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**EDUCATIONAL INITIATIVES OF METROPOLITAN ANDREY SHEPTYTSKYI
AS A CRUCIAL PREREQUISITE FOR THE UKRAINIAN STATE CREATION
(BASED ON PASTORAL MESSAGES)**

Abstract. *The purpose of the research is to analyze A. Sheptytskyi's pastoral messages, which reflect the vision of the Galician Metropolitan on the role of science, education, and religion in the process of the civil society formation in Ukraine, in particular: the message “To the Faithful of the Stanislaviv Eparchy The First Word of the Shepherd” (1899), “To the Ukrainian Intelligentsia” (1900), “Joint pastoral message of Metr. Andrey Sheptytskyi and other bishops ... on the task of the Church and the people during the post-war period (1918), Message to the clergy “Who is to blame?” (1934), “The Ideal of our National Life” (1941). The methodology of research is based on comparative historical, comparative, complex methods. The national existential methodology has been also used in the research, as the political and social phenomena causes, which were highlighted in A. Sheptytskyi's messages have been considered through the prism of the Ukrainians' mentality, the national consciousness importance,*

education and culture as factors in the formation of a strong state have been emphasized. **The scientific novelty** is due to the fact that in the article for the first time there has been analyzed A. Sheptytskyi's research "A Valuable Sign of our Nation" in detail and the letter of the writer A. Chaikovskiy to Andrey Sheptytskyi, in which the Ukrainian intelligentsia gave assessment of the Metropolitan's pastoral messages to people (1901). **The Conclusion.** Metropolitan Andrey Sheptytskyi's national educational activity contributed to the Ukrainians' progressive worldview formation and was highly appreciated by his contemporaries. In particular, A. Chaikovskiy noted that the Metropolitan's pastoral letters had a great influence on the Ukrainians, as they helped to orient themselves in the socio-political situation, adapt to the challenges and realities of the historical era, and, thus, became a signpost for both the youth and the adult population. A. Sheptytskyi emphasized the duty of every person to be active and cheer for the society to which he belongs and for his nearest and dearest. The Metropolitan of Galicia motivated the inseparable connection of spiritual and material values convincingly.

According to A. Sheptytskyi, along with the priest's educational work among the parishioners there should be the influence of educational institutions as well. Metropolitan Andrey said that the Ukrainians' desire for education was "a valuable characteristics of our people". A. Sheptytskyi emphasized that wealth, power, might, and strength would not replace a person's wisdom, would not make a person happy. Metropolitan Sheptytskyi contrasted the worldview of educated Ukrainians with ordinary shallow people, who were used to evaluate a person by the amount of money. According to A. Sheptytskyi, it was conscious, highly educated individuals, who were capable of compassion and love for their neighbour, who could form a state power that would manage society efficiently, taking into account the interests of various social groups. Hence, as many Ukrainians as possible should have access to high-quality education, moral and ethical education, because then they will be able to participate in the process of state formation.

Key words: Andrey Sheptytsky, Greek-Catholic Church, state formation, nation, education, patriotism.

ПРОСВІТНИЦЬКІ ІНІЦІАТИВИ МИТРОПОЛИТА АНДРЕЯ ШЕПТИЦЬКОГО ЯК ВАЖЛИВА ПЕРЕДУМОВА УКРАЇНСЬКОГО ДЕРЖАВОТВОРЕННЯ (НА ОСНОВІ ПАСТИРСЬКИХ ПОСЛАНЬ)

Анотація. Мета статті – проаналізувати пастирські послання А. Шептицького, в яких відображено бачення Галицьким митрополитом ролі науки, освіти, релігії у процесі формування громадянського суспільства в Україні, зокрема: послання "До вірних Станіславівської єпархії Перше слово Пастира" (1899), "До Української інтелігенції" (1900), "Спільне пастирське послання митр. Андрея Шептицького та ін. єпископів ... про завдання Церкви і народу в післявоєнний період" (1918), Послання до духовенства "Хто винен?" (1934), "Ідеалом нашого національного життя" (1941). **Методи дослідження** – порівняльно-історичний, компаративістський, комплексний. Використана у статті й національно-екзистенційна методологія, оскільки причини політичних та суспільних явищ, висвітлені у посланнях А. Шептицького, розглядаються крізь призму ментальності українців, наголошується на важливості національної свідомості, освіти та культури як чинників формування сильної держави. **Наукова новизна** зумовлена тим, що в статті вперше детально проаналізовано розвідку А. Шептицького "Цінна прикмета нашого народу" та лист письменника А. Чайковського до митрополита, в якому подано оцінку українською інтелігенцією його пастирських послань до народу (1901). **Висновки.** Національно-просвітницька діяльність митрополита Андрея Шептицького сприяла формуванню прогресивного світогляду українців і була високо оцінена його сучасниками. Зокрема, А. Чайковський зазначив, що пастирські листи митрополита мали великий вплив на українців, оскільки допомагали зорієнтуватися в соціально-політичній ситуації, пристосуватися до викликів та реалій історичної доби і, отже, ставали дороговказом і для молоді, і для дорослого населення. А. Шептицький наголошував на обов'язку кожної людини бути активною й вболівати за суспільство, до якого вона належить, та за своїх рідних. Галицький митрополит переконливо вмотивував нерозривний зв'язок духовних і матеріальних цінностей.

Просвітницька робота священника серед парафіян, на переконання А. Шептицького, мала доповнюватися впливом закладів освіти. Прагнення українців до навчання митрополит

називає “цінною прикметою нашого народу”, наголошуючи, що багатство, влада, могутність, сила не замінять людині мудрості, не зроблять її щасливою. Митрополит А. Шептицький протиставляє світогляд освічених (мудрих) українців й недалеких обивателів, які звикли оцінювати людину за кількістю грошей. На його переконання, саме свідомі, високоосвічені особи, які здатні на співчуття й любов до ближнього, можуть сформувати державну владу, яка ефективно керуватиме суспільством, враховуючи інтереси різних соціальних груп. Таким чином, якісною освітою та морально-етичним вихованням має бути охоплено якомога більше українців, оскільки тоді вони зможуть долучитися до процесу державотворення.

Ключові слова: *Андрей Шептицький, греко-католицька церква, державотворення, нація, освіта, патріотизм.*

The Problem Statement. Nowadays the ideas of patriotism, national self-identification and state formation, revival of cultural and historical values are of great significance. It is the history rethinking of Ukraine that contributes to the formation of a strong nation, a civil society capable of resisting dictatorship and imperial encroachments of aggressor countries, in particular the modern Russian Federation. Many A. Sheptytskyi's considerations are very relevant and resonate with the events, which happen in Ukraine nowadays. In his messages, the Metropolitan emphasized the differences between the European mentality of the Ukrainians and the invading consciousness of the Russians, noted that the prerequisite for creation of a strong independent Ukraine is awakening of the national consciousness of citizens, as well as their unification at a spiritual and social level. According to A. Sheptytsky, the patriotic intelligentsia should have influence on the Ukrainians' value orientations formation.

The Analysis of Recent Research Papers and Publications. Metropolitan A. Sheptytsky's educational activities and state ideas were studied by A.-M. Bazylevych (Bazylevych, 1965), V. Basarab (Basarab, 2018, 2018a), O. Kekosh (Kekosh, 2013), K. Korolevskiy (Korolevskiy, 2016), V. Laba (Laba, 1990), M. Marynovych (Marynovych, 2019), Ye. Nebesniak (Nebesniak, 2003), T. Pshenychnyi (Pshenychnyi, 2015) they made a thorough review of the Bishop's messages on socio-political topics. B. Botsiurkiv (Botsiurkiv, 2005) covered the state-building aspirations of Metropolitan Halytskyi and emphasized his active social and political activity during the period of 1918 – 1944. Ye. Nebesniak outlined the contribution of Bishop Andrey to the process of preserving the Ukrainian national idea. The statesmanship ideas of A. Sheptytsky also became the subject of analysis in the works, written by M. Vehesh (Vehesh, 1998), O. Krasivskiy (Krasivskiy, 1995), S. Onyshchuk (Onyshchuk, 2014), V. Serhiichuk (Serhiichuk, 2001) and other scholars. Dissertation studies, written by Ya. Bilas, V. Basarab (Basarab, 2019), H. Hladka, L. Krupa, N. Kontsur-Karabinovych, N. Prokop focused on the understanding of A. Sheptytsky's social activities.

The majority of scholars, who covered A. Sheptytsky's activities focused on the Metropolitan's contribution to the national consciousness formation of the Ukrainians, the development of the UGCC as the foundation of statehood, and the upbringing of a younger generation in a patriotic spirit.

The role of the Ukrainian intelligentsia and the Greek-Catholic Church in the development of a civil society, the formation of the statehood foundations, and the creation of a patriotically oriented education system were studied by M. Hlibishchuk and Z. Burkovska (Hlibishchuk & Burkovska, 2021), I. Zulyak та V. Kovbasa (Zulyak & Kovbasa, 2023), O. Yehrechii and L. Drogomyretska (Yehrechii & Drogomyretska, 2022), R. Popp and N. Kantor (Popp & Kantor, 2021).

The purpose of the research is to analyze A. Sheptytsky's pastoral messages, which reflect the vision of the Galician Metropolitan on the role of science, education, and religion in the

process of a civil society formation in Ukraine, in particular: the message “To the Faithful of the Stanislaviv Eparchy the First Word of the Shepherd” (1899), “To the Ukrainian Intelligentsia” (1900), “Joint pastoral message of Metr. Andrey Sheptytsky and other bishops ... on the task of the Church and the people in the post-war period (1918), Message to the clergy “Who is to blame?” (1934), “The ideal of Our National Life” (1941) as well as the article by A. Sheptytsky “A Valuable Sign of our People”.

The Results of the Research. Metropolitan Andrey Sheptytskyi’s national educational activity contributed to the formation of a progressive worldview of the Ukrainians and was highly appreciated by his contemporaries. In particular, the writer Andriy Chaikovskiy in a letter to A. Sheptytsky expressed the point of view of many Ukrainians of that time, highlighting that the pastoral letters, written by the Metropolitan had a great influence on the Ukrainians, explained the text of the Gospel, parables and aphorisms in simple terms, helped to orientate in the socio-political situation, adapt to the challenges and realities of the historical era. Hence, they become a signpost for both the youth and the adult population, in particular, in the aspect of socialization and the system of moral and ethical values. A. Chaikovskiy, addressing A. Sheptytskyi, noted the following: “You explained to me many things that I understood in a completely different way. Let’s take the property case. Until now, I interpreted it as I was taught, pointing at the text of the Gospel: “*Do not be sad about what you eat or what you drink, look at the birds of the heaven*”. On that basis, I thought that now there is no and there cannot be true Christianity, because, except for the beggars, no one wants to live according to that principle. And there were times when I really had doubts about my Christian duties [...] You dispelled those doubts. I have the words of your pastoral letter: “*Strive for property (that is, in an honest way), so that you can save the poor*”. Here’s a simple, smart solution. Thus, it is not necessary to live in poverty in order to reach the Kingdom of Heaven. In such a simple and rational way, all the issues of a daily life in a family and community are resolved in those letters” (Chaikovskiy, 2007, pp. 833–834).

Hence, in his pastoral message to the faithful of the Stanislaviv Diocese in 1899, A. Sheptytskyi interpreted the biblical text clearly, pointing out the duty of every person to be an active citizen and support the society to which he belongs, take care of his nearest and dearest. The Metropolitan noted that Christianity did not condemn the desire of people to take care of their own well-being, to work in order to increase the material goods, but on the contrary – according to the Bible, God commanded the first people to earn a living by work. “By the sweat of your face you will eat your bread – this is how the teaching of Jesus Christ imposes on us the duty to work for ourselves, for our children and family” (Sheptytskyi, 2007, p. 6). In his pastoral message to the faithful of the Stanislaviv eparchy, A. Sheptytskyi pointed out the importance of not only the spiritual self-improvement, but motivated the need for an active position of a person in the society, his self-realization in daily work, the expediency of making efforts to improve the material situation. He called for believers to be hardworking, thrifty, sober, not to waste their labour and to be masters: “Hold on to your land, do not let it out of your hands” (Sheptytskyi, 2007, p. 7). Therefore, the mentality of the agricultural nation had a significant impact on A. Sheptytskyi, he was aware of an inseparable connection of a peasant with land, and, therefore, warned countrymen against the loss of a land private ownership. Metropolitan Andrey called for the Ukrainians to fight against laziness, as he considered it to be a prerequisite for a spiritual and social degradation of an individual. A. Sheptytskyi called work a valuable gift presented by God, because when you spend your time working, you can acquire an estate, and wasting time and laziness will only do harm. “Look at people

in foreign lands. [...] They sometimes have worse land than ours, but owing to hard work and being thrifty, people reached the point where a peasant, even the poorest, has a nice house and better food everywhere, like the richest man in our village” (Sheptytskyi, 2007, p. 7). Thus, A. Sheptytskyi motivated an inseparable connection of spiritual and material values convincingly: a self-disciplined, hardworking person succeeds in everything, and a lazy person loses what he has. Metropolitan Andrey instilled hope in the souls of parishioners that each of them was a master of his own life and was capable of building the kind of future he desired, i.e he was not a slave to fate or circumstances. In our opinion, such an active civic position of A. Sheptytskyi, his belief in a hidden potential of his neighbour, and his desire to support the weakest and most desperate became a prerequisite for the deep respect of the Ukrainians for him.

A. Chaikovskiy motivated A. Sheptytskyi’s pastoral messages value quite convincingly, emphasizing that they were necessary “for people, who are religious and would like to live a Christian life” (Chaikovskiy, 2007, p. 834). According to the writer, A. Sheptytskyi gained a high reputation among the local people precisely because of the opinions expressed in the letters addressed to the parishioners. Gradually, doubts of the incredulous disappeared, the version about the “Polish intrigue” connected with appearance among the higher Greek-Catholic clergy of Metropolitan Andrey, some of whose relatives identified themselves with the Polish nation, disappeared. “Your letters had to dispell those doubts and caused sincere sympathy for You. Those patriotic statements of the Bishop in the pastoral letters reassure and instill confidence, and this is the basis for understanding and further work” (Chaikovskiy, 2007, p. 834). At the same time, A. Chaikovskiy turned to A. Sheptytskyi with a request to republish the Bible in Ukrainian, emphasizing that this was primarily necessary to support the national spirit of the Ukrainians, who are under Moscow’s control: “It is our duty to publish the Holy Scriptures, even if only for our poor foreign brothers under the Moscow yoke. Our people have at least school Bible – there is nothing there that does not bear the royal seal” (Chaikovskiy, 2007, p. 834). A. Chaikovskiy tried to convince A. Sheptytskyi to organize translators work and manage them: “And this does not suit anyone as much as Vladyka. If Your Eminence would accept my suggestion and put it into practice, an epoch-making work would be accomplished, which none of your predecessors had accomplished” (Chaikovskiy, 2007, p. 835). A. Chaikovskiy noted rightly that without the Holy Scriptures, accessible to people in their native language, education and cultural development were impossible, since this was the first book for both intellectual and peasant, “from which science should be drawn” (Chaikovskiy, 2007, p. 834).

A. Chaikovskiy had high hopes for educational activities of A. Sheptytskyi and wrote about it in his letter frankly: “You, His Eminence, with your bright mind will resolve the doubts surrounding our national Ukrainian spirit, will bring our national river to a level playing field” (Chaikovskiy, 2007, p. 835).

Hence, Metropolitan Andrey was well aware of the church and priests’ role in the lives of the Ukrainians of that time, and therefore in many of his pastoral messages to the Greek Catholic clergy, he affirmed the image of a preacher-cleric who would promote a spiritual growth of parishioners, and not educate people with a slavish consciousness, obedience to life circumstances. A. Sheptytskyi often emphasized priests’ focus on their patriotic duty and national unity: “We must strive for one work and one spirit for all priests” (Spilne pastyrskie poslannia, 1998, p. 447). According to A. Sheptytskyi, priests who had other national beliefs, which would contradict the formation of a conscious Ukrainian, were obliged to change

their views and subordinate them to the ideas of common good and nation development: “they must leave their personal convictions and take care of people, whose pastors they are” (Spilne pastyrske poslannia, 1998, p. 447).

A. Sheptytskyi's patriotism was manifested in his demandingness and uncompromisingness when it came down to spiritual influence of a priest on the faithful. In particular, the Metropolitan wrote that all priests, who preach on our land should be devoted to the Ukrainian idea in Ukraine, regardless of their nationality: “We would demand such work from every German, French or Belgian, [...] we could not would allow any political or national agitation against the national feelings of the Ukrainian people. [...] We will demand the same work from every priest, who belonged to the so-called Muscovite or Old Ruthenian party” (Spilne pastyrske poslannia, 1998, p. 447). A. Sheptytskyi highlighted the importance of freedom of choice and the Ukrainians' free access to the national and cultural development. In his opinion, no one had the right to prevent comprehensive development of the national life and culture of the Ukrainian people, and every priest should take care of national interests of parishioners. At the same time, A. Sheptytskyi emphasized that he did not impose any political obligations on priests, and considered service in the Church to be the most important, primary duty of a clergyman.

The Metropolitan wrote about the importance of a priest's work outside the church, for the community and for an individual development and support of a personality, which should be guided by love for people.

According to A. Sheptytskyi, the priest's educational work among parishioners should be supplemented by the influence of educational institutions, since all Ukrainians value science and education highly. According to the Metropolitan's observation, a fervent desire to learn was characteristic not only of children, but also of their relatives. Adult Ukrainians “consider science, education, and knowledge to be the first and most important need of people [...] Science and education are ideals for all of us, our youth is striving for them even in the years when they can hardly have an idea about what true knowledge is” (Sheptytskyi, 1978, p. 5). Metropolitan Andrey called such desire of the Ukrainians for education “a valuable sign of our people”, and it was formed, in his opinion, due to a number of historical factors: a long stay of the Ukrainians under the oppression of various states, the desire for self-assertion on a level with other nations, the instinctive need for the social changes, which only educated, intelligent Ukrainians will be able to implement.

A. Sheptytskyi wrote that wealth, power, might, and strength would not replace a person's wisdom, would not make him happy, “without wisdom, power or significance will give impression of some rare physical phenomenon, and only wisdom will be an impressive spiritual human phenomenon” (Sheptytskyi, 1978, p. 6). Metropolitan A. Sheptytskyi compared worldview of educated (wise) Ukrainians to shallow people, who were used to evaluating a person by “the amount of dollars he has” (Sheptytskyi, 1978, p. 7). Hence, according to A. Sheptytskyi, the Ukrainians' ability to strive for self-improvement, learning, and wisdom purposefully was a crucial factor in the formation of a civil society, a national trait of our people.

Metropolitan Andrey compared a wise poor man with a rich foolish man, considering the rich unhappy and unfulfilled in a spiritual and social plan: “I would still choose to be a wise beggar than a foolish king, and I think that such judgment is correct and that just as I would judge correctly and choose the majority among the Ukrainians” (Sheptytskyi, 1978, p. 7). The above-mentioned A. Sheptytskyi's observation is relevant even in our time, since only a nation of intelligent, educated people is able to elect worthy government and

build a democratic and prosperous state, not seeking self-enrichment, not pursuing one's own mercantile interests.

Metropolitan Andrey considered the work of the Ukrainian intellectuals, who should take care of a material well-being of people and their spiritual values, to be similar to work of a priest. Hence, the activity of conscious intelligentsia also anticipated the influence on development of citizens' consciousness, and therefore "must have God's pastoral character" (Spilne pastyrskie poslannia, 1998, p. 447), is aimed at the salvation of a human soul. A. Sheptytskyi saw the task of intelligentsia as promoting a righteous, harmonious life for people, who would be guided by the laws of God and the Catholic faith.

A. Sheptytskyi realized that the Ukrainian society was divided into different social groups, classes, which often find it difficult to find mutual understanding among themselves, but still must be able to negotiate among themselves and live in harmony. "A great nation is a unity made up of cross-sectional natural groupings of people" (Sheptytskyi, 1998, p. 524). Some are united by joint work, similar needs, rights, or even neighbouring houses, the others – by common professional interests, professions, various sciences and social theories. The unions of workers and farmers, proletarians and entrepreneurs together form a whole, and their harmonious interaction was a prerequisite for a sustainable social development. A. Sheptytskyi emphasized that the task of the Ukrainian intelligentsia was to establish interaction of such different social communities, they "need to be looked at with a magnifying glass" (Sheptytskyi, 1998, p. 524). Therefore, it is education, wise public administration that could unite all these different social classes with a common idea and goal, and would also contribute to a balanced attitude towards the choice of government form, under which the majority of citizens would feel happy.

In the pastoral message "The Ideal of our National Life", A. Sheptytskyi considered the influence of the ideas of individualism and collectivism on the state formation, their contradictions and ambiguity: "There is a transition from extreme individualism to omnipotence of the state, which is preached by socialism. In practice, also, unrestricted freedom of an individual can lead to such chaos" (Sheptytskyi, 1998, p. 525), salvation from which can be the autocracy of a powerful state. A totalitarian state can emerge on the basis of liberalism and individualism, the goal of which is a total control over citizens. A. Sheptytskyi analyzed the historical processes that took place in Europe at the beginning of the 20th century, mentioned the bankruptcy of extreme individualism and liberalism, pointed out the unsustainability of European parliaments that were elected through national elections. Metropolitan Andrey wrote about perniciousness of diverse political theories that led to emergence of the socialist states with monarchical, aristocratic or democratic forms of government. Free development of culture, education, and religions is impossible in a country ruled by a dictator, party, or monoparty. Such individualism nullifies universal human values and Christian ideals.

According to A. Sheptytskyi, it is conscious, highly educated individuals, who are capable of compassion and love for their neighbour, who can form a state power that will manage society efficiently, taking into account the interests of various social groups. Thus, as many Ukrainians as possible should be engaged in high-quality education and moral and ethical education, because then they will be able to participate in the process of state formation. According to the Metropolitan, numerous citizens, representatives of different social classes, who at the same time must be good Christians, have "moral education based on evangelical principles" should have access to the government bodies (Sheptytskyi, 1998, p. 526).

In support of his own reasoning, A. Sheptytskyi cited the reasoning of Pope Leo XIII addressed to the American bishops. The Pope noted that the key to public order in America and other democratic states was honesty and decency of citizens. When free people do not respect righteousness and justice, when people are not reminded from time to time of the need to observe “the precepts of the Gospel, freedom itself can be a great danger” carefully (Sheptytskyi, 1998, p. 526). Thus, Metropolitan Andrey emphasized a crucial role of the church in moral and ethical principles formation of population and especially people involved in administration of the state.

At the same time, A. Sheptytskyi noted that despite the Ukrainians’ desire for education, training, and wisdom, they have such an ethnopsychological trait as a tendency toward individualism; and it is the above-mentioned trait, which stands in the way of successful state-building in Ukraine. Despite the fact that all Ukrainians have a desire to live in an independent state, everyone sees it in his own way. Different parties, social groups and even individual citizens have their own ideal of the state system. According to A. Sheptytskyi, because of the fatal division between the representatives of intelligentsia, their disputes, quarrels, emergence of numerous parties, which level the Ukrainians’ national aspirations. The Metropolitan did not find justification for such numerous, allegedly selfless patriots, “whose work has a significant destructive character” (Sheptytskyi, 1998, p. 533). Therefore, the state development will depend on the following: which elements will prevail – positive or negative? The above-mentioned Metropolitan Andrey’s observation can be attributed to a large number of historical events that were the result of the Ukrainians’ inability to come to an agreement among themselves, to find a common solution for the establishment of the Ukrainian state on the world stage.

A. Sheptytskyi considered the issues on the influence of individual human aspirations and interests on the process of state formation and civil society formation in numerous pastoral messages. The Metropolitan noted the following: “The reason for our ruin is also those historical events that have been woven into the crown of our position since ancient times” (Sheptytskyi, 1998b, p. 363). A. Sheptytskyi considered the mistakes made by political leaders and insidious actions of enemies, ethno-psychological features of the national character of the Ukrainians, “poisoning” of culture with harmful social, political, religious and anti-religious theories to be the reasons and prerequisites for Ukraine’s loss of independence. However, comparing all the above-mentioned factors, A. Sheptytskyi came to the conclusion that the “external” causes are, as a rule, determined by a hopeless social situation of the Ukrainians, while the subjective causes of decline were the moral imperfection of people, and it can be eliminated. “More important are the causes of moral and supernatural order” (Sheptytskyi, 1998b, p. 363).

A. Sheptytskyi considered the study on the reasons for statehood decline in Ukraine to be an important task facing historians and sociologists. The Metropolitan called such work carried out by scholars to be valuable and really vital, as it was able to prevent the repetition of mistakes made by previous political elites: “Their work is far more useful for the people, as the work in which the national glory is worshipped and exalted. Because the one, who teaches someone to correct their mistakes renders a man and the nation a greater service than the one, who teaches someone to be proud and rejoice in the glory or greatness of past generations” (Sheptytskyi, 1998b, p. 363).

According to A. Sheptytskyi, the work of bread-growing peasants, who, however, were under difficult conditions at the beginning of the 20th century, was of great importance for the development of a prosperous Ukraine. Metropolitan Andrey considered their impoverishment and ignorance to be a significant obstacle to the development of the entire Ukrainian society. In a letter

to the Ukrainian intelligentsia A. Sheptytskyi pointed out the drastic need for the development of industry and trade in order to support the Ukrainian peasants (January 27 – May 9, 1900): “We should take over control of trade along the whole line, organize all those institutions in all villages that somehow help people in their life and work” (Sheptytskyi, 1998a, p. 292).

According to A. Sheptytskyi’s decent observation, at that time many different spheres of the Ukrainians’ social life were in need of radical changes, full-fledged development: “There is not a single branch of cultural and economic life in our nation in which we would do even a hundredth part of what is needed” (Sheptytskyi, 1998a, p. 292). The Metropolitan emphasized the need to develop the Ukrainian economy, which was the foundation on which a strong state can be built. A. Sheptytskyi believed that the Ukrainian people would be able to reach the level of other European nations in their cultural and economic development. The Metropolitan compared the patriotic aspirations of diverse nations (the majority of which completed their struggle for independence successfully) and noted the special patriotism of the Ukrainians, who were constantly forced to defend their right to free cultural and state development, to resist the attacks of various empires. A. Sheptytskyi saw the strength of the Ukrainian people in unity, which would be based on ethical principles, purposefulness and striving for one social ideal.

The Conclusion. Andrey Sheptytskyi sought to influence the Ukrainians’ worldview, emphasized the importance of education, responsibility for the lives of fellow human beings, explained historical facts that had an impact on the lives of the Ukrainians for centuries, instigated people to avoid extreme individualism and discord, and instead unite around common social and spiritual ideals in order to build a strong and prosperous Ukraine in his letters, pastoral messages, and speeches. Andriy Chaikovskyi wrote about the importance of A. Sheptytskyi’s educational activities in detail. He noted that the Metropolitan’s pastoral letters help the Ukrainians to orient themselves in the socio-political situation, to adapt to challenges and realities of historical era. A. Sheptytskyi cared about patriotic education of the Ukrainians, often in his messages he addressed various social and age groups of his parishioners (intelligentsia, peasants, youth), he found necessary words to influence their consciousness. A. Sheptytskyi did great work among priests, he urged them to be patriots and to protect their parishioners from being carried away by communist ideas. According to A. Sheptytskyi, a priest’s educational work among parishioners should be supplemented by the influence of educational institutions. Metropolitan Andrey called the Ukrainians’ desire for education “a valuable sign of our people”, an ideal to which the Ukrainian youth aspire. And such desire to become educated, in his opinion, is caused by several factors: a long stay of the Ukrainians under the oppression of various states, the desire for self-assertion on a level with other nations, an instinctive need for social changes that only educated, intelligent Ukrainians will be able to implement. At the same time, A. Sheptytskyi noted that despite the Ukrainians’ desire for education, training, and wisdom, they have such an ethno-psychological trait as a tendency to individualism; and it is the above-mentioned trait, which stands in the way of successful state-building in Ukraine. According to A. Sheptytskyi, conscious, highly educated people, who are capable of compassion and love for their neighbour, can form a state power that will effectively manage society, taking into account the interests of various social groups. Hence, as many Ukrainians as possible should have high-quality education, moral and ethical education, because then they will be able to participate in the state formation process. A. Sheptytskyi also emphasized a close relationship of economy, culture and education, emphasized the need for industry and trade development to support the Ukrainian peasants.

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