
**UKRAINIANS AND
THEIR CHURCH**

By

Very Rev. Peter Bilon

Translated from the Ukrainian by

Rev. S. P. SYMCHYCH

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This Book has been approved and authorized
for use by the Ukrainian Orthodox Christians.

Metropolitan John Theodorovich

Bala-Cynwyd, Pa. December 26, 1951.

Published By The

Western Pa. Regional Branch of the U. O. L.

1953

Johnstown, Pa.

FOREWARD

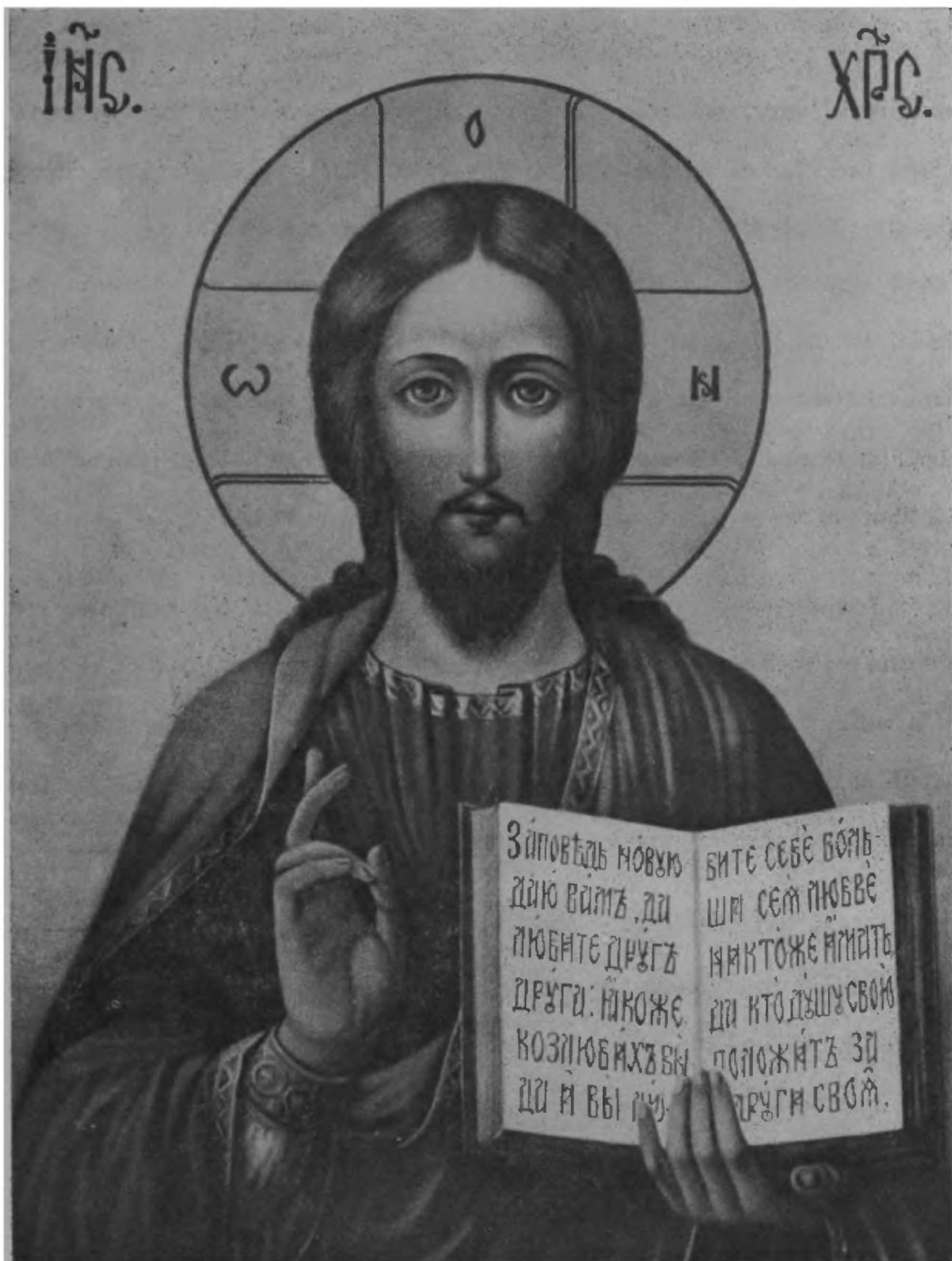
It is the duty of every citizen of a nation to know the history of the country in which he lives. It is all the more important that he know about the Church in which he worships God. I felt it my duty to devote my time to prepare the second edition of my book entitled "Ukrainians And Their Church" in the English translation. My intentions were encouraged and intensified by reviews in the various Church publications and by numerous letters from the clergy and laity. It gave me pleasure to learn that this first edition in Ukrainian, however humble in my opinion, served as food for thought, as well as consolation for many a meek heart.

I want to express my gratitude to the clergy in the United States and Canada for their encouragement, as well as for their recommendation to have this work translated into the English language. I am confident that the youth of our Church, who are unable to read Ukrainian, will appreciate this information in the English language.

Many letters from our young people indicated that our youth greatly desires information about the rituals of our Church, Catechism, the history of the Church and the basic differences between the Uniate and the Orthodox Churches. Space, however, does not permit me to satisfy these numerous requests entirely.

I have devoted my time and effort with the expectation that this material will at least partially satisfy the requests of the youth of our Church.

Archpriest Peter Bilon



CHRIST OUR LORD AND SAVIOR

INTRODUCTION

From the day the Ukrainian Orthodox Church was reborn in the United States, its clergy and leading lay-members had undertaken the task of planting the first seed of the Church among their fellow countrymen. These were faced with innumerable difficulties in carrying out this great and noble work. It was a time of religious controversy. It was necessary to defend the millennial tradition of the ancestral Orthodox Church, and present it to the masses. Up to that time, the Uniate and the Muscovite clergy were the sole authorities in the parishes, and the cultural work, with a few exceptions, was sadly neglected.

The Ukrainian Orthodox Church called its most ardent followers to go among the masses and work for them, because the time and the circumstances demanded it. The priest had to devote his time to the work of the community and had to be extremely devoted to his congregation.

A handful of devoted clergy in cooperation with the lay members began this apostolic action and met with miraculous success in the beginning. For this reason the Uniate and the Muscovite clergy maliciously attacked the Ukrainian Orthodox Church and its faithful wherever possible: in the press, from the pulpit, and at public gatherings. With the rebirth of the Ukrainian Orthodox Church their position was threatened while our Church prospered. Our gains meant losses to them. Parish after parish together with their church buildings and all their property came under the jurisdiction of the Ukrainian Orthodox Church, its clergy and the Archbishop. The Uniates feverishly began to degrade and insult our Church, its clergy and the Archbishop.

The same tactics were employed by the Uniates in Canada. They threw insults at the representatives of the Ukrainian Orthodox Church with the situation culminating in a law suit. As a result of these repeated slanderous attacks, the Uniate Church was found guilty and was fined by the Canadian law court to the extent of ten thousand dollars. Owing to this law suit the Uniates lost their church press as well.

An Orthodox clergyman N. addressed one of his congregations on the topic of "The Ukrainian Orthodox Church." Among others, a Uniate Priest from the same locality attended, and after the address, he proposed a debate with the Orthodox clergyman right then and there. The Orthodox priest agreed to debate and suggested the topic: "To what Church should a Ukrainian belong?"

The author was present at the debate and took careful notes of the points brought up by both parties. Although this happened quite a long time ago, that is at the beginning of Ukrainian Orthodox Church movement, the author, however, feels that it will be of interest to the readers. Many readers remember the time of religious struggle with the Uniate and the Muscovite churches and will recall similar instances. To others, this debate may also serve as food for thought.

Uniate Priest: I listened very carefully to your address entitled, "The Ukrainian Orthodox Church", and I was surprised to hear that only the Orthodox Church preserved the essence of the Christian faith in its entirety as was revealed by the Lord, Jesus Christ, preached afterwards by the apostles, interpreted by the Seven Ecumenical Councils and the early Church Fathers; and that we, the Uniate Catholics, deviated from the true Christian Faith by means of a number of schismatic teachings and that we have adopted the traditions that are not in agreement with the teachings of the Church which was instituted by the Lord, Jesus Christ. This is news to me and I demand an explanation.

Orthodox Priest: Evidently certain historical facts are unknown to you if you are amazed at the content of my address. The erroneous teachings of the Roman Church were revealed back in the IX century and from then on they do not cease to reappear. The Church asked the Roman Catholics to disown their erroneous teachings, but they stubbornly clung to their own. Then the Roman Catholics broke away from the Apostolic Church of Christ. The main fallacies in the Roman Catholic Church could be summed up in the following:

- (1) The Catholics claim that the Bishop of Rome is the head of the Universal Christian Church and that he is the Vicar of God on earth;
- (2) That the Pope is infallible when speaking ex catedra;
- (3) That the Roman Catholics believe that the Holy Ghost descended not from the Father alone but from the Father and Son (Filioque)
- (4) That they acknowledge the Immaculate Conception of the Mother of God.

(5) That the Divine Liturgy is conducted in an improper language in the Orthodox Church;

(6) That they believe in purgatory.

We have, therefore, six main points and I propose to discuss them. The conclusions will show where the truth lies. Do you agree?

Uniate: Yes, I agree.

PAPAL SUPREMACY AND INFALLIBILITY

Orthodox: I shall combine the first two points. According to the teaching of the Roman Catholic Church, the Pope is supreme; he is God's vicar on earth and he is infallible. Could you prove this point on the basis of the Holy Scripture?

Uniate: Yes! You could not interpret this point otherwise. The Orthodox Church does not recognize the authority of the Pope, but you cannot reject the fact that the Pope is at the head of the Universal Church and is a successor of Holy Apostle Peter. Would you deny the Words of Christ when He said: "And I say unto thee, thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Mat 16:18-19.)

Therefore this immovable rock, on which Christ has founded His Church, is the Holy Apostle Peter. Do you want other arguments?

Orthodox: I do not deny the Words of Christ, but I shall not allow them to be interpreted in the manner the schismatics employ. Did these words apply to Holy Apostle Peter alone?

Uniate: They were referred to Holy Apostle Peter in the fullest degree but the latter part of the phrase, about the forgiveness of sins, applied to all the Holy Apostles, spoken by the Lord Jesus Christ before His Resurrection. The part dealing with the keys of the Kingdom of Heaven and the founding of the Church were spoken to Holy Apostle Peter exclusively.

Orthodox: If the authority of the Apostle St. Peter is founded on this, he, therefore, is not the first among the apostles. Christ said to all the apostles, and this also includes St. Peter: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." (John 20:22-23). Further it is erroneous to interpret that the "rock" means the Apostle St. Peter. St. John Chrysostom interprets the phrase "Upon this rock I shall build My church" to mean faith. And now, what constitutes the faith of the Holy Apostle Peter? It is found in his own saying: "Thou art the Christ, the Son of the living God" (Mat. 16:16). Therefore on the faith, on the words "Thou art the Christ, the Son of the living God", did Christ found His Church.

Uniate: In any event, the power to bind and loosen was primarily given to Peter, the first among the Holy Apostles, who recognized that Christ was the Son of the living God, for Christ Himself said unto Peter: "Upon this rock I will build My Church and the gates of hell shall not prevail against it" (Mat. 16:18). Therefore the rock and the foundation refers to the Holy Apostle Peter specifically. The Orthodox Church also recognizes the foundation in the Apostle St. Peter.

Orthodox: I believe you are mistaken. The Orthodox Church does not consider St. Peter as such. It was not on St. Peter personally, that Christ intended to build His church but on the firmness of his faith. "Thou art Peter AND UPON THIS ROCK - that is, on the faith as firm as a rock - I

shall build My Church". The Lord renamed Simon and called him Peter which means "the rock". It was not for his authority, but for his faith as firm as the rock, for his determination. St. Peter, for example, threw himself upon the water to meet Christ and walked on the waves of the sea. St. Peter, in general, was resolute and fiery. But the Holy Apostle Peter did not stand above the other disciples in authority. In addition to this, the Roman Catholics claim that the Lord promised the keys to the Kingdom of Heaven to St. Peter alone. One must not take it literally. The keys of the Kingdom of Heaven symbolize that St. Peter spiritually leads people into the kingdom of heaven. The same promise applies to all the other disciples. After His Resurrection, the Lord gave this authority (keys) to all the Holy Apostles saying: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." (John 20:22-23).

Uniate: Very well, but nevertheless St. Peter was the first bishop of Rome and the first among the Apostles. Christ even made the Holy Apostle Peter the prince of the apostles. For this reason the Roman Pontiff, who is the successor to Apostle Peter, is the prince and head of all the bishops on earth.

Orthodox: The Uniates defend and uphold the Papal traditions assumed by them in matters of faith. You recall that after the Ascension of our Lord Jesus Christ, the apostles were left to continue the teachings of Christ and to show all the way to salvation. All the apostles were equal. There were neither junior nor senior apostles. The Lord did not allow the apostles to think about seniority. "Ye know, - said the Saviour - that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be chief among you, let him be your servant." (Mat. 20:25-27). The apostles discussed all important matters at their Apostolic gatherings. The chairman of the apostolic council was St. James and not St. Peter. St. James also disclosed the results of the Council and not St. Peter.

Furthermore, the Holy Apostle Paul reveals St. Peter's hypocrisy. In the epistle to the Galatians, the Holy Apostle Paul writes: "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulations" (Galatians 2:13). If St. Peter was the "prince of the apostles", how did he let himself be "carried away" and mislead others?

Uniate: Still in all, I contend that the Ukrainians ought to belong to the Roman Church because the majority of people are under the jurisdiction of Rome. We ought to turn our eyes toward Rome for our salvation will come from there. The Uniate Church is dear to us for the very reason that the Grand Prince Vladimir the Great accepted Christianity in the Greek rite under the Papal supremacy. Ukraine accepted Christianity from Constantinople at the time when Constantinople was under the Roman influence. Therefore Christianity in Ukraine was subjected to the Roman Church. The Greek Catholic Church already existed at the beginning of Christianity. The Union with Rome, generally speaking, was highly beneficial to the Ukrainians. There will be a time when the whole of the Eastern Church will come under the jurisdiction of the Pope.

Orthodox: I disagree with this statement entirely. The Ukrainians ought to remove their spiritual and political fetters:- Previous experiences are quite sufficient for this conclusion. Our future lies neither in Rome nor in Constantinople. For example, the Uniate Church has been under the jurisdiction of Rome for three hundred years. Have the Uniates received any sign of freedom? We can only assert that due to the policies of Rome and Roman Catholic Poland, two million Ukrainians accepted the Latin rite and eventually became Poles, hence traitors to their own country. Whom should

we follow? In whose council could we see sincerity? It is very obvious to the Ukrainians: We must follow the teachings and in the footsteps of Jesus Christ. To What Church, then, should we belong? We must only belong to the Ukrainian Orthodox Church, which is a part of the One Holy Orthodox Catholic* and Apostolic Church, the Church established by the Lord, Jesus Christ. This Church does not recognize a feeble, sinful human being as its supreme head. Christ alone is the Supreme Head of the Ukrainian Orthodox Church, which has preserved its dogma and canon laws from the Apostolic era and the time of the Ecumenical Church Councils. This One Holy Church, upon which, according to Christ's promise, the gates of hell shall not prevail, is the Eastern Orthodox Church that recognizes Christ as its guardian and Supreme Head. Neither the Turks, nor the Tartars nor the Poles, who had endeavored to force the Ukrainians to the Union with Rome under threats of fire and arms, nor other forceful influences in the form of powerful rulers - none of these succeeded in overpowering the Orthodox Church. All these mentioned did not shake the confidence of the Orthodox Church, and the Communists, with all their atheistic propaganda machinery turned against the Church, will not conquer it. The whole Orthodox world is confident that the power and truth of Christ's teachings will eventually emerge victorious.

It amazes me to learn that you voluntarily misinterpret the historical facts about the Ukrainian Church. Your conclusions that the Grand Prince St. Vladimir the Great accepted the Uniate Church, and that Ukraine, from the beginning, recognized and was bound by the Papal authority, are evidence of your biased outlook. From 988, the date Ukraine accepted Christianity until 1595 the Ukrainians worshipped God according to the Orthodox Faith. In 1595 the traitorous bishops, Terletsky and Potiy, went to Rome without the knowledge of the Hierarchy and the faithful of the Church and swore allegiance to the Pope. By this act the Ukrainians were accepted into the Roman Church. That was the beginning of the Uniate Church. At the beginning of Christianity the Uniate Church was non-existent. This theory is of a recent fabrication. It amazes me that the Uniate hierarchy could tolerate the historic misinterpretations that St. Vladimir the Great accepted the Uniate Church. It seems that these postulates were imposed on the clergy and the faithful of your church to conceal the actual historical data.

Uniate: In spite of this, the Eastern Orthodox Church has weakened considerably while Rome stands unmoved like a granite amidst the turbulent ocean of life. It shall continue to stand unaffected for ages to come.

Orthodox: This statement also does not coincide with the historical facts. It is not the Roman Church that stands unmoved, but I am rather inclined to think that it applies more effectively to the Orthodox Church. Eastern Orthodoxy is growing and expanding. In spite of the setbacks the Eastern Church never experienced so many catastrophes, it has never lost so many of its faithful, as well as entire countries, as did the Roman Church. Rome lost England, Scotland and North Ireland, a large part of the Germans,

* The word Catholic is a derivative of a Greek word "Catholicos" which means universal or world-wide. The word Catholic was adopted by the Christian Church at the very early period of Christianity to designate the universality of the Christian Church as opposed to the National Judaism. The term "Catholic Church" means the whole or the Universal Christian Church adopted by all nationalities. This term must not be confused with Roman Catholicism which, in reality, is only a part of the Universal Christian Church.

a part of the Czech population, and at one time the Polish intelligentsia disowned its traditional Roman Church. Regarding the Uniate Church, it is a known fact that the Union had to be imposed upon the Ukrainians by force and with the backing of the Polish government. The most significant fact is that, although forcefully imposed, certain concessions had to be granted, namely: the Eastern or Byzantine rite in the Uniate Church. Just consider the needless bloodshed that resulted from the forcefully imposed Union with Rome! Rome was the cause of an untold amount of misfortune. It created an invisible boundary line within the Ukrainian Orthodox element from beyond the River Zbruch. The Ukrainians from the left bank of the Dnieper River retaliated by not recognizing as kinsmen the Uniate Ukrainians. The Papal agreement with Poland, whereby celibacy was forcefully enforced upon the Uniate Church was a malicious deed, but Poland's SALE of 75,000 hektares of the Ukrainian Orthodox Church property, was indeed a criminal act. The Polish authorities ordered the destruction of about a hundred Ukrainian Orthodox church edifices and a number were given to The Roman Catholics without the consent of the original owner. The Roman Pontiff received 2,500,000 zolty (Polish currency) from the Poles while the Ukrainian Orthodox church buildings were being destroyed in the Kholm district in 1938. The Pope, therefore, knew of the ferocity and of the destruction of the churches and the persecution of the Ukrainian population-and remained silent.

For these and many more reasons the Ukrainians appeal to their fellow countrymen. It is their noble and moral duty to raise and battle against the promoters of such a Union, and the policy of the Pope. We appeal to the Ukrainians in the name of truth, justice, and the crucified Son of God.

Uniate: You have deviated somewhat from the main topic. We spoke of the Papal supremacy and you tried to point out that the Pope is not supreme among the bishops of the Christian Church. Let it be so, but you must admit that the Pope is infallible and, therefore, holy. The Vatican Council of 1870 announced this doctrine and we must adhere to it.

Orthodox: Your assertions regarding the holiness and infallibility of the Pope are erroneous. There were Popes that were undoubtedly a liability to the faith. For example: Pop Victor approved of the sect of MONTANISTS. Pope Liberius at one time consented to accept ARIAN doctrine. (The Aryans refused to believe that Christ was God the Son.) Even the old Western Church itself did not recognize the infallibility of the Pope. Likewise after the East-West break, (schism) the Latin Councils condemned and deposed their Popes. In 1409 Popes Gregory XII and Benedict XIII were both deposed. In 1414 Pope John was also deprived of his high position. The Roman Church itself condemned some of its earlier Popes as adulterers and unsuitable individuals who brought abuse to the Church. The ancient Church did not recognize the infallibility of the Popes in matters pertaining to faith. All human beings are sinners and so is the Roman Pontiff. God alone is without sin. And what will you say in defense of the Popes that led an immoral and adulterous life? Would you like me to name those that lived in adultery?

Uniate: I have in mind only those Popes whom the Vatican Council of 1870 recognized as Saints.

Orthodox: The Council only canonized a person after his death but not while he is living. How do you, for example, attach the term "holy" to Pope Pius XI who blessed the Polish armies in their advance against the army of the Ukrainian Republic? Do you know that in 1922 the Uniate priests came to Warsaw to petition the Pope's ambassador, who later became a Pope, to

defend them because the Poles were imprisoning and persecuting them. And what did the future Pope say in reply? You are belligerent and you exaggerate the point. I know about you already. Your story is not entirely true." Could this type of person possess the qualities of holiness, when he, so heedlessly dealt with the cruelties suffered by the Ukrainians from their traditional enemy, the Poles? I would give a negative answer. Is the Eastern rite concession in the Uniate Church a hinderance to the full Papal guardianship? The very fact that the Papal ambassador disregarded the petition of the Ukrainian Uniates, signifies that he had no love for the Uniates and thereby committed a sin. The Pope favored the Poles and does not consider to a great extent the Ukrainians, the traditional enemy of his favorite people--the Poles. It seems that the "Holy Father", the Pope, ought to treat all his spiritual children equally. Those who show partiality, who do not practice love, have no genuine qualities of holiness.

Uniate: But remember that the Roman Church was leading Christendom and without the blessings of the Pope you cannot be saved. He who does not agree with the Papal supremacy will be condemned.

Orthodox: The Roman Church condemned the Ukrainians only because they do not want to recognize foreign authority over them, especially that of their traditional enemy. This condemning tradition may serve as a good example to demonstrate how Rome exploits the Uniate (Greek-Catholic) Church to promote its own interest and to a disadvantage of the Ukrainians. You know your papacy and you recognize its holiness. The Pope undoubtedly knows that whoever disagrees with the Papal supremacy will be execrated. How can the Holy Pontiff imprecate lay-Christians who do not acknowledge his supremacy? This is cruelty. Holy people never imprecate for it is an unforgivable sin.

Do you still believe in the Papal holiness, Father? You argue that the Roman Church was the leader of Christendom. I see that you are not interested in the Universal Church. For this reason your arguments are insufficient. It is well to know that the Christian Church sprang from the East. The Eastern Church is the Mother of Christendom. The Holy Land is in the East, and this is where Christianity arose. All the Apostolic activities were connected with the Eastern field; the Seven Ecumenical Church Councils took place in the East, with a sprinkling representation from the Papal field. It is clearly evident that in the first eight centuries of the Christian era, Rome was quite backward regarding Christian religion. This also proves that the East was the Mother Church of Christendom, the West her daughter. It took many years before the Roman Church showed any signs of life. In the meantime the Eastern Church was in the limelight. The position of the Pope of Rome was only that of a bishop of Rome and no more.

Uniate: In defence of the position of Rome, I must underline that:

1. The Lord Jesus Christ placed the Holy Apostle Peter in the pre-eminent position;
2. that the other Apostles respected St. Peter's in the pre-eminence;
3. that St. Peter was the Bishop of Rome and passed his authority to the succeeding Popes;
4. that until 1054 the Eastern Church recognized the Pope as its supreme head;
5. that the true faith rests in the Roman Church, as well as in the exemplary order;
6. that only the Roman Church stands for the Divine truth;
7. that only the Roman Church is the Church of God, a Church that brings salvation.

Orthodox: I have pointed out earlier that Christ did not endow St. Peter with pre-eminence. The Holy Scriptures bear no mention of anything to that effect. The Apostolic Epistles do not mention any recognition of St.

Peter's pre-eminence. The Holy Apostle Paul does not mention St. Peter's superiority, otherwise he would certainly have mentioned it in his Epistles the way he mentions his assertions that St. Peter was destined to convert the Jews. You must be well acquainted with the famous Roman Catholic bishop, Joseph Strosmeier; for your information, I will quote excerpts of his address which he delivered at the Council in Rome in 1869...

"Jesus Christ gave His Apostles the same power He gave St. Peter. The Apostles never recognized St. Peter as the vicar of Christ and the infallible teacher of the Church. St. Peter, the Apostle, never thought of becoming a Pope and never acted like a Pope. The Councils in the first four centuries of the Christian era, while recognizing the high position that the Roman bishops occupied in the Church because of the importance of Rome, recognized their primacy in prestige only, but never the primacy in authority or jurisdiction."

"Thou art Peter and on this rock I shall build My Church." The Holy Fathers never interpreted this verse to mean that the Church was founded on St. Peter, but on the faith of the Holy Apostle Peter, solid as a stone. Therefore, the Roman Catholic bishop, Strosmeier, continued:

"I came to a sacred conclusion, on the basis of historical data, sense, logic, sound reasoning and Christian conscience, that Jesus Christ did not endow St. Peter with pre-eminence and that the Roman bishops became bishops of the Roman Church no other way than by trampling down one after another, all the rules of episcopacy."

Therefore, Father, you are trying to argue, but without any grounds, that the Eastern Church recognized the Papal leadership until 1054. How was this possible when all the Ecumenical Councils were held in the East? The resolutions of the Councils were recorded in the Greek language and not in Latin. All the resolutions of the Councils were approved by the Greek Emperor, not by the Roman. The Councils approved resolutions contrary to the wishes of Papacy. The Popes were even condemned by the Councils. At the Seven Universal Church Councils, over 2000 bishops were present, among them was a sprinkling of Roman representatives. The resolutions of the Councils do not mention the pre-eminence of the Pope. Neither did the resolutions of the Councils necessitate Papal approval. As may be noticed in the minutes of the Councils, the power of Rome held a secondary position for a long time.

Nevertheless, the Roman bishops anticipated the subjugation of the Eastern Church at an early date. The rise of Papacy was due to numerous reasons. The Roman Popes began to issue documents which, presumably, were to prove that the Roman bishops issued decrees from the beginning of Christianity. These documents were to have been a sign of supreme authority. It was revealed later that the documents were not genuine.

Apart from this, the power of the Papacy grew in the VIII century when the Roman Emperor granted the Popes a tract of land and virtually made them secular rulers. These concessions strengthened the position of Papacy. At the same time it lowered the Roman Church from the moral point of view.

Uniate: Nevertheless, the Roman Church is a true institution of God. The Orthodox Church is a sect, while it may be God's institution, is man made. Your teachings are falsified; you broke away from the true Church of Christ and established your own, schismatic Church.

Orthodox: Father, it breaks my heart to say that you do not know the history of the Church. It was not the Eastern Orthodox Church that broke away from the true Church of Christ. The Romanists broke away from the

true Church, revealed by the Lord Jesus Christ. Having the secular power at their disposal, the Roman Church ceased to respect the fundamentals of Christianity and the resolutions of the Ecumenical Church Councils. It began to introduce celibacy, contrary to the First Ecumenical Church Councils. It began to invalidate Confirmation if it was administered by a priest. It rejected the teaching of the Apostolic Church and inserted its own dogma by adding the "filioque" to the symbols of the Creed, that is, that the Holy Ghost proceeded from the Father "and the Son" in spite of the resolution of the Third Ecumenical Council, which had forbidden any additions to the Creed. The following Council ratified the resolutions of the previous Council. Those attempting changes or additions to the Creed were to be excommunicated. There were other changes introduced. For example: the Papal infallibility, the Immaculate Conception of the Holy Virgin Mary, the use of wafers at Communion, etc. The Roman Popes continuously attempted to bring everyone under their jurisdiction. They brought the East-West relations to such a high tension that it took a small spark to kindle a large fire. The struggle between East and West continued for centuries. The East successfully defended its stand until the final East-West break came in the XI century. The events leading to the final break in 1054 began in the IX century. The break and the high tension lingers to this day.

The foregoing clearly illustrates that the Roman Church is itself schismatic. More than that, breaking away from the Mother Church, Roman Catholicism became the hotbed of sects and heresies. All the Protestant Churches and other sects sprang from the background of the Roman Church. The Roman Church gave birth to all of them.

And now a word about the Uniate Church. Could it be the creation of God? No! It is man-made as is the whole Roman Church. The union was promoted by the Polish King Sigismund in conjunction with the Jesuit order. A few traitors of Orthodoxy had a hand in its creation. Renegade bishops Potiy and Terletsky, were among the chief instigators. It was not created for the glorification of God but to promote the ultimate objectives of Poland - the polonization of her Ukrainian subjects. The Union, therefore, was the creation of man and not the act of God.

Uniate: As I see, you have read numerous Orthodox historians, for example: Hrushevsky, Arkas, Doroshenko, which present the historical facts to suit the Orthodox needs. They invented views about the union, the opposite to the Catholic historians' point of view. You should read the "Catholic National Catechism" by Spiraggo; read "A short history of Rus Church Union with Rome." The latter historian points out that Rus accepted its faith from Byzantium at the time when Constantinople was in close relations with the Roman Church. The accepted faith of Rus was that of Rome. Further, the Greeks recognized the Roman Pontiff as head of the Church and recognized the same dogma.

Orthodox: Are you of the opinion that I follow the Orthodox historians exclusively? Wherever the Union is in question, I like to refer to Catholic historians like: Krepiakewich, edited by Holubets; to the "Ukrainian General Encyclopedia" which was edited by the Greek-Catholic Metropolitan of Lviv, as well as "History of Ukraine" published by Tyktor. After reading these reputable historians, I am convinced that all historical facts and views regarding the Union coincide with the views of Hrushevsky, Arkas and Doroshenko entirely. All historians unanimously confirm the historical facts regarding the Union.

Let me read excerpts of historian J. Kholm'sky with regard to Union. I must add that the work was assigned to J. Kholm'sky by eminent Ukrainian functionaries of Lviv and, above all, they were Ukrainian Catholics of the Lvovian Metropolitanate. This is what Kholm'sky had to say concerning the Union:

1. "The growth of anarchy in the brotherhood caused a part of the clergy to accept the Union with the Roman Catholic Church. The Union movement was headed by the bishops themselves. The chief propagators of the Union was Ipaty Potiy, the bishop of Volodymyr. He led his life as an ordinary layman holding the position of a judge and a keeper of the castle. He accepted the office of a bishop later in life. Simultaneously with Cyril Terletsky, the Bishop of Volyn, 'a heavenly snake and a cunning fox', operated the spineless Metropolitan Rogoza and others. They contacted the Catholic clergy, and made arrangements with the Polish Government. Finally Potiy and Terletsky set out for Rome and took their Union vows Before the initiators went to Rome, their intentions became known and it provoked an unusual disturbance and dissension among the Orthodox".
2. "The Union was provoked by the onslaught of the Catholic Church on one side and a crisis within the Ukrainian population on the other side. Efforts to institute the Union were renewed endlessly from the XV century. In the XVI century, the Jesuit order took the matter into its own hands and began a systematic unifying action by means of sermons, literature and schools King Sigismund III helped the Jesuits with his authority . . . and the Polish Government, exerted all efforts to draw the Orthodox Faithful into the Catholic camp. Outside the religious motives, the political one played a vital part Sigismund III prolonged his Catholic policy, protecting the Uniate hierarchy everywhere. Certain individuals became Uniates by conviction, but there were many who thought only of acquiring material benefits and positions."
3. "In the lower circles, those who saw what means were employed to achieve the Union of the Churches, the abuses that were used by the officials, how those who resented the invasion, were persecuted - hate towards the Union and Catholicism increased, and the will to preserve the old Faith at all cost, was intensified. Every Uniate effort to subjugate the Orthodox Church, provoked an immediate reaction. In the Kholm area, an open struggle had begun between the Orthodox and the Uniates . . . The simultaneous action of the peasants heightened the tension . . . The first organizer was an Archimandrite Nikifor Tur, who was the chief spokesman for the Orthodox at the Council at Bere-stia and afterwards the person, who defended the monastery with arms against the invasion of the Uniates. These were exceptionally critical movements for the Orthodox camp. Sigismund III . . . evolved a severe policy in Ukraine, employing a gradual plan for the destruction of the Orthodox hierarchy. All the Orthodox bishoprics, vacated by the death of the bishops, were assigned to the Uniate bishops . . . Simultaneously, the liquidation of Orthodoxy was going on in the lower circles . . . The most active Orthodox were defending their positions. And here the Zaporogian Army came to their aid. Hetman Petro Konashewich-Sahaydachney resolved to reinstate the Orthodox hierarchy by a revolutionary method".

Well, how do you account for this? It must be said that the Catholic newspapers gave a positive evaluation of this historical event. In other words they approved all that J. Kholmisky wrote in "History of Ukraine" about the Union. It must be true. I do not think you will doubt this historian. After all, historical facts were what they were, and a broadminded historian presents the events as they happened.

Uniate: In the Creed, as read in the Orthodox Church, I notice the phrase: ". . . And in the Holy Ghost, the Lord, Giver of life, who proceedeth from the Father. . . ." And where are the words: ". . . and the Son. ?" It must be an error. The Holy Ghost actually proceeded from the Father and the Son according to the teaching of the Roman Catholic Church. The foundation for the Creed was resolved at the Universal Church Council.

Orthodox: The basis for the Creed was founded on the Holy Gospel and it is exactly the opposite to what the Roman Church propounds in this respect. From the Holy Scripture it is plainly evident that the Holy Ghost proceeded from the Father alone. The Lord, Jesus Christ, said to his disciples: "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of Me:" (John 15:26). This plainly says that the Holy Ghost "proceedeth from the Father". Here is another quotation: "And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth. ." (John 14:16-17). The Lord Jesus Christ points out clearly that the Holy Ghost proceeded from the Father. The Holy Scriptures describe the moment when Christ was baptized by St. John the Baptist and in the very act the Holy Ghost descended upon the Son "like a dove." And Jesus, when He was baptized went up straightway out of the water: and, lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove, and lighting upon Him" (Mat. 3:16). Other substantiating questions are available, of which I will quote a few: "And straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove descending upon Him:" (Mark 1:10) "And the Holy Ghost descending in a bodily shape like a dove upon Him, and a noise came from heaven, which said, Thou art My beloved Son, In Thee I am well pleased." (Luke 3:22). If the Holy Ghost proceeded from the Son of God, why, then should he descend upon the Son from the Father? In the beginning the Church believed that the Holy Ghost descended from the Father. The Fathers of the Second General Council resolved: "I believe . . . in the Holy Ghost, the Lord, Giver of Life, Who proceedeth from the Father. . . ." The Roman Catholics, like the faithful of the Orthodox Church, read the Creed without the words "and the Son." In 809, Pope Leo III instructed that in the Church of St. Peter in Rome, two silver plates be placed. On one, the Creed was inscribed in Latin, on the other in Greek. Both the Latin and the Greek inscriptions did not have the words "and the Son." Therefore the Roman teaching that the Holy Ghost proceedeth both from the Father and the Son is not in conformity with the Holy Scriptures and is, therefore, heretical. The Third Ecumenical Council had forbidden any changes whatsoever in the Creed, and the following Councils approved the previous resolution in its entirety. The offenders would warrant excommunication. Finally the Sixth Ecumenical Council resolved: Those that do not recognize the resolutions and dogmas of the Second Ecumenical Council will be anathemized. Do you need any more arguments regarding the Holy Ghost? In my estimation the foregoing was sufficient to demonstrate that the Holy Ghost proceeded from the Father.

The Immaculate Conception of the Blessed Virgin Mary

Orthodox: At the beginning of my address I remarked that the Roman Catholics believed in the Immaculate Conception of the Blessed Virgin

Mary, the Mother of Christ. Now, could you tell me whether it is a part of the teachings of your Church? If so, could you found your claims on the basis of the Holy Scriptures?

Uniate: The doctrine of the Immaculate Conception was announced by Pope Pius IX in 1854 and the Catholics adhere to the belief that the Blessed Virgin Mary was miraculously begotten of Joachim and Anna, that she was free from the original sin, and cleansed by the virtue of her Son, Jesus Christ. The Orthodox Church, for some reason or other minimizes the prestige of St. Mary and denies her the immaculate conception. In spite of the denial of the Immaculate Conception, the Orthodox Church observes many feast days in her honor.

Orthodox: Here again both Churches differ in opinion about the birth of St. Mary. The Old Testament speaks of Adam's transgressions, and that future generations would suffer as a result thereof. St. Paul in the Epistle to the Romans says: "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12.) In other words, every human being begotten of Adam was born in sin, for in Adam, according to the Holy Apostle Paul, humanity has sinned. St. Mary, the Mother of Christ, could not have been an exception to the rule. The Holy Scriptures, in any event, does not mention it. Since the Orthodox Church does not believe in the Immaculate Conception of the Blessed Virgin Mary, it, however, does not minimize the full respect that is due her. We recognize her as "more honorable than the Cherubim, and beyond compare more glorious than the Seraphim." But this glory came to her after she conceived and bore the Only Begotten Son of God. In her conversation with Elizabeth, St. Mary said: "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed." (Luke 1:48.)

You mentioned that the Orthodox Church celebrates St. Mary's Feast Days. That is true. The Orthodox Church reveres St. Mary, having instituted many feasts in her honor. The Orthodox Church also celebrates St. Anne's Day, but the Catholics celebrate the feast of the Immaculate Conception of the Blessed Virgin Mary from St. Anne. There is a great difference in the two conceptions.

To sum up the last two points, it appears that the teaching of the Roman Church about the Holy Ghost and the immaculate conception of St. Mary are of a comparatively recent fabrication. These are not based on the Holy Scriptures and therefore, are heretical.

Now let us pass into the next field, namely, the church service in an unknown language.

Unknown Language In Church

Uniate: I cannot agree to have all the church services conducted in the vernacular language. I cannot visualize a prayer in the native tongue or as some would say "the market-place language". Our forefathers have listened to the services conducted in the old Church Slavonic language for centuries and we are used to it. We understand the old Church Slavonic language; we treasure it. This ancient language ought to remain in our churches forever.

Orthodox: I get a directly opposite impression from the use of the old Church Slavonic in church. It will be easy to convince you that your assertions are false and that you are hostile to your mother tongue. A prayer in an unknown language is contrary to the opinion of the Holy Apostle Paul. Here is St. Paul's thought on the language of prayer. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." (1Cor. 14:14).

Therefore, said Apostle Paul: "Yet in church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue, (1 Cor. 14:19). And here is what St. John Chrysostom says: "If you bless in an unknown tongue, the faithful, not knowing what you say and not being able to translate it, will not be able to reply Amen".

You maintain that you cannot agree to the use of vernacular in prayers, and furthermore, you compare the eloquent and expressive Ukrainian language to the "market-place" language. What sort of a Ukrainian are you to take such an offensive stand against your own native tongue? Our beloved Savior, preaching the Holy Gospel turned to His Heavenly Father in prayer and taught His disciples the "Lord's Prayer" not in the ancient Hebrew language and not in the language of the scribes, but in the everyday language spoken by the peasants and the fishermen. Christ Himself uttered the well-known expression of the Holy Scripture while on the Cross: "Eli, Eli, lama sabachthani" in the Aramaic which means: "My God, My God, why hast Thou forsaken Me". (Mat. 27:46; Mark 15:34). Do you not know and have you ever used the quotation from the Holy Bible that Jesus Christ, speaking to His disciples, said: "Go ye, therefore, and teach all nations". (Mat. 28:19). He did not mean all the people but all nations. With this Commandment the Lord directed His disciples and through them their followers, to build His Church and to respect the foundation of all nations among which the importance of the language of every individual nation was clearly defined. Do you suppose that the Holy Apostle Andrew spoke Aramaic or Hebrew when he came to Kiev? He spoke the language of the inhabitants of the time. The disciples received the Holy Spirit and began speaking in many tongues.

Uniate: Excuse me for interrupting. All your previous deductions are reasonable but still in all we have retained the old Church-Slavonic language, which for centuries was used by almost all Orthodox nations as well as the Greek-Catholics. The same applies to the Roman Catholics. They all used the one Latin language. Why, then, introduce a lingual change?

Orthodox: I beg your pardon, but your statements are quite erroneous. You are trying to prove that almost all the Orthodox countries use the Old Church Slavonic tongue in church. The Orthodox Church Services are conducted in the following languages: Old Greek, Old Church-Slavonic or Bulgaric, Arabian, Romanian, Georgian, Syro-Chaldean, Ossetic, Abkhazian, Armenian, Estonian, Latvian, German (in the Baltic costal region) Finnish, Tartaric, Chuvashian, Kirghizian, English (in America), Eskimo, Indian, Chinese and Japanese. I must also emphasize that the list of the languages mentioned is by no means complete. Out of all those mentioned, only the first two are considered dead, all the rest are used daily. Now I will ask you, is it not possible to add the Ukrainian language to the list? It has a rich theological literature, church music, the translation of the Holy Scriptures since the XVI century. You say that the other nations use the dead language? You also try to defend the Roman Catholics for their use of the Latin tongue. How do the Roman Catholics benefit by using the dead Latin language in their services? During a church service the faithful should join their pastor in prayers to glorify the Maker "with one mouth and one heart".

Instead of a prayer in one accord all the Catholics pray individually, everyone reads out of the prayer book. But everyone reads and prays in the vernacular. You also say that the Ukrainians understand the old Church-Slavonic language. Ask anyone present what the word "paky" or "eezhe" means. These are used quite often. I dare say that none will give the correct answer. But why ask the ordinary layman? I will ask you, Father, to translate

into the everyday language the following passages: "Predwarywshaja utro jazne o Mariji", or "wirnich udobrenie", or "podsbychsia nejasyti pustinnij, bych jako noshney wran na nyryshchi. Bdich i bych, jako ptyca osobyashchnajasia na zdi".

Uniate: The sentences and phrases that you have just quoted are exceedingly technical and I unfortunately, could not translate them into the common speech. I know that the Church-Slavonic language contains many sentences that even priests could not translate not mentioning the layman.

Orthodox: You really hit the nail on the head this time. But I gave you two exceedingly difficult passages, I will give you an easier one. During the Divine Liturgy the choir sings the Cherubimic Hymn in the old Slavonic. Father, would you like to translate this hymn into the Ukrainian language immediately?

Uniate: This hymn is very well known to me and it is quite easy to translate it. Here it is - (and he proceeds to translate the hymn.

Orthodox: Excuse me, but even this very easy and familiar hymn was translated very inaccurately (and he quotes some technical irregularities in the translation which would not mean very much to the reader S. P. S.). Not only the lay members, but the priests also do not understand the language that they use in their church. What is the benefit when your lips whisper unknown sentences of the prayer while your heart and understanding is cool and dormant. A sincere prayer ought to be voiced in an understandable language. All the services likewise must be celebrated in the vernacular in the Ukrainian churches for the full benefit of the faithful.

And now remains one more item for discussion and that is purgatory. The Roman Catholics believe that a purgatory exists. It would be interesting therefore, to hear your arguments concerning purgatory, but base your arguments on the Holy Scriptures.

PURGATORY

Uniate: It is true that the Catholics believe that purgatory exists. The doctrine of this teaching arose from the fact that the saintly personages during their lifetime have done many more good deeds than were necessary for their salvation. The Pope has the authority to transfer that surplus of good deeds unto the people in need of them. Therefore it is easier for us, Catholics, to enter the Kingdom of Heaven than for the Orthodox.

Orthodox: But this teaching is contrary to the teaching of Christ. The main fallacy of the Roman Church is that, according to its own teachings, eternal life is granted by God to the people not for their own good deeds during lifetime but for the merits of other deserving people. In reality it is not so. Regardless how righteous and saintly a person may be regardless of the number of good deeds, that same person cannot truthfully say that he or she warrants the entrance into the Kingdom of Heaven. On the contrary, a person should always remember that eternal happiness, if it is granted, comes by the Grace of God and not for its claimed deservance. The Holy Gospel says that the Kingdom of Heaven is awarded to the people not for the number of good deeds, but mainly by the grace of God. For example, in the Lord's parable about the laborers it is shown that all the laborers did not put in the same number of hours but, by the grace of the Master, all received the same reward. (Mat. 20:1-15). The Roman Pontiff sells indulgences, requiring money and not repentance from the individual. It is, therefore, easy for the Roman Catholics to buy their way out of the purgatory and come to the level with the saintly personages. This doctrine is contrary to the Holy Scriptures and is heretical.



ST. ANDREW, THE FIRST CALLED

Thus we ended the main items of our conversation. To this debate I could add more arguments in passing. For example: The Uniate (Greek-Catholic) Church adopted, among other things, a few characteristics from the Poles and introduced the Latin rites into its Church services. I will name a few and they are as follows: the use of organs during the Divine Liturgy, crucifixes, little bells. You are also introducing the low mass; you build your churches without the ikonostasis. All this was taken exclusively from the Roman Catholics. It is foreign to us.

Beside this, you have changed and added to the different Orders. for example, the Order of Baptism, the Form of Solemnization of Matrimony, the Order for the Burial of the Dead. You have changed the order of the Commandments which Moses received from God on Mount Sinai.

THE TEN COMANDMENTS

1. I am the Lord thy God: Thou shalt have no other gods but me.
2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water and under the earth; thou shalt not bow to them, nor worship them
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember that thou shalt keep holy the Sabbath day.
5. Honor thy father and thy mother that it may be well with thee and that thy days be long on earth.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet anything that is thy neighbor's.

Everything seems to be different in your church. We see how your Uniate Church is being Latinized from day to day. It was the aim of Roman Catholic Poland to Latinize the Uniate Church; it is also the aim of Rome who is your guardian. Your faith is not Catholic in the true sense, that is it is not Universal. It is provincial, Italian, Roman.

A SHORT HISTORY OF THE UKRAINIAN ORTHODOX CHURCH

Christianity in Ukraine dates back to the times of the Holy Apostles. St. Andrew the Apostle ascended the Dnieper River and landed at the place where later Kiev was built. The Holy Apostle pointed to the surrounding hills and said: "Upon these mountains will descend the blessings of God; many churches will be built, a great city will arise and the true light of Christianity will spread from here over this country." Afterwards the Holy Apostle Andrew climbed to the top of one of the hills, blessed them, offered a prayer and placed a cross upon it.

The expansion of Christianity among the Slavonic peoples, and the Ukrainian people in particular, is indebted to two brothers, Sts. Cyril and Methodius. The two brothers translated the Holy Scriptures and Church Service Books from the Greek to the Slavonic tongue. When Ukraine accepted Christianity, all the Church books were written in Slavonic. Even to this day some churches still retain the ancient Church Slavonic language in their services.

In the second half of the IX century, the Slavonic tribes in and around Kiev laid the foundation for the Kievan State. As a result of the friendly relations with the Greeks, Christianity began to spread in the Kievan State. The Grand Princess Olga assumed the leadership of the State after the death

of her husband, Prince Ihor. By this time she had already accepted Christianity.

The Grand Prince Volodymyr 1) the Great, following the example of his grandmother, St. Olga, resolved to abandon paganism, and accept the Orthodox Faith from the Greeks. History tells us that Volodymyr's baptism took place in Kersun before he married Anna, the Greek princess and the sister of the Byzantine Emperors. Some writers, however, contend that the Grand Volodymyr was baptized in Kiev. After accepting Christianity, the Grand Prince Volodymyr was baptized in Kiev. After accepting Christianity, the Grand Prince summoned the citizens of Kiev for a mass baptism. This act marked the official acceptance of Christianity by the Ukrainians in 988.

After this happening, Christianity began to spread to the more remote tribes of the Kievan State. With Christianity, the formation of the governing body of the church appeared. The Metropolitan was at its head. At first, the Byzantine Patriarchate used to fill the high post of Metropolitan, bishops and even of priests with Greeks. Due to the intensive religious and cultural training, the higher and lower dignitaries were then selected from among the Ukrainian clergy. Hilarion, famous for his sermons, was the first Ukrainian bishop to occupy the Metropolitan See. Metropolitan Clement succeeded him. The high posts in the Church were filled by candidates chosen by the free will of the clergy and the lay members, in other words, in quite a democratic way, by a majority vote deciding. When the selection was made, Byzantium sent its Patriarchal blessing to the chosen candidate. Although the Ukrainian Church was in very close communion with the Byzantine Orthodox Church, it was entirely independent in its internal structure. This system continued throughout the time the Kievan State had its political independence. Even when disintegration came during the XI century, the Ukrainian Orthodox Church remained completely independent until the end of the XIV century.

Many significant changes took place in the Kievan State with the introduction of Christianity. The pagan customs were outlawed. The changes affected home and family life, the buying and selling of women disappeared, and polygamy was banned. The Church began to care for the homeless, the aged, the destitute and the sick. Briefly, the whole social progress of the State was promoted by the Church.

Many monasteries were founded with the coming of Christianity. Among them, the Kievan Crypt Monasteries is worthy of note. It was founded by Sts. Antonius and Theodosius. The monasteries paid particular attention to education. In their cells, books were copied and translated; Chronicles were compiled; lives of the Saints and sermons were written (printed presses were not known as yet.) by the monks. The Church, through its monasteries, was also instrumental in promoting schools and learning.

It was indeed fortunate that the Roman form of worship was not accepted by the Ukrainians. While the Orthodox Church encouraged the reading and study of the Holy Bible, the Roman Church outlawed it from general usage. In brief, the Orthodox Church introduced national culture. Besides promoting education, the Church also encouraged other creative works such as: art, church music, icon painting, and architecture. The Ukrainian church buildings on the North American continent are but a fragment of the beauty and richness of designs in comparison to those built on Ukrainian soil. The coming of Christianity through the Greek channels and the beginning of an educational system in the Kievan State

1) usually written Vladimir.



ST. VLADIMIR THE GREAT, GRAND PRINCE OF UKRAINE

had an important bearing on the future of Southeastern Europe. A typically Slavic culture and civilization had begun in this comparatively unknown part of Europe.

The Ukrainian Church Under Polish Rule, The Union.

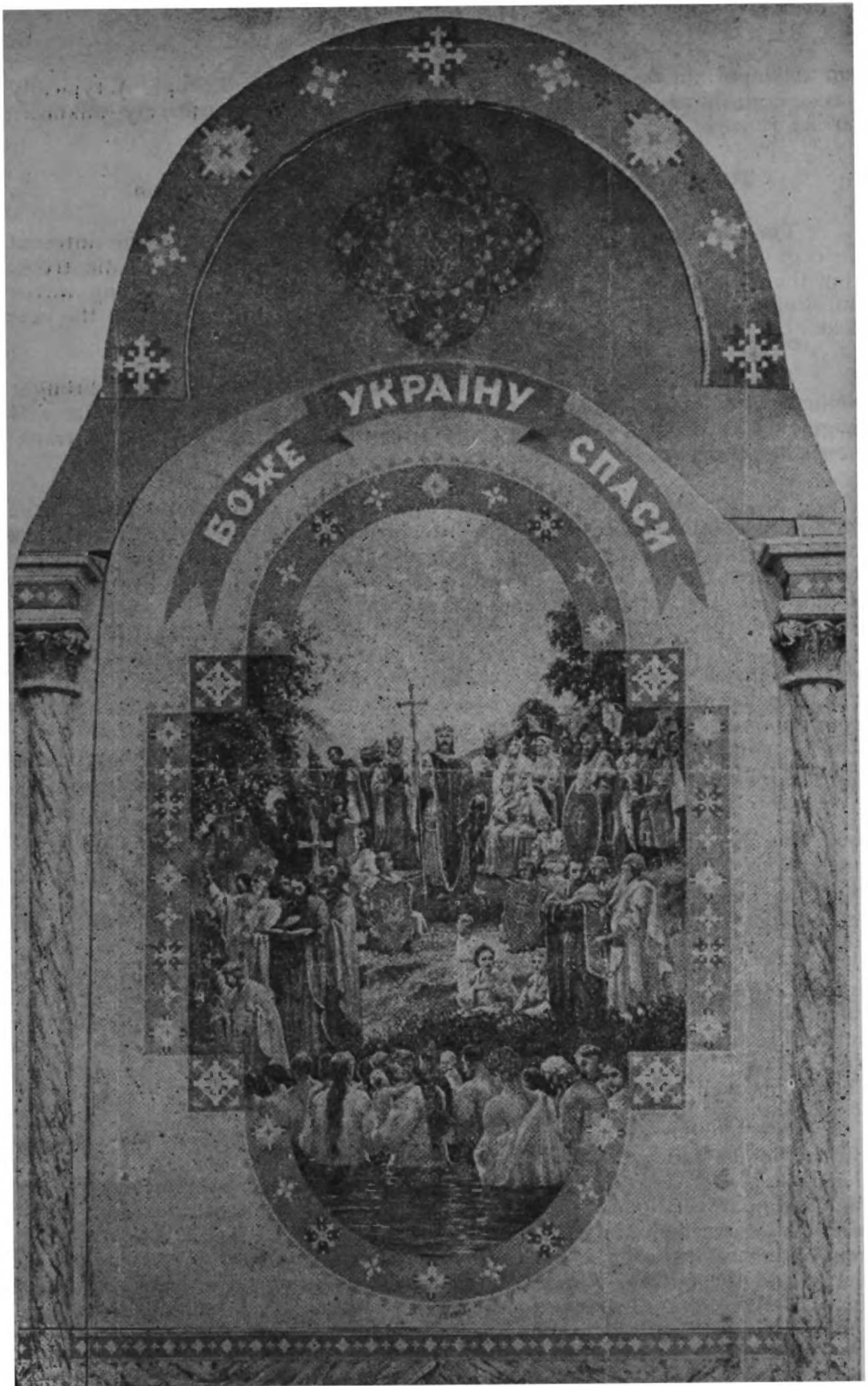
The strength of the Kievan State was undermined by the internal strife of the princes and by the continuous attacks of the nomadic tribes from the East and South. The Tartar horde invasion came in strong waves and broke Kiev's line of resistance. During this invasion Kiev fell in the year 1240.

The downfall of the Kievan State under Tartar pressure brought changes into its existence. The Ukrainian administration, both secular and religious was broken. The Kievan Metropolitan See was eventually transferred to Moscow.

In the XVI century Ukraine was under Polish domination. Life became unbearable. The Polish Government abolished the democratic system in the Orthodox Church. The higher dignitaries of the Church were no longer freely elected by the clergy and the laymen, but were appointed by the Polish government. The appointees usually were not qualified for the great responsibility of their office. They usually cared more about satisfying the wishes of the Polish government rather than looking after the interests of the Church, which they were supposed to serve. Their main objective was to collect material wealth and spend it as they saw fit. The parish priests were appointed by the land gentry. Usually the priests were required to pay feudal tribute to their landlords. Very often the status of the clergy equaled that of a peasant.

The Ukrainians realized that the new system was leading them and their churches to virtual extinction. They began to organize themselves, and the city of Lviv (Lemberg) became center of their operations in this endeavor. It was followed by the organization of other centers. Church Brotherhoods were set up. These began to revive interest in education and to offer protection to the Church. Having noticed the decline of the Ukrainian Orthodox Church under the Polish rule the Patriarch welcomed and encouraged the commendable work of the Brotherhoods. He granted them the right to negotiate directly with the Patriarchate, bypassing the authority of the bishops and even that of the Metropolitan. The Brotherhoods were allowed to point out abuses and discrimination against the Orthodox Church, as well as bring forth other complaints.

The bishops were dissatisfied with the concessions granted to the Brotherhoods, but were unable to suppress them. In the friction between the Brotherhoods and the authorities, the Polish government decided to draw the Ukrainian Orthodox Church in the Roman orbit and thus nullify the privileges awarded the Brotherhoods. The dissatisfied bishops began negotiating with the Pope and the Polish King without the knowledge of the clergy and the faithful. On December 1595 the bishops Cyril Terletsky and Ipaty Potiy swore allegiance to the Pope on behalf of the Orthodox Church, though without authorization. Pope Clement VIII received the Orthodox Church with a solemn guarantee that the newly accepted Church was to retain its Eastern rite, that is the use of the Church Slavonic in all the services and that the clergy were allowed to be married (the priests of the Roman Church being forced to adhere to celibacy).



**UKRAINE ACCEPTS CHRISTIANITY
MASS BAPTISM OF THE UKRAINIAN PEOPLE**

The Pope notified the Polish King about the act of Union. He also asked King Sigismund III to offer protection to the Uniate Church and especially to the Uniate bishops.

In October 1596, a Church Council was called at Berestia to ratify and officially announce the act of Union, that is the Union of the Ukrainian Orthodox Church with the Roman Church. To strengthen the position of the Orthodox Church, Prince Constantine Ostrozky also called a Church Council. As was customary, it included the Episcopate (Bishops Balaban and Kopystensky), the clergy that remained faithful to Orthodoxy and laity. They resolved to stand firmly by the Orthodox Church contrary to the advice of Metropolitan Ragosa and the other bishops who had joined the Roman Church. They also resolved that the Uniate bishops were to be recognized as renegades whose orders were to be ignored and whose attempts to bring about the subjugation of the Holy Orthodox Church under the Pope of Rome were to be resisted.

The union of 1596 brought dissension into the Ukrainian Church by dividing it into two parts, the Orthodox and the Uniate. The whole of Ukraine was infuriated when the Polish King began to depose the bishops of the Orthodox Church as a consequence of the Union. These posts were assigned to the Uniate bishops.

It seemed that the Orthodox Church was doomed to an imminent downfall. The Ukrainian people, accustomed to a free and a democratic way of life, could not tolerate the loss of freedom to negotiate with the Byzantine Church. An outlet toward freedom was soon arrived at. The Kozaks helped to reinstate this political and religious freedom. Hetman Sahaydachney of the Zaporogian Kozaks and Metropolitan Peter Mohyla heralded the restoration of that cherished freedom. By 1620, the Ukrainian people once again saw priests, abbots and bishops freely elected by the people. This was made possible with the help of Hetman Sahaydachney. The Patriarch of Jerusalem, Theofanius, consecrated bishops, and the Polish King recognized the restoration of the Bishoprics of Lviv, Peremishl and Lutsk to the Orthodox Church. The monasteries and the churches appropriated by the Uniates, were returned to the Orthodox Church. Those who had been forcefully drawn into the Uniate Church were allowed to return. All this was due to the rising strength of the Kozaks and their support of the Orthodox Church.

The Ukrainian Church Under The Patriarchate of Moscow

The victories of the Kozaks under the iron hand of Hetman Bohdan Khmelnitsky were of short duration. Again the Ukrainian horizon was dimmed with dark clouds. The weakened Kozak Host could no longer support the Orthodox Church. By 1667, Ukraine was divided between Poland and Muscovy. The territory on the left bank of the Dnieper River, including the capital city of Kiev, fell to Muscovy, and that on its right bank, including Halychyna, 1) was incorporated in the Polish Kingdom. The Ukrainian hierarchy began its struggle with Muscovy shortly after the Treaty of Pereyaslaw in 1654. It was entirely due to the intrigues of Moscow that Dionisius, Patriarch of Constantinople, relinquished his claims to the Ukrainian Orthodox Church in favor of the Patriarchate of Moscow. In return for the relinquishing of rights, the latter rewarded the Patriarch of Constantinople with 200 pieces of gold and 120 sable skins. This was an act of aggression committed and agreed upon by two rival powers to rule a defenseless Ukrainian Church. This act of aggression took place in 1686.

1) usually written Galicia.

Moscow immediately set out to make the two Churches identical. They began by confiscating Ukrainian service books and by appointing Muscovites to fill the bishoprics on Ukrainian soil. This Muscovite penetration sealed the fate of the Ukrainian Church as a separate entity.

The Religious life of the Orthodox Church was not any better in the Polish Kingdom at this time. The Union was the dominant factor among the Ukrainians - much against their will. The South Kievan region was the only locality where the people enjoyed the freedom to worship in the Church of their choice. In 1769, Maxim Zalizniak started an uprising. This uprising did not spare the Uniate Church. The rebels eliminated every trace of Romanist inclination in their sphere of action. This "Haydamaki" uprising as it was called, was cruelly suppressed by the Muscovite army Even though the "Haydamaki" movement was suppressed, the religious life was left intact until the second partition of Poland in 1793. After this partition the Uniate Church was abolished, and in its place Muscovite Orthodoxy was introduced.

Moscow benefited greatly by its occupation of the Ukrainian territory and by her dominance over the Church. The educational standard at the Kievan Academy was much higher than that of Moscow. The Czarist regime requisitioned the bishops of the Kievan Crypt Monastery and the ranking priests and monks. The professors, as well as the elementary teachers, translators of Greek texts and theological works were also requisitioned from the Kiev Academy and brought to Moscow. The successful program of enlightenment during the Muscovite reform period was done with the aid of top ranking intellectuals from Ukraine.

During Czar Peter's reign, the Patriarchate of Moscow was abolished. It was replaced by the Holy Synod. The Orthodox Church in Muscovy became to a large extent a tool of secular power. Untold harm was caused to the Muscovite Orthodox Church and to the Ukrainian Church in particular when it became, so to speak, a branch of the State department. The Ukrainian Church, against the wishes of its faithful, also became the tool of the Czarist regime and was used as means to denationalize Ukraine, the means to make Ukrainians obedient servants of the Czar. The XVIII century reform did not permit the convening of Church Councils and Brotherhoods became subversive activities in the eyes of Muscovite government. These restrictions created a great hardship within the Church especially since the Holy Scriptures and the daily prayers had been translated into the Ukrainian language since the XVI century. After two hundred years of constant usage, the Holy Scriptures in the living language were not permitted by Moscow. The same rule applied to church services and even sermons.

The Ukrainian Autocephalous Orthodox Church of 1921

In 1905 the Russian revolution revived the hopes of the Ukrainian Orthodox Church. At that time the Ukrainians were granted the privilege to read the Holy Gospel and to preach sermons in their native tongue. A group of enthusiasts, headed by bishop Parfeny of Kamienets in Podolia, translated the church books into the Ukrainian language. The revolution of 1917 offered a still greater opportunity to the Church in its struggle for independence. A Ukrainian Church Council (Ukrainska Tserkowna Rada) was formed. It was headed by Archbishop Alexey Dorodnitsen and Archpriest Wasyl Lypkiwsky. A Church Council met in Kiev at the beginning of 1918, but due to the Bolshevik uprising the Council was prorogued. Hundreds of thousands of faithful of the Church were liquidated in this

manner. The higher and lower clergy were treated in the same way. By 1937, there was not a single Autocephalous Ukrainian Orthodox Church on the Ukrainian soil. All were victims of the Soviet liquidation policy without drafting any definite resolutions. In January 1919, the Ukrainian National Republic proclaimed that the official Church of Ukraine was the Ukrainian Autocephalous Orthodox Church. After the Soviets overpowered the Ukrainian Army and occupied Ukraine, it was necessary to reorganize the Church. None of the bishops sent from Moscow to Ukraine agreed to consecrate Ukrainian candidates for bishops.

A Council of the faithful and clergy was called in Kiev at the beginning of October 1921. Since refusals to consecrate Ukrainian candidates for bishops came from every corner, the Council decided to solve the problem. The Council resolved to resort to the Alexandrian precedent, that is, the consecration of elected candidates by the laying of hands of all present at the Council. After three days of meditation and prayers, on October 23, 1921 the solemn act of the Consecration of the Archpriests Wasyl Lypkiwsky and Nester Sharayiwsky followed. Bishop Lypkiwsky later became the Metropolitan of Kiev and the whole of Ukraine.

Beginning with the Council held in October 1921, the Ukrainian Autocephalous Orthodox Church began its gradual expansion. It did not have clear sailing. It had to struggle against the Patriarshate of Moscow and the revolutionary element in Ukraine itself. The main obstacle of the Church on the road to expansion was the Bolshevik regime. The growth of the Ukrainian Orthodox Church (in the first years there were over two thousand parishes and about thirty bishops contained in it) was virtually halted by the Bolsheviks. In 1927, Metropolitan Lypkiwsky was deposed under the pressure of the Soviet government. He was replaced by Metropolitan Mykola Boretsky. During the next decade, various methods were used to liquidate the Ukrainian Church. The Soviet government used its usual methods: imprisonment and banishment to the Northern regions of Siberia.

The Ukrainian Orthodox Church Of U. S. A.

The Ukrainian Orthodox Church of U. S. A. was first organized in 1918, and was mostly composed of Ukrainians who emigrated here from Galicia. The majority of these pioneers of Ukrainian Orthodoxy were Uniates, or so called - Greek-Catholics. The mainspring of their mass return to Orthodoxy lay in their lack of loyalty to the Roman Papacy. The ancient traditions that had been infused into the hearts of our ancestors by St. Vladimir the Great, and had remained dormant for centuries, were reawakened; the traditional struggle of the Ukrainian Nation for its existence and the preservation of the Holy Orthodox Faith. As the national consciousness of Ukrainians spread, and as they became more familiar with the history of their country, they recognized more clearly that the Church Union with Rome was forced on a section of our people by Poland in accordance with her imperialistic aims. This Union was expected to be used as a stepping stone for a complete Polonization of Ukraine. The history of the Uniate Church is an unending list of protests against the actions of the Papacy, which has always considered Poland to be its beloved child. For centuries the Uniates had protested the attempts of Rome to latinize the Uniate Church.

Thus the basis existed for the return of these immigrants to the Faith of their fathers. Their arrival in the U. S. A., whose Constitution provided for freedom of religion, speeded their return to Orthodoxy. The hostile attitude of the Roman-Catholic bishops of America towards the Uniate Church, also hastened this return.

The Roman-Catholic bishops refused to acknowledge the existence of a Uniate Church which they considered to be not fully Catholic. In their opinion every person considering himself a Catholic should have become a member of the existing Roman-Catholic dioceses. They did not tolerate the Eastern Rite and could not digest the idea of a married clergy under the jurisdiction of the same Pope. To the Roman-Catholics the ideal priest was and is a celibate, even though perhaps he has a mistress or a concealed wife taken in civil marriage. The first Uniate priests to arrive in the U. S. A. were excommunicated by a Roman-Catholic bishop, who considered it scandalous for a Catholic priest to have a lawful wife and children. For that reason the bishops filled the Vatican with strong petitions to keep the Uniate clergy away from the U. S. A. These American bishops also requested the Ukrainian Uniates to deed to them their newly erected churches. The people would not agree to this and neither did the first Uniate priests.

Our immigrants were exposed to severe persecutions by the Roman-Catholics. Of this there were many examples: in Pennsylvania the Irish Catholics attacked in the darkness of night and killed some of the earliest Ukrainian immigrants.

The first zealous Uniate priests were the founders of the earliest American Ukrainian newspapers and the Ukrainian National Association.

The Cold Wind From The North Brings Severe Threats

In the year 1867, the United States Government purchased Alaska from Czarist Russia. The Russian Orthodox Church, well established in Alaska, began to organize her first missions on the territories of U. S. A. and Canada, with its See in San Francisco. This Church was financed by the Czarist Government. The same propaganda of the "One Indivisible Mother Russia" with which Moscow flooded Western Ukraine, was used now in America to blind the first Ukrainian immigrants and to take them under her "protective wings". Grasping the opportunity resulting from the hostile attitude of the Roman-Catholic bishops towards the Uniates, the Russian Church began to entice them by giving them her clergy and erecting churches for them. Gradually the Russian Church began to recruit new priests from among these immigrants themselves, especially from among the church cantors, giving them short courses in pastoral theology, thereby ordaining them. These new priests received financial aid from Moscow. Till this day the Russian Church of U. S. A. is composed mostly of Galician Russophiles and their descendents.

The Russian Church in America continued the political imperial policy of the Russian Empire. Realizing this, many Ukrainian immigrants decided to adhere to the Uniate Church and to establish their own diocese here. Finally, due to the unending petitions of these immigrants and the Uniate episcopate in Galicia, the Vatican appointed a Basilian Monk Soter Ortynsky, in 1907, as the first bishop of the Uniates in America. But a Papal Bull "Ea Semper" given him all that time, not only diminished his rights, but also took away all the privileges given the Uniates in 1594. This Bull only increased the antagonism of the Uniates and many of them went over to the Russian Church. If there had been a Ukrainian Orthodox Church of U. S. A. at that time, there is no doubt that today we would have no Uniates. Bishop Ortynsky more than once made it plain in the presence of his close friends, that if he had the full support of the clergy and the laity, he would have broken all ties with Rome.

THE NATIONAL, INDEPENDENT CHURCH, AND THE ORIGIN * OF THE UKRAINIAN ORTHODOX CHURCH

In the midst of these events, near the end of the year 1915, there originated in America the - Ukrainian National Church. Its administrator placed himself under the jurisdiction of the Old-Catholic Bishop Karforas. Father Gregory Chomitsky became its first administrator and under his leadership new parishes were organized. In the Constitution of this Church it was stated that its members would unite with the Ukrainian Orthodox Church immediately on its rebirth in Ukraine. They had not attached themselves to the Russian Church, because this Church never acknowledged the existence of a separate Ukrainian Nation.

When a revolution broke out in Russia in 1917, and the Ukrainian National Republic came into being in Ukraine, even the Russian bishops and priests in U. S. A. nurtured thoughts of creating a Ukrainian Orthodox Church, but the converted Uniates, who considered themselves Russians now, were opposed to this idea.

The American-Ukrainians, upon learning of the decree of the Government of the Ukrainian National Republic pronouncing the Orthodox Church in Ukraine autocephalic, took active steps in organizing the American-Ukrainian Orthodox Church. The pioneers of this movement were: The Very Rev. Archpriests: V. Kaskiw, S. Kushnir, G. Ghomitsky, L. Vesolowsky, and others.

The anarchy in the Uniate Church between the years 1916 and 1924, following the death of Bishop Ortynsky, resulted in the entering of many more Uniates into the fold of the Ukrainian Orthodox Church. The first Ukrainian Orthodox priests and parishes found a temporary guardianship in the person of Metropolitan Germanos of the Syrian Orthodox Church in the U. S. A. He ordained the necessary clergy for our Church. In Trenton, N. J. the weekly "Dnipro" was founded, thanks to the initiative of Archpriest V. Kaskiw.

In 1922, there arrived in America the late Father Paul Korsunovsky, a former singer in the famous Ukrainian National Chorus with Alexander Koshetz as director. He came as the first delegate of the All-Ukrainian Orthodox Church Council to the American Ukrainian Orthodox Church. He brought with him accurate news concerning the rebirth of our Church in Ukraine. Father Korsunovsky encouraged the Church in America to petition the Ukrainian Autocephalous Orthodox Church of Ukraine for a bishop. In February, 1924, Archbishop John Theodorovich arrived in the U. S. A. With his arrival more Uniate parishes entered the ranks of our Church, and the remaining Uniates became quite panicky. Their Metropolitan, Andrew Shepticky of Galicia, who visited America at that time and personally witnessed the sad state of affairs in the Uniate Church, took further steps in asking the Vatican to appoint a bishop for the American Uniates. He was convinced that without a bishop the Uniate Church in America was doomed. In July of 1924, Rome sent two bishops - C. Bohachewsky for the Galician, and V. Takach for the Carpathian Uniates. As could be expected, the Uniates denounced the reborn Ukrainian Orthodox Church, though without much success.

The Concordat, Celibacy, and a New Rift in the Uniate Church

The Uniate Bishop Bohachewsky arrived in America at the time when Western Ukraine was handed over to Poland by the Congress of Ambassadors. It is well known that Poland is a protege of the Vatican.

* Compiled by Very Rev. John Hundiak.

The Papacy has always upheld the Polish Roman-Catholic nation in its march towards the East. That is why the Vatican upheld so diligently the Church Union, which was forced upon a part of the Ukrainian population by Poland. Because of the Concordat the Uniate bishops and priests had to swear loyalty to the Polish government. Along with the Concordat came the obligatory practice of celibacy on the part of the Uniate clergy. This Concordat and the practice of celibacy aroused much friction amidst the clergy and the faithful in Galicia and America. Bishop Bohachewsky believed that he should have full control over the peoples' lives and their organizations, and for this reason a conflict arose among some of the lay leaders of the Ukrainian National Association, the editors of "Svoboda", and the clergy.

The older Uniate priests held a Conference in Allentown, Pa., which was attended by delegates from more than 80 parishes, and there they organized the American-Ukrainian Greek-Catholic Church, which opposed Bishop Bohachewsky. The initiators of this movement were not fully reconciled to the idea of returning to Orthodoxy, though in time some of them realized it would be their only salvation. With the formation of this independent Greek-Catholic diocese a division was created within the Uniate ranks. Father Prystay, a Uniate priest, writes in his interesting memoirs that a real rift occurred in the Church at that time and a downfall in church discipline resulted; that many of the old, canonically ordained priests from the old country left Bishop Bohachewsky along with their congregations; and that the whole Uniate Church would accept Orthodoxy.

If our church had been well organized and united in those days of opportunity, this may well have happened.

The Independent Ukrainian Greek-Catholic Church, with the consecration of its first Bishop, Most Rev. Dr. Joseph Zuk, became officially known as the Ukrainian Orthodox Church of America. Following the death of Dr. Zuk, Bishop Bohdan Shpilka became his successor. The two branches of Ukrainian Orthodoxy in the U.S.A., now existing did not better matters. The rivalry between the two even caused the loss of several parishes. Clear thinkers saw that the only solution was the union of the two. The first attempts were unsuccessful, but leading church-men and the Consistories of both Churches had not become too pessimistic.

In December of 1948, a Special Church Council (Sobor) of the Ukrainian Orthodox Church of America was held in Allentown, Pa. It was called on the advice of His Holiness, Most Rev. Athenagoras, the Patriarch of Constantinople. This Council elected Most Rev. Archbishop Mystyslaw Skrypnyk as ruling Bishop of the Church, and Bishop Bohdan as the auxiliary Bishop. Following this Sobor Archbishop Mstyslaw took immediate steps towards the realization of the dreams of Orthodox Ukrainians in U. S. A. - Church Union. His discourses with Most Rev. Archbishop John Theodorovich, head of the American-Ukrainian Orthodox Church, resulted in their Spiritual Communion during a Pontifical Holy Liturgy celebrated in St. Vladimir's Church, New York City, on August 28, 1949. The clergy and faithful of both Churches participated in this holy event.

At that time it was resolved to hold a Special Church Council on December 4, 1949, in order to ratify complete Church Union. The date of this Sobor was changed to October 14-15, 1950. On this historical date the bishops, priests and lay delegates of both existing dioceses established the one Ukrainian Orthodox Church of U. S. A. and elected its Hierachy. Most Rev. Archbishop John Theodorovich became the Metropolitan of the Church;

Archbishop Mstyslaw Skrypnyk the head of the Consistory, and Archbishop Hennadij, newly arrived from Europe, the auxiliary Bishop. These three compose the Council of Bishops of our Church.

Bishop Bohdan declined to enter this Union and remains outside of it with a few parishes.

At the present time the Ukrainian Orthodox Church of U. S. A. is composed of 85 parishes, 100 priests and more than 50,000 faithful.

Many years have passed; many significant changes have taken place in our Church. There were efforts to unite the Ukrainian Orthodox Church under the various jurisdictions; there were efforts within the Uniate ranks to break away from Rome and return to the Ukrainian Orthodox Church, the traditional Church of Ukraine.

In 1927, many Uniate parishes threatened to break away from the Roman Church. They intended to enter in communion with the Orthodox Church. Unfortunately, neither side took advantage of these noble intentions. This incident is described in the book entitled, "From Truscawetz into The World Of Skyscrapers", written by a Uniate priest, Rev. O. Prystay. In any event, almost a hundred thousand Catholics in the United States raised the cry: "Down with Rome." A number of the Catholic clergy broke relations with Uniate Bishop Bohachewsky and formed the Orthodox Church under the jurisdiction of Bishop Zuk. There was a period of internal unrest in the Uniate Church from the year 1924 to 1936.

It is true that the Ukrainian Orthodox Church also underwent a somewhat similar crisis. The two existing Ukrainian Orthodox Churches headed by Archbishops John and Mstyslaw met in New York on August 28, 1949, and proposed terms for amalgamation. The day before, on August 27, 1949, Archbishop John accepted the monastic order, retaining his status, in the presence of Archbishop Mstyslaw and the Exarch of the Alexandrian Patriarchate. On July 26, 1950 a special session took place in New York City. Representatives from both Churches attended this Council with their respective bishops. This special session resolved to amalgamate to form one Ukrainian Orthodox Church for the whole of the United States. These resolutions were confirmed at a Special Church Council held in New York City on October 14-15, 1950.

A great majority of the clergy and parishes of the Orthodox Church, headed by Bishop Shpilka, came under the jurisdiction of Archbishop Mstyslaw. At a Church Council held at Wilmington, Del., on April 18 - 19 1950, it was resolved that this part of the Ukrainian Orthodox Church in the United States be free from dependence on the Patriarchate at Constantinople.

The Ukrainian Orthodox Church in the United States is now amalgamated, independent in its internal structure and administration, and constitutes a part of the Apostolic Church according to the symbols of the Creed.

Ukrainian Greek-Orthodox Church In Canada

The first group of Ukrainian immigrants arrived in Canada at the end of the XIX century. Towards the end of World War I, a movement to establish a Ukrainian Orthodox Church was started. In July, 1918, a convention was held in Saskatoon, in which 150 delegates took part. Among others, it was resolved to lay the foundation for the Ukrainian Greek-Orthodox Church in Canada. The Ukrainian Orthodox Brotherhood was organized

and this body eventually laid out the plans and foundation for the now existing Church. On December 28, 1918, the first Church Council was held. By November 27, 1919, the date of the second Church Council, the Metropolitan of the Orthodox Church of Antioch, Bishop Germanos, then residing in the United States, consented to take the Canadian Orthodox Church under his spiritual jurisdiction temporarily. The Canadian Church, however, desired its own permanent spiritual leadership. At the end of 1922, Rev. S. W. Sawchuk went to Europe for an audience with Metropolitan Wasyl Lypkiwsky, head of the Ukrainian Autocephalous Orthodox Church. His object was to secure a bishop to head the Church of Canada. The Soviet Government, however, barred Rev. Sawchuk's entry to Ukraine.

In 1924, Archbishop John Theodorovich came to the United States to head the Autocephalous Ukrainian Orthodox Church there. Archbishop Theodorovich was also invited to attend a Church Council held in July, 1924 in Yorkton, Saskatchewan. The Council unanimously accepted the Archbishop as the spiritual head of the Canadian Church. Very Rev. S. W. Sawchuk continued to be the Administrator of the Church.

One of the significant factors in the life of the Canadian Orthodox Church is that in 1944, St. Andrew's College was founded due to the initiative of Rev. S. W. Sawchuk.

In 1946, Archbishop John Theodorovich expressed the desire to be relieved of his obligations in conjunction with the Canadian Church. As a result, the Council of Bishops of the Ukrainian Autocephalous Orthodox Church in exile proposed the position to Bishop Mstyslaw Skrypnyk. On October 12, 1947, a Special Church Council was held in Winnipeg and Archbishop Mstyslaw was received as Archbishop of Winnipeg and the whole of Canada. Archbishop Mstyslaw founded the Canadian-Ukrainian Orthodox Monastery in Grimsby, Ontario, the first of its kind on the continent. St. Nicholas' Monastery at Grimsby includes a church Museum. There is a section set aside for the preservation of Ukrainian Church architectural designs, as well as a section for the preservation of memoirs of Ukraine's struggle for independence.

The tenth Church Council was held in Saskatoon, Saskatchewan on June 18 - 21, 1950. At this Council Archbishop Mstyslaw asked to be relieved of his spiritual leadership in the Church. Upon accepting his resignation the Council resolved to petition Metropolitan Policarp to assign two bishops for Canada. The Council also resolved to petition the Metropolitan to head the Canadian Church until the requests of the Church are fulfilled.

August 8-9, 1951 marked the convening of a Special Church Council of the Ukrainian Greek-Orthodox Church in Canada. The result of this Council was that Metropolitan Ilarion Ohienko was made the spiritual head of the Orthodox Church in Canada, with the Archbishop Michael Horoshy being elected assistant Metropolitan. The Council also proposed the candidacy of Very Rev. Wasyl Kudryk for bishop.

At present the Ukrainian Greek-Orthodox Church in Canada has 300 parishes, 70 priests and over 120,000 members.

Due to the activities of the Ukrainian Orthodox Church, the Greek-Catholic Church has kept its identity. The Orthodox Ukrainians eased the latinization tendencies of the Greek-Catholic Church, which was gaining momentum at the beginning.



THE BLESSED VIRGIN MARY AND CHRIST CHILD

UKRAINIAN AUTOCEPHALOUS ORTHODOX CHURCH OF 1942

While the Church was struggling for its independence in Ukraine, a similar movement appeared in Volyn, Polissia and the district of Kholm, which found themselves under Poland after 1919. The bishops for that territory were Policarp Sikorsky and Alexey Hromadsky. The growth of the Ukrainian Orthodox Church gained momentum when the Soviet forces retreated eastward under German pressure.

Receiving the blessings of Metropolitan Dionisius, Bishop Alexander Inozemtsov, of Polissia and Pinsk district, together with Archbishop Policarp, consecrated two bishops for the Ukrainian Orthodox Church in Poland. The Act was celebrated at Pinsk, February 8 - 10, 1942. Later in the same year another ten bishops were consecrated for services in the Orthodox Church.

In 1942-43, a great revival of the Church on the Left Bank of the Dniپر River was noticed. All the larger centers demanded permission to form a bishopric. New parishes were organized. A wave of young theology students entered the field and later ordained to fill the great demand. The churches, formerly used as storage houses, theatres and club houses, were restored and renovated.

As the fighting front was once again moving westward, mass migrations kept ahead of it. Thousands upon thousands of people of different national groups left their homes and settled in Germany, Austria and other western countries. Among them were thousands of adherents of the Orthodox Church. The clergy immediately organized parishes for the displaced persons. There were over 160 Ukrainian parishes thus created. The Council of Bishops resolved to erect a temporary Church center in exile. This primarily was to serve as a source of authority for the Church. Affiliated with it were the relief bureaus, a theological Academy and theological institute, which published many theological books and other religious literature.

The bishops, clergy and the displaced persons were gradually leaving the displaced persons' camps and sought refuge in the United States of America, Canada, Australia and other countries. The aged Metropolitan Policarp went to Paris, France. This will be the permanent Metropolitan See of the Church outside Ukraine in Europe.

A SHORT CATECHISM OF THE UKRAINIAN ORTHODOX CHURCH

Q What is the correct title of our Church?

A. The full and correct title of our Church is: The One Holy Catholic Apostolic Orthodox Church. (It is also called Autocephalous)

Q. Why do we call our Church "Catholic"?

A. The word "Catholic" is derived from a Greek word, which means universal or world-wide. The word "Catholic" was adopted by the Christian Church at the very early period of Christianity to designate the universality of the Christian Church as opposed to National Judaism. The term "Catholic Church" means the whole or universal Christian Church accepted by all national groups. This term must not be confused with Roman Catholicism, which in reality, is only a portion of the universal Christian Church. In the Church of Christ "there is no Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free: but Christ is all, and in all". (Col. 3:11). The Universal Church cannot preach ideas evolved by man nor anything that is false, for within the Church dwells the Holy Ghost and acts through the righteous. The Eastern Orthodox Church adheres to this.

Q. Why do we call our Church "Apostolic"?

A. We call our Church "Apostolic" because we observe the Lord's teaching handed to our Church through the Holy Apostles. We also believe in the Apostolic succession, that is, the unbroken continuation of the Grace of the Holy Ghost which our priests receive at ordination.

Q. Why do we call our Church "Orthodox"?

A. The true Church reveals the Truths which the Lord Jesus Christ taught His disciples. Because the Church strictly adheres to the Apostolic teachings, the Holy Scriptures and the resolutions of the Seven Ecumenical Church Councils, the Church accepted the compounded Greek term "Orthodox". It is also Orthodox as opposed to the heretical teachings which deviated from the Truths revealed by Christ.

Q. Why do we attach the word "Greek"?

A. We accepted Christianity from the Greeks in 988.

Q. What is an Autocephalous Church?

A. The Churches of the different nations ought to be governed by the people of that particular national group. The Church ought to conduct its religious life by the grace of God, selecting from among its members the competent and gifted to lead their flock. The Autocephalous principle is the foundation of each branch of the Christian Church. The word is composed of the Greek word "autos" meaning "he, himself". "Cephalos" means "head". The compounded word "autocephalous" means "being your own head, being free to act," in other words, to be independent. When the Ukrainian Orthodox Church was revived in 1921, one of its fundamentals became the autocephalous principle, that is, it was free from domination by other branches of the Church. The Autocephalous Church has its own administrative body, its own hierarchy, but remains in brotherly and spiritual relations with the other National churches of the Eastern Orthodox Church. The term "National Church" is also used. This only means that the Church, the Ukrainian Orthodox Church in this case, serves the needs of the Ukrainian people.

Q. What is religion?

A. Religion is the manifestation of human faith, devotion and love towards the Supreme Being, God. Externally it may be the manifestation by word or deed. Internally it is the purity of thought as well as love, meditations and prayers. In brief, it means serving God with body and soul.

Q. What is meant by the Christian Faith?

A. Christian Faith is the confident and obedient acceptance by us of all that God revealed about Himself through Holy Men and through His Only Begotten Son our Lord, Jesus Christ. The Holy Apostle Paul speaks of Faith in this manner: "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) Through faith that is expressed by good deeds, we unite ourselves with our Creator, Who offers us guidance, aid, and protection.

Q. What is a Church? Iconostas? Icons?

A. A Church is a congregation of people who manifest their belief in the teachings of Jesus Christ, offer their prayers collectively and partake of the Holy Eucharist (Communion). It is a body of worshipers of God.

The main body of the place of worship is devoted to the worshipers. This part of the church is separated from the Holy Alter by an artistically designed partition. This partition is called the Iconostas (from the Greek). There are three doors (entrances) in the Iconostas. The main double door in the centre, called the Royal King's Doors are used for the Major entrance. The side doors are called the Northern Entrance and the Southern Entrance. On the Main Entrance are painted the Annunciation of the Blessed Virgin Mary and the four Evangelists. On the side Entrances, Archangel Michael and St. Stephen are painted. On the righthand side of the main Entrance or the King's Doors is an icon of the Savior and the icon of the Patron Saint of the church. On the left-hand side is an icon of the Blessed Virgin Mary. Above the Main Entrance, the icon of the Last Supper is placed and above that is a cross

Holy pictures or icons are placed to create a prayerful atmosphere. They also are used out of deep respect to those they represent. The icons give an imaginary impression of Saints and the deeds through which the history of the Kingdom of Heaven on earth is revealed.

Q. What are the ranks of clergy?

A. The hierarchy of the Orthodox Church is divided into three degrees or ranks: bishop, priest and deacon. The bishop is also called the consecrator because power is delegated to him to ordain candidates for the Priesthood. The priest prepares the Holy Sacraments, but has not the authority to ordain candidates for the priesthood. The deacon prepares the faithful for the Holy Sacraments.

Q. What are the garments of priesthood?

A. The garments of a priest consist of a cassock, a long fitting gown, which signifies the blessings of God, chastity and angelic holiness. The stole signifies the blessing of the Holy Ghost which he receives at the time of ordination. It is also analogous to the yoke, the cross or the burden of leading and teaching the faithful. The girdle is comparable to the belt and it symbolizes the teaching of the Lord, the might of the power of Christ. Similarly it symbolizes the chastity of the priest. The priest also wears cuffs, one on each wrist. The right one symbolizes the almighty powers of God and the bonds of Christ with which he was bound when taken before Pontius Pilate. It also symbolizes Christ's power to perform miracles which He did with His own hands. The left cuff represents the priest's will of endurance for teaching the Word of Christ. The chasuble (phelonion) represents purity, the temple and glory of God. The chasuble symbolically covers the body of the priest as a sign of God's protection.

Q. Why do we use candles and incense?

A. The candles represent the Light of God. They also offer a symbolism that God's commandments are the light of the world. The incense reminds us of the Old Testament sacrifices. If it reminds us of the sacrifices, when used in front of the icons, it represents the faith in God's acceptance of the gifts offered in the form of prayer. If the incense is directed towards the faithful in church, it symbolizes the receiving of their collective prayers and their acceptance of the blessings of God. It also represents the gifts of the Holy Ghost and calls the faithful to fervent prayers. As the aroma of incense rises, so do our fervent prayers rise towards the Altar of the Almighty.

Q. How do we make the sign of the cross and why?

A. The sign of the cross is made by placing the first three fingers of the right hand on the forehead, the chest and both shoulders. The tips of the first three fingers are brought together, the ring finger and the little finger are curved towards the palm of the hand. It is an ancient custom handed down as a sign of faith in the Holy Trinity. It also signifies that the Savior was both God and man. When we place the three forefingers on the forehead we say the name of the Father. The forehead is the location of our mind and reasoning. When we place the trinity of fingers on the chest, we pronounce the name of Son Who descended unto the earth. We then place the fingers on either shoulder. This symbolizes strength. At this time we say the words: Holy Ghost, which strengthens the faithful physically and spiritually. The sign of the cross is used before and during the Church Service, before and after a prayer.

Q. Why do we bow in Church?

A. Bowing is a sign of our respect, faithfulness, humbleness and meekness. We bow our heads during the Major Entrance and during prayers. A low bow is a sign that we feel we have sinned and it is our plea for the remission of sins. It is also a sign of profound gratitude for the blessings which the Lord bestows on man.

Q. What is the significance of church bells?

The bells symbolize the voice of God and also the voice of His servants who summon the faithful to worship.

Q. What is the significance of the three-armed cross?

A. The Ukrainian Orthodox Church accepted the three-armed cross, which is entirely different from the crosses we see on or in other churches. One look at the cross and a person could pick out the Ukrainian Orthodox Church. The most ancient forms of crosses were inherited by the Christian Churches consisted of a piece of wood placed vertically and a horizontal bar near the top. The Lord, Jesus Christ, was crucified on a cross as described above. Above the horizontal bar was the inscription: "JESUS OF NAZARETH, THE KING OF THE JEWS". The third arm was placed at the feet of the Lord so that it would be easier to nail His feet to it.

There is another interpretation of the three-armed cross, which is often called St. Andrew's cross. Apostle Andrew reached the hills surrounding Kiev and afterwards he was crucified on a cross shaped like an "X". The Ukrainian Church adopted the middle and upper horizontal bars and placed the lower bar diagonally in memory of the Holy Apostle Andrew, who died on an X-shaped cross. The three-armed cross reminds us of the Passion of Christ as well as the Apostolic founding of the Church in Kiev.

Q. What are Holy Sacraments?

A. The Holy Sacraments are outward and visible signs of an inward and spiritual grace given unto us, instituted by Christ Himself. There are seven Holy Sacraments in the Orthodox Church: Baptism, Confirmation, Confession, Eucharist, Holy Orders, Matrimony and Extreme Unction. Baptism was instituted by Jesus Christ when He was baptised by St. John the Baptist. It was the direct and immediate consecration which heralded the coming of the New Testament. After the Resurrection, Christ bade his disciples to "go ye therefore, and teach all nations baptizing them in the name of the Father, and the Son and of the Holy Ghost." (Mat. 28:19).

Confirmation is a Holy Sacrament at which the prescribed parts of the body of the one receiving it are anointed with oil in the name of the Holy Ghost. It gives spiritual power and life's purity of thought.

Eucharist or Communion: This Holy Sacrament was instituted by the Lord Jesus Christ at the Last Supper. The Savior took the bread and gave thanks, blessed it, broke it and gave it to His disciples saying: "Take, eat this is My body". (Mat. 26:26). And He took the cup with wine, gave thanks and gave it to the Apostles saying: "Drink ye all of it, for this is My blood of the new testament which is shed for many for the remission of sins". (Mat. 26:27-28). The Savior Himself explained the significance of the Holy Sacraments and asked the Holy Apostles to repeat them. The significance is: "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day". (John 6:54). He who partakes of the Holy Sacrament becomes the beloved of God. "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him". (John 6:56). To those who do not partake of the Holy Sacraments, Christ said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you". (John 6:53).

Q. What are the benefits of Holy Eucharist?

A. This is partly answered above. As we eat and drink to sustain bodily life, so by faith we are nourished by Christ. Those who partake of the flesh and blood of the Son of God, are in communion with Him, and through Him, their way is open to eternal life.

Q. At what part of the Service does the Sacrament of Holy Eucharist occur?

A. The Sacrament is prepared by the bishop or priest during the latter part of the Divine Liturgy. Special preparatory prayers are offered seeking Divine blessings to transform the bread and wine into the Very Body and Blood of Christ. This mystery is incomprehensible to all human minds.

Q. How does our Eucharist compare with that of the Roman Church?

A. The faithful of the Orthodox Church communicate "in two kinds," that is, they receive the Very Body and Blood of Christ. The adherents of the Roman Catholic Church take bread alone (wafers prepared in large quantities and used whenever necessary). Therefore the Romanists take communion "in one kind", for they receive bread alone.

Q. What is Confession?

A. Every human being, willfully or unwillfully, consciously or unconsciously, transgresses the laws set forth by the Maker. Those realizing their powerlessness, confess the sins of which they are conscious and seek forgiveness. The inner realization and renunciation, the regret for having committed sin, the firm resolution to abstain from known or conscious transgressions, are the signs of sincerity and subject to pardon. A sincere confession brings relief to the tormented soul.

Q. What are Holy Orders?

A. It is the passing of the Holy Ghost unto the selected candidates for the Priesthood. This Sacrament is administered by the bishop or bishops who, have received the gift of the Holy Ghost through Apostolic succession.

Q. What is Matrimony?

A. It is a voluntary union of man and woman in which they pledge vows to love, honor and obey one another. The Holy Sacrament was ordained

for the procreation of children to be brought up in the fear and nurture of the Lord and to praise His Holy Name. It was instituted as a remedy against sin and to avoid fornication. It was ordained to create the nucleus of mutual help, comfort and love, and to keep themselves as undefiled members of Christ's body.

Q. What is Extreme Unction?

A. In this Holy Sacrament the body of an ailing person is anointed with Holy Oil. In the prayers the priest petitions God to make whole the physical and spiritual ailments.

Q. What is the Old Testament, The New Testament?

A. The part of the Scripture written prior to the birth of Christ is called the Old Testament. The portion dealing with the birth of Christ onward is called the New Testament. Both portions, Old and New Testaments, make up the Holy Bible.

Q. What is the difference between the Old and New Testaments?

A. The Old Testament deals with the creation of the earth and God's promise to send a Deliverer. The Old Testament period was the preparation of the people to receive the Deliverer when the time came. The period of preparation was stimulated by the prophets and other men chosen by God.

The New Testament begins with the birth of Christ, with the fulfillment of His promise to send His "Only Begotten Son," Jesus Christ.

Q. How many books are there in the Old Testament?

A. There are twenty-two books in the Old Testament. They are:
1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy; 6. Joshua; 7. The Book of Judges, and with it, as an appendix, The Book of Ruth; 8. The First and Second Book of Kings, as two parts of one book; 9. The Third and Fourth Book of Kings; 10. The First and Second Books of Chronicles; 11. The First Book of Esdras, and the Second, or, as it is entitled in Greek, The Book of Nehemiah; 12. The Book of Esther; 13. The Book of Job; 14. The Psalms; 15. The Proverbs of Solomon; 16. The Ecclesiastes, also by Solomon; 17. The Songs of Solomon; 18. The Book of the Prophet Isaiah; 19. The Book of Jeremiah; 20. The Book of Ezekiel; 21. The Book of Daniel; 22. The Book of the Twelve Minor Prophets.

This list is by no means complete. There are many more, but they are not included in the Hebrew list. They are essential for the complete knowledge of the Old Testament.

Q. How many books are there in the New Testament?

A. There are twenty-seven complete books of the New Testament. The Evangelists wrote the first four books. The word "evangelist" comes from the Greek meaning the herald of good news. There are four Gospels according to the Evangelists: St. Mathew, St. Mark, St. Luke, and St. John. The fifth book is historically called "The Acts of the Apostle." This book was written by the Holy Apostle Luke. The word "apostle" comes from the Greek word "apostolos" and means "a missionary". The Apostle is a missionary who, by God's Will, preaches the Holy Gospel of our Lord Jesus Christ.

There are also fourteen Epistles written by the Apostle St. Paul. These were directed to: one to the Romans; two to Corinthians; one to Galatians; one to Ephesians; one to Philipians, one to Colossians; two to

Thessalonians; two to Timothy; one to Titus; one to Philemon; one to the Hebrews.

There are seven general Epistles directed to all people (all Churches in different parts of the world). One was written by the Holy Apostle James; two were written by Apostle St. Peter; the Apostle St. John wrote three Epistles; one was written by Apostle Jude. (brother of the Lord).

The prophetic book known as the Revelation was written by St. John the Divine. From the Greek, this book is called Apocalipsis. It contains the mystical portrayal of the fate of the Church of Christ and that of all peoples.

Q. What are miracles?

A. They are the mysterious ways in which the Savior restored physical and spiritual health to the needy. Restoring sight to the blind, bringing the dead to life and other similar acts are miracles. Those that preform miracles possess the power of God.

Q. What is a soul?

A. This dates back to the creation of the world. The earth lacked something without a higher creature. "And God said: Let us make man in our image after our likeness" (Gen. 1:26). The body of man was created of the dust of the ground, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul". (Gen. 2:7). Man, therefore, is composed of a temporal body and an immortal soul created in the image and likeness of God.

Q. What is heaven?

A. Heaven is the place prepared for the angels and the souls of the righteous. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". (Mat. 25:34). In the New Testament there are numerous mentions of Heaven or the Kingdom of Heaven. "But seek ye first the Kingdom of God, and His righteousness; and all things shall be added unto you". (Mat. 6:33).

Q. What is hell?

A. The Scripture teaches us that hell is a place of punishment of those dying in sins without repenting. "The Son of man shall send forth his angels, and they shall gather out of His Kingdom all things that offend, and then which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth". (Mat. 13:41-42). At the day of judgment the Lord shall receive the righteous and then say to the evil: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels". (Mat. 25:41).

Q. What is sin?

A. Sin is a wilful or conscious transgression of God's Commandments. The first sight of human sin occurred with Adam and Eve in the Garden of Eden. It was the beginning of sin and it is continued to this day.

It seems that the evil spirits whisper into the ears of people lacking will to resist: "Be not afraid, carry on with your evil deeds, there is no God, all ends with death." Legions of evil spirits are active among humanity today; they torment human souls of those who are easily tempted. The consequence

of submission to the evil spirits is God's punishment. It appears in different forms: wars, sufferings, persecution of peoples, hunger, want . . . These are the results of human sins.

Sin must be torn out by the root whenever one detects it. Meditation, prayer, examination of one's thoughts and deeds, forgiveness and repentance are a sure remedy for those tempted by sin.

Q. Who are the Saints?

A. Saints are the righteous ones who, during their lives on earth, were able to please God physically and spiritually. The righteousness of a Saint is threefold. It is their righteousness in Christ "that He might present it to himself as a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish". (Ephes. 5:27). It requires righteousness to their principles entirely governed by the rules of right. And finally the righteousness of their lives produced by the sanctifying influence of the Holy Spirit without which no man shall see the Lord. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our Lord". (1 Cor. 5:11).

The Ukrainian Orthodox Church has many Saints who were cleansed and purified by the Holy Ghost. Among them are: St. (Grand Princess) Olga. St. (Grand Prince) Volodymyr (the Great). St. Anthony and St. Theodosius (of the Kievan Crypt Monastery), the Saintly Martyrs Borys and Hlib and many others.

Q. About how many Orthodox Christians are there? What National groups worship in the Orthodox faith?

A. There are approximately 180 million Orthodox Christians in the world, with 78,000 churches and approximately as many priests. The following peoples adhere to the Orthodox faith: Ukrainians, Russians, Greek, Bulgars, Serbs, Romanians, Syrians, Albanians, Armenians and Georgians. This list is not complete. There are Orthodox among the Czechs, Poles, Japanese and Chinese.

Q. How many Protestanes, Romanists and Mohammedans ar there in the world?

A. There are approximately 315 millions of Roman Catholics, 226 million of Protestants. The Mohammedans and others, who do not worship God in a Christian manner, number about one billion, 450 million (1,450,000,000).

Q. Is it true that the Roman Church was in existance before the Orthodox Church?

A. It is not true. Until 1054 both branches of the Church were under the one jurisdiction of the Universal Church authorities. In 1054 the Roman Church broke away from the Eastern Orthodox Church.

Q. What is the origin of the Protestant Church?

A. The Protestant Church took root out of the background of the Roman Church. The rise of the Protestant Church was provoked by the dissension within the Roman Church. The disagreement arose over: 1, the passage of the Creed "And I believe in the Holy Ghost . . . who proceedeth from the Father . . ." The Roman Church added the words "and the Son" to the passage mentioned above. Now it reads: ". . . in the Holy Ghost. . . who

proceedeth from the Father and the Son . . .” 2. The Pope is considered by Roman Catholics as the vicar of Christ, the Supreme head of the Church and infallible in matters of faith. In the Western Church, instead of the original democratic administration which was introduced at the beginning of Christianity and still remains in the Orthodox Church, a monarchic system was introduced under the sole headship of the Pope. 3. The sale of indulgences was introduced which virtually meant the reduction of sin and the freeing of the sinners from the consequences of sin on earth and in life hereafter. This was ascribed to the overabundant merits awarded to the Saints over which the Pope supposedly has the jurisdiction to redistribute. 4. The invention of purgatory, the half-way mark between heaven and hell, according to the Romanist doctrine. The souls of sinners are allowed to be cleansed of their sins in purgatory if they had not done so on earth. 5. The introduction of the doctrine about the Immaculate Conception of the Blessed Virgin Mary, the Mother of God, and her exclusion from the original sin. 6. The Holy Sacrament Confirmation is performed by the bishops only. 7. The Holy Eucharist is administered to the faithful in one kind, that is, with bread alone (bread in the Roman Church consists of wafers). 8. The clergy must be celibate. 9. The faithful were forbidden to read the Holy Bible. 10. The Church services are conducted in Latin only. 11. The corruption and immorality of the popes, bishops and clergy.

These reasons led to the rise of Protestantism. Martin Luther's reformation movement was provoked while he was ascending on his knees the steps of the so-called judgement seat of Pilate. The words "the just shall live by faith" flashed to his mind and he rose to his feet. His controversy with Tetzels over the prevailing system of indulgence by Pope Leo X strengthened his movement.

In 1520's the reform movement gained momentum and created a still greater barrier between the Protestants and Rome. Shortly afterwards the Calvinist and the Baptists did likewise. The Roman Church was also the cause of many other sects. The new movement against the Roman Church, commonly called the Protestant Movement, is not entirely in agreement with the Orthodox Church.

The sources used in compiling the material presented in this book are as follows:

The True Church of the Ukrainian People,
by Very Rev. Peter Bilon (in Ukrainian).

A Short History of the Ukrainian Orthodox Church,
by the Theological Scientific Institute of the Synod of the
Ukrainian Autocephalous Orthodox Church.

Other books written by the author:

1. Concerning Our Obligations To God and Our Neighbor, (in Ukrainian).
2. 950 Anniversary of Baptism of Russ-Ukraine 988-1938 (in Ukrainian).
3. Memoirs of Very Rev. Peter Bilon, Volume I. (in Ukrainian).

