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POSITION AND ACTIVITIES OF THE GREEK-CATHOLIC PARISH CLERGY OF EASTERN GALICIA IN 1914 – 1939

Abstract. *The purpose of the study is to clarify the position of the Greek-Catholic parish clergy during and after World War I and to determine the main directions of its activity in the territory of Eastern Galicia under the conditions of inclusion of this region in the Republic of Poland. The research methodology is based on the principles of historicism, scientificity, objectivity, and systematicity. General scientific (analysis, synthesis, generalization), special and historical (historical and genetic, historical and systemic) methods have been used. The scientific novelty consists in the comprehensive research and analysis of the declared topic and the introduction to the scientific circulation of archival materials, which makes it possible to clarify the content and regularities of the activity of the Greek-Catholic parish clergy of Eastern Galicia in 1914 – 1939. The Conclusion.* *The policy of the occupation regimes on the territory of Eastern Galicia in the specified period caused significant material and*

human losses, which had a negative impact on the activities of the GCC. Only during World War I, the number of active Greek Catholic clergy decreased by 36.7%. The restoration of the Church during the period of 1918 – 1925 was hampered by several socio-political factors: the aggravation of the Ukrainian-Polish national question; military actions of the Soviet-Polish war of 1919 – 1920; mono-confessional orientation of the policy of the Polish government, which led to the infringement of the rights of Greek Catholics and slowed down the restoration of parishes. The conclusion of a concordat between the Holy See and the Poland Republic in 1925 determined the legal field of activity of the GCC became the basis for the stabilization of state-church relations. The articles of the concordat provided for state financing of the clergy and provision of funds for the restoration and construction of temple buildings. At the end of the 1930s GCC not only succeeded in restoring but also increased human and material potential. Priests were spiritual and political leaders in Eastern Galicia through participation in political parties, societies, associations, unions, brotherhoods and cooperatives, and thus contributed to formation of Ukrainian community in a modern nation

Key words: Eastern Galicia, the Republic of Poland, Greek-Catholic parish clergy, Greek-Catholic Church, priests.

СТАНОВИЩЕ ТА ДІЯЛЬНІСТЬ ГРЕКО-КАТОЛИЦЬКОГО ПАРАФІЯЛЬНОГО ДУХОВЕНСТВА СХІДНОЇ ГАЛИЧИНИ У 1914 – 1939 рр.

Анотація. *Мета дослідження* полягає у з'ясуванні становища греко-католицького парафіяльного духовенства під час та після Першої світової війни, визначення головних напрямів його діяльності на території Східної Галичини в умовах включення цього регіону до складу Польської Республіки. **Методологія дослідження** базується на принципах історизму, науковості, об'єктивності, системності. Використано загальнонаукові (аналіз, синтез, узагальнення) та спеціально-історичні (історико-генетичний, історико-системний) методи.

Наукова новизна полягає у комплексному дослідженні й аналізі заявленої теми та введенням до наукового обігу архівних матеріалів, що уможлиблює з'ясування змісту і закономірностей діяльності греко-католицького парафіяльного духовенства Східної Галичини у 1914 – 1939 рр.

Висновки. Політика окупаційних режимів на теренах Східної Галичини у вказаний період спричинила значні матеріальні та людські втрати, що негативно впливало на діяльності ГКЦ. Лише в період Першої світової війни кількість діяльного греко-католицького духовенства зменшилася на 36,7 %. Відновлення Церкви у період 1918 – 1925 рр. гальмувалося низкою чинників соціально-політичного характеру: загостренням українсько-польського національного питання; військовими діями радянсько-польської війни 1919 – 1920 рр.; моноконфесійною зорієнтованістю політики польського уряду, що спричиняло ущемлення прав греко-католиків та сповільнювало відновлення парафій. Укладення конкордату між Святим Престолом та Польською Республікою у 1925 р. визначило правове поле діяльності ГКЦ й стало основою для стабілізації державно-церковних відносин. Статті конкордату обумовлювали державне фінансування духовенства та надання коштів на відновлення і будівництво храмових споруд. Наприкінці 1930-х рр. ГКЦ вдалося не лише відновити, але й наростити свій людський та матеріальний потенціал. Священники виступали духовними і політичними лідерами Східної Галичини через участь у політичних партіях, товариствах, об'єднаннях, спілках, братствах, кооперативах, сприяючи у такий спосіб формуванню української спільноти у модерну націю.

Ключові слова: Східна Галичина, Польська Республіка, греко-католицьке парафіяльне духовенство, Греко-Католицька Церква, священники.

The Problem Statement. In the second half of the 19th – the 30s of the 20th century spiritual service of the Greek Catholic parish clergy of Eastern Galicia without exaggeration is a phenomenon not only concerning church, but also concerning a social and political life in Ukrainian history. This phenomenon was facilitated by a number of circumstances due to the geographical location of Galicia, which was at the epicentre of complex social transformations. As a result, there was the outbreak of World War I, the collapse of four

empires, in particular the Austro-Hungarian and Russian. The post-war arrangement of the world provided for state sovereignty declaration of small nations of Europe. However, state aspirations of the Ukrainians were ignored, which provoked a fierce Ukrainian-Polish conflict. It was at the intersection of these historical events that the Greek-Catholic clergy became the heart of a cultural and national movement, which formed the foundations of national identity, citizenship, and patriotism of its faithful. In an everyday life needs and challenges, the main burden of organization of a religious and public life was carried by parish priests, having, as a rule, an unbreakable authority in the community.

The Analysis of Sources and Recent Research. Historiography of the study is based on complex scientific papers, memories, testimonies, statistical data and archival documents.

The Ukrainian scholars of the period of independent Ukraine focus on the study of the role of church figures in the socio-cultural history of Ukraine. The papers of O. Baran (Baran, 2009), A. Zaiarniuk, V. Rasevych (Zaiarniuk & Rasevych, 2012), M. Lytvyn (Lytvyn, 2022), S. Predka (Predka, 2018), V. Semeniv (Semeniv, 2018) deal with the analysis of material situation of the Greek Catholic clergy in the first half of the 20th century. Church-religious processes and position of the Greek Catholic Church (GCC) under the authority of the Republic of Poland are analyzed in the papers of E. Bystrytska (Bystrytska, 2005, 2009), M. Vegesh (Vegesh, 2022), L. Hentosh (Hentosh, 2000, 2016), R. Delyatynskiy (Delyatynskiy, 2005, 2019), O. Yehreshiy (Yehreshiy, 2020), A. Zhuk (Zhuk, 2022), M. Zabandzhala (Zabandzhala, 2019), A. Kachor (Kachor, 1992), O. Lesyk (Lesyk, 2020), I. Pylypiv (Pylypiv, 2010), K. Fedevych (Fedevych, 2009), M. Haliv and A. Ohar (Haliv & Ohar, 2018). The papers of S. Hnot (Hnot, 2003), V. Marchuk (Marchuk, 2014) are devoted to understanding religious, educational, cultural, financial and economic work of parish priests. A number of priests' reminiscences about a private life and social events are mentioned in the works of L. Kupchuk (Kupchuk, 1999), F. Tarnavskiy (Tarnavskiy, 1981). Materials related to the status of Eastern Galicia and the GCC during the period under the rule of the Republic of Poland were analyzed in the research papers of A. Kravchuk (Kravchuk, 1997), I. Luzhnitsky (Luzhnitsky, 1954), V. Mendzhetskiy (Mendzhetskiy, 2020), A. Ostanek (Ostanek, n. d.), Ya. Radevych-Vynnytskiy (Radevych Vynnytskiy, 1994). The archival materials used in the article are stored in the State Archive of Ternopil Region. The authors analyzed the files of Fund 14 "Chortkiv County Eldership, Town of Chortkiv, Ternopil Voivodeship (1919 – 1939)". In the Central State Historical Archive of Lviv, the files of Fund 201 "Greek-Catholic Metropolitan Consistory, Lviv" and the files of Fund 408 "Greek-Catholic Metropolitan Ordinariate, Lviv" were analyzed.

The purpose of the study is to clarify the position of the Greek-Catholic parish clergy during and after World War I, to determine the main directions of its activity in the territory of Eastern Galicia under the conditions of inclusion of this region into the Republic of Poland.

The Results of the Research. At the beginning of the 20th century powerful national liberation movements activated by the geopolitical transformations of World War I, led to the collapse of empires, in particular Austria-Hungary, and the emergence of independent states in Central and Eastern Europe. However, due to a number of objective and subjective circumstances, the Ukrainians were unable to gain an independent state. According to the decisions of the Paris Peace Conference of 1923, Eastern Galicia was included into the Republic of Poland.

Military actions in these areas led to significant human and material losses, which affected the church and religious life of Greek-Catholic parishes (Mendzhetskiy, 2020, p. 41). There

were numerous cases of complete destruction of farms, including public buildings, such as churches, schools, village councils, cooperatives and the others, in particular in the territory of modern Ternopil region (Zhuk & Delyatynskiy, 2022, p. 455). In the Schematism of 1918, there are the data on significant property losses during military operations in Ternopil, Velyko-Beryzovets, Velyko-Birkiv, Velyko-Hlybochan, Koziv, Kozliv protopresbyteries.

It is about complete or partial destruction of residential buildings and farms. For example, in the village of Butsniv (with Seredyntyky) (Velyko-Berezovets protopresbytery) 239 houses were burned, which was 43.6% of their total number, in 22 farms 90 houses were partially destroyed (Zabandzhala, 2019, p. 51); in the village of Ostriv (Velyko-Beryzovets protopresbytery), 163 houses were burned out of the total number of 375 (43.4%), and 43 households with houses were partially destroyed. As a result of the hostilities, the parishes of Koziv protopresbytery suffered, for example, the villages of Byshky and Potik were completely destroyed (Zabandzhala, 2019, p. 288). In the villages of Kalne and Shchepaniv (Velyko-Birkiv protopresbytery), half of the farms were burned down. Church buildings were destroyed. The parish priest's house was damaged, 80% of his household was destroyed in the fire (Zabandzhala, 2019, p. 319, 430). Churches in the villages of Zazdrist, Strusiv, Darakhiv, and Zastinochka were partially damaged in Terebovlia Deanery. In almost every village of the deanery, farm buildings were destroyed, fences and even gardens were burned (Semeniv, 2018, p. 220).

The war stopped not only an usual rhythm of life, leaving the majority of the Ukrainians without housing and means of livelihood. The lack of food and lack of necessary living conditions contributed to the spread of infectious diseases. It is known that 19 people died of cholera in the mentioned above villages, 10 – of dysentery, 6 – of typhus, and 5 children – of smallpox (Zabandzhala, 2019, p. 430).

The destruction of parish buildings, including churches and parish houses, sometimes caused priests to look for other places to conduct services. For example, in 1918 – 1920 in the village of Bibshchani, Zborivsky district ten priests left the parish because of unsatisfactory living conditions. In general, parishioners tried to create conditions for the life and work of a priest. In particular, in the village of Benev (Zarvanytsia deanery) the house for Fr. Nykolai Muliarchuk was built by parishioners in just three months. At the same time, it should be noted that villagers themselves were not sufficiently provided with appropriate living conditions, felt a lack of food, clothing, etc. There are known cases when the community agreed to build a parish house for their priest, because they were interested in his constant spiritual care. Such case took place in the village of Dernov in Zhovkva deanery (Predka, 2018, p. 93).

The reason for changing the place of service was the desire of individual priests to provide their children with an appropriate level of education. For example, a priest in the village of Lubianka, Zbarazh deanery appealed to the Metropolitan Ordinariate with a request to transfer him to Ternopil, citing the presence of a secondary school in the city (Central State Historical Archives of Ukraine in Lviv, f. 201, d. 1B, c. 2506, p. 17).

World War I caused losses to the staff of the GCC. In 1914 the establishment of the Russian occupation regime in Eastern Galicia made it possible to implement the policy of Orthodoxy among the local population. In January of 1915, the Governor General of Galicia and Bukovyna, Georgy Bobrynsky, issued a circular that gave the right to appoint Orthodox priests to Greek-Catholic parishes, provided that 75% of the parishioners agreed to it (Bystrytska, 2009, p. 122). Such decision made it possible to weaken the process of violent Orthodoxy of the Greek-Catholics, but it caused a split in the communities. The premises of

the church remained at the disposal of the Uniate priest, and another premises were assigned to the Orthodox priest. However, in April of the same year, corrections were made, owing to which the Orthodox priest was given the right to use the same church building as the Greek-Catholic one for worship. In the absence of the Greek-Catholic priest, the Orthodox priest was appointed to a parish.

The occupation administration persistently pursued the policy of Orthodoxy among the Galicians. According to official reports and the Russian press news, 100–120 Orthodox parishes were established in 1915 (Semeniv, 2018, p. 82). This process was successfully carried out in Brodivsky, Zborivsky and Mostyskyi povits (Semeniv, 2018, p. 80, 84). At the request of the Representative of the Holy Synod in Galicia, Archbishop Evlogiy, the Russian government allocated 39,400 rubles to finance these parishes (Semeniv, 2018, p. 82). However, the process of transition of the Greek-Catholic parishes to Orthodoxy was not as successful as the Russians expected. During the 10 months of occupation, out of 1,784 Greek-Catholic parishes, only 81 communities fully or partially joined the Russian Orthodox Church, which was only 4% of the total number (Vegesh, 2022, p. 137).

The influence of the Greek-Catholic clergy was limited by the occupation authorities by means of repression. As a rule, priests were charged with espionage in favour of Austria-Hungary. It was on this suspicion that Halytsky Metropolitan, Andrey Sheptytsky, as well as 20 Greek-Catholic, 13 Catholic priests and 12 monks¹ were arrested and sent to Russia. In October of 1915, the Governor General informed the Ministry of Foreign Affairs of Russia that his administration had sent 38 priests outside Galicia. There were also cases of repression against priests by military commanders (Bystrytska, 2009, pp. 123–124). For example, the priests of Koziv Protopresbytery, Fr. Dolnytsky (Butsniv village) and Fr. Kontsevych (Tseniv village) were arrested on suspicion of espionage (Zabandzhala, 2019, pp. 51, 421). Priests were arrested in Yaroslav povit: Fr. Mykola Paslavsky (Viazovnytsia village), Fr. Volodymyr Dub (Polkyn village), Fr. Ivan Tarchanyn (Tsetuli village), Fr. Matviy Khoman (Yaroslav town), Fr. Andriy Nakonechny (Zamikhiv village) (Semeniv, 2018, p. 512).

During the period of 1914 – 1915, mortality among parishioners and priests increased significantly, which was caused by deterioration of living conditions, insufficient level of medical care, as well as mass arrests. Tens of thousands of Ukrainians were deported to Thalerhof, Gmind, Theresienstadt, and Esztergom concentration camps under the pretext of fighting Muscophiles. In particular, 6,000 Ukrainians were taken to Thalerhof, 1,767 of them died, including 21 Greek-Catholic priests (Vegesh, 2022, p. 136; Zaiarniuk & Rasevyh, 2012, p. 174). After the Horlytska operation of 1915, the Austrian power returned to the territory of Eastern Galicia. Therefore, the local administration intensified repression against the Ukrainians who were supporters of Russophile ideas. Due to the fear of being accused of cooperation with the Russian occupation authorities, about 100,000 people left for Russia, among them – 71 Greek-Catholic priests (Zaiarniuk & Rasevyh, 2012, p. 180).

According to the calculations of scholars, during the Russian occupation, out of 2,483 Greek-Catholic priests, 350 were interned by the Austrian authorities, 350 priests left for the West before the entry of the Russians, 61 priests left for Russia, 120 priests converted to Orthodoxy, or cooperated with its structures, several dozens chaplains of the GCC were part of the Ukrainian regiments and the legion of Ukrainian Sich Rifleman. Thus, there were

¹ The topic of repression of the Greek Catholic clergy during World War I is under research by Ukrainian scholars, and therefore there is no consensus data on the number of repressed. For example, A. Zayarniuk, V. Rasevyh claim that 35 priests, 10 hieromonks, 12 monks and 3 priests were taken from the Lviv Archdiocese to Russia, and another 5 were temporarily arrested (Zaiarniuk & Rasevyh, 2012, p. 177).

1,572 active priests and clergy in general (Vegesh, 2022, p. 139). It is 63.3% of the total number of pre-war priests.

On the eve of the end of World War I, the national-state issue² became more acute in Eastern Galicia. Greek-Catholic priests were also included in the processes of Ukrainian-Polish relations, supporting the struggle for Ukraine's independence (Marchuk, 2000, p. 24). For example, in the autumn of 1918, at a secret meeting of the local Ukrainian intelligentsia in Horodok, Lviv region, Fr. Volodymyr Lysko was appointed head of the economic department. In Horodok, the declaration of independent Ukraine was expected. During the Ukrainian-Polish confrontation, Fr. V. Lysko was arrested and sent to Lviv, where he was detained for about three weeks, and later – to Domy near Krakow³ (Kupchyk, 1999, pp. 35–36). Such cases were not unique among Greek-Catholic priests who had a defined civil position. It should be noted that the conditions in which priests were kept in prison were humiliating. For example, Fr. Mykola Shchur noted that he did not receive food while under arrest (CSHAUL, f. 408, d. 1, c. 47, p. 44).

In addition to the loss of the personnel potential of priests, the decrease in the number of parishes during World War I resulted in their significant impoverishment. First of all, this affected the number of services. Yo. Kravchuk, a pastor of Velyki Birky village, Ternopil district, on the example of his own parish, stated that during the period of 1918 – 1928 the number of church services decreased. If in 1918 the peasants paid for 368 religious services, then in 1919 – 215 only (Baran, 2009, p. 16). The decrease in paid services led to decrease in church budget and, accordingly, income of a pastor and his assistants.

It should be noted that the GCC had a strong state support in Austria-Hungary. Each representative of the clergy⁴ received financial assistance, widows and orphans of priests received a pension. In addition, the Lviv Archdiocese had immovable and movable property at its disposal, which was freely administered by the archbishop and chapter⁵. After coming under the power of the Polish Republic, the material and financial situation of the Greek-Catholic clergy deteriorated sharply. A Greek Catholic bishop or archbishop who in Austria-Hungary received 24,000 kr from the state benefits per year, in 1922 – 1923 he received 1,007 Polish marks per month (Hentosh, 2016, p. 22). At the beginning of the 20th century the salary of a priest, including state subsidies, averaged 1,200–1,400 kr. In the Republic of Poland, a parish priest was responsible for maintenance of his assistants. In the 1920s, official documents stated that a priest had to allocate 10 morgs of church land to his assistant, and if he himself owned less than 30 morgs – a third of the field. However, it was possible to avoid this rule if a priest undertook to support a private employee fully (Baran, 2009, p. 15).

² On October 16, 1918, the imperial manifesto was issued on the reconstruction of Austria-Hungary on a national basis. The day before, on October 12, Ukrainian ambassadors announced their intention to create an independent Ukrainian state, which would include the lands of Eastern Galicia, Northern Bukovyna, and North-western Hungary. This was opposed by the Poles, who had a plan to include Eastern Galicia in their state. On November 1, 1918, the Ukrainian National Council proclaimed the creation of the West Ukrainian People's Republic (ZUNR).

The legion of the Ukrainian Sich Riflemen was recognized as the basis of the Ukrainian army. The formation of the Ukrainian government on the ground began.

³ Fr. V. Lysko returned to Horodok during the Polish-Ukrainian battles between General Oleksandr Hrekov and General Józef Haller. In May of 1921, he was assigned a parish in Sasiv (Zolochiv district) (Kupchyk, 1999, p. 38).

⁴ At the end of the 19th century in the GCC there were three categories of priests: pastors, employees, and supervisors. Each parish had its head – a parish priest, who was usually assisted by staff. During the period when there was no permanent priest, the functions of the priest were temporarily performed by the superiors. Usually 18–25 parishes were united in a deanery, and those in turn – in a diocese.

⁵ However, not all priests had sufficient financial support. On the eve of World War I, Fr. Filimon Tarnovsky wrote about his family's financial support: "My wife, a child and me simply starved more than once. Some women-neighbours, who saw our starvation, brought us eggs, milk, and corn, and we often ate only on that" (Tarnavsky, 1981, p. 159).

Apostolic Visitor J. Genocki also appealed to the Nuncio in Warsaw regarding the financial support of the Greek-Catholic clergy. The policy of the Republic of Poland regarding Eastern Galicia did not contribute to the original development of the Ukrainian minority. Despite the commitment to establish autonomy made before the Supreme Council of the Paris Peace Conference on June 25, 1919 “to guarantee as much as possible the autonomy of this territory as well as the political, religious and personal freedom of the population”, the Polish government introduced a state of emergency in the region, which was cancelled only in September of 1922 (Radevych-Vynnytskyi, 1994, p. 99). Under these conditions, the Polish military administration pursued a repressive policy towards Greek-Catholic priests. Thus, legal uncertainty of the GCC activities and financial hardship, as a result of military actions and insufficient funding from the government, were exacerbated by the moral and ethical component of the Greek-Catholics’ inferiority in the Republic of Poland.

Such actions of the Polish authorities provoked a negative reaction from the Greek-Catholic bishopric, who tried to use legal methods to stop repression. On August 25, 1919, they drafted the text for the peace conference in Paris and handed it over to Count Mykhailo Tyshkevych⁶. The priests condemned the actions of the Polish army regarding desecration of churches, killing of civilians and clergy, imprisonment of priests, closure of almost all Ukrainian cultural and educational societies and commercial organizations (Kravchuk, 1997, p. 481; Luzhnytskyi, 1954, pp. 566–567).

The hierarchs were aware that the process of revival of the GCC during the post-war period should take place in the legal field of the Republic of Poland. Therefore, in a letter to the Apostolic Nuncio dated August 28, 1919, the text of which was adopted at a joint conference, the participants emphasized the independence of the GCC from the Republic of Poland (Hentosh, 2000, pp. 183–184). Greek-Catholic priests insisted on preserving the right to keep records and correspond with authorities exclusively in Ukrainian (Luzhnytskyi, 1954, pp. 567–568). Thus, they tried to limit the influence of the occupation administration on the internal affairs of the GCC. The hierarchs considered the determination of the legal status of the GCC to be the key to solving the main problems of its development.

In the summer of 1920, the political situation in Galicia became complicated due to the Soviet-Polish war. The Soviet troops occupied 16 out of 52 Galician counties. The Galician Socialist Soviet Republic was formed on this territory (Marchuk, 2000, p. 27). A significant part of the canonical territory of the Lviv Archdiocese, Przemyśl and Stanislaviv Diocese came under the jurisdiction of the Galician Revolutionary Committee headed by V. Zatonyskyi (Lytvyn, 2022, p. 6). Decrees of the Soviet authorities on the captured lands limited the legal status of the Church, allowed priests to be prosecuted for alleged non-fulfilment of civic duties, cancelled all privileges of the clergy, etc. (Deliatynskyi, 2005, p. 311).

Thus, the stay of Eastern Galicia under Russian occupation during World War I, the inclusion of this territory in the Republic of Poland, and in 1920 the short-lived occupation by the Soviet army had negative consequences for the entire Ukrainian society. Human and material losses after military operations required significant financial and personnel resources to normalize parish life. The policy of Orthodoxy of the Russian occupation regime, and later – the introduction of Catholicism by the Polish government also led to personnel losses among the Greek-Catholic clergy, slowing down the revival of the GCC.

The bishops of the GCC considered the conclusion of the Concordat by the Polish government with the Holy See to be the condition for stabilization of state-church relations

⁶ Head of the Ukrainian mission at the Paris Peace Conference.

in the Republic of Poland against the background of aggravation of the Ukrainian-Polish national issue and socio-political problems. On August 3, 1925, after the official entry into force of the Concordat⁷, the Greek-Catholic clergy took an oath of loyalty to the Republic of Poland (Hnot, 2003, p. 8). According to the Concordat, the Polish government recognized the clergy of the GCC as the representatives of interests of the Ukrainians of Eastern Galicia in relations with the Polish authorities. Note that the terms of the Concordat became the basis for the development of Ukrainian-Polish relations not only in the sphere of religious life, but also in the national and political sphere.

According to the document, Greek-Catholic bishops had the same rights as Catholic bishops. The Concordat guaranteed state subsidies to Greek-Catholic hierarchs, which were not inferior to the amount of payments to Catholic bishops. Financial maintenance was also provided to Greek-Catholic parish priests and employees of church administration. For example, in 1933 the budget of the Ministry of Religion and Public Education of the Republic of Poland provided for the financing of three Greek-Catholic bishoprics in the amount of 2,847,751 zł (the Lviv bishopric received 1,057,642 zł, the Przemyśl diocese – 1,069,826 zł, and the Stanisławów diocese – 720,283 zł). In 1933 a parish priest received about 116 zł per month (Fedevych, 2009, pp. 116–117). The Greek-Catholic clergy had an ambiguous attitude to the concluded Concordat. In particular, they had a negative attitude to Article IX, which limited the territory for the activities of the GCC to the borders of Galicia only. According to Article XVIII, all Greek-Catholics who lived outside the borders of Galicia fell under the authority of Catholic bishops (CSHAUL, f. 408, d. 1, c. 57, p. 2).

Owing to hard work of the Greek-Catholic clergy and parishioners, the condition of parishes improved at the end of the 1920s significantly. For example, after moving to the parish in Sasiv, Father V. Lysko initiated work on the interior reconstruction of the church. A brotherhood, a 4-grade Ukrainian school, and a trade cooperative were established at the parish church and in the churches of the villages of Ishnia and Pobich. The construction of the People's House was planned, where a cooperative, a room for a reading room, a library, and a hall for performances were to be located (Kupchuk, 1999, pp. 38–39).

Parishioners tried to collect funds for church needs during Christmas holidays. For example, in 1934, parishioners of Semakivtsi, Chortkiv district, planned to spend the money earned by singing Christmas carols to build a chapel (State Archives of Ternopil Region, f. 14, d. 1, c. 465, p. 26). In 1938, the administrator Fr. Mykhailo Vovchuk asked Chortkiv County Elders to allow a public collection of funds among Greek-Catholic parishioners in order to complete work on the church restoration in the village of Kosovo (SATR, f. 14, d. 1, c. 465, p. 10). In the same year, Fr. Mykola Dragomiretsky, the pastor of the village of Mukhantsi addressed the elders with a similar request. The parishioners intended to hold festins (folk celebrations) in the village on August 7, 1938, and use the funds received to build a church (SATR, f. 14, d. 1, c. 465, p. 41).

The situation of Greek-Catholic parishes was affected by the land reform of 1920 – 1930. According to the provisions of the document “Law on Implementation of Land Reform” dated July 15, 1920⁸, a significant number of church properties (episcopal, monastic, chapter houses) were subject to forced purchase of land. Owing to the interference of the Apostolic

⁷ The Concordat between the Holy See and the Republic of Poland took place on February 10, 1925.

⁸ The purchased land was supposed to be sold primarily to non-agricultural and small farmers, war invalids (settlers), farm workers from the central regions of Poland. The law provided the right to receive a loan for the purchase of land in the amount of up to 75% of the value of the plot.

See, it was possible to reduce the number of church lands subject to confiscation⁹ (Lesyk, 2020, p. 67).

Unexpectedly for the Polish authorities, the interests of wealthy owners and Ukrainian peasants coincided, since neither of them wanted to see colonists from the interior of the Republic of Poland on their territories. Therefore, large landowners increased their financial support to Ukrainian communities of villages and towns. For example: Prince Leon Sapeha in the village of Bilche, Borshchiv County founded a nursery school; in the village of Stankiv, Stryi povit Prince Joseph Puzyna financed the repair of the Greek-Catholic parish church and installation of a statue of the Mother of God in memory of the abolition of serfdom; a landowner Svezhavskiy in the village of Holubi built a new Greek-Catholic church in Przemyśl region (Fedevych, 2009, pp. 37–39). Thus, the common interests of large landowners and the Ukrainian peasants contributed to mitigating the negative consequences of the land reform in Eastern Galicia and strengthening the financial situation of Greek-Catholic communities.

The presence of the GCC in the legal field of the Republic of Poland contributed to the further process of stabilizing life in the parishes. The Concordat of 1925 contained a number of controversial points. However, the Church's right to sell surplus land actually became the basis for material support and the return of Greek-Catholic parishes to a normal functioning. In the mid-1920s, the GCC had 128 deaneries and 1,907 parishes in Galicia, where 2,298 priests served liturgies (Vegesh, 2022, p. 146). And at the end of the 1930s, the GCC had a total of 3,040 parishes (Ruda, 2019, p. 569).

The Republic of Poland did not encourage the development of Ukrainian national life. This was quite expected, considering the Ukrainian-Polish relations during previous periods. However, in 1923 – 1925, owing to the Greek-Catholic clergy, it was possible to establish the work of cooperatives, to restore the activities of societies, in particular, “Prosvita”, “Silsky Hospodar”, “Native School”, Mariyska druzhyna, “Orly”¹⁰ (CSHAUL, f. 408, d. 1, c. 74, p. 12). Their functioning became an important factor in the internal consolidation of the Ukrainians. If in 1921 there were only about 580 Ukrainian cooperatives in the region, then in 1928 their number increased to 2,500, and in 1939 it was about 4,000. The cooperatives provided work for more than 15,000 Ukrainians (Kachor, 1992, p. 27).

The hierarchs of the GCC obliged parish priests to perform the functions of not only spiritual mentors, but also to carry out active educational work on economic and political issues in the communities, using relevant literature and organizing courses for this purpose. Priests acted as spiritual and political leaders of Eastern Galicia participating in political parties, societies, associations, unions, brotherhoods, cooperatives, and thus contributed to the formation of the Ukrainian community into a modern nation (Pylypiv, 2010, p. 113).

On the eve of World War II, the GCC was one of the most authoritative institutions in the Republic of Poland, playing a powerful role in social, political and national life. It consisted of five dioceses, the Apostolic Administration for Lemkivshchyna, and the Apostolic Visitation for Volyn, in which 10 bishops, 2,950 priests, 520 hieromonks, 1,090 nuns, and 540 students of Theology worked. The number of parishioners was about 4.3 million people in 3,040 parishes, which included 4,440 churches and 195 monasteries (Vegesh, 2022, pp. 153–154).

⁹ Only lands purchased during August 1, 1914 – September 14, 1919 by people for whom agriculture was not the main occupation were subject to redemption; lands that changed their owners more than twice during the specified time; lands acquired as a result of usurer frauds.

¹⁰ During the “pacification” of 1930, 29 “Luh” societies, 21 “Sokol” organizations, 24 “Prosvita” societies, one cooperative and two other societies were banned on the territory of Eastern Galicia (Ostaneck, n. d.).

The Conclusion. The policy of Austria-Hungary, the occupation authorities of the Russian army, as well as the short-term occupation of the Soviet troops caused significant material and human losses on the territory of Eastern Galicia. As a result, the GCC suffered significant destruction, which negatively affected its human and material resources. Only during World War I, the number of active Greek-Catholic clergy decreased by 36.7%. During the period of 1918 – 1925 the restoration of the Church was hindered by a number of socio-political factors: aggravation of the Ukrainian-Polish national issue; military actions of the Soviet-Polish war of 1919 – 1920; the monoconfessional orientation of the Polish government's policy, which led to the infringement of the rights of Greek-Catholics and slowed down the restoration of parishes.

In 1925 the conclusion of the Concordat between the Holy See and the Republic of Poland determined the legal field of activity of the GCC and became a condition for the stabilization of state-church relations and the basis for the development of Ukrainian-Polish relations in the spheres of religious, national and political life. The articles of the Concordat provided for state financing of the clergy and provision of funds for the restoration and construction of temple buildings. Therefore, the process of restoration and development of Greek-Catholic parishes was observed. The land reform of the 1920s and 1930s did not have a significant impact on the reduction of land resources of the GCC and unexpectedly revealed common interests between Ukrainian villagers and Polish landowners. At the end of the 1930s, the GCC managed not only to restore, but also to increase its human and material potential. The GCC became an influential institution on the religious map of the Republic of Poland. Priests demonstrated their active civic position through participation in political parties, societies, associations, unions, brotherhoods, cooperatives, and thus contributed to the formation of the Ukrainian community into a modern nation.

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