

Priest and political activist: Ivan Kostetskyi in Russophile movement of the late 19th and early 20th centuries

The biography of Ivan Kostetskyi, a priest, public and political figure, one of the leaders of the Russophile movement, is analyzed.

The formation of the personality of I. Kostetskyi is shown on the background of his epoch. His activities as chairman of the Russophile society “Narodnyi Dim” (“The People’s House”), deputy of the Sejm and leader of the conservative wing of the Russophile movement are revealed. It is stated that I. Kostetskyi, like many representatives of the Russophile movement of the 19th century, united his priestly ministry with active political activity. Until 1914 he belonged to the supporters of the old course, and during the First World War, together with representatives of the new course of Russophilism, supported the Russian government in Galicia. He remained an zealous defender of Russophilism and in the interwar period.

Keywords: Ivan Kostetskyi, Russophilism, “Narodnyi Dim” (“The People’s House”), clergy, the First World War

The feature of Ukrainian national, cultural, public and political life of the nineteenth century was Greek-Catholic church dominance. In the absence of a numerous layer of political, land or financial elite Greek-Catholic priests advocated for their congregation’s interests before state authorities, raised their religious and civic consciousness, demonstrated active civic stance, ability to mobilize and organize themselves to defend the interests, rights and dignity of the Church and the people.

Greek-Catholic priests often combined pastoral activity with social-political one. One of examples of such combination is Ivan Kostetskyi’s biography – a priest, public and political activist, one of the leaders of the Russophile movement. The aim of this research is to demonstrate I. Kostetskyi’s personality formation, considering his time, illustrate family upbringing and the level of gained education, characterize the entourage that influenced the choice of the spiritual order and political orientation, reveal his activity as the head of “Narodnyi Dim (People’s House)” Russophile society, deputy of the Seym and leader of the Russophile movement conservative wing.

The sources for the work were archival materials, “Narodnyi Dim” financial reports and Russophile periodicals.

Ivan Kostetskyi was born on 3 September 1844 in the village Bortiatyn of Sudova Vyshnia district in Galicia. His father Mykhailo Kostetskyi was a landowner.

At first Ivan received a home education: together with his brother Anton he studied “Psalter” from deacon Torosevych. Later they went to the three-year school in Sudova Vyshnia. After the exam Ivan Kostetskyi was sent to Lviv secondary school. But as he missed home, he came back. Next, 1860, year Ivan entered the first academic gymnasium, which was located in the Bernardines’ building, and since 1862 in Narodnyi

Dim. At that time in Lviv there were only two gymnasia: the academic and so-called Dominican ones. In both of them the teaching language was Latin and partially German. The students studied Religion, the Latin language, Geography, Arithmetic, Literature, Stylistics, the Greek language, History, Algebra. In 1863/64 studying year it was allowed to use the Ukrainian language while studying the Latin language, Geography, Mathematics and Natural History. Since 1865 the students of the first four years were taught in Ukrainiani [1, c. 44], this was not applicable to Ivan Kostetskyi. Most Rus gymnasium teachers supported Russophile movement: Markel Popel, who moved to Kholm region with Russophile priests in 1868, where he managed Greek-Catholics' conversion to Orthodox Church; later he became orthodox bishop (at first of Lublin, then of Podilia and finally of Polotsk and Vitebsk) [2, c. 2263], Ivan Hushalevych, a famous writer, a member of Supreme Ruthenian Council and Russophile institution of Stauropegian Institute, I. Sharanevych, a Russophile historian, f. Luka Tsybyk, the author of “History of Christ’s Church” [3], the real estate donator for Narodnyi Dim.

At first I. Kostetskyi was financially supported by his parents, later he started giving private lessons and did not need any help. He lived in a private flat, and at 5 and 6 years of studying at his cousin Platon Kostetskyi’s. He was especially good at Mathematics. He was keen of Philosophy, thus after finishing the gymnasium he attempted to enter the Philosophy faculty. But finally in 1868 he entered Barbareum seminary in Vienna, where a Galician Ivan Slymakovskyi was a rector (from 1850 to 1878 p.), who “did not have any talent to managing work, besides in last years could not devote proper attention to the seminary due to the illness...” [4, c. 211–212]. The students of this institution enjoyed wide freedom, as they could go out two by two with the rector’s attention to the city, organize meetings in the museum or canteen, where scientific lectures were read, patriotic speeches were proclaimed, patriotic songs were sung, etc. Public life in the seminary was characterized by permanent wars between Russophiles and Narodovtsi, which ended with the victory of one or another camp. At the time of I. Kostetskyi’s studying Russophiles led. Ukrainophiles were not allowed at the meetings [4, c. 227].

After graduating from Barbareum in 1872 I. Kostetskyi came back to Galicia with the intention to become a priest [5, c. 68–69]. Before ordination he got married to Feodora, the youngest f. Mykola Kysilevskyi’s, the prior in village Strutyn Vyzhniy of Dolyna district, daughter. Feodora was I. Hushalevych’s wife’s sister, whose house Ivan Kostetskyi visited as Hushalevych’s son’s (Mykhailo) school friend. Priest Mykola Kysilevskyi was “Rus”¹ patriot and quite a rich person (he owned a stone house in Lviv).

I. Kostetskyi’s ordination was delayed, as he belonged to the Peremysl eparchy, where there was no bishop at that time. It was necessary to wait, but I. Kostetskyi was

¹ Russophiles used the term “Rus” to define both the folk to which according to their belief, Little Russians (Ukrainians) belonged and their political force. Also they confessed ethnical difference among the three nationalities: Ukrainians, Russians and Belarusians. To define Russians as a separate folk – a part of “Rus” people – they used the term “Russian”. (About Russophile terminology in more details see: [6].

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unwilling to stay idle and in 1872 he became a teacher of Mathematics and Physics in II (German) gymnasium in Lviv. At that time the gymnasium was crowded with students, as Ukrainians and Jewish did not want to enter Polish gymnasiums. Furthermore, a lot of Polish preferred to attend the German gymnasium, like count Albert Pototskyi's, count Ahenor Holukhovskiy's, count Zaleskyi's, count Yan Sheptytskyi's (including future metropolitan Andrii Sheptytskyi) sons. The director of the gymnasium was a Ukrainian Amvrosii Yanovskiy, a prominent teacher, who, before the introduction of the Polish language as the teaching one, was an inspector of secondary education institutions.

Having become a teacher I. Kostetskyi was preparing for the teacher's exam, which he was supposed to take in Vienna after the proper preparation. In between time in 1873 he was ordained a priest. Qualifying Teacher Exam was successfully passed in February 1874 [7, c. 17]. At this post he earned the title of titular counselor of the episcopal consistory and a canon with honors [8, c. 380].

In 1870's Russophile movement in Galician society was acquiring strength. One of its leading figures was the canon, the head of Narodnyi Dim Mykhailo Malynovskiy, who stood in solid Russophile positions and fought against Ukrainophilism among the clergy [9]. Russophile feelings in the gymnasium environment, communication and family ties with I. Hushalevych formed in I. Kostetskyi Russophile convictions. He belonged to the middle generation of Russophile movement figures, among whom less than a half were priests, and I. Kostetskyi's family ties recalled the Galician phenomenon – family dynasties of Greek-Catholic priests (More details see: [10; 11]). For the propagation of their ideas, Russophiles created communities that strengthened their positions as they owned proper instruments: the publishing house, financial funds, seminaries, economic communities, etc. I. Kostetskyi was fascinated by coming back to Lviv, where “Rus life” swirled, institutionalization of Narodnyi Dim was completed under the guidance of archpriest of Lviv Chapter, former head of Supreme Ruthenian Council M. Kuzemskiy, and the construction of the church of Transfiguration was actively discussed (and partially started) and joined public life.

In 1874 f. Ivan Kostetskyi was elected as a member of Narodnyi Dim. On 26 September (8 October) 1884 at Narodnyi Dim general meeting I. Kostetskyi was elected to the Institute managing board [12, c. 207]. In 1893 he became a member of Country Sejm from Zolochiv and Peremyshliany districts and was relocated to the Polish part of Galicia. This “exile in Masuria” lasted till 1898 [13].

On 25 December 1906 f. Ivan Kostetskyi headed Narodnyi Dim and, thus, became one of the Russophile movement key figures. According to the rules communities did not have the right to conduct political activity, but they often broke their rules and were used by Russophiles as a means of their political ideas propagation.

At the time of f. I. Kostetskyi's presidency Narodnyi Dim directed its activity on the spread of the Russian language and Orthodoxy. On 8 December 1907 in Narodnyi Dim theological seminary the evening devoted to I. Naumovych, where the students delivered orthodox speeches in Russian, was held [14].

In November 1908 at the general meeting of Narodnyi Dim governing body – Council – it was agreed to oblige the Council to establish the Russian language departments in Lviv and Chernivtsi universities and implement it as a compulsory subject in secondary schools in Galicia and Bukovyna; to constitute a gymnasium with Russian as the teaching language and plead with the Ministry of Education for this [15, c. 45].

I. Kostetskyi as the head of Narodnyi Dim made a lot of efforts to oust ss. Basilian educational institution from Narodnyi Dim premises on Zyblykevycha Street. This coincided with the tasks of Rus People’s party (was founded in 1900) (further – RPP), which united all Russophile movement of that time. RPP members were not satisfied with how Jesuits reformed the Order of Saint Basil. They believed that Basilians-Ukrainophiles implemented ‘Latin-Polish innovations’ by force, thus, they were changing Rus custom into the Latin (Catholic) one [16, c. 7]. Grudges to the Basilians came to the fact that the students were not attending implemented at the school lessons of Russian language and literature [17]. On 20 September 1911 forced ouster of the school took place [18]. It outraged Ukrainian Galician community, the most shocked by the fact that a half (6 out of 10) of Narodnyi Dim board members was priests.

As the patron on the church of Transfiguration Narodnyi Dim headed by I. Kostetskyi tried to influence consistory decisions on Russophile’s assignments as its priests. In 1908 the metropolitan got ill and appointed f. Biletskyi as his deputy. The consistory appointed f. Iatsyshyn as the priest in the church of Transfiguration. He wrote a presentation to the consistory with phonetics. Narodnyi Dim board did not like it and Yatsyshyn was dismissed and instead of him f. Biletskyi appointed a Russophile-oriented priest [19].

I. Kostetskyi was a member of RPP – a Russophile party and played a key role in its split into oldcourses (starokursnyky) (a conservative wing) and newcourses (novokursnyky) (a radical wing) in 1909. (About Russophile split in more details see [20]).

Affected by spread in East Galicia socialistic ideas newcourses tried to activate RPP activity, give it significant social dimension (via paying attention to peasants’ and workers’ problems), and reconquer leading positions on the political scene. Newcourses criticized oldcourses for conservatism and excessive authoritarianism that led to ignoring any new thoughts, unscrupulousness in relationships, excessive obligingness to the authority, fear to clearly claim own position and not enough activity in defense of “Rus” idea that emerged from such behavior, and also undefined party class. Instead elder generation prone to careful perception of novelty by their nature was unable to understand and approve such political activation, besides they were afraid to fall into disgrace to power and expose their activity to risk.

The culmination of this confrontation was the congress of men of trust on 20 January (2 February) 1909 that led to the formation of two movements. Newcourses believed Kostetskyi to be guilty of RPP “decline” [21–23]. Newcourses criticized Narodnyi Dim activity due to the little number of peasant representatives, not objective approach

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to granting scholarships from its funds [24]. According to young Russophiles it was purposeless to construct Narodnyi Dim building and church of Transfiguration, as there were a lot of old churches and these funds could have been spent on cultural and educational purposes [20, с. 173].

After RPP split in 1909 I. Kostetskyi headed oldcourses. On 3 November 1910 members-founders of “Galician-Rus Council” elected their temporary committee. I. Kostetskyi was elected its head and later the head of the community [25, с. 203]. Among Narodnyi Dim members there were representatives of both groups – oldcourses and newcourses, but oldcourses prevailed in the leaders.

Galician-Rus Council oldcourses political community was constituted on 14 March 1911 in Narodnyi Dim hall. In the program of activity of this political structure it is said that basing on the results of science millennial history the party members profess cultural and national unity of Rus, and also “necessity of all its sons unity”. They admitted themselves as Little Russians, pointed at the necessity of teaching in folk language in Galicia, aimed at political, cultural national and economic development of Little Russians in Austria, which they were going to achieve via asserting democratic freedoms, rights for free national-cultural identity, full freedom to use literary language and “Galician-Rus” dialects in public life. I. Kostetskyi was elected the head of Galician-Rus Council and I. Dobrianskyi as the deputy. Galician-Rus Council claimed itself to be the successor of Supreme Ruthenian Council and supported the idea of Little Russians folk detachment from “Russian” one, calling itself the Rus Council heiress, thus admitting the principle of “Rus folk” unity. This ideological controversy declared in documents, in practice showed that oldcourses continued to be faithful to the idea of “Rus folk” unity.

Despite the split, there were almost no ideological differences between the two Russophile groups, and their tasks at that time coincided. Both groups were for reestablishment of etymological spelling, granting “Rus language” with the state status, demanded Greek-Catholic bishops to accept Russophile youth to the seminaries.

Along with the Russophile split, a conflict between the two groups for influence in Russophile institutions started. I. Kostetskyi managed to resist newcourses, who on 17 February 1909 at RPP “Folk Council” made an attempt to change the order of this executive body formation, in particular to enter into its composition the leaders of Russophile communities – Narodnyi Dim, Community named after M. Kachkovskyi and Stauropegian Institute [26]. Representatives of Narodnyi Dim oldcourses board headed by f. I. Kostetskyi, differed themselves from these decisions under the pretext that complicity in the political organization contradicts the statutory tasks of the community. I. Kostetskyi understood that statutory power break could lead to the Institute closure by Austrian authority and refusal to grant state subsidies. Newcourses led by V. Kurylovych attempted to dismiss I. Kostetskyi and appoint R. Iaminskyi as the head of Narodnyi Dim in December 1911 failed [27].

Ordinary conflict between newcourses and oldcourses I. Kostetskyi as the head of Narodnyi Dim overcame during the trial in 1914 instituted against S. Bendasiuk

and his friends, accused of high treason (all of them were exculpated). In 1907–1912 S. Bendasiuk was Narodnyi Dim librarian’s assistant and since autumn 1909 managed seminaries in the pro-Russian spirit. As the head of Narodnyi Dim I. Kostetskyi during the trial emphasized on S. Bendasiuk’s mediated affiliation to the community and his being unconcerned to Narodnyi Dim and its political activity.

Oldcourses were afraid that the authority could close Russophile communities activity [28, c. 509] and delegated to Vienna deputation consisting of I. Kostetskyi, V. Davydiak, T. Zaiats, L. Pavenetskyi, M. Herasymovych, with loyal statements [29]. This led to a conflict with newcourses who criticized oldruthenians for loyal statements. oldcourses remembered that their loyalty declarations to the authority and recognition of Greek-Catholic faith completely coincided with the statements that newcourses claimed at the Bendasiuk trial (the absence of anti-state and anti-union agitation). They warned newcourses that protests against the authorities would lead to Russophile communities closure [30] and accused them of the union with Ukrainophiles [31]. Instead newcourses accused the deputation than instead of slanders about newcourses they received 6000 korones from metropolitan Sheptytskyi for “Russke Slovo” (Rus Word) [31]. The delegation members hoped that the authority would fulfill their requirements [32] and would not liquidate Russophile communities, but their expectations did not come true and with the start of The First World War Russophile communities activity was suspended [28, c. 509].

Concluding I. Kostetskyi’s pre-war activity as the head of Narodnyi Dim, it is necessary to say that thanks to his efforts the construction of the Church of Transfiguration was completed. After that he started constructing a big five-storey building for the seminary on Kurkova Street. The witnesses of the seminary construction told that f. I. Kostetskyi visited the building site every day and “...was heartily happy seeing rising walls” [5, c. 74]. As soon as the construction of the seminary for boys was finished in 1907, f. I. Kostetskyi started building a boarder for girls.

As the head of Narodnyi Dim I. Kostetskyi was bothered by legal uncertainty about his status. There was a struggle around this issue between Russophiles and Ukrainophiles [33, c. 347–350]. On 12 January 1909 Deputy M. Bobzhynskyi approved K. Badenia’s order [34], where in 1890 he supported narodovtsi in their intention to grant Narodnyi Dim with the foundation status, which spread the authority control, and later to give Narodnyi Dim to Ukrainophiles. Narodnyi Dim board protests led by I. Kostetskyi were declined. According to the Ministry of Internal Affairs decision, Galician municipality was supposed to create and implement into action a foundation, in particular to confirm the board and pass the property. Russophile board decided to uphold the right to own Narodnyi Dim property in court [35]. All courts dismissed the lawsuit [36, спр. 6]. In the decision of 8 November 1912 Galician municipality demanded tha Narodnyi Dim board to make a foundation charter draft. As the head of Narodnyi Dim I. Kostetskyi appealed to the Ministry of Internal Affairs and Galician municipality presidium with the request for deferral [37, c. 7].

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Regarding legal status uncertainty and threat to lose Narodnyi Dim property at any time, on 4 December 1912 the amendment into the Narodnyi Dim charter was inserted, which foresaw all property transfer to the Stauropegion Institute in case of the community liquidation [37, c. 7]. In the adopted foundation charter draft the board offered to pass into the foundation property only initial plot of land where there was Narodnyi Dim building and the church of Transfiguration, further property growth was seen as their property [38, c. 6]. Galician municipality declined this draft and on 24 June 1914 handed the case for consideration to the Ministry of Internal Affairs, offering to liquidate Narodnyi Dim community [5, c. 75].

The First World War events became a turning point in f. I. Kostetskyi's social-political activity, who with his opponents – newcourses – supported Russian authority in Galicia.

With Russian troops coming Russophile activity was renewed. I. Kostetskyi became a member of “Narodnyi Sovit” (Folk Council), “Rus national organization” (further – RNO) executive body, restored on 9 (22) September 1914 led by newcourses representative V. Dudykevych. Before the start of war RNO belonged to newcourses. I. Kostetskyi became a member of “Narodnyi Sovit” RNO executive body and headed one of five commissions, formed in its structure, namely dealing with providing help to the injured. On 9 (22) September 1914 I. Kostetskyi was a member of the delegation convened on V. Dudykevych initiative that visited the military general-governor of Galicia H. Bobrynskyi and expressed their loyal statements about gratitude on behalf of “Red Rus” for release and joining to “State Rus” (Russia) and thus finishing collecting “Rus lands” [39].

Instead of the loyal position Russian authorities gave Russophiles back their communities that were taken away or closed by Austrian authorities. In the person of Lviv governor colonel S. Sheremetiev on 22 August 1914 Russian authorities issued an order to return Narodnyi Dim management to the former Russophile staff. On 24 October 1914 Russian government representatives conducted formal property transference. From 1 November 1914 to 21 October 1916 Narodnyi Dim Russophile management led by I. Kostetskyi conducted 18 meetings. The analysis of the meetings protocols of the board shows that mainly there were discussed financial-economic issues [40, c. 276].

As a lot of Russophile priests and activists I. Kostetskyi declared his belonging to the Greek-Catholic church and during the war when Russian authorities came, claimed his sympathy to Orthodoxy. Rightly noticed “Dilo” newspaper: Moskvophile leadership externally formally belonged to Greek-Catholic church but at the same time look closely at Orthodoxy [41]. In November 1914 I. Kostetskyi was a member of the delegation to the orthodox bishop Eulogius led by V. Dudykevych who expressed a phrase that the most completely characterizes Russophiles world view in the issue of religious affiliation: “Galician-Rus people always concerned themselves as orthodox, as they did not consciously accepted the union” [42]. As the head of Narodnyi Dim I. Kostetskyi as the sign of loyalty to the Russian government wanted to give the both

Narodnyi Dim churches (of Transfiguration and of Conception) for orthodox services. Instead the institute received all Ukrainian gymnasium facilities in order to create “first Rus gymnasium” in its place [43].

Unlike Church hierarchy Russian military government in Galicia took a more moderate position on freedom of religion and did not allow forced Greek-Catholics convey into Orthodoxy [44]. This made I. Kostetskyi at Narodnyi Dim management council meeting on 27 March (9 April) 1915 issue the permission for a Greek-Catholic priest to serve in the church of Conception, and in the record of 4 (17) April it was stated that Greek-Catholic priests would serve in the church of Conception for the future without any obstacles [45].

As the head of Narodnyi Dim and RNO member I. Kostetskyi supported Russian authorities and RNO initiative to organize the Russian language courses for intellectuals in Narodnyi Dim [46]. On 30 April 1915 Narodnyi Dim for free provided rooms in its building for Russian language courses and since 1 May 1915 there was foreseen renting fee [36, срр. 585].

On 13 January 1915 as the head of “Rus teachers’ union” I. Kostetskyi pretended its renovation and requested opening two private subordinated to the community seminaries, male and female ones. The first honorary member of this community was elected count V. Bobrynskyi [47].

Later I. Kostetskyi having moved to Kyiv with retreating Russian military government organized the Russian language courses for refugees affiliated to Oleksandr gymnasium, and later requested opening “Galician-Rus gymnasium”. For this reason twice he went to Petrohrad to the Ministry of education. It was possible to implement this idea only in Rostov-on-Don, where f. I. Kostetskyi worked at gymnasium and seminary for youth.

As a lot of Russophiles f. I. Kostetskyi came back to Lviv. He became a member of “Rus Executive Committee” that was formed on 24 November 1918 in response to formation of West Ukrainian People’s Republic on 1 November 1918 by Ukrainian national-democratic forces [48, с. 63]. Russophiles were offended that pro Ukrainian parties had ignored them as a political force and had no invited them to take part in WUPR formation.

At the end of 1919 he went to Warsaw, where he requested renovation of Russophile institutions. He said to H. Malets: “I will die peacefully when Rus institutes will be returned to Rus arms” [5, с. 75].

After Poland started ruling in West Ukraine Russophiles managed to renovate their organization at the congress on 1. November 1923. “Rus people’s Council” became RNO executive body, which appointed men of trust to every political district and separate location with “Rus” population. Former head of Narodnyi Dim I. Kostetskyi was elected an honorable member of the organization.

To rule Narodnyi Dim in 1921 Polish government appointed temporary board in the person of Russophile commissar I. Liskovatskyi [40, с. 279]. I. Kostetskyi was trying to take back Narodnyi Dim to its prewar members. i. E. Russophiles. Later the government entrusted Narodnyi Dim management to the committee that consisted

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of former Narodnyi Dim members, led by I. Kostetskyi. In 1924 he appealed to Polish government for giving Narodnyi Dim to the newly formed committee, but unsuccessfully [36, с. 28]. Commissioners form of government was attached in Narodnyi Dim throughout the interwar period.

I. Kostetskyi was a typical representative of Russophile movement of the 19-th century, whose activists combined their priest service with political activity. As the head of Narodnyi Dim f. I. Kostetskyi completed construction of the church of Transfiguration, built gymnasium premises, founded scholarship funds, etc. After Russophile movement split into oldcourses and newcourses he led the first ones. During the First World War he cooperated with Russian authorities and became a newly formed Russophile institutions member, where newcourses prevailed. He stayed earnest Russophile movement defender, namely in the interwar period he actively fought for Russophile institutions renovation.

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SUMMARY

Ірина Орлевич

Священик та політичний діяч: Іван Костецький в русофільському русі кінця XIX – початку XX ст.

Проаналізовано біографію Івана Костецького – священика, громадського та політичного діяча, одного з лідерів русофільської течії. Показано формування особистості І. Костецького на тлі його доби, проілюстровано родинне виховання та рівень отриманої освіти, охарактеризовано оточення яке впливало на обрання духовного сану та політичної орієнтації, розкрито його діяльність як голови русофільського товариства “Народний дім”, депутата сейму та лідера русофільського руху, який очолював його консервативне крило.

З'ясовано, що І. Костецький як і багато представників русофільського руху XIX ст. поєднував своє священицьке служіння із активною політичною діяльністю. о. І. Костецький як голова Народного дому завершив будівництво храму Преображення господнього, збудував приміщення для гімназії, заснував стипендійні фонди та інше. За допомогою Народного дому намагався поширювати російську мову і православ'я. Після розколу русофільської течії у 1909 р. на новокурсників та старокурсників І. Костецький очолив останніх. 1910 року він очолив новоутворену інституцію старокурсників “Галицько-Русску раду”. Як голова Народного дому відстоював всі зазіхання новокурсників на домінування в Народному домі.

У роки Першої світової війни разом із представниками новокурсного крила русофільства І. Костецький підтримав російську владу в Галичині. Він, як і багато священиків-русофілів та русофільських діячів, до війни декларував приналежність до Греко-католицької церкви, а під час війни із приходом російської влади заявив про свою прихильність до православ'я. І. Костецький на знак лояльності до російської влади передати обидві церкви (Преображенську та Зачатівську) Народного дому для православного богослужіння. Залишався ревним захисником русофільства і в міжвоєнний період, зокрема активно боровся за відновлення русофільських інституцій.

Ключові слова: Іван Костецький, русофільство, Народний дім, духовенство, Перша світова війна