

## THE SACRED HERITAGE OF THE GALITIC METROPOLITAN: HISTORICAL-CULTURAL AND RELIGIOUS AND PHILOSOPHICAL ASPECTS

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### Summary

Formulation of the problem. The relevance of the article is determined by the specificity of the study of the sacred heritage of the Galician metropolis, because it was thanks to the center of the metropolis that it was possible to preserve the national and religious identity. The purpose of the article is to determine the role of the Galician Metropolis in preserving the historical memory, cultural and religious identity of Ukrainians. The novelty of the article is determined by the fact that, for the first time, the national peculiarities of the sacred heritage of Galicia, their influence on the value-moral potential and anthropological peculiarities of the formation of religious objectification of the Western region of Ukraine were deeply investigated. Today, when Ukraine is facing new challenges of the cultural, historical, religious, philosophical, political, and economic dimensions, it is very important to show the role of valuable, sacralized, transcendent factors in the formation of national sakrumy through the study of the problems of spiritual heritage. This article asserts that the worldview and mental core of Ukrainian national culture is visualized in sacred places, which are the basis of spirituality and value identity of the region. It was found that they have not only an original, unique cultural content and form, but also their own spiritual territory, where they affirm and reveal the traditional values of the metaphysics of culture, where a person correlates himself with fundamental spiritual values, the Absolute, with higher meanings, national shrines.

**Key words:** Galicia, sacred places, religious identity, spiritual life, Galician Metropolis.

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### 1. Introduction

One of the fundamental problems of modern religious studies, history and culture is the knowledge of the sacred history of Galicia, the understanding of its spiritual experience, which for a long time determined the cultural and civilizational progress. The sacred heritage acquired in ancient times, embodied in numerous archaeological sites, ritual stones, rock sanctuaries, sacred caves, petroglyph complexes, spiritual works, was transformed into myths, legends, customs, traditions, family, calendar, including Christian rites.

**Analysis of research and publications.** Philosophical and religious aspects of the axiology of religious symbols were studied by: L. Fylypovych, I. Ostashchuk, V. Lychkovakh.

Cultural and historical features of Galician sacred monuments were studied by: I. Koval, I. Drabchuk, Z. Fedunkiv, however, these features are almost not studied and need a deeper understanding, especially in «turning» times.

**The purpose of the study** is to determine the role of the sacred heritage of Galicia in the formation of the spiritual worldview, value orientations, cultural features and how they reflect and transform the transcendental and national sacred space.

## 2. Presenting main material

The ancient Galician land was rich in valuable spiritual orientations, and therefore sacred places were not only symbols of religiosity, but also centers of religious life and spiritual praxeology. During its formation, the Christian church played the role not only of God's house, a place of prayer, but also fulfilled the mission of the center of spiritual life, formed the worldview of the nation, affirmed the ethnic character of the nation, ideas, content and forms of works of spiritual and material culture of the people, was a center of art, literature, science. The influence of religion on self-identification was embodied in the spirituality of the people, its worldview, moral and ethical development, socio-economic and political processes.

The history of the state Halych is inextricably linked with the history of the spiritual Halych – the seat of the highest church power, the episcopal center, and later the metropolitan.

Under Yaroslav Osmomysl in Halych, large stone construction begins, an original architectural school is created. In 1157, the construction of the cathedral, which was built during the heyday of the Galician principality, was completed. It was a single-domed temple, surrounded on three sides by galleries in the Romano-Byzantine style. It was built of white stone, the top was covered with lead sheet, the floor was made of alabaster slabs, which visually resembled marble, and poured ceramic tiles with mosaics. Fresco painting, stone carving testify to the high skill of Galician architects. Halych Cathedral was the third largest church in Kyivan Rus, second only to St. Sophia Cathedral and Tithing Church in Kyiv (*Koval et al, 2010: 25*).

A characteristic feature of Galician churches is the preservation of the old architectural school. The first wooden churches on the Galician lands were built in the 9th-10th centuries, at the time of unification of tribal unions and creation of principalities. Archaeological excavations around the Church of the Nativity of Christ in Galicia, the foundations of the Church of the Resurrection and others prove that most of the ancient churches were built by Christians on pagan temples in order to erase pagan shrines from the face of the earth, and so that adherents of the old faith came to the church as a place where pre-Christian rituals were performed.

Remnants of the pagan religion were preserved not only in the images of dragons, lions and mythical birds found during the excavation of the foundations of Christian temples in Krylos and its surroundings, but also in the similarity of the pagan and Christian architectural styles, which should contribute to the attraction of the polytheistic population to the Christian faith.

The first churches were built in the form of three squares or octagons on the same line from east to west, which indicates that the Galician school of architecture borrowed examples of Old Russian architecture.

The strengthening of the Halych-Volyn principality in the 12th–13th centuries on the Halych lands was marked by the construction of stone churches, as evidenced by the discovery of 14 foundations of religious buildings on the territory of ancient Halych. Plans of stone churches indicate a connection with wooden construction. Halych's relations with Western states lead to a gradual weakening of the old Byzantine traditions in architecture and the use of

new Romanesque ones. The Ukrainian-Byzantine tradition, combined with Western European ideas, created a new style in the 14th-16th centuries, to which Gothic elements were later added. The slow entry of the new style into the iconic rural architecture was caused by frequent Tatar attacks and a return to simple three-log (three-part) structures (*Fedunkiv, 2001:208*).

A new era in the cult architecture of Galicia was the work of the architect Viktor Nagirny. According to his projects, starting from the 19th century, about ten churches of a special style were built. Byzantine and Romanesque elements in his projects were combined into curious innovations, often criticized by leading architects. The Church of V. Nagirny is an enlarged reflection in stone of the buildings of the ancient Galician architectural school, supplemented with national features.

During the stay of Galicia under Poland, several Greek-Catholic churches destroyed during the war were rebuilt. However, more funds were allocated for the restoration of Latin churches.

The beginnings of the Galician episcopate are not documented, but its foundation is connected with the construction of the Assumption Cathedral in Galicia, built around 1157. It can be assumed that the first bishop in Galicia was Alexander, although J. Pasternak, relying on the Resurrection Chronicle, calls him the first Galician bishop Kuzma, who is first mentioned in 1165 in the Ipatiev list of the Russian Chronicle. It is worth noting that four seals with the name of Bishop Kuzma (*Pasternak*) were found on the territory of ancient Halych.

Therefore, the religious and architectural monuments of the Galicia region are unique witnesses of antiquity. Their authenticity and originality have been proven by many generations of scientists who studied the religious heritage of Galicia in the context of the region's historical heritage. A large number of temples, which are concentrated in this territory, demonstrate the high level of culture of the ancestors from the princely era to the present day, and the preservation of monuments to this day attests to all the responsibility with which the founders, architects and priests approached the construction and maintenance of temples, which despite their spiritual mission of performing liturgies, they were also spiritual and cultural centers, and today they have become tourist and pilgrimage visiting cards of the region.

The meta-religiousness of Ukrainianism is embodied in its social history and spiritual culture, particularly in art. The inculturation of higher spiritual values takes place through a sacralized vision of one's own historical process («the myth of Ukraine»), the symbolism of artistic systems («Byzantine style», the only nationally perfected style – Ukrainian baroque, secession, modern neo-baroque, etc.). Like the symbolic world of the Bible, the artistic sacrum has a hierarchical character, and its highest levels are occupied by religious shrines that organize the value-semantic space of the artistic image in the sign-symbolic complexes of sacred signatures. Examples of the systematization of this type of Ukrainian baroque symbolism can be seen in the well-known monograph of D. Chizhevsky «Philosophy of H. S. Skovoroda» (*Chizhevsky, 2004: 201*).

In H.S. Skovoroda, as well as in the Ukrainian mentality in general, the hierarchy of sacred values («sacrednesses») is a high pyramid, from the divine top of which emanates «shrines» that constitute human happiness – «eternal gaiety of God-loving hearts» (*Skovoroda, 2015: 28*).

Breaking the dogmatic stereotypes of ideas about the structure of the worldview, the modern Ukrainian philosopher turns to its temporal and value dimensions, introduces sacred parameters of inner content. «Faith, hope, dream, spiritual senses (and the positive manifestation of all of them is love in the broadest sense of the word) are extremely important categories of the spiritual life of a person and society, and, therefore, of spiritual culture» (*Skovoroda, 2015:28*). Therefore, not only the highest Divine, biblical «shrines», but also meaningful life, worldview

values of human existence can constitute the sacred contents of Ukrainian sanctities. Faith, Hope, Love, Mother, father's house, «House-Field-Temple» are perceived as chronotopes and existentials of human life, from which archetypes and nationally defined images of Ukrainian art emerge. Sacred signatures are needed so that «a person not only realizes, but also experiences his active state» (*Lychkovakh, 2003: 6*) being-in-the-world. Recently, interest in the analysis of traditional spiritual components of ethno-national artistic thinking, their transformation in modern artistic stylistics is increasing in Ukrainian art, cultural studies and aesthetics. There are artistic events aimed at the reproduction of Ukrainian sanctities, sacred signatures in the figurative and symbolic lines of the language of modern art, which awakens «that which does not die» (*Lychkovakh, 2006: 125*).

During the years of the devastation of the Ukrainian capital of Kyiv, Halych was a symbol of statehood and Christian spirituality, an active religious life flourished here, philosophical and theological treatises were born, and numerous shrines were built. Halych became a powerful religious center, which played an important role in establishing the Christian moral foundations of the Eastern Church, and also contributed to the abstinence from polytheism, the development of its own iconography, the emergence of a large number of monasticism and monastic complexes.

Prince Halych in the 14th century was known as the great metropolitan-administrative center of the western Ukrainian lands, which makes it possible to confidently call it the holy land of Ukraine.

In the first part of the XII century it became the main city of the new autonomous region of the Old Russian state, the Galician principality, formed as a result of the voluntary union of several principalities, and a few decades later – the capital of the independent state of the Galicia-Volyn principality. The region on whose territory it was located will later be called Galicia.

For a certain time, Halych was considered the capital of the western Ukrainian lands. The peculiarity of this city was the creation of a seat of the Galician metropolis, which had a positive effect on the formation of the national consciousness of this part of the Ukrainian population. The process of creating a spiritual center began with the spread of Christianity in Red Russia and took place under the influence of political events, which created the conditions for its official registration.

The shrines built at the time when Halych was the capital were almost all destroyed during military conflicts. The Christian tradition of mandatory rebuilding of the destroyed church for a long time provided Halych with the first place among the cities of the former Red Russia in terms of the number of monuments of monumental sacred architecture. Starting from the 12th century and by the end of the 18th century, 51 churches of the Eastern rite functioned within a radius of 20 km from the department. The largest number of churches were built during the princely era: 19 – in the 12th century and 4 – in the XIII century (*Koval et al, 2010: 308*).

According to their functional purpose, all the shrines of the Galician land can be divided into four groups: cathedral churches, court churches of boyar families, churches of craft guilds and brotherhoods, monastery churches and parish churches.

Monasteries had a special role, since Halych and its surroundings experienced two periods of intensification of monastic life – in the 12th–13th and 17th–18th centuries. The first was characterized by the appearance of rock monastic complexes, which simultaneously served to protect the city, in addition, they were islands of Christianity in the pagan world. The second is an increase in the number of parish churches.

In addition to monastic buildings, a great religious and educational role was played by churches and parish churches, from which settlements often got their name.

Archaeological research conducted on the territory of Halych confirmed the originality of the style, decor, and structural and technical features of the temples. When building religious buildings later, less attention was paid to external beauty and decoration. And there were much fewer of them: in the 14th century – two churches, in the 15th century – three, in the 16th century – four in the 17th century as well – one. The dates of the construction of eighteen churches have not yet been determined, and the establishment of the time of construction of some churches is based on the data of a preliminary superficial survey or information about the period of their operation. Therefore, after a more thorough study of the foundations of Halych churches and the discovery of new documents, the chronology of the construction of religious buildings of the Halych diocese undergoes constant changes.

The largest number of churches (18) was located in Krylos, there were nine churches each in Shevchenkovo and Zalukva. The inhabitants of the central part of medieval Halych had only three churches.

The location of several churches near each other is explained by their different functional purpose: some served as shrines of princes and simultaneously metropolitan and episcopal chairs, others were court chapels-burial places of boyar families; some churches were sanctuaries of monasteries. A significant part of the temples received the status of parish churches. According to their functional purpose, all the shrines of the Galician suburbs can be divided into four groups:

- 1) cathedral churches;
- 2) court temples of boyar families, churches of craft guilds and brotherhoods;
- 3) monastery churches;
- 4) parish churches.

Some churches operated for several centuries and changed their functional purpose according to the political and religious situation, so they are classified into two or more groups.

In various historical documents, four churches are mentioned as cathedrals: the Cathedral of the Assumption of the Holy Virgin, the Church of the Assumption, the Church of the Savior and the Church of the Nativity of Christ. The last two churches can be called cathedrals relatively, because they were the main churches of the Galicia diocese for a short time.

After the arrival of Volodymyrko Volodarevych in Halych, the Church of the Savior served for some time as the princely church and the first episcopal chair. The Church of the Nativity of Christ became the episcopal chair temporarily during the period of struggle between candidates for the throne.

The Assumption Cathedral had the most rights to be called an episcopal chair. For some time, it was the main metropolitan and princely church, while the Assumption Church only temporarily had the status of the seat of Galician bishops. Court temples of boyar clans, as well as churches of guilds and brotherhoods were considered the property of the nobility or social and industrial associations. In addition to historical documents and local traditions, their subordination is also evidenced by the consonance of the names of the tracts where they were located with the names known from the annals of the boyars. In such tracts, archaeologists found a fortified settlement with a large residential building – obvious boyar horoms. It is known from historical sources that representatives of the nobility had their court chapels. In addition to church services for a narrow circle of residents of the boyar manor, these churches also served as tombs. Archaeologists found the ashes of family burials of secular people under and around the church itself.

### 3. Conclusions

For a certain time, Halych was considered the capital of the western Ukrainian lands. The peculiarity of this city was the creation of a seat of the Galician metropolis, which had a positive effect on the formation of the national consciousness of this part of the Ukrainian population. The Church in Ukraine, even near its origins, was distinguished by the special devotion of believers to holy places: miraculous icons, springs with healing water, relics of saints, monastic abodes, places of apparitions of the Mother of God... This is explained by the fact that faith requires material manifestations of what a person believes in, especially in relation to that which has a tinge of the supernatural. Thus, the great popularity of holy places among pilgrims is a natural consequence of believers seeking confirmation of their own beliefs.

Among the oldest capital cities of the East Slavic world, the city of Halych occupies an honorable place. During the years of the devastation of the Ukrainian capital of Kyiv, Halych was a symbol of statehood and Christian spirituality, an active religious life flourished here, philosophical and theological treatises were born, and numerous shrines were built. Halych became a powerful religious center, which played an important role in establishing the Christian moral foundations of the Eastern Church, and also contributed to the abstinence from polytheism, the development of its own iconography, the emergence of a large number of monasticism and monastic complexes.

Sacred places abstract the deep spiritual axiology revealed in the Holy Scriptures. After all, through religious symbols and rites, there is an anthropological interaction with the Absolute, and in the mythological-religious plane lies the essential meaning of the formation of the Ukrainian people.

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