



Tomasz P. TERLIKOWSKI:
Rozdzieleni bracia
Szeptyccy, historia Polski i Ukrainy
[Separated Brothers:
The Szeptyckis, history of Poland and Ukraine]
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The reviewed book by Tomasz P. Terlikowski presents the fate of the family of Jan Kanty Szeptycki and Zofia Szeptycka (née Fredro), and their sons, at the turn of the 19th and 20th centuries. The author attempts to show the history of Poland and Ukraine as illustrated by the example of the Szeptycki family, which he underscores in the subtitle, but fails to do so, instead giving only a minor contribution to the general attempt to understand the relations prevailing in various borderland families. According to Terlikowski, the personal religious and, by extension, national choices of individual members of the Szeptycki family had an impact on the formation of the national identity of Poland and Ukraine.

The ambitious goal of bringing the reader closer to an understanding of the intricate relations in the southeastern territories of the former Republic of Poland, and in the times described in the first part of the book, located within the borders of the partition belonging to the Austro-Hungarian Empire, has not been fully achieved. On the one hand, the subject matter taken up may arouse the interest of a reader seeking answers to a very current, including from today's perspective, topic concerning Polish-Ukrainian relations. On the other hand, there are concerns about the proper interpretation and reporting of historical events.

Both the book's main title, *Rozdzieleni bracia* (Separated Brothers), and the photographs included on the cover, featuring only two brothers, suggest that the reference point for the undertaken considerations will be the division, at least along the ideological lines, between the two brothers, Roman and Stanisław. However, this division is difficult to find in the content of the book, in fact quite the contrary, according to the version presented by the author, there was full harmony in the family. Therefore, what kind of separation does the author suggest? After World War I, all the brothers Szeptycki were citizens of the Republic of Poland, serving it only in different capacities. Stanisław, in the Polish army, Roman (Andrzej, the name adopted after joining an order) and Kazimierz (Klemens, his monastic name) dedicated their lives to serving God. Yet other brothers, Leon and Aleksander, oversaw their businesses in their land estates.

Speaking more broadly, in reference to the Szeptyckis' history it can be said that this borderland family has always served God and the cause of the people, or more so, the social group it represented. At the end of the 19th century and the beginning of the 20th, when the national consciousness of the broad masses was being formed, it was not only the Szeptycki family that sought its identification, but also many other borderland families, among whom there occurred divisions. Whether these were divisions based on ancestry or just place of residence among the local population, it is difficult to say unequivocally today.

The author of the biography of the Szeptycki family, Tomasz P. Terlikowski, has described the changing fortunes of this family in order to pinpoint the sources of the decisions made by its members. The study is based on numerous archival sources, academic and popularizing works, which should imply reliable analysis of the presented family and its achievements, but leaves some doubts arising from the lack of a deeper analysis of the prevailing religious and socio-political situation at the time, especially in this part of Europe.

From the very beginning, we are confronted with a comprehensive narrative dedicated to the children of Jan Kanty and Zofia Szeptycki. This is especially true of their son Roman (later Archbishop Metropolitan Andrey). Perhaps this is due to the rich literature on him, or perhaps it is all about the process of "Ukrainianization" of the Archbishop, which becomes intriguing when considered during the period of rebuilding Polish-Ukrainian relations, especially after the outbreak of the Russian-Ukrainian war in 2014 and the full-scale war waged by Russia since February 2022. It is also unclear whether the information on the Latin Church reflects the author's personal relationship to God and the Church, or is a desire to show Archbishop Andrey in a positive light. This also

applies to the second of the brothers, Kazimierz (brother Klemens). The advanced thesis of the Polish origin of the Szeptycki family seems to be not quite correct, since it is a typical Ruthenian family, and only through its family connections, it began to strengthen its ties with Polishness. The brothers' mother, Zofia, was the daughter of Aleksander Fredro and "was, by culture, upbringing and identity, Polish" (p. 31). Therefore, did the author overemphasize the ties of the two brothers to the Ukraine, or was it just a matter of showing their return to their roots? There is no doubt, however, that the Szeptycki family connection to the Roman Church was very close, and this very fact made not the Eastern Orthodox Church, but the Greek Catholic Church the reference point for finding an identity, no longer Ruthenian, but Ukrainian.

What the book lacks is a presentation, at least in a brief way, of the outline of the history of the Greek Catholic Church with its differentiation within the Eastern Churches and its duties in the community of the Church subordinate to the Pope. Unfortunately, a reader who lacks the prerequisite knowledge may not understand why Kazimierz Szeptycki traveled to Western Europe to study theology. Understanding the roots of the Greek Catholic Church will highlight the differences between Greek Catholics in the Russian and Austro-Hungarian partitions. Also, Roman Szeptycki's decision to enroll at secular studies at the German University of Breslau in the mid-1880s may have fueled his later pro-Germany stance during World War II.

A discerning reader might expect the author to explain the various connections that emerged and the choices that resulted from them in the future, especially since the minds of the young member of the Szeptycki family must have been formed somewhere, including outside the family. It is a pity that we do not find this information in the book. Nevertheless, Terlikowski remains faithful to the understanding of reality within the framework he adopted. He accepts as essential and a matter of certainty the existence of a close connection between the Szeptycki family and the papacy, and at the same time shows the profound development of the religious life of two of the brothers, oriented towards the communities of the Eastern Catholic Churches. For a better understanding of the discussed issues the considerations presented in the book are based on rich sources, however, they do not contain all the information that could confirm the political, social and religious attitude of Archbishop Andrey in particular. Unfortunately, the author does not quite succeed in presenting the intricacies of Metropolitan Andrey's life and spiritual development, linked to the construction of the religious life of the Greek Catholic Church and the Ukrainian national identity in an approachable way.


Throughout the monograph, attention should be given to the author's theses and conclusions. Admittedly, it is necessary to emphasize the cross-sectional nature of the study, and the interesting assumptions made, which direct not only the issue of the Szeptycki family itself towards religion, but also the Latin and Greek Catholic Church. This move toward practical solutions taken in the successive stages of the Szeptycki family's life is shown in ten chapters relating to: the origins of the family; its uprooting from the original rite; the preparation for the various career paths of Jan Kanty's sons; the climb to the top of social and professional development; the changes in the attitudes of individual brothers; the collapse of the world in which the family's father, Jan Kanty, lived and in which he built his position; the building of a new reality in connection with World War I and the disintegration of the previous world order; the maintenance of brotherly ties despite the increasing differences in the brothers' socio-political views; the attempt to build a new reality, and the crumbling and ruin of the previous world and previously existing opportunities.

Delving into the content of the book, the reader becomes familiar with the author's assumptions signaled by its title. The very topic is still relevant today, and at least to some extent brings the complexities of the brothers Szeptycki's thinking in a context related to the life of the Church and their own choices, by showing the differences that can divide the Polish and Ukrainian peoples. From this perspective, the author undertakes an analysis of the successive stages of the brothers' lives, pointing out the construction of national identity and thus emphasizing that it is not something added to the Church community, but is its integral and inviolable element. The reader can see both the phenomenon of faith beyond the effects of purely liturgical activity, but it also makes it possible to see in the Church a community in which national identity is a space for the development of the gifts that constitute its unity and contribute to the development of the Church community. Even when describing the period before and during World War II, Terlikowski remains true to his premise of presenting each of the characters described in a positive light. He does not show more extensively the entire social and political background, so that the reasons for the ideological and political choices made do not always remain clear, and this can cast a shadow over seemingly morally upright characters. After all, it was the attitude of the Archbishop Metropolitan of Lviv Andrey during World War II that had the effect of halting his beatification process.

Tomasz Terlikowski's monograph fits in the current situation regarding the problems of Ukrainian Christians, related to the recognition of the Eastern Orthodox Church as the dominant religion and the place and

role of the Greek Catholic Church in Ukraine. What remains is to hope that religion and a sense of national identity will not only move toward Christian unity, but will also enable dialogue between nations, especially the neighboring ones.

Jacek Andrzej Szczot

 <https://orcid.org/0000-0002-5313-5246>