

potential in response to what Arnold Joseph Toynbee called the "challenge of history." Based on this concept, the development of a new region of Central Europe will be the answer of European civilization to the call of the Universe. By the way, the process of "redistribution" of civilizational space within Central and Eastern Europe leads to profound changes in the socio-cultural and ethnic structures of Eurasia in general.

The geographical boundaries of civilization may not be in harmony with state-political ones, the presence, absence and configuration of which cannot undo the integrity that has emerged and is realized through the totality of human, political, economic, cultural interconnections and interdependencies. Undoubtedly, the fuzzy contours of civilization are one of its characteristic features.

As rightly pointed out, Fernand Braudel cultural maps do not exactly coincide with economic cards, and this is quite logical. Is it not because culture originates from the endless past: economies have changed one another, political institutions have collapsed, societies have emerged one by one, but civilization has continued on its way. Civilization is the old man, the patriarch of world history⁴²². In addition, there was no easily distinguishable cultural boundary that would not be evidence of many completed processes.

The need to understand the consequences of large-scale changes on the European continent at the turn of the century, requires not only the search for new worldviews, values, standards of life and the acquisition of European identity by the peoples of Central Europe and Eastern Europe, but also the study of values, worldview structures more. Of particular importance in this context is geocultural issues, such as the isolation of the specific relationship and interplay between the historical and geographical space and the culture of society of the newly enlarged East of the European Union.

CONCLUSIONS

In the XX century, one of the most prominent figures of Ukrainian history was undoubtedly Metropolitan of Galicia Andrey Sheptytsky. A prominent religious figure of the time, he played a significant role in the growth of self-awareness of the Ukrainian people. It is difficult to overestimate the contribution of Metropolitan to the education, science, cultural progress of the Ukrainians. Although his activity was spread primarily in the Western Ukraine, but it has resonated enormously with the rest of Ukrainian lands.

⁴²² Бродель, Фернан. Матеріальна цивілізація, економіка і капіталізм, XV-XVIII ст. У 3-х т. Т.3. Час світу. – Київ: Основи, 1998. – С. 53.

Andrey Sheptytsky is a prominent political figure of his time. Although he was raised in a polonized family, he had a clear Ukrainian-national position. However, his attitude towards different political parties and organizations was ambiguous. He, on the one hand, supported the formation of the Division "Halicia", which was part of the German Wehrmacht, and on the other, strongly condemned the terrorist act of OUN members against Polish Minister of Internal Affairs B. Pieracki. His attitude to the OUN and the UPA as a whole was ambiguous. Metropolitan was one of the first to urge UPA soldiers to stop fighting against the Soviet troops, because he understood that this fight would accelerate and intensify repression against the Ukrainian people. His attitude to various political regimes (Austro-Hungarian, Polish, Soviet, German), which at different times prevailed in Galicia, was also ambiguous. Historical documents show that Metropolitan Andrey Sheptytsky was in opposition to all, no authority considered him a supporter. However, none of the occupying governments dared to repress him, because Sheptytsky was extremely popular and authoritative in not only Ukraine, but also all over the world.

The Greek Catholic Church in Transcarpathia, especially after appointment of D. Njaradi as Apostolic Administrator, continued to serve as a defender of Ukrainian statehood. Throughout the interwar period, cultural relations between Transcarpathia and Galicia did not end. The great merit in this, undoubtedly, belongs to Metropolitan Andrey Sheptytsky, who was well known in Transcarpathia; he has been there many times. Sheptytsky was one of the first political leaders in Galicia to congratulate the formation of an autonomous government headed by A. Voloshyn. Close relations were established between two prominent political, cultural and religious figures of the XX century.

In his cultural, educational, ecclesiastical and scientific activities, Andrey Sheptytsky relied on a well-reasoned, logically-argued, powerful theological and philosophical system of beliefs that he sought to bring to life. Metropolitan was also very interested in the problems of church and general history. He has done a lot in the field of archival studies and museum studies, personally financing them. However, it should be noted that despite the importance of his cultural, educational, pedagogical, scientific, social and political activity for the church and for him personally, it was still not the main one. Andrey Sheptytsky first of all was a Metropolitan, not a layman, but a religious person, and even if he went beyond purely church affairs in his actions, he acted like a Kniaz of the Church.