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Humanistic and Christian values in the philosophical concepts of Eastern Galician thinkers of the first half of the twentieth century

The article traces two related currents of East-Galician philosophical thought of the first half of the 20th century: the secular and the religious one. Secular philosophy is presented on the basis of the works by V. Levynskiy, I. Mirchuk, M. Shlemkevych. The religious movement, represented by the leaders of Greek-Catholic clergy, was analyzed based on the works by G. Kostelnik, J. Slipyj, A. Sheptytsky. The study presents the main ideas of philosophical works such as humanistic, Christian and national values.

Key words: Eastern Galicia, Ukrainian philosophical thought, Christian humanism, Christian love, patriotism

Ukrainian philosophical thought in its whole history has been filled with ideas of humanistic culture and Christian principles of faith. These ideas are characteristic of Eastern Galicia as a separate region of Ukraine with its own historical and geopolitical specificity. The concepts of “East Galician philosophical thought” or “East Galician philosophers” are considered to be purely a matter of convention since thinkers taken into account in this context belonged to a wider cultural and intellectual environment, mainly Ukrainian, in a larger context – European.

(Ukrainian) Eastern Galicia in the first half of the 20th century still plays the role of a cultural centre, the so-called Ukrainian Piedmont. This area experienced a continuous growth in all fields of culture, corresponding to pan-European spiritual processes, which, to a large extent, concerned also philosophy. In the East Galician philosophical thought of this period, it is possible to discern two related currents: secular and religious philosophy. Works by philosophers of these two currents abound in references to Christian values and show a deeply humanistic potential. The representatives of the first current are, among others, Mykola Shlemkevych (1894–1966), Ihor Mirczuk (1891–1961),

V. Levynskiy (1880–1953); the other current is represented by Greek Catholic activists, in particular Andrey Sheptytcky (1865–1944), Josif Slipyj (1892–1984) and Hawrili Kostelnyk (1886–1948).

In the first half of the 20th century Ukrainian intelligentsia focused their attention in their philosophical research on the understanding of the place and role of man in the world. Philosophers considered questions of cooperation of microcosm and macrocosm, the absolute and the individual being, God and man. Alive was the tradition of combining theocentrism, the love of one's neighbour, supernatural and humanistic values. This tradition has been characteristic for Ukrainian philosophy since the times of Kievan Rus until now: from Hilarion, Vladimir Monomakh, Hryhoriy Skovoroda, Pamfil Jurkiewicz to Dmytro Chyzhevsky, Ihor Mirczuk, Hilarion (I. Ohienko), Andrey Sheptytcky, Sergei Krymski, Miroslav Popovich and others.

The philosophy of Galician thinkers includes the most important motifs of the whole Ukrainian history and culture. In the East Galician philosophical thought of the first half of the 20th century, there is a marked tendency to turn towards absolute, eternal values of human accomplishments, towards the humanistic potential of Christian teachings. The main philosophical ideas are (Christian) theocentrism, love of one's neighbour and patriotism. Man in his mutual relation with the universe, the harmony of an individual and the Absolute – these motifs can be seen in the thinkers' works.

A humanistic tone is characteristic of the philosophical thought of I. Mirczuk¹. According to his philosophical views, man thanks to moral awareness is ranked above the whole organic world. Our consciousness and responsibility incites the feeling of greatness and dignity of one's own self. Related ideas can be found in V. Levynskiy, who is convinced that man in his cultural progress could develop morality in himself to such an extent that he is not limited only by his egoistic self but, within his interests, he can encompass the whole humankind and take care of it. Man takes “ethics of egoism and individualism” as the departure point and goes in the direction of “ethics of humanism or humanity”².

M. Shlemkevych is the author of the conception of a free and creative individual. He showed a typology of the Ukrainian man by distinguishing four types: “old-fashioned”, “Gogolesque”, “Skovoroda-esque” and “Shevchenko-esque”³. The last type “the Shevchenko-esque man” is the embodiment of the ideal of a thinker. The centre of his worldview is science, the main driving

¹ Zob. I. Mirczuk, *Світогляд українського народу*, Прага 1942; I. Mirczuk, *Філософічні основи світогляду Масарика*, Прага 1925.

² В. Левинський, *Етика і соціалізм*, Прага 1922, s. 5.

³ М. Шлемкевич, *Загублена українська людина*, Нью-Йорк 1954, s. 17–22.

force is mind. The Shevchenko-esque man is therefore an eternal revolutionary, a spirit who calls us to truth, development and fight (these are his “three deities”). The ideal of the society is, according to M. Shlemkevych is a country of free Ukrainians, founded on principles of the new truth of life. Similar thought can be found in I. Mirczuk. He thought that the perfect state has to combine “diverse interests of individuals for the common wealth and ensure that the cultural tasks, which cannot be implemented by just one man, were performed by the general public for the good of the whole”⁴.

For M. Shlemkevych, the driving force of the spiritual progress of human existence was the moral ideal, “the fulfilled principle”. The thinker established a hierarchy of moral ideals of society with “the honest man” being the foundation of the pyramid of moral ideals. The highest rank in the social hierarchy is “the man of ideas”. According to M. Shlemkevych, although the man of ideas is honest, he has a different lifestyle. For this type of man, it is crucial to serve the society. Social balance is ensured by the unity of the world of the honest man and the spirit of creativity. The pyramid of moral ideas is the guarantee of a strong social organisation. When the world of the honest man has a quantitative advantage, it is a conservative “static element”, thanks to which the society has stability. The other type of man counterbalances it with quality and can lead citizens forward as he is revolutionary and dynamic. The interference in the social balance gives rise to its crisis, just like the loss of peace is the reason for “sin, guilt, rebellion of the heart against order”. In Shlemkevych’s opinion, the soul of man consists of different layers “the deep animal-emotional element” and “the reason of a family with a rational tradition”. The organiser of an individual is the self, the architect, and when it manages to integrate different layers of the soul, then a true personality emerges⁵. The contact between two layers of a man’s soul – emotionality (“Eros”) and the wisdom of the family (“logos”) is the problem of sin and virtue. A philosopher gives the man the task of escaping the prison of his own thoughts and worries: “leave the ghetto of your soul, the ghetto of self-love or the suicidal feeling of immorality, or the ghetto of self-pity in the perpetual feeling of being harmed. Live, Man, in the family for the family, in the society for the society, in the world and for the world. Live objectively: set objective goals and achieve them. Leave your narrow subjective little world!”⁶. If an individual wants to live in harmony, he should compare its existence with other people and the whole humankind.

⁴ І. Мірчук, *Етика а політика*, Прага 1923, с. 6.

⁵ М. Шлемкевич, *Верхи життя і творчості. Промови-Доповіді*, Нью-Йорк–Торонто 1958, с. 70.

⁶ М. Шлемкевич, *Загублена українська людина*, Нью-Йорк 1954, с. 128.

The foundation of human perception of the world must be the principle of love for man and universe. In Levynskiy's opinion, human ethics is the ethics of good, truth, beauty, joy of life and love of one's neighbour⁷. This view is corroborated by I. Mirczuk: the highest good, the ultimate goal – "ethical ideal" – is the general progress of human culture; culture has always been, is and will be a mathematical function for which the variable is ethical awareness⁸. The meaning of culture, according to the philosopher, consists in freeing man from his isolation and persuading him to become united with the universe. Man does not feel just a little, useless part of nature any more. A feeling of unity, deep understanding of the world emerges within him. "Man starts to realise that the universe is not an accidental conglomerate without external connections, is not a chaos of singular phenomena but is a cosmos, in a sense, an individuality towards which an individual person has to locate himself in a strictly defined relation"⁹. The notion of culture includes the idea of love consisting in mutuality. I. Mirczuk emphasised that we do not want to humiliate a man that we love or to have control over him. It would deprive him of values and, as a result, it would humiliate his self. Such a "reversed character of relation", according to the philosopher, goes beyond interpersonal relations and concerns the world of nature in general. A sincere agreement is concluded between the self, the world and existence. "A cultural man treats nature as his friend, identifies himself with it, more and more extends the scope of his self to embrace, like with a lover's arms, everything that so far seemed alien, mysterious, even hostile"¹⁰. The notion of culture in Mirczuk's conception therefore has a moral dimension: it stipulates the combination of love, justice, trust, understanding and mutual help.

In the work *Szczyty życia i twórczości* ["Верхи життя і творчості"]¹¹ M. Shlemkevych attempts to define the notion of culture. The philosopher considered values of truth, beauty, good, justice (objectified in art, science, religion, morality and organisation of life) to be the criteria of culture, their living expression being the learnedness and nobility of man.

It can be said that Ukrainian thinkers, united by the humanistic scope of research, solve the tasks of harmonisation of the life of an individual. I. Mirczuk claimed that his meditations are of ideal character; still, they are needed since this ideal is the orientation point in the crossroads of reality. It is an en-

⁷ В. Левинський, *Етика і соціалізм*, Прага 1922, s. 36.

⁸ І. Мірчук, *Етика а політика*, Прага 1923, s. 24.

⁹ Тамże, s. 27.

¹⁰ Тамże.

¹¹ Zob. М. Шлемкевич, *Верхи життя і творчості. Промови-Доповіді*, Нью-Йорк-Торонто 1958.

couragement, a stimulus to intensive work and cultural progress. M. Shlemkevych, in turn, spoke of the universality of moral ideas: “by means of ideas and cultural steering wheels, we can accelerate, consciously create paths”¹². M. Shlemkevych also called for establishing “the peace of God” in human hearts. The peace and good will of people equal in the face of God are the basis of Christian souls. “The peace of God on the basis of a commonly experienced worldview is nowadays a priceless treasure of the Ukrainian nation, split at its intellectual and political top, nevertheless united by faith in the kingdom of justice which will come true in this or the other world”¹³. Justice in human co-existence, according to M. Shlemkevych is the basic value, a test of holiness and wisdom. The Christian idea of general justice has been and still is the central idea of life, thought, work and fight of the Ukrainian people.

M. Shlemkevych treated God as the creator and guardian of people, a guarantee of eternity. In the work *Zagubiony ukraiński człowiek* [“Загублена українська людина”] he explained the philosophical basics of the Christian commandment, according to which a man, first of all, has to love metaphysical sources; has to love what is beyond the human nature; in his neighbour has to love an entity similar to himself, which, thanks to its metaphysical basis, grows above the human level.

The Christian commandment of love is referred to by many Ukrainian philosophers. Indeed, I. Mirczuk claimed that religion has to be the basis of morality, which is why he perceived the ideal of morality in the Christian commandment of loving one’s neighbour. By the abstract notion of “neighbour”, he understood specific people: a father, a mother, a sister, a brother, children or relatives, then the nation and, finally, humanity¹⁴. Love, for I. Mirczuk, has to be positive and active, excluding any hatred. Firm foundations can be found in simple hard every-day work.

A great respect for Christian principles is therefore organically included in the heritage of 20th-century thinkers. Not coincidentally, I. Mirczuk claimed that one of the basic elements of the Ukrainian worldview is fervent religiousness¹⁵.

Apart from religious motifs, humanistic undertones of philosophical works are also related to national themes. The Ukrainian Galician philosophy in the first half of the 20th century, born in difficult historic circumstances, was significantly influenced by social and political factors. M. Shlemkevych stressed that social and national problems had always been in the centre of the

¹² М. Шлемкевич, *Загублена українська людина*, Нью-Йорк 1954, s. 50.

¹³ М. Шлемкевич, *Українська синтеза чи українська громадянська війна*, Blomberg / Lippe (Germany) 1949, s. 6.

¹⁴ І. Мірчук, *Філософічні основи світогляду Масарика*, Прага 1925, s. 6.

¹⁵ І. Мірчук, *Світогляд українського народу*, Прага 1942, s. 18.

Ukrainian worldview. Ukrainian spirituality focused not on gnoseological issues or ones related to natural sciences but on the question of historic fate. That is why “both Skovoroda, and Shevchenko, Kostomarov, Drahomanov, Franko, Hruszewski, Lipiński, Doncov were true creators of the Ukrainian spirit whether good or evil”¹⁶.

As a consequence, it may be inferred that in the Ukrainian worldview two values are most prevalent – God and fatherland. In the same manner, Ukrainian philosophical thought is permeated with two motifs – the Christian and national one, the confirmation of which can be found in the words of M. Shlemkevych, for whom God and Ukraine are always next to each other.

According to V. Levynskiy, national life, nationality and fatherland are a certain scope of vested interests, which an individual, but also a class, is subjected to: “when every ethics, both of an individual, and that of a team, is derived from the conditions of their life, it becomes clear that national ethics is the product of the nation’s living conditions”¹⁷. The thinker considered the interests of self-preservation, liberation, and material and spiritual development to be the main elements of national ethics. Similar deliberations were conducted by I. Mirczuk, who set before the Ukrainian people a series of “intellectual and political tasks”: organisation of the process of folk education in every area of human knowledge, which has to contribute to spiritual progress, free thinking, democratism, high morality – the “internal strength” of the Ukrainian nation¹⁸. I. Mirczuk was convinced that the national duty is “to make an offering at the sacrificial altar of all private interests and personal happiness”¹⁹. Such thoughts are the answer to historic issues which emerged in front of the Ukrainian nation.

As a consequence, the Ukrainian philosophical thought of the first half of the 20th century is permeated with Christian, humanistic and national ideas. M. Shlemkevych wrote that “the eternal national vision of a modest and lawful [...] life on earth and the universal Christian idea of justice become united. [...] These two motifs are increasingly growing into one: the national and Christian motifs, the dream about a little paradise on earth and the heavenly kingdom of common justice”²⁰. It is worth stressing that a feature of the secular current of the Ukrainian Galician philosophy is its moral and ethical direction, which has a decisive influence on its interest in the issues of humanism. As a result,

¹⁶ М. Шлемкевич, *Українська синтеза чи українська громадянська війна*, Blomberg / Lippe (Germany) 1949, s. 9.

¹⁷ В. Левинський, *Етика і соціалізм*, Прага 1922, s. 33.

¹⁸ І. Мірчук, *Філософічні основи світогляду Масарика*, Прага 1925, s. 11.

¹⁹ І. Мірчук, *Етика а політика*, Прага 1923, s. 4.

²⁰ М. Шлемкевич, *Верхи життя і творчості. Промови-Доповіді*, Нью-Йорк–Торонто 1958, s. 26.

Ukrainian philosophy of this period can be called “moralistic” (in a positive sense of the word) as its purpose is to look for ways in which man, nation, the world could be reborn. Another feature of the secular current is combining the potential of national and universal values.

Ukrainian Galician religious thinkers of the first half of the 20th century refer also to the idea of loving one’s neighbour, issues of national character. However, the most prominent motif of their works is theocentrism combined with humanism, e.g. the works by A. Sheptytcky, J. Slipyj and H. Kostelnyk.

Ukrainian religious thinkers consider man to be the most perfect being in the world since God created him in his image²¹. They think that the Creator endowed the immortal soul of man with reason and will, making him similar to himself²². According to Sheptytcky, reason and will of human soul are powers constituting the essence of man. The thinker uses the following comparison: the human body has eyes and hands. Eyes are for looking ahead, hands are for performing work seen by the eyes. Human soul by means of reason, as if with eyes, “sees”: thinks and learns. Thanks to will, it performs the work of the soul, as if with hands²³. Sheptytcky focused on the fact that man is God’s child and his successor, and not a subordinate being.

Man combines in himself the material and spiritual world, the visible and invisible one. Reason and will bring man closer to God, make him the reflection of boundless perfection. God endows man with life, not to burden him with it, but to achieve eternal happiness thanks to salvation. Christianity transformed man, making him not a blind slave of fate, but a son of God; by freeing him from hopelessness and helping to become aware of his life, it showed the eternal destination, purpose and path, which he should follow. H. Kostelnyk stressed that Christianity brought man closer to the Absolute since striving for transcendence, absolute love, good, justice is the eternal desire of Man²⁴. As a result, an individual is not lost or melted within the Absolute. Followers of the Christian faith, being united in a supernatural way, preserve their autonomy.

Thanks to Christian teachings man is provided with the opportunity of controlling and learning his essence. Man similar to God in reason and will, combines the spiritual and material world, the natural and supernatural one. J. Slipyj stressed that each individual (“a reflection of God’s wisdom and beauty”) has something what is worth appreciating and loving²⁵. In this light

²¹ Zob. пр. А. Шептицький, *Божя наука. Катехизм*, Хмельницький 1990, с. 12.

²² Zob. пр. А. Шептицький, *Твори (аскетично-моральні)*, Львів 1994, с. 34.

²³ А. Шептицький, *Твори: пастирські послання до духовенства й вірних Станиславської єпархії (1899–1904)*, Львів 1935, с. 183.

²⁴ Г. Костельник, *Границі демократизму*, Львів 1919, с. 20.

²⁵ Й. Сліпий, *Шляхом обнови*, Львів 1928, с. 102.

an individual becomes more agreeable and perfect; under the influence of Christianity “even something small and unimportant can have inner loftiness and power”²⁶. Thinkers are convinced that God elevates man to participate in supernatural life.

As a consequence, man, according to the conception of religious philosophers, takes a high position in the hierarchy of world creations and turns out to be a completely unique being. The basis of Christian anthropology is man’s resemblance to God (as man was created in God’s image).

Man is free as God endowed him with freedom. According to H. Kostelnyk, man, being free, can be “the architect of his own fortune”²⁷. Man himself works on his own soul, deciding what he chooses: good or evil. A. Sheptycky is convinced that the act of will, thanks to which an individual accepts the law of Christ, belongs to “freedom higher” than other acts of will. It is a proof of greater freedom since man, of his own volition, attempts to impose on himself a voluntary duty, choosing a path full of difficulties. Each particular matter thanks to which man fulfils his duty, is an expression of freedom. A. Sheptycky was convinced that where the will and self-control is stronger, freedom is higher. In the thinker’s opinion, everyday change of voluntary decisions for the sake of one’s own wishes is not freedom but arbitrariness. Quite the contrary: man who lives his life according to a single decision, he, out of his own will, accepts God’s law; he has a consistent and strong will and, consequently, he has a higher freedom²⁸. A. Sheptycky thinks that the more people turn away from higher, universal moral values, the more they lose the feeling of solidarity towards others and become strangers²⁹. Humanity is broken down into irritable atoms and the awareness of unity and love increasingly disappears.

Religious thinkers are certain that man is saved by Christ, who unites everybody with “the law of love”, leaving ninety nine sheep and following one that is lost until he finds it. At any time Christ is ready to serve every man with his life and death. A. Sheptycky is convinced that there is no sinner who could not be converted, there is no poor soul that could not be consoled, there is no human mistake that could not be amended. Considerations of this kind make the works of Ukrainian philosophers deeply humanitarian. Religious thinkers show a system of moral virtues, i.e. means which can help a man to become a being of higher morality. The path of moral recovery is long and difficult but

²⁶ Там же, s. 59.

²⁷ Г. Костельник, *Справжнє джерело атеїзму*, Львів 1935, s. 31.

²⁸ А. Шептицький, *Листь пастирській до інтелегенції руской*, Жовква 1901, s. 30.

²⁹ А. Шептицький, *Твори: пастирські послання до духовенства й вірних Станиславської єпархії (1899–1904)*, Львів 1935, s. 201–202.

there is no other way to salvation except for “patience, endurance, tenderness, faithfulness in fulfilling everyday duties”³⁰.

Humanistic aspects of religious philosophy can be confirmed by the law of balance of relations between people and God, formulated by A. Sheptytcky, which consists in the existence of “balance between the way in which we behave towards our neighbour and the way in which God behaves towards us”³¹. The law of balance of relations created by A. Sheptytcky can be seen as a significant contribution to the content of Christian humanism. At the same time this law can be applied in practice since it takes the meaning of an active principle and stimulates people to do good to people who surround them. Indeed, the metropolitan assured that each good thing in a Christian’s life deserves a reward. Even a glass of water handed to a beggar will be rewarded³².

Between the ideal towards which an individual strives to achieve and the reality, there will always be a yawning gap. The orientation point for a Christian is the system of virtues which will bring man closer to the absolute truth, good and love. First of all, Ukrainian Greek Catholic thinkers distinguish theological virtues (faith, hope and love). J. Slipyj calls them “a living stimulus to work” on oneself³³. Here it is possible to notice the influence of Thomistic philosophy (seen in the works by Greek Catholic thinkers), which concerns the above mentioned theological and moral virtues, from which he distinguishes wisdom, justice, courage, restraint³⁴. Christian teachings morally educate man and call him to be guided by virtues, lead to liberation of the soul, give joy, peace and the highest purpose in life. As J. Slipyj wrote, Christianity can educate for the society people who are venerable, hard-working, ingenuous, just, righteous and honourable³⁵. He underlined that the Christian faith requires actions from an individual and not fanaticism and idleness. Even the deepest knowledge of morality will not make a man venerable; it can only be done by “the works of virtues”³⁶. The duty of every man is to find his own defects and eliminate them: ensuring that “the garment of souls” is always clean, sincere, truthful and covered by the light of Christ.

Man, endowed with freedom, has an inner force to cast off “the old man” (a slave of sin) and to establish a new one, full of virtues. This transformation requires many efforts since the whole arrangement of life and its

³⁰ Zob. пр. А. Шептицький, *Письма-послання (1939–1944)*, Львів 1991, с. 41.

³¹ А. Шептицький, *Твори (аскетично-моральні)*, Львів 1994, с. 104.

³² А. Шептицький, *Твори (морально-пасторальні)*, Львів 1993, с. 157.

³³ Й. Сліпий, *Твори: В 14 т.*, Рим 1970, т. III–IV, с. 52.

³⁴ Й. Сліпий, *Господи, до Тебе возношу душу мою*, Мельборн 1991, с. 18.

³⁵ Й. Сліпий, *Шляхом обнови*, Львів 1928, с. 100.

³⁶ Тамже, с. 93.

direction will be changed. An important role in this process is played by “the virtue of virtues” – love.

Ukrainian Galician thinkers highlight one feature of Christian love – the ability to unite people. Love is unity, agreement, peace. It is the basis of Christian life; it invariably purifies, ennobles and elevates an individual. It leads a man from the lowest level of perfection (the prohibition of harming one’s neighbour, mutual perpetration of evil) to the highest one (being close to God, “becoming pure love in one’s actions and thoughts”). As a consequence, J. Slipyj calls us to transform our civilisation of earthly interests, injustice, hate into “a civilisation of love”³⁷. God offers love which establishes harmony between himself and an individual.

Love is a Christian virtue, which constitutes one of the most important commandments according to which we should love our neighbours who are in need, misery, suffering or danger. It does not matter whether it is a person close to us, an acquaintance, a friend or a stranger or even an enemy – we should offer help. J. Slipyj called for mercy and love towards those in need, those harmed, bereaved, enslaved and persecuted³⁸.

One of forms of love as a synthesising category of Christian humanism is national patriotism. The notion of Christian love is of universal character. At the same time it is close to national themes, which is manifested in love for one’s own people, nation, fatherland. A. Sheptytcky wrote: “after God, it is the fatherland that is the most sacred thing for a man as love for the Fatherland is the most noble, the best, the highest feeling”³⁹. Christianity does not exclude patriotism: quite the opposite, it implants and deepens this feeling. When delivering one of his speeches, A. Sheptytcky called upon priests: “Turn towards the nation!”, encouraging to work comprehensively for the sake of Ukraine, and to learn all the needs of the people “so that they look not for themselves but sacrifice themselves in whole for Christ, serving the nation”⁴⁰. The nation derives its strength from patriotism since this feeling unites individual citizens into one society, ensures peace, harmony and unanimity.

As a result, Christian humanism combines universal and national characteristics. At the same time it focuses on a man, an individual, which is why the nation, society, state are always perceived through the prism of interests and needs of an individual person.

A. Sheptytcky claimed that man is “a social being”, naturally inclined to search for beings similar to himself. A man fulfils his social needs within

³⁷ Й. Сліпий, *Твори: В 14 т.*, Рим 1985, т. XIV, с. 59.

³⁸ Там же, с. 15.

³⁹ А. Шептицький, К. Чеховичь, Г. Хомишинь, *Върнымъ swoichъ епархій*, Львів 1905, с. 8.

⁴⁰ А. Шептицький, *Письма-послання (1939–1944)*, Львів 1991, с. 120.

a state. In the work *Jak budować dom rodzinny?*⁴¹ [How to build one's family home] A. Sheptytcky presents his thoughts about state and man within it. Researches aptly characterised the metropolitan's idea of state as *i polis pneumatici* ("state endowed with Christian soul") as opposed to *i polis sarchici* ("state without a soul")⁴². According to J. Slipyj, a state organism cannot exclude an individual since a state is not an end in itself. The tasks and mission of a state is the good of an individual, the defence of his rights and moral principles and following God's commandments⁴³.

Thinkers base the question of creating a state on the idea of equality of all man. As A. Sheptytcky underlines, all people are equal in the face of universal laws; equal in terms of nature, purpose of life, faith and brotherly love⁴⁴. Also H. Kostelnyk stressed the idea of equality of all people, which results in fundamental rights, common for everyone: the right to life, to self-defence, to means necessary to survive, to personal freedom, to one's neighbour's love etc.⁴⁵ As a result, all people have the same rights and have to mutually respect each other. However, people are not equal in terms of wealth, position, power. A. Sheptytcky concludes that striving for total equality of everyone is a utopia⁴⁶. Man, being free, changes his fate, and applies his ideas, convictions, morality or the lack of universal human principles to repair or break what has been established. A. Sheptytcky wrote: "the Gospel teaches people patience in the face of unknown fate and induces people to work, thanks to which they can change their fate"⁴⁷. Consequently, the thinkers call not to surrender blindly to the unknown but to have an active attitude to life. It does not matter whether a given person is rich or poor, but how one can utilise his given talents.

Thought about the society, state and man in the works by A. Sheptytcky has explicitly national undertones: "the ideal of our national life is our nationwide House-Fatherland"⁴⁸. In his opinion, the ideal state is similar to a natural organism. Human society consists of separate parts, which he called "protoplasm, primary cells", i.e. the family and the community. The family (organisation – organism) is created by means of will and mind of a man according to

⁴¹ А. Шептицький, *Як будувати рідну хату?* Люблин 1989.

⁴² І. Гриньох, *Слуга Божий Андрей – благовісник єдності*, Мюнхен 1961, s. 56.

⁴³ Й. Сліпий, *Твори: В 14 т.*, Рим 1985, т. XIV, s. 23. Zob. też: Г. Костельник, *Границі демократизму*, Львів 1919, s. 40.

⁴⁴ А. Шептицький, *Посланіє пастырське до Всечестного Духовенства єпархії. О квестиці соціальної*, Жовква 1904, s. 61.

⁴⁵ Г. Костельник, *Границі демократизму*, Львів 1919, s. 10.

⁴⁶ А. Шептицький, *Посланіє пастырське до Всечестного Духовенства єпархії. О квестиці соціальної*, Жовква 1904, s. 61.

⁴⁷ Тамже, s. 31.

⁴⁸ А. Шептицький, *Як будувати рідну хату?* Люблин 1989, s. 3.

natural laws. The community is the unification of people living in the same place, connected by common needs and interests. The community is also a creation of people, adjusted to human nature, resembling an organism. Other organisations a state consists of are, in the metropolitan's opinion, companies, associations, cooperatives, labour unions, which are created by people to protect them or to develop certain social interests. Their power and longevity depend on their proper and reasonable operation and compatibility with human nature⁴⁹. Consequently, a state resembles a building; however, thanks to living dynamic relations it becomes united in one organism, something in the shape of a body consisting of different organs and tissues.

A. Sheptytcky as a religious thinker stated that the ideal society can exist in a Christian state. He wrote that the Christian faith is not only a dimension of private life, an internal matter of an individual conscience but also a norm of social life, an indicator of the fact that the Ukrainian nation is and will always be a Christian community⁵⁰. However, there is no religious dogmatism here as A. Sheptytcky is against the creation of a clerical state for the whole society. Secular people also have the right to independent work and initiative. A Christian people is a community which follows God's laws⁵¹. People take the responsibility for preserving justice, mercy and love and following God's commandments, not only in their private lives but also in the social one.

A. Sheptytcky is convinced that a nation in which the majority of citizens lives according to Christian teachings, solves all difficulties agreeably and favourably for the general public. In his opinion, the feature of an ideal state is the belief in reason and Christian rules⁵². People work together in order to create a state based on common principles, convictions, needs, traditions and a feeling of solidarity.

A. Sheptytcky is convinced that the strength of a fatherland consists in national unity. To create a powerful state, it is necessary to have organisation, unification, order, discipline, solidarity, obedience and, crucially, unity⁵³. That is why it is important to avoid "disastrous divisiveness between ourselves, arguments, discord, rows, [...] factionalism, destroying each national thing"⁵⁴. A great nation is "not a sand of ideas" but a whole consisting of various natural conglomerates of people united by common needs, interests, rights and

⁴⁹ Там же, s. 5.

⁵⁰ А. Шептицький, *Твори: Пастырські листи (2 VII 1899 – 7 IX 1901)*, Торонто 1965, т. 1, s. 212–213.

⁵¹ А. Шептицький, *Послание пастырское до Всечестного Духовенства епархії. О kwestии соціальної*, Жовква 1904, s. 56.

⁵² А. Шептицький, *Як будувати рідну хату?* Люблин 1989, s. 5.

⁵³ А. Шептицький, *Твори (морально-пасторальні)*, Львів 1993, s. 97.

⁵⁴ А. Шептицький, *Як будувати рідну хату?* Люблин 1989, s. 21.

work. Unity among Christians is their most important, most sacred and most valuable characteristic. Christian love for the fatherland unites all citizens and gives a strong and healthy basis for the development of patriotism.

As a consequence, a Christian can and has to be a patriot. However, such patriotism excludes hate. Christian patriotism is humanitarian, presupposes love for people of other nationalities in the world. Hate directed towards a certain nation or a social group contradicts God's law and harms the good of one's nation.

One of A. Sheptytsky's sermons, *Słowo do młodzieży ukraińskiej* ["Слово до української молоді"] presents the "lacks" of patriotism⁵⁵. According to the metropolitan, the defects are hate, attempts to seize somebody else's property and attacks on national values, the urge to impose one's own views on others, violence and terror, ignoring the experience of older people and rejecting the authority of the Church and ethics. In summary, he points out that sometimes it is easier to spill blood once than for many years fulfil one's duties by means of hard work, "to bear the swelter of the sun, the anger of people, the hate of the enemies, the lack of trust and help from your closest ones, and to persist in this work until the end to perform one's task, not waiting for laurels before the victory or remuneration before the merit!"⁵⁶. That is why a nation can only be led forward towards a worthy future not by short-lived great deeds but by continuous effort and permanent sacrifice.

A testimony of Sheptytsky's great love for his nation can be found in his text *Modlitwy poświęcenia narodu ukraińskiego dla Najświętszego Serca Jezusa* ["Молитви посвяти українського народу пресвятому Ісусовому серцю"]⁵⁷. The prayer includes the central ideas of his conception of Christian humanism: the significance of human and national values, freedom of the individual, love (as the basis of a worldview), virtue (as a way of achieving happiness), Christian patriotism and moral education.

A. Sheptytsky turns to God with the request to look at the Ukrainian nation, waiting with hope for God's mercy. He ensures that Ukrainians, driven by Christian patriotism, love all the nations in the world, but their own the most. The metropolitan asks for sending harmony and peace to all the nations. However, to a large extent, he deplores the situation of his native Ukraine, asks for the possibility of unrestrained development of talents, for the comprehensive education of people, blessing for work in economic and political life, art and science⁵⁸. The metropolitan asks for a good and wise leader for the Ukrainian nation, care for

⁵⁵ А. Шептицький, *Твори (морально-пасторальні)*, Львів 1993, s. 104–107.

⁵⁶ Тамże, s. 107.

⁵⁷ Тамże, s. 206–207.

⁵⁸ Тамże, s. 207.

the youth, blessing for the family, harmony and love within the family, for parents being good role models for their children and educating them morally. He wants the Ukrainian nation not to lose dignity and fulfil its destiny⁵⁹.

To conclude, the centre of the creative thought of the representative of the Ukrainian religious philosophy is occupied by the nation, which needs help, support, unselfish work and man as an inseparable part of the society. Asking themselves the question about the creation of the state and the national life, Ukrainian thinkers do not exclude needs and problems of an individual person. They see fatherland as the ideal of national life – a state-organism, a monolith. For them, the social and economic power of a state can be derived from the area of morality based on Christian teachings. The idea of Christian patriotism consists in the priority of universal humanistic values. To love one's own nation in a Christian way is to act according to the principles of justice, and to respect the laws and liberties not only those belonging to Ukrainians but also to other nations, non-Christians and non-believers. To be a good patriot and a wise citizen is to combine secular and religious values, universal and national ones. This important aspect was stressed by H. Kostelnyk, when he called nationalism a natural element, "a strong link" uniting people of one nation based on a common language, history, national character⁶⁰. Christianity set "the ethical boundaries" of justice and love for nationalism.

J. Slipyj focused on the fact that, except for God, the priority is the love for one's nation. Such a love is a natural duty of every person⁶¹. The term "fatherland" according to J. Slipyj, includes the native country, language, history, faith, ancestors who throughout the ages have built their country. Love for the fatherland is "the command of reason, heart and faith", "the biggest treasure, the highest moral power of the nation, the most fertile land where crops grow" (J. Slipyj). Only thanks to one's own fatherland, a nation can fully fulfil its spiritual, moral and social needs and achieve the highest level of harmony, security and prosperity.

J. Slipyj places love for the fatherland in two dimensions: passive and active, which means that when the fatherland is in danger, its citizens have the right and duty to fight for "the most noble values of humanity" – freedom, justice, national independence, native faith⁶².

The fate of the fatherland is based on the active love of every citizen, while the activity of man depends on his internal moral values. Consequently,

⁵⁹ Там же.

⁶⁰ Г. Костельник, *Границі демократизму*, Львів 1919, с. 48. Zob. też: Г. Костельник, *Народна чи вселенська Церква?* Львів 1922, 39 с.

⁶¹ Й. Сліпий, *Твори: В 14 т.*, Рим 1985, т. XIV, с. 53.

⁶² Й. Сліпий, *Твори: В 14 т.*, Рим 1985, т. XIV, с. 55.

moral perfection of people should be equally important for the sake of the fatherland and its children. J. Slipyj points out that a good patriot is a righteous, noble man, ready for sacrifice⁶³. In his work *Droga odrodzenia* [“Шляхом обнови”] J. Slipyj called the nation to gain self-knowledge and claimed that its rebirth begins from the self-knowledge of every man⁶⁴. It is a difficult path, forcing a man to realise his goals, to learn about his defects and mistakes, advantages and disadvantages, virtues and sins. The thinker underlines that self-knowledge resembles work on a mosaic, is a way to purify a man’s character and to perfect his soul.

J. Slipyj prepares the last will and testament for the contemporary and the future generations. Only at the peak of its religious-church and national-state awareness can the genius of the Ukrainian nation show maturity and contribute creative thought to the common treasury of the whole humankind⁶⁵. Christian development and national development are not contradictory; quite the opposite, the complete each other. Thinkers are convinced that man can achieve happiness only by indentifying with one’s own nation, in one’s own country, where life is built on the principles of Christian love and justice.

All the state-forming and socio-patriotic meditations of religious thinkers solidify and sanctify the law of love. The principle of Christian love combines therefore particular elements of Christian humanism, arranging them into one whole. The common good creates one body from humanity, based on love. Realisation of this common good, capable of unifying people, makes any individual person identify the common good of all people with the personal good.

Christianity unites totally different people, organising them into one family, makes them one solidary body. Solidarity is based upon the common awareness of fulfilled law of love, a unity of spirit. The symptoms of Christian solidarity is the community of behaviour, endeavours, work, mutual help: “solidarity of us all with the nation is the guarantee of the future, a guarantee of triumphs and victory”⁶⁶. The combination of the universal and national approach seems to be the distinctive feature of the conceptions created by Ukrainian thinkers, giving then a touch of originality.

Summing up, it is possible to draw the following conclusions: in Ukrainian philosophy in the area of Galicia in the first half of the 20th century there are two related currents: religious and secular one. They are connected by a moral-ethical and educational direction, which is the reason for an increased

⁶³ Там же, s. 54.

⁶⁴ Й. Сліпий, *Шляхом обнови*, Львів 1928, s. 9.

⁶⁵ Й. Сліпий, *Твори: В 14 т.*, Рим 1980, т. IX, s. 90.

⁶⁶ А. Шептицькій, *Ръшене Львовского епархіального собора (28–29 грудня 1905)*, Жовква 1906, s. 67.

interest in the question of humanism. The common denominator encompassing the works by East Galician thinkers is the call for Christian love, nurturing the virtue of national unity and justice. An important idea of the works by Ukrainian philosophers is the religious-moral education of humanistic nature, the aim of which is the comprehensive development of personality. Another feature of conceptions of Ukrainian philosophers boils down to the fact that by synthesising humanistic ideas with Christian teachings, they focus on the national-patriotic motif. The centre of philosophical research is “a good patriot and a wise citizen”, a man who combines secular and religious values, national and universal ones.

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Humanistyczne i chrześcijańskie wartości w koncepcjach filozoficznych Myślicieli wschodniogalicyskich pierwszej połowy XX wieku

Streszczenie

W artykule omówiono dwa spokrewnione nurty wschodniogalicyskiej myśli filozoficznej pierwszej połowy XX w.: świecki i religijny. Filozofię świecką przedstawiono na podstawie dzieł W. Lewińskiego, I. Mirczuka, M. Szlemkiewicza. Nurt religijny, który reprezentują działacze kleru grekokatolickiego, przeanalizowano, opierając się na pracach H. Kostelnyka, J. Slipego, A. Szeptyckiego. Omówiono główne idee dzieł filozoficznych, takie jak wartości humanistyczne, chrześcijańskie i narodowe.

Słowa kluczowe: Galicja Wschodnia, ukraińska myśl filozoficzna, humanizm chrześcijański, miłość chrześcijańska, patriotyzm