

# **CHARITABLE ACTIVITIES OF THE UGCC IN POLAND AT THE BEGINNING OF THE FULL-SCALE AGGRESSION OF RUSSIA AGAINST UKRAINE (USING THE EXAMPLE OF THE WROCLAW-KOSHALIN DIOCESE)**

**Holdak-Horbachevska T. V., Horbachevskiy T. S.**

## **INTRODUCTION**

Russia's full-scale war against Ukraine consolidated Ukrainian society within the country and the diaspora abroad. It is noteworthy that even in this tragic time, the Ukrainian authorities and the public tried to solve not only military and humanitarian problems, but also ideological and socio-cultural ones. The environment of Ukrainian refugees in the summer of 2022 was comprehensively studied by the Center for Eastern European Studies of the University of Warsaw and the migration platform "EWL", which established that the main factors for Ukrainians moving to Poland were: cultural proximity of the states (36%), the presence of friends (24%) and family representatives (24%)<sup>1</sup>. A third of respondents planned to stay in Poland after the war. The parishes of the UGCC in Poland, in particular, became centers of unity and preservation of self-identification.

The Church faced new tasks and challenges related to conveying the truth about this war, preventing the world from being misled by Russian propaganda; what to do to ensure the support of Ukraine by the world community; how to preserve the stability and unity of Ukrainians in this largest war in Europe since World War II, which has already been called genocidal and which is being waged at all levels, including the information level. One of the most important tasks of the Church during this period was to be close to the people both in a spiritual sense and in a psychological sense, that is, to listen, hear and try to understand. Another aspect of the Church's service during the war, as noted by the Apostolic Nuncio to Ukraine, Archbishop Visvaldas Kulbokas, is the understanding that "the Church is a community of the faithful". "Awareness of this helps me," he says, "because I know that I can ask for advice, I can find someone who will

---

<sup>1</sup> Литвин М., Хахула Л. Путінська Росія: Початок краху шовіністичних комплексів та імперських амбіцій. *Росія-Україна: зради, союзи, війни. відп. ред. М. Литвин.* Львів: «Астон», 2022. С. 793.

support me. Sometimes someone in Italy, in Spain, in France, in Chile, in Argentina makes themselves known through email or phone calls, saying: “We are here, what can we do for you?”<sup>2</sup>. In the context of war, the Church's increased humanitarian efforts became a sign of unity with its people.

A number of scientific and popular science works have been devoted to the study of the modern history of the UGCC in Poland by domestic and Polish researchers: I. Galagida, R. Drozd examined the activities of the UGCC in the conditions of post-war Poland, traced the peculiarities of the establishment of new parishes in the northern and western regions of Poland, coexistence with Roman Catholic and Orthodox communities in the conditions of the unrecognized semi-legal work of the Church, established differences in the perception and obstacles of the Roman Catholic Church (RCC) and the secular communist authorities regarding the activities of Greek Catholic priests, who, in conditions of deprivation of governance and the structure of the Church, found themselves between the choice of Latinization, dual rite<sup>3,4</sup>. I. Parnikoz's local history explorations highlighted the life of individual parishes and churches<sup>5</sup>. A thorough analysis of the restoration of the structure of the UGCC in Poland was carried out in the article by T. Horbachevskiy and T. Holdak-Horbachevska<sup>6</sup>. The analysis of the issues of the Church community as

---

<sup>2</sup> Нунцій Кульбокас: завдання Церкви в час війни – нести світло посеред темряви. 21.09.2024. URL: <https://www.vaticannews.va/uk/church/news/2024-09/nuncij-kulbo-kas-zavdannya-cerkvy-v-chas-vijny-nesty-svitlo.html>

<sup>3</sup> Дрозд Р. Вигнали і забрали. Позбавлення українців їхньої малої батьківщини в комуністичній Польщі. Івано-Франківськ: Лілея-НВ, 2020. 354 с.

<sup>4</sup> Галагіда І. «І вас переслідувати будуть ...»: штрихи до історії репресій проти Української Греко-Католицької Церкви в Польщі у 1944–1957 рр. Львів: Видавництво Українського католицького університету, 2017. 358 с.; Галагіда І. Багато-значна історія УГКЦ у Польщі. *Наше слово*. №8, 2014-02-23. URL: <https://nasze-slowo.pl/bagatoznachna-istoriya-ugkts-u-polshhi/>; Hałagida I. Między Moskwą, Warszawą i Watykanem. Dzieje Kościoła greckokatolickiego w Polsce w latach 1944–1970. Warszawa, 2013. 423 s.

<sup>5</sup> Парнікоза Іван. Нова українська греко-католицька церква в Ельблонгу. URL: [https://www.pslava.info/ElblongM\\_elblag-nova-cerkva%2C326580.html](https://www.pslava.info/ElblongM_elblag-nova-cerkva%2C326580.html); Парнікоза І. Українці в околицях Ельблонга: початки спільноти. 26.11.2018. URL: <https://web.archive.org/web/20190718222848/http://expedicia.org/ukrainci-na-elblon-zkiy-visochini-i/>

<sup>6</sup> Горбачевський Т., Голдак-Горбачевська Т. Українська Греко-Католицька Церква в Польщі: відновлення, структура, праця в діаспорі (1947–2022). *Україна-Польща: історична спадщина і суспільна свідомість / гол. ред. Микола Литвин; НАН Украї-*

an active form of organizing the life of Ukrainians in the conditions of labor migration was considered by O. Ivankova-Stetsyuk<sup>7</sup>. How the role of the UGCC in the Ukrainian environment of migrants and refugees has changed with the beginning of the full-scale Russian invasion of Ukraine in 2022 requires additional study, which is why our research is so relevant.

## **1. Creation and structure of the Wrocław-Koszalin Eparchy of the UGCC**

The Wrocław-Koszalin Eparchy of the UGCC in Poland, together with the Przemyśl-Warsaw Archdiocese and the Olsztyn-Gdańsk Eparchy, were part of the Przemyśl-Warsaw Metropolis. Until November 25, 2020, the Wrocław-Gdańsk Eparchy, established on June 1, 1996, functioned. From the moment of its establishment until recently, in the Wrocław-Gdańsk Eparchy, the territory of which occupied most of Poland, parishes were mainly located in the western and northern territories, since almost no Ukrainians were resettled to the central parts of Poland during the deportation campaigns of the mid-20th century. With the gaining of independence by Ukraine, the number of labor migrants to Poland increased. Many citizens of Ukraine, coming to Poland, chose mainly large cities and industrial centers in different parts of the country for work, study and residence, where it was easier to find work, housing or get a better education. Apparently, Ukrainians who had been evicted as a result of the Visla campaign and who had no Greek Catholic pastoral care had also settled in territories where they had never lived before. The UGCC did not remain aloof from this trend. In order for newly arrived Ukrainians to have the opportunity to pray in their native language in their Eastern tradition, the Church tried to be among them, providing them with spiritual, moral and integration support. Considering the challenges of today, namely, the need to provide spiritual care to migrant workers, the Greek Catholic bishops of Poland sought opportunities to form new

---

ни, Інститут українознавства ім. І. Крип'якевича. Львів, 2023. Вип. 16. С. 189–215.

<sup>7</sup> Іванкова-Стецюк О. Спільнота як дім: матеріали дослідницького проекту «Церковна громада як активна форма організації життя українців в умовах трудової міграції». Львів, 2010. 67 с.; Іванкова-Стецюк О. Церква у просторі міграції: етнокультурні ресурси та соціоінтегративний потенціал релігійних спільнот українців. Львів: Артос, 2012. 72 с.

parishes in places of greatest concentration of new arrivals. This need became very acute, as the number of Ukrainians was steadily growing, especially after the full-scale Russian invasion. Some statistics from the late 10s of the 21st century provide data that in Poland during the year a total of over 1.5 million people lived, worked and studied citizens of Ukraine<sup>8</sup>, some of whom positioned themselves as Greek Catholic Christians. Through the efforts of Bishop Volodymyr Yushchak, employees of the diocesan government, and priests invited from Ukraine, since January 2017, more than 20 new pastoral centers have been established on the territory of the Wrocław-Gdańsk eparchy for the spiritual care of Ukrainian migrant workers and students. For pastoral work among the newly arrived, Bishop Volodymyr, in agreement with the Ukrainian bishops, invited eight priests from the Ivano-Frankivsk, Sokal-Zhovkva, and Kolomyia-Chernivtsi eparchy.

As of 2017, the then Wrocław-Gdańsk Diocese had 25,000 faithful, 36 priests, including 1 hieromonk, 56 parishes, united into 4 deaneries – on December 1, 2017, 2 more deaneries, 1 monk and 8 nuns were formed. Since 1999, the administration has been carried out by Volodymyr Yushchak<sup>9</sup>. The youngest Eparchy of Olsztyn-Gdańsk (Bishop Arkady Trokhanowski) in the north of the country has absorbed some territories of the Archdiocese of Przemyśl-Warsaw and the Eparchy of Wrocław-Gdańsk. On November 25, 2020, the Vatican announced that Pope Francis had created the Eparchy of Olsztyn-Gdańsk of the Byzantine-Ukrainian Rite in Poland<sup>10</sup>, setting aside for it some territories of the Przemyśl-Warsaw Archdiocese and the Wrocław-Gdańsk Diocese, and appointed the first eparch, the venerable Father Arkady Trokhanowski from the clergy of the Wrocław-Gdańsk Diocese, until whose enthronement the new eparchy was governed as Apostolic Administrator by Metropolitan Yevhen Popowicz. In addition, it was noted that the Pope changed the name of the Wrocław-Gdańsk Diocese to Wrocław-Koszalin.

---

<sup>8</sup> Вроцлавсько-Кошалінська єпархія. 2022. URL: <https://synod.ugcc.ua/church-structure/-vrotslavsko-koshalinska-parhiya-22/>

<sup>9</sup> Eparchy of Wrocław-Koszalin (Ukrainian). 15.01.2021. URL: <https://web.archive.org/web/20210115171852/http://catholic-hierarchy.org/diocese/dwkuk.html>

<sup>10</sup>Rinunce e nomine. 25.11.2020. URL: <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/11/25/0609/01430.html#OLSZ>

The Diocese of Wrocław-Koszalin covered the western part of Poland. The total area of the diocese was about 113,401 km<sup>2</sup>. The bishop's seat was located in the city of Wrocław (Lower Silesian Voivodeship). Regarding the geographical location, the Diocese of Wrocław-Koszalin borders the Przemyśl-Warsaw Archdiocese of the UGCC in the east, the Olsztyn-Gdańsk Diocese in the northeast, the Apostolic Exarchate of the Greek Catholic Church in the Czech Republic in the south, and the Apostolic Exarchate for Ukrainian Catholics of the Byzantine Rite in Germany and Scandinavia in the west<sup>11</sup>. Among the structural units is the Katowice Deanery (Dean Szymon Jankowski) with parishes: Assumption of the Blessed Virgin Mary in Katowice, Greek Catholic Parish in Brzeg (chapel of St. Jadwiga Śląska), St. Dmitri in Bytom, Our Lady of Perpetual Help in Częstochowa, chaplaincy in Dąbrowa Górnicza (at the Church of Our Lady Queen of Poland), St. Trinity in Gliwice, in Jaworzno (Liturgies were held in the local church), in Lublin (gatherings of parishioners in the church of St. Stanisław Kostka), in Nysa (similar to the liturgy in the local chapel), Olkusz (Services in the church of the Good Shepherd), Transfiguration of the Lord in Opole (Services in the chapel at the church of the Transfiguration), Greek Catholic Chaplaincy in Ruda Śląska (Kochłowice) (services in the Sanctuary of Our Lady of Lourdes in Ruda Śląska-Kochłowice), Greek Catholic Chaplaincy in Sosnowiec (services in the lower chapel at the church of St. Jacek), in Tychy (services in the chapel at the church of St. Krzysztof), Greek Catholic Chaplaincy in Zawierka (services in the church of the Blessed Virgin Mary Queen of Poland in Zawierka)<sup>12</sup>. As we can see, most parishes did not have their own churches, and religious services were held in local churches or chapels. The Koszalin deanery (Dean Robert Roza) included the following parishes: Assumption of the Blessed Virgin Mary (Koszalin), St. George (Bilogard), pastoral center in Goleniów, Exaltation of the Holy Cross (Insko), Protection of the Mother of God (Kolobrzeg), Transfiguration of the Lord (Płonty), Introduction of the Blessed Virgin Mary (Sławno), St. Josaphat the Martyr (Stargrad), Protection of the Mother of God (Szczecin), Archangel Michael (Świdwin), pastoral

---

<sup>11</sup> Вроцлавсько-Кошалінська єпархія. 2022. URL: <https://synod.ugcc.ua/church-structure/vrotslavsko-koshalinska-parhiya-22/>

<sup>12</sup> Dekanat Katowicki. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-katowicki/>

center (Świności), Apostles Peter and Paul (Trzebiatów)<sup>13</sup>. The Poznań Deanery (Dean Fr. Roman Kilyk) united the Ukrainian communities of the parishes: Guardianship of the Mother of God (Poznań), Archangel Michael (Bydgoszcz), St. Nicholas (Kalisz), All Saints (Kenpno), Exaltation of the Holy Cross (Walcz) and pastoral centers in the areas of Wrocławek, Inowrocław, Oborniki, Ostrów Wielkopolski, Pila, Tarnowo-Podgórne<sup>14</sup>. Slupsk Deanery (Dean Father Yaroslav Roman): 10 parishes: Slupsk, Ustka, Szczecinek, Bobolice, Bily Bir, Belytsia, Międzybuz, Barcyno village, Myastko, Dzheviany<sup>15</sup>. Wrocław Deanery (Dean Father Andriy Mykhalyszyn): 10 parishes: Cathedral Parish in Wrocław, Parish on Borowska Street in Wrocław, Środa-Śląska, Łowa, Oleśnica, Jelcz-Laskowice, Świdnica, Walbrzych, Jelenia Góra, Siechnice<sup>16</sup>. Zelenogorsk Deanery (Dean Father Andriy Bynzylo: 12 parishes: Zielona Góra, Nowogród-Bobrzhansky, Szprotawa, Guzyce village, Przemków, Głogów, Gorzów Wielkopolski, Skwierzyna, Strzelce-Kraieńskie, Międzyrzecz, Pozzhadlo village, Osieczko<sup>17</sup>. Legnica Deanery 7 parishes: Legnica, Lubin, Khobienia, Zemenice, Pato-ka, Bolesławiec, Wołów<sup>18</sup>.

The Cathedral of the Exaltation of the Precious and Life-Giving Cross of the Lord (formerly the Cathedral of St. Vincent), located in Wrocław, was designated as the Cathedral of the Exaltation of the Precious and Life-Giving Cross of the Lord (formerly the Cathedral of St. Vincent), located in Wrocław. Back in 1997, the International Eucharistic Congress was held in Wrocław, and on this occasion, His Holiness John Paul II transferred the Church of St. Vincent and declared it the church cathedral of the Wrocław-Gdańsk Eparchy of the UGCC, under the jurisdiction of the first bishop Teodor Majkowicz. The parish of the Greek Catholic Church in Wrocław carried out the necessary

---

<sup>13</sup> Dekanat Koszaliński. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-koszalinski/>

<sup>14</sup> Dekanat Poznański. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-poznanski/>

<sup>15</sup> Dekanat Słupski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-slupski/>

<sup>16</sup> Dekanat Wrocławski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-wroclawski/>

<sup>17</sup> Dekanat Zielonogórski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-zielonogorski/>

<sup>18</sup> Вроцлавсько-Кошалінська єпархія. 2022. URL: <https://synod.ugcc.ua/church-structure/vrotslavsko-koshalinska-parhiya-22/>

repair and restoration work in 1997–1999, in particular, on the roof and the arrangement for the needs of the Eastern rite. The successful completion of this work was made possible thanks to the sincere intentions and organizational skills of Fr. of the mitrate Peter Kryk, parish priest and administrator of the Wrocław-Gdańsk diocese. Every Sunday and on holidays, services were held here in the Ukrainian language. The church was home to a Ukrainian educational society and a catechetical school for young people<sup>19</sup>. In addition, the pro-cathedral Cathedral of the Assumption of the Blessed Virgin Mary in Koszalin (West Pomeranian Voivodeship) has recently begun operating in the diocese. There is a well-known place of pilgrimage on the territory of the diocese: the Miraculous Icon of the Mother of God “Mother of Wanderers” in the Church of the Nativity of the Blessed Virgin Mary in Biały Bór. The charitable organization “Caritas” was actively operating in the Wrocław-Koszalin diocese. In addition, the monthly Catholic magazine “Blagovist” was published in Poland<sup>20</sup>.

## **2. Challenges for the Church with the beginning of the Russian full-scale invasion**

Modern challenges, trends in the development of society, political changes and war cataclysms had their consequences in the conduct of the life of the Church, its charitable work. With the beginning of the full-scale Russian invasion of Ukraine, the UGCC in Poland, empathizing with compatriots and co-religionists, in the first days began to conduct an active charitable, humanitarian mission aimed at supporting Ukrainian refugees in Poland and helping the affected Ukrainians in Ukraine. Wrocław was one of the centers and a stopping place for Ukrainian refugees on their way to Western Europe in the spring of 2022. Here, in the church building “Svitlytsia” at 32 Łaciarska Street (ul. Łaciarska 32), the local parish community supported Ukraine and all those who suffered as a result of the war. Humanitarian aid was received from caring people at the “Svitlytsia”, people volunteered to take in refugees from Ukraine, made financial donations and declared other forms of assistance. In the “Svitlytsia”, you could buy dumplings and other dishes, which were continuously

---

<sup>19</sup> Парнікоза І. Костел св. Вінцента і св. Якуба – Церква Воздвиження Хреста. 2022. URL: [https://pslava.info/Wroclaw\\_KostSvJakova,99722.html](https://pslava.info/Wroclaw_KostSvJakova,99722.html)

<sup>20</sup> Вроцлавсько-Козалінська єпархія. 2022. URL: <https://synod.ugcc.ua/church-structure/vroslavsko-koshalinska-parhiya-22/>

produced by female volunteers. The donations collected on this occasion were used to purchase the most needed things in Ukraine. A queue of Wrocław residents constantly formed in front of the “Svitlytsia”, who wanted to support those in need in Ukraine with their donations. Let us recall that on February 26, 2022, Bishop Volodymyr Yushchak addressed the faithful and all people of good will with an appeal to start a charitable collection. “The collection of funds in parishes should begin as soon as possible, from the next Sunday, February 27, and continue as long as there is such a need. The collected funds can be sent to the bank account of Caritas of the Wrocław-Koszalin Diocese, or used locally, in your own or neighboring parishes, if there is such a need. I also ask for the collection of medicines that the wounded need. First of all, we are talking about elastic bandages, first aid medicines, antibiotics, dry and canned food, personal clothing for men, hygiene and disinfection products, diapers and clothing and food for children. Let us not remain indifferent when Ukraine burns in the fire of war, when its daughters and sons, including its defenders, die and suffer,” said Bishop Volodymyr in his address<sup>21</sup>. Undoubtedly, what happened caused shock, surprise and anxiety among the faithful of the UGCC in Poland, but the Church actively called not to lose heart and hope. This became another reason for mobilization, uniting the Ukrainian diaspora with opportunities, supporting Ukraine in its material needs and supporting those who fled Ukraine before the war. The Church actively joined the volunteer movement of assistance, organizing the life and livelihood of refugees, the sick and wounded in Polish hospitals. The Caritas of the three dioceses of the UGCC held financial collections so that it was possible to support those most in need. The Church also became one of the mouthpieces for Poles and Europeans to convey information about the lawlessness committed by the Russian Federation against Ukraine and the Ukrainian people and with the demand for its condemnation by the democratic community<sup>22</sup>. A large crowd of defenseless women and children found refuge in retreat houses, presbyteries, religious houses

---

<sup>21</sup> Вроцлавська спільнота підтримує Україну. 1.03.2022. URL: <https://synod.ugcc-ua/data/vrotslavska-spilnota-pidtrymu-ukraynu-8258/>

<sup>22</sup> Звернення єпископів Перемисько-Варшавської митрополії УГКЦ про молитву у зв'язку зі збройним нападом Росії на Україну. 02.03.2022. URL: <https://synod.-ugcc.ua/data/zvernennya-pyskopiv-peremysko-varshavskoy-mytropoliy-ugkts-pro-molytvu-u-zvyazku-zi-zbroynym-napadom-rosiy-na-ukraynu-8260/>



and other centers of church legal entities. The Polish Caritas was particularly helpful, which from the first day of the war, together with the Caritas of individual dioceses, especially border ones, provided all possible assistance to the victims<sup>23</sup>. In these circumstances, Bishop Volodymyr Juszczak emphasized that the GCC in Poland is in a special position, since the majority of the faithful are of Ukrainian origin, either because of the Vistula campaign, labor emigration in recent years, or because of another intensified Russian attack on Ukraine. “So this is not only sympathy for the suffering, but also personal experience, because our faithful have families. Sometimes they left their families to work here and support them on the spot. Already on the first day of the war, we saw a great mobilization, these people were looking for opportunities to support Ukraine. In all our parishes, there are financial and material collections. For example, in Wrocław, we have direct contacts with Ukraine and, if necessary, we send goods there”, Bishop Volodymyr Juszczak noted. In addition, refugees were received at home. The faithful organized themselves, exchanged information about the necessary assistance. The bishop expressed gratitude for the openness and hospitality of the Poles, “who, in the face of tragedy, supported and welcomed refugees into their homes. Ukrainians are very grateful and appreciate this help”. He noted that Ukraine is not a homogeneous country in terms of religious affiliation, but in times of war everyone is fighting the Russian invader: “This war, which brings death and destruction, at the same time unites these people in the fight for common values”<sup>24</sup>.

In addition to the material, informational, and humanitarian assistance provided by the Church in the last decade, there has been a need for spiritual care. The rapid growth of Ukrainians in Poland, including Greek Catholics, has also led to an increase in the demand for meeting their spiritual needs. If, in 1999, one Service was held in the cathedral in Wrocław on Sunday, which was attended by up to 150 faithful, then in the early 20s of the 21st century. such Liturgies were held on Sun-

---

<sup>23</sup> «Польща відкрила своє серце для всіх, хто потребує допомоги»: єпископи УГКЦ у Польщі подякували своїм співбратам. 21.03.2022. URL: <https://synod.ugcc.-ua/data/polshcha-vidkryla-svo-sertse-dlya-vsih-hto-potrebu-dopomogy-pyskopy-ugkts-u-polshchi-podyakovaly-svoym-spivbratam-8511/>

<sup>24</sup> Єпископ Володимир Юшак про залучення греко-католиків до допомоги біженцям. 28.03.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-pro-zaluchennya-greko-katolykiv-do-dopomogy-bizhentsyam-8510/>

days 4 times with the church filled with people. New pastoral centers were created in the dioceses, which grew into communities and parishes, which usually did not have their own premises, and therefore, undoubtedly, cooperation and openness on the part of the RCC was needed. The war united all Catholics: “We do not ask these people what faith they have. First, they should be welcomed and embraced, creating a space of some security. Only then does the spiritual aspect follow, that is, an invitation to prayer and an indication of places of pastoral care. Each of us – bishops – has our own jurisdiction and takes care of the entrusted communities. However, there are areas and events that unite us. We must cooperate where possible,” emphasized the bishop of the RCC, Krzysztof Włodarczyk. Among the main challenges that arose in the work of the UGCC was material assistance, and other tasks in working with Ukrainians: It is about a roof over the head for those who left everything. People often came in what they fled in. The Russians use the so-called phosphorus bombs, which burn everything, even clothes. We should also engage in the education of children and youth. Not everyone knows Polish, so even the oldest participate in distance learning. Among those who come, there are also many non-believers or non-practitioners. “They still look at us, draw conclusions and think whether it is worth being a Christian, an Eastern Catholic or a Western Catholic,” Bishop Volodymyr Yushchak claimed<sup>25</sup>.

### **3. Assistance to Ukrainian refugees (humanitarian, educational, spiritual care)**

On April 6, 2022, the humanitarian aid collected by the Wrocław-Koshalina Eparchy of the UGCC, through the charitable campaign “Easter Package for Ukraine” from the diocesan Caritas, reached its recipients in the Kyiv region. Families in individual parishes prepared packages with food and essential items, which were systematically sent to different regions of Ukraine for two weeks, especially where the greatest problems with access to food were felt. 171 parcels were sent from Wrocław and directly from other places in the eparchy to Kyiv, 63 to Sloviansk, 115 to Kharkiv, 50 to Lviv. It is worth noting that Caritas of the Wrocław-Koshalina Eparchy under the leadership of Fr.

---

<sup>25</sup> Єпископ Володимир Юшак: Я бачу розвиток греко-католицьких громад і необхідність створення нових. 13.04.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-ya-bachu-rozvytok-greko-katolytskyh-gromad-i-neobhidniststvo-rennya-novyh-8744/>

Yevhen Sukhyi, in addition to food and clothing, donated medicines, first-aid kits, hemostatic agents and other medications to Ukraine. Often these are things provided through Caritas by various institutions, as well as individuals<sup>26</sup>. Along with the collection of humanitarian aid, missionary practices were carried out with pilgrims and youth. On May 21, 2022, about three hundred pilgrims from various parishes of the southern deaneries of the Wrocław-Koszalin Diocese arrived at the Wrocław Diocesan Cathedral. Among the faithful, the largest group was children and youth from Poland and Ukraine. Together with the young generation, their parents and guardians and priests – pastors who worked with children and youth during the last school year also arrived in Wrocław. The pilgrimage took place within the framework of the campaign “Prayer of Children and Youth for Ukraine” organized by the Youth Department of the Wrocław-Koszalin Diocese<sup>27</sup>.

Ukrainian hierarchs of the UGCC in Poland, Archbishop Yevhen Popovych, Metropolitan of Przemyśl-Warsaw, Bishop of Wrocław-Koszalin Volodymyr Yuszczak and Bishop of Olsztyn-Gdańsk Arkady Trokhanovsky, have met with the Ambassador of Ukraine Vasyl Zvarych on several occasions and discussed issues related to providing care to Ukrainian refugees. The parties discussed current issues of the activities of the eparchies of the UGCC in Poland and agreed on plans for further cooperation. Vasyl Zvarych emphasized the assistance that the Church has been tirelessly providing to Ukrainians, supporting the spiritual strength of the Ukrainian people, called to defend the Motherland from the Russian aggressor<sup>28</sup>.

The opening of new parishes was usually accompanied by the support of local authorities. As was the case on November 13, 2022, in Bytom, where a parish of the UGCC was officially created. That day, Bishop Volodymyr Yuszczak of Wrocław-Koszalin visited the Greek Catholic community and led the Divine Liturgy. There were more than 100 people at the service. The Liturgy ended with a prayer for Ukraine

---

<sup>26</sup> Великодні пакунки для України від Вроцлавсько-Козалінської єпархії дійшли до своїх адресатів. 21.04.2022. URL: <https://synod.ugcc.ua/data/velykodni-pakunky-dlya-ukrayny-vid-vrotslavsko-koshalinskoy-parhiy-diyshly-do-svoyh-adresativ-8825/>

<sup>27</sup> Діти і молодь з Польщі та України каталися на кораблі та молились у Вроцлавському соборі за мир. 29.05.2022. URL: <https://synod.ugcc.ua/data/dity-i-molod-z-polshchi-ta-ukrayny-katalysya-na-korabli-ta-molylys-u-vrotslavskomu-sobori-za-myr-9204/>

<sup>28</sup> Українські єпископи зустрілися із Послом України у Польщі. 15.11.2022. URL: <https://synod.ugcc.ua/data/ukraynski-pyskopy-zustrilysya-iz-poslom-ukrayny-u-polshchi-10654/>

“God is great, one” and a joint photo of the parish community with the bishop, priests and seminarians present. Senator Halina Bieda, who has strongly supported the Ukrainian community in Upper Silesia since the beginning of the war in Ukraine, also joined the joint photo<sup>29</sup>. Usually, it was the parish churches and the houses near them that became a place of meeting, communication, and discussion of urgent problems of Ukrainian Greek Catholics, as it happened in Bytom. Here, there were rooms near the church where various events and meetings took place. Every day, various classes were also held, rehearsals of the children's choir and the choir of adult parishioners. In addition, there was a volunteer point here and catechism for adults was held. Every Friday, youth vigils were held. Since the beginning of the war, a permanent place of assistance to refugees from Ukraine has appeared here. In Stargard, there was an actively operating Ukrainian home, which Ukrainian citizens who arrived in Poland could use. The “Union of Ukrainians” and the parish jointly created the “Committee for Aid to Ukraine”, which carried out active work in the city, managed the warehouse and sent cars with humanitarian aid, never stopping at a certain stage of its activity<sup>30</sup>. Another means of communication and unity of Greek Catholics in Poland have always been joint pilgrimages, and this was also the case in 2022. Among the most massive was the traditional all-church pilgrimage to the holy mountain of Yavir, in the Lemko region, on July 22. The majority of pilgrims were those who had arrived in the Beskydy Mountains, as well as those who had come to Lemkowa Watra, residents of the northern and western lands of Poland. Numerous war refugees from Ukraine and local parishioners were also present.<sup>31</sup>

Traditional in the practice of the Church life of the UGCC, together with all Ukrainians, have become annual commemorations of Ukrainian victims of repressions and wars in places memorable to

---

<sup>29</sup> У Польщі утворили нову парафію УГКЦ. 18.11.2022. URL: <https://www.ukrinform.ua/rubric-diaspora/3617110-u-polsi-utvorili-novu-parafiu-ugkc.html>

<sup>30</sup> Старгард: відзначення 65-ліття парафії за участі владики Володимира Ющак та біженців з України. 30.11.2022. URL: <https://synod.ugcc.ua/data/stargard-vidznachennya-65-littya-parafiy-za-uchasti-vladyky-volodymyra-yushchaka-ta-bizhentsiv-z-ukrayny-10780/>

<sup>31</sup> У Польщі за участі українських біженців відбулася загальноцерковна проща греко-католиків на святу гору Явір. 26.07.2022. URL: <https://synod.ugcc.ua/data/u-polshchi-za-uchasti-ukraynskyh-bizhentsiv-vidbulasya-zagalnotserkovna-proshcha-greko-katolykiv-na-svyatu-goru-yavir-9657/>

Ukrainians. On August 13, 2022, pilgrims from Wrocław, Kempen and local parishioners prayed in the city of Kalisz before the miraculous icon of St. Joseph the Betrothed and at the Ukrainian Military Cemetery. After the Divine Liturgy and a treat prepared by the local parish community, those present went to the Ukrainian Military Cemetery in the city of Kalisz (once the village of Szczypiorno, now within the boundaries of Kalisz), where about seven hundred soldiers of the Ukrainian People's Republic are buried. The UGCC action was used to actualize the problems of today, because just like a hundred years ago, today the will of Ukraine must be defended even at the cost of blood. Both today and at the beginning of the twentieth century, the enemy is the same. War is also often associated with emigration and the requirement to leave one's home and homeland. War refugees are exposed to many different dangers, including assimilation and the loss of their identity. Unfortunately, after a hundred years, there is practically no longer a strong Ukrainian community in Kalisz<sup>32</sup>. Memorial services with the participation of the clergy of the UGCC near the monument to the Victims of the former so-called Central Labor Camp in the city of Jaworzno, in Upper Silesia, where in the fall of 2022 the central celebrations of the 75th anniversary of the Vistula Action were held, have become commonplace. It was here, in the city of Jaworzno, that after the end of World War II, the communist authorities imprisoned 3,821 Ukrainians – men, women, children and priests. The organizers of the commemoration of the anniversary of the Vistula Action were the Main Board of the Association of Ukrainians in Poland and the Greek Catholic parish in Katowice, which, under the leadership of its parish priest, Fr. Szymon Jankowski, annually prepares and holds prayers for the Victims of the Vistula Action and for all prisoners of the former labor camp in Jaworzno. The actions traditionally took place near the Monument to the Victims of the Central Labor Camp in Jaworzno, which was opened by the presidents of Poland and Ukraine - Aleksander Kwaśniewski and Leonid Kuchma on May 23, 1998. The monument stands in the forest, on the territory where the concentration camp was once located, by the path connecting two local

---

<sup>32</sup> У Вроцлавсько-Кошалінській єпархії молитовно вшанували вояків УНР. 16.08.2022. URL: <https://synod.ugcc.ua/data/u-vroslavsko-koshalinskiy-parhiy-molytovno-vshanuvay-voyakiv-unr-9823/>; Іванкова-Стецюк О. Церква у просторі міграції: етнокультурні ресурси та соціоінтегративний потенціал релігійних спільнот українців. Львів: Артос, 2012. 72 с.

villages – Podlenze and Stale. The second part of the event took place in the Youth House of Culture in Jaworzno. Here, participants in the commemoration of the 75th anniversary of the “Visla” action had the opportunity to relax and watch a theatrical performance organized by young people from Przemyśl. The content of this performance was related to the current events of the war in Ukraine<sup>33</sup>.

Another area of the Church’s charitable activity is education. One of the key acts in this field in the year of full-scale Russian aggression in Ukraine was the establishment of the Ukrainian Catholic University Foundation in Poland with a center in Wrocław. The founders of the UCU Foundation in Poland were Father Bohdan Prakh, Rector of UCU, Bishop Volodymyr Yushchak, Eparch of Wrocław-Koshalinsky, and Rafał Dutkiewicz, a Polish politician and entrepreneur who served as President of the City of Wrocław from 2002 to 2018. Both are honorary senators of the Ukrainian Catholic University and are well acquainted with its mission and activities, because in their belief, the Ukrainian Catholic University should be where Ukrainians are, where they need spiritual and intellectual support. There are already many Ukrainian and Polish volunteer and public organizations in Poland with which the foundation can cooperate. According to Bishop Volodymyr Yushchak, before the war, more than 100,000 Ukrainians lived in Wrocław. Now there are more than 300,000 of them. “Some of them will return to Ukraine. But some will probably stay. Therefore, the presence of the UCU in Wrocław will be of great importance for the Ukrainian community. Such an institution as the UCU is called upon to form and preserve the Ukrainian community in Wrocław and the region”, the bishop emphasized. Among the tasks of the UCU Foundation in Poland are the development of science, community building, support for Ukraine, and expansion of contacts in Europe. Father Rector Bohdan Prakh also noted that by expanding its activities in other cities and countries, the UCU continues the tradition of its founder, Patriarch Josyf Slipy, who sought to create scientific and educational centers in those corners of the world where there are Ukrainian communities. Currently, UCU centers operate

---

<sup>33</sup> Єпископи УГКЦ взяли участь у відзначенні 75-ї річниці акції «Вісла» у м. Явожно (Польща). 16.08.2022. URL: <https://synod.ugcc.ua/data/pyskopy-ugkts-vzyaly-uchast-u-vidznachenni-75-oy-richnytsi-aktsiy-visla-u-m-yavozhno-polshcha-10066/>

in the UK (Ukrainian Institute in London), the USA, and Canada (Ukrainian Catholic University Foundation)<sup>34</sup>.

## CONCLUSIONS

The change of the millennium brought the UGCC in Poland recognition and development of the structure with the formation of new dioceses, an increase in the number of priests and parishioners from the Ukrainian diaspora in Poland. If earlier the UGCC cells were based around the centers of resettlement of Ukrainians during the Vistula campaign, now new parishes have emerged in large cities, industrial centers where hundreds of thousands of Ukrainian migrant workers worked legally and semi-legally. The new wave of migration associated with the Russian-Ukrainian war led to the emergence of new challenges for the Church and the expansion of its charitable, humanitarian work with refugees. The collection of material assistance for both newly arrived Ukrainian citizens in Poland and those in need in Ukraine became the top priority initiatives of the church leadership. With the participation of Caritas, humanitarian cargoes with food and medicines were periodically sent to Ukraine. The second component of the work of the UGCC in Poland was information support for Ukrainians and the reporting of truthful information about the war in Ukraine for Polish and European information channels in contrast to Russian propaganda. On the example of the Wrocław-Koszalin Diocese of the UGCC, we can observe a new wave of unification of the Ukrainian community in the western territories of Poland, the war being a factor in this. Spiritual care has intensified with the opening of new parishes within the eparchy, joint retreats, pilgrimages, campaigns, and actions for Ukrainian youth. The UGCC continued to associate itself as a national Church with participation in commemorative events honoring the soldiers of the UNR or victims of the deportations of the Visla campaign and the Holodomor.

## ABSTRACT

The restoration and changes in the structure of the Church in the late 20th and early 21st centuries are analyzed. with the establishment of the Przemyśl-Warsaw Metropolis and Archdiocese, the Wrocław-

---

<sup>34</sup> Український католицький університет відкриває осередок у Польщі. 22.08.2022. URL: <https://synod.ugcc.ua/data/ukraynyskyy-katolytsky-universytet-vidkryva-osere-dok-u-polshchi-9860/>

Koszalin and Olsztyn-Gdańsk Diocese; the creation of new parishes for labor migrants from Ukraine in places of their compact settlement in cities and industrial centers. The charitable, cultural and educational activities of the UGCC for the Ukrainian diaspora are considered, as well as new challenges caused by a new wave of migration associated with the Russian-Ukrainian war. The change of millennia brought the UGCC in Poland recognition and development of the structure, an increase in the number of priests and parishioners from the Ukrainian diaspora in Poland. If earlier the UGCC cells were based around the centers of resettlement of Ukrainians during the Vistula campaign, now new parishes have emerged in large cities, industrial centers where hundreds of thousands of Ukrainian migrant workers worked legally and semi-legally. The new wave of migration associated with the Russian-Ukrainian war led to the expansion of the UGCC's charitable and humanitarian work with refugees, grouping around parish cells, work with youth, pilgrimages, retreats, and the dissemination of truthful information about the war in Ukraine to Polish society.

## АНОТАЦІЯ

Проаналізовано відновлення та зміни в структурі Церкви в кінці XX – початку XXI ст. із встановленням Перемисько-Варшавської митрополії та архієпархії, Вроцлавсько-Кошалінської та Ольштинсько-Гданської єпархії; створення нових парафій для трудових мігрантів з України в місцях їх компактного розселення у містах та промислових центрах Розглянуто харитативну, культурно-освітню діяльність УГКЦ для української діаспори, а також нові виклики, які зумовлені новою хвилею міграції пов'язаної з російсько-українською війною. Зміна тисячоліть принесла УГКЦ в Польщі визнання та розбудову структури, збільшення чисельності священників та парафіян з української діаспори в Польщі. Якщо раніше осередки УГКЦ базувалися навколо центрів переселення українців часів акція «Вісла», то тепер нові парафії виникали у великих містах, промислових центрах де працювало на легальному та напівлегальному становищі сотні тисяч українських заробітчан. Нова хвиля міграції пов'язана з російсько-українською війною призвела розширення УГКЦ харитативної, гуманітарної роботи з біженцями, гуртуванню навколо парафіяльних осередків, робота з молоддю, прощі, реколекції, донесення правдивої інформації про війну в Україні польському суспільству.



## BIBLIOGRAPHY

1. Dekanat Katowicki. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-katowicki/>
2. Dekanat Koszaliński. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-koszalinski/>
3. Dekanat Poznański. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-poznanski/>
4. Dekanat Słupski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-slupski/>
5. Dekanat Wrocławski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-wroclawski/>
6. Dekanat Zielonogórski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-zielonogorski/>
7. Hałagida I. Między Moskwą, Warszawą i Watykanem. Dzieje Kościoła grekokatolickiego w Polsce w latach 1944–1970. Warszawa, 2013. 423 s.
8. Eparchy of Wrocław-Koszalin (Ukrainian). 15.01.2021. URL: <https://web.archive.org/web/20210115171852/http://catholic-hierarchy.org/diocese/dwkuk.html>
9. Rinunce e nomine. 25.11.2020. URL: <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/11/25/0609/01430.html#OLSZ>
10. Великодні пакунки для України від Вроцлавсько-Кошалінської єпархії дійшли до своїх адресатів. 21.04.2022. URL: <https://synod.ugcc.ua/data/velykodni-pakunky-dlya-ukrainy-vid-vrotslavsko-koshalinskoy-parhiy-diyshty-do-svoyh-adresativ-8825/>
11. Вроцлавська спільнота підтримує Україну. 1.03.2022. URL: <https://synod.ugcc.ua/data/vrotslavska-spilnota-pidtrymu-ukrainy-8258/>
12. Вроцлавсько-Кошалінська єпархія. 2022. URL: <https://synod.ugcc.ua/church-structure/vrotslavsko-koshalinska-parhiya-22/>
13. Галагіда І. «І вас переслідувати будуть ...»: штрихи до історії репресій проти Української Греко-Католицької Церкви в Польщі у 1944–1957 рр. Львів: Видавництво Українського католицького університету, 2017. 358 с.
14. Галагіда І. Багатозначна історія УГКЦ у Польщі. *Наше слово*. №8, 2014-02-23. URL: <https://nasze-slowo.pl/bagatoznachna-istoriya-ugkts-u-polshhi/>
15. Горбачевський Т., Голдак-Горбачевська Т. Українська Греко-Католицька Церква в Польщі: відновлення, структура, праця в діаспорі (1947–2022). *Україна–Польща: історична спадщина і суспільна свідомість*. 2023. Вип. 16. С. 189–215.
16. Діти і молодь з Польщі та України каталися на кораблі та молились у Вроцлавському соборі за мир. 29.05.2022. URL: <https://synod.ugcc.ua/data/dity-i-molod-z-polshchi-ta-ukrainy-katalysya-na-korabli-ta-molylys-u-vrotslavskomu-sobori-za-myr-9204/>

17. Дрозд Р. Вигнали і забрали. Позбавлення українців їхньої малої батьківщини в комуністичній Польщі. Івано-Франківськ: Лілея-НВ, 2020. 354 с.

18. Єпископ Володимир Юшак про залучення греко-католиків до допомоги біженцям. 28.03.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-pro-zaluchennya-greko-katolykiv-do-dopomogy-bizhen-tsyam-8510/>

19. Єпископ Володимир Юшак: Я бачу розвиток греко-католицьких громад і необхідність створення нових. 13.04.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-ya-bachu-rozvytok-greko-katolytskyh-gromad-i-neobhidnist-stvorennya-novyh-8744/>

20. Єпископи УГКЦ взяли участь у відзначенні 75-ої річниці акції «Вісла» у м. Явожно (Польща). 16.08.2022. URL: <https://synod.ugcc.ua/data/pyskopy-ugkts-vzyaly-uchast-u-vidznachenni-75-oy-richnytsi-aktsiy-visla-u-m-yavozhno-polshcha-10066/>

21. Звернення єпископів Перемисько-Варшавської митрополії УГКЦ про молитву у зв'язку зі збройним нападом Росії на Україну. 02.03.2022. URL: <https://synod.ugcc.ua/data/zvernennya-pyskopiv-peremysko-varshavskoy-mytrypoliy-ugkts-pro-molytvu-u-zvyazku-zi-zbroynym-napadom-rosiy-na-ukraynu-8260/>

22. Іванкова-Стецюк О. Спільнота як дім: матеріали дослідницького проекту «Церковна громада як активна форма організації життя українців в умовах трудової міграції». Львів, 2010. 67 с.

23. Іванкова-Стецюк О. Церква у просторі міграції: етнокультурні ресурси та соціоінтегративний потенціал релігійних спільнот українців. Львів: Артос, 2012. 72 с.

24. Литвин М., Хахула Л. Путінська Росія: Початок краху шовіністичних комплексів та імперських амбіцій. *Росія-Україна: зради, союзи, війни. відп. ред. М. Литвин*. Львів: «Астон», 2022. С.785–793.

25. Нунцій Кульбокас: завдання Церкви в час війни – нести світло по-серед темряви. 21.09.2024. URL: <https://www.vaticannews.va/uk/church/news/2024-09/nuncij-kulbokas-zavdannya-cerkvy-v-chas-vijny-nesty-svitlo.html>

26. Парнікоза І. Костел св. Вінцента і св. Якуба – Церква Воздвиження Хреста. 2022. URL: [https://pslava.info/Wroclaw\\_KostSvJakova,99722.html](https://pslava.info/Wroclaw_KostSvJakova,99722.html)

27. Парнікоза І. Нова українська греко-католицька церква в Ельблонгу. 2022. URL: [https://www.pslava.info/ElblongM\\_elblag-nova-cerkva%2C326580.html](https://www.pslava.info/ElblongM_elblag-nova-cerkva%2C326580.html)

28. Парнікоза І. Українці в околицях Ельблонга: початки спільноти. 26.11.2018. URL: <https://web.archive.org/web/20190718222848/http://expedicia.org/ukrainci-na-elblonzkiy-visochini-i/>

29. «Польща відкрила своє серце для всіх, хто потребує допомоги»: єпископи УГКЦ у Польщі подякували своїм співбратам. 21.03.2022. URL:

<https://synod.ugcc.ua/data/polshcha-vidkryla-svo-sertse-dlya-vsih-hto-potre-bu-dopomogy-pyskopy-ugkts-u-polshchi-podyakuvaly-svoym-spivbratam-8511/>

30. Старгард: відзначення 65-ліття парафії за участі владики Володи-мира Ющак та біженців з України. 30.11.2022. URL: <https://synod.ugcc.-ua/data/stargard-vidznachennya-65-littya-parafiy-za-uchasti-vladyky-volody-myra-yushchaka-ta-bizhentsiv-z-ukrayny-10780/>

31. У Вроцлавсько-Кошалінській єпархії молитовно вшанували вояків УНР. 16.08.2022. URL: <https://synod.ugcc.ua/data/u-vroslavsko-koshalinskiy-parhiy-molytovno-vshanuvaly-voyakiv-unr-9823/>; Іванкова-Стецюк О. Церква у просторі міграції: етнокультурні ресурси та соціоінтегративний потенціал релігійних спільнот українців. Львів: Артос, 2012. 72 с.

32. У Польщі за участі українських біженців відбулася загальноцерковна проща греко-католиків на святу гору Явір. 26.07.2022. URL: <https://synod.ugcc.ua/data/u-polshchi-za-uchasti-ukraynskyh-bizhentsiv-vidbulasya-zagalnotserkovna-proshcha-greko-katolykiv-na-svyatu-goru-yavir-9657/>

33. У Польщі утворили нову парафію УГКЦ. 18.11.2022. URL: <https://www.ukrinform.ua/rubric-diaspora/3617110-u-polsi-utvorili-novu-parafiu-ugkc.html>

34. Український католицький університет відкриває осередок у Польщі. 22.08.2022. URL: <https://synod.ugcc.ua/data/ukraynskyu-katolytskyu-universytet-vidkryva-oseredok-u-polshchi-9860/>

35. Українські єпископи зустрілися із Послом України у Польщі. 15.11.2022. URL: <https://synod.ugcc.ua/data/ukraynski-pyskopy-zustrilysya-iz-poslom-ukrayny-u-polshchi-10654/>

## REFERENCES

1. Dekanat Katowicki. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-katowicki/> [in Polish].

2. Dekanat Koszaliński. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-koszalinski/> [in Polish].

3. Dekanat Poznański. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-poznanski/> [in Polish].

4. Dekanat Słupski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-slupski/> [in Polish].

5. Dekanat Wrocławski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-wroclawski/> [in Polish].

6. Dekanat Zielonogórski. 2022. URL: <https://www.cerkiew.net.pl/parafie-i-dekanaty/dekanat-zielonogorski/> [in Polish].

7. Hałagida I. Między Moskwą, Warszawą i Watykanem. Dzieje Kościoła greckokatolickiego w Polsce w latach 1944—1970. Warszawa, 2013. [in Polish].

8. Eparchy of Wrocław-Koszalin (Ukrainian). 15.01.2021. URL: <https://web.archive.org/web/20210115171852/http://catholic-hierarchy.org/diocese/dwkuk.html> [in English].

9. Rinunce e nomine. 25.11.2020. URL: <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2020/11/25/0609/01430.html#OLSZ> [in Latin].

10. Velykodni pakunky dlia Ukrainy vid Vrotslavsko-Koshalinskoï yeparkhii diishly do svoikh adresativ. 21.04.2022. URL: <https://synod.ugcc.ua/data/velykodni-pakunky-dlya-ukrainy-vid-vrotslavsko-koshalinskoy-parhiy-diyshly-do-svoiyh-adresativ-8825/> [in Polish].

11. Vrotslavska spilnota pidtrymuie Ukrainu. 1.03.2022. URL: <https://synod.ugcc.ua/data/vrotslavska-spilnota-pidtrymu-ukrainu-8258/> [in Ukrainian].

12. Vrotslavsko-Koshalinska yeparkhiia. 2022. URL: <https://synod.ugcc.ua/church-structure/vrotslavsko-koshalinska-parhiya-22/> [in Ukrainian].

13. Halahida I. “I vas peresliduvaty budut ...”: shtrykhy do istorii represii proty Ukrainskoi Hreko-Katolytskoi Tserkvy v Polshchi u 1944–1957 rr. Lviv: Vydavnytstvo Ukrainskoho katolytskoho universytetu, 2017. [in Ukrainian].

14. Halahida I. Bahatoznachna istoriia UHKTs u Polshchi. *Nashe slovo*. №8, 2014-02-23. URL: <https://nasze-slowo.pl/bagatoznachna-istoriya-ugkts-u-polshhi/> [in Ukrainian].

15. Horbachevskyi T., Holdak-Horbachevska T. Ukrainka Hreko-Katolytska Tserkva v Polshchi: vidnovlennia, struktura, pratsia v diaspori (1947–2022). *Ukraina–Polshcha: istorychna spadshchyna i suspilna svidomist*. 2023. Vyp. 16. S. 189–215. [in Ukrainian].

16. Dity i molod z Polshchi ta Ukrainy katalysia na korabli ta molylys u Vrotslavskomu sobori za myr. 29.05.2022. URL: <https://synod.ugcc.ua/data/dity-i-molod-z-polshchi-ta-ukrainy-katalysia-na-korabli-ta-molylys-u-vrotslavskomu-sobori-za-myr-9204/> [in Ukrainian].

17. Drozd R. Vyhnyly i zabraly. Pozbavlennia ukraintsiv yikhnoi maloi batkivshchyny v komunistychnii Polshchi. Ivano-Frankivsk: Lileia-NV, 2020. [in Ukrainian].

18. Iepyskop Volodymyr Yushchak pro zaluchennia hreko-katolykiv do dopomohy bizhentsiam. 28.03.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-pro-zaluchennya-greko-katolykiv-do-dopomogy-bizhent-syam-8510/> [in Ukrainian].

19. Iepyskop Volodymyr Yushchak: Ya bachu rozvytok hreko-katolytskykh hromad i neobkhidnist stvorennia novykh. 13.04.2022. URL: <https://synod.ugcc.ua/data/pyskop-volodymyr-yushchak-ya-bachu-rozvytok-greko-katolytskykh-gromad-i-neobhidnist-stvorennya-novykh-8744/> [in Ukrainian].

20. Iepyskopy UHKTs vzialy uchast u vidznachenni 75-oi richnytsi aktsii “Visla” u m. Yavozhno (Polshcha). 16.08.2022. URL: <https://synod.ugcc.ua/-data/pyskopy-ugkts-vzyaly-uchast-u-vidznachenni-75-oy-richnytsi-aktsiy-visla-u-m-yavozhno-polshcha-10066/>

21. Zvernennia yepyskopiv Peremysko-Varshavskoi mytropolii UHKTs pro molytvu u zviazku zi zbroinym napadom Rosii na Ukrainu. 02.03.2022. URL: <https://synod.ugcc.ua/data/zvernennya-pyskopiv-peremysko-varshavskoy-mytropoliy-ugkts-pro-molytvu-u-zvyazku-zi-zbroynym-napadom-rosiy-na-uk-raynu-8260/> [in Ukrainian].

22. Ivankova-Stetsiuk O. Spilnota yak dim: materialy doslidnytskoho proektu “Tserkovna hromada yak aktyvna forma orhanizatsii zhyttia ukraintsiiv v umovakh trudovoi mihratsii”. Lviv, 2010. [in Ukrainian].

23. Ivankova-Stetsiuk O. Tserkva u prostori mihratsi: etnokulturni resursy ta sotsiointehratyvnyi potentsial relihiinykh spilnot ukraintsiiv. Lviv: Artos, 2012. [in Ukrainian].

24. Lytvyn M., Khakhula L. Putinska Rosiia: Pochatok krakhu shovinistychnykh kompleksiv ta imperskykh ambitsii. *Rosiia-Ukraina: zrady, soiuzy, viiny* / vidp. red. M. Lytvyn. Lviv: “Aston”, 2022. S. 785–793. [in Ukrainian].

25. Nuntsii Kulbokas: zavdannia Tserkvy v chas viiny – nesty svitlo posered temriavy. 21.09.2024. URL: <https://www.vaticannews.va/uk/church/news/2024-09/nuncij-kulbokas-zavdannya-cerkvy-v-chas-vijny-nesty-svitlo.html> [in Ukrainian].

26. Parnikoza I. Kostel sv Vintsenta i sv Yakuba – Tserkva Vozdvyzhenia Khresta. 2022. URL: [https://pslava.info/Wroclaw\\_KostSvJakova,997-22.html](https://pslava.info/Wroclaw_KostSvJakova,997-22.html) [in Ukrainian].

27. Parnikoza I. Nova ukrainska hreko-katolytska tserkva v Elblonhu. 2022. URL: [https://www.pslava.info/ElblongM\\_elblag-nova-cerkva%2C3265-80.html](https://www.pslava.info/ElblongM_elblag-nova-cerkva%2C3265-80.html) [in Ukrainian].

28. Parnikoza I. Ukraintsi v okolytsiakh Elblonha: pochatky spilnoty. 26.11.2018. URL: <https://web.archive.org/web/20190718222848/http://expedicia.org/ukraintsi-na-elblonzkiy-visochini-i/> [in Ukrainian].

29. “Polshcha vidkryla svoje sertse dlia vsikh, khto potrebuie dopomohy”: yepyskopy UHKTs u Polshchi podiakuvaly swoim spivbratam. 21.03.2022. URL: <https://synod.ugcc.ua/data/polshcha-vidkryla-svo-sertse-dlya-vsikh-hto-potrebu-dopomogy-pyskopy-ugkts-u-polshchi-podyakuvaly-svoym-spivbratam-8511/> [in Ukrainian].

30. Starhard: vidznachennia 65-littia parafii za uchasti vladyky Volodymyra Yushchaka ta bizhentsiv z Ukrainy. 30.11.2022. URL: <https://synod.ugcc.ua/-data/stargard-vidznachennya-65-littya-parafiy-za-uchasti-vladyky-volodymy-ra-yushchaka-ta-bizhentsiv-z-ukrayny-10780/> [in Ukrainian].

31. U Vroslavsko-Koshalinskii yeparkhii molytovno vshanuvaly voiakiv UNR. 16.08.2022. URL: <https://synod.ugcc.ua/data/u-vroslavsko-koshalinskiy-parhiy-molytovno-vshanuvaly-voyakiv-unr-9823/>; Ivankova-Stetsiuk O. Tserkva u prostori mihratsi: etnokulturni resursy ta sotsiointehratyvnyi potentsial relihiinykh spilnot ukraintsiv. Lviv: Artos, 2012. [in Ukrainian].

32. U Polshchi za uchasti ukrainskykh bizhentsiv vidbulasia zahalnotserkovna proshcha hreko-katolykiv na sviatu horu Yavir. 26.07.2022. URL: <https://synod.ugcc.ua/data/u-polshchi-za-uchasti-ukraynskyh-bizhentsiv-vidbulasya-zagalnotserkovna-proshcha-greko-katolykiv-na-svyatugoru-yavir-9657/> [in Ukrainian].

33. U Polshchi utvoryly novu parafiiu UHKTs. 18.11.2022. URL: <https://www.ukrinform.ua/rubric-diaspora/3617110-u-polsi-utvorili-novu-parafiu-ugkc.html> [in Ukrainian].

34. Ukrainskyi katolytskyi universytet vidkryvaie oseredok u Polshchi. 22.08.2022. URL: <https://synod.ugcc.ua/data/ukraynskyi-katolytskyi-universytet-vidkryva-oseredok-u-polshchi-9860/> [in Ukrainian].

35. Ukrainski yepyskopy zustrilysia iz Poslom Ukrainy u Polshchi. 15.11.2022. URL: <https://synod.ugcc.ua/data/ukraynski-pyskopy-zustrilysya-iz-poslom-ukrayny-u-polshchi-10654/> [in Ukrainian].

#### **Information about the authors:**

##### **Holdak-Horbachevska T. V.**

PhD (History), Associate Professor, Department of International Information, Lviv Polytechnic National University,  
Lviv, Svyatogorsk Yura Square 1, 3rd floor  
(e-mail: taniagoldak@gmail.com)

##### **Horbachevskiy T. S.**

PhD (History), Research Fellow of the department "Research Center Ukrainian-Polish relations" I. Krypiakevych Institute of Ukrainian Studies, NAS of Ukraine,  
Lviv, Kozelnytska St., 4.  
(e-mail: horbaczewski.taras@gmail.com)

#### **Інформація про авторів:**

##### **Голдак-Горбачевська Т. В.**

кандидат історичних наук, доцент кафедри Міжнародної інформації  
Національного університету «Львівська політехніка» Львів,  
пл. Святого Юра 1, 3-й н.к.  
(e-mail: taniagoldak@gmail.com);

**Горбачевський Т. С.**  
кандидат історичних наук  
науковий співробітник відділу «Центр дослідження  
українсько-польських відносин»  
Інституту українознавства ім. І. Крип'якевича НАН України  
Львів, вул. Козельницька, 4.  
(e-mail: [horbaczewski.taras@gmail.com](mailto:horbaczewski.taras@gmail.com))