

**RELIGIOUS CENTERS OF HALICHINA:
FROM SPIRITUAL CENTERS TO THE FORTS OF NATIONAL IDENTITY
AND PSYCHOLOGICAL REHABILITATION**

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Summary

Statement of the problem. Galicia, a historical and cultural region of Ukraine, has always been known for its rich religious life. Religious centers in this region acted not only as places of worship, but also as important centers of cultural, social and national life. This article examines the evolution of religious centers in Galicia, from their emergence as spiritual centers to the modern understanding of their role as rafts of national identity and places of psychological rehabilitation.

The relevance of the article is determined by the specifics of the influence of spiritual life on the formation of statehood and national identity. Over the last decade, there has been a strong outburst of scientific and public interest in the history of the Christianization of Ukraine, the church, religious traditions, and the Galician spiritual tradition needs the most research. The purpose of the article is to determine the role of the Galician Metropolis in the spiritual worldview, value orientations and how they reflect and transform the sacred space of the transcendent and influence people's lives. 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 and psychological potential and anthropological peculiarities of the formation of religious objectification of the Western region of Ukraine have been deeply investigated. Today, when Ukraine is facing new challenges of the 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-mental core of the philosophy and esthetosphere 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: spirituality, Galicia, sacred places, religious identity, national identity, Ukrainian statehood, spiritual life, psychological rehabilitation.

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1. Introduction

Statement of the problem. The religious life of Galicia was formed over the centuries under the influence of various cultures and civilizations. Catholicism, Greek Catholicism and Judaism had the greatest influence on the religious landscape of the region. Each of these religions left its mark in the architecture, art and culture of Galicia.

Catholicism: The Latin rite of Catholicism was widespread among the Polish and German nobility and burghers. Catholic churches, monasteries and palaces became important architectural monuments of the region.

Greek Catholicism: The Greek Catholic Church, which combined the Byzantine rite and Roman teachings, was the most widespread among the Ukrainian population of Galicia. Greek Catholic churches became centers of Ukrainian culture and national revival.

Judaism: The Jewish community of Galicia was one of the largest in Europe. Jewish synagogues, kheders and yeshivas played an important role in preserving Jewish identity.

One of the fundamental problems of modern religious studies and the history of philosophy is the knowledge of the sacred history of Galicia, the understanding of its spiritual experience, which for a long time determined cultural and civilizational progress, state-building and national identity.

During the 19th and 20th centuries, the religious centers of Galicia became important centers of national revival. Ukrainian Greek-Catholic churches have become a stronghold of Ukrainian culture and language. Priests were not only spiritual shepherds, but also educators who contributed to the development of Ukrainian education and literature.

Religious holidays have become important events in the life of the Ukrainian community, uniting people around common values and traditions. Churches became places where Ukrainians could express their national feelings and fight for their rights.

Analysis of research and publications. Philosophical and religious aspects were studied by: L. Filipovych, I. Ostashechuk, V. Lychkovakh, S. Tomashivskiy, S. Kyyak. However, the philosophical and psychological features of the religious centers of Galicia have hardly been studied.

The purpose of the study is to determine the role of Galician religious centers in the formation of the spiritual worldview, value orientations, in the spiritual life of the Carpathians and how they reflect and transform the sacred space of the transcendent.

2. Galician spiritual centers

Presentation of the main material. The active search for the preservation of one's identity prompts the individual to search for the spiritual core of one's identity, the sphere where one feels protected and when one's existence is filled with existence. Such a sphere is sacred heritage, where a person correlates himself with spiritual values, the Absolute, with higher meanings, national shrines, which are the sources of personal development.

In the modern world, religious centers increasingly perform the function of places of psychological rehabilitation. Prayer, meditation and communication with believers help people overcome stress, depression and other psychological problems. Churches and other religious organizations provide psychological support to people who have experienced traumatic events.

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. 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 ecclesiological plane of identity is an integral component of the entire Galician spiritual-national identity, because this identity is not so much a subject of the future as a matter of the present, which is based on the past. This is the past and the present, realized in the multifaceted tradition of the Church, which constitutes the heritage and creates the identity of the entire Ukrainian people, and also allows us to predict its future, based on the historical conceptuality and universal character of the more than a thousand-year-old Ukrainian church-historical process, which is characterized by an organic combination of universal and local levels of identity (*Documents of the Second Vatican Council, 1996: 108*).

The national life of Galicians was also heavily influenced by various religious denominations, which played an important role in the processes of national awareness and preservation of their identity. The religious denominations of Eastern Galicia, as well as Transcarpathia, not limited to religious activities, took over a number of social functions. One of them was the educational activity of the GCC, which played an important role in preserving the national identity of the Ukrainians of the region. The GCC was the most influential among religious denominations and had an extensive parish network.

Metropolitan Andrey Sheptytskyi and the vast majority of the Greek-Catholic clergy believed that strengthening the authority of the Church required participation in the fight against influences hostile to the Church, thanks to such associations as «Prosvita», «Native School», «Union of Ukrainian Women», etc. As V. Pereveziiy notes, supporters of this position were convinced that only in a united Ukrainian society, in which the Greek-Catholic clergy takes an active part in public life, influencing the rise of the cultural level of citizens, the education of children and young people, it is possible to provide leadership in ideological system of society, the Church can become a nationwide institution capable of resisting any destructive forces. The GCC attached great importance to the integration of spiritual and secular education, the education of young people based on Christian values and traditions, which formed the basis of the spiritual praxeology of the Galician Metropolis («*Ukrainskyi Moisei*». *Mytropolyt Andrei Sheptytskyi ta ukrainskyi natsionalnyi rukh*. <http://www.sde.org.ua/zmi/zvoda/item/3079-ukrajinskyj-mojsej-myropolyt-andrej-sheptyckyj-ta-ukrajinskyj-nacionalnyj-rukhn.html>).

3. About religious national identity

In his writings, S. Tomashivskyi devotes an important place to drawing parallels between national identity and the union of 1596. According to the scientist, it was the Greek Catholic Church that became the unifying element between the needs of society and the requirements of religion, which turned into a powerful driving force on the way to the self-assertion of the people as a nation.

S. Tomashivskyi sees the internal weakness of the Ukrainian people in the excessive politicization of society: without common political ideals, a high level of state development cannot be achieved.

In the Ukrainian community of Galicia, apart from the clergy, there was no other social force that could create a program of national and political development and lead this movement. Important in this context was the educational policy of the Habsburgs, which not only equalized

the rights of the Greek and Roman Catholic top clergy, but actually contributed to the formation of a new type of clergy who did not stand aside from social and political processes, but often led them. The activity of the «Russian Troika», whose participants clearly outlined the differences between Ukrainians and neighboring peoples, which in fact published the first national political program (the article by Ya. Holovatskyi «The position of the Rusyns in Galicia») is a confirmation of this vectorial nature of events.

S. Tomashivskyi, – for every reasonable Ukrainian, it does not matter – Orthodox or Greek-Catholic, on the contrary, both of them should wish in the interest of the Ukrainian national cause that through this Catholic branch, Ukrainian tribes, the entire national organism could benefit from the spiritual values of the West.» (*Tomashivskyi, 1916: 23*).

The Gospel in the context of the formation of the national idea can be called the activity of the Galician Metropolis. And this process of evangelization should not be purely mechanical, but should cover all spheres of human activity, in the center of which is a person – Metropolitan Sheptytskyi believed. Therefore, A. Sheptytsky naturally initiated an anthropological turn in Greek Catholicism, which corresponded to the spirit and mood of the 20th century, characterized by Christ-centeredness and evangelical principles. In the opinion of Professor S. Kiyak, the problem of Christocentricity of Ukrainian Catholicism has not been researched much. We can find out the theological content of the principle of Christ-centeredness by comparing its study with the person of Jesus Christ. As the divine and human natures are united in Christ, so should the nation and the church community be united in their being according to the principle of the exchange of properties. This principle of combining the specified institutions is the theological paradigm of the existence of the local church (*Kiyak, 2006: 203*). It should be emphasized that the Byzantine tradition accepted the community of church existence, which was marked by the excessive influence of the state on internal church processes. The level of cooperation between the church and the state in Ukraine is characterized by a much higher degree of democracy, which is expressed in particular in the ethical influence of the church on the process of formation of religious and national identity.

Halych belongs to one of the oldest monasteries of the Christian religion in Ukraine. It is known from historical sources that the oldest Galician bishopric is Peremyske, which was founded in the first half of the 11th century. The next bishopric arose in Halych. And in 1235, Danylo Halytskyi formed the Kholm diocese.

4. Psychological rehabilitation and religious centers of Galicia

It can be assumed that the following factors contributed to the transformation of Halych into the spiritual center of the region:

1. Transfer to the disposal of the higher clergy of Kryloska Gora together with the remains of the fortification and princely buildings after Danylo Halytsky moved the capital of the principality to Kholm. The actual owners of Halych, the Zemstvo boyars, did not resist such a decision, as they did not want the city to lose its former glory, therefore they seriously resisted the return of the princes who fought against the boyar opposition. It was a kind of compromise, according to which neither the prince nor the Zemstvo boyars could claim the Galician lands.

2. The presence in Halych of a long-sanctified diocesan center with the largest religious building in this region – the Assumption Cathedral and the residence of bishops. It was impossible to build something similar in other cities during internecine princely wars and invasive attacks by foreign conquerors.

3. Preservation of church ownership of part of land holdings and income from settlements even after the colonization of Galicia.

All this contributed to the close interaction of the state and the church.

Religious centers of Galicia have played an important role in the life of the region for centuries. They were not only places of worship, but also centers of cultural, social and national life. Today, religious centers continue to perform important functions, helping people find spiritual support, preserve their identity and overcome life's difficulties.

5. 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. 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 that played an important role in establishing the Christian moral foundations of the Eastern Church.

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

Modern psychology increasingly turns to religious resources. Many psychotherapeutic methods are based on religious ideas about a person, his place in the world and the meaning of life. Religious centers can become a place for conducting psychotherapy sessions, support groups and other activities aimed at restoring psychological health.

The religious centers of Galicia are not just historical monuments, but living organisms that continue to develop and change. Today, they are increasingly becoming centers of psychological rehabilitation, providing people with spiritual support and help in overcoming life's difficulties. This shows that religion remains a relevant phenomenon and plays an important role in the life of modern society.

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