

## CONCLUSIONS

Greek Catholicism, as a social product of the internal development of Ukrainian Christianity, organically synthesized the Eastern and Western Christian traditions and rather prominently displayed Ukrainian national and cultural identity in Central and Eastern Europe. It enabled Western Ukrainians to remain Orthodox for five centuries in faith and traditions, Catholics in love, and God-saved in the hope of ethno-spiritual liberation and unification of the lands. The revival of the Ukrainian Church on national and cultural grounds was not through reformation of Christian doctrine and church separatism, as it was in Germany, England and Russia, but through reconciliation of Eastern and Western Christianity, on the basis of the synthesis of all major church traditions, the assimilation of European social and historical experience.

In the first half of the XIX century, the Greek Catholic Church initiated and most of all contributed to the acceleration of the national identity of Western Ukrainians. Thanks to the clergy, its patriotic agitation from the altar and enlightenment activity in the second half of the century, national “awakening” was achieved in the Western Ukrainian lands.

At the turn of the XIX–XX centuries, the Greek Catholic clergy of Galicia gave way to the secular elite in the national movement. However, this generally had a positive effect on the church structure, as it forced the hierarchs to undertake the strengthening of their own spiritual and organizational foundations, which required purification from both Polish-Latin and Moscovite influences.

The coming of Stanislaviv Bishop Andrey Sheptytsky to the Metropolitan throne in 1901 balanced and even strengthened the role of the clergy.

However, at the turn of the century a new generation of clergymen began to emerge – public figures, who realized the need to fight for the national and political sovereignty of Ukraine, and consequently the separation of the Ukrainian lands from the Polish lands, the introduction of universal right to vote and the equality of the Ukrainian language. It is quite natural that the priesthood was represented in the Galician Sejm and the in the Vienna Parliament.

Thanks to the personal involvement of Metropolitan Andrey Sheptytsky in the Liberation Competitions of 1914-1923, the Church was able to restore its social authority. As part of the representative revolutionary parliament – the Ukrainian National Council, the Church deputies became the creators of the Western Ukrainian People's Republic.

During the interwar period, the Greek Catholic Church restored the status of an independent moral, spiritual and social force that was closely linked to the national liberation movement – primarily to the centrist UNDO. The documented material confirms that in the interwar period the Greek Catholic Church, including its scientific, educational and publishing structures, its three thousand parishes were centers of national patriotic activity, becoming the spiritual foundation of the national liberation movement in Western Ukraine.

During the Second World War, the policy of the German occupation authorities against the Greek Catholic Church in the Metropolitanate of Galicia and in the part of the Przemysl Eparchy was due to the need for a positive influence on the Western Ukrainian population in order to carry out practical measures for the exploitation of the rich natural resources. The activities of churches in Ukraine were not prohibited. However, the Metropolitan Ordinary Council (not counting individual statements of a tactical character) treated Hitler's occupation, including the mass executions of Ukrainians, Poles and Jews of the region, as a global threat and a threat to the Greek Catholic Church in particular.

The policy of "Sovietization" of the western region of Ukraine in the 1940s caused new ethno-confessional transformations, the collapse of the established religious-church complex. In response to the decision of the Lviv "council" in 1946, the UGCC goes underground and continues pastoral activity in the new conditions.

Until 1988, the official government of the UkrSSR-USSR implemented a policy of forced secularization of the population. The political defeat of the pro-communist forces in the 1990 local elections in the Lviv, Ivano-Frankivsk and Ternopil regions marked the beginning of a period of religious pluralism. On the statewide level, the religious pluralism of society was proclaimed in 1991, the time of independence. However, the sharp departure of the state authorities from the traditional church-religious policy until recent

time was caused not so much by the democratic principles of its statements as by the real threat of significant social upheaval on the ethno-religious ground.

The current leadership of the church believes that the purpose of the ecumenical movement is to create a Patriarchate of the Ukrainian Church, which should be based on national churches – Orthodox and Greek Catholic. The UGCC, relying on Christian values and moral foundations for centuries, seeks to nurture not only a rich spiritually but also a nationally conscious person by forming a system of ideas and values that can be accepted by society as the basic conditions for its revival. Much attention is paid to the revival of the traditional values of the Ukrainian family, which needs special attention from both the church and the state. In general, the Ukrainian Greek Catholic Church uses all the means available in its arsenal to elevate the national dignity of Ukrainians, to restore historical memory, to assert the spiritual unity and statehood of an independent Ukraine.