

УА ПЦ
1921

METROPOLITAN
WASYL LYPKIWSKY



**MARTYR and WONDERWORKER
METROPOLITAN WASYL LYPKIWSKY**

1864 — 1891 — 1937

by
† PETRO, BISHOP OF SICHESLAV



*TRANSLATED OUT OF THE ORIGINAL UKRAINIAN
BY*

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It was time to separate the Ukrainian Orthodox Church from the kingdom of darkness, from the muscovite-chauvinist synodalism, which burdened our church with evilly contrived dogmas, taking her by deceit, simony and coercion as of 1685 A.D.

And the holy spirit of the angel-guardians of Orthodox Ukraine swiftly united itself with a self-sacrificing man, Protopresbyter Wasyl Lypkiwsky.

For it is always that the law of Being sanctions that the Holy Spirit attracts and unites the virtuous and righteous, the philanthropists and merciful in their goal-oriented work.

Contrarily, the demonic evil spirit, the spirit of malice, pride and vengeance, the spirit of begrudgers and miserers, of envy and infidelity,-- attracts and unites similarly to itself. And of this latter spirit, there were the soul-crippled modern pharisees, who carried accusations against the very esteemed protopresbyter Fr. Wasyl. And "the overseers scrutinized" after him, but he steadfastly lectured the Law of God.

Then came the very stormy events of the Ukrainian National Revolution of 1917. With these events came good possibilities for the rebirth of the Ukrainian Autocephalic Orthodox Church; but these possibilities suddenly changed into awesome dangers. The Holy Spirit called for the rebirth of the Ukrainian Autocephalous Orthodox Church (of the National Catholic and Autonomous Christian Ukraine), to completely disengage from Moscow. And in lieu of the call of the Holy Spirit, protopresbyter Wasyl went first, giving the tone and telos for all the Church Eparchial Councils, which convened in Ukraine with the purpose of disengaging from the Moscow synodical overseership. And obviously, the Kijivan eparchy took the lead, whereby the Eparchial Council proclaimed autocephaly to the Ukrainian Orthodox Church under the leadership of Godblessed Wasyl Lypkiwsky. His missionary autocephalous spirit spread and quickened over all Ukraine. On behalf of regular actions and preparations of the panUkrainian Council, he organized "the Brotherhood of the Resurrection", which shortly afterwards blossomed into the pan-Ukrainian Church Council.

The Moscow synodical kingdom of darkness, under the head of Metropolitan Platon, uses all kinds of evil, opposing means, so as to prohibit the calling of a panUkrainian Orthodox Church Sobor, pre-designating their chauvinistic Sobor in Moscow. In addition, the Moscow soul-crippled clergy slander "the Ukrainian Church separatism," and the Moscovites admonish either with excommunication from the Church or with suspension of "unabiders" from the sacer-

dotal ranks. As usual, this puts the "khakhols" on guard, who were accustomed to serve not God and not their Ukrainian nation, but to grovel before foreign and enemy landlords.

Those, who were in God's grace, acted in union with protopresbyter Wasyl Lypkiwsky in preparing for the Sobor.

In Kijiv, the panUkrainian Church Council finally gathered the pan-Ukrainian Sobor of the Ukrainian Orthodox Church, Jan. 7th, 1918 A.D. (acc. to the Julian cal.), wherein gathered over 400 delegates, who proclaimed the autocephaly of the Ukrainian Orth. Church, thereby its complete independence from the Moscow Synodicum. This was the Will of the Ukrainian people. But during this time, the bolsheviks rained down on Kijiv, and so the panUkr. Church Council intermitted the Sobor, transferring it to another non-specified time.

During the time of the Skoropadsky Hetmanate, the Ukrainian Orth. Church was overlorded with Moscow chauvinists, electing as Kijivan Metropolitan, the black-robed-ukrainibal, Anthony Chrapovitsky. But the panUkrainian Church Council and, also, all the previous delegates of the Sobor, along with their parishes, did not recognize the muscovite "Chrapovitsia", and continued their work, reorganizing themselves into the Cyril-Methodius brotherhood. Protopresbyter Wasyl called the foremost academicians-linguists, in order to translate the church service books, himself taking part in the translating.

The newly received Orthodox Missionary Order under the leadership of protopresbyter Wasyl Lypkiwsky was cast into utmost dangers--veritably, along the paths of the Crucified One.

And therefore, taking advantage of the bolshevik law about separation of Church and State, the PanOrthodox Church Council again renewed its activities.

More accurately, the work of the Ukrainian Autocephalists never did cease, but only changed its formalities to a greater or lesser prospective. Especially stressful was the work conducted by the Autocephaly in the translation of church services into exclusively Ukrainian.

And so, on the 9th of May, 1919 A.D., in Kijiv, the first Liturgy was enacted in Ukrainian, in the Mazepa Sobor of Saint Michael, Pecherska. The church choir under the leadership of the genial composer and conductor, Mykola Leontovich, who composed his own liturgical music for this service, sang gloriously.

On Sunday of All Saints, a liturgy was conducted in St. Andrew's Cathedral. In July of 1919, having become the pastor of St. Sophia Cathedral, Protopresbyter Wasyl prepared the Holy Liturgy in Ukrainian, which occurred on the 12th of July, 1919.

On the 31st of August, 1919, Otaman Semen Petlura rode into Kijiv, and was greeted by protopr. Wasyl Lypkiwsky as a national hero. And in this year, the government of the Ukrainian Nat'l. Republic declared the autocephaly of the Ukr. Orthodox Church.

Once again, the crazed bolsheviks surged into Ukraine and beset the clergy and the faithful of the Catholic pan-national UAOC with their terror. But this did not frighten those whose faith was in union with the faith of Christ. And so, in opposition to all dangers, the panUkrainian Church Council recalled the great convention in Kijiv and solidified its autocephaly on May 5, 1920, disjoining itself from the Moscow Patriarchate. In addition, approbation was given for founding of a Ukrainian Episcopate.

With the latter intention, there were sent special individual entreaties to the Bishops of Ukrainian descent: to Archbishop Parphenius Levicky of Poltava, to Bishop Anthony Hranovsky, to Bishop Agapius Wyshnevetsky. Delegations were sent also. And although some of them gave their approval, they withdrew as a result of the Moscow patriarch's forbiddance. This was at a time most crucial and decisive--the rebirth of the Hierarchical Episcopate of the UAOC. Approaches were made to the Armenian Orthodox Bishop, Katolikos, but he refused.

Thus, after more than 930 years since the Baptism of Rus-Ukraine, and the progeneration of 50,000,000 people, the Ukrainian nation did not have its own Orthodox Bishop. Was this not a strange tragedy for Christian Ukraine?.. And, as we shall observe, what was the ultimate solution?--it seemed the Ukrainian Orthodox clergy. But has the tragedy of that peculiar situation, even today, has it disappeared or has it removed the contemporary ferocious danger to the Ukr. Autoc. Orth. Church--UAOC? (About this another time).

Already, hundreds of parishes celebrated the liturgy in Ukrainian, the Holy Spirit spread in the UAOC, but there was not one proper bishop. The Ukrainian people called for their best leaders in the rebirth of the UAOC, but all the higher clergy sided with Moscow. Beside this, the bolsheviks prepared an artificial famine in Ukraine and a savage dictatorial terror. But the messenger of God does not fear evil ferocity; he journeys to larger parishes, writes letters relaying Christ's faith in human souls, carries out preparations for convening a panUkrainian Orthodox Church Council, which had been abrupted in 1918.

Finally, the hour dawned for the First panUkrainian Sobor of the UAOC, which was held in Kijiv, in the cathedral of St.Sophia, on the feastday of the Protectress, Oct. 14, 1921 A.D., which was attended by 500 delegates. The president of the panUkrainian Orthodox Church Council, brother Michael Moroz, after the prayer service, convened the Council, giving general information about the situation of the church.

The most important question was: is this Sobor orthologically canonical, in other words, is Christ present at this Council,--through Whom speaks the Holy Spirit. All eyes intensely focused on God's disciple, protohierarch Wasyl Lypkiwsky, from whom emanated wisdom and the graciousness of the Holy Spirit. He

addressed the assembly with prophetic words, stating 7 articles, likened unto 7 candles standing before the throne of God. He said:

1. All the faithful, who have come to the Sobor, are not private individuals, but are the elect and representatives of their constituencies. Therefore, their voice in this Sobor is not their private opinion, but the voice of the whole church which appointed them.

So, within the ecclesia of all the representatives of the Sobor echoes the voice of the entire Ukrainian Church.

2. All the members of the Sobor have assembled in the name of Christ in order to decide the issue of the life of Christ's Church amongst the Ukrainian people. Therewith, in accordance with Christ's words, Christ is present.

("Where 2 or 3 gather in my name, led by the Holy Spirit, there I am present.")

3. All the members of the Sobor are instilled with the faith that the Ukrainian Church is governed by the Holy Spirit, and that the grace of the Holy Spirit has brought us together.

4. Moreover, our Sobor (Ecclesia) has the foreword in order to be a wholly Canonically-governed Sobor of All Ukraine.

5. Every member of the church becomes a member of the Sobor notwithstanding the rank or office he holds in the church, but by the fact that he is duly chosen from the church to the sobor, regardless whether he is a bishop, or a priest, or a faithful--for in the church, all are equal before Christ.

6. Moreover, whereby the bishops have not come to the Sobor, it is because they do not regard themselves as elected by the church, or finally because they deem themselves higher in rank above the rest of the faithful in the church, and wish only to dominate the Sobor.

7. In the first 2 instances, these bishops would be superfluous at the Sobor, and in the last instance even harmful, for nothing separates Christ as much from the Sobor, nothing chases away the Holy Spirit, as does pomp, vanity and overlordship over one's brothers.

When the panUkrainian Orthodox Church Council invited the bishops personally to be members of the Sobor, and they did not wish to come, then to them applies completely the parable of Our Lord about those called to the Supper.

The rich and the reknowned did not wish to come, but the supper was not postponed; on the contrary, more guests were gathered, although poor and blind cripples, God's hospitality was extended to the guests,--thus the Sobor in God took place even without those who deemed themselves noble and mighty."

As we witness, at the Sobor, Christ was present, and the grace of the Holy Spirit acted. In the first measure, there was God's revelation from the author of these prophetic theses. The Lord,

Himself, spoke through his lips. And everyone was unanimously decided that the Sobor was canonical.

The most travailing question at the Sobor was: the founding of a Ukrainian Episcopate. There was not one bishop at the Sobor... The intense travailment silently echoed in unsteadiness and even nervousness. How is it to be?...Dismiss the Sobor?...Oh no, this would be the most drastic decision, a tragic loss to Christian Ukraine...Ordainment of the first bishop through the laying of hands of the presbyters, as it was during the times of the Apostles?...This again frightened the little of faith...And again they sent a delegation to the Moscow exarch, and he eventually appeared, but did not give his blessing for the chirotonia of the first bishop, and went away. This caused for great agony. It seemed that the whole Sobor shall slide into a tragic fiasco...

But the great evangelist, Wasyl Lypkiwsky, was ready for such unexpected events.

That day, before the Sobor, in his early morning prayers, there appeared before him the Theotokos (Mother of God) and told him to be patient in these difficult, but not-so-tragic trials... and that --"Tomorrow, on Saturday, with the blessing of the very Saviour, it shall be according to thy FAITH, and all those, who pray with you and help you"...

And that is why in such a tense, neurotic surrounding, the God-pleasing Wasyl was calm; and exclaimed that all should go pray and fast, and "Tomorrow" there will be successfully decided the question of the Ukrainian episcopate. This was said with such faith, that the Holy Spirit instantly dissipated the oppressive atmosphere. For, Fr. Wasyl knew that the whole decision was already affirmed by Faith and the Will of God. And therefore, in the soul, of each person there arose delightedness and festiveness. Everyone was taken up with the FAITH of victory.

The next day, the evangelistic regenerator and builder of the UAOC, Wolodymyr Chekhivskyj, upon whom descended the grace of the Holy Spirit, announced his lecture before the Sobor, making an extraordinary persuasive impact. Here is what Metropolitan Wasyl writes in his memoirs:

"On the basis of historically founded research, it is proven that in apostolic times there were no episcopal ordainments, that Apostle Paul was ordained as an apostle by prophets, who were not bishops"(Acts 13,1). And that Apostle Dionysius was ordained by the laying of hands of the presbyters (I Tim. 4,14): and in Alexandrian and Roman churches, a bishop was ordained by presbyters." And when the bishops took away this right from the presbyters, this was already a removal of apostolic practices.

The grace of the Holy Spirit in general does not rest with the bishops, but within the church, in other words, in the ecclesia of the faithful.

Therefore, the church, as it was in apostolic times, may also lay hands on its elect and direct the Grace of the Holy Spirit upon him."

We notice, the mode by which is transferred the grace of the Holy Spirit during apostolic times supercedes all other modes and times.

This was the blessed, Godly miracle for the Ukrainian Orthodox clergy and all the faithful gathered at the First Sacred Sobor of the Ukrainian Autocephalous Orthodox Church of National Catholicity. In the midst of such a scourging time, and in the midst of terrible obstacles, crossing 19 centuries, in holy Kijiv--the city of the Wisdom of God--there is received the very authority of Lord Jesus Christ to transfer the Holy Spirit through apostolic ritual. Indeed, for their great FAITH they were pleasing before God.

And that is why the extraordinarily deep and providentially-inspired lecture of Wolodymyr Chekhivskyj entirely changed the mood of the assembly into a resolute accord, even joy: that the ordainment of a bishop through "the laying of hands of presbyters" would take place according to Apostolic ritual--that a candidate-elect will be chosen by the Sobor.

And although, protohierarch Sokolowsky was against "the laying of hands by the presbyters," he became easily dissuaded as to the mistakes of his argument.

The praesidium of the Sobor proposed, and all agreed, that each delegate go before the table of the praesidium and give his vote FOR or AGAINST the ordination of a Bishop-Metropolitan of Ukraine via the ecclesiastical ritual, i.e. "by the laying of hands of the presbyters."

Furthermore: that if the ordination of the bishop shall be not less than 11 or 12 of the attending, i.e. as the number as were apostles with Christ, then the ordination shall be deemed of quorum. All agreed to these propositions.

Then came the very procedure of voting and the impatient waiting of the consequences, which were to decide the future of our native Ukrainian Orthodox Church. But the Lord already had given his decision, and the delegates were only His instruments.

And it became manifest, that there were more than 250 participants FOR THE ECCLESIASTICAL ORDINATION and 5 participants of the Sobor voted against, and 7 abstained.

Then, in secret ballot, almost unanimously, the delegates chose as CANDIDATE for the ordination-as-Bishop-Metropolitan, Protoierej WASYL LYPKIWSKY.

This acclamation occurred at the Sobor on Saturday, the 23rd of October, 1921 A.D. On Sunday, the 23rd of October, via an

ecclesiastical ritual, the very ORDINATION took place.

The blessed morning was miraculous. This was the blessed miraculous Sunday of the past 230 years. And in opposition to the seething Moscow-communist terror in Ukraine, there were 10's of thousands of the faithful attending this great miraculous holiday.

St. Sophia Cathedral shone with the resurrected spirit of the crucified One. Pentecostally and prophetically the words of the Lord were announced in the Ukrainian language at the Divine Liturgy. The Holy Evangel made an indelible impression as it was read in the native tongue. Praying, the clergy and faithful rained with joyous tears. The cathedral choir sang especially wonderfully and majestically under the directorship of the composer and conductor Peter Honcharov.

Over 30 priests and 12 deacons participated in this holy miraculous Liturgy. This blessed singing of all the Ukrainian Orthodox people carried to the Kuban and to Western Ukraine, to Alma-Ata and to the Caucasus, to Openburg and to the Green Land in the Far East, to Czechia and to France, Switzerland, Yugoslavia and far across the seas and ocean, to the American continent, and especially to the U.S.A. and Canada, everywhere, where there were orthodox Ukrainians.

This set the stage ritually for the catholic ordination.

Festively elated, with gleaming gentle eyes, in the brightly-illuminated temple of God, onto a platform, like an apostle of the Christian mission, walked protoierej Wasyl Lypkiwskyj...His eyes glistened with tears of joy and a prayerful ecstasy...

Upon his head, the priests place their hands... And on the shoulders of the priests, other priests place their hands, then deacons, and finally the faithful people...

Blessed prayers ascended to God Sabaoth... Everyone prayed with ONE FAITH, enlightened with the grace of the Holy Spirit. All Orthodox Ukraine prayed and thanked the Holy Trinity and all the saints, who helped to give rebirth to the Ukrainian Autocephalous Orthodox Church of the pannational ecclesia...

Metropolitan Wasyl immediately began his great Evangelism, not only for each parish in Ukraine, but for each soul he sent a stern Christian spirit for the spread and fortification of FAITH and WILL in the Sovereign Orthodox Ukraine, as the leading faith in relation to all the peoples and nations on the earth. And from there, the liberating mission of the UAOC must finalize the will and independence of Orthodox Ukraine.

Metropolitan Wasyl announces:

"Without a doubt, church life and creativity should be conducted on the national foundation, for otherwise it cannot be, for the church is established for the native land, and the church is built by the same Ukrainian nation." (Metr. Wasyl Lypkiwsky; The Rebirth of the Church in Ukraine, 1917-1930, publ. by "Dobra Knyshka" Toronto, 1959, p.13).

Although, there were awesome obstacles everywhere: God's temples were taken from church parishes; other times, there were arrests of the spiritual leaders and faithful from amidst the parishes, censure prohibited publishing of service books, spies reported to the G.P.U. concerning the missionary sermons of the pastors and faithful, the youth were forbidden to go to church, and also, the communists and communist-youth forced other youth into rebellion against their own parents; but the Godblessed Metropolitan Wasyl called "to fight for the life" of the church to the very life's end. And although, the dark forces of the devil used all kinds of terroristic tactics in order to crush the UAOC, the Holy Spirit quickly spread her flame, not only through Ukraine, but throughout the planet-world.

In his autobiography, Metropolitan Wasyl recalls:

"The greater part of my service as metropolitan, I spent travelling to parishes. Although, nearly half of the time I was prohibited to leave Kijiv, I visited not less than 500 parishes (and some more than a few times), with the evangelical news of the Ukrainian church."

In all places, Metr. Wasyl was met by clergymen and faithful who acknowledged him as their native saintly "National Metropolitan", apostle of rebirth, builder and overseer of the UAOC and all Orthodox sovereign-Ukraine, prophet of God's goodness and freedom. The following is one episode which shows the quality of supplicative love he received when met in Great Sorochyntsi. On the eve of Spring, 1924 A.D., on a sunny day, Saturday--

"A great multitude gathered in the square, never before having been seen. All looked to the horizon, waiting...A townswagon rattled onto the pebbled streets. On a pile of hay, covered by an embroidered towel, sat the metropolitan. When the wagon neared the crowd of people, everyone, moved by an inner affection, took off his hat and fell to his knees...The metropolitan's hand extended in the sign of a blessing...It was a memorable, ineffable, mute moment of soul-uplifting, a feeling which cannot be bound by pale words of human expression.

"People cried...Prayers were whispered...Eyes addressed the living icon of their Archpastor. His deep countenance and white rich beard expressed an ineffable feeling of joy and hope. As if a native, lost prophet, who had tarried on the edges of history, again returned to his homeland, to his people."

Plainly speaking, the church of the Transfiguration could not fit thousands of visitors, who came from far regions. Furthermore:

"People forgot about the terror and dangers, which awaited them. Everyone was replenished with deep faith in Christ, in the Ukrainian church, and genuine love for their homeland. It seemed to all that it wasn't the metropolitan who spoke, that it wasn't his eyes that glowed, but that in requiem the enslaved soul of the nation sighed, that the people's eyes glowed with unceasing

tears, that the nation's heart cried out, having been ripped asunder by tortures.

Long after the Vespers, the faithful could not depart from the church. Some power held everyone in place, they seemingly feared to lose that which centuries ago their parents had lost. But in hope, that the next day, Sunday, they would hear the sincere words of Christ's Truth from the lips of the Archpastor, everyone departed to his house.

But, the next day, the people no longer saw the metropolitan. The local agents of the GPU organization, under threat of arrest, ordered that he immediately withdraw from the town. As to what time he left from Great Sorochyntsi, the people did not know." (N. Sorochynsky, Metropolitan Wasyl Lypkiwsky in Great Sorochyntsi, "Orthodox Ukrainian," Detroit, Jan.--Feb., 1979).

Is this not an affective example of how much the Ukrainian people love their metropolitan, their native UAOC, which was re-born and built under his episcopal archpastoral leadership in the struggle for freedom, for a sovereign Orthodox Ukraine, for which Metropolitan Wasyl gave up his whole fiery former life. He calls everyone today from Christ's heavenly church, Ukrainian men and women, on all the earth firmament to repent and return with steadfast self-sacrifice and love to their native Ukrainian Autocephalic Orthodox Church of pan-national ecclesiopolity. Let us forget about all personal differences and unite in God's blessedness in the UAOC, which shall lead us to the liberation of Christian Ukraine.

Let us fill ourselves in the love with which he filled himself--the love of Our Lord Jesus Christ, living in the Holy Spirit and blessing the whole of the Ukrainian nation towards success and victory.

...Where the metropolitan was most needed by the faithful for the strengthening of the faith of the Ukrainian nation, and where there was the greatest danger--God's chosen one goes there.

He is sent shocking news, that arrests of members of the Great Kozak Council abound in Bilotserkivschyna, Skvyrschyna, Radomyselschyna, Taraschanschyna; and that closed judicial processes are carried out from the 1st to the 5th of March, 1922. Nearly 4,000 townspeople were driven out by the rabid Cheka. All, bounded by ropes and thorned wire, were terribly tortured and shot enmasse. Metropolitan Wasyl requests from the occupational forces permission to visit the dead during Easter. He is free from fear, although he envisages his own tragic future. But he is faithful to his Saviour and his Ukrainian people. And he visited them in their cells, heard confession and gave short services. And on the first day of Easter, the choir from St. Sophia, visited the martyrs in their jails, giving them Christ's kiss of peace, giving the kozaks portions of the holy Paschal bread and easter eggs. The enmasse execution was committed on the day of the Dormition, the

28th of August, 1922 A.D., as memoiried by Hryhorij Karasiukewych in his short article: "Metropolitan Wasyl visits the sentenced, Orthodox Ukrainian, October-December, 1978."

All of Christian Ukraine was inundated in the savage seize of the MOSCOW-communist terror.

Very often, the red professors called Metropolitan Wasyl to Kijiv University of St. Wolodymyr's for discussions, where numerous students gathered. And he went, and the red professors always met with a defeat. They could in no way contradict, defeat or darken him. He rose in Ukraine as the ancient Moses, he became the beloved "National Metropolitan," the apostle of the Orthodox faith and freedom for Ukraine. And herein approaches the Second Ecclesia of 1927 A.D., and for that reason the GPU tried by all means, so as to replace Metropolitan Wasyl and to reappoint as Metropolitan some other archbishop. Then came the Second pan-Ukrainian Ecclesia of the UAOC in October of 1927, in Kijiv, in the Cathedral of Holy Sophia (Holy Wisdom). At the request of the clergy, Metropolitan Wasyl was freed from house arrest and was allowed to attend the Sobor, but without rights of participation. And that is why Metropolitan Wasyl sat far away from the Praesidia. The agents of the GPU warned evangelist Wolodymyr Chekhivsky, that: "If the Sobor does not immediately loose Metropolitan Wasyl Lypkiwsky, it shall be scattered, and then both--Chekhivsky and the metropolitan shall go into exile."

The atmosphere at the Sobor was tense. And all eyes focused on the Metropolitan. And then he was asked if under such circumstances he could work at his office.

The Metropolitan rose, looked at the fearful delegates and said: "Christ built His church not only when he freely evangelized, but also, when on the CROSS He SUFFERED. I see the rulership of the church as possible under all conditions--, when the WILL of the Church is the WILL OF CHRIST."

All the delegates were decided in their defense of Metropolitan Wasyl, but the agents of the GPU frothed to oust him completely from the leadership of the church. A tragic longing overcame the assembly. With tearful eyes, everyone turned towards the Metropolitan. A dramatic pause reached the edges of anxiety.

Then Metropolitan Wasyl stood up, and his voice resounded:

What has frightened you? Why are you overcome in fear?...Did you not know earlier where you are going? For the measure of our faith, God has sent us the momentary joy of our Spiritual Rebirth. But for the weakness of our faith, God has sent us trials...Who is more mighty than God? Who, besides Him, should we fear?...

Only he is afraid, who has doubts in the Godly Truth of our cause...Only he may fear, who for the sake of the satisfaction of his flesh, forsakes his soul. Only, he may fear in whom has fallen the seed of the devil's temptation.

Do not be afraid, who serves God and loves his brother! Do not be afraid, who sincerely wishes to save his soul!...Do not be afraid and drive away doubt!...When our cause is true and just no one can defeat us!...

Do not look at side roads, do not hasten to false manifestations! ...The road to God is the most open and straight, to Him we turn our voices. To him be the glory, respect and reverence!..."

This is the manner by which only the patient and saintly can speak. That is why the prophetic speech of Metropolitan Wasyl had such a great impact on the audience, so as to cause the famous writer, Liudmyla Starytska-Cherniakhivska to stand and shout: "Better to die with honour, than to die in infamy."

The agents of the GPU became enflamed. Wolodymyr Chekhivsky arose, his voice atremble. Because of his "council" the Sobor affirmed the following:

"Due to objective reasons--to take away the burdens of the Metropolitanate from metr. Wasyl Lykiwsky."

When the Sobor closed, each delegate, tears in his eyes, looked at the great evangelist Metropolitan Wasyl and knew, that with this messenger of God goes the great hope of the UAOC. The delegates said: "From the first Sobor we left with tears of joy, from this one, we leave with tears of sadness and sorrow."

Having lost Metropolitan Wasyl, each left with a terrible nostalgia. This became the tragic demise of our native UAOC.

Knowing beforehand his tragic situation in the UAOC, Metropolitan Wasyl foresaw, prior to the Sobor, as his worthy successor in the archbishopric, Mykola Borecky, and that is why he persuaded him to accept the cross of the metropolitan and to carry it.

So, the delegates of the Second panUkrainian Ecclesia chose archbishop Mykola Borecky as the Metropolitan of Kijiv and all Ukraine, who accepted this position in self-sacrifice up until 1930. And in this year, he was arrested and after cruel and tragic tortures died in exile in 1935.

It was forbidden to mention metropolitan Wasyl in all the church services. Those who were faithful to him and remembered him were the first to be sacrificed in exile, prison, or shot.

Metropolitan Wasyl lived at his sister's--in Kijiv, and then he lived in the Oleksandrian township under house arrest, working on his God-revealed sermons of evangelical and apostolic nature, which belong to the best sermonary of the orthodox church in the world, which partially have been published in the U.S.A. Metropolitan Wasyl also wrote "The History of the Ukrainian Orthodox Church." He also made many translations into the Ukrainian language, mostly from the Greek: like, the Divine Liturgy of St. John Chrysostom, the Trebnyk and Prayer book, the Orogion and prayer service for Christmas, the Prayer Service for the First Protectress feast and the Liturgy for the Second Protectress feast, the prayer service for the unity of churches and the

Akaphyst of the Immovable Wall, et al. Much of his work was done while he was ill.

Metropolitan Wasyl belongs to the finest Christian evangelists of the world. He belongs to the company of the holy fathers for whom was open the spiritual ladder between heaven and earth.

His closest associates were such archbishops as Nestor Sharyjivsky, Josyp Oleksiuk, Olexander Jaryschenko, and especially Metropolitan Mykola Borecky. When he found out about the tragic death of Metropolitan Mykola Borecky in exile, he sorrowed greatly for him.

In 1937, Metropolitan Wasyl was arrested for the 3rd time, and his whereabouts became covered by a nostalgia of secret tragedy. By no one and nowhere was he seen. Obviously, he suffered terrible tortures, some say he was given a bloody crown of barbed wire... But the time will come when we will find his grave, and will pray over his holy remains, and will discover about his tragic suffering, which he received in honour of the Holy Christian UAOC, defending the freedom and sovereignty of orthodox Ukraine.

The holy martyr for the Church of Christ, Metropolitan Wasyl lived 73 years.

In these years, he worked 36 years in Christ's vineyard, 34 years he evangelized in holy Kijiv, working for the rebirth and building of the Ukrainian Autocephalic Orthodox Church of National Catholicity.

The canonization of MARTYRS for the Church of Christ is conducted from the very beginnings of Christianity, joining them to the choir of the Saints, independent of the manner of their tragic death, whether stoning, as the holy Deacon Stephen, whether hanging on crosses or pillars, or whether thrown to wild animals to be torn apart, or whether burning alive, or drowning in water, or wheeling and shredding apart, or some other type of savage torture that was invented for the believing Christian. And all of them, Christ's Church accepts into the choir of saints. It's understood that most of their remains could not have been examined for miraculous effects. And in many cases it was unknown where they were buried. But when we appeal to them, the Holy Spirit, who dwells in them, helps us. And they pray to God on our behalf, and shelter us. In other words, they are accounted for in the choir of the saints of the heavenly church.

So it is understood, that if our holy Ukrainian Orthodox Church is autocephalic, then, obviously, we have Ukrainian saints in the heavenly church as well as in the earthly one.

O, how clothed is Ukraine with MARTYRS for the faith of Christ's Church in the duration of her christian history, especially through the times of the Pechenihan and Turko-Tartar invasions, the Polish-Catholic insane diabolic occupations and through the fierce

Moscow satanists, who for over 300 years, with awesome tyrannical slavery, occupy the Ukrainian nation. How many millions of Christians-Ukrainians have they massacred only the Lord knows! Especially clothed in martyrdom are the clergy and faithful in the Holy Faith of the UAOC from 1927 to the Second World War, 1939. During this time the Moscow-communists have tortured over 15 million individuals. Even with the artificial famine they had massacred over 10 million people in 1932-33.

Among the witnesses-martyrs is the leading great evangelist and Godpleasing -- martyr Metropolitan Wasyl Lypkiwsky, who long ago was added to the choir of Ukrainian saints in the heavenly church, and only we sinners, even now, have not been able to consummate this noble obligation of pronouncing him as martyr. But the time has come for us, that our holy UAOC of national catholicity adjoins him to the choir of Ukrainian saints on earth and gives him a due place in our holy Christian church.

So, firstly--because Metropolitan Wasyl Lypkiwsky gave his whole fiery life to Christ's Church, serving in benevolence and mercy the whole of the Ukrainian nation, defending orthodox Ukraine from the attacks of the wicked forces of the devil, and being tragically martyred for the holy Ukrainian Autocephalic Orthodox Church of national catholicity and her faithful--Metropolitan Wasyl is joined to the martyrs of the choir of Ukrainian saints. And is named: HOLY MARTYR METROPOLITAN WASYL.

Secondly. Metropolitan Wasyl Lypkiwsky revealed himself as a great supporter and WONDERWORKER of christian Ukraine. As a messenger and God-pleaser, he fulfilled the Lord's MIRACLE for the Ukrainian people.

Is this not also an evidence of the Lord's miracle, that contrary to the insane moscow-communist propaganda, which spread like a storm through Ukraine, poisoning with its false socialism the christian and sovereign spirit in the people's souls; contrary to the almost 300-yr. Moscow tyranny, "panslavism", one-undivided chauvinist synodalism, not orthodoxy, but cacodoxy and evildoxy in Ukraine, which exhausted the catholic sovereign faith of Ukraine--the faith of the UAOC; contrary to the rabid terror of the CHEKA and GPU, which massively executed Ukrainian Christian-independents; contrary to the loss in the armed-forces war whereby the Ukrainian government of the UNR and the armies retreated to other lands (foreign, or Ukrainian territories, which were occupied by Poles, Magyars, Czechs or Rumanians); contrary to the artificially-made famine-boycott in Ukraine, and mass robberies by Moscow bolsheviks; contrary to the faithbetrayal and betrayal of the top clergymen in Ukraine--for all the bishops and archbishops sided with the Moscow enemy, and some of them in a hateful manner calumniated everything that was veritably CHRISTIAN-UKRAINIAN, -- in other words, contrary to all terrible objective circumstances and possibilities, -- ONLY the ORPHANED Ukrainian Autocephalic

Orthodox Church of national catholicity, not only, gave REBIRTH during those terror-filled catastrophes, but boldly stepped out against the kingdom of darkness and falsity of the Moscow invaders and its bloody demonic terror, and gloriously resurrected not only in Ukraine, but throughout the planet earth--simultaneously here on the American continent, where today we evangelize about our holy UAOC (of national catholicity). This was the greatest Godly miracle for the Ukrainian people over the last 236 years.

For the fulfillment of this extraordinary angelic miracle benefitting the Ukrainian nation (that occurred in the rebirth of the UAOC), the Lord especially had chosen only the worthy messenger--the Metropolitan of Kijiv and all Ukraine, Metr. Wasyl Lypkiwsky, who, in UNITY OF FAITH with the entire Ukrainian nation, before the Holy Trinity, with blessed victory, fulfilled his role.

All saints, who fulfill God's miracles for peoples and nations belong to the choir of saints, and are called: Holy Apostolic-equal.

And because, Metropolitan Wasyl was always goodnatured and merciful, and nowhere had any taint of vengeance or hatred for past-done horrendous deeds and ruinations against the Holy Church, or to him personally, he is called: Saint in goodfaith.

Therefore, Metropolitan Wasyl Lypkiwsky in the choir of Ukrainian saints is called: SAINT, MARTYR in GOODFAITH, EQUAL-TO-THE-APOSTLES, METROPOLITAN WASYL.

Obviously, Christ Himself lived in his soul, and was always his life example, which could not be bought by any worldly honors or material gains; nor fooled by the massive devilish-communist propaganda, for God's wisdom showed him the true road to victory; nor frighten him with its insane terror, for he was free from peoples' fears, as a prophet and apostle, as the holy fathers and mothers -- in other words, like all those who went the way of the Crucified One. The Zaporizhian Kozaks were also free from fear. They feared nothing in this earthly life. They only feared to commit an inequity before the Lord Sabaoth. All those, who completely live in the love of Christ, in His Faith and Freedom--are completely free from earthly fears.

Metropolitan Wasyl brought to a peak the pannaitional movement of the Ukrainian nation, which no Ukrainian institution could do, nor any nation, under those tyrannical, terrible circumstances of the Moscow communist empire. In general, there is no example that a nation under those awesome biased circumstances could achieve such an international Lordly miracle. Alas, what is impossible for people, is possible for God.

He not only showed us the true path--through the autocephalous Ukrainian Orthodox Church--which is the straight road to God from our souls and from the whole Ukrainian nation in the

catholic faith of the Ukrainian Autocephalic Orthodox Church of pannational juris; but finalized, by his own example, her rebirth and construction in all the world. He showed that only through the Ukrainian independent metropolitanate or patriarchal sovereign center, the Ukrainian nation can attain freedom and sovereignty for christian Ukraine, and not through Moscow or Warsaw, Rome or Constantinople or other foreign, sometimes enemy cities and countries.

Holy Kijiv--is our eternal Christian capitol, where there is not a drop of innocent Christian blood; unlike those countries and cities, which not only martyred by horrible tortures apostles and prophets and thousands of thousands of saints, but millions of faithful Christians, and even the Saviour himself.

Therefore, the Ukrainian nation still carries the blistering wounds of enemy Christian overlordship.

Thirdly. If the former panUkrainian missionary miracle--the Rebirth of the Ukrainian Autocephalic Orthodox Church occurred in the midst of unbelievably awesome circumstances and awesome possibilities, then the organizing of the UAOC occurred during yet more terrible terroristic circumstances, and this was the SECOND MISSIONARY MIRACLE of the UAOC of National Ecclesio-juris. There came about the TRANSFIGURATION of people's souls and of the whole Ukrainian nation, casting out by the Lord's faith all doubt and fear, plus the villainous advance of moscovite slavery not only from Ukraine but everywhere, where the Holy Spirit enlivened the Ukrainian Orthodox Church. During the course of 6 years there were ordained over 3,000 clergymen, who serviced a greater number of parishes. Also, there were 35 chirotonias of higher clerics, i.e. bishops and archbishops.

Moreover, the Holy Spirit called many pastors and faithful of the Ukrainian Greek-Catholics to return to their ancestral Orthodox Faith, the native faith of the UAOC. Such a mass turnover took place in Canada.

Seemingly, the Holy Martyr and Faithful equiApostle Metropolitan Wasyl, through his canonization, shall open "Christ's doors" to all martyrs and saints, pious and wonderworkers of the holy Ukrainian Autocephalous Orthodox Church of the pannational ecclesio-juris, which shall unite them to the choir of Ukrainian saints here, on earth, which are already united to the choir of saints of the Heavenly Church. So, they are the first mediators for the clergy and faithful of the UAOC between heaven and earth, protectors and counselors before God for our Ukrainian people. All Ukrainian saints--are righteous. And "very mighty is the prayer of the righteous." (Apostle James 5:6).

And we avert in our beckoning ektenia: "Angel of peace, faithful guide, guardian of our soul and body, to the Lord we pray."

And happy and blessed is that people or nation, specific

group or singular person, who turns in their fervent prayers with abundant love towards their saints, as intermediaries and defenders, in heaven, or on earth, so as to vanquish the onslaughts of evil and enemy forces. And much can be accomplished "by the prayer of a righteous one."

They shall help all of us to quickly unite with Our Lord Saviour Jesus Christ and live with Him in His blissful Love and Goodness. We, especially, do have to transfigure ourselves during confession and communion through the body and blood of Our Saviour, repeating the prayer: "Lord, Jesus Christ, Son of God, have mercy on me."

So, let us send our catholic prayer and love in union of faith with the UAOC of pannational catholicity to the Holy Trinity. And let us ask Ukrainian saints and all the saints, that they help us to quicken the Freedom of Sovereign Orthodox Ukraine from the evil atheist slavery. And that the Ukrainian nation may be equalgoverning with all the free nations on earth. "For the Lord is Spirit, and where the Spirit of God is--there is freedom." (2 Cor. 3:7).

Thou also, holy martyr and faithful equiApostle, Metropolitan Wasyl, rejuvenator, builder and custodian of the Ukrainian Autocephalic Orthodox Church of National Ecclesio-juris, pray to God on our behalf.

So, that in free holy Kijiv, and throughout all sovereign orthodox Ukraine, and throughout the whole earth-planet, where Ukrainian men and women live, let there fully blossom the blessedness of Our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Spirit in union of faith of the UAOC of the whole Ukrainian nation.

And we, pastors and faithful, who confess the Holy UAOC, turn with true love to all Ukrainians-Christians, throughout the world, so as to forget our current and past differences and mistakes; let us repent before the Lord Jesus Christ, so that He may forgive our sins; and we respectively shall forgive one another his transgressions; and let us ALL UNITE IN THE CATHOLIC FAITH of the Ukrainian Autocephalic Orthodox Church, and with this action we shall unite the Ukrainian nation and shall hasten the freedom of sovereign Christian Ukraine.

...For only through the catholic holy UAOC is the straight road for the liberation of Christian Ukraine. All others--are false roads, which for over 290 years hold the Ukrainian nation in the slavery of a vicious enemy. For, before the Judgement of the Lord, there shall appear not only individual souls with their good and bad deeds, but ... the whole Ukrainian nation... And who gave up his life for his friends, he shall gain the Kingdom of Heaven.

O, godly and heroic Ukrainian people, how charitable in self-sacrifice and steadfast battle are you, defending your orthodox

faith, the Ukrainian land, which the Lord had given to you, giving up your life for your righteous friends.

And you, our holy custodian, martyr and faithful equiApostle Metropolitan Wasył, that under your presiding leadership by lieu of God's miracle, you united the whole Ukrainian nation, gave rebirth and built up our holy UAOC, pray to God on our behalf, and help us again through the wonder of the Lord UNITE the entire Ukrainian nation in the holy UAOC and gain full freedom and independence of orthodox Ukraine in the goodness of the Lord forever, now and unto all ages. Amen.

GLOSSARY OF TERMS, DATES, AND ABBREVIATIONS FOUND IN THE CONTEXT

Autocephaly--self-headed; self-governing.

Bolshevik--the communist "greater" party; from "bolshoy"--great, large.

Cacodoxy--non-orthodoxy, but doctrine that are "cacos"--bad, as in cacaphony.

Canonical--according to the precepts and teachings of the Holy Trinity, Christ and the apostles and fathers of the Christian Church; from kanon--rule or measure.

Chauvinist synodalism--refers to the Russian synod of bishops which zealously supported its own clerical enterprise and aspiration.

Cheka--first secret police organized by Dzhordzinsky.

Chirotonia--the laying of hands upon a person elevating him to the rank of a bishop (an overseer) in the Christian Church.

GPU--Internal Security Police

"Khakhols"--a name given to the Ukrainians by the Russians; Kozaks would shave their heads and leave a braid of hair tassling from the top back-end.

Kijiv--proper phonemic spelling according to the Ukrainian language; Kiev (Russ. spelling).

Orthological--of right reason.

Pannational juris--Sobornopravna, governed by the Orthodox Catholic faithful.

Panslavism--a movement in the 19th century for the union of all Slavs(Slovs) taken over by Moscow.

1685--year in which the Kijivan metropolitanate was simoniacally sold by the Patriarch of Istanbul to Moscow.

Sobor--the simple translation of which is "assembly". In Greek, "ecclesia"; etymologically derived fr. zbor, zbirka, zbyraty--gathering, to gather.

UAOC--abbrev. meaning Ukrainian Autocephalous Orthodox Church.

Zaporizhian kozaks--men of Ukraine, who from an early age joined together in a settlement located on the rapids of the Dnipro River in order to counter in battle the enemies of Christian Ukraine. They reached the apex of their might during Sahajdachny and Khmelnytsky (1610-1659). They were non-mercenary, native Christian warriors very much unafraid of death in battle, knowing that their cause was Godly.