THE PLACE AND PART OF POLIKARP (SYKORSKYI)
IN THE SPREAD AND STRENGTHENING OF THE MOVEMENT
FOR THE UKRAINIZATION OF THE ORTHODOX CHURCH
IN POLAND IN THE 1920th

The dynamics of changes in the spiritual-ecclesiastical and religious dimensions of Ukraine over the last quarter of a century testifies to a clear tendency towards self-determination and institutionalisation of the Orthodox community. The first half of the twentieth century became one of the stages of the movement for the creation of the Ukrainian Orthodox Church. A special place in the mentioned events had the figure of Metropolitan Polikarp (Sikorskyi). In 1922, a former associate of the Kyiv Spiritual Consistory and the Ministry of Religions of the Government of the Ukrainian People's Republic, Petro Sikorskyi, found himself in Western Volyn, a part of the Second Polish-Lithuanian Commonwealth. After his tonsure, Polikarp (Sykorskyi) headed the Derman monastery, and soon afterwards - the Miletsky monastery. At Miletsky Monastery, the hieromonk Polikarp used every opportunity he could to Ukrainize the life of the monastic community. At the beginning of 1923 Polikarp (Sikorskyi) was a Dean of the monasteries of the Volyn Diocese. It was important for Polikarp (Sikorskyi) to participate in the work of the Volyn Diocesan Congress of 1923, where he presided. The decisions of congress provided a formal basis for the Ukrainianization of church services. Delegates voted for the return of the Ukrainian language to divine service and the preparation of liturgical texts in Ukrainian. In the first half of 1923 Archimandrite Polikarp (Sikorskyi) was already a rector of the Zgayat Monastery. Here he focused, among other things, on the de-Russianization of the divine services and the whole rhythm of the brethren's spiritual life. Polish police closely followed the archimandrite and claimed that Sikorskiy had turned the monastery into a hotbed of Ukrainian agitation. Not only the Polish police concerned itself with Archimandrite Polikarp (Sikorskyi's) views on the matters of religion and statehood. The representatives of the Russian ecclesiastical and political circles did, too. In October of 1923 by the respective decree, the head of the Church transferred P. Sikorskiy to Vilnius. The intensification of Ukraine's movement for the national and religious independence led to the appointment of Archimandrite Polikarp (Sikorskyi) to the posts of a rector of the cathedral and a dean of a municipality in Volodymyr in the spring of 1926. At that time, a conflict between the pro-Moscow priests and the Ukrainian community led by Arseni Richinsky intensified in the city. Polikarp (Sikorskyi) managed to satisfy the demands of the Ukrainians, but in early 1927 he was transferred to the Zhyrovichi Monastery. Nevertheless, Archimandrite Polikarp (Sikorskyi) remained one of the leaders and a symbolic figure in Ukraine's movement for the national and religious independence in Volyn. This was also confirmed by the Lutsk Church Congress of 1927 and other events in the life of the Orthodox Church of Poland. The other vector of Archimandrite Polikarp's contacts pointed to the UPR circles. Polikarp (Sikorskyi) maintained a dialogue with the UPR leader in exile, Andriy Livitsky. All these circumstances led to the ordainment of Polikarp (Sikorskyi) to the Bishop of Lutsk in 1932. The paper that follows publishes for the first time the unknown facts and certain aspects of Metropolitan's life, of which our knowledge is limited. The article also analyzes the Metropolitan's contribution to the Ukrainianization of the Church of Volhynia in the interwar period. The purpose of the study is to investigate the extent of Polikarp (Sikorskyi's) Ukrainianizational activities in Volhynia and his impact on social and religious processes. From this goal, the following tasks arise: to evaluate the contribution of Polikarp (Sikorskyi) to the Ukrainianization of Church and religious life of Orthodox community of Poland in the interwar period; to show the extent of the influence of the bishop's figure on the achievements of the movement for the national and religious independence of Volyn in the interwar period.

Key words: Orthodox Church of Ukraine; Polikarp (Sikorskyi); Diocese of Volyn-Kremenets; Ukrainian Orthodoxy; Ukrainization.

Introduction
Metropolitan Polikarp (Sikorskyi) is a representative of the spiritual, ecclesiastical and civil community of the Kyiv region. Studying in primary and secondary spiritual educational establishments, later on - working in the ecclesiastical and administrative institutions of the Kyiv diocese, membership in Ukrainian public institutions determined his spiritual and national-cultural identity. In the 1920s, P. Sikorskyi organically entered the Orthodox Church's life of Western Volhynia within the boundaries of
interwar Poland. Here he continued his activities aimed at building Ukrainian Orthodoxy. He soon became one of the leaders of the national-religious movement, a potential bishop. The religious and life philosophy of the future bishop was formed among Ukrainian ecclesiastical and political forces who, after the fall of the Russian Empire, became at the forefront of the institutional development of Ukrainian Orthodoxy and the Ukrainian state.

Activity of Polycarp (Sikorskyi) in Volyn in the 1920s was in sight of both domestic (Bidnov, 1921; Doroshenko, 1940; Vlasovsky, 1961; 1977; Savchuk, 1984; Voloshin, 1987; Paschchenko, 1993; Bartholomew (Vashchuk), 2003; Stocklos, 2003) and foreign (Ranevsky, 1948; Heyerd 1953; Berkhof, 2005) scientists. However, the limited use of the source base, the dominance of established narratives prevented a comprehensive and objective study of the role of Polycarp (Sikorskyi) in the spread and strengthening of the movement for Ukrainianization of the Orthodox Church in Volyn in the designated period.

The purpose of the article is to determine, based on archival sources and published documents and materials, the scope of Ukrainianization of Polycarp (Sikorskyi) in Volhynia, his influence on the priorities of Ukraine's movement for the religious and national independence, achievements in the sphere of democratization of the Church.

Methodology

The methods of analysis, systematization, synthesis, as well as chronologically and descriptive methods, are used. Taken together, these methods have become an important mechanism for achieving the goal of exploring the place and role of Polycarp (Sikorskyi) in the spread and strengthening of the movement for Ukrainianization of the Orthodox Church of Poland in the 1920s.

Results of the study and their discussion

In 1922, Petro Sikorsky found himself in Volhynia and decided to be tonsured a monk. At that time, part of the former government and military of the Ukrainian People's Republic was able to settle down in the territory of Volyn Voivodeship and engage in local spiritual, social, cultural, political and economic life.

Petro Sikorsky managed to establish contacts with Dionysii (Valedynsky), the governor of the diocese of Volyn within the Second Polish-Lithuanian Commonwealth. Petro Sikorsky’s request to be ordained was dated July 1, 1922. In his petition he called himself a refugee from Greater Ukraine. "For a long time, I intended - Petro Dmytrovych wrote, - to accept an Inchoic rank in the Kyiv Lavra, but by the will of God, because of the various political events of recent years, I found myself in Volhynia and, without being able to exercise my intention, to adopt monasticism in the Kyiv Lavra, I beg your Honor, the Most Gracious Archpastor and Father, to see me as a monk in one of the monasteries of the diocese entrusted to you."

By the decree of the Volyn Spiritual Consistory, Petro Sikorsky has been appointed a full-time novice to the Dermansky Trinity Monastery. Bishop Dionysius appointed a measure and ordination on the eighth of July. On the twenty-seventh of July, Petro Dmytrovych took a monastic vow with the name of Polycarp in the Zagayat monastery.

On the twenty-eighth of July, on the Prince Volodymyr the Great, Equal of the Apostles, Day, Bishop Dionysius (Valedynskyi) ordained the monk Polycarp in a hierodeacon during his service at the Church of St. Joasaph of Zahaietsky Monastery. The tonsure took place on Sunday, July 30th.

In August 1922, a collegiate governing body was established for the management of the Dermansky Monastery, consisting of four persons: Hieromarc Polycarp was their vicar; the bishop of Dermaa; the Shi’a treasurer; and Hieromarc Yevtykhii. Polycarp (Sikorskyi) faithfully fulfilled his duties as he had considerable experience in church and administrative work as the head of the Kyiv Spiritual Consistory. This prompted Oleksii (the Public) in a report dated August 10th to ask Bishop Dionysius to approve of P. Sikorsky as the governor of the monastery, as well as to award him with a golden pectoral cross.

Yet in September of 1922, hieromarc Polycarp (Sikorskyi) was transferred from Dermaa to the Miletsky Monastery. The previous Rector, hieromarc Theodosius, was relieved of his duties at a leader. Hard work awaited a new abbot in Myltsi: the monastery was in ruins; it was crucial to form a brethren and look for the sources of financial support for the monastery. During the First World War, almost all inhabitants of the Miletsky Monastery were

1 Напис Волинської духовної консисторії, № 9120, 3 липня 1922 р. Державний архів Тернопільської області (Volyn Spiritual Consistory decree no. 9120, July the 3rd 1922. Ternopil State Archive, Fond 148, List 1, File 41, P. 96).
2 Допит ставленику монахові Полікарпу (Сікорському) перед висвятою його на ієромонахи, 27 липня 1922 р. Державний архів Тернопільської області (Interrogation of appointee monk Polycarp (Sikorskyi) before his tonsure to be a hieromonk, July 27 1922. Ternopil State Archive, Fond 148, List 1, File 41, P. 97).
3 Рапорт настоятеля Дерманського монастиря, архимандрита Алексія (Громадського) управляющему Волинською епархією епископу Діонісію (Валединському), №1, 10 аугоства 1922 г. Державний архів Тернопільської області (Report of the Rector of the Derman monastery, archimandrite Oleksii (the Public), to the leader of Volyn diocese, Dionysius (Valedynsky), no. 1, August 10th 1922, Ternopil State Archive, Fond 148, List 1, File 41, P. 97).
4 Указ Священновидного Синода Православной митрополии в Польше епископу Волинскому и Кременецкому Димитрию (Валединскому), № 43, 30 аугоства 1922 г. Державний архів Тернопільської області (The Holy Synod Decree of the Orthodox Metropole in Poland to Bishop of Volyn and Kremenets Dionysius (Valedynsky), no. 43, August 30th 1922. Ternopil State Archive, Fond 148, List 1, File 275, P. 16).
5 Рапорт архимандрита Волинского и Кременецкого Священновидного Синода Православной митрополии в Польше епископу Волинскому и Кременецкому Димитрию (Валединскому), № 101, 9 січня 1922 г. Державний архів Тернопільської області (The Decree of the Holy Synod of the Orthodox Metropole in Poland, to the Archbishop of Volyn and Kremenets Dionysius (Valedynsky), no. 101, September 9th 1922. Ternopil State Archive, Fond 148, List 1, File 41, P. 3).
evacuated to Izium of Kharkiv province (Bartholomew (Vashchuk), 2003: 31). It was not until 1920-1922 that the monks of the monastery returned to Mytysi.

While staying at the Miletzky Monastery, hieromonch Polikarp used every opportunity to Ukrainianize the life of the monastic community. The monks guided by the Russian ecclesiastical traditions complained to Archbishop Dionysius of the abbot, who conducted the de-Russification.

Polikarp (Sikorskyi) was able to set straight the spiritual, financial and economic life of the Miletzky Monastery. That is why the Church had to confront not only the needs of the church charity, but also the experiences of church-administrative work in the Kyiv region. In early 1923, P. Sikorskyi was mentioned in the documents as a Dean of the monasteries of the Volyn Diocese.

Volyn Diocesan Congress that took place in Kremyanka on May 30th through June 2nd in 1923, should be considered an attempt to change the ways of the Church. By the order of Metropolitan Dionysius, archimandrite Polikarp (Sikorskyi) presided on it. The participants of the meeting addressed the matters related to staff, retaining Volyn Theological Consistory and funding of schools and retired clergy.

High inflation rates and post-war devastation prompted congressional delegates to decide to increase parish taxation for the diocesan governing body to be able to sustain itself. For the first time after years of war, payments to church pensioners were restored. A separate line of the budget specified the provision of the activities of the diocesan missionary.

The matter of funding for the functioning of theological schools provoked a heated discussion. In that respect, representatives of the movement for religious and national independence of Ukraine, led by Fr. Nykanor Abramovych, supported the introduction of the Ukrainian language into the educational process starting September 1, 1923. This suggestion was supported by the Congress. This result was also made possible by the support of Archimandrite Polikarp as chairman of the assembly.

The assembly's decisions also provided a formal basis for the Ukrainianization of ministrations. The congress delegates voted for the re-introduction of the Ukrainian language to sacred services and the preparation of liturgical texts in Ukrainian.

Staffing changes in the managerial vertical in the administrative vertical of the Volyn Diocese of the first half of 1923 led to the appointment of Archimandrite Polikarp (Sikorskyi) to the post of a rector of the Zahaietsky Monastery. The situation in this monastery was more stable. That he owed to his education, practical knowledge of the ecclesiastical traditions complained to Archbishop Dionysius of the abbot, who conducted the de-Russification. Thus, the monastery came under silent surveillance by the Polish police.

The conflict between the pro-Moscow priests and the Ukrainian movement for the religious and national independence of Ukraine intensified in Volodymyr in the summer of 1924 after the death of the rector of the cathedral, Fr. Arsenii Bonduhoovsky. Father Borbuihovskiy was at the time the chairman of the Volodymyr Spiritual Board and had a positive attitude towards the de-Russification of ministrations. The leader of the Ukrainian forces was Fr. Petro Tabinskyi. Prior to the arrival of the new rector, he tried to speed up the introduction of the Ukrainian language to the sacred services. Seeking support, Fr. P. Tabinskyi delivered a series of public lectures at Provita Society of Volodymyr, explaining the need for the de-Russification of church life. Another direction of the priest's work was the establishment of cooperation with the doctor Arsen Richynskyi (Ukrainizatsiya..., 1927: 6-8).

Petropolis Tabinskyi's activities provoked a backlash on part of the clergy and the faithful. The aggravation of the situation made Metropolitan Dionysius intervene. At the end of 1924, on the basis of a detailed study of the reports of the rector of St. Volodymyr Fr. N. Danilevich and the cathedral priest Fr. P. Tabinskyi, he decided not to change the staff of clerics and parishioners and set the order of ministrations in Church-Slavonic and Ukrainian languages: at eight o'clock in the morning the services were in Church Slavonic, and at ten o'clock they were in Ukrainian.

The decision of Metropolitan Dionysius only briefly relieved the tension within the city's Orthodox community. It was necessary to address the issue of the language of clergy.
the ministrations in Volodymyr. In April, Archimandrite Polikarp (Sikorsky) was appointed rector of the city’s cathedral. Through the modification of the desire of Metropolitan Dionysi to find a way out of a difficult situation. In Volodymyr, there was a powerful Ukrainian centre, led by Arsen Richynskyi. There was also a Russian one, in which Yevhen Komarevych took the leading positions.

At the beginning of August 1925, as a commissioner from the Ukrainian community of Volodymyr, Arsen Richynskyi made an appropriate request to Metropolitan Dionysii (Valedinskyi). It said that for two years the city had been fighting for the Ukrainianization of sacred services. Against the movement for the ministrations in Ukrainian, as the publications in the magazines For Freedom and Zycie Wolnja show, functioned a coterie called of supporters of ministrations in Slavic. Arsen Richynskyi claimed that the three commissioners of the said group represented only 29 men and their wives residing on the Hnoeva and Vasiliyka streets.

To solve the case, A. Richynskyi suggested that supporters of ministrations in Slavic be provided with the Mykolayiv Church, which is near Hnoeva Street and closer than the cathedral. To introduce in that very temple sacred services in Slavic by one of its parishioners. The proponents of ministrations in Slavic from Vasiliyka Street be pointed to the fact that they should stick by their own church and not interfere in the affairs of another parish. Since the peasantry in the suburbs of Foderova, Lobachin, Shistov, Zaryachchya, Pomoroki, Ponichiv and Maetskivka and all urban population who upheld the Ukrainian language of sacred services gravitate towards the cathedral and no other temple could fit them - to appoint the cathedral for the sacred services in Ukrainian. That should have applied to both liturgical and vespers’s services. Arsen Rychinskyi was convinced that such a solution would not only be fair, but would also bring peace to the ecclesiastical life of Volodymyr.

In August of 1926, Archimandrite Polikarp reported to Metropolitan Dionysius about local ecclesiastical life. First of all, he pointed out that the parish of the cathedral consisted mainly of Ukrainians, peasants from the villages attached to the cathedral. They had a high level of religious consciousness. They required ministrations in Ukrainian. Instead, they were opposed by a small group of burghers, mostly formed by the former Russian government officials, who maintained some influence in the city’s self-government. P. Sikorskyi wrote to the Metropolitan who came to Volodymyr on Palm Sunday. Immediately, he was apprached by supporters of the Slavic language of ministrations and asked that the church services were held in Slavic.

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For three months, Polikarp (Sikorsky) thoroughly studied the state of the matters. This enabled him to draw appropriate conclusions. Thus, the Ukrainian population formed the majority of the faithful of the cathedral’s parish in Volodymyr. The Slavic group consisted of a small amount of townspeople, who numbered three dozen. The previous solution to the situation involved early liturgies be served in Slavic by Fr. Sakovskyi with Deacon Luke. The Ukrainians did not feel content with that order of things and they demanded that the morning and evening prayers were said in Ukrainian.

According to Archimandrite Polikarp, the solution to the situation in the city would have been to grant permission to perform the services in Ukrainian in the cathedral, and the supporters of the Church-Slavonic be given the Mykolay church. In addition, P. Sikorskyi advised that it would have been compulsory for the rector of the cathedral to organize a solemn liturgy in the cathedral on one Sunday, and another one - in the Mykolay church. This would allow every parishioner to know their church and to eliminate misunderstandings between the faithful and clergy.

By the respective resolution, Metropolitan Dionysi gave blessing to the transformations suggested by Archimandrite Polikarp. The development of events led to the meeting of members of the parish of Volodymyr cathedral on November 1, 1926 in the presence of Archbishop Polikarp (Sikorskyi), priest Kostiantyn Dombrovs’kyi, priest Mykola Shyrotskyi, deacon Vasyl Pankevych, acolyte Leonid Paskevych and acolyte Mykhailo Telezhynskyi. Abbot of the cathedral Fr. Polycarp informed the congregation about the establishment and settlement of normal relations within the parish in lieu of the ministration, the Divine Services, being held in Ukrainian and Slavic. In order to stabilize the situation, the rector of the cathedral urged members of the parish, and especially priests, not to refuse to serve in all cases. The Archimandrite further asked the audience to comment on this issue. All adherents except Fr. Kostiantyn Dombrovs’kyi agreed with the rector’s view and also stressed that they agreed to serve ministrations in Ukrainian and Slavic. Father Kostiantyn Dombrovs’kyi refused to serve and preach in Ukrainian since he was ordered by the metropolitan to serve ministration only Slavic and preach in Russian. In addition, the priest stated that he did not speak Ukrainian. As a result, the Assembly took the rector’s report into account and pursuance, and the statement of Fr. Kostiantyn Dombrovs’kyi - into account.

This development concerned the Russians and they made every effort to put Polikarp (Sikorsky) out of commission in Volodymyr. At the beginning of 1927, Fr. Heorhii Boryshkevych, a protector of the Russians, was appointed a new superior of the cathedral in Volodymyr.

So, the next period of pastoral work of Archimandrite Polikarp (Sikorsky) became the Zhirohiy Monastery of the Hrodna-Novogrudok Diocese. However, even while in Zhirohiy Monastery, Archimandrite Polikarp (Sikorsky) was not only one of the leaders but also a symbol of the movement for religious and national independence of Ukrainians.
Ukraine in Volyn. Among other things, this was confirmed by the Lutsk Church Congress of 1927 and other events in the life of the Orthodox Church of Poland.

Preparation for a church congress in Lutsk showed that Polikarp (Sikorsky) was considered by many a potential contender for episcopal ordination. As the issue of holding the Lutsk Church Congress was previously discussed in Warsaw with G. Juzewski and other representatives of the highest echelons of the Polish authorities, the permission to hold it was obtained.

In a situation where preparations for the convention had already begun, the church authorities forbade the Orthodox clergy to participate in it. Thus, any of the decisions that the congress would adopt, would not be legally binding for the bishopric. Metropolitan Dionysii paid special attention to the neutralization of potential candidates for bishops, whose tonsure was lobbied by the movement for the national and religious independence of Ukraine. Polikarp (Sikorsky) understood the reason for his urgent transfer from Volodymyr. In a letter to Peter the Defender of the faith, in March 24, 1927, the Archimandrite stated that he was already in Vilnius, where he was trying to do everything possible to advance the Ukrainianization of Orthodoxy in Poland. In particular, he served a memorial service for T. Shevchenko.

The other vector of Archimandrite Polikarp’s contacts pointed to the UPR circles. Polikarp (Sikorsky) maintained a dialogue with the UPR leader in exile, Andriy Livtsky. Thus, archimandrite’s being transferred from Volhynia only postponed his ordination to the Bishop.

To relieve the tension with the Ukrainian national-church movement after the Lutsk church congress, in the fall of 1927 Metropolitan Dionysii gave blessing to the Ukrainian language of ministrations in the Mykolayiv Church of Volodymyr. In October, the church was consecrated by the Protopresbyter of the UPR Army, rector of Lutsk Holy Cross Church, Fr. Pavlo Pashchevskyi.

As a result of the parliamentary elections in Poland of 1928, the deputy of the Diet became I. Vlasowsky. He sought to continue ecclesiastical and civic activities. On July 1, 1928, during the meeting of I. Vlasowsky, A. Rychynsky, S. Khrutsky, and other Ukrainian figures with Metropolitan Dionysii, there were already two bishops-Ukrainians in the status of vicars for Volyn and Polissia. Rumor had it that the Metropolitan agreed to ordain the Bishops after the vows of Fr. O. Milkov, Fr. P. Tabinski and Fr. M. Bukhovich’s tonsure. Archimandrite Polikarp (Sikorsky) was not mentioned as a candidate for bishops. Later, information about potential ordinations was not confirmed, and Dionysii (Valeckdniy) only confirmed the right of the Ukrainian language to sound in the temples.

After A. Rychynsky’s conflict with Metropolitan Dionysii during the work of the Metropolitan Council, and the subsequent anathema of the movement for the religious and national independence of Ukraine, the figure of Archimandrite Polikarp was removed for several years from the agenda of changes. It was not until the early 1930s that Father Poliakrp returned to active Ukrainian church life.

In the second half of 1928, a series of changes in the political life of the Volyn Voivodeship testified to a new stage in Polish-Ukrainian relations, which, among other things, affected the matter of Orthodoxy and eventually led to the consecration of Archimandrite Polycarp (Sikorski) into bishops. At that time, the newspaper Ukrainska Nya was removed to Lutsk from Warsaw. The editor and publisher of this magazine was a former UPR member, Petro Pevnyi. He also led a group of Volyn opportunists.

In April of 1929, in the Volyn Voivoship, the first Own Home club in Lutsk was established. At the same time, the press spoke of an attempt by the Ukrainian Orthodox to resume Lutsk’s Holy Cross Fraternity. Already in the late 1920s, the idea of updating the charter of the fraternity and giving the institution a new life emerged among the opportunists. Lutsk Holy Cross Fraternity was a symbolic organization within the framework of Polish-Ukrainian cooperation since it was founded and operated in the 17th century. Within that time’s Polish legislation.

The parliamentary elections in Poland of 1930 were also a success for the Volyn opportunists. A group of ambassadors and senators, led by Petro Pevnyi, won many parliamentary seats. Ambassadors and senators, besides P. Pevnyi, became E. Boguslavsky, S. Skrypnik, M. Maslov, S. Tymoshenko and others.

In addition to strengthening Petro’s group, there was an unsuccessful attempt on the part of Metropolitan Dionysii to convene the Local Council, based on the proposal of Moscow Orthodox clergy of the Orthodox Church of Poland, to which Warsaw was officially opposed. This shook the pendulum of affection towards the Ukrainians. Therefore, at the beginning of 1930, the Ministry of Religions and People’s Education stated that it was not necessary to meet the wishes of the Orthodox citizens of Volyn and to appoint a separate leader of the Volyn-Kremenets Diocese. The Russians asserted that this was pressure on the head of the Church. In any case, Archimandrite Polikarp (Sikorski) was again mentioned as the first and most likely contender for episcopal consecration.

In February of 1931, Volyn ambassadors P. Pevnyi and E. Boguslavsky spoke from the Sejm tribune about the problems of the development of the Orthodox Church in Poland. They were the first to assert the need for the convening of the Local Council, thus robbing Metropolitan Dionysii of his initiative and the Orthodox Episcopate. Yevhen Bohuslavsky’s speech made the demand for the de-Russification of the Church clear, as well as for the restoration of Ukrainian church traditions and the consecration of a Ukrainian into a bishop. It was a clear signal to the Russian hierarchy about the seriousness of the demands of the Ukrainian-national-church movement and the need to fulfill them.

In that situation, Metropolitan Dionysii tried to outstrip his opponents. In August, the Novy Chas newspaper wrote about the likelihood of Archimandrite Savva (Sovetov) being consecrated to the bishop of Volyn. Oleksii (the Public)
During 1922-1932, Polikarp (Sikorskyi) was one of the main initiators of the Ukrainianization of the Orthodox Church in Poland, the leadership positions of Polycarp (Sikorskyi) in the movement for the religious and national independence of Ukraine ultimately led to the decision to ordain him to bishops, which significantly improved the position of Orthodox Ukrainians.

During the 1920s P. Sikorskyi became one of the leaders of the Ukrainian national-church movement Volhynia as a member of the clergy. Thanks to his activities, an attempt was made to Ukrainianise the dispatches in Dermansky, Miletsky, and Zagayat monasteries. A special role was played by Archimandrite Polikarp, as rector of the Volodymyr cathedral parish, in the de-Russification of the spiritual education of the region.

It was the very clear Ukrainian position of Archimandrite Polikarp that led to his removal from Volhynia late in 1923. Nevertheless, he maintained a close personal connection with like-minded people in Volyn. The authority of P. Sikorskyi among Orthodox Ukrainians urged the highest ecclesiastical authority to appoint him in 1926 to the post of a rector of the cathedral in Volodymyr.

Conclusions
Thus, the significant contribution to the Ukrainianization of the Orthodox Church in Poland, the leadership positions of Polycarp (Sikorskyi) in the movement for the religious and national independence of Ukraine ultimately led to the decision to ordain him to bishops, which significantly improved the position of Orthodox Ukrainians.

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The role of Archimandrite Polikarp (Sikorskyi) in the development of the Volyn monasticism during his duties as a Dean of the monasteries of the Volyn Diocese and the use of Ukrainian-speaking liturgical texts in parish activities merits further study.

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МІСЦЕ ТА РОЛЬ ПОЛІКАРПА (СІКОРСЬКОГО) В ПОШИРЕННІ ТА ЗМІЦНЕННІ РУХУ ЗА УКРАЇНІЗАЦІЮ ПРАВОСЛАВНОЇ ЦЕРКВИ В ПОЛІЩІ У 20-Х РР. ХХ СТ.

Динаміка змін у духовному й церковно-релігійному просторі України останніх чверть століття свідчать про виразну тенденцію до самовизначення й інституціонування православної спільноти. Одним із етапів руху за створення Української православної церкви стала перша половина XX ст. Особливе місце у згаданих подіях займає постаття митрополита Полікарпа (Сікорського). У 1922 р. колишній співробітник Київської духовної кон-систорії та Міністерства віросповідань Уряду Української Народної Республіки Петро Сікорський опиняється на Заідній Волині, котра увійшла до складу Другої Речі Посполитої. Після постригу Полікарп (Сікорський) очолив Дермінський монастир, а невдовзі Милецьку обитель. У Милецькому монастирі ієромонах Полікарп використав усі можливості для українізації життя чернечої громади. На початку 1923 р. Полікарп (Сікорський) - благочинний монастирів Волинської епархії. Важливою була для Полікарпа (Сікорського) участь у роботі Волинського епархіального з'їзду 1923 р., де він головував. Рішення з'їзду дали формальну основу для українізації відправ. Делегати проголошували за повернення української мови в богослужіння, підготовку україномовних богослужбових текстів. У першій половині 1923 р. архімандрит Полікарп (Сікорський) вже настоятель Загадського чоловічого монастиря. Тут він серед іншого зосередився на дерусифікації відправ та угучого ритуалу духовного життя братії. Польська поліція ретельно стежила за архімандритом і стверджувала, що Сікорський перетворив монастир на вогнище української агітації. Духовно-національна позиція архімандрита Полікарпа (Сікорського) турбувала не лише польську поліцію, але й російські церковно-політичні кола, У жовтні 1923 р. глава Церкви відповідним розпорядженням переводить П. Сікорського у Вільню. Посилення українського національно-церковного руху зумовили призначення архімандрита Полікарпа (Сікорського) настоятелем собору та благочинним міської округи у Володимир Весною 1926 р. В цей час у місті загострюється конфлікт між промосковськими священиками та українською громадськістю на чолі з Арсеном Річинським. Полікарп (Сікорський) вдалося задовольнити вимоги українців, однак на початку 1927 р. його переводять у Жировицький монастир. Незважаючи на це архімандрит Полікарп (Сікорський) залишався одним із підприємливих і символічної особою в українському національно-церковному русі Волині. Це підтвердив також Луцький церковний з'їзд 1932 р. та інші події в житті Православної церкви в Польщі. Іншим напрямом контактів архімандрита Полікарпа (Сікорського) були звання колоністами. Полікарп (Сікорський) підтримував діалог із лідером УНР в екзилі Андрієм Лівицьким. Усі ці обставини зумовили висвяту Полікарпа (Сікорського) на єпископ а Луцького в 1932 р. У даній статті вперше оприлюднено невідомі й уточнено низку маловідомих біографічних моментів архієпископа, проаналізовано його вплив на українізацію Церкви на Волині в міжвоєнний період. Метою дослідження було визначити масштаби українізаційної діяльності Полікарпа (Сікорського) на Волині й його вплив на суспільно-релігійні процеси. Основним результатом дослідження стало визначення внеску Полікарпа (Сікорського) в українізацію церковно-релігійного життя православних міжвоєнної Польщі та масштабу впливу постаті владики на здобутки національно-церковного руху Волині в міжвоєнний період.

Ключові слова: Українська православна церква; Полікарп (Сікорський); архімандрит; Волинсько-Кременецька епархія; українське православ'я; українізація.