

**ЕКОНОМІКА ТА УПРАВЛІННЯ НАЦІОНАЛЬНИМ ГОСПОДАРСТВОМ**

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**ECONOMIC CONCEPT  
OF ANDREI SHEPTYTSKY'S****ЕКОНОМІЧНА КОНЦЕПЦІЯ  
АНДРЕЯ ШЕПТИЦЬКОГО**

**Urgency of the research.** While exploring the heritage of socio-economic ideas and attitudes of Ukrainian figures, it is worth highlighting Andrei Sheptytsky's economic views, which can be called Christian paternalism. The interpretation of the individual economic views of the Metropolitan does not lose its relevance in contemporary conditions and opportunities for the influence of the clergy on processes of economic development.

**Target setting.** The modern global economy promotes intensive psychology of enrichment, which leads to the leveling of Christian values in society. That is why the progressiveness views of the Metropolitan requires further scientific research.

**Actual scientific researches and issues analysis.** The study of the genesis of economic development is highlighted in the writings of many scholars in contemporary economic science but the Metropolitan's views deserve special attention in determining the level of development of country and its economy.

**Uninvestigated parts of general matters defining.** However, despite the rather powerful studies of the spiritual activity of the Metropolitan, the questions of a systematic understanding of his economic views.

**The research objective.** The purpose is to study the Metropolitan's contribution in the formation of economic education and culture of management.

**The statement of basic materials.** The article considers the Metropolitan's vision for implementing the idea of social justice. His understanding of the danger of the predominance of capital over labor, which leads to its excessive accumulation, is defined, which is a threat to military conflicts, the destruction of competitive relations to the monopolization of the market.

**Conclusions.** There is no doubt that the significance of journalistic, educational and entrepreneurial activity of A. Sheptytsky for the development of the Ukrainian intellectual and business elite in the period of important transformations of state-building is substantiated.

**Keywords:** economic views; economic activity; clergy; cooperative movement; educational activities; christian paternalism.

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**Актуальність теми дослідження.** Досліджуючи спадщину соціально-економічних ідей та поглядів українських діячів варто виділити економічні погляди Андрія Шептицького, які в сукупності можна назвати християнським патерналізмом. Інтерпретація окремих економічних поглядів митрополита не втрачає актуальності і в сучасних умовах та можливостях впливу духовництва на процеси економічного розвитку.

**Постановка проблеми.** Сучасна глобальна економіка пропагує інтенсивну психологію збагачення, що призводить до нівелювання в суспільстві християнських цінностей. Саме тому прогресивність поглядів митрополита вимагають подальшого наукового дослідження.

**Аналіз останніх досліджень і публікацій.** У сучасній економічній науці дослідження генези економічного розвитку висвітлюються у працях багатьох вчених, однак особливої уваги заслуговують погляди митрополита в частині визначення рівня розвитку країни та її економіки.

**Виділення недосліджених частин загальної проблеми.** Однак, незважаючи на доволі потужні дослідження духовної діяльності митрополита малодослідженими залишаються питання системного розуміння його економічних поглядів.

**Постановка завдання.** Метою дослідження є вивчення вкладу митрополита у формування економічної освіти і культури господарювання, в чому він вбачав гарантію соціальної захищеності населення.

**Виклад основного матеріалу.** В статті розглянуто бачення митрополита щодо реалізації ідеї соціальної справедливості. Розкрито його концепцію перерозподілу доходів у суспільстві. Визначено його розуміння небезпеки переважання капіталу над працею, що веде до надмірного його накопичення, а це є загрозою військових конфліктів, руйнування конкурентних відносин і монополізації ринку.

**Висновки.** Не викликає сумнівів обґрунтування значення публіцистичної, просвітницької і підприємницької діяльності А.Шептицького для розвитку української інтелектуальної і бізнесової еліти у період важливих трансформацій державотворення.

**Ключові слова:** економічні погляди; економічна діяльність; господарювання; духовництво; кооперативний рух; просвітництво; християнський патерналізм.

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**Urgency of the research.** Taking into the account the results of many years of research by Ukrainian and foreign economists, it should be noted that the problems of the role of the church in the economy, in particular, as one of the main institutions of economic development and the identification of the characteristic features and patterns at various stages of social development in the Ukrainian lands, have not yet received comprehensive coverage in modern Ukrainian historical and economic science.

In this connection, the question arises of the more active coverage of the outstanding Ukrainian figures in the Ukrainian economic sciences, their ideas and concepts, in particular, by A. Sheptytsky, with the possibility of using his achievements in modern processes of market reform of the national economy.

**Target setting.** The unusual figure of Andrei Sheptytsky requires comprehensive attention to a more in-depth study of the various directions of his activity. In addition to the spiritual and religious work that was his main field, Sheptytsky had the title of Doctor of Law, was a member of the Vienna Parliament and the Galician Sejm, an authoritative public figure and entrepreneur. His pro-Ukrainian positions, which were reflected in the support of the ZUUR, the attachment to the cooperative movement, active patronage and commercial activities, caused the oppression of the Bolsheviks (the Sheptytsky family was shot at a family estate) and other biased attitudes. Sheptytsky's period of life (1865-1944) was accompanied by important socio-economic and political transformations on the Ukrainian (in particular, Western Ukrainian) lands, which undoubtedly laid aside a significant footprint in his views and increased the significance of his teaching in the consequent context.

**Actual scientific researches and issues analysis.** The results of this study are due to the use of the works of Ukrainian scientists on the economic views of Andrei Sheptytsky. Among them, the authors who investigated the socio-cultural and spiritual aspects of the life of the Metropolitan - A. Bilas [12], O. Volinets [4], R. Kis [7], O. Kekosh, M. Lozynsky, O. Nevmerzhitskaya, L. Roshchina, M. Sabadugha, O. Surmach and others, as well as researchers of the economic direction of his work are R. Augustin [1], O. Verbov [2], I. Gavlish, L. Gentosh, S. Zlupko [5], T. Ivashkov [6], A. Kravchuk, Yu. Rybak [11], L. Fedik [6], M. Shulsky and others.

**Uninvestigated parts of general matters defining.** This publication explores the work of Andrei Sheptytsky with the definition of his economic views. Among contemporary scholars, they are not disclosed so often and certainly such a distinguished person deserves much more attention not only in the scientific-journalistic literature of the present, but also in terms of the development of Ukrainian economic thought.

**The research objective.** The purpose of the article is to investigate Andrei Sheptytsky's contribution to the formation of economic knowledge, emphasizing the value of Ukrainian economic thought and the fact of the formation of intellectual elite in Ukraine.

The objectives of the article are:

- carry out a systematic representation of Andrei Sheptytsky's economic views, distributing them according to the conceptual, socio-labor and financial and economic nature;
- describe Andrei Sheptytsky's most relevant and demonstrative economic views with an emphasis on his ideas on labor and capital opposition;
- to substantiate Andrei Sheptytsky's contribution to the formation of economic knowledge, the development of the Ukrainian intellectual and business elite during the period of important transformations of state-building in Western Ukrainian lands.

**The statement of basic materials.** Before revealing the peculiarities of Andrei Sheptytsky's economic views, we should emphasize the moral basis of their formation and a clearly expressed socially oriented position of the Metropolitan. He wrote: "As in every work and in every word, and in my letter, I seek only the good of the people, to which I feel to the heavy and holy duties for me. These duties impose not only on my position of the Metropolitan, but also on the solemn oath, the day when I joined the monastery, that I will work according to my forces for the good of the public, and most of all, the conviction that puts me in a number of patriotic citizens among whom I would like to be the best "[3]. With this statement Sheptytsky emphasizes the priority of the interests of the people in the processes of state building and economic development with this statement.

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The economic views of Andrei Sheptytsky can be studied both on the basis of facts of his activity and on the results of familiarization with his numerous letters, letters and appeals. It should be understood that they were formed in the period of important transformations. According to T. Ivashkiv and L. Fedik, the activity of the Metropolitan fell within the period of significant changes in both the global economy and the region - from the birth of capitalist relations in Galicia to the global economic crisis of the late 1920's and the economic devastation caused by world wars [6, p. 275].

It should be emphasized that the epistles and statements of Sheptytsky at that time were in fact the first to cause social and political interest in the opinion of the clergy. This is emphasized by I. Franko, who although criticized to a certain extent Sheptytsky's views on social justice considerations, because he did not support them with concrete measures, but highly appreciated the commitment to the Ukrainian people. The publicity and openness of the activities and views of Sheptytsky formed a positive attitude of the population, a high level of trust, and, consequently, the authority of the Metropolitan.

If you concentrate on the economic component of Andrei Sheptytsky's views, then you can identify certain features (Tab. 1). First of all, his fascination with the necessity of the development of science and education is striking. The Metropolitan wrote that "... the wealth of society will not reach without true enlightenment; science for the upper strata of society is a force in the eyes of one, more than wealth.." [10, p. 9; 4, p. 6]. He initiated and joined the implementation of numerous educational projects through the activities of orphanages, schools, universities (his intention was to create a Ukrainian university), and finally - specialized institutions for the training of the clergy themselves, as a desire to raise the level of education of the Ukrainian people. Sheptytsky defended the need for cooperation between the clergy and the intelligentsia, seeing in this way their mutual positive influence: the clergy can thus promote Christian virtues in socio-economic processes, and the intelligentsia, as representatives of the authorities, authoritative institutions, can strengthen the spiritual and moral foundations of their activities. He paid special attention to specialized training, supporting the activities and development of a network of popular at that time trade schools. The Metropolitan gave his personal funds and his land to the organization of a cooperative lyceum, horticultural and horticultural schools and agricultural schools [2, p. 114] as per O. Verbov.

Table 1

**Andrei Sheptytsky's economic views in the main provisions**

No	Position	Description
Conceptual nature		
1	The basis of Christian virtues in economic activity	The basis of any economic activity should lie in the Christian virtues of love for neighbor, honesty, justice. It is necessary to catechize young people during her educational training
2	Necessity of social justice	The society can develop in conditions where more or less equal opportunities for realization of abilities of each person (counterbalance to the capitalist liberal model of management)
3	The value of knowledge and intelligence	Without adequate support for the development of science and education, proper development of society is impossible, and hence further economic development.
4	The need for social solidarity	For the spread of Christian virtues, in particular in economic processes, the solidarity of various social groups, including representatives of the clergy, is important
Social-labor nature		
5	Value of laboriousness, talent, productivity	The basis of the work of the population, especially the peasants, should lie hard-working, savvy and sober

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6	Dependence of the level of well-being on professional activities	The redistribution of wealth in society should be uniformly dependent on the rights and responsibilities of each person, his professional activities
7	Appropriate wage level	The level of remuneration depends on many factors, mainly on the supply of labor; delays in payment of wages are unacceptable, and the worker himself has the right to dispose of his income on his own.
8	Contractual regulation of labor relations	A contract must be concluded between the employer and the employee, which clearly identifies the employee's ability and employer's responsibilities.
9	The validity of the labor of the population to the clergy	Clergy in hiring people, usually rural, to perform agricultural, construction, other works should be fair, do not put such work as a requirement for the performance of pastoral duties
Financial and economic nature		
10	Quality of life as one of the determinants of development and wealth of the economic system	The development and wealth of the economic system should be ensured not only on the basis of accumulation of incomes, but also on the level and quality of life of the population.
11	Priority of national (domestic) investment	In the structure of investment in various forms of economic activity of the country, the national financial resources should occupy the dominant part
12	The danger of monopolizing spheres owing to excessive mergers of capital	Excessive market capitalization, its monopolization leads to the absorption of small capitalists (small business), impedes competition and is a dangerous process.
13	Development of inter-branch economic complex of Ukrainian village	The development of arable land in the countryside should be supported by the development of various crafts, trade
14	Priority of private ownership	Collective ownership is ineffective, as it will not ensure fairness in society, may lead to contradictions between co-owners
15	Advantages of developing cooperative forms of management	The development of cooperatives will provide an opportunity for the improvement of the well-being of ordinary burghers and peasants, will contribute to the formation of the Ukrainian business elite
16	Need for the development of the banking sector of the economy	Financial support is required from "popular" (fair) lending institutions for the possibility of realizing human abilities, including through cooperative forms of management

\* **Source:** created by the authors

The second "thread" of Sheptytsky's economic views can be called his benchmark on the idea of social justice, other Christian virtues. Metropolitan reacted acutely to the retreat of the current authorities and large business groups from the Christian start of economic activity in his publications and speeches. Indicative here is his message "On the Questia Social", in which Sheptytsky highlights the priorities of the opposition to the decline of the economy. The main problems of economic disagreements metropolitan determines the retreat of people from God, the disappearance of concepts of justice, loss of a sense of love for the neighbor, capitalist liberal theory with its legislation [9, p. 139; 4, p. 6]. It is worth mentioning the following quote from the Metropolitan: "We all think of this progress and we want our nation a more comprehensive future. Let us decide on what this progress should be. We understand that

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we must pay special attention to the condition of the farmers, whose excessive impoverishment and darkness sometimes seem an obstacle to progress. We must use all possible means to move the fishery, without which agriculture can not be kept in our time. We must control trade, have to organize those institutions that in any way help people in their lives and work in all villages. There is no single branch of cultural and economic life in our people, which would have made even a hundredth of what is needed. One hundred times more than any other people, we must still think about putting the very foundations of our house, on the whole economic side of people's life, without which even the most light political position will always be senseless and indifferent [9; 11, p. 211].

Sheptytsky did not identify the idea of social justice with the principles of socialism and even more communism that was later implemented in the Soviet lands (the practice of the Metropolit of engaging the clergy in economic activity to form the intellectual and business elite corresponds to the experience of "Catholic socialism" in Italy). Socialism itself, in his opinion, was a utopian idea and had no chance of practical realization; just as liberalism offered magnificent slogans of freedom and equal opportunity, but their realization led to capitalism and the exploitation of the weaker, and socialism threatened to lead in the future to the unnatural domination of the state over the family, inhibition of private initiative, total control of the government over the person [7, p. 307]. The Metropolit assigned a great role to the development of private property, and called its elimination the "new corpses". Thus, in the ideas of socialism, which later was used by the Soviet authorities, Sheptytsky saw the threat on the turn of the century, thus confirming his ability to observe, logical thinking and the ability to accurately predict the situation.

At the same time, promotion of the idea of social justice prompted the Metropolit to publish his thoughts and experiences in this regard. He wrote to wealthy people: "Be savvy, but not miserly. Help the poor not only from time to time, but also so that he can get up from the trouble and could stand on his own feet. Let's have the poorest the chance of earning money - teach him - show him how he can correct his own destiny. "In this way, the Metropolit did not restrict the right to accumulate capital, but pointed to the need to use it according to Christian virtues, as well as from the point of view of general social and economic efficiency. In turn, the metropolit wrote to the poorer sections of the population: "Because it is in your power, correct your destiny, beware of the envy and the desire for another's goods! You can wish for yourself the same kind of goods as he has, but it's not good to mourn for his goodness - and to take away unwillingly "[3].

Sheptytsky's position on labor of the population (peasants at most) at church grounds, in the estates of the clergy, which at that time was a widespread practice, is worth noticing. The Metropolit stressed the need for a fair relationship between the clergy as an employer and the population as workers. He sharply criticized the speculations of the clergy with the forced peasants or simple burghers to free work in the context of pastoral activities.

Generally speaking, those are quite progressive views about the social-labor relations. Bearing in mind the period in which the metropolit lived, when he still had a strong memory and remnants of the practice of serfdom, Sheptytsky propagated the idea of the need to ensure the quality of life of the population. Moreover, he determined the level and quality of life as one of the important determinants of the country's development and its economy. Thus, the metropolit was characterized by the views of a modern economist who is committed to the economic knowledge, the value of intellect and the need to create the best conditions for human development, which will be the opportunity for further economic growth.

At first glance, the superficiality of Sheptytsky's economic views may be due to its origin, proper education, and professional activity. However, in reality, the Metropolit formulated more in-depth concepts, in particular regarding social redistribution of income. He believed that the standard of living of the population should correspond to the social situation that occupies a particular person; this is achieved through the even distribution of wealth among all segments of society, which can be achieved on the condition of equilibrium of rights and responsibilities [6, p. 276]. That is, depending on the social and economic role played by a person in a society, its social status and level of well-being must depend on it.

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Since the Metropolitan lived in a period of rapid development of the cooperative movement on Ukrainian lands, his pro-Ukrainian position, commitment to social justice and human development led to the support of the ideas of co-operation. He wrote in one of the pastoral messages, that "... we must also take the helm in economic labor; it is necessary to help people in the laying of Christian shops, sphinxes (barn for corn), lending offices, various economic and artisan unions and all others under the economic review of livelihoods; let the people know that they can always count on all our help; let them know that we care about their well being..." [8, p. 38]. Sheptytsky understood well that at the time, the cooperative model of the development of the economy could be a great opportunity to improve the welfare of the majority of the population through the realization of entrepreneurial potential, access to new jobs and, most importantly, the possibility of consolidating national capital with a stronger influence on foreign capitalists.

Sheptytsky actively participated in the implementation of projects of such authoritative societies that at that time were active subjects of the expansion of the cooperative movement, such as Prosvita, the Scientific Society. T. Shevchenko, "Native school" and others. It should be noted that Sheptytsky's financial investments are also well-known in the sectoral (profile) cooperatives - "Village Owner", "People's trade", "Maslsoyuz", "Zorya" (handicraft and industrial association).

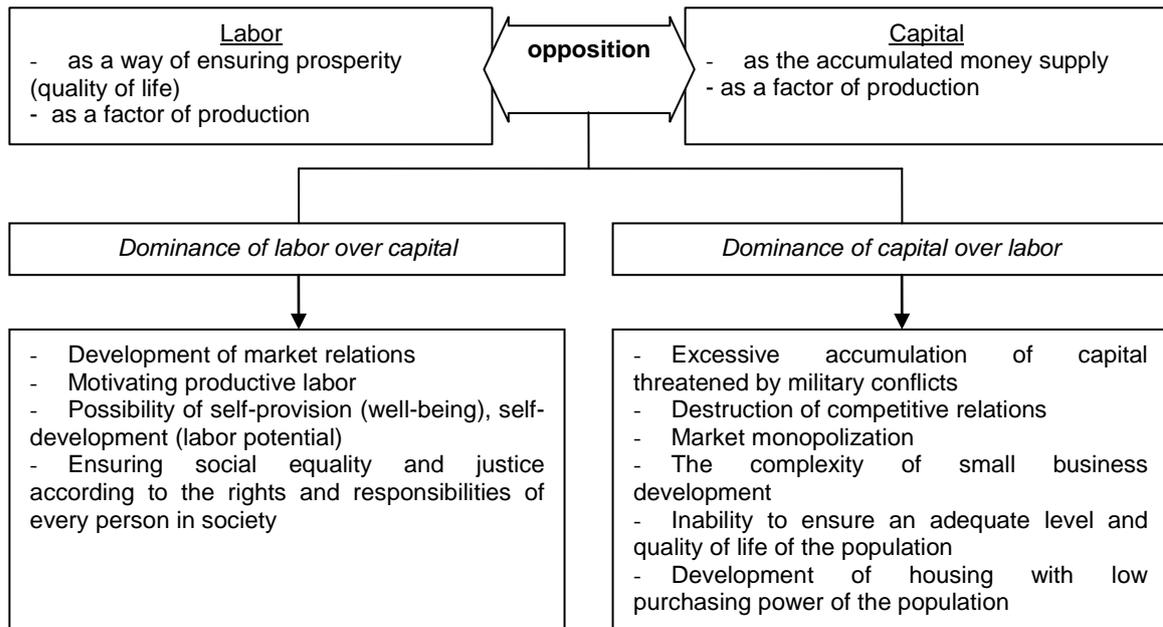
Sheptytsky actively joined the foundation of the Land Bank of the Hypothecary (jointly with the Dniester Company) in 1910 in the framework of the targeted support of cooperative forms of management. Thanks to Sheptytsky Bank, the bank became the only Ukrainian bank to gain recognition in the world, and its securities were paid in all banks in Europe; the bank was engaged in long-term lending of housing construction under the bail of land and real estate and at the same time assisted in the event of temporary financial difficulties for Ukrainian cooperatives and merchants belonging to the "Rural Owner", "People's Trade" or "Oil Union"; loans the bank rendered often under the bail of the Metropolitan, despite the solvency and financial position of the borrower [12, p. 63]. Sheptytsky cared that the bank should buy different types of securities from not one but several owners, reducing the risk of their loss or bankruptcy; The purchase and sale of securities through the bank contributed to obtaining maximum return on shares and this was a reliable way to increase wealth with minimization in the event of financial problems, the threat to its own authority [2, p. 112].

It is worth emphasizing Andrei Sheptytsky's financial literacy, who understood the need for the development of libraries under the leadership of representatives of the Ukrainian intelligentsia, who would be much more interested in providing appropriate services to cooperative and other forms of management. Back in 1894, the Dniester Mutual Credit Society was established, which was led by the Greek Catholic Metropolitan and which later became the co-founder of the Land Bank of the Hypothecary. According to R. Augustine, every member of the society "Dnister" had the right of one vote, regardless of the number of 50-crowned shares; the guarantee of credit was not the property of the borrower, but trust in him; "Dnister" annually improved conditions for its clients and achieved the highest achievements ten years from the beginning of its existence at the time of Metropolitan Sheptytsky, who made significant personal investments in the company, encouraged the clergy and helped to establish cooperation with foreign financial institutions [1, p. 388].

Metropolitan actively advocates cross-sectoral model of Ukrainian village development. He was convinced of the need for the development of "industry", "cultivation", "trade" in a holistic manner, which would allow differentiating ways of ensuring the well-being of peasants, mobilizing the poles of economic growth in rural areas. Sheptytsky well understood the potential of the economic development of the Ukrainian lands and emphasized the threat of a "leaky" position, that is, the absence of the owner. Even then, he understood the importance of entrepreneurial potential, the need for self-realization and the development of each individual. At the same time, equal conditions for different social cohorts should be formed. The level of development of knowledge and intelligence should be determined by the professional capabilities of the person and, as a consequence, his social status. Special attention is drawn to his ideas on the contrast between labor and capital in the system of his economic views. The metropolitan met with a rather critical approach, seeing in practice the numerous threats of monopolization, the destruction of the competitive environment with regard to the capitalization of production. He saw the problem of a "social issue" as the consequence, when the population

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was not able to provide a sufficient level of well-being, realizing its entrepreneurial potential and effectively using labor-cost potential. Sheptytsky wrote: "Look at people in other countries: the land might be way worse in their own country, but by labor and savings people came to the point that even the poorer has a better house and a better meal there than ours the richest man in the village "[3]. Based on his beliefs, the significance of labor, understood by the metropolit's efforts to capital dominance over labor (Fig. 1).



**Fig. 1. Consequences of the contradictions of labor and capital according to Andrei Sheptytsky's views**

\* **Source:** created by the authors

Generally, Sheptytsky assigns a very high role to work. Indicative here is his saying that it is better to work the person for whom labor is not only a means of survival, but for which labor is a duty imposed by God [11, p. 209]. Simultaneously with the substantiation of the value of labor, Sheptytsky pointed to certain requirements for employers to create appropriate conditions. Researchers note the three mandatory Sheptytsky's requirements, which he put forward to his managers or business partners on hired workers - material incentives, normal working conditions and spiritual care [1, p. 388]. Sheptytsky wrote that the worker is obliged to give his employer the services for a fixed pledge, and the employer is obligated to give a fair and equitable remuneration for the work [3].

A very important point is that, through the promotion of the high social, economic, and spiritual significance of the Ukrainian Greek Catholic Church, Sheptytskyi made an inestimable role in the formation of the Ukrainian intellectual elite. During his lifetime, Western Ukrainian lands were in urgent need of training their own, pro-Ukrainian-oriented leaders, in order to spread the ideas of the cooperative movement as a chance to increase the well-being of the population, especially the rural ones. Sheptytsky, advocating the principles of the clergy, thus introduced a new level in the social hierarchy - the church, but is oriented towards the introduction of Christian virtues into economic activity and, most importantly, the priority of the interests of the Ukrainian people. The subsequent influence of the clergy on the self-affirmation of the Ukrainian people made it possible to intensify a whole galaxy of prominent figures of that time, most of whom were leading cooperators - Kostya Levytsky, Ostap Nizhankivsky, Stepan Kuzik, Yulian Pavlykovsky, Omelyan Sayevich and others.

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Andrei Sheptytsky's entrepreneurial practice should be noted in addition to advocacy and journalism, which provided him with the status of the largest entrepreneur in the Ukrainian community of Galicia. His family, possessing significant assets, were admirers of patriotism. At the same time researchers consider him "open to innovations". According to T. Ivashkiv and L. Fedik, the Metropolit had an extraordinary entrepreneurial skill; he invested in oil production, real estate in Europe, was known in the business circles of not only Austro-Hungary, but also England, Germany, Italy, Switzerland, the Netherlands; he was a partner of many European banks, construction and brokerage offices [6, p. 276]. Historians prove that his forest and land were used quite productively. From the materials of one of Sheptytsky's heritage studies, we find the facts that the Metropolit, through the brokers of Wexerson and Wichers and the attorney-at-law of Berends, bought land plots in the German cities of Westerlind-Sild, Leipzig, Hamburg and built houses for sale there; the construction was carried out by Heintz Bomhoff Architekt B.D.A., and real estate sales proceeds came to the already known Land Bank of the Hypothecary; Metropolit conducted a similar activity in Holland. Researchers pay tribute to his intuition: in 1939 Andrei Sheptytsky sold all property in pre-war Europe [12, p. 65].

Thus, the Metropolit made a significant contribution not only to the formation of the Ukrainian intellectual elite, but also to the business, but with clearly pronounced pro-Ukrainian positions and Ukrainian descent. He was opposed to the domination of foreign investment in the country's economy. He saw a progressive role for the Ukrainian people in national (domestic) investment. As R. Augustine writes, at the turn of the 19th and 20th centuries, Western Ukraine had a remarkable investment attractiveness - local oil deposits were actively developing foreign corporations; At that time, in Galicia, 332 oil companies worked, most of which belonged to foreign investors; foreigners were carrying out oil production with special social, economic and environmental cynicism; Metropolit Sheptytsky was a single Ukrainian entrepreneur who was their competition [1, p. 389].

Sheptytsky played a leading role in opening a Ukrainian glass factory (glass gut) in Lviv, providing funds for the purchase of a land plot. The factory had the most up-to-date equipment at that time (the adviser on this issue was the famous Galician activist and entrepreneur Ivan Levinsky, who made a significant contribution to the development of the tile, construction and ceramic business sphere in the West Ukrainian lands). Being an owner of few houses in Lviv, he rented them for retail premises, as well as representations of Ukrainian firms and other cooperative forms of management.

The Metropolit made significant efforts to create a culture of management on Ukrainian lands. He was convinced that the formation of active social consciousness in a society is the greatest guarantor of his social security [5, p. 219]. Thus, the Metropolit confirmed his understanding of the laws of the market with the individualization of development, self-provision of welfare. It is these ideas that are being laid now in most states - as opposed to paternalistic approaches to the expectation of social protection of the dominant section of the population.

In summary, we note that some kind of discussion can be triggered by the active entrepreneurial activity of Sheptytsky as a clergy's representative, especially on a high executive position. The clerical economic activity is perceived negatively in the modern world. However, we should take into account the period in which the metropolit lived and what conditions the Ukrainian lands were in. The Ukrainian elite always lacked professional leaders, all the more - if they appeared and strengthened their authority, they almost immediately suffered repression. This ruined the possibility of forming influential pro-Ukrainian-minded people. Sheptytsky clearly understood that in such favorable period for development (Western Ukrainian lands for some time were in a relatively loyal hostility to the Austro-Hungarian monarchy), the Ukrainian people need support and affirmation, where the economic component played a significant role.

Therefore, Metropolit's economic direction of the activities was fully justified, and the fact of his ability to dispose of significant assets (financial, land, property) confirms his high literacy. The conclusion of O. Verbova suggests that the economic model of Sheptytskyi is unique for his time - it was Christian personalism [2, p. 114]. This experience and the period of formation of the intellectual and business elite of Ukraine should be remembered and taken into account when determining the historical pre-conditions for the economic development of the present.

## ЕКОНОМІКА ТА УПРАВЛІННЯ НАЦІОНАЛЬНИМ ГОСПОДАРСТВОМ

In our opinion, the drawback of economic views of Andrei Sheptytsky was the excessive role of Christian virtues in the management and redistribution of blessings. The metropolitan himself repeatedly wrote that the basis of all relations and processes is the benefit, personal interest. The realities prove that it is difficult to expect that the bulk of the wealthy people deliberately share their incomes with poorer social groups. Undoubtedly, the Christian basis of economic activity is very important. However, adapting the views of the Metropolitan to modern conditions, it is more realistic to look at the power of influence of morality, kindness, charity where there is commercial interest.

We will represent the author's vision of the relevance of Andrei Sheptytsky's views for contemporary market conditions in Tab. 2.

Table 2

### The urgency of the views of Andrei Sheptytsky for current market conditions

No.	Position	Description
1	Christian virtues in business	Publicistic and educational "pressure" of the clergy on the business environment, promotion of the observance of Christian virtues through preaching
2	Christian virtues in the basis of social relations	Publicistic and educational work of the clergy to form a worldview of responsibility for their own well-being, leveling society in a sense of envy, discontent, injustice, distrust
3	Leadership of clergy in economic processes	Support for various forms of philanthropy, philanthropy in compliance with the requirements of the concept of corporate social responsibility
4	Development of intellectual potential of the population	Active participation in the Christian filling of various curricula of non-formal education
5	The Role of Labor and its Productivity	Organizing public actions on a free-of-charge basis of the type of labor, social work; conducting special trainings on the perception of labor as a value and the search for vocation in a profession for every person
6	Targeted support for the development of rural areas	Various activities (educational, journalistic, organizational) on the formation of economic culture of the rural population, especially depressed territories, participation in the popularization of the idea of the cooperative movement

**Source:** created by the authors

The publicistic "pressure" of the clergy on the business environment with critical analysis and bringing to the public negative economic practices, with gross violation of Christian values, remains in demand in domestic realities. Clergy play a special role in rural areas. The church is an authoritative institution that can significantly influence the economic behavior of the population at the level of small territorial communities. It is important to use this potential, but without allowing direct participation of clergy in commercial projects.

**Conclusions** Sheptytsky's economic activity and journalism require further in-depth study. His messages deserve more attention, since published researches of Ukrainian scholars tend to quote the same ones. Particular attention is paid to the study of forms of support of the Metropolitan to the cooperative movement as a phenomenon of economic development of Ukrainian lands of the first half of the twentieth century, which will be the subject of our further research. In any case, the domestic scientific thought of historical, economic, historical, cultural, and pedagogical nature should not lose sight of the life of Metropolitan Andrey Sheptytsky, which plays a colossal role in the formation of the modern Ukrainian elite and understanding of the importance of Ukrainians in the development of world economic science.

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