

Nadiia Rusko

Ivano-Frankivsk National Technical University of Oil and Gas (Ukraine)
ORCID <https://orcid.org/0000-0002-8962-6004>

Liubomyr Andrusiv

Ivano-Frankivsk National Technical University of Oil and Gas (Ukraine)
ORCID <https://orcid.org/0000-0002-4192-9452>

Mykhailo Palahniuk

Ivano-Frankivsk National Technical University of Oil and Gas (Ukraine)
ORCID <https://orcid.org/0000-0002-2512-075X>

Dariia Skalska

Ivano-Frankivsk National Technical University of Oil and Gas (Ukraine)
ORCID <https://orcid.org/0000-0003-1022-7244>

Multicultural dialogue between Polish and Ukrainian religious traditions in the sacral landscape of Galicia

Galicia, having been a crossroads of cultures and religions for centuries, has experienced the influence of many civilizations. The influence of Polish culture, particularly its religious component, was especially notable. Catholicism, as the dominant religion in the Polish-Lithuanian Commonwealth, left a significant mark on the sacred architecture and culture of Galicia. This article is dedicated to analyzing the impact of the Polish religious tradition on temple construction and the sacred heritage of this region.

Polish culture, due to political, economic, and cultural ties, had the greatest influence on the region. This influence became especially evident after the Union of Lublin in 1569, when Galicia became part of the Polish-Lithuanian Commonwealth. The Catholic Church, as one of the most influential institutions of that time, played an important role in shaping the cultural landscape of the region.

Polish Gothic, Renaissance, Baroque, and Classicism were reflected in the architecture of Galician churches. Many temples were built based on Polish prototypes, indicating a close connection between the architectural schools of both nations.

Religious orders, such as the Jesuits, Dominicans, and Bernardines, made a significant contribution to the development of Catholic architecture in Galicia. They established monasteries and churches, which often became centers of cultural life in the region.

Despite the complex history of the region, the legacy of the Polish religious tradition is still palpable in the sacred culture of Galicia. Many churches built during different historical periods have survived to this day and are valuable monuments of architecture and history. They remind us of the region's rich cultural past and contribute to the preservation of historical memory.

In a historical work written in the 18th century, the Lviv Dominican Klymentiy Khodykevych¹, describing the location of the Galician city, mentions that the Christian faith was brought to Galicia by Cyril and Methodius, who were passing through Galicia with the body of Pope Clement on their way to Moravia. This perspective, which supports the thesis that Christianity spread to Carpathian Ukraine from the Moravian state via the princely city of Przemyśl, was also widespread in the works of the 17th-century writer Meletius Smotrytsky.

Galicia is home to one of the oldest Christian religious communities in Ukraine. The first to demand the restoration of the Galician Metropolis was the Lviv bishop Lev Sheptytsky. However, due to political struggles at the end of the 18th century, this could not be realized. Only in 1807 did the Pope issue a bull restoring the Galician Metropolis. It was headed by the Przemyśl bishop A. Angelovich. From that point, the Greek Catholic Church emerged in Galicia, and its development was carried forward over the centuries by Galician metropolitans Mykhailo Levitsky, Hryhoriy Yakhymovych, Spiridon Lytvynovych, Sylvester Sembratovych, Andrey Sheptytsky, and Yosyp Slipyj.

The historian of Galicia, S. Tomashivsky, emphasizes that due to its geopolitical location and the preservation of national and Western European traditions, Galicia should become a mediator between the East and the West. "The state – the scholar notes – uses physical means to create a national state and cares for the material well-being of its subjects, while the Greek Catholic Church maintains international cultural connections and shapes the national soul"².

According to the scholar I. Koval, contemporaries during the princely era perceived Halych as a "holy city, a consecrated city, chosen by God, graced by divine favor, Halych – the bearer of divine blessings, a sacred city"³.

In 1910, among the documents of the Franciscan monastery in Halych, a charter from the "starosta" (governor) of Galician Rus to the Franciscan fathers (dated 1367) was discovered, granting the monks permission to build a monastery and church on their chosen site.

¹ C. Chodykiewicz, *Gloria. Clementis Romani Pontificis. Leopoli Tipis S.R.M. Confrat. SSS. Trinitatis*, 1757, s. 401.

² S. Tomashivsky, *Tserkovnyy bik Ukrayinskoyi spravy*, Viden 1916, p. 14; idem, *Istoriya Tserkvy na Ukrayini*, Filadelfia 1932, p. 59.

³ I. Koval, *Starodavniy Halych: tsyvilizatsiya vidoma i tayemnycha*, Ivano-Frankivsk 2010, p. 64.

The town of Jezupil in ancient times belonged to the Potocki family, who initiated the construction of a church and Dominican monastery there. The structure was rebuilt several times. However, each time, a place of honor in the church – specifically in its main altar – was occupied by the miraculous image of the Virgin Mary. The church itself bore the name of the Assumption of the Blessed Virgin Mary. The miraculous icon was known from the late 16th century and was crowned in the first half of the 18th century. In 1944, the icon was taken to Poland, where it is now located in the altar of the Dominican chapel in the city of Yaroslavi⁴.

In 1615, T. Pifavsky wrote in his work that over time, no trace remained of the church from 1443 destroyed by the Tatars, and the site had become church-owned fields. The foundation of Jakub Potocki marked a new beginning for the Jezupil shrine, with a temporary wooden church built in 1598. Near it, a monastery structure quickly appeared – a Catholic monastery in the form of a church, with a courtyard surrounded by cells and educational facilities attached to the side entrance. In 1598, the construction of a stone church began, and by 1651 it was completed, thanks to the efforts of Mykola Potocki. The building had the form of a cross with five altars and was made of stone and alabaster. The monastery served as a crypt for the burial of the Potocki family and as a place where Dominican monks (the Order of Preachers) led their monastic lives⁵.

Much less information has survived about the activities of Dominican monks in Halych compared to the Franciscans. In 1884, together with Father Lev Lavretsky, the parish priest of the village of Zalukva, and the scholar Sharanewych, a previously unknown church was excavated in a field between Krylos and Zalukva, known among locals as “Tsvyntaryshche” (graveyard). Based on the toponym “kostyolysko”, also used for this site, Sharanewych and Lavretsky considered the ruins to be the remnants of St. Anna’s Church, dating its construction to 1234. During this period, Dominican monks led by Saint Hyacinth built a small wooden convent in Halych for their residence. The next mention of the monks of the Dominican Order dates back to 1246 when Pope Innocent IV, in a letter to Prince Danylo, granted him permission to keep a Dominican chaplain, Oleksiy, and his assistant at the court. Another letter from Pope Innocent IV to the Archbishop of Halych in 1247 mentions that the Dominican missionary monastery was located on Danyliv Hill, and their prelate, Hryhoriy, was Danylo Halytskyi’s envoy in matters of union.

Historical sources do not provide information about how long the Dominican monastery existed or its location in subsequent centuries. The Polish historian Jan Długosz (1415–1480), using old Dominican chronicles, briefly noted that the Dominican church

⁴ M. Korniychuk, *Kolyshniy Dominikanskyi kostel [V seli Yezupil Tysmenytskoho rayonu, XVII st.]*, „Yaremchanskyi visnyk” 2015, No. 9, s. 11.

⁵ I. Drabchuk, *Kostel ta klyashtor ottsiv Dominikantsiv u Yezupoli*, https://ifoonsku.ucoz.ua/news/kostel_ta_klyashtor_otciv_dominikanciv_u_vezupoli/2013-01-18-2402 (accessed: 7.01.2025).

was destroyed during one of the Tatar raids. It is likely that St. Anna's Church existed during the 15th–16th centuries, but it reappears in historical records only in the first half of the 17th century. During this time, with the help of the Apostolic See, a new wooden church was built in Halych, dedicated to St. Anna. It was located under Zamkova Hill in Zaparkannia, where the city road began its ascent toward Krylos and Stanyslaviv.

The Church of St. Anne is mentioned in the first half of the 17th century in the context of recording voluntary donations from notable citizens of Halych. In 1637, the mayor of Halych, Kulichkovskyi, bequeathed 66 gold coins to the church upon his death. In 1644, vice-notary of the Halych starosta, Baltazar Petlinskyi, donated 5 gold coins to the Church of St. Anne and another 10 gold coins to the hospital associated with it⁶.

In 1706, the church and the monastery were destroyed, and their reconstruction began only in 1715, thanks to the donations of Ivanna Veligorska (née Potocka), the owner of Tysmenytsia. The Jesupol monastery faced difficult times when it came under the ownership of Jan Kajetan Jabłonowski (grandson of Hetman Stanisław Jan), who refused to pay the tithe and other funds necessary for the monastery's functioning. In 1747, the Dominicans returned to Jesupol, but the lack of funds needed to maintain the church and monastery hampered their efforts to restore the sanctuary. The monks were forced to appeal for public donations to save the buildings, which were in ruins. By 1775, the church was deteriorating and at risk of collapse. Services were temporarily moved to the sacristy, but even that space became unsafe. Later, part of the monastery's utility area was repurposed to house some church items, and a provisional altar was set up there, adorned with icons.

At that time, the church had two altars: the main altar dedicated to the Virgin Mary and a side altar dedicated to the Crucified Christ. Another altar, dedicated to St. Vincent, remained in the ruined church. Such side altars were quite common in Western ecclesiastical traditions.

In 1775, the construction of a new church was initiated by Father Mykhaylo Vakhmanskyi. Part of the towers and walls were built, but after his death in 1790, construction halted.

A visitation protocol from 1817 noted that Jesupol had two churches: one destroyed and the other unfinished. At the beginning of the 19th century, the main altar was dedicated to the Crucifixion, while the side altars were dedicated to St. Dominic and the Virgin Mary. In 1829, Kajetan Dzieduszycki, the patron of the Jesupol parish, began constructing a third church, with its walls built up to the windows by 1830. Permission was granted to use materials from the old church, which was small, non-functional, and located beside the monastery in an unattractive position. Its dismantling expedited the construction of

⁶ Series: *Materiały do dziejów sztuki sakralnej na ziemiach wschodnich dawnej Rzeczypospolitej*, Kraków 1993.

the church started by Vakhmanskyi. By 1840, this construction was nearing completion. The main altar was placed at the center, flanked by wooden statues of Saints Peter and Paul. Above them, the Virgin Mary appeared to ascend into the heavens, while side altars dedicated to St. Dominic (on the left) and the Mother of God of the Rosary (on the right) were also installed⁷.

In 1881, sculptor Józef Zieliński created a gilded figure of Christ for the church and completed some carpentry work. Later, the altar was moved closer to the wall, and new statues of saints were made for it. In 1891, a statue of Our Lady of Victory was installed in the church. By the following year, the main altar was dedicated to the Virgin Mary, while the side altar was dedicated to Christ the Savior. Between 1893 and 1903, Father Florian Bialat energetically continued the church's construction. During his tenure (1894–1897), a chapel was built in Uzenia, and a new altar and organ were installed in the church. The organ was crafted by Jan Śliwiński's workshop in Lviv, and new bells were cast. In 1909, two side altars were built in the church⁸.

In 1916, during World War I, the Austro-Russian front halted at the Bystrytsia River. In September of that year, Jesupol's residents were evacuated. Upon their return in June 1917, they found the entire town and the church in ruins. In the latter half of June, the Dominicans left Jesupol and moved to Stanislaviv, where they stayed for several weeks. The partial destruction of the sanctuary forced them to transfer services initially to the chapel in Uzenia and later to a side nave of the Jesupol church, where a temporary chapel was arranged. In 1917, Jan Sporek began efforts to rebuild the church. Starting in autumn 1919, construction was carried out according to the design of Zygmunt Bokun, an architect invited from Stanislaviv. The church was initially roofed in a similar manner to the previous structure, using wooden pseudo-vaulting. Karol Politynski was invited to repaint the church. Reconstruction was completed in 1922, and in 1924, during a canonical visitation, Archbishop Bolesław Twardowski consecrated the building.

The icon of the Mother of God of Jesupol, which had been taken to the Czech Republic during the war, was returned to the town in 1927. In 1926, three bells were cast for Jesupol in Pustelnik, near Warsaw, dedicated to Our Lady of Częstochowa, St. Michael, and St. James. In 1933, a fourth bell, dedicated to St. Bernard, was delivered. It was made in the workshop of Karol Szabego in Biała. These bells were confiscated during the German occupation in November 1943.

In 1929, an altar of Saint Teresa was created for the Jesupol church. Additionally, the names of two carpenters, Russian and Kudla, were recorded in the expense books. In 1936, sculptor Jan Fischer from Lviv designed another altar. The Dominicans also collaborated with Jan Serafin from Stanislaviv, who worked for Jesupol until the beginning of the war.

⁷ I. Drabchuk, *Kostel ta klyashchor...*, p. 6.

⁸ Ibidem.

In 1936, he completed the pulpit, and in June of the same year, work was carried out on the main altar. The names of two stonemasons – Ruseckyi and Marian Vtsisla – have also been preserved.

At the beginning of the Soviet occupation of Galicia, part of the monastery was repurposed, and private individuals were settled in the monastic cells. In May 1944, the Dominicans were evicted from the monastery and began living in the homes of parishioners.

Later, the Dominicans left Jesupol altogether and moved to Stanislaviv. Some of the monastery and church property was transported from Stanislaviv to the city of Jarosław. These items included objects used in the church and office, while the rest remained in place. Grain was distributed to the people. Two icons were given to the Greek Catholic parish priest for safekeeping, but the further fate of the transferred items remains unknown. The only exception was the image of the Mother of God with Child, which is now located in the Dominican monastery in Jarosław. Parish records were initially taken to Jarosław and later moved to Wrocław⁹.

After 1946, the monastery in Jesupol was handed over to the NKVD and the district police department. Between 1955 and 1958, a military hospital was established there, which was later converted into a regular hospital. The church and its surrounding area served as a civil defense point for a long time.

In 1992, a Roman Catholic parish was registered in Jesupol, and in 2003, the church was returned to the parish.

The Order of Friars Minor Capuchin is a Roman Catholic monastic order founded in 1525 by the Minorite Matteo da Bascio in Urbino and approved in 1528 by Pope Clement VII. In 1529, the order received a strict statute. The Capuchins were reformed Franciscans, and they were named for the pointed hoods they began wearing in honor of and as a model of Saint Francis.

At that time, on the streets of cities, one could see *Fratrum Praedicatorum* (preaching brothers) in white robes with hoods and black mantles. These colors symbolized the union of pure intentions, the spirit of God, and heavenly light with humility, asceticism, and renunciation of material wealth. However, monks belonging to the Ruthenian administrative province distinguished themselves from the neighboring Polish and Lithuanian provinces by wearing a bright red belt instead of a black one, as a tribute to the martyrdom of many monks from this congregation. The monks were active in missionary and cultural-educational work among the Catholic population. The landowner intended for the Capuchins to transform the settlement into a spiritual and educational center for the region. In 1753, one of the few higher educational institutions in Galicia – a college with a philosophy class – was established at the monastery. Ten years later, a rhetoric class was also opened. Teachers and students came to the monastery from various cities

⁹ Ibidem.

in Poland and Ukraine. The college, founded by the monks, held high authority among the local nobility. The nobility of surrounding towns and villages sent their children to the college, which included philosophy and rhetoric departments.

Four years after Jan Kajetan Jabłonowski founded the Capuchin monastery in Maryampol, his wife established a monastery for the Sisters of Charity (Daughters of Mercy). In the foundation act of June 10, 1746, Princess Teresa of the Wilgorski family wrote: “(...) seeing the diligence with which the Reverend Sisters of Mercy in Lviv serve the poor sick and care for and educate orphan girls, I wish to establish a similar hospital for the poor and the education of orphans in the town of Maryampol”¹⁰.

As there was no suitable building in Maryampol, the princess persuaded her husband to temporarily grant the Sisters of Mercy a house on Market Square and to allocate an annual sum of eight thousand zloty for the support of a priest. The foundation act stipulated the maintenance of six sisters. They were to care for ten poor sick individuals and orphans, whose number they determined according to the monastery's income.

After the Capuchin monastery was dissolved, its buildings were transferred to the Sisters of Charity. However, the settlement of the new owners faced difficulties, as the war with Turkey had begun, and the buildings were occupied by the military. In 1793, the provincial government transferred the former Capuchin church to the Greek Catholics. It was only seven years later that joint services were permitted.

The Sisters of Charity – also known as the “Daughters of Mercy” – do not take monastic vows but pledge to remain chaste, obedient, live modestly, and help the poor. Their main activities include caring for the sick, educating the poor, and looking after orphans and the elderly. This Catholic women's congregation was founded in the 17th century by Saint Vincent de Paul and Louise de Marillac. In 1762, landowner Kajetan established a shelter for three elderly poor people at the parish church, and a few years later, he installed a sculpture of his patron, Saint Cajetan, in one of the town squares. The monument stood on Cajetan Square for about 200 years¹¹.

In 1816, the monastery was visited by Roman Catholic Archbishop A. Ankwic. The visitation records mention that there were 38 orphans in the shelter. They lived on the first floor, which included three bedrooms, a dining room, and a classroom.

By 1907, the institution housed 53 girls divided into three groups: preschool (children under six), school-aged (seven to fifteen years old), and post-school-aged (fifteen to eighteen years old). The girls were raised in a religious spirit, taught sewing, and trained in household management. School-aged girls were required to work on the monastery estate, while the duties of the older group included caring for the younger girls.

¹⁰ V. Botsyurko, *Obytel myloserdya nad Dnistrom: z istoriyi monastyrya u Maryampoli [Halyskoho rayonu]*, Nova Zorya 2016, p. 5.

¹¹ Z. Fedunkiv, *Mariampil – misto Maryiyu Ivano-Frankivsk*, Nova Zorya 2003, p. 44.

There are records of a daycare and school for local children run by the Sisters of Mercy, dated to 1893 under the leadership of Sister Karolina Jugel. At that time, two groups were formed: a preschool group and a school group. Older girls studied alongside the younger orphans.

At the beginning of World War I, the school and daycare were closed, and the number of spots for patients cared for by the sisters was reduced. Mostly elderly people and orphans stayed at the institution.

After the retreat of the Russian army in July 1915, the hospital became filled with cholera patients. When the Russians returned in June 1916, a typhus epidemic broke out.

In September 1920, in the village of Dehova, Red Army soldiers arrested Father Kharitok. When this incident became widely known, several hundred villagers gathered and freed him. The monastery returned to its usual life in 1921. During this period, the Roman Catholic priest Marcin Bosak provided significant support to the monastery¹².

The founder of the Sisters of Charity congregation was Saint Vincent de Paul, born on April 24, 1581, in the French city of Pouy, and died on September 27, 1600, in Paris. In 1729, he was beatified, and in 1885, he was officially recognized as the patron of Sisters of Charity monasteries. The charism of the Congregation is serving Christ through those who suffer, whether in hospitals or social care institutions.

By the end of August 1942, the monastery disbanded itself. Two sisters continued to help the sick and maintained a simple household for a time. Sister Anastasia Pechara left Mariampil on July 6, 1943, and Sister Maria Riesling on February 10, 1944.

During the early years of Soviet rule, Ukrainian nuns from closed monasteries in the region, including Basilian sisters from Stanislaviv, were relocated to the monastery premises. After some time, the former Capuchin buildings were converted into a children's home, which became one of the best in Ukraine. However, in the 1960s, the orphanage was closed, and the facility was turned into a prison. Today, the building is managed by the Ministry of Internal Affairs.

Thus, Yezupil and Mariampil became centers of worship of Christ and the Virgin Mary in Halychyna. In June, Catholics worldwide celebrate the Solemnity of the Sacred Heart of Jesus, a feast that reflects God's love revealed throughout the history of salvation, particularly through Jesus Christ. The Solemnity of the Sacred Heart is celebrated on the Friday following the octave of the Feast of Corpus Christi and on the twelfth day after Trinity Sunday. The Heart of Christ symbolizes God's love for humanity, and the Feast of the Sacred Heart expresses gratitude to the Lord for His love and the gift of salvation.

The origins of this feast date back to the 11th–12th centuries. The veneration of the Sacred Heart of Jesus began with devotion to Christ's Wounds, which became widespread

¹² Ibidem, p. 64.

in the 13th century when monks offered special prayers to the wounds of Christ, particularly focusing on the pierced side of the Savior.

The devotion to the Sacred Heart of Jesus was significantly influenced by the visions of St. Margaret Mary Alacoque, a French nun from the Paray-le-Monial monastery, who experienced repeated apparitions of Jesus Christ. He revealed His wounded Heart to her and instructed her to spread devotion to it.

The Divine Savior appeared to St. Margaret Mary Alacoque (1647–1690) as she fervently prayed before the Blessed Sacrament. He showed her His Sacred Heart, shining like the sun, surrounded by a crown of thorns, symbolizing the sins that deeply wound Him. A cross was embedded in His Heart.

In one of His apparitions, Jesus Christ, pointing to His wounded Heart, said: “Behold this Heart that has so loved men and spared nothing to show them My love, even exhausting and consuming itself to prove My love for them. And yet, as a return, I receive from most only ingratitude through their disrespect, sacrileges, coldness, and scorn that they show toward Me in the Blessed Sacrament of Love”¹³.

Thus, at the request of Christ Himself, the purpose of devotion to His Sacred Heart is to express gratitude to Him with love and to atone for the offenses committed against Him in the Holy Eucharist. Special forms of devotion to the Sacred Heart include celebrating the Feast of the Sacred Heart, offering reparatory Holy Communion on the first Fridays of the month, holding Holy Hours, annual renewals of consecration, dedicating families to the Sacred Heart, enthroning images of the Sacred Heart in homes, and conducting night adoration of the Blessed Sacrament in reparation. The monastery complex has been well-preserved to this day and now houses a specialized closed facility. Mariampil is the only settlement in Ukraine named after the Virgin Mary, and it could become a spiritual center for Ukrainians to venerate the Mother of God, similar to Lourdes in France or Częstochowa in Poland. A biblical garden has been established in the area, featuring over twenty-five species of trees and shrubs mentioned in the Bible, along with sculptures of saints and plaques with biblical quotes.

The religious and educational centers of Mariampil and Yezupil are of interest to researchers from Ivano-Frankivsk National Technical University of Oil and Gas, as well as scientists from Wrocław University and Opole University of Technology. These locations have the potential to become not only tourist and spiritual centers of Prykarpattia but also of Ukraine and Europe¹⁴.

¹³ Y. Boyko, *Cherven – misyats Bozhoyi lyubovi*, <https://uspinnia.org.ua/2017/06/cherven-misyats-bozhoyi-lyubovi/> (accessed: 9.01.2025).

¹⁴ I. Drabchuk, *Tayemnytsi Mariyampilskoyi tverdnyi [pro ruyiny zamku KhVII st. v s. Mariyampil]*, „Halychyna” 2008, No. 57–58, p. 17.

Particular attention should be given to the monastic complexes in Halychyna, as these structures played a vital role in the lives of our ancestors: during enemy invasions, they served as strong fortresses, fostered education, and spirituality, and were true centers of cultural life. Therefore, it is essential to conduct thorough scientific research and illuminate the previously unknown pages of cultural and spiritual history for modern generations, particularly concerning the towns of Yezupil and Mariampil. In-depth exploration of the aforementioned religious aspects and primary activities will allow us to preserve the unique religious and cultural heritage of the Ukrainian and Polish peoples.

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Multicultural dialogue between Polish and Ukrainian religious traditions in the sacral landscape of Galicia

Summary: Interreligious dialogue plays a very important role in the contemporary world. The article explores this phenomenon on the example of Galicia, by analyzing the mutual influences between Polish and Ukrainian religious traditions throughout the centuries. The authors analyze the shared roots and interactions between both religious traditions, and examine historic architecture, religious rituals, and monastic orders that reflect the distinctive character of multicultural dialogue. The article evaluates the

role of religion in shaping a region's social identity as a significant issue in the contemporary world, particularly in the context of international relations.

Keywords: multicultural dialogue, Polish religious tradition, Ukrainian religious tradition, Galicia, sacral landscape, interactions between religious traditions

Multikultureller Dialog zwischen polnischen und ukrainischen religiösen Traditionen im sakralen Raum Galiziens

Zusammenfassung: In der heutigen Welt ist das Thema des interreligiösen Dialogs äußerst aktuell. Im vorliegenden Beitrag wird dieses Phänomen am Beispiel Galiziens untersucht, wobei die gegenseitige Beeinflussung polnischer und ukrainischer religiöser Traditionen im Laufe der Jahrhunderte analysiert wird. Es werden die gemeinsamen Wurzeln und die gegenseitige Beeinflussung beider religiöser Traditionen analysiert und architektonische Denkmäler, religiöse Riten und Mönchsorden untersucht, die die Besonderheiten des multikulturellen Dialogs widerspiegeln. Eine Bewertung der Rolle der Religion bei der Gestaltung der sozialen Identität der Region wurde vorgenommen, da dieses Thema in der heutigen Welt, insbesondere im Kontext der internationalen Beziehungen, von großer Aktualität ist.

Schlüsselwörter: multikultureller Dialog, polnische religiöse Tradition, ukrainische religiöse Tradition, Galizien, sakraler Raum, interreligiöse Beziehungen

Dialog wielokulturowy między polskimi i ukraińskimi tradycjami religijnymi w przestrzeni sakralnej Galicji

Streszczenie: W dzisiejszym świecie kwestia dialogu międzyreligijnego jest niezwykle aktualna. Artykuł eksploruje to zjawisko na przykładzie Galicji, analizując wzajemne oddziaływanie polskich i ukraińskich tradycji religijnych na przestrzeni wieków. W pracy przedstawiono wspólne korzenie i wzajemne oddziaływanie obu tradycji religijnych, zabytków architektury, obrzędów religijnych i zakonów monastycznych, które odzwierciedlają specyfikę dialogu wielokulturowego. Wskazano na rolę religii w kształtowaniu tożsamości społecznej regionu, gdyż temat ten jest niezwykle aktualny we współczesnym świecie, zwłaszcza w kontekście stosunków międzynarodowych.

Słowa kluczowe: dialog wielokulturowy, polska tradycja religijna, ukraińska tradycja religijna, Galicja, przestrzeń sakralna, relacje międzyreligijne

