Sanctuaries of the Lviv Archdiocese of the Roman Catholic Church in Ukraine: A Historical Overview

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Abstract
The research aims to collect historical information on the sanctuaries of the Lviv Archdiocese of the Roman Catholic Church in Ukraine that are dedicated to the Persons of the Holy Trinity (or the Divine mystery), the Blessed Virgin Mary, saints, and blessed. The study applies a comprehensive approach using methods of scientific analysis, systematisation and generalisation, and a combination of historical, cultural and art historical methods to provide a broader understanding of the topic. This research considers twenty sanctuaries of the Lviv Archdiocese that were officially proclaimed from June 13, 1995, to June 10, 2020, as well as the ancient Sanctuary of the Mother of God Merciful and God of Mercy. It has been established that all sanctuaries of the Lviv Archdiocese are diocesan. The study analyzed more than fifty publications. The scientific novelty of the results obtained is a comprehensive analysis of historical information about the sanctuaries of the Lviv Archdiocese of the Roman Catholic Church in Ukraine. The sanctuaries of the Lviv Archdiocese in Ukraine require further historical, cultural, and art historical research that will complement previous publications.

Keywords: Sanctuaries, Sacred Architecture, Roman Catholic Church, Ukraine

INTRODUCTION

Relevance Of The Research. The study of sacred art in the Roman Catholic Church of Ukraine, specifically the sanctuaries of the Lviv Archdiocese, is of great importance as it represents Ukraine’s historical, artistic, and cultural heritage. Additionally, it is currently being highlighted due to Ukraine’s integration into the community of European Union states, where numerous unique sacred architectural monuments are located.

The sanctuaries of the Roman Catholic Church in Ukraine are significant pilgrimage sites for believers of various religious denominations, not just Catholics. In addition to their religious significance, these sanctuaries are valuable historical landmarks. They play a crucial role in shaping individuals’ Christian faith, morality, and spiritual development. All sanctuaries within the Lviv Archdiocese preserve relics of Catholic saints and miraculous images of saints created through painting or sculptural techniques. The tradition of preserving relics of saints in altars used for celebrating the Holy Mass dates back to the early centuries of Christianity, as evidenced by historical sources. Saint Jerome (4th century) emphasised that venerating the relics of holy martyrs helps to worship God, by whom they were martyred (Foundations of Faith, 2021).

On January 16, 1991, Pope John Paul II restored the activity of the Lviv Archdiocese, which covered the western regions of Ukraine: Lviv, Ivano-Frankivsk, Ternopil, Chernivtsi, Volyn, and Rivne (Lviv Archdiocese). Since 2002, other dioceses of Ukraine have belonged to the Lviv Metropolitanate. Since 1991, seven church-

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administrative units of the Roman Catholic Church have united in Ukraine.

**The Purpose Of The Study.** This study aims to collect historical information about the sanctuaries of the Lviv Archdiocese of the Roman Catholic Church in Ukraine to determine their typology and functioning as places of pilgrimage and to identify sacred relics and miraculous images that are objects of liturgical veneration in these shrines.

**LITERATURE REVIEW**

Among the published works on the architectural landmarks of the Roman Catholic Church in Ukraine, valuable are the monographs published in Ukraine: by Bishop Marian Buchek and Ihor Sedelnyk “Lviv Archdiocese of the Latin Rite. Illustrated Narrative” (Buchek & Sedelnyk, 2024, 2026); by Dmytro Antoniuk “Roman Catholic Monasteries in Ukraine” (Antoniuk, 2021), and others. Also noteworthy are foreign publications: by Benignus Joseph Vanat “Sanctuary of Our Lady of Berdychiv” (Vanat, 1998), a multi-volume work (in 23 volumes) edited by Jan K. Ostrowski "Materials on the History of Sacred Art in the Eastern Lands of the former Polish-Lithuanian Commonwealth". In the works of Polish scholars, valuable historical information is provided on the formation of Roman Catholic parishes in the eastern lands of the former Polish-Lithuanian Commonwealth up to 1939 (nowadays – the lands of Western Ukraine), information about sacred architectural landmarks (monasteries, churches, chapels), descriptions of interior and exterior decorations of architectural complexes, inventory, and partial attribution of liturgical items (Ostrowski et al., 1993-2015). In particular, the publications by Piotr Krasny “Parish Church of the Assumption of the Blessed Virgin Mary in Vynnyky”; “Parish Church of the Exaltation of the Holy Cross in Berezdivtsi” (Krasny, 1996, 2003), Marek Walczak “Parish Church of the Assumption of the Blessed Virgin Mary in Rudky” (Walczak, 1999), Katarzyna Brzezina “Parish Church of the Assumption of the Blessed Virgin Mary in Halych” (Brzezina, 2006), Jan K. Ostrowski “Church of Saint Stanislaus Bishop and Martyr and Dominican Monastery in Chortkiv”; “Parish Church of the Assumption of the Blessed Virgin Mary in Sniatyn” (Ostrowski, 2009, 2010); Pawel Pencakowski “Parish Church of Saint Anthony in Lviv (formerly the monastery of the Conventual Franciscans)” (Pencakowski, 2008), and others.

Polish researcher Jakub Czarnovski, in the monograph-album “Sanctuaries and Churches of the Eastern Territories of the Polish-Lithuanian Commonwealth” (Czarnovski, 2009), provided detailed descriptions of Roman Catholic sanctuaries in the eastern territories of the Polish-Lithuanian Commonwealth, which now belong to Ukraine, Belarus, and Lithuania. The history of miraculous images was described by Tadeusz Kukiz in the work “Madonnas and Other Sacred Images from the Borderlands in Polish Dioceses” (Kukiz, 2000). Valuable information about sanctuaries, photographs, and the current state of preservation of architecture and miraculous images is provided by Polish researcher Janusz Pulnar in the book “Always faithful to the Mother of God. Marian Sanctuaries of the Southeastern Borderlands” (Pulnar, 2012). Important information was also obtained from the official website of the Lviv Archdiocese of the Roman Catholic Church in Ukraine: Churches and Chapels of Ukraine (section: Sanctuaries), as well as from other authors (Chavaha, 2007, 2016; 2021). The mentioned publications are valuable also because they contain historical information about copies of miraculous images of the Blessed Virgin Mary in the lands of the Lviv Archdiocese. Information is also provided about modern copies of miraculous images, which were cult centres in the sanctuaries of the Lviv Archdiocese (Demianchuk, 2016, 2019, 2021).

**MATERIALS AND METHODS**

The study examines the sanctuaries of the Lviv Archdiocese as unique sacred architectural monuments. To achieve this, it applied a set of methods and approaches commonly used in the study of sacred art history. These included reviewing and analysing literature on the history of sanctuaries and studying archival sources containing information about their foundation.

Historical analysis involves investigating the construction, formation, and development of sanctuaries, identifying objects of liturgical veneration such as sacred relics and miraculous images, and determining the locations of these shrines.

Art historical analysis aims to reveal sanctuaries’ architectural and artistic features, including the typology and style of sacred monuments, images, and sculptures.
Statistical and comparative analysis involves collecting and analysing statistical data on the number of sanctuaries. It is done according to the following classification: the official name of the sanctuary and church, sacred relics and miraculous images, location and date of consecration.

RESULTS

The Lviv Archdiocese of the Roman Catholic Church in Ukraine currently has twenty-one active sanctuaries, fourteen of which are dedicated to the Blessed Virgin Mary and seven to Jesus Christ, Divine Mercy, Holy Christ, and saints. Twenty sanctuaries were officially proclaimed in the Lviv Archdiocese from June 13, 1995, to June 10, 2020. This research provides historical information about these holy sites.

Lviv’s Sanctuary of Our Lady of Mercy and Divine Mercy is one of the oldest sanctuaries. It preserves sacred relics of Saint Faustina Kowalska, as well as copies of the miraculous image of the Blessed Virgin Mary of Mercy (from 1598) (Demianchuk, 2021, 88) and the image of Divine Mercy (from 1945) (Demianchuk, 2021: 101). The sanctuary’s foundation was laid in 1368, and it acquired cathedral status only in 1412-1414 (Buchek & Sedelnyk, 2004: 148-149). On April 28, 1766, Archbishop Waclaw Hieronim Sierakowski signed a decree affirming the miraculous nature of Our Lady of Mercy (Demianchuk, 2021: 87). On May 12, 1776, Archbishop Waclaw Hieronim Sierakowski conducted a ceremony to crown the miraculous image of Our Lady of Mercy with papal crowns (Lviv Cathedral., 2001: 5).


The sanctuary of Our Lady of Fatima in Krysovychi preserves sacred relics and a sculptural image of Our Lady of Fatima. The history of the sanctuary reveals that a chapel was constructed on the estate of its owner, Adam Mniszech, in the second half of the 18th century. Before the Second World War, the main altar in the chapel in Krysovychi housed an image of the Crucified Jesus (Buchek & Sedelnyk, 2004: 130-131; History of the Sanctuary’, 2017). In November 1995, veneration of the figure of Our Lady of Fatima, brought from Fatima by Father Edwin Rzeszuto, began (History of the Sanctuary’ , 2017). On October 7 1995, Metropolitan Archbishop Marian Jaworski consecrated the restored church as Our Lady of Fatima. On October 13 1997, the church was proclaimed the sanctuary of Our Lady of Fatima by decree (Buchek & Sedelnyk, 2004: 130-131). On May 13 2017, Archbishop Claudio Gugerotti and Metropolitan Archbishop Mechyslav Mokshytskyi crowned the figure of Our Lady of Fatima with a crown blessed by Pope Francis on May 3 2017, in the Vatican (Sanctuary of the Blessed Virgin Mary of Fatima’, 1997).

The sanctuary of Our Lady of Perpetual Help in Mostyska preserves sacred relics and the miraculous image of Our Lady of Perpetual Help. The brick church of St. Catherine of Alexandria was built before 1603, per the sanctuary’s history. The altar was consecrated on September 8, 1883, and the image of Our Lady of Perpetual Help was placed on it (Buchek & Sedelnyk, 2004: 182-183). The image, painted in 1882 by the Roman painter Giovanni Burkhardt (Demianchuk, 2016: 131-132) and blessed by Pope Leo XIII, is accompanied by a certificate on its back (Kukiz, 2000: 287–289; Demianchuk, 2019: 437). On March 25, 1902, Bishop Józef Pelczar consecrated the church (Buchek & Sedelnyk, 2004: 183). 1946-1948, the miraculous image was transported to Tuchów in Poland (Kukiz, 2000: 289). On September 28, 1996, the image was solemnly brought back to the church. On June 27 2002, the Church of St. Catherine of Alexandria was declared the sanctuary of Our Lady of Perpetual Help (Buchek & Sedelnyk, 2004: 182-183; Sanctuary of the Mother of God of Perpetual Help’, 2002).

The sanctuary of the Mother of God of Rudky preserves sacred relics and a copy of the miraculous image of Our Lady of Rudky. The construction of the new sanctuary to replace the destroyed wooden church in the 15th century lasted from 1685 to 1728, as recorded in the history of the sanctuary. Lviv Archbishop Mikołaj Wyżycki consecrated the church under the title of St. Adalbert, the Assumption of the Blessed Virgin Mary, and All
Saints in 1741 (Buchek & Sedelnyk, 2004: 228-229). The main altar (19th century) featured a miraculous image of the Virgin Mary with the Child Jesus. The painting, created in the early 16th century, features silver crowns dating back to 1700 and silver robes that were made prior to 1732 (Walczak, 1999: 309, іл.458, 459). On July 2, 1921, Bishop Józef Pleczar of Przemysł crowned the miraculous image. Following the Second World War, the image was transported to Poland. On July 2 2003, the church was declared the sanctuary of the Mother of God of Rudky (Buchek & Sedelnyk, 2004: 229-230; Sanctuary of the Rudky’’’; 2003).

The sanctuary of Our Lady of Mount Carmel in Polupanivka preserves the sacred relics of Blessed Yelyzaveta Roza Chatska. According to the history of the sanctuary, the first stone church was built at this location in 1894 (Buchek & Sedelnyk, 2006: 232). It was closed after the Second World War and returned to the Roman Catholic community in 1989. On July 16 2004, Cardinal Marian Jaworski announced the church of St. Joseph in Polupanivka as the sanctuary of Our Lady of Mount Carmel (Buchek & Sedelnyk, 2006: 233; Sanctuary of the Mother of God of the Holy Scapular, 2004). On May 14 2022, Metropolitan Archbishop Mechyslav Mokshytskyi presented the relics of Blessed Yelyzaveta Roza Chatska to the parish in Polupanivka (Polupanivka…, 2004; Congregation of Franciscan Sisters’, 2022).

The sanctuary of Our Lady of Providence in Nyzhankovychi preserves sacred relics and a sculptural miraculous image of Our Lady of Providence. The history of the sanctuary reveals that in 1448, King Kazimierz Jagiellończyk established a local Roman Catholic parish in Nyzhankovychi, with the church consecrated in 1524. The church underwent renovations at the end of the 19th and early 20th centuries to repair damage caused during the First World War (Buchek & Sedelnyk, 2004: 190). On June 2, 2007, Metropolitan Cardinal Marian Jaworski declared the parish church of the Holy Trinity in Nyzhankovychi as the sanctuary of the Blessed Virgin Mary, Mother of Divine Providence (Chavaha, 2007; Sanctuary of the Mother of God Providence’, 2007).

The sanctuary of Our Lady of the Holy Rosary in Chortkiv preserves sacred relics and a copy of the miraculous image of Our Lady of the Holy Rosary. The history of the sanctuary dates back to 1593 when the first wooden parish church in Chortkiv was mentioned (Chortkiv’, 2014). 1600-1610, Stanisław Golski built a brick church and monastery for the Dominican Fathers. The church was rebuilt and consecrated in 1731 under Saint Stanislaus, Bishop and Martyr (Buchek & Sedelnyk, 2006: 285). In 1816, the main altar of the church housed the miraculous image of the Virgin Mary with the Child (Ostrowski, 2009: 96). During the late 15th century, she was known in Ostrovnaya near Vitebsk as the Mother of God of Ostrovnaya. She was adorned with silver crowns and garments (Blazhenko, 2019). In 2002, Pope John Paul II consecrated the crowns for the image of Our Lady. On August 29, 2009, Metropolitan Archbishop Mechyslav Mokshytskyi crowned the image of the Blessed Virgin Mary (Coronation of the miraculous icon’’’; 2009; Ten years ago’’’, 2019).

The sanctuary of Our Lady of La Salette in Lanovychi preserves sacred relics and a sculptural image of the Mother of God from La Salette. The history of the sanctuary reveals that in 1462, Paweł Odrowąż founded a Roman Catholic parish here and built a church. The church has been rebuilt and consecrated several times (1591, 1727, 1753, 1817) (Buchek & Sedelnyk, 2004: 140). On November 3, 2009, it was declared a diocesan sanctuary of Our Lady of La Salette. On October 8, 2021, the church was consecrated by Metropolitan Archbishop Mechyslav Mokshytskyi of Lviv (Lanovychi’, 2009).

The sanctuary of Our Lady of Vynnyky preserves sacred relics and a copy of the miraculous image of Our Lady of Vynnyky. The sanctuary’s construction is associated with the Blessed Virgin Mary of Częstochowa, a copy of the miraculous Roman image of the Mother of God ‘Salus Populi Romani,’ which shed bloody tears in 1736. The commission led by Father Wyzyczki confirmed the authenticity of this phenomenon. The miraculous image was transferred to the palace chapel in 1737 and to the newly built church in 1766 (Krasny, 1996: 163-164; Buchek & Sedelnyk, 2004: 64-65). The church was returned to the Roman Catholic community in 1992 (Krasny, 1996: 164, not. 16). On November 27 2016, Metropolitan Archbishop Mechyslav Mokshytskyi of Lviv crowned the replica of the miraculous image of Our Lady of Vynnyky and declared the church a sanctuary of Our Lady of Vynnyky (Chavaha, 2016; Demianchuk et al., 2021: 145).

The sanctuary of Our Lady Queen of Peace in Ivano-Frankove preserves sacred relics and a copy of the miraculous image of Our Lady of Yaniv. According to the history of the sanctuary, a wooden church existed
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on these lands in the 17th century (Buchek & Sedelnyk, 2004: 115). In 1743, Jan Jan Tobiasz Augustynowicz, the Lviv Catholic Archbishop of the Armenian Rite, consecrated the church’s main altar. On May 29, 1774, Archbishop Waclaw Sierakowski consecrated the church under the title of the Holy Trinity, the Blessed Virgin Mary, and St. John the Baptist (Buchek & Sedelnyk, 2004: 115-116). The miraculous image of the Mother of God was transported to Proszowice, Poland, in 1945. On August 10, 2014, a copy of the miraculous image of Our Lady of Yaniv was crowned by Metropolitan Archbishop Mechyslav Mokshytskyi of Lviv. The church was proclaimed a sanctuary of Our Lady of Yaniv (Sanctuary of the Mother of God Queen of Peace’).

The ancient sanctuary of Our Lady Queen of Peace and Reconciliation in Bilshivtsi preserves sacred relics and a copy of Our Lady ‘Salus Populi Romani’ image. Historical sources indicate that 1620 a miraculous image of the Mother of God was kept in the castle chapel in Bilshivtsi. On March 20, 1624, the image was transferred to the newly built church, which was declared a diocesan sanctuary (Buchek & Sedelnyk, 2006: 14-15; Bilshivtsi’). On August 1, 1725, Archbishop Jan Skarbek consecrated the church under the title of the Visitation of Elizabeth by the Blessed Virgin Mary. On August 15, 1777, Auxiliary Bishop Kryspin Cieszkowski crowned the miraculous image of the Mother of God with the Infant Jesus using crowns consecrated by Pope Pius VI in 1775. The image was then transferred to the main altar (Buchek & Sedelnyk, 2006: 15). In 1945, the image was transported to Kraków, Poland, and later in 1966, to the Church of St. Catherine in Gdańsk. In 2002, a copy of the image was brought from Gdańsk to Bilshivtsi (Buchek & Sedelnyk, 2006: 18). On May 31 2017, Metropolitan Archbishop Mechyslav Mokshytskyi declared the church a sanctuary of Our Lady of Peace and Reconciliation. On July 14 2019, a copy of the miraculous image of the Mother of God was enthroned in Bilshivtsi (Indulgence and enthronement of the image’, 2019; Bilshivtsi’, 2019).

The sanctuary of Our Lady of Fatima in Chernivtsi-Sadhora preserves sacred relics and a sculpture of Our Lady of Fatima. The history of the sanctuary dates back to 1815, when a brick church was built at this location. It was consecrated in 1826 under the title of St. Archangel Michael (Buchek & Sedelnyk, 2006: 331). The church underwent renovation in the early 1990s (Buchek & Sedelnyk, 2006: 332). On May 27, 2018, Metropolitan Archbishop Mechyslav Mokshytskyi declared the church of St. Archistrategos Michael a sanctuary of Our Lady of Fatima (Chernivtsi-Sadgora’, 2018).

The sanctuary of the Holy Virgin Mary of Healing in Tartakiv has preserved sacred relics and a copy of the miraculous image of Our Lady of Tartakiv since 1777. In 1603, a new brick church was built and consecrated by Lviv Bishop Kajetan Kicki (Pulnar, 2012: 29). The main altar of the church houses the miraculous image of the Holy Virgin Mary, known as Our Lady of Tartakiv, which was painted by an Italian artist in the early 17th century (Pulnar, 2012: 31). The image has been associated with numerous miracles since 1765. On April 1, 1777, Bishop Antoni Okecki signed a decree confirming the authenticity of the facts. The image was then placed on the church’s main altar in 1778-1779 (Pulnar, 2012: 33). In 1944, the Servants of Mary transported it to the motherhouse in Dębica, Poland. Later, it was moved to Kraków in 1961 and finally to the Lukavets parish in 1965. Pope John Paul II crowned the miraculous image of Our Lady of Tartakiv in Lubaczów in 1991 (Pulnar, 2012: 34). In November 2003, a copy of the miraculous image of Our Lady of Healing was painted. On January 8, 2004, after the Holy Mass, Pope John Paul II crowned the copy of the image of Our Lady. The image was transported to the Tartakiv church (Pulnar, 2012: 34-35). On July 4, 2020, Metropolitan Archbishop Mechyslav Mokshytskyi declared the church of St. Archangel Michael in Tartakiv a sanctuary of the Holy Virgin Mary of Healing (Yakubovska, 2020).

The Metropolitan Basilica of the Assumption of the Blessed Virgin Mary in Lviv has been a sanctuary of the Merciful Mother of God since 1776. In 1948, it also became a sanctuary of God’s Mercy. The shrine houses Ukraine’s oldest original image of the Merciful Jesus, brought from Vilnius in 1945 by the church rector Father Karol Jastrzębski. The image installed in the 1970s of the Merciful Jesus is a replica of the original image painted by Stanisław Kaczor-Batowski in 1943 (Demianchuk, 2021: 101). The basilica also displays the relics of Saint Faustina Kowalska for veneration by the faithful (God of Mercy’).

The sanctuary of the Dying Lord Jesus in Mylyatyn preserves sacred relics and an image of the dying Lord Jesus. The history of the sanctuary reveals that the wooden church of the Assumption of the Blessed Virgin Mary underwent reconstruction in 1633 and 1716. The church was dismantled on May 28, 1822 (Buchek &
The sanctuary of the Holy Cross in Berezdivtsi preserves relics from the tree of the Holy Cross and a copy of the miraculous image of Jesus Christ Crucified. Historical sources indicate that the first wooden church in these lands, titled the Nativity of the Blessed Virgin Mary, was built before 1410 (Buchek & Sedelnyk, 2004: 38). The church housed a Reliquary (Pacyfik) with sacred relics from the tree of the Holy Cross. In 1725, the main altar was constructed to house the miraculous image of the Blessed Virgin Mary. Three years later, in 1728, golden crowns and robes were made for the image (Krasny, 2003: 48). The image was recognised as miraculous on April 1, 1747, by Decree of Lviv Archbishop Mikołaj Wyżycki (Krasny, 2003: 49; Buchek & Sedelnyk, 2004: 38). A new brick church was consecrated under the title of the Exaltation of the Holy Cross by Lviv Archbishop Waclaw Sierakowski on August 25, 1774 (Krasny, 2003: 49). On October 16, 1945, the miraculous image of the Crucified Christ was transferred to Kamień Pomorski, Poland (Krasny, 2003: 51). The temple was closed by the Soviet authorities from 1949 to 1992. During the Exaltation of the Holy Cross feast on September 17, 1995, pilgrims from Kamień Pomorski (Poland) brought a copy of the miraculous image of the Crucified Jesus to the church (Krasny, 2003: 51; Buchek & Sedelnyk, 2004: 40). Metropolitan Archbishop Marian Jaworski declared the church in Berezdivtsi a sanctuary of the Exaltation of the Holy Cross on September 14, 2005 (Temple Feast’, 2020). On March 6 2022, the Holy Cross was ceremoniously brought into the sanctuary (Yakubovska, 2022). Unfortunately, on October 10 2022, a Russian rocket damaged the sanctuary of the Exaltation of the Holy Cross in Berezdivtsi, Lviv region (As a result of a rocket attack, 2022: A church in Berezdivtsy’).


The sanctuary of Saint Anne in Susidovychi preserves sacred relics and a copy of the miraculous bas-relief image of Saint Anne. Historical sources indicate that the first Roman Catholic parish was established in the 15th century. The church contains a miraculous bas-relief of Saint Anne, which has become famous for numerous miracles чудесами (Sanctuary of St. Anna’). The monastery buildings were used as a collective farm warehouse by the Soviet authorities from 1946 until the late 1950s. They were returned to the Roman Catholic community in 1989 (Buchek & Sedelnyk, 2004, pp. 267–268). In 2013, Metropolitan Archbishop Mechyslav Mokshyskyi of Lviv consecrated a copy of the bas-relief of Saint Anne. On July 24, 2016, he declared the church a sanctuary of Saint Anne (Sanctuary of St. Anna’).

The sanctuary of Blessed Marcelina Darowska in Yazlivets preserves sacred relics of the Blessed Marcelina Darowska. Historical sources indicate that the first parish in this area was established on February 3, 1436. In the late 16th century, the Yazlovets family funded the construction of a brick church and monastery for the Dominican Fathers (Buchek & Sedelnyk, 2006: 300). Following restoration work in 1838, the church was consecrated under the title of the Assumption of the Blessed Virgin Mary (Buchek & Sedelnyk, 2006: 301). On August 10, 1883, Archbishop Zygmunt Szczęsny Felinski consecrated the sculpture of the Immaculate Virgin Mary, which was brought from Rome and made by Tomasz Oskar Sosnowski (Buchek & Sedelnyk, 2006: 304). On July 9, 1939, Cardinal August Hlond, the Primate of Poland, solemnly crowned the figure of Our Lady of Yazlivets. In May 1946, the Sisters of the Immaculate Conception transported the Our Lady of Yazlivets statue to Szymanów in Poland (Pulnar, 2012: 167). On August 22, 1999, By Decree dated September 1, 1999, the sisters’ chapel in Yazlivets was declared a sanctuary of Blessed Marcelina Darowska (Blessed Marcelina...
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Darovska, 2023; Buchek & Sedelnyk, 2006: 304). The statue of Our Lady of Yazlivets was created by Prof. Edward Jeliński. It was consecrated on May 4, 2002, by Cardinal Marian Jaworski and Bishop Ireneusz Bilyk (Pulnar, 2012: 171).

The sanctuary of Blessed Marta Wiecka in Sniatyn houses sacred relics and an image of Blessed Marta Wiecka. Historical sources indicate that the first wooden church in Sniatyn was built in the 15th century (Sniatyn’, 2016). The church was reconstructed between 1593-1595 and renovated in 1800 (Ostrowski, 2010: 261-262, 267; Buchek & Sedelnyk, 2006: 112-113). A brick church was constructed in Sniatyn between 1843-1848 and later reconstructed between 1928-1935. The church housed the image of Our Lady of the Holy Scapular, adorned with silver robes and crowns (Buchek & Sedelnyk, 2006: 112). In 1946, the image was transported to the Church of Our Lady of the Holy Scapular in Brzegu Dolnym, Poland (Ostrowski, 2010: 261-262, 267; Buchek & Sedelnyk, 2006: 112-113). On May 22, 1993, Metropolitan Cardinal Marian Jaworski consecrated the restored church and bestowed the title of Our Lady of the Holy Scapular (Sniatyn’, 2018; Buchek & Sedelnyk, 2006: 113). In 1997, Renata Paszkowska-Kwiatek and Wojciech Kwiatek from Kraków created a replica of the miraculous image of Our Lady of the Holy Scapular (Ostrowski, 2010: 264). On May 24, 2008, Sister Martha Wiecka was beatified during the Hierarchical Liturgy in Lviv (Figure 1). Images and icons of Blessed Sister Marta Wiecka were created before her beatification (Figure 2-3).

On May 27, 2018, Metropolitan Archbishop Mechyslav Mokshytskyi declared the church in Sniatyn a sanctuary of Blessed Marta Wiecka (Sniatyn, 2018).

The sanctuary of Blessed Jakub Strepa and the saints and blessed of the Halych and Lviv Archdiocese in Halych preserves sacred relics and the image of Blessed Jakub Strepa. Historical sources indicate that the first wooden church under the title of St. Mary Magdalene in Halych was consecrated in 1367 (Halych’, 2019; Buchek & Sedelnyk, 2006: 37). The church was closed after the Second World War (Halych’, 2019; Buchek & Sedelnyk, 2006: 38), but in 1991 it was handed over to the Greek Catholic community. Construction of a new church, supported financially by the diocese of Sankt Pölten (Austria), took place from 1995 to 1999 (Brzezina, 2006: 67). On July 17, 1999, the newly built church was consecrated by Metropolitan Cardinal Marian Jaworski and Bishop Kurt Krenn from Sankt Pölten, under the title of Blessed Jakub Strepa and Saint Hippolytus (Halych’, 2019; Buchek & Sedelnyk, 2006: 41). On September 25, 2019, Metropolitan Archbishop Mechyslav Mokshytskyi declared the church of Blessed Jakub Strepa and Saint Hippolytus a sanctuary of Blessed Jakub.
Strepa and the saints and blessed of the Halych and Lviv Archdiocese (Halych’ 2019; Sanctuary of Blessed Jakub Strepa, 2019) (Figure 4-5). It is worth noting that Blessed Jakub Strepa contributed to the construction of the Lviv Cathedral. He was beatified in 1790 (Blessed Jakub Strepa) (Figure 6).

**DISCUSSIONS**

The historical overview shows that sacred relics and miraculous images were preserved in churches. However, during World War II, the majority of these monuments were removed from Ukraine, which complicated the research. Identifying the names of churches was also difficult because geographical locations had different names in various historical periods.

Studying the preservation status of ancient Roman Catholic sanctuaries in the Lviv Archdiocese and carrying out professional restoration work to restore damaged monuments is crucial. Notably, most sanctuaries were wholly or partially destroyed in various historical periods, resulting in the irreparable loss of unique sacred monuments. Preserving sanctuaries is crucial, especially during the Russian Federation’s military invasion of Ukraine on February 24, 2022, as sacred monuments continue to be destroyed. It is evidenced by the unfortunate event on October 10, 2022, when a Russian missile damaged the Sanctuary of the Exaltation of the Holy Cross in Berezdivtsi, Lviv region (See: As a result of a rocket attack., 2022; A church in Berezdivtsi).

**CONCLUSIONS**

After analysing historical data on the sanctuaries of the Lviv Archdiocese of the Roman Catholic Church in Ukraine, it has been established that twenty diocesan sanctuaries were officially proclaimed in the Lviv Archdiocese from June 13, 1995, to June 10, 2020. Twenty-one active sanctuaries exist, with fourteen dedicated to the Blessed Virgin Mary and seven to Jesus Christ, Divine Mercy, Holy Christ, saints, and blessed individuals. It has been established that all sanctuaries of the Lviv Archdiocese have diocesan status.

It should be noted that all sanctuaries in the Lviv Archdiocese preserve sacred relics, miraculous images, and copies created using painting or sculptural techniques. The decoration of the sanctuaries reflects the interpenetration of styles and the combination of various forms of art, including architecture, sculptural plasticity, and painting.
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