

## SUMMARY

The history of the formation of the Armenian Catholic Archdiocese of Lviv is linked to the creation of a union with Rome in 1630 by the bishop of the Armenian Apostolic Church – Mikołaj Torosowicz. Thereupon the existing priestly hierarchy and church institutions have been used; new legal solutions have been introduced, also some liturgical rites have been adopted from the latin church. The Armenian Archdiocese was out of the jurisdiction of Armenian Catholic patriarchy in Cilicia. Until the year 1917 it belonged to the Congregation for the Propagation of the Faith in Rome, then to the Congregation for the Oriental Churches *ibidem*. In comparison with other dioceses in the Republic of Poland, the discussed archdiocese had had miniature structures and offices. At the beginning of the XX century it was divided administratively into 3 decanates and 10 parishes where 20 clergymen worked. The number of the members of the church was estimated to be less than 5000 people. The most important archdiocesan institutions were: the Episcopal Consistory (Curia), the Cathedral Chapter, the Order of Armenian Benedictine Sisters along with the school for girls conducted by nuns, the Józef Torosiewicz Educational Care Facility, the abp. Isaak Isakowicz boarding house in Czerniowce and the Archdiocesan Union of Armenians.

The demarcation line drawn in this dissertation – 1902-1938 – includes the pontificate of abp. Józef Teodorowicz. It begins with the hierarch's inauguration to the armenian cathedral on 2 II 1902, and ends with his death on 4 XII 1938. Thereby it constitutes a coherent whole, at the same time the final period of the existence of the archdiocese and the institutions functioning on its behalf. From the point of view of the geopolitical situation, the timeframe of this dissertation includes two historical periods: the collapse of the Austro-Hungarian Empire and the interwar period of the Second Polish Republic. During the partitions the teritorial borders of the archdiocese overlapped with the territory of Eastern Galicia and Bukovina, whereas after the restoration of Poland's sovereignty in 1918 they reached three voivodeships: Lwów Voivodeship, Stanisławów Voivodeship and Tarnopol Voivodeship.

The dissertation is a monograph of the discussed archdiocese between 1902 and 1938. Thus formulated research problem includes an analysis of a wide range of aspects concerning the legal administrative structures, the functioning of church institutions, the activity of the

ministry, issues associated with cult, the personal life of the clergy, sacred art, the financial and economic aspects, etc.

The undertaking of such a research problem was enabled thanks to a collection of unique archives held in several dozens of archives and libraries of the following institutions: Pontifical Armenian College in Rome, Pontifical Oriental Institute *ibidem* and the library of the Foundation of Culture and Heritage of Polish Armenians in Warsaw. The aforementioned institutions possess valuable publishing houses which greatly enriched the bibliography of the discussed subject matter. They are source documents, press articles, elaborations concerning the history of Armenian Catholic Church and various aspects of the functioning of the Armenian diaspora in Poland.

The source base of this dissertation includes manuscript sources deposited in national and foreign archives, i.a. the Central State Historical Archives of Ukraine in Lviv, The Vatican Secret Archives in Rome, the archives of the Congregation for the Oriental Churches *ibidem*, the Archive of Polish Armenians belonging to the Foundation of Culture and Heritage of Polish Armenians in Warsaw and others. The archival and library queries performed enabled the acquisition of obscure source material, scarcely exploited in current scientific research. This dissertation is thus a thesis based largely on archival sources of diverse provenance and created by various institutions: both church and national, also by private individuals.

The dissertation includes five chapters. The first chapter discusses the territorial and geographic structure of the archdiocese; it presents the pastoral facilities, the history of Armenian Cathedral of Lviv with special regard to its restoration, conservation works and the care of the parish temples.

The next chapter characterizes the ordinary archbishop Józef Teodorowicz and his functions in terms of the administration and the management of the archdiocese as well as his participation in Polish Episcopate. Moreover, this section presents the structure and the responsibilities of the Episcopal Consistory (Curia), the Ecclesiastical Court and the Cathedral Chapter. The financial and economic issues have also been taken into consideration. A separate paragraph has been dedicated to the relations between the representatives of the local Armenian church environment with the Holy See, the Apostolic Nunciature in Warsaw, the Armenian Catholic Patriarchate in Lebanon as well as the Latin Church and the Greek Byzantine Catholic Church in the territory of Eastern Galicia (Lesser Poland).

The third chapter discusses the personnel of the archdiocesan clergy. In the first paragraph there is an introduction of the spiritual and intellectual formation of the alumni, next there is a characterization of particular groups of priests: parsons, vicars, catechists, and their ministerial, catechetical, social, academic and political activities. The attention has been brought to the personnel policy of the ordinary, the incardination of reverends and priests and their change of ritual etc. A separate paragraph has been dedicated to the discussion on the functioning of the Order of Armenian Benedictine Sisters: the organisation of the life of the conventual community, their religious practices, their financial foundations, the conventual household etc.

The fourth chapter was destined to present the educational and cultural initiatives, the functioning of academic institutions and juvenile schools in Lviv and its provinces. A separate place has been dedicated to the discussion on the efforts to preserve Armenian identity, the works of art and traditions as well as the projects of the publishing houses in terms of the editions of the magazine: „The Messenger of Saint Gregory” and „The Gregorian”.

The last chapter touches upon the characteristics of the religious practices undertaken by the clergy and diocesans. The problematic aspects of the liturgy performed in the archdiocese, marian sanctuaries, the cult of St George and St Cajetan, as well as the activity of brotherhoods and religious associations organised by Armenians have also been recounted in this section. The dissertation includes several dozen of photographic reproductions documenting the people and the events depicted in this academic work.

This elaboration fills in a gap in studies about the organisation and the functioning of the Armenian Church on Polish lands, thereby it establishes a certain link in the Armenistic problematics. This subject fits in the broader context of historical, cultural, social and religious affairs of South-Eastern Kresy region – a part of the Second Polish Republic.

The dissertation includes important pieces of information from the history of Polish Armenians in general: their past, their identity, their cultural activity and the efforts to preserve their heritage and traditions. The ordinary of the archdiocese served at the same time as the leader and as the representative of this minority. In the discussed historical period of the archdiocese from 1902 to 1938 all serious social and cultural initiatives in the Armenian environment have been realised with the participation or the protectorate of church authorities; likewise with the press published by Armenians during the interwar period. Therefore the dissertation illustrates how important was the role of the environment of the

local Church and its representatives to strengthening the relations, to the protection of common interests and preserving the identity of the Armenian community.

The dissertation serves one more role. Namely it presents the state of the archdiocese on the eve of its collapse, that is the break out of the II world war and its consequences in the form of the criminal communist system. After 1939 the clergy and the believers experienced harassment from the soviet regime, and the sacred objects along with its furnishings have been exposed to destruction and oblivion. The structures and the church institutions on the territory of the Ukrainian Soviet Socialist Republic have been delegalized. A part of the clergy and the believers has been expatriated to the borders of post-war Poland. What can be inferred, is that along with the death of archbishop Józef Teodorowicz in 1938 a certain era in the history of Polish Armenians and the organisation of their church has come to an end.