁶⁷ Internet source: <https://zaxid.net/> ; Internet source: photo-lviv.in.ua/lehendy-i-fakty-pro-kostel

²⁶⁸ Internet source: <http://galtur.com.ua>

²⁶⁹ Internet source: www.rkc.in.ua ; Hubyk I., Kravtsov S., Mohytych R. Pohliad u davnyemu. –Lviv, 2008. – 84 s.; Internet source: uk.wikipedia.org/wiki

²⁷⁰ Shramko H. I. Sambir: krayeznavchyi narys. – Lviv: Kameniar, 1989. – S. 50; Internet source: ua.igotoworld.com

²⁷¹ Internet source: www.rkc.in.ua ; Internet source: www.doroga.ua/pol

In 1846, the church burnt again. The fire destroyed the roof and damaged significantly the vault over the choir; after the fire, the church was rebuilt again. The decoration and renovation works of the church took place in the 1880s. Thus, in 1886-1887, metal lattices were installed on the cornices; in 1889, the lateral naves were restored; in 1893, so was the porch. J. Tabiński painted the main nave. In 1923, stained-glass windows were installed on the windows.

From 1864 to 1865, Bishop Józef Pelczar was a priest in that temple, whom the Catholic Church recognized as a saint.²⁷²

The church functioned after the Second World War, and Kazimierz Mączyński was a priest there. Since 1990, the Resurrection Fathers, members of the Resurrectionist Congregation, and the nuns from the Franciscan Sisters of the Family of Mary have served in the church. In 2001-2002, the church was renovated once again.²⁷³

There was a one-storey parish school near the church. In 1715-1727, a new school was built instead of the old one. In 1990-2000, a new parish building was constructed near the church.²⁷⁴

There was a hospital near the church which operated until the early nineteenth century.

There is a monument to Pope John Paul II in front of the church. It was consecrated by Bishop Marian Buczek on May 18, 2007.



Roman Catholic Church in Stary Sambir (on the postcard)

Internet source: <https://www.etoretro.ru/pic142842.htm>

²⁷² Martyniv I. Prolitayuchy nad...: kostel Ivana Khrestytelia v Sambori // ZBRUCH. – Internet source: <https://zbruc.eu/node/87381?fbclid=IwAR0rybvumcoNsSuhLyLsHHy3YqOiZ07Q-HRfxEvSqNB5dscbKc8djHYhHOk> ; Internet source: www.rkc.in.ua

²⁷³ Internet source: www.rkc.in.ua

²⁷⁴ Internet source: <http://www.rkc.in.ua/index.php?&m=n&f=a200012&p=20001203a&l=u;>
<http://www.rkc.in.ua/index.php?l=u&m=n&f=a200705&p=20070518a> ; Internet source: www.rkc.in.ua

St. Anna Church in Bar

Polish Queen Bona Sforza allocated funds for the Church of Bar in 1550, but the sanctuary was built finally in the late sixteenth century. According to the Polish historian, Anthony Rolle, it was a wooden building at that time.²⁷⁵ The church was consecrated in the name of St. Nicholas, the patron saint of the Italian town of Bar. Queen Bona was buried there in one of the cathedrals.



Saint Anna Church in Bar (Vynnytsia Region)

Internet source:

[https://uk.wikipedia.org/wiki/%D0%9A%D0%BE%D1%81%D1%82%D0%B5%D0%BB_%D1%81%D0%B2%D1%8F%D1%82%D0%BE%D1%97_%D0%90%D0%BD%D0%BD%D0%B8_\(%D0%91%D0%B0%D1%80\)](https://uk.wikipedia.org/wiki/%D0%9A%D0%BE%D1%81%D1%82%D0%B5%D0%BB_%D1%81%D0%B2%D1%8F%D1%82%D0%BE%D1%97_%D0%90%D0%BD%D0%BD%D0%B8_(%D0%91%D0%B0%D1%80))

Fires damaged twice not only the wooden buildings, but also the church property. In 1807, the construction of a brick church began on the initiative of the Prior of Dominican Monastery of Bar, Fr. Emeryk Shadbei.

The construction of the church was completed in 1811. In 1826, Bishop Mackiewicz consecrated the temple.

The cornerstone for a new building of the church in the neo-Gothic style was laid on July 26, 1902, at the expense of the parishioner, Pelagia Milewska. The construction manager

²⁷⁵ Storozhuk A. Podilskyi Bar ta yoho okolytsi: istoriya ta suchasnist (Podiyi. Osobystosti. Fakty): navch. posib. – Kyiv, 2010. – 282 s.; Internet source: uk.wikipedia.org/wiki/; Internet source: bar-city.com.ua

was architect J. Tomczuk. In 1906, the temple was consecrated in honor of St. Anne, the patroness of Bar parish. In 1995, Fr. Mykola Hutsal was appointed the priest of the church; due to his efforts, a complete restoration was made. In 1996, the construction of the parish building was completed. In 1999, the parish branch of the charitable organization “CARITAS SPES” was initiated.²⁷⁶

Church of the Assumption of the Blessed Virgin Mary (Truskavets)

The Church of the Assumption of the Blessed Virgin Mary is a Roman Catholic neo-Gothic church in Truskavets (Lviv Region). It is a religious, historical and architectural monument of the town.²⁷⁷



Church of the Assumption of the Blessed Virgin Mary (Truskavets)

Internet source: <http://www.rkc.lviv.ua/Truskavec-ua>

The church was a spiritual center for the gentry and the founders of the resort. In 1858-1860, according to the project of architect Adolf Kuhn and under the supervision of builder Adam Berski in Truskavets, the seasonal chapel of Saint Kunegunda (the patron of salt miners in Poland) was built there at the cost of people who stayed there to spend long-stay holidays. Bishop of Peremyshl Adam Jasiński consecrated the chapel for 30-40 people. In 1909, the wooden fence, stone staircases and several terraces were built near the chapel; they connected the temple with the park.

A larger and higher neo-gothic part was added to the chapel in 1912-1913. The enlarged shrine was consecrated by Bishop Józef Pelczar in July, 1914. The restored church re-opening took place on May 1, 1925. Although this decision was adopted on May 27, 1909, it could not be realized, because of lack of funds. A stone statue of the Mother of God

²⁷⁶ Storozhuk A. Podilskyi Bar ta yoho okoltytsi: istoriya ta suchasnist (Podiyi. Osobystosti. Fakty): navch. posib. – Kyiv, 2010. – 282 s.

²⁷⁷ Internet source: www.rkc.in.ua

(sculptor Cyprian Godebski) was erected in front of the church. During the First World War, the church was damaged: the fire destroyed the ceiling and the roof.

The church was rebuilt and restored in 1933-1934; and in 1935-1936, a parish building was built under the project of Tadeusz Jarosz. On February 5, 1938, it was promoted to the rank of an independent parish.

During the Soviet period, all religious and artistic valuables were looted. Later, in 1970, a planetarium was opened in the building after the reconstruction which followed a fire.

After the collapse of the Soviet Union, the church was consecrated and the Masses were celebrated. The first Divine Liturgy took place on the stairs of the still existing museum. It happened in 1991. In 1994, the church was returned to the Roman Catholics. The church began its restoration in 1996. Cardinal Marian Jaworski consecrated the restored Church of the Assumption of the Blessed Virgin Mary in 2002.²⁷⁸

The parish of the Church of the Assumption of the Blessed Virgin Mary in Truskavets is served by the Order of Redemptorist Fathers (Fr. Krzysztof Szczygło).

The peculiarity of the church is the pipe organ, which accompanies regular Divine Liturgies and is an integral part of cultural and artistic life of Truskavets. The pipe organ, which was made in Poznań, was purchased in 1915, it. The evenings of organ music are held in the church.²⁷⁹

²⁷⁸ Internet source: <http://wspolnotapolska.org.pl/wiadomosci/Historia-czlowieka-miasta-i-kosciola,2072.html> ; Internet source: www.risu.org.ua

²⁷⁹ Internet source: <http://djerela.com.ua/index.php?dn=news&to=art&id=471> ; Chervak B. Khrystyyanska perlyna Karpat. – Internet source: <https://risu.org.ua/ua/index/blog/-chervak/44313>



The interior of the church in Truskavets, Lviv Region

Internet source: https://www.tripadvisor.ru/Attraction_Review-g940874-d11948970-Reviews-Assumption_Church_of_Blessed_Virgin_Mary-Truskavets_Lviv_Oblast.html

The visit of Pope John Paul II to Ukraine

The figure of John Paul II has a special place in the lives of the Ukrainians at the turn of the twenty-first century. It was John Paul II who contributed to the systematic solution of almost all major problems the world faced at the turn of the millennium. The Pope wrote and spoke about the desire for the sacred, the importance of freedom, prospects of women's movement, struggle for a just world, the nature of good and evil, moral dilemmas of modern society, and the imperative of human solidarity in the new global world.²⁸⁰

The debate concerning Pope John Paul II's visit to Ukraine served as an important test for identifying the integral potential of all the Churches in the State and, especially, revealing their openness or xenophobia, readiness for or refusal from cooperation, real recognition or practical ignorance of the spiritual components of democratic societies.²⁸¹



Pope John Paul II in Ukraine

Internet sources: <https://www.dw.com/uk/>

Mayor of Lviv Andriy Sadovyi wrote that Ukraine changed a lot after the visit of His Holiness John Paul II to Lviv in 2001. The people of Lviv still remember the atmosphere of unity and high spirit that prevailed in Lviv in those days. Young people who experienced the

²⁸⁰ The humanistic projects of the Apostolic See have been intensified by appeals to creative people, politicians and young people. (Lyst Papy Ivana Pavla II do myttsiv/ Per. z fr. Ya. Kravets. – Lviv: Spolom, 2005. – 28 s.). The influences of neighbouring Poland were crucial in the political changes. (Isayevych Ya. Na skrzyżowaniu kultur: Ukraina a Europa Środkowo-Wschodnia// Isayevych Ya. Ukrayina davnia i nova. Narod, relihiya, kultura. – Lviv: NANU; Instytut ukrajinoznavstva im. I. Krypyakevycha; Mizhnarodna Asotsiatsiya Ukrayinistiv, 1996. – S. 262-267.)

²⁸¹ Nedavnia O. Vizyt Papy v Ukrayinu yak test na intehratyvnyi potentsial khrystyianskykh tserkov. – Internet source: dspace.nbuv.gov.ua/handle

moment of meeting with the Pontiff, the joint prayer along with one and a half million people, represent the active and creative force of Ukrainian movement today.²⁸²

During his ministry, Pope John Paul II proclaimed Faith and Will. He began his pontificate with the call: “Do not be afraid!” These two words inspired people to fight for their right to be free and believe in God. The above words were of particular importance for the peoples of Eastern Europe who were under the pressure of totalitarianism. They changed the Ukrainians and their minds.

The motto of the Ukrainian people is in the words of John Paul II: “When darkness and evil seem to conquer, Christ once again tells us, “Do not be afraid!”.

In his book dedicated to the biography of Pope John Paul II, the American researcher George Weigel notes that Pope John Paul II was an iconic figure of the second half of the twentieth century, a man who subordinated his will to God’s will; he was a modern Apostle, who wholeheartedly accepted the Gospel and became an inexhaustible source of consolation, faith and courage.

G. Weigel remarks that the history of Polish-Ukrainian relations as well as the history of relations between the Roman Catholic Church and the Ukrainian Greek Catholic Church is full of conflicts, misunderstandings and prejudices that greatly damaged the Christian mission in Eastern Europe. “Now, I hope that everything is behind. And if my hope is justified, that is due to Pope John Paul II and his Christian testimony”. He also writes: “Karol Wojtyła’s soul was full of compassion to people; his Polish patriotism did not interfere, but on the contrary, helped him to properly assess the national traditions and aspirations of others, especially those who, like the Poles, had long suffered under the whip of a tyrant. He was a Slav, and his linguistic and literary feelings helped him to understand other Slavic languages and cultures. He was a Roman Catholic, but he deeply respected the spiritual life and theological traditions of Eastern Christianity. He repeatedly spoke about Rome and Constantinople, about Christian West and East as “two lungs”, equally necessary for the Church of the twenty-first century to “breathe freely in the Holy Spirit”. As a Pole and a Christian, John Paul II was well aware of the validity of the ancient proverb that the blood of the martyrs is the seed from which the Church sprouts, and therefore he highly valued the heroic Christian martyrs of the Ukrainian Greek Catholic Church in the twentieth century”.²⁸³

²⁸² Weigel G. Svidok nadiyi. Zhyttiepys Papy Ivana Pavla II / Per. z anhl. Romana Skakuna. – Lviv: Vyd-vo UKU, 2011.– S. v.

²⁸³ Weigel G. Svidok nadiyi. Zhyttiepys Papy Ivana Pavla II / Per. z anhl. Romana Skakuna. – Lviv: Vyd-vo UKU, 2011.– S. xi.



Pope John Paul II in Ukraine
President of Ukraine Leonid Kuchma

Internet source: <https://photo.unian.net/photo/3460-papa-rimskiy-ioann-pavel-ii-i-leonid-kuchma>

In October, 1978, when the Roman Pontiff was the first Slav after several centuries of the Italian domination, the world expected radical geopolitical changes. He came from a

Communist country, and it may be why the Pope became the catalyst of processes causing the collapse of the Communist system in Europe a decade later, the disintegration of the USSR and Ukraine's restoration of its independence.²⁸⁴ However, the civilizational influence of the Apostolic See on Ukraine was resisted by Russia and its Orthodox structures.

Although the situation in the world has completely changed since the collapse of the USSR, the relations between Catholic communities in Ukraine, Belarus, Russia and other republics of the former USSR, as well as between Orthodox Church authorities remained very tense. During the 1990s, the Moscow Patriarchate did not cease to claim that the Catholic Church was "converting" the residents of the countries with historical Orthodox faith to Catholicism, though impartial observers saw no reason to state the above mentioned. Moscow was particularly annoyed with situation in Ukraine – in the country that converted to Christianity as early as 988. The Ukrainian Greek Catholic Church, which was severely persecuted and ultimately banned during Stalinism, became legal, while the Ukrainian Orthodox Church was split into three mutually hostile branches. John Paul II sought to make a pilgrimage to Ukraine for a long time in order to honor the sacrifices of the Ukrainian Catholics during one of the most violent persecutions in Christian history as well as for the ecumenical purpose: to show his respect for Orthodoxy personally. However, many people believed that the Pope should postpone the pilgrimage to Ukraine until he reached an agreement with the Moscow Patriarchate. They warned that the papal visit to Ukraine would have catastrophic consequences. It seemed that Moscow had blocked the Pope's trip to Lviv and Kyiv for a long time.

Nevertheless, John Paul II was of different opinion. Instead of agreeing with the conventional thought that the path to Ukraine lies through Moscow, he decided to realize his dream. The date of the Pope's visit to Ukraine was scheduled on June 23-27, 2001.²⁸⁵ The reaction of the Moscow Patriarchate and some Ukrainian Orthodox communities was distinctly negative. Local Orthodox parishioners distributed the pamphlet called "Crusade of Pope Wojtyła" which characterized the papal pilgrimage as "invasion of strangers", "threat to the Homeland", "defilement of the ancestral land."²⁸⁶ One of the local Orthodox Churches which was subordinated to the Moscow Patriarchate made processions to the Apostolic Nunciature in Kyiv every week, and each time they ended with a loud public pray for the cancellation of John Paul II's trip to Ukraine. Extraordinary security measures were taken in Kyiv, as the Pope began his pilgrimage to Ukraine on June 23, 2001. The Pope's route was not reported in advance, so there were a few people in the streets. However, the residents of Kyiv learned about the papal route from television the following day, and there were a lot of people along the route of the Papal motorcade. In addition, the Major Archbishop of the Ukrainian Greek Catholic Church recalled that "people were not only standing and watching, but they were welcoming the Pope". It should be also taken in consideration that the vast majority of them were Orthodox or nonbelievers.²⁸⁷ The youth expressed a particular enthusiasm, and on June 25 (the last day of Pope's stay in Kyiv), the streets were overcrowded. Considering the draconian security measures and the official negative attitude

²⁸⁴ Internet source: zbruc.eu/node/53149; dspace.nbuv.gov.ua/handle

²⁸⁵ Even before the visit of Pope John Paul II to Ukraine, the youth of the state took part in prayer meetings with the Pope that took place in Europe (Pope John Paul II to the youth. – Cracow: Znak, 1991. – P. 119).

²⁸⁶ Weigel G. Svidok nadiyi. Biohrafija of Pope John Paul II... S. xii. G. Weigel's conversation with Cardinal Lubomyr Husar on October 19, 2001.

²⁸⁷ G. Weigel's conversation with Cardinal Lubomyr Husar on October 19, 2001.

of the Orthodox Church, it can be said that the Pope had done a kind of miracle for forty-eight hours.

On June 25, 2001, John Paul II arrived in Lviv and visited the Roman Catholic Cathedral of the Holy Assumption and the Armenian Cathedral. In St. George Ukrainian Greek Catholic Cathedral, the Pope blessed crowns for the miraculous icon “Theotokos of Terebovlia”. He was accompanied by Cardinals Lubomyr Husar and Marian Jaworski.²⁸⁸

As expected, the Papal pilgrimage to Lviv with the prevailing amount of Greek and Roman Catholics was diametrically opposite in nature and became a real triumph, likewise Papal visits to his native country. People were standing almost in ten rows along the road from the airport to the city center. The Holy Father, while addressing to Cardinal Lubomyr Husar, who was sitting next to him in the popemobile, said: “I did not expect that there would be so many people.” The next day, early in the morning (at 4 o’clock) people began to gather in front of Cardinal Husar’s residence in the Metropolitan Chambers near St. George Cathedral (the Pope stayed there) in order to see the Pope at 9 o’clock when he was getting out.²⁸⁹

Papal worshiping in Ukraine has become a clear manifestation of the ecumenical vision of John Paul II: the vision of a Church that would “breathe with both lungs” joining the East and the West. After the Mass, which the Holy Father served in the Latin Rite in Kyiv (24 June), a worship service was held in the Byzantine-Ukrainian Rite with a prayer to the Holy Spirit in the intention of unity restoration among all Christians. On June 26, in Lviv, John Paul II served the Beatification Mass in the Latin Rite. In his sermon, he called for faith unity and brotherly love between Catholics of Polish and Ukrainian origin, who conflicted in the past on the ground of nationality. He also beatified Roman Catholic martyrs: Józef Bilczewski, Archbishop of Lviv, and Zygmunt Gorazdowski, the founder the Sisters of Saint Joseph.²⁹⁰ On June 27, the Pope presided at the Byzantine-Ukrainian Liturgy in Lviv, where over a million believers were present; he beatified 28 Greek Catholic martyrs (27 of them were victims of the Nazi and Communism regimes).

In the speeches and sermons delivered in Ukraine, John Paul II, who was good at Ukrainian, called the divided Ukrainian Christians for peace and harmony: “Unity and harmony! This is the secret of peace and condition for true and stable social progress. It is thanks to this combination of intensions and actions that Ukraine, homeland of faith and dialogue, will see its dignity recognized in the community of nations.” Speaking from the point of view of “intra-Ukrainian” experience, trying to show the Ukrainians the path to a new and better future, the Holy Father was able to touch the memory strings delicately, in order not to irritate old wounds, but on the contrary, to help bring people closer together. A few months later, Cardinal Lubomyr Husar remarked that the Pope’s speeches made a good impression on Orthodox believers; it did not, however, refer to Orthodox bishops. There were a lot of Orthodox Christians who participated in Latin and Greek Catholic Pontifical Masses in Lviv and Kyiv. They returned home with the belief that John Paul II was not a danger to their faith.²⁹¹ The Pope did not “deteriorate” relations between the Catholics and the Orthodox, as the Moscow Patriarchate repeatedly asserted. He contributed to the strengthening of ecumenism in Ukraine.

²⁸⁸ Internet source: zbruc.eu/node/53149; risu.org.ua/articles; dspace.nbuv.gov.ua/handle

²⁸⁹ G. Weigel’s conversation with Cardinal Lubomyr Husar on October 19, 2001.

²⁹⁰ Internet source: zbruc.eu/node/53149. In 2005, Pope Benedict XVI canonized Józef Bilczewski and Zygmunt Gorazdowski.

²⁹¹ G. Weigel recalls his conversation with the Dominican Father Maciej Zęba about the Pope’s linguistic skills. John Paul II’s Ukrainian-language addresses had a great impact on the faithful.

When some time passed, it turned out that John Paul's pilgrimage to Ukraine also influenced geopolitical processes in the post-Soviet Europe. He emphasized in his speech that Ukraine with its own history and holistic culture is not an annex to Poland or Russia, but it is an independent nation with a special mission: to be an example of cooperation, but not confrontation between the Christian West and the Christian East. In this way, linking Ukraine to the West, John Paul II simultaneously gave a signal to Moscow: Russia should not hide in the bunker of nationalism and xenophobia, but it should take its place in Europe as well. Pope John II hoped that Ukraine would be able fully to become part of Europe which will take in the entire continent from the Atlantic to the Urals. There cannot be "a peaceful Europe capable of spreading civilization without the East and the West".²⁹²

Staying in Ukraine, Pope addressed to all land to everybody by saying that "the Church cannot keep silence when human dignity and the common good are meant".²⁹³

On May 1, 2011, Pope Benedict XVI titled his predecessor, Pope John Paul II, as Venerable. He was a man of heroic virtues and could serve as an example of a noble Christian life.

²⁹² G. Weigel's conversation with Cardinal Lubomyr Husar on October 19, 2001.

²⁹³ Internet source: zbruc.eu/node/53149.

Contemporary State of the Roman Catholic Church in Ukraine

The Catholic Church nowadays cooperates closely with the religious organizations in Ukraine.

On September 23, 2019, Archbishop Stanisław Gądecki, Chairman of the Conference of the Bishops of Poland, Metropolitan of Poznań met in the Archbishop Palace of Poznań with Bronisław Bernacki, Bishop of Odesa and Simferopol and Head of Episcopal Conference of the Roman Catholic Church of Ukraine, as well as with Archbishop of Lviv Mieczysław Mokrzycki.

It was decided to create a joint committee of bishops of Ukraine and Poland along with Greek Catholic bishops of Ukraine and Poland to encourage dialogue and mutual understanding, reconciliation and assistance in complex problems regarding the Churches.

Archbishop Mokrzycki and Bishop Bernacki joined the request, which was sent to the Holy Father Francis for the recognition of St. John Paul II as the patron saint of Polish-Ukrainian reconciliation.²⁹⁴

The year 2020 began with the “Message of the Bishops of the Roman Catholic Church of Ukraine on the Occasion of the Year of Prayer for Vocations”. The previous year in the Roman Catholic Church of Ukraine was dedicated to the sanctity of marriage and family. During that year, the faithful had an opportunity to reflect once again on the importance of the marriage, on the important sign that every family is the earthly icon of the Holy Trinity.²⁹⁵

²⁹⁴ Polish and Ukrainian Bishops for an appeal of reconciliation. Internet source: http://rkc.lviv.ua/news_view-Yepyskopy_Ukrainy_ta_Polshi_v_spravi_poyednannya_obox_narodiv-ua

²⁹⁵ Internet source: http://rkc.lviv.ua/category-2.pphp?cat_2=1078Lang=1



Pope Francis

Internet source: https://en.wikipedia.org/wiki/Pope_Francis

In December 2015, it was announced a joint Declaration of the Catholic Bishops of Ukraine regarding the danger of a new ideological enslavement of our peoples. It was about saving the Family as the oldest institution on the Earth. The Declaration stated: “For millennia, it is the family that has deepest shown love and responsibility, faithfulness and dedication, service and sacrifice. The value of the family to society is also invaluable, because it is a source of social capital that consists of a range of virtues: hard work, trust and the ability to work together”.²⁹⁶ It was also stated in the document that “Our conscience calls for a testimony of everything that is natural, authentic and good for a human. The experience of billions of people all over the world shows that a healthy, loving family brings happiness and is a life-long vocation that can be realized through the power and grace of the Holy Spirit. A lot of young people note in the surveys that their most cherished dream in life is to

²⁹⁶ Internet source: <http://ugcc.ua/official/official-documents/>

create a happy family. Young people are always filled with the most beautiful and magnificent aspirations and ideas. Let us help them to realize these dreams!”²⁹⁷

The Declaration was signed on behalf of the Synod of Bishops of the Kyiv-Halych Supreme Archdiocese of the Ukrainian Greek Catholic Church by His Beatitude Sviatoslav (Shevchuk) and on behalf of the Conference of the Roman Catholic Bishops of Ukraine by Archbishop Mieczysław Mokrzycki.



Bishop Metropolitan of the Archdiocese of Lviv of the Roman Catholic Church Mieczysław Mokrzycki and Head of the Ukrainian Greek Catholic Church Svyatoslav Shevchuk

Internet source: http://rkc.lviv.ua/news_view

The proof of tolerant relations between the Roman Catholic Church and the Orthodox Church of Ukraine is that the Roman Catholic Bishops of Ukraine congratulated Epiphanius after his election as the Primate of the Orthodox Church of Ukraine. On December 15, 2018, the Church Unification Council took place in Kyiv. The Council chose the head of the new Local Orthodox Church of Ukraine. It was Metropolitan of Pereyaslav-Khmelnytskyi and Bila Tserkva Epiphanius, who was granted the Tomos of Autocephaly of the Orthodox Church of Ukraine. The decision on Ukrainian autocephaly was adopted on October 11, 2018, by the Synod of the Ecumenical Patriarch (the maternal structure of all the new Orthodox churches). The procedure of granting the Tomos took place on January 6, 2019, in Istanbul after the common Liturgy.²⁹⁸

²⁹⁷ Internet sources: <http://ugcc.ua/official/official-documents/>

²⁹⁸ Internet source: <http://ugcc.ua/official/official-documents/>



Metropolitan Epiphanius, Primate of the Orthodox Church of Ukraine

Internet sources: <https://zbruc.eu/node/85413>

From today's ecumenical perspective, the Roman Catholic Church in Ukraine plays a significant role. This is highlighted by the President of the Conference of Latin Rite Organizations for Women in Ukraine, Sister Dr. Olena Bys.

The Lviv journalist Kostiantyn Chavaha remarks that participants of the Lviv session of the 3rd International Congress "Europa Christi" declare that today's Europe is the continent of the Gospels, Truth and Peace.²⁹⁹ The participant of the sessions supported the "Petition on the protection of Christian values as the foundation of Ukraine's stability, development and flourishing". The document was announced on September 28, 2019 and sent to Ukraine's President Volodymyr Zelenskyi. Apostolic Nuncio Claudio Gugerotti took part in the events of this Congress.

²⁹⁹

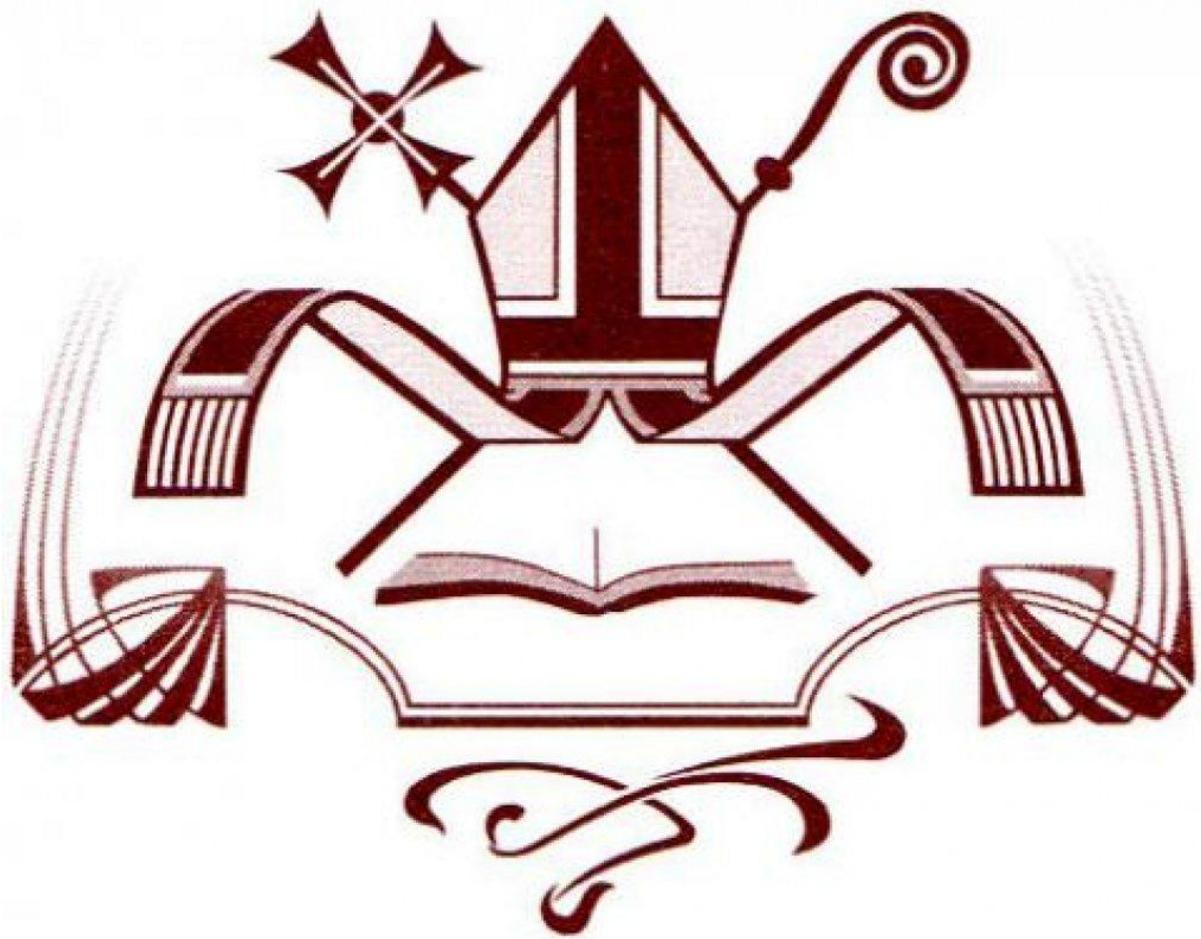
Internet source:
III_Mizhnarodnuj_Kongres_Ruxu__Europa_Christi__den_druguj-ua

http://rkc.lviv.ua/news_view-



Apostolic Nuncio Claudio Gugerotti

Internet source: https://risu.org.ua/en/index/expert_thought/interview/51035/





The Conference of the Roman Catholic Bishops of Ukraine

Internet sources: <https://www.nadurparish.com/2017/06/msgr-joseph-grech-apostolic-nunciature-ukraine/conference-of-roman-catholic-bishops-of-ukraine/>

The Roman Catholic Church pays special attention to youth education. This work is carried out not only in Ukraine but also among Ukrainian students studying in Poland. Youth projects are being implemented at the Bronisław Markiewicz State Higher Technical School of Jarosław. The spiritual guardian of the student youth is Archpriest of Jarosław, Prelate Andrzej Surowiec. The importance of religious dominance in the educational process is further enhanced by the fact that the Jarosław City Council proclaimed Pope John Paul II as its patron.



Archpriest of Jarosław and Dean of Jarosław Deanery Andrzej Surowiec
Internet source: <https://nowiny24.pl/parafia-inna-niz-wszystkie/ga/5950669/zd/9301219>

Speech
of the Head of the State of the Vatican City Pope John Paul II
during the meeting with representatives of political life, culture, science and business in
the Mariyinskyi Palace

Kyiv, 23 June 2001

Mr President,
Honourable Representatives of the Government and Parliament,
Distinguished Authorities,
Ladies and Gentlemen,

1. I offer respectful and cordial greetings to one and all. With great pleasure I accepted your invitation, Mr President, to visit this noble country, a cradle of Christian civilization and a homeland where people of different nationalities and religions live together in peace. I rejoice that I am now standing on Ukrainian soil. I consider it *a great honour* to meet at last the people of a nation which, in these difficult years of transition, has succeeded in ensuring *conditions of peace and tranquillity for its inhabitants*. I thank you most cordially for your kind reception and your courteous words of welcome.

With great esteem I greet the Deputies and the Members of the Government, the Authorities of every rank, the Representatives of the people, the Diplomatic Corps, the men and women of culture, of the sciences, and all the vital forces which contribute to the welfare of the Nation. I embrace in sincere friendship the Ukrainian people, the majority of whom are Christian, as is evident from your culture, your native traditions, the numerous churches dotting the landscape, as well as the countless works of art found everywhere in your country. I greet a land which has known suffering and oppression, while preserving *a love of freedom which no one has ever managed to repress*.

2. I have come among you as *a pilgrim of peace*, impelled solely by the desire to testify that Christ is "the Way, and the Truth, and the Life" (*Jn 14:6*). I have come to pay homage to the shrines of your history and to join you in imploring God's protection upon your future.

With joy I greet you, splendid city of Kyiv, lying midway along the river Dnieper, cradle of the ancient Slavs and of Ukrainian culture, so deeply imbued with Christian values. On the soil of your land, a crossroads between Western and Eastern Europe, the two great Christian traditions, Eastern and Latin, met and were given a favourable welcome. Over the centuries, there have been tensions between them, resulting in conflicts harmful to both sides. But today there is a growing *openness to mutual forgiveness*. There is a need to overcome barriers and mistrust, in order to join in building a country of harmony and peace, drawing, as in the past, from the wellsprings of your shared Christian faith.

3. Yes, dear Ukrainians! It is Christianity that has inspired the greatest figures of your culture and art, and richly nourished the moral, spiritual and social roots of your country. I gladly recall here the words of your fellow countryman, the philosopher Hryhoriy Skovoroda: "Everything passes away, but love remains after all else is gone. Everything passes away, save God and love". Only someone profoundly imbued with the Christian spirit was capable of such an insight. In his words we hear an echo of the First Letter of John: "God is love, and he who abides in love abides in God, and God abides in him" (4:16).

Throughout Europe the word of the Gospel took deep root and in the course of the centuries brought forth wonderful fruits of civilization, learning and holiness. Tragically, the choices made by the peoples of the Continent have not always been consistent with the values of their respective Christian traditions, and history has thus been marked by painful episodes of oppression, destruction and sorrow.

The older among you remember *the terrible years of the Soviet dictatorship* and the dreadful famine of the early 1930s, when Ukraine, "the granary of Europe", was no longer able to feed

its own children, who died by the millions. And how can we forget the host of your fellow citizens who perished during the Great Patriotic War of 1941-1945 against the Nazi invasion? Unfortunately, liberation from Nazism marked the return of a regime which continued to trample on the most elementary human rights, deporting defenceless citizens, imprisoning dissidents, persecuting believers, and even attempting to erase the very idea of freedom and independence from the consciousness of the Ukrainian people. Happily, the great turning-point of 1989 finally permitted Ukraine to regain her freedom and full sovereignty.

4. Your people attained that greatly-desired goal *peacefully and without bloodshed*, and they are now firmly committed to a courageous programme of social and spiritual reconstruction. The international community cannot fail to admire the success which you have had in consolidating peace and in resolving regional tensions with due consideration for local differences.

I too encourage you to persevere in your efforts to overcome whatever difficulties remain and to guarantee full respect for the rights of national and religious minorities. A policy of wise tolerance will surely win *respect and goodwill for the Ukrainian people* and ensure you a particular place in the family of European peoples.

As Shepherd of the Catholic Church, I sincerely appreciate the fact that the Preamble to the Constitution of Ukraine reminds citizens of their "responsibility before God". Surely this was the viewpoint of your own Hryhoriy Skovoroda, when he encouraged his contemporaries always to make every effort to "understand man", seeking paths which would enable humanity to emerge definitively from the dead end of intransigence and hatred.

The values of the Gospel, which are part of your national identity, will help you to build a *modern, tolerant, open and fraternal society*, in which individuals can make their own specific contribution to the common good, while at the same time finding the support they need to develop as fully as possible their own talents.

Here I appeal especially *to the young people*: as they follow in the steps of those who sacrificed their lives for lofty human, civic and religious ideals, may they preserve unchanged this heritage of civilization.

5. "Do not allow the powerful to destroy mankind", wrote Volodymyr Monomakh (+ 1125) in his book *Instruction to My Children*. These words remain as valid today as when they were first written.

In the twentieth century, the totalitarian regimes destroyed whole generations, by undermining three pillars of any authentically human civilization: *recognition of God's authority*, from which come binding moral rules of life (cf. *Ex 20:1-18*); *respect for the dignity of the human person*, created in the image and likeness of God (cf. *Gn 1:26-27*), and the duty to *exercise power as a means of serving every member of society* without exception, beginning with the weakest and the most vulnerable.

Denial of God did not make man any more free. Rather, it exposed him to various forms of slavery and debased the vocation of political power to the level of brutal and oppressive force.

6. *Men and women of politics!* Do not forget this earnest lesson of history! Your task is to serve the people and to ensure peace and equal rights for all. Resist the temptation to exploit power for personal or group interests. Always be concerned for the needs of the poor and work in all legitimate ways to ensure that every individual is guaranteed access to a just degree of prosperity.

Men and women of culture! You are heirs to a great history. I am thinking in particular of the Orthodox Archbishop of Kyiv, Metropolitan Peter Mohyla, who in the seventeenth century founded the Academy of Kyiv which is still remembered as a beacon of humanistic and Christian culture. It is your responsibility to apply a critical and creative intelligence in every

sphere of knowledge, by linking the cultural heritage of the past to the challenges posed by modernity, in such a way as to contribute to authentic human progress under the banner of the civilization of love.

And in a special way for you, *men and women engaged in scientific research*, may the fearful social, economic and ecological catastrophe of Chernobyl serve as a permanent warning! The potential of technology must be wedded to unchanging ethical values, if the respect due to man and his inalienable dignity is to be guaranteed.

Men and women of business and finance in the new Ukraine! The future of your Nation depends also on you. Your courageous contribution, inspired always by the values of competence and honesty, will help to relaunch the national economy. This in turn will restore confidence to all those who are tempted to leave the country in order to seek employment elsewhere.

7. Distinguished Authorities, Ladies and Gentlemen! Humanity has entered the third millennium and new prospects are appearing on the horizon. A global process of development is taking place, marked by rapid and radical changes. Everyone is called to *make their own contribution in a spirit of courage and confidence*. The Catholic Church stands at the side of all people of good will and supports their efforts in the service of the common good.

For my part, I will continue to accompany you with my prayers, asking God to watch over you and your families, your undertakings and the aspirations of the whole Ukrainian people. Upon all of you I invoke the abundant blessings of Almighty God.

**Speech
of the Head of the State of the Vatican City Pope John Paul II
at the official farewell ceremony**

Lviv, 27 June 2001

*Mr President of the Republic of Ukraine,
Your Eminences,
Dear Brothers in the Episcopate,
Ladies and Gentlemen,
Dear Ukrainians,*

1. The moment of farewell has arrived. With affection I greet all of you here present and through you I greet the people of Ukraine whom I have come to know better during these days. I especially greet the people of the cities of Kyiv and Lviv who welcomed me, and those who came from other cities and regions to meet me.

Upon my arrival, I felt embraced by the affection of the city of *Kyiv* with its golden domes and tapestry of gardens. I then experienced the traditional hospitality of *Lviv*, a city of famous monuments, rich in Christian memories.

I am now sad to leave this land, which is a *crossroads of peoples and cultures*, where over a thousand years ago the Gospel began its course to spread and take root in the historical and cultural fabric of the peoples of Eastern Europe. To each and every one of you I say again: Thank you!

2. *Thank you, Ukraine*, who defended Europe in your untiring and heroic struggle against invaders.

Thank you, civil and military Authorities, and all of you who in different ways and with great generosity have cooperated in ensuring the successful outcome of my visit.

Thank you, dear Brothers and Sisters, who are part of this Christian community, "faithful unto death" (*Rev 2:10*). It has been my long-standing wish to express my admiration and appreciation for the heroic witness that you have borne during the long winter of persecution in the past century.

Thank you for your prayers and the long spiritual preparation you made for this meeting with the Successor of Peter, so that he would be able to confirm you in faith and help you to live in the fraternal love that "bears all things, believes all things, hopes all things, endures all things" (*1 Cor 13:7*).

As I depart from Ukrainian soil I extend respectful and heartfelt greeting to the brothers and sisters and to the Pastors of the venerable Orthodox Church.

I bear you all in my prayer and I greet you all in Saint Paul's words of blessing to the Christians of Thessalonika: "May the Lord of peace himself give you peace at all times in all ways" (*2 Th 3:16*).

3. May the Lord give you peace, People of Ukraine, who with tenacious and harmonious dedication have at last recovered your freedom, and have begun the work of rediscovering your truest roots. You are committed to an arduous path of reforms aimed at giving everyone the possibility of following and practising their own faith, culture and convictions in a framework of freedom and justice.

Even if you still feel the painful scars of the tremendous wounds inflicted over endless years of oppression, dictatorship and totalitarianism, during which the rights of the people were denied and trampled upon, look with confidence to the future. This is the opportune time! This is the time for hope and daring!

My hope is that Ukraine will be able fully to become a part of the Europe which will take in the entire continent from the Atlantic to the Urals. As I said at the end of that year 1989

which was of such great importance in the recent history of the continent, there cannot be "a peaceful Europe capable of spreading civilization without the interaction and sharing of the different though complementary values" which are characteristic of the peoples of East and West (*Insegnamenti di Giovanni Paolo II*, XXX/2, 1989, p. 1591).

4. In this important and significant transition, the Church, conscious of her mission, will not fail to exhort the faithful *to cooperate actively with the State* in the promotion of the common good. There is in fact a social charity, which is expressed in "service to culture, politics, the economy and the family, so that the fundamental principles upon which depend the destiny of human beings and the future of civilization will be everywhere respected" (*Novo Millennio Ineunte*, 51).

Furthermore, Christians know that they are by right *an integral part of the Ukrainian nation*. They are so by virtue of a thousand-year history, which began with the baptism of Volodymyr and Kievan Rus' in 988 in the waters of the Dnieper river; but they are especially so today, because of the baptism of blood which they received in the course of the tremendous persecutions of the 20th century: in those terrible years countless were the witnesses to the faith, not only Catholics but also Orthodox and Reformed Christians, who underwent deprivations of all kinds for love of Christ, in many cases even to the sacrifice of their lives.

5. *Unity and harmony!* This is the secret of peace and the condition for true and stable social progress. It is thanks to this *combination of intentions and actions* that Ukraine, homeland of faith and dialogue, will see its dignity recognized in the community of nations.

The solemn warning of your great poet Taras Shevchenko comes to mind: "Only in your own house will you find truth, strength and freedom". People of Ukraine, it is into the *fertile soil of your own traditions* that *the roots of your future* stretch! Together you can build that future; together you will be able to face the challenges of the present time, inspired by the common ideals that form the indelible heritage of your past and recent history. The mission is common to all; may the commitment taken on by the entire Ukrainian people also be common to all!

To you, land of Ukraine, I renew *my wish for prosperity and peace*. You have left unforgettable memories in my heart! Goodbye, friendly people, whom I embrace with sympathy and affection! Thank you for your heartfelt welcome and hospitality, which I shall never forget!

Goodbye, Ukraine! I make my own the words of your greatest poet and I invoke every blessing of the "strong and just God" upon the children of your land, "a hundred times stained with blood, once a glorious land". Dear Brothers and Sisters, with your poet and with you I say: May God protect you always, "o holy, holy, land of mine!".

I ask Almighty God to bless you, the people of Ukraine, and to heal all your wounds. May his great love fill your hearts and guide you in the Third Christian Millennium towards a new future. In the name of the Father, and of the Son and of the Holy Spirit!

Roman Catholic institutions of Ukraine in mass media

Eparchies

Archdiocese of Lviv – www.rkc.lviv.ua / diocese-lviv.org
Diocese of Kamianets-Podilskyi – www.camenecensis.org.ua
Diocese of Kyiv and Zhytomyr – www.kyiv-zhytomyr.com.ua
Diocese of Lutsk – catholic.lutsk.ua
Diocese of Mukachevo – www.munkacs-diocese.org
Diocese of Odesa and Simferopol – www.catholic.in.ua
Diocese of Kharkiv and Zaporizhzhia – www.rkc.in.ua

Educational Institutions

Metropolitan Higher Theological Seminary of Lviv Archdiocese – www.rks.lviv.ua
Sacred Heart Major Seminary in Vorzel – www.seminaria.kyiv-zhytomyr.com.ua
Holy Spirit Major Theological Seminary in Horodok – wds-gorodok.com
St. Joseph Bilczewski Theological Institute, Lviv – www.itlviv.org.ua
St. Thomas Aquinas Institute of Religious Sciences, Kyiv – www.it.dominic.ua
Institute of Theology in Horodok – ibn-gor.org.ua
School of the Apostolate of the Laity – www.sham.com.ua

Monastic Orders, Congregations, Religious Organizations

Dominicans in Ukraine and Russia. General Vicariate of St. Michael –
www.dominic.ua or www.praedicatores.org.ua
Order of Friars Minor Capuchin – www.kapucyni.org.ua
Missionary Oblates of Mary Immaculate – omi.org.ua
St. Michael Ecclesiastical Province of the Bernardine Order in Ukraine –
www.bernardyni.pl/ukraina
St. Archangel Michael Ecclesiastical Province of the Order of Friars Minor Conventual
(Franciscans) in Ukraine – www.ofm.org.ua
Society of Jesus (Jesuits) – www.jesuit-ua.org
Missionary Congregation of Saint-Vincent-de-Paul – www.svincent.org
Congregation of Albertine Sisters – www.albertynki.pl/ukraine.html
Congregation of the Sisters of St. Joseph – jozefitki.org.ua
Society of the Catholic Apostolate (Pallottines) – pallotyni.org.ua
Congregation of Marian Fathers of the Immaculate Conception of the Most Blessed Virgin
Mary – monastery.marians.org.ua
Congregation of the Sisters of the Immaculate Heart of Mary – ua.honoratki.org
Congregation of the Franciscan Servants of Jesus – www.sestry-fsk.com.ua
Congregation of the Missionaries of Our Lady of La Salette – saletyni.org
Discalced Carmelites – karmel.com.ua
Order of Friars Minor Conventual – myridobro.org
Sisters Servants of Mary Immaculate – sluzebniczki.org.ua

Media

Catholic Media Center – kmc.media
Magazine „CREDO” – credo.pro
Multimedia Studio „Clara” – clarastudio.com.ua
Radio „Maria” – radiomaria.org.ua
Magazine „Wołanie z Wołynia” – www.wolanie.regle.pl

Christian magazine „Zerniatko” – zerno.agava.ru
Project „Shans na zustrich” – shansnazustrich.net
Catholic World News – catholic-info.at.ua
Ukrainian Association of Catholic Media Workers – umca.org.ua
Thoughts about Bible – propovidnyk.com.ua

Parishes

Archdiocese of Lviv

Archcathedral Basilica of the Assumption of the Blessed Virgin Mary, Lviv – lwowskabazylika.org.ua
Pentecost Parish, Chervonohrad – ua.spiritus-sanctus.org.ua
Parish of the Beheading of Saint John the Baptist, Sambir – samborparafia.at.ua
Parish of St. Valentin, Kalush – katolickalush.ucoz.ru
Church of Our Lady of Scapular – sniatynkostel.org.ua
Parish of St. Nicholas, Lanovychi – lanowice.freehost.pl
Parish of St. Stanislaus, Busk – busk.freehost.pl
Parish of the Feast of the Cross, Chernivtsi – www.rkc.cv.ua
Pastoral Center of the Blessed John Paul II – www.rym.lviv.ua

Diocese of Kyiv and Zhytomyr

Parish of St. Alexander, Kyiv – st-alexander.org
Polish Chaplains, Kyiv – kijow-kapelania.at.ua
Parish of St. Nicholas, Kyiv – www.nicolasparish.org.ua
Parish of Our Lady of Perpetual Help, Brovary – kostel-brovary.blogspot.com
Parish of St. Anthony, Korets – parafiakorzec.pl.tl
Parish of the Feast of the Cross, Fastiv – www.fastiv-dominic.org.ua

Diocese of Kamianets-Podilskyi

Parish of St. Joseph, Dnipro – catholic-dp.org.ua
Parish of St. Michael the Archangel, Malekhiv – rkc-malehow.at.ua
Parish of St. Barbara, Berdychiv – www.parafia.swbarbara.org.ua
Parish of Christ the King of the Universe, Khmelnytskyi – christ-king.km.ua
Sanctuary of Our Lady, Letychiv – sanctuarium.com.ua

Diocese of Kharkiv and Zaporizhzhia

Parish of God the Most Merciful Father, Zaporizhzhia – rkc.zp.ua
Parish of St. Piia, Zaporizhzhia – zaporozze.freehost.pl

Diocese of Odesa and Simferopol

Parish of the Sacred Heart of Jesus, Kherson – katolik.ks.ua
Parish of St. Joseph, Mykolayiv – joseph.mk.ua
Parish of the Immaculate Conception of the Virgin Mary, Yalta – yalta.katolik.ru
Parish of St. Martin, Yevpatoriya – st-martin1.narod.ru
Parish of St. Clement, Sevastopol – clemens.org.ua

Clerical, youth and lay organizations and movements

Catholic Alpha Course – alphacatholic.at.ua
The School of Christian Life and Evangelization – christschool.org.ua
Charitable organization "Caritas-Spes" – www.caritas-spes.org.ua
"Caritas-Spes" of the Diocese of Kamianets-Podilskyi – www.caritas-kp.org.ua
School of Christian Life and Evangelization – christschool.org.ua

Organization of Ukrainian Scouts – skauty.org.ua

Movement "For Life and Family" – www.pro-life.vinnica.ua

Movement "Light of Life" – www.svitlo-zhyttja.kiev.ua

Movement «Pure Heart» – www.rcs.org.ua

Una Voce Ukraine Association – unavoce.org.ua

Quo Vadis, Franciscan Youth Passion and Vocations – quovadis.net.ua **Other**

resources

The site of the All-Ukrainian Eucharistic Congress – e-kongres.blogspot.com

The pearl of Podillia in the "city on the stone": the website of the history of the Dominican cathedral of St. Nicholas in Kamianets-Podilskyi – www.pp.achior.org.ua

Dabar "Word of the Word": the website of biblical theology – dabar.org.ua

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7. Entsyklika Sviatyshoho Vselenskoho Arkhyereya Papy Ivana XXIII. – Rym, 1959. – 29 s.
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Krzysztof Rejman, Oleksiy Sukhyy

"Roman Catholic Church in Ukraine: History and Modern Times", monograph, Rzeszów, 2020.

Summary:

The scientific publication illustrates complex and contradictory processes associated with the formation and development of the Roman Catholic Church in Ukraine: from the period of Kyivan Rus up to the present days. The scientific monograph presents the core milestones of the civilizational influence of the Christian tradition on the Slavic world in ancient times; the establishment of the Catholic faith in Central and Eastern Europe; adoption of the Council of Lyon, Council of Florence, Union of Lublin as well as Union of Brest; acceptance of the Catholic tradition in Galicia, Volhynia and in Dnieper Ukraine. The religious controversy in the 16th-17th centuries, the processes in the Roman Catholic Church in the early modern period and at the end of the 18th – the beginning of the 20th century are presented as a separate research area.

The scientific work highlights a difficult period in the development of the Roman Catholic Church during the Soviet totalitarian regime.

A new stage in the development of the Roman Catholic Church began with the formation of an independent Ukraine and building of a democratic society. The Roman Catholic tradition had come a long way in this part of Europe. It was defined by Pope John Paul II as the period "from the Union of Lublin to the European Union." Therefore, the current state progress of Ukraine is connected with European civilizational challenges and modern principles of Christianity, with orientation towards the best European democratic traditions.



dr hab. Krzysztof Rejman, prof. ucz. Politechniki Rzeszowskiej

A sociologist, regionalist, author and co-author of numerous scientific publications in domestic and foreign publishing companies. The editor and scientific co-editor of many publications in the field of social sciences, including “Charity, Philanthropy and Social Work”, “Interdisciplinary nature of modern medicine” and “Edukacja. Terapia. Opieka”. The participant and supporter of many foreign research internships and research projects.

Prof. Krzysztof Rejman actively participated in numerous seminars as well as in national and foreign scientific conferences.

The research problems are mostly connected with local and regional communities, and with the widely understood cross-border cooperation between Poland, Ukraine and Slovakia. In 2017, Prof. Krzysztof Rejman got “Jarosław 2017” Award of the Mayor of Jarosław town for achievements in activities for the local community, for involvement in the education of young people, as well as for research, teaching and organizational works.

Prof. Krzysztof Rejman was also awarded with the Medal of the National Education Commission.



dr hab. Oleksiy Sukhyy, prof. Uniwersytetu Lwowskiego

Research areas: socio-political and ethnic processes in Galicia at the end of the 18th and early 20th centuries, Historiography, Historiosophy, modern political processes. Prof. Oleksiy Sukhyy is an author of more than 250 scientific researches, as well as scientific and methodical works, including 10 monographs.

prof. Orest Krasivskyi:

“The work of prof. Krzysztof Rejman and prof. Oleksiy Sukhyy describes the history of the Roman Catholic Church from the early Middle Ages – the ninth century – up to the present; it also analyzes the key milestones for the creation of the Church and its role in social transformations.”

prof. Wiesław Macierzyński:

“The reviewed work belongs to the group of monographs based on solid methodology and extensive knowledge of the subject of the study. The authors demonstrate impressive diligence as for ordering and systematizing archival materials, serial and non-serial publications, and electronic sources.”