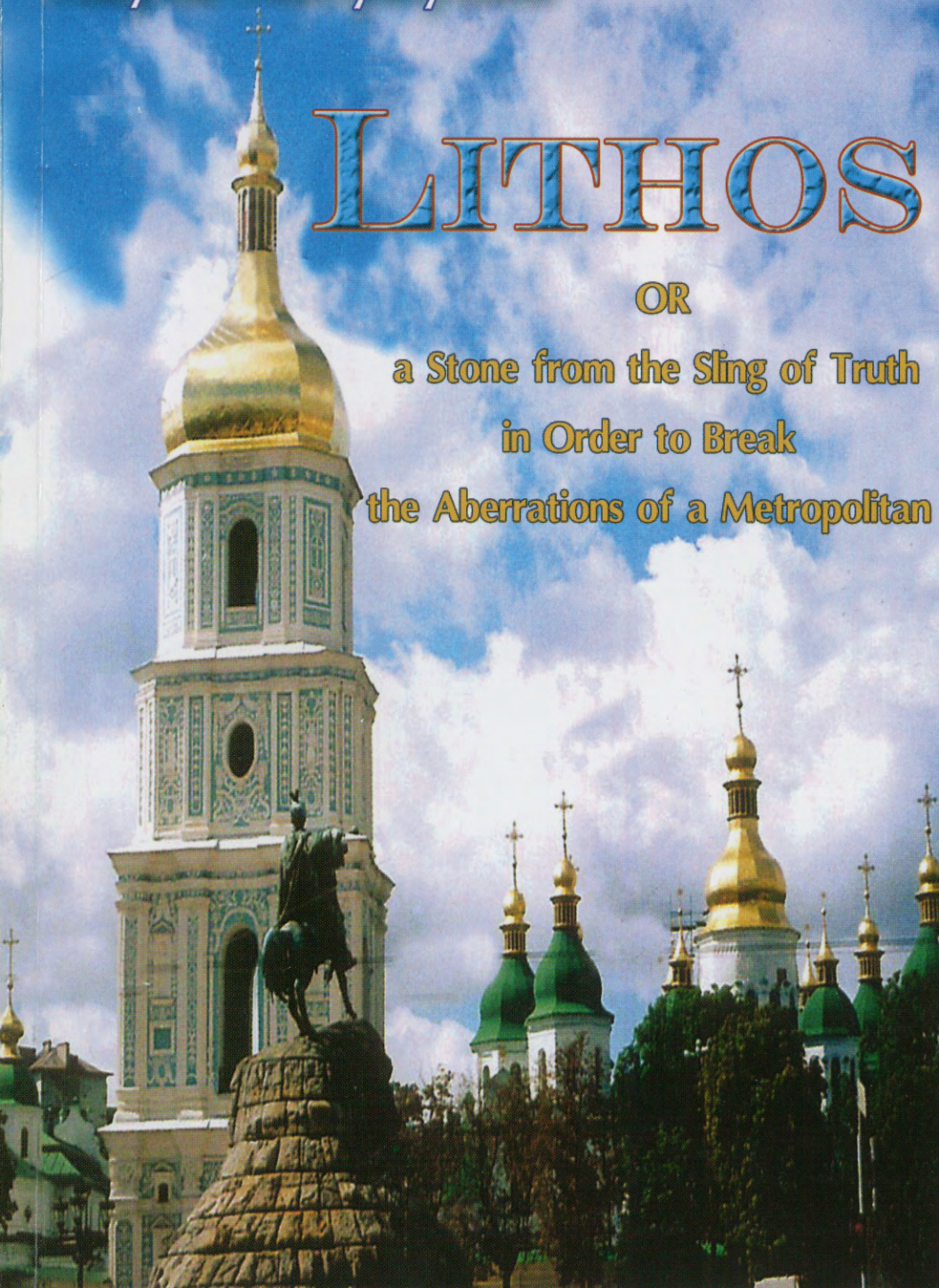


Halyna Mohylnytska

LITHOS

OR

a Stone from the Sling of Truth
in Order to Break
the Aberrations of a Metropolitan



Halyna Mohylnytska

L I T H O S

(or a Stone from the Sling of Truth

in order to Break

the Aberrations of a Metropolitan)

Fourth edition, corrected and amplified

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“The basic principle of the Ukrainian State consists of this: that, in an independent state there should be an independent Church...

No government, which understands its duty to the State, can agree that the headship of its church authority remain located in a different State...

The Autocephaly of a Ukrainian Church - should be not only the problem of the church, but also a national and State problem. Autocephaly is an absolute need of our Church, of our State, of our Nation.”

*O. Lototsky
“Ukrainian Sources of Church Law”*

Dear Readers:

Obviously some of you feel that the name of this booklet is somewhat familiar.

You are right. On the cover – paraphrased is the title of a polemic written in 1644 (by almost the same last name as mine) – by the Metropolitan of Kyiv Petro Mohyla (or maybe by a team of priests under his direction) as answer to a famous Roman Catholic writer and church activist Kassian Sakovych and his hypocritical accusations of the Orthodox Church in his work **“THE PERSPECTIVE AND CLARIFICATION OF THE MISTAKES, HERESIES AND SUPERSTITIONS OF THE GREEK-RUS CHURCH...”**

Thus, the Lithos (stone) of the blessed Petro Mohyla was directed at exposing the falsifying ramblings of a Roman priest.

Times change, but, unfortunately, not always for the

better. Whereas in the XVII th c. our ancestors had to defend the Ukrainian Orthodox Church from the attacks of Christians of a different, the Roman Catholic denomination, today we have to defend her from Orthodox Christians, but of a different **political** orientation.

Therefore, entering into polemics with a dignitary politician in a cassock, by the title of my work I wish to remind you that the Metropolitan of Odessa is far from being the first who is seeking “heresies” and “faults” in our Church and who, under the guise of struggle for the “true faith” craftily weaves an ideological cobweb over our people.

We are longsuffering and tolerant. We don't like arguments and confrontations. We awaken only when we cannot suffer any longer. Maybe that is why we often lose - that we **awaken too late**, - when nothing can be undone or corrected. Or, maybe, we are just somewhat lazy and passive?

We, members of the Odessa Oblast organization of the People's Movement of Ukraine (RUKH), also tried to be most tolerant. But when we accumulated so much evidence of anti-Ukrainian activity of the clergy under the jurisdiction of the Moscow Patriarchate, that we could no longer keep silent, we have merely written a Petition to our government (see Appendix #1).

There was a suggestion to publicize the Petition in the media, but ... we are tolerant! We might, God forbid, provoke some opposition among believers, or call out an outburst of indignation...

However, a month or so later, the entire Odessa press

in the jurisdiction of the Metropolitan of Odessa and Izmail, Agathangel, clamoured: “Nationalists persecute the only canonical and truly Orthodox Church and her Metropolitan and want to destroy Orthodoxy in Ukraine”.

In those writings I was called Eudoxia, who had persecuted St. John Chrysostom (by Chrysostom was meant the Metropolitan Agathangel, of course...), and the “rabid Herodias” who wants the head of the Metropolitan... There would be enough material for a court libel case.

However, - we are tolerant! We avoid arguments and confrontations!..

Our silence only added assurance to the Metropolitan: he published on the webside a submission “Movement against Orthodoxy” (Appendix #3), in which the Odessa and Izmail Vladyka, without realizing it himself, unwittingly disclosed the entire system of theses and ideas by which the clergy of the Moscow Patriarchate are building a real Tower of Babel of falsehood. It is easy to become lost in its labiryntns not only for the faithful of Moscow Patriarchate churches but for the entire Orthodox world, which, obviously, knows as little of the history of Ukraine and her Church as of the processes which are taking place in it today.

This tower of falsehood which increases with every day in the consciousness of our citizens, we must destroy, otherwise we will not only not have our own, independent from Moscow Church, but also our own independent State. Sovereign states are created by sovereign people, not by the “children of a common (with the neighbouring state) Fatherland”, and not by the representatives of “one (with the neighbouring) people”.

As is proper in polemics I address this epistle to the Metropolitan of Odessa and Izmail. But you, dear Readers, please accept it as an offering to the genre. It's not to the Metropolitan that I write, but to you, to your hearts and minds. The Metropolitan, whatever I say, will pursue his own agenda and that of his superiors...

You will find in this booklet much that you have not heard of before, or, if you did, then in a very different interpretation. This booklet is about that, how and why we have lost so much on our historic road and what we should (or should not) do in order not to lose further.

I would like to help you understand the essence of today's arguments about problems in the Ukrainian Church and in our historic and contemporary relations with the neighbouring country which is stubbornly forcing itself upon us as a "common Fatherland – a single Rus".

One thing that I would not want is that anybody would harbour in their heart a feeling of animosity towards that State or people who live in it. Those are bad feelings. They characterize the weak and helpless. We, Ukrainians, are not such people. We can be strong and wise.

We should know our history, not to get even – that is a dead end. We should know it in order not to repeat the mistakes of the past, to get rid of the inferiority complex which has been foisted upon us for a long time. That is necessary in order that we can live and co-operate with all people, near and distant, as equal partners and dignified friends.

May God grant us the strength to forgive... and give us the wisdom not to allow to happen that which would need to be forgiven.

Yours,

Halyna Mohylnytska

CHAPTER I

IS IT PROPER FOR HIGHER CLERGY TO BREAK THE COMMANDMENTS OF GOD?

Highly esteemed Metropolitan!

I have just noticed your Submission on the Internet and am replying to it.

I wish to begin with the most important for every Christian – the Ten Commandments, the Eighth of which declares: “You shall not bear false witness against your neighbour”.

I am sorry to write this, but in your Submission you keep breaking this Commandment.

For example, you write that, supposedly, I “keep making declarations throughout the entire Ukraine and once again instigate the faithful of the Canonical Church against the uncanonical organizations in the Ukrainian State”.

But that is not true! I made no declarations throughout the entire Ukraine! The Petition of the Odessa Oblast branch of the People’s Movement of Ukraine (RUKH), which I had signed as then head of the organization, **had not been published anywhere**. It was sent only to the addressees –to the President of Ukraine, to the Prime Minister and to the Commissioner of Religious Affairs in the Cabinet of Ministers. Do you imply that it was them that I tried to instigate one against another?

In my Submission I wrote that the media of your jurisdiction, as well as from the pulpits of your See, and you personally, con-

stantly attack the faithful of other confessions, whom you and your minion-priests keep calling “servants of the Antichrist” and “fascist collaborators”, by which you instigate inter-denominational animosity which is a gross transgression of Ukrainian Law.

I also wrote that our native language, the State language, is treated by the Church of Moscow Patriarchate as a “street, slum generated speech” and that you personally and priests under your jurisdiction constantly and openly call for the renewal of the Russian Empire –“the one and indivisible Rus”, which statement we consider as the call to destroy the sovereign and independent Ukrainian State, declared in 1991 and confirmed by the Constitution. Every word in our Petition was confirmed with appropriate citations from real newspapers, pamphlets or tracts published with your blessing.

And you, Highly esteemed Metropolitan, accuse us of casting upon “innocent” you “lies and libel”. Wherein are the lies when everything that we wrote in our Petition is written black on white in your press?!

Is it proper for you, so high a dignitary of the Church, to bear such false witness against us? Do God’s Commandments exist only for us, the laity, but do not apply to the Hierarchy of the Moscow Patriarchate?

You bear false witness, Vladyko, not only against us but also against several million Ukrainian Greek-Catholics, calling them “traitors” and accusing them of “hatred towards their countrymen” “at a time of change of political situation”. This is totally untrue and blatant libel of my compatriots.

By the way, o most esteemed Metropolitan, why do you

search for traitors amongst our Greek-Catholics when you had the 25 thousand Vlasov army, consisting of “most canonically Orthodox” Russians?! And these 25 thousand “canonical” judicially were really traitors because they had sworn allegiance to their own “one and indivisible Fatherland”. Western Ukrainian Greek-Catholics never swore allegiance either to Russia or to the Soviet Union.

They were annexed to the USSR by a secret agreement between Stalin and Hitler (the Molotov-Riebertrop pact).

Do you know, Vladyko, how the Soviet occupants behaved in Western Ukraine after the so-called “liberation” in 1939? I am not sending you to study the history of this period, nor even suggesting that you read my article “By the language of documents and evidence” (Chornomorski novyny, Oct. 11-19, 1997). I will cite only two numbers to let your “great Russian” heart shiver. According to the calculations of Prince Lev, done in 1286, during 46 years of the Tatar-Mongol yoke in Halychyna, there were 12.5 thousand victims. During one year of the Soviet yoke (autumn 1939 until autumn 1940) the number of victims in the same Halychyna were 1 million 700 thousand 390 persons.

Therefore, you sin, o Metropolitan, by insulting the memory of those who rose to fight for their right to live on their own land, who fought against occupants both “red” and “brown”, who defended the right of Ukrainians to have their own State, because they knew that “in their own home prevails their own truth and power and will”. They were the true children of their Fatherland because neither Russia nor the USSR were ever so to them, in contrast from the “Orthodox” Vlasov soldiers...

It seems that you are looking for a speck in somebody’s eye but do not notice the beam in your own??? But the Lord, it seems to me, had warned us about this?..

There is another very important Commandment of our Lord,

which you and your priests for some reason keep ignoring. It proclaims: “You shall not steal”. And another that seems to call out to it, that says: “You shall not covet your neighbour’s wife, nor his slave, nor his ox, nor his house, nor anything that is your neighbour’s”.

You kept shouting “robbery” when Western Ukrainian believers in the 1990’s took away churches from the Moscow Patriarchate. But how shall we call the actions of the Russian Church which in the 1940’s, after the Greek-Catholic Church had been destroyed (in that destruction physical annihilation of tens of thousands of Greek-Catholics —clergy and laity), without scruples took out of the bloodied hands of the godless authorities all the possessions of this crucified Church-martyr? Moreover, according to the Criminal Code, a thief and robber is not only the one who robbed, but also the one who took the stolen goods. And the good Lord said: “You shall not steal!”...

It was not your churches, not your possessions that the believers repossessed in Sambir and other populated locations in Western Ukraine, but their own, built by their ancestors, acquired by dint of their hard work!

According to all God’s and human laws, OTHER PEOPLE’S PROPERTY, ACQUIRED UNJUSTLY – should be returned willingly and with REPENTENCE. But Moscovian hierarchs covet so much other people’s property that they not only do not return it with repentance to its rightful owners, but even rage that the rightful owner had taken from them by force, what was rightly his.

Here the Moscow Patriarchate wants to privatize even the Kyiv Caves Monastery, although it was built by our ancestors way back in the 1060’s, when there was not so much as the Moscow Church, but even Moscow itself had not even been mentioned ...

They also covet the Pochaiv Monastery, which had been founded by an eminent Ukrainian lady, Hanna Hoyska. And the Lord said: “Do not covet that which is not yours”!..

But no, they do not listen! They keep coveting other people's property and searching for "canonical" territories in other people's lands, trying to prove that the lands had been theirs from time immemorial!

"Lying is a sin," my dear Granny used to teach me,"for which God will punish."

And she herself, without waiting for God, used to punish me on my lips.

Probably the hierarchs of the Moscow Church, when they were small, did not have such a Granny...

CHAPTER II

A LITTLE ABOUT HISTORY AND HISTORICAL TERRITORY

Your Eminence:

You should know better than I that frenzied verbal rambling and hypocrisy is also a sin. But, re-reading your tract, I cannot, for the world, understand your attitude towards our independent sovereign Ukraine.

On the one hand you write “Our Country, our Native Land – Free Ukraine for the past ten years has been pursuing the road of a new social system” – and you seem to rejoice at this – everything is so exalted, so festive; everything with a Capital Letter!

But a paragraph later you write: “We have witnessed the tragedy of stunning political, social and spiritual changes”. Is it such a tragedy to you that our boys do not lose their lives in Afghanistan or in Chechnya, that our children are free to attend church and are not expelled for this from schools, as in former times I had been expelled – at the age of sixteen? Is it a tragedy that Ukraine, like other former Soviet republics, became an independent State?

On the one hand you exhort “to love... our Fatherland, our dear Mother-Ukraine,” and suddenly you declare that this “dear Mother” without “Great Russia” has no right at all to exist; you affirm that “Kyiv without Great Russia is absolutely impossible in any shape or form...” and you accuse us of “separatism”, because we, supposedly, call Russia “a foreign land”.

Yes, we do call Russia “foreign”, but without “vengefulness and hatred” which you for some reason ascribe to us. I very much like Georgia, Poland, Belorussia or even Upper Volta, but all those countries, as well as Russia I consider foreign, because my Country – is Ukraine! It is to me nearest and dearest. It is – mine. This is natural and obvious to all, just like it is obvious that my girl-friend’s mother, no matter how much I like her, is for me - somebody else’s mother and not mine.

But which country do you consider yours?

It’s difficult to find the answer to this question through your verbal ramblings.

But, however you pretend to be a patriot of Ukraine, however you hide your true face in your ramblings, even your Submission, which forced me to take pen in hand, is an irrefutable evidence of the fact that you despise our national independence which you continue to consider as not viable, temporary, and do everything in your power to convince others of its inviability and even the illegality of existence of independent Ukraine.

Allow me to ask you, by what right, Vladyko, you, a cleric, dare to call the historic agreement of Presidents of three independent States “a sinful conspiracy in Belavezha”? Are you not aware that the entire Ukrainian people declared their will to live in an Independent State during the Referendum in December of 1991?

By what right do you, whose calling is to serve God and pray

for the country in which you live, and the people who feed you, sow suspicion in the souls of these people, trying to prove to them that they are incapable of existing independently, that their independence is just a "self delusion of nationalists" who "dream of being what they cannot be without Great Russia"?

By what right did you, a minister of the Church, which is separated by Constitution from the State, turn yourself and your priests into politicians in cassocks, who presume to interpret to their own liking the policies of this State and pronounce judgments upon political parties, and call our people back into the Empire yoke of the "one and indivisible"? (Russia, understood, translator).

After all this, is not all your "speechifying" addressed to "independent Ukraine, our dear Mother" mere hypocrisy?

What kind of a "loving son" are you who craves to drag his "dear Mother" into a foreign yoke, and deny her the right to live independently in her own house, because, you say that she cannot do it without "Great Russia", and, you also say that "those who believe in her future - delude themselves about the viability of their ideas" despite the fact that they have managed to live 10 years?

What kind of a "son" are you, who would deny his "dear Mother" her future?!

But the fact is that you have always been and today are the son of another "Mother" whose name is Russia. And it is her interests for which you care, striving to strong-arm Ukraine into the Great Russian spiritual prison, not allowing her people to become free from the inferiority complex which had been foist-

ed upon them for ages, or to become really free Ukrainian State people, and not a supposed mythical “branch of the one and only Russian people”.

“Forgetting and distorting the past,” you write, “is the betrayal of one’s ancestors, it is the denial of them.. The descendants will not love their Native Land if they do not know their past”.

You write correctly!

Maybe, if my people knew their history better, you would not have dared, Vladyko, while eating the bread grown by these hard working people on our holy land, you would not dare despise these people, denying them the right to have their own State, or affirm that in my country “culture is being created in a hurry”, and even pontificate highly that “it usually takes longer than a decade...”

Forgive me this outburst of anger and indignation. It’s probably not entirely your fault that, having lived so many years in our land, you haven’t managed to acquire at least an inkling about the seven thousand year old culture of my people, fixed in archeological monuments of the Mycene and Trypillia ages, in historical chronicles, in the writings of foreign travellers, and in folk poetry and customs.

You, a little boy from Tula, were taught at school that culture existed only in Russia and Great Russians generously granted it to other peoples. We, little girls and boys from Kyiv, Odessa or Lviv, - were taught the same. But the little girls and boys from Odessa or Kyiv **wanted to learn the truth**. But the little boys from Tula, when they grew up, found it convenient for this truth not be discovered even today.

“Mohylnytskas” do not “falsify history”, Vladyko! They strive to finally free it from Moscow’s chauvinist falsifications, in which enslavement even you are, unfortunately, your Eminence.

This chauvinistic ideology, to which you cling so tenaciously, stubbornly wanted to keep us as those “Ivans, who do not remember their family,” to cut us off from our forbears.

More than that, it cut you, Russians, off even more cruelly and successfully from your ancestors.

You keep stressing that “our historic past with Russia is the same”, because the chronicler Nestor wrote “where the land of Rus originated”; and you probably feel certain that writing “Rus” he meant “Russia” (Rossia).

In your tract one reads as follows: “Kyivan Rus was always together with Great Russia”, although today even a fourth-grader knows that when Kyivan Rus existed, there had not even been the sowing of a seed of “Great Russia”, or even of the “Duchy of Muscovy”.

Let us, therefore, not reproach each other of ignorance, as you keep doing in your Submission; let us calmly leaf through the chronicles and see which land was called Rus in those times and about which country the venerable Nestor wrote in his chronicle, which you, for some reason, keep calling the first, although there are at least two known pre-Nestorian chronicles. But that isn’t of prime importance now; we’re interested in something else.

Here is the Chronicle of Novgorod. We read: ‘Summer (year) 1149. The Bishop Nifont went from Novgorod to Rus.’

Here’s a later passage: “Year 1165. The Abbot Yurievsky **went to Rus, to Kyiv city.**”

Your Eminence, this is already the second half of the XII th century, but the proud Novgorod citizens, who, for many years now had been ruled by Kyivan princes, do not consider themselves Rus!

Maybe the ambitious citizens of Suzdal, who, as is known, became foundation of the future Moscovian State, called themselves Rus? No, Sir!

Here is what a Suzdal Chronicler writes: “Year 1180. Prince Sviatoslav came with an army of Polovtsi and Chernihovtsi **from Rus to Suzdal.**”

We read the same in the Ipaty chronicle:
“Year 1155. Yuriy went **from Suzdal against Rus and came to Kyiv**”.

Which country, then, was called Rus, your Eminence? And about which land did the chronicler Nestor write, naming the land - Rus? About ours, your Eminence. About the one which began to be called Ukraine at a later date, although this name we already meet in the chronicles in the X th century.

Moreover, it wasn’t Mohylnytska, who “falsifies history” who wrote the Chronicles! And it wasn’t Mohylnytska who wrote the following about the same Rostov-Suzdal Principality

which became the foundation of the future Russia: “This was a country that lay outside the ancient proper Rus, and in the XI th century it was more foreign than a Russian country. It was populated by **Muroma, Merya, Vyes ...**” It was not I, but an eminent Russian historian, who wrote this. His name was Klyuchevskiy. In Volume 2, page 362.

What do you, “Great Russians”, know about those your ancestors – Merya, Vyes, Muroma, Chud and other Ugro-Finnish tribes that populated the territories of the future Russia? But they must have had, like every ancient people-tribe, their own ancient history, their original culture... What have you, your Eminence, heard about it?

I can talk for several days on end about the tribes who lived in my land some thousand years before us, I can sing a ritual song, which more than a thousand years ago an ancient Poliany woman sang, or maybe even an Antka. What can a great Russian tell about the history of Vyes or Chud? Nothing! But, instead, he will retell the history of Kyivan Rus – that is, my country, which already from the XVII th c. is named Ukraina on all European maps. Even in the XVII th c. the Moscovian state was not called Russia, because it was not Rus then, nor is it now. On maps of that time, those lands which Moscovian potentates would eventually name “the Rossian State” (but not Rus!), were labeled “Moscovian Principality” or simply “Muscovy”, and the population of those lands was not called “Rossians”, nor “Rusians”, but “Moscovites”, or, shortened to, “Moskali”. Therefore, the word “Moskal” is not a pejorative insult, but a name after the geographic site of habitation. People who live in Estonia, call themselves “Esti” and do not get angry about it. In Kazakhstan live Kazakhs, not Kazakhstanians. Those who live along the

Volga River, are proud of the name Volgari. Why are those names acceptable to some and to others - offensive?

Using the Kazakhs as an example, your Eminence, is it because they never tried to deny their own origin and not ascribe to themselves another?

My name, for example, is Halya (Halyna, formally, tr.) and I like my name very much. But I had a friend, whose name was also Halya, but she told everyone that her name was Alla (because Halya did not sound to her “aristocratic” enough...). It used to be, that God forbid, somebody would forget and call her Halya – she would fume and rage as if goodness knows how badly she was insulted...

I remembered this Halya-Alla when I read in your Submission that you were offended by the word “Moskal”, although I never use it personally.

Nevertheless, the inhabitants of the Muscovian Principality were never called “Russians”. The term “Moscovian Rus” appeared later, after Moscow had become well feathered, and wanted to become “the Third Rome” and there appeared a need of history not meaner than those of other European States. It is difficult to trace Moscow’s history earlier than XII th century, - but right beside – is a ruined State with such glorious history! Just stretch your hand and take it there is no one to defend it! And so, Muscovy became “Moscovian Rus” and at a later date, together with all plundered territories, Peter I called it the “Rossian Empire”.

Not Russian – even he didn’t dare, although Ukraine was

already completely in his chains, but “Rossian”.

Therefore, the inhabitants of this State should be called “Rossian”, not “Russian”, and its Church should have been named “Rossian”, and not “Russian”.

And you, yourself, Eminence, by nationality, should be called not “Russky”, not even “Rossiyski”, but “Rossianin”, like an inhabitant of Georgia is a Georgian (the noun, not adjective), the inhabitant of England is an Englishman, not “English”(the adjective), and of Ukraine “Ukrainets” (the noun), not “Ukrainsky”(the adjective).

There is no people in the world who denote their national belonging by an adjective! Even our ancestors, who lived in Kyivan Rus, were not “Russki”, but “Rusychi”. Only the Russians, (oh, what a beautiful, proud word – “Rossiane”!) for some reason, to the question about their nationality reply not **who** they are, but **whose** they are.

Do you not know why, Eminence?

Because, as soon as you say **not “Rus Church”, but “Rossian Church”, as soon as you name yourself “Rossianin” and not “Russky”, then you can in no way claim the chronicler Nestor and his “country of Rus” and identify the ancient Rus Church with the Russian Church and the Russian State with Kyivan Rus. And the “common cradle” theory, which was invented only in the XIX th c. by the apologist for autocracy, the hisorian M. Pogodin, will be shattered.**

Now then, we have explained the historic territories and everyone capable of understanding, clearly sees that the chronicler Nestor wrote about the lands of Kyivan Rus (nowadays Ukraine) with which the territories of either Suzdal or Muscovy were never identified.

Now it is time to explain the “canonical territories of the Russian Church in our State.”

You, your Eminence, shrewdly substitute the words “Rus” and “Russky”, where you should say “Rossia” and “Rossiysky”, and stubbornly foist on people the idea of canonical continuity of the Russian Orthodox Church (the Church of Moscow Patriarchate) from the time of Volodymyr’s baptism; that it was, according to your words, this “traditionally-canonical” Moscovian Church, that Saint Volodymyr, equal to the Apostles, Great Prince of Kyiv, founded. That is exactly why you keep stressing that “it is absolutely necessary to remember, and not forget, that it was Rus that was Christianized (baptized), and not Ukraine”.

Of course, it was not Ukraine that the apostolic Prince Christianized, because his country, the state of our ancestors, was not called that at the time. It was known as Kyivan Rus. And it was Rus that was baptized in 988 A.D., yes, Rus! to be exact – Kyivan Rus! The fact that the lands, which eventually became Russia, did not come into this definition, has already been proven by chroniclers and historians.

There is other testimony as to the time of Christianization of the lands which eventually formed the Moscovian State.

If the lands, which would eventually be called Ukraine, were baptized in 988, (and many of their inhabitants even much earlier¹, then the inhabitants of the Rostov-Suzdal Duchy were still pagans at the beginning of the XII th c. It was by their hands in 1127 that the holy martyr Leonty was killed,- a monk of the Kyiv Cave Monastery Lavra, who wished to Christianize the inhabitants of the future Muscovy. In the lands of the future Orel oblast the martyr Kuksha, also a monk of the Kievan Cave Monastery, perished at the hands of the pagans. If you consider that the Monastery itself was founded in the 60's of the X th c., then from the Christianization of the lands where lived the ancestors of Ukrainians until the Christianization of those on which lived the ancestors of the Russians, there passes at least a century. There is evidence that some tribes of Novgorod were baptized only in 1227 – this is already the XIII th, not the X th century. The Mordovian tribes who lived precisely along the lower Novgorod and Suzdal lands, were Christianized only in the 50's – 60's of the XIV th century, and the Zyryane of Perm were converted by the Venerable Stefan Permsky even later.

By the way, Vladyko, in his biography it is stated that for this apostolic task the Venerable Stefan learned the Zyryan language and served the Liturgy for the Zyryane in their native tongue. A question arises here – was it, apparently, easier to learn the Zyryan language than Ukrainian? Or, maybe, somebody had entered the Zyryan into the “list” of the so-called

¹ The Byzantine chronicles record the baptism of the Kyivan Prince Askold (Mykolai) in 860 A.D. At the time of Volodymyr's baptism of the country, there already were several Christian churches, among them that of St. Illia, which Queen Olha attended. In Volyn Oblast archeologists are finding articles of Christian ritual from the IX th c. The tribes Ulychi and Tyvertsi, who had been for a considerable time ruled by the Goths, were Christianized way back in the III-IV th cc.; their bishop Teofil took part in the First Ecu-
menical Council in 325 A. D.

“canonical languages”? Or is it, after all, the fact that St. Stefan was serving God and not the Imperial task of Russification of the “natives”, as you are doing by inventing tales about “full of grace” and “uncanonical” languages?

As for the tribes of Chud, that lived along the Ladoga, Izhora, Kargopol et al., they were still pagan at the end of the XIV th c.

Muscovy itself could in no way have been Christianized by Volodymyr the Great, because in those times there was not even a mention of it. **The first mention of Moscow**, not as a city, but as a stop-over point for the merchant Kuchka, **appears in the chronicle only under the year 1147**, which is more than a century and a half after Volodymyr’s Christianization. **Obviously, you cannot Christianize that which does not exist.**

Therefore, your Eminence, if by writing about the Christianization of Rus in 988, you mean Kyivan Rus, which is, the future Ukraine, then you are quite right. But, if by the word “Rus” you mean “Russia”, then you are terribly wrong and are also misleading your congregation. And that is a sin, Vladyko!

CHAPTER III

MORE ABOUT HISTORY AND TERRITORY, BUT NOW “CANONICAL”

Highly Esteemed Metropolitan:

In the previous chapter we dealt with the historical territories of Ukraine and Russia, and with the time of their Christianization. With the help of evidence of chroniclers and historians we proved that the lands of the eventual Russia were not included in the definition of Kyivan Rus proper. They were part of Rus, as a state, in the same way as is, let's say, Ossetia or Chechnya, of Russia. But nobody considers Chechnya as Russia, just like the formerly Suzdal and Izbor territories were not considered to be Rus. Rus referred to the lands of the future Ukraine. It was exactly these lands that were Christianized in the Xth c. by Volodymyr the Great. Some of them were already Christian before Volodymyr's Christianization. But in the lands of the future Muscovy, for several centuries more, there were still countless pagan territories and tribes. This we have been told by the historians of the Russian Church.

One thing, undoubtedly, is that the light of the Christian Faith shone upon all the future Russian territories straight from Kyiv, from our Ukrainian capital. It is also undoubted that the eparchies which were created in the lands of the future Muscovy, belonged to the Kyivan see; in this sense the Moscovian Church, indeed, was connected with Kyiv's or Volodymyr's Church. That is, the Moscovian lands were the canonical territory of the Kyivan see, like all – both Ukrainian and Moscovian lands – were the canonical territory of the Patriarchate of Byzantium, to which the Kyivan Metropoly belonged juridically.

Had it been so up to now, then I, your Eminence, would have no reason to differ with you in that the Russian Church as well as Ukrainian, take their roots from the Kyivan, founded by St. Volodymyr, no matter, which lands had been Christianized centuries earlier and which later.

But you, Sir, know as well as I, that in reality it was not so. Therefore, from now on I am writing not to you, but to those people, whom you, having forgotten the Commandments of God, unscrupulously mislead.

It was stated earlier that as soon as the territories, on which eventually the Moscovian Tsardom would emerge, on which were created parishes and sees, all belonged to the Kyivan Metropoly, and it being so, we could speak about one Church on these territories, no matter when they had been Christianized.

But that was true only until the mid XV th c. In the year 1448, the bishops of the Moscovian Tsardom, ruled at that time by Vasyl, son of Vasyl, called the Dark, broke the canonical unity with the Kyivan Metropoly, having by themselves, without the blessing of the Patriarch of Byzantium, ordained for themselves a separate Metropolitan, Iona.

It is exactly this date – **December 5, 1448 that is considered the official date of the creation of the Moscovian (later Russian) Church.** It existed quite autonomously, had its own hierarchy, developed its own characteristics of administration and rite, and therefore, could not claim any continuity with Volodymyr's times, or a rightful succession of the ancient Kyivan Metropoly – and it did not claim so – until the XVII th

c. of which we shall write later. These pretensions sounded especially loud in our times, in 1988, when the Millenium of the Christianization of Kyivan Rus was celebrated.

In her right mind, Moscow could not allow all the festivities, connected with this solemn date, to take place in Kyiv! Why, the world might hear that besides “Great Russia” there exists “somethig called Ukraine”, which, it turns out, had Christianized the “Great Russia”... And so, the total propagan-da of a millenial history of the “Russian Church – the successor of Volodymyr’s Christianization”, was created.

In order that you, Eminence, would not accuse me of “ignorance” and “falsification of history”, I refer all those, who wish to verify my words, to Moscow newspapers and journals, especially those published by the Moscow Patriarchate **in December 1948, where everyone can read the announcement about the pompous celebration of the 500 th anniversary of the Moscow (Russian) Church** with the participation of Eastern Patriarchs and representatives of numerous autonomous churches.

It was not I, who in the eyes of the entire world, in 1948 celebrated the 500 th anniversary of the Russian Church, but it was the Moscow Patriarchate!

How could it be, then, Vladyko, that **in the 40 years**, that passed from 1948 until 1988, **your Church suddenly “aged” by half a millenium?!**

Something is not right with the arithmetic in your Moscow Patriarchate, Vladyko... Or, is your arithmetic also subordinate

to the political situation?

Anyway, if you like the canons as much as does the Russian Church, then its 500 th anniversary should not have been celebrated in 1948, but only in 2089, because in 1948, according to today's terminology of Moscow's hierarchs, was celebrated the **uncanonical, schismatic activity, which was the arbitrary, not blessed by Constantinople, split of the Moscow Church from the Kyivan Metropolity**. The Ecumenical Patriarch did not recognize either the newly created Moscow See, or the newly ordained Metropolitan Iona. This means that this Church was "without grace", "self-ordained", "uncanonical"... prompt me, Vladyko, what other tags you hang on the Churches which separate from The Church, independently?..

The Recognition of the Moscow Church and its elevation to the dignity of Patriarchate took place **only 141 years later – in 1589**, when the eastern Patriarchs, utterly robbed by the Turks, were forced almost yearly to seek alms from the rich Moscow tsars.

Thus, in 1586 the Patriarch of Antioch arrived in Moscow **seeking alms** (thus the aim of this visit is interpreted by the Russian Church historian M.V. Tolstoy). Boris Godunov, (the Regent for Tsar Fyodor Ioanovich), discusses with him the recognition of the Moscow Metropolity by a Council of eastern Patriarchs and the granting to it the status of Patriarchate. Having received generous alms, the Patriarch of Antioch promises to do what he can in this matter.

In 1588 there came to Moscow the highest Patriarch himself –Patriarch Jeremiah II of Constantinople. Prior to this he had

spent four years imprisoned on the island Rhodos, was completely robbed by the Sultan and almost lost his Patriarchal throne, on which the Turks placed someone named Theoliptos. At this time Jeremiah II also lost his patriarchal cathedral; the most splendid Christian temple of Constantinople was converted into a Moslem mosque.

“Pouring copious tears,” said the destitute Patriarch to Boris Godunov in Moscow, “I begged Amurat permission to travel into Christian lands for alms...” (M. Tolstoy, A History of the Russian Church, 1991, pp. 436-438).

The eastern patriarchs actually had few places to go for alms: the East was Moslem, the West – Catholic. There was only Muscovy left of the rich countries in which reigned Orthodox tsars. Therefore, it was here that the eastern patriarchs were coming to ask for money. And when you ask for alms, you have to satisfy the will of your “donor”.

“Byzantium, stately and proud,” writes the afore mentioned M. Tolstoy, “would not condescend to share the equality of its hierarchy with that of Kyiv or Moscow; Byzantium, the slave of the Ottomans, could not refuse it” (M. Tolstoy, Op. cit. p. 435).

As we see, it did not refuse. Already in the year 1589 the Moscow Church had its Patriarchate. If you pay the musician, you call the tune.

For the sake of justice, it must be conceded that from the side of Constantinople, this was a completely necessary and wise step; and we can only be surprized that it had not been taken

sooner, because Muscovy at that time was the mightiest Orthodox power in Europe.

But, nevertheless, it remains a fact that for 141 years, almost a century and a half, the Moscow Church had been “self-consecrated” and “uncanonical”.

So you see, Eminence, again I have to remind you about the speck of dust, for which you so diligently search in the eye of the Kyiv Patriarchate, but you ignore a century-and-a-half long beam in your own eye. Therefore, we need another 130 years or so, until we equal your church in “lack of grace” and “uncanonicity”!..

Your Church justifies the consecration of Iona of Ryazan as Metropolitan, by the 1-st and 4-th Apostolic Regulations of the First Ecumenical Council, arguing that during the reign of Yaroslav the Wise, the Venerable Illarion was consecrated in this manner, and during the reign of Izyaslav – Klem Smoliatych. But, neither Yaroslav nor Izyaslav, by appointing metropolitans by means of bishopic consecration, did split the Metropolity or put the Mother-Church in danger. The separation of our Ukrainian Church seems in no way to threaten the Russian Church with ruin. But the split in 1448 was created by Moscow precisely at the time when the Kyiv Church was exhausted by the expansion of Catholicism coming from the West and Islam from the East. That was a knife into the back of the Mother Church. This is the first illustration to your cant about our “brotherly unity”...

Secondly, neither the Venerable Illarion, nor Klem Smoliatych were consecrated to a position already filled. But

Iona was named the Metropolitan of Kyiv, when in the Kyiv See there was a very much alive Metropolitan, blessed and consecrated by the Patriarch of Constantinople. Apropos, after Iona, no Moscovian Metropolitan, until the second half of the XVIIth c. bore the title of “Metropolitan of Kyiv”.

Your “interpreters” of Church history affirm that Moscow had the right to not yield to Constantinople “because the Patriarchs of Constantinople deviated from Orthodoxy by having accepted the union with Rome”.

But they had not been removed from their patriarchal thrones! And the resolutions of the Eighth Ecumenical Council (Ferrara-Florence) had not yet been abrogated (this happened only in 1451...) and that Council was considered to be Ecumenical, no matter whether it had been such or not. Therefore, the actions of the Moscovian Church juridically did not follow any canons!

But the matter is not about canons. The point is that Muscovy, which at that time was actually being formed as a state, had realized the importance of an independent, national Church in this process. Besides, Russian rulers could always put the Church in the service of their needs; and the Russian Church, from the day of its independence, always knew how to cover its subservience to State ideology, by “the struggle for the purity of Orthodoxy” which we see even today.

What “purity of Orthodoxy” can we talk about, Vladyko, with regards to a church that openly served not only tsars, who officially confessed to being Orthodox, but also the Communist authorities, who openly declared themselves to be

militant atheists?! Was it not your church that in 1927 officially entered into a union with the servants of the Antichrist by the hand of the then Metropolitan of Moscow Serguey Stragorodsky, having signed a “Declaration” about the co-operation with the God-defiers, who were plundering and ruining churches, arranging obscene processions, abusing the icons of Christ and the Mother of God, who threw into prisons and shot to death hundreds of thousands of martyrs for faith?

Was it not your church that, denying all canons and Christian morality, quietly supported the “renewed” (Obnovlena) Serguean-Stalin’s heresy, and in 1943 recognized as its Patriarch the appointed by the Communist Authority and the NKVD (forerunner of the KGB, tr.) that same Serguey, who, a year before (in 1942) in a book entitled The Truth about Religion in the USSR wrote: “The church has no right to complain about the Authorities” and was trying to prove that there had not been any persecutions of the church or of believers in the USSR?!

I believe, Vladyko, that you have seen this “true” booklet. Did you not laugh, just as I did, when you read that the book of the Moscow Metropolitan, the Exarch of the Patriarchal throne, had been published in the publishing house of the ... “Union of Militant Atheists”?!!

Maybe your “most canonical” and “most Orthodox in the world Church” objected to the election as Patriarch the candidate of the NKVD, and “Comrade Stalin personally”; the more so, not even by a Local Council but by the votes of a few frightened bishops, some of whom had been especially brought for this purpose from concentration camps?!

It is not for me to judge the Russian Patriarch... Not all people are ready to accept the martyr's crown for their faith. Obviously, even for this is needed God's calling... But the ordinary person is sinful and weak.

But the Church must not be sinful! It should have the virtue and strength, if not to resist temptation, then at least to confess its sin, realize its apostasy from God's truth, from God's commandments and human conscience.

And having realized this, it should cast aside its pride and repent before the whole world its former and today's sins, in which it had been involved, instead of ever declaring everywhere its infallibility.

But let us return to the question of "canonical territories" of the Russian Church.

We have seen that before the independence of the Moscow Church, all her lands were the canonical territory of the Kyiv See, and hence, of the Patriarchate of Constantinople to whom this See was subject. After the creation of the Moscow Patriarchate, the Kyiv See lost these canonical territories in Moscovian lands. But the Moscow Patriarchate did not acquire any "canonical territories" beyond the boundaries of the Moscovian kingdom. The Kyivan See, which comprised Ukrainian and Belorussian lands, remained under the jurisdiction of the Constantinople Patriarchate.

This status remained for two and a half centuries.

Ukraine was bleeding, defending her freedom and Faith from the Poles, Tatars and Turks, and Muscovy lived her own life, asserting its autocracy by internal and external wars and extending her territories. The idea of the “common Fatherland” or the “single people” didn’t even occur to her, whom they should help (since they are, so to say “sisters!”) in their unequal struggle on two fronts. The situation changed acutely after Bohdan Khmelnytsky, having weakened Poland, expected with the help of Orthodox Muscovy, to gain freedom for Orthodox Ukraine also.

Much has been written about the results of the Pereyaslav Treaty for Ukraine (and also for Poland!). At this moment I am interested exclusively in “canonical territories” and the keeping of “canonical law” in them.

In 1654, during the war with Poland, Moscow armies took the cities of Smolensk, Mohyliv and Polotsk, which belonged to the Kyiv See, and, therefore, were the canonical territory of the Constantinople See. But the Moscow Patriarch Nikon crudely broke the 8th Regulation of the Third Ecumenical Council, grabbed these eparchies under his own jurisdiction and ordained bishops to them, without as much as a nod in the direction of Constantinople.

By the way, I’ll remind you, your Eminence, that when the “most Orthodox” Moscow clergy wanted to depose Nikon, they were not ashamed to list among the articles of his accusation, precisely this breaking of the canons, although after 1654 they did the same thing many times over.

Perhaps I am “falsifying” history again? Remember, Vladyko,

that it was not on their own territory that in 1659 the Moscow Church appointed as Exarch to the Kyiv See Lazar Baranovych, at a time when the Kyiv Metropolitan, ordained by Constantinople, was still alive!

The Chernihiv Eparchy was not the “canonical territory” of the Moscow Patriarchate, yet the Moscow Patriarchate raised it to an Archeparchy!

In 1661 did Nikon’s Vicar, Pitirim, have the “canonical right” to ordain the Protopriest of Nizhyn, Maksym Fylymonovych, as the Bishop of Mstyslav-Mohyliv and also appoint the same man (again!) as the Exarch of the See of Kyiv?

Did the Patriarch of Constantinople not execrate the same Fylymonovych, (who after his consecration became “Bishop Mefody”) for the breaking of canons?

As you know, your Eminence, Pitirim was execrated for this by Nikon himself, who, although he had willingly resigned from the Patriarchy in 1658, still remained juridically the Patriarch.

This is a "movie", your Eminence, which most clearly illustrates the attitude of the Moscow Church to all and sundry canons!

Look, what happens: **in 1661 Nikon proclaims anathema on Pitirim for that which he himself had done in 1654.** Five years later, in 1666 at the Council, which would try Nikon, among other articles of his accusation would be that of his uncanonical deeds in 1654. **One of his judges will be Pitirim, who had done the same thing in 1661 and for which he was anathemized by the same Nikon!**

And this – oh, my Lord!- is not some ignorant people! These are the highest hierarchs “of the most canonical” Church, the greatest “defenders of the purity of Orthodoxy”!..

But let us look at the movie further. It will tell us more about Moscow’s “purity of Orthodoxy”.

... After two Patriarchs had proclaimed “anathema” on the so called consecrated Mefody as Bishop, Ukrainian clergy and cos-saks demanded the removal of the execrated Exarch; but Moscow takes steps to have the Patriarch of Constantinople remove the anathema from her henchman who was functioning as her spy and informer.

The Tsar sends a letter to Constantinople, in which it is written black on white that the consecration of the named Mefody was done “according to our, the Tsar’s wish” (**that is, the Tsar gave a command!**), and “not through disrespect of Your Holiness... or for the breaking of the holy canons, **“which forbid Bishops to consecrate anybody not in their own See.** Truly, it was because of a weighty and urgent reason that we decided to consecrate this bishop, not having had the time to turn to Your Holiness for a blessing...”

There follow such blatant lies and such unscrupulous slander, that unintentionally the thought arises: no, it wasn’t the Bolsheviks who invented the thesis that the goal justifies the means, - all means are good, and “moral” is everything that helps you achieve your goal. Oh, Lenin and his intrepid followers had much to learn from Russia!..

“You have heard,” continues the letter to the Patriarch of

Constantinople, “that our subjects, the cossacks . . . who live in the cities of Little and White Rus (i.e. Ukraine and Belorussia) enjoy pleasing everybody and tend towards a foreign yoke. Today especially we have discovered their good will towards their neighbouring Papists. A Metropolitan **from your Congregation...** went to the cossacks and convinced many of them... to unite with the Papists. And, since they were ready to fall away, we, in order to save their souls from perdition,² fervently took care of their salvation, and having seen this man named Mefody, who could lead them onto the righteous path, ordered that he be consecrated so that they would not be enmeshed in the devil’s webs. We decided that **it is better to break the Regulation which forbids ordaining in another Bishop’s See** than to lose many souls.² Had we not hurried, but had sent to ask for your permission, they very easily might have been lost”.

This example of lampoon and falsehood is cited in the HISTORY OF THE RUSSIAN CHURCH by Metropolitan Makary (vol. XII). Your Eminence, surely you can verify whether I “falsify” history. I’ll even indicate the pages for you: 572-574.

Now let us examine whether there is at least a grain of truth in this epistle of the “most Christian Tsar”.

Unfortunately, there is. It is true, that we, Ukrainians, (as also the Belorussians), tend to serve everyone and are easily enslaved by a foreign yoke. If we were less gullible, more proud, were less ready to serve anyone who comes by, then...

Then, your Eminence, there would be fewer reasons to

² This is precisely as now the Moscow clergy “cares for our souls”.

“argue” with you, because by now we would have had a truly independent Ukrainian state and our own Church, Ukrainian, not only in name, but in essence.

Everything else in the epistle – is lies and slander, so usual for Muscovy, which always, (even now), covers her political motives either by the “purity of Orthodoxy”, or the “care for the salvation of souls”, or the “protection of peoples from “unpopular” regimes.

Actually, the entire world knows how fiercely the Ukrainian cossacks fought against the expansion of Catholicism.

It is also a historical fact that Dionisiy Balaban, Metropolitan of Kyiv of the time, had never even been suspected of a tendency towards Catholicism. But it is also a fact, that Metropolitan Dionisiy had supported Hetman Doroshenko in his struggle against Moscow and was opposed to the subordination of the Kyiv See to the Patriarchate of Moscow. That is precisely why the Tsar of Muscovy by the hands of his Patriarch, appointed “Exarchs” for Balaban and that is why he slandered him before the throne of Constantinople. Well, how can you say to the Patriarch: “We have decided, Your Holiness, to chop off your See from you, and a Metropolitan of your flock prevents us, therefore, we were forced to ordain our own acolyte and put him atop the head of your Metropolitan”?

But because that could not be said so plainly, it was necessary to lie, as if the cossacks had to be urgently “set on the right path”.

Really, your Eminence, wasn't there anybody in Ukraine to set the cossacks on the “path of righteousness” besides the Protopriest of Nizhyn? Why, at that same time a good score or two of Ukrainian theologians “were setting upon the path of

righteousness” those same Muscovites! From 1649 Yepyfany Slavynetsky, Theodosy Bayevsky, Arseny Satanovsky, Damaskin Ptytsky and others, already were working in Moscow upon the request of the Tsar...

And the “Exarch” at that time was the uncanonically ordained by Moscow Lazar Baranovych. Pray tell, Eminence, if there were a need to “set the cossacks upon the path of righteousness”, who could do it better –the famous Holy man of Chernihiv or the Protopriest of Nizhyn, Fylymonovych, who was ordained to replace Baranovych?

The pious Lazar (Baranovych, tr.), despite his sympathy towards Moscow, would not have spied on Ukrainian clergy and cossack officers and would not denounce them to Moscow. He was just unapproachable in this regard. **But Fylymonovych had already sold his conscience, having helped Moscow in 1659 to deceive Yury Khmelnytsky into signing falsified, altered, so-called “Pereyaslav articles”, among which was included a clause about the subordination of the Kyiv See to the Moscow Patriarchate, which clause had not at all appeared in the articles of Bohdan.**

K.V. Kharlampovych writes that the Protopriest of Nizhyn received for this “favour” 1000 gold pieces: 500 in cash and 500 in sables. After such a “transaction”, Fylymonovych could be entrusted with any task...

But, at the moment, Vladyko, we are interested not in the business-political deals of the Moscow Patriarchate with the Nizhyn Protopriest, but in the question of “canonical territories”.

Thus, the Tsar's epistle of 1663, which I have cited, is interesting also because in it Moscow clearly admitted that **the territory of the Kyiv See – is a foreign canonical territory, not hers, but belonging to the Patriarchate of Constantinople, not to the Moscow Patriarchate, and any whatsoever action of Moscow's hierarchs in it is a blatant breaking of canonical law.**

Remember: Moscow in 1663 testifies by a Tsar's epistle that the Kyiv See is the canonical territory of the Patriarchate of Constantinople, and "very sincerely" apologizes for her intrusion into foreign territory, justifying it by the fact that the Metropolitan of Kyiv "fell away from Orthodoxy" and without the intrusion of Moscow's Church, Ukrainians would immediately have turned Catholic.

Exactly, as now: the Patriarch of Kyiv "wishes to destroy true Orthodoxy", and after the creation of an Autonomous Ukrainian Orthodox Church, "the persecutions of the Orthodox Church would increase and the next demand would be its subordination to Rome". I am citing this contemporary raving, published with your blessing by the Arkhimandrite Yevlogy in his pamphlet "The Servants of the coming Antichrist in Ukraine".

Why don't you, Vladyko, together with your Moscow Patriarchate, think up something new, rather than replay these medieval comedies...

We should remember the text of the Tsar's epistle of "apology", because **22 years later, precisely in the year 1685, after Moscow had officially asked the Patriarch Yakovos to cede the Kyiv See to the Moscow Patriarchate and had received his refusal**, the Moscovian "keepers of the canons" arbitrarily,

without the knowledge of Constantinople, **conducted on foreign canonical territory** an elective Council, at which they uncanonically elected an uncanonical Metropolitan of Kyiv – one Hedeon Sviatopolk-Chetvertynsky, a relative of the pro-Moscow Hetman Ivan Samoylovych.

You, Vladyko, and your, forgive me, quite illiterate³ Arkhimandrite Yevlogy, constantly refer to the afore mentioned Lazar Baranovych, Iov Boretsky and even Petro Mohyla, who “gravitated towards Moscow”.

I can add to this “gravitating” list another score of Ukrainian names, obviously unknown to the Arkhimandrite.

I can name even more who opposed such “gravitation”. I can remind you of an army of thousands led by Hetman Ivan Vyhovsky who defeated over 100 thousand Russian army at Konotop in 1659- who, with blood (their own and Russian) testified their opposition to Russian rule in Ukraine; also those tens of thousands who rose under the leadership of Hetman Doroshenko in defence of their land from Moscovian conquest. This is not a dozen or so learned men. This is – the people!

Also the Ukrainian clergy didn't want to submit to Moscovian jurisdiction. The position of Metropolitans Silvester Kosiv, Dionisiy Balaban, Yosyf Neliubovych-Tukalsky, who insisted on preserving the 700 year old unity of the Ukrainian Church with the Patriarchate of Constantinople, is well known.

³ See his pamphlet “Servants of the coming Antichrist in Ukraine” in which he muddled up all Ukrainian churches; as the proverb says – he heard a bell, but couldn't tell where.

Even the participants of the 1685 elective (as mentioned, uncanonical) Council, when it seemed that the fate of the Kyiv Church had been decided by the right of “might”, still tried to protest, fearing that Ukrainian Church life would go the way of “Moscovian custom”.

The clergy handed a letter to Hetman Samoylovych, which letter the historian of Ukrainian Orthodox Church, I. Vlasovsky, cites about those “customs”, introduced in the newly created Bilhorod Eparchy under the direction of a Moscow Archbishop. They write as follows:

“...formerly priests and Protopriests lived according to Kyiv law and custom..., but now they increased the tributes and bribery developed. The clergy is treated in a rude manner, priests are beaten and hanged. If a priest by reason of poverty, can not pay the tribute..., then that priest is hung up and beaten on the calves with a cane...; and a priest can be, without any respect, burnt and hanged, as happened recently in Sumy. They destroy our books, and send us Moscovian books, they forbid our singing and reading and force us to sing and read in the Moscovian manner...^{4,5} All this is against our spiritual freedoms... (I. Vlasovsky, Outline of the History of Ukrainian Church, New York, Bound Brook. 1956, vol. III, pp.333-334).

It turned out that there were more votes “against” than “for”.

⁴ Ukrainian church singing was at that time considered the most beautiful in Europe. In a few years Moscow itself would begin to import masses of Ukrainian singers into Russia in order to form church choirs and court capellas.

⁵ The abrogation of Ukrainian and enforcement of Moscovian reading requires a special explanation because it played a tremendous role in the Russification of our Orthodox people.

But now, Vladyko, we are not counting votes. We are talking about the canonical law, for which, supposedly, the Moscow Patriarchate always stood unwaveringly.

Once more this law was broken by the Moscow patriarchate in the calling of the above mentioned elective Council of 1685 and with its uncanonical election of Hedeon Svyatopolk-Chetvertynsky as the Metropolitan of Kyiv.

Let us note an interesting metamorphosis: whereas **in 1663 Moscow acknowledges that the Kyiv See is foreign canonical territory** and invents creative lies to excuse its own intrusion in its life, **in 1685 Moscow's Patriarch Ioakim does not even dream of excusing himself**, but keeps insisting that the

The point here is not about Ukrainian or Russian books, but about the texts read in the Old Slavonic language, which, according to the priests under Moscow's jurisdiction, is considered canonical, in contrast to the Ukrainian, which is "of the streets".

Some letters, however, in this "canonical" language under the influence of oral speech in various Slavic peoples were read in various ways. Which canons established the "canonicity" of the reading, for example, of the old Slavonic letters **Ѣ, И, Ъ, Ь, Ы** and which linguistic scholars authorized this "canonization"???

In our (ancient Kyivan) reading the letter **Ѣ** is pronounced as E {set}; **И** as short I {sit}; **Ѧ** as O {more}; **Ъ** as "EE" {me}; **Ь** at the end of words after **И**, for example, remains and softens this consonant, but after **Ѣ** and twelve other letters is ignored and those letters sound hard.

That is to say, these words, common to both our languages, are read quite differently: **ЛѢТО РѢКА РѢЧЬ СТРѢЛЕЦЬ ОТЬЦЬ ТѢЛО ХЛѢБ СЕЧА ШИВА МАТЬРЬ МОЛИТВА ПРИОДѢТИ** etc. We read them as *літо, ріка, річ, стрілець, отець, тіло, хліб, січ, нива, матір, молитва, природіти...* {In transliteration *l'eto, reeka, reech, streelets', otets', teelo, hleeb, seech, niva (as in knit, not knee), mateer, molitva, pryodeeti, tr.*}

Also in Moscovian reading, according to the tradition of oral speech, these letters are represented by different characters and are read differently: **Ѣ** as E (*yet*); **И** as И (long EE, as in seek); **Ъ** as E (as in yet); **Ѧ** in unstressed syllables as A (Arm); **Ь** after **Ѣ** and other hard sounds in our language, softens them, but after **И** is ignored, leaving it hard.

Now let us read the above cited words of this "canonical" Old Slavonic language in their Moscovian pronunciation: *lyeto, ryeka, ryech', stryelyets, atyets, tyelo, hlyep, syech', neeva, matyer', maleetva, preeadyetee...*

So, what is the result? The result is that the Moscovian pronunciation turns this "canonical" Old Slavonic language into... Russian, which our Orthodox Ukrainians, hearing daily during church services, unconsciously acquire and distance themselves progressively from their own.

Therefore, the introduction of the Moscovian pronunciation of church texts and prohibition of the Kyivan, which was based on the ancient Rus' oral tradition and had considerably deeper roots than the Moscovian, had nothing to do with "canons" but was just another very forceful means of "Russification of the natives".

Patriarch Yokovos of Constantinople cede the Kyiv See to him, **justifying his rights to it, (note!!!) because “from the very beginning of the acceptance of the Orthodox Faith, it belonged to our All-Russian throne”**. There!!!

So, you see, your Eminence, the Patriarch Ioakim outdid even you! You at least claim that “Kyivan Rus was always together with Great Russia” (which did not exist – H.M.), but the Patriarch with one stroke subordinated the Kyivan See, created in 988, to the “all-Russian throne”, **which came into existence 600 years later!**

Which of us, then, Vladyko, is the falsifier of history? How can we not mention here the mayor of the city of Glupov (“Foolsville”) who dreamed of “returning of the ancient Byzantium under the secure protection of the Russian Fatherland”!..

But, whatever fabrications the Russian Patriarch invented, however the Russian hierarchs husbanded in the Kyiv Church house, the answer of the Patriarch of Constantinople was “no”, and this the Russian politicians did not like at all because they understood that until the Church in Ukraine becomes subservient to the interests of the Empire, Ukraine cannot be subdued politically.

Therefore, in 1686, when Patriarch Yakovos was no longer in office, and the recently appointed Patriarch Dionisy IV was in his place, Moscow sent to Constantinople a mission whose task it was to influence the new Patriarch to relinquish the Kyiv See and transfer it to the Moscow Patriarchate.

The mission was headed by the Duma clerk Nikita Alexeyev, who had been in Constantinople before and knew all the ins and

outs, not only to the Patriarch but also to the Great Vizier of Turkey, from whom Dionisy had just received approval for his Patriarchal position.

First the sly clerk went to the Turkish potentate with the request that he order the Patriarch to satisfy the need of the Moscovian mission, and then took to Dionisy himself “three times forty sables and two hundred gold coins”. History does not record what “reward” Alexeyev had given the Vizier. But the Vizier gladly granted Moscow’s request, because at that time Turkey was waging war with Austria and a few other states, and it seemed very profitable to keep Moscow neutral and on good terms.

As for Dionisy, he took the “reward”, fulfilled the order of the Vizier, and sent epistles to other Patriarchs about the transfer of his daughter - the Kyiv See to the jurisdiction of the Moscow Patriarchate.

To continue – had the matter ended here, then, however “nationalist” I’d be, as you keep calling me, I would have had to admit that from 1686 the Kyiv See (that is, our Ukrainian Church) became a canonical part of the Russian Orthodox Church, and her territory – the canonical territory of the Moscow Patriarchate.

But this matter (and you, Vladyko, cannot pretend not to know!) had a most interesting sequel.

So, let us both tell the entire Christian world this sad story.

The saddest part turned out for the Patriarch Dionisy. The following year, 1687, the Patriarchal Council of Constantinople

condemned the deal of transfer of the Kyiv See to Moscow as an “act of simony”, that is, bribery, and the Patriarch himself was divested of patriarchal dignity. Did this take place, Vladyko, or am I “falsifying history”? It did take place!

Let us stop here.

Consequently, a year later, the transfer of the Kyivan See to the jurisdiction of Moscovian Patriarchate in 1686, was declared an “act of simony”, that is, unlawful, uncanonical action.

Now, Your Eminence, the final question as “a coup de grace”: can you cite the document, issued after 1687, which would testify to a canonically lawful transfer by Constantinople of the Kyivan See to the Moscow Patriarchate? You cannot?

Neither can I, because **there is no such document in existence.**

Under other circumstances, Constantinople would have reclaimed its own. But the Patriarchs, who are confirmed by the Turkish authorities, are forbidden to anger Russia.

Ukrainians are also quiet because of their tendency “to please others and bow down to foreign yoke”; they had already had their say: there is no more Khmelnytsky, nor Doroshenko, nor Vyhovsky... The same Ivan Samoylovych, who in 1686 received from Moscow patent letters, a gold chain and diamond insignia for his help in the subordination of the Kyivan See to Moscow, was already in exile in Siberia...

“Beautiful cossack Ukraine fell,” Samiylo Velychko writes sadly about this period, which came to be designated in Ukrainian history as the “period of Ruin,” “because of disagree-

ments amongst themselves, all the cossacks perished, **they defeated themselves.**”

Moreover, Moscow is silent, because for her this general silence is most convenient: why remind anybody that you seized something unlawfully? The main thing is - that you possess it!

But we, Vladyko, are interested not so much by what anybody possesses in fact. We are interested in canonical law for this possession, confirmed by appropriate documents, is that not right?

There are no such documents, except for the letters of the bribe-taker Patriarch!

Therefore, **the Moscow Patriarchate has “no canonical rights”** which you claim, **to the Ukrainian Church or any “canonical territories” in Ukraine whatsoever!**

As you see, we don’t even have to turn to the Tomos, issued In 1924 by the Patriarch of Constantinople, Gregory VII, to Ukrainian Churches in Poland, which belonged to the Kyiv See, and, consequently, were also uncanonically annexed by the Moscow Patriarchate in the same year 1686.

Your Arkhimandrite Yevlogy in his very loud but foolish pamphlet “The Servants of the coming Antichrist in Ukraine”, affirms that Patriarch Gregory VII, “had no lawful right to grant autocephaly to another local Church which was in the jurisdiction of the Moscow Patriarchate”.

Had the Church been in the Moscow Patriarchate on the basis

of canonical law, then indeed he would not have had the right, for this would break the 2nd regulation of the II-nd Ecumenical Council and the 8th regulation of the III-rd Ecumenical Council, which, according to the Russian clergy, only the Moscovian Church can break...

But, since the act of transfer by Patriarch Dionisy of the Kyivan See to the dominion of the Moscow Patriarchate in 1687, was declared unlawful, as an “act of simony”, and there were no other documents, which would sanction this transfer, then the Kyiv See canonically remained the daughter Church and **canonical** territory of the Patriarchate of Constantinople, although actually it had been subjugated to Moscow by “the right of might”.

This is exactly what is meant in the Patriarchal and synodically canonical Tomos of the Constantinople Patriarchy of November 13, 1924, where black on white are written the words which prove the right of Patriarch Gregory VII, but which the Arkhimandrite does not dare to quote: “... **the tearing away of the Kyiv See from our throne, took place not according to the instructions of canonical regulations**”.

Therefore, 238 years after the proclamation of the subjugation of the Kyiv See to Moscow **by an uncanonical act of simony**, the Patriarch of Constantinople reconfirmed that the Moscow Patriarchate had **absolutely no canonical rights** to the Kyiv See. But, there is nothing surprising, as the Arkhimandrite affirms, that Ukrainian clergy in Poland had asked Moscow for autocephaly. We know personally, how many barrels of smut the Moscovian clergy can pour upon disobedient autocephalians...

The more so – there could be no reply from Moscow then; for in 1920 it had been utterly defeated in Warsaw, and was busy with “court” intrigues of the Central Committee in 1924. It was not convenient to quarrel with Poland...

Also I cannot deny the fact that the initiator of the separation of Ukrainian Churches in Poland from the Moscow Patriarchate, was the wise Polish patriot Pilsudski, who personally said: “travelling in a common train by the name of “socialism”, I alighted at the station named Poland.” It was he, who understood the danger for the recent independence of Poland, to have a church controlled from another country, from whose “brotherly embrace” Poland had just become free. It was in 1921 that he took measures to create an Autocephalous Ukrainian Church in his country.

If we in an independent Ukraine, had in power such a Pilsudski, we would have at present a really Ukrainian local Orthodox Church, independent from our neighbours.

But since our leaders still have not ridden themselves of “the tendency to kowtow up to others and bear a foreign yoke”, then you, Vladyko, have the possibility to propagate in our independent Ukraine ideas “of single, indivisible Rus” (that is, ideas of the renovation of the Russian Empire); you freely stigmatize Ukrainian patriots and the Ukrainian Church, and try to prove that “Kyiv without Great Russia is impossible” and the Ukrainian language – is “a street and slum generated speech”. And I, instead of scholarly work in my profession, have to occupy myself “making waves” in discussions with you.

For the sake of justice, it must be said, that, had the Moscow Church respected the canons more and relied less upon its

“right of might”, or had there appeared somebody who would dare to challenge its rights to the Kyiv See, it, obviously, **would have found** canonical grounds for the juridical justification for this subjugation. Therefore in the XVIII th c. Ukraine, by rightful or devious means, had already become a part of the Russian Empire.

At that time – it could have. But in its presumption it did not.

Now – it cannot. Now, you, Eminence, prefer not to even mention these regulations, because...

Regarding this “because...” we shall speak in one of the next chapters.

CHAPTER IV
ABOUT OUR 'COMMON HISTORY',
'ONE FATHERLAND' AND HOW METROPOLITAN
AGATHANGEL PERFORMS 'THE MOST IMPORTANT
TASK OF RUSSIAN STATE IDEOLOGY' IN UKRAINE

Most respected Metropolitan:

I think now, that we have dealt with historical and canonical territories, the time has come to deal with the problem of “national degeneracy and extinction in Ukraine”, (which, according to your words, will ensue immediately after the Ukrainian Church becomes independent of Moscow), and at the same time to look more closely at the “history-in-common” and “single Fatherland” which we have had with “always brotherly Russia”.

Firstly, I would like to clarify about which nation in Ukraine are you so concerned that it might degenerate and disappear altogether?

If you are so concerned about the fate of the Russian nation, representatives of which live in Ukraine, or, for example, the Israeli, German or Chinese, -then let me put your mind at ease; none of these or other nationals in Ukraine are threatened with extinction. Because, even if suddenly, in Ukraine there weren't left a single Russian, or a representative of any other nation, then that nation would still live and thrive in its own ethnic territory, which the Lord God gave to every people.

The only nation in Ukraine, which, except for Ukraine, has nowhere to develop, is – the Ukrainian one.

Therefore, it alone is threatened with “degeneracy and extinction”, if here, on this, God-given to her, Ukrainian land, there be no conditions created for her thriving.

But you don't seem to care much, Sir, about the Ukrainian nation and her development, because one of the main attributes of a nation is her language. If a language disappears, the people disappear as a unique unit on the world's map. But you treat our language – the language of the Ukrainian nation, as unseemly in church, banish it from pulpits, proclaiming it as “uncanonical”, “without grace”, or simply slander it as “street and slum generated speech”.

Besides, for the formation of a full-blooded integral nation, a state is necessary. Ethnos can function as a stateless organism. The formation of a nation is connected with Statehood. Yet you deny us even the right to have an independent Ukrainian state, as witnessed by your tract entitled “The Movement against Orthodoxy.” You are trying to convince us that we can exist “only with Great Russia.”

Therefore, all your writings and actions are directed precisely against the Ukrainian nation.

If you wish to convince us that there existed at one time, or exists now, a mythical nation, in which Russians and Ukrainians are united, or if you believe in the possibility of such a common kettle, then you are grossly mistaken. There is no such nation, nor ever was. There were two people, different as to their origins, with absolutely different mentalities, world outlooks, cultures and customs. On their bases two nations were formed – Ukrainian and Russian. For some reason you try to scare people

with the word “ethnos”. But I must tell you that at the basis of the formation of most European nations lies the ethnic principle and the founder of every nation is a root people, the first dwellers in the land.

The American nation was formed in a different way: from all parts of the world there arrived seekers of wealth. They destroyed the native dwellers, putting the remainder onto reservations; and from the newcomers of various tribes and peoples they began to create a state. Thus appeared the American nation, whose name was not provided by the native people, but by geographic territory - the continent on which it was formed. As you see, such things happen, too. But for that, you have to kill all the natives, annihilate the root population. Perhaps you, Vladyko, are inclined to prefer this principle of nation building?

Sometimes a conqueror-people, having conquered and partially destroyed the conquered people (especially that part which carries the ethnic principle or the intellect of the nation), assimilates it completely; enforces upon it its own language, customs, culture, its own understanding of history, etc. This causes the conquered people to lose their national identity: all Kovals become Kovalyovs, Kysils become Kysilyovs, Netudykhatas become Nyetudeekhatyns, and in the column “nationality” – they write...anyway, you know very well what they write in such cases.

In your tract, Vladyko, you affirm that our country could have been called “Tatar”, “Polish”, “Lithuanian”, “Turkish” – whatever, but not Ukrainain, if it weren’t for ... “the battle of Borodino” (!?) and the “Kulikovo” battle.

Let me tell you with all assurance, that had we, Ukrainians, not been so viable, and had we not for thousands of years possessed deeply rooted national characteristics⁶ then our country, not only during the last 74 years of Russian Communist reign, after the complete annihilation of Ukrainian intelligentsia, and after three artificial (government arranged tr.) famines, which practically wiped out the hard working farmers, should have been called Rossian a long time ago, or, as you claim “Rusian”. I am not even mentioning almost 300 years of autocratic Moscow rule... But, we are viable, Eminence.

So, today there is no need to pound into our heads the Imperial fiction about the “single Russian nation”, “Russian land”, “one (also, obviously Russian) Fatherland”, “history in common” and all the blessings that it brought us. It has been pounded into our heads throughout 350 years...

But, since you are doing it, and, obviously, will not stop doing it until a certain time, then I must also consider the “common” history and those “blessings”.

You do not know the history of Ukraine, Vladyko, for you had no place to learn it. But the history of the Church, at least Russian, you should know. Then you must know that in 1160, having “just got up on its feet”, Suzdal, which you keep identifying with Kyiv Rus, asked the Patriarch of Byzantium Lucas Khrizoverges, to separate it from the Kyivan See and to consecrate for it a separate Metropolitan.

⁶ Here we should use the word “ethnic” but this word seems frightening to you, Vladyko; so, in order not to frighten you, I have used the word “national”.

Most probably Prince Andrey of Suzdal (later called Boholubsky {"God-loving", tr.} and added to the list of saints by the Russian Church), did not consider that he was living in "the same single Fatherland" with Kyivan Rus, and later even the historian Kliuchevsky wrote of Rus as a "foreign land", the more so, a competing country, enemy to Suzdal, with which Suzdal waged a fierce struggle for supremacy. "The descendants of the younger branch of Monomakh," writes M. Hrushevsky, "tried purposely to undermine Kyiv, to minimize the importance of Kyivan princes, so that they would become supreme" (M. Hrushevsky History of Ukraine, UCC of America, 1990, p. 110).

Being an astute politician, Prince Andrey well understood the role of the Church not only in the spiritual but also in the national and political life of the state. In other words, he understood what many of our politicians today cannot understand: if you wish to have an independent State, you must create in it an independent Church.

Why Lucas Chrizoverges denied Andrey of Suzdal –is not known. But, obviously, the reason was that Suzdal at the time, as we know, had not been fully Christianized, and without a mighty missionary effort from Kyiv, its final Christianization was doubtful.

Soon after the denial by the Patriarch, the "God-loving" prince decided to settle his dealings with Kyiv in a different way.

In 1169, having gathered a large army, joined by some other dissatisfied princes, Andrey went on a campaign against Kyiv. The chronicler writes: "For two days... they plundered the city,

St. Sophia Cathedral, the Tithe Church... Churches were burning... Some people were killed, others were chained and taken prisoner... churches and monasteries were despoiled, icons and bells were taken and carried into northern lands. At that time they plundered all that was holy...”

As a matter of fact, Ukrainian historians affirm, that during this great destruction of the capital city of Kyivan Rus, the Prince of Suzdal did not forget the sacred object which was in Vysh-horod, the princely town not far from Kyiv, – the famous miraculous icon of Vysh-horod’s Mother of God, which, according to legend, had been painted by the Evangelist Luke on a board from the table at which the Theotokos had dined.

The “god-loving” prince-plunderer took our forefathers’ venerated object, to Suzdal, but, it is said, did not quite make it. The Most Holy One did not wish to enter the capital of the thief; several kilometers from the capital, the horses, on which the Icon was carried, stopped still - and would not budge! Quickly Andrey had to build a sanctuary here, around which a town named Boholiubovo (God-loving, tr.) grew. Later the Icon was transferred to Andrey’s new capital – Vladimir-on-Kliazma. And so, our Vysh-horod Theotokos became the famous “Our Lady of Vladimir” of which the Russian Church is so proud.

This, Vladyko, is another illustration for your talks about “our common Fatherland” and “one people”.

What Suzdal had not finished plundering and ruining, was completed in 1240 by the Hordes of Batyi. Kyiv fell, but still remained the center of the See, even though “widowed” by the horde invasion.

... How did Suzdal, which eventually became Muscovy, manage to grow so rich and rise under the “Tatar-Mongol yoke” – probably history will never tell. Because, in order to rise much higher “under the yoke” than “without the yoke” - the geographic location is not quite enough.

It is known, by the way, that the Princes of Novhorod, willingly “bartered” Kyivan lands with the Tatar horde.

Yaroslav of Novhorod, who prior to 1240 asked the Khan for the Patent to collect taxes, in Kyiv Principality (not yet conquered by the Horde!); we see him during the siege of Kyiv among Batyi’s army – “the dear son” “of the one Fatherland” helping the Tatars to rape “the mother of Russian cities”!..

In 1252 we see his son Alexander (yes, indeed, the Nevsky one!..) on our soil. He brought the Tatars to help him in the “common Fatherland” to conquer the Volodymyr-Volynsky Principality. So, with Novgorod everything now is clear.

But, as to Moscovy, it is known that all it did was fight with the Tatars. And we also know, for sure, that as a result of that fighting, more than half of Moscow boyars (aristocracy) for some reason... **turned out to be Tatars!**

We will not look for reasons for such a marvel. Let’s accept it simply as an historical fact, and let us look at the lands of Kyiv where, since 1240 remains the “widowed” Metropolitan See. At the moment the Patriarch of Constantinople Emanuel has little concern about it. He, together with the Byzantine Emperor, remains in Nicea where they fled during the capture and devastation of Constantinople by the Crusaders in 1204.

Therefore, Danylo of Halych into whose realm come the lands of Kyiv, takes upon himself the filling of the Metropolitan Chair. In about 1243 King Danylo sends the wise and pious monk Kyrylo to Nicea to be consecrated as the Metropolitan of Kyiv.

It is a difficult task to equip a worthy expedition on such a distant and dangerous route, but the wise King Danylo, seeing the need of a spiritual pastor for his burnt out land, manages, and soon the newly consecrated Metropolitan Kyrylo II comes to Kyiv.

But the joy was short-lived. A few months later the Metropolitan of Kyiv, consecrated at the nomination and cost of the King of Halych, turns up in Suzdal, and later, with the transfer of the capital of the Principality, in Vladimir-on-Kliazma.

Also the next Metropolitan, Maxym Hrek, sent by Constantinople to the Kyiv See after the death of Kyrylo II, goes in his footsteps.

The chronicles explain this “gravitation” of Kyiv’s Metropolitans to the Suzdal lands by the fact that in Kyiv they “could not endure the Tatar yoke” (Lavrentiy Chronicle).

Again the question comes up: that means that in Suzdal there was no Tatar yoke?

And this bothers me, Vladyko: could it be that those and other “Kyivan” Metropolitans-holy men of those times were of so poor a spirit that they could not endure the sufferings which their flock, abandoned in time of trouble and without spiritual

help endured? Did they love themselves and their worldly goods so much? Did not Jesus say that a good shepherd lays down his soul for his flock?

And what about the Suzdal and later Moscow potentates, who, as you affirm “lived with Kyiv in one Fatherland” who were getting rich “under the yoke” and left in the lurch part of that “Fatherland”, even taking away its “spiritual bread”?

No, Vladyko, something doesn't gel with the “common Fatherland” from the very beginning of your future “Great Russia”...

Our Ukrainian princes, caring about their people, had even been asking for the creation of a separate Halych-Volyn See, because there can't be two Kyiv Metropolitans, since the “Kyiv” Metropolitan abandoned his flock and remained in Moscow, or earlier in Vladimir and Suzdal; therefore, a different name was necessary for Ukraine's highest shepherd. Besides, I'm getting ahead of myself, but still I'll tell you that even the Polish kings (Catholics!) demanded from Constantinople a separate Metropolitan for the Ukrainian Orthodox people deprived of spiritual leadership (Kazimir the Great, for example). Conversely, the “brothers” of the same Faith did everything possible to prevent this happening.

Strange, even a **native of Halychyna**, the hegumen of Ratne monastery in Lviv,” a devout man, strong in the Faith”, **sent in 1308 to be ordained as Metropolitan by the grandson of Danylo of Halych, Yuriy I (son of Lev), returns from Constantinople not to his native land, but goes straight to Vladimir of Suzdal**, and after the transfer of the principality's

capital to Moscow, becomes the first fellow-champion and adviser of Ivan I, nicknamed Kalita.

It was thanks to the wisdom and constant support of **the eminent Halych man** that the Moscovian Prince “achieved that political and moral authority which enabled Moscow to rise above other Principalities and to become the nucleus of the future state”.

This, Vladyko, was not invented by “Mohylnytska”. This was written by the same Kliuchevsky.

But at this point we don't even need Kliuchevsky. There is the “infallible” and “fullest of Grace” Russian Church, which **declared a Ukrainian, the Halychanyn Petro... as the heavenly protector of the Russian capital Moscow, in gratitude for his invaluable services** in the matter of its prosperity and glorification. “Rejoice, you, who have glorified the dominion of our Princes! Exult brightly, o, most glorious city Moscow, having in you the holy man Petr, the sunny star...”,- to this day the Russian people sing in an Akathist to the heavenly protector of Moscow, without even an inkling that they are glorifying a Halychanyn, “a westerner”, who, having deceived the trust of the Prince of Lviv, devoted his life “to the magnifying of the statehood” of foreign princes.

And what if, Vladyko, this holy gift the Metropolitan Petro and other “Kyiv” in name Metropolitans had used in the glorification of Kyiv or Lviv, for example? Perhaps the fate of Ukraine would have been quite different? Perhaps then, you would not have the gall to try to prove to us that we are “absolutely unable to exist without Great Russia”, that without it our land would have been called “Polish, Lithuanian, Turkish” and so on.

And what would have been the Moscovian land “named”, had not the Halych-Metropolitan supported Ivan Kalita with his mighty holy shoulders at a critical time?

Let’s see now, if perhaps, the Kyivan Metropolitans, who worked for Moscow potentates, paid any attention to Kyiv?

They did! For example, Prince Witowt in 1415 (this is already the Ukrainian-Lithuanian Era) talks about this “attention” at the Council of Novogrudek: “Today the Metropolitan Foty (“of Kyiv” who resides in Moscow, H.M.), carries off to Moscow all church vestments and vessels. He made Kyiv destitute with his collections”.

This Metropolitan, as the chronicler reports, was too “diligent” in collecting taxes on Ukrainian lands. “But Witowt,” writes the chronicle, “did not like when taxes were collected in his land and taken to another country”. (See, what a strange Prince this was, – he didn’t like that – and that’s that!) So, one time (obviously, his patience came to an end), the Prince got angry and, when Foty was returning to Moscow with the “booty”, “he ordered to take everything away from him and let him go to Moscow empty-handed”. So attentive was the Metropolitan to the Ukrainian flock!..

No better was his predecessor, Alexiy, who was reproached even by the Patriarch of Constantinople, for becoming “established” in Moscow, and having left the other (that is, Ukrainian and Lithuanian) lands “neglected without pastoral guidance, without teaching and spiritual care”. (Here and above I am quot-

ing I. Vlasovskyi Outline of the History of Ukrainian Church, v. I. New York, 1955, pp. 106,113).

You, Vladyko, very much dislike the Greek-Catholics, or, as you say the “Uniates”. Perhaps there would not have been any “Union” in Ukraine if the Kyiv metropolitans had not rambled in foreign lands and abandoned religious and church life in their own land to foreign influences and disorganization?

To be sure, the Metropolitan Foty was carrying to Moscow “church vestments and vessels” at the time when the 1385 Union of Krewo between Lithuania and Poland had already been signed and the Act of Grodelsk, which began the process of Catholicizing Ukrainians and Belorussians, was implemented. Where was the “brotherly” Russia? Why did it not send (the Kyivan, to be sure!) metropolitans to defend the Orthodox Faith, instead of carrying off “vestments and vessels”?

And they were carrying off not only “vestments and vessels”. Here is what Gregory Tsamblak (Russians for some reason call him Samvlak), who was elected at the Council of Nowogrudek to become the Metropolitan of Kyiv, writes to the Patriarch of Constantinople, about the carryings on in Kyivan lands of the Kyivan metropolitans from Moscow: “Churches are not being built, but, after collecting church taxes, the metropolitans are taking the money to Muscovy, church implements and holy objects, images of Jesus’ Shroud and the sandals of the Mother of God, icons, framed in gold,... all the beauty of the Kyiv See which princes had donated for their glory and memory, not mentioning the silver, gold and Church decorations – who can count, how much they carried away!”

It is convenient, Vladyko, to live in such a “common Fatherland” and with a “joint” patriarch!..

At the moment the so-called “Ukrainian” churches of Moscow Patriarchate yearly send to Moscow around 200 million, don’t they???

Another interesting fact from our, as you write “common history” and “joint Fatherland”. In the year 1482 – to the Polish expansion are added Tatar raids from the Crimean hordes. The Khan of Crimea, Mengli-Girey, having just finished a devastating raid on Ukraine, goes to Moscow to ask for money to build a fortress at Ochakiv as a defence against the defenders of Ukrainian lands, over which now reigns King Alexander, son of Kazimir. As a gift to Ivan III, the Khan of Crimea gives a gold disc and portyr from one of the churches of Kyiv, plundered by him. The Moscow Tsar, as “true defender” of Orthodoxy and “brother” of Ukrainians... accepts the gift, stolen from his “brother” and, of course, gives money to “the infidel” to build the fortress, so that the Khan will be better equipped to fight the Orthodox “brothers”. To be sure, Moscow’s money did not do much good because the cossacks utterly destroyed the fortress in 1493, a year after it had been built.

And you, Vladyko, ask, who we’d be if it weren’t for “Great Russia”, which, according to you, was helping us at every step even in the times of Kyivan Rus!..

It would be interesting to suppose what would have become of the Russian state if our Ukrainian scholars –teachers had not civilized her in the XVII-XVIII centuries, had not put in her eparchies bishops with European education, had not opened in

each eparchy schools, had not converted the Slavic-Greek-Latin Academy into “the first and most important fortress from which was conducted a **systematic struggle of Kyivan enlightenment against Muscovian ignorance**” (K.V. Kharlampovich, Little-russian influence on Great-russian Church life, vol. I, 1914, p. 47).

If Kharlampovich is not enough, let me remind you, what the Blessed Gennady, the Archbishop of Novgorod, wrote at the end of the XVth c.: “They bring to me a peasant to ordain him as a priest. I ask him to read from the Epistles but he cannot put the letters together; I tell them to give him the Psalms, and he barely makes it by the syllable,... and they write petitions against me: “The land, Sir, is such that there are no people who can read and write”.

Maybe the “land” changed with time and began to bear literate people? No way! The historian of the Russian Church, M.V. Tolstoy, in the book from which the words of the Blessed Gennady were cited, a few chapters further writes about the XVI th century: “We have already written about the dark ignorance not only of the people, but also of the clergy; but, towards the end of the XVI th century this evil became even worse”. (How worse could it get?!)

The “ignorance” in the Moscovian State did not diminish even in the XVII th c. On the contrary, it did get worse as a result of dozens of “split-heresies” on the one side and “blind adherence to the letter and rite” on the other, which, as writes the same M.V. Tolstoy, -“grows in proportion to the growing ignorance”.

And if you, Vladyko, find even Tolstoy's evidence not enough, then read the edicts of Peter I (this is already the beginning of the XVIII th century), one of which, among other things "orders" that "maidens and wives of Boyars" before going "to Assemblies",..."wash in the bath house so that a stinking odor would not be emitted from them". So! He is talking about the higher levels of the Russian population: the boyars and clergy...

And Ukraine, which for ages fights with the Tatars, or Turks, or Poles, at the same time impresses travellers with the neatness of their dress and dwellings, cleanliness, high morality of family life, and, the main thing, - universal ability to read and write. But, in order that you will not grumble that "mohylnyt-skas falsify history", I refer you to the travelog of the Archdeacon Paul of Aleppo, who in 1654-1656 had accompanied Patriarch Makarios of Antioch on his journey to Moscow through Ukraine, and was surprised that not only ordinary men freely read the Epistles and Psalter, but women and girls know to read and write, they pray and sing in church from Prayer Books, and every village has an elementary school by its church, where even orphans are taught.

Let me remind you, Vladyko, about what the Archdeacon of Aleppo saw in Moscow, and that was not just anywhere, but at the court of the Patriarch: "great number of patriarchal clerks, 7 chambers with 7 courts of law... and by them many jails with chains and stocks by which they burdened the condemned priests". I don't even wish to mention the ordinary Muscovites' way of life.

Therefore, I am asking you, your Eminence, what would have been your "Great Russia" if it weren't for our Ukrainian

scholars, the graduates and later teachers of the Kyiv-Mohyla Collegium, on whom (exclusively on them!) Peter I relied in his reforms???

Perhaps, I am “falsifying history” again? Then let us examine this matter more closely.

The Russian Synod in Peter I’s time –had, as you should know, 11 members. Here they are:

President of the Synod and invariable Exarch of the Patriarchal throne – **Stefan Yavorsky, Ukrainian, graduate of Kyivan-Mohyla Collegium.**

Vice-President – Theofan Prokopovych, Ukrainian, graduate of Kyiv-Mohyla Collegium.

Councillors: Havryil Buzhynsky, Yerofey Prylutsky, Theofil Krolyk, Rafail Zaborovsky – **all from the same “nest”.**

One of the vice-presidents – a Belorussian, but also **a graduate of the Kyiv-Mohyla Collegium.**

One of the Councillors is a Serb.

One of the Assessors – a Greek.

Russians – 2 Protopriests – Assessors.

In the time of Elizabeth (1741-1761) in the Synod:

Ukrainians: Amvrosy Yushkevych, Varlaam Linytsky, Arseny Matsievych, Platon Malynovsky, Mytrofan Slatvynsky, Symon Todorsky, Stefan Kalynovsky, Arseny Mohyliansky;

Russians : 1 archbishop, 1 arkhimandrite, 1 proto-priest.

In 1751 there were **9 members of the Synod – all**

Ukrainians.

Maybe we should examine who was at the head of the most important Russian eparchies?

Let us, by all means!

Moscow Eparchy in XVIII century (until the reign of Catherine II) was headed only by Ukrainians: Petro Volchansky, Platon Malynovsky, Tymofy Shcherbatsky;

St. Petersburg: Nykodym Srebnysky, Theodosy Yankovsky, Sylvester Kuliabka, Veniamin Prutsek-Hryhorovych – **all Ukrainians;**

Novgorod: Theodosy Yankovsky, Theofan Prokopovych, Amvrosy Yushkevych, Stefan Kalynovsky – **Ukrainians and one archbishop, - a Belorussian.**

Pskov: Theofan Prokopovych, Rafail Zaborovsky, Varlaam Linytsky, Stefan Kalynovsky, Symon Todorsky – **all Ukrainians.**

In **Tver** from 1713 until 1765 there were only two Russian bishops (they served 5 years), **all the rest were Ukrainians.**

In **Smolensk for 100 years** (from 1695 until 1795) Russian bishops served only 2 years. **The other 98 years the eparchy was headed by Ukrainians.**

Arkhangelsk (Kholmogorsk) eparchy in 90 years had 6 Ukrainian bishops, 3 Russians and 1 Greek.

In the **Tobolsk** and **Irkutsk** eparchies (the most difficult at that time because Siberia had not been Christianized yet) **we see at the head exclusively Ukrainians**. In 1722 the Synod had proposed for ordination a Russian (Irinarkh), but Peter I did not confirm the said Irinarkh, saying that “to enlighten the natives there, set in idolatry and other disbeliefs, we must send an educated man, of pious life”. Apparently Irinarkh did not seem educated and pious to the Tsar, and so the Poltava Ukrainian Sophrony had to go to cold Siberia. By that time Sophrony had made quite a mark for himself as the Vicar of the Alexander-Nevsky Lavra (monastery) in St. Petersburg and having founded the Troitsko-Sergiev Monastery. As a matter of fact it was by the intercession of St. Sophrony that Russian clergy were freed from peasant labor and corporal punishment. Until then in Russian backwoods they could pull up the cassock of a priest and whip him like any tramp. In my opinion, for the mere salvation of the Russian clergy from such dishonour, our Ukrainian saint is worth canonization. He also christianized the area beyond Lake Baikal, Yakutia and Kamchatka!

By the way, **the founder** of a monastery, very famous for its monastic exploits, **the Optina Pustyn’-was also a Ukrainian scholar-saint Paisy Velychkovsky**, whom church historians name as the initiator of the **starets** movement. It is said that he is the author of the Optina startsi prayer, which we all (I hope...) read daily.

But, maybe, enough examples, Vladyko? To cite them all – an ox’s hide would not suffice!

I just wish to point out that all those (and dozens of others whom I did not name), “wise men of devout living” in a centu-

ry or so pulled Russia “out of the darkness of ignorance” to the level of a civilized state, had been born and raised, and received their education in that Ukraine, which you, Vladyko, claim to be worthless “without Great Russia”!

Name for me, your Eminence, at least one Russian that did for Ukraine at least a small part of that which did for Russia the following: Yepyfany Slavynetsky, Stefan Yavorsky, Theofan Prokopovych, Kyrylo Florynsky, Varlaam Linytsky, Amvrosy Yushkevych, Paisy Velychkovsky, Dmytro Tuptalo, Inokenty Kulchytsky, Inokenty Nerunovych, Filofey Leshchynsky, Serapion Latushevych, Sylvester Holovatsky, Theofilact Lopatynsky, Ilarion Rohalevsky, Sofrony Krystalevsky, Iosaf Horlenko, Ioan Maksymovych, Aresny Matsievych and other Ukrainian activists – they are beyond counting!..

What has Russia given Ukraine in return? How did it pay for the weighty task of enlightenment?

Let me count a small part of that immeasurable list of “Great Russian gratitude”: prohibition to print Ukrainian books, closing of publishing houses, closing of the Kyiv-Mohyla Academy, demolition of the stronghold of cossack freedom – **the Zaporozhska Seech**, annihilation of the Hetmanate and finally turning Ukraine into serfdom, as an addition to the empire with a population bereft of education and of national dignity, to whom every “convinced Russian” can, forgive the expression, “pull the wool over the eyes” as do you, Vladyko, in your sermons and writings.

And why not pull the wool over the eyes, why not assure people that in Ukraine “culture is being created in a hurry, i.e. -

in decades”, “that Kyiv without Great Russia is unthinkable in any possible way”. For 300 years the Ukrainian population had been forcefully told that “it was the Russian people who freed them from all kinds of Tatars, Poles, Frenchmen, Turks, and Germans” and the schools taught that our Ukrainian culture was “developing only under the beneficial influence of the Great Russian culture”.

But today it is time for us, Ukrainians, to know who developed under whose “beneficial influence” and who would have been what without this “influence”. You, Russians, also should know about these “influences”.

In my works I don’t like to quote the hypocrite and hangman V. I. Lenin, but for you, Vladyko, I’ll make an exception.

So, “Comrade Lenin”, the same who in 1918 strangled the independent Ukrainian People’s Republic, because he clearly understood that “without Ukrainian bread and coal the revolution will stifle”; that Lenin, who, conquering the young Ukrainian state, was hypocritically declaring that he is “rescuing” her from Ukrainian bourgeoisie and foreign capitalists, just as now you are not less hypocritically claiming that you are “saving” for us “the purity of Orthodoxy” from the “invasion of Latinizers” and “nationalists,” – that very same Lenin in a speech, written for delivery in the Duma of the Bolshevik Petrovsky, was comparing the evidence of the above cited Paul of Aleppo with the statistics of the census made in 1897 and stressed that in **less than two and a half centuries of life in the “joint Fatherland”, Ukraine, from a country of almost universal literacy turned into the most backward of Russian imperial regions, where the level of the literate population**

comprizin only 13% (that is, only 13 persons of 100 were literate).

These facts, which Lenin used against the autocracy, are confirmed by historical research.

Thus, one of the most conscientious historians of Ukraine, N. Vasylenko-Polonska, affirms that as early as **1740-1748 there was a school in almost every village, and served every 760 inhabitants of Ukraine. In 1875**, after 100 years or so in a “joint Fatherland”, **the number of schools in Ukraine diminished approximately 16 times; now one school served not 760, but, approximately 7 thousand inhabitants of Ukraine** (N. Vasylenko-Polonska, History of Ukraine, vol. 2, p. 211).

This “beneficial influence on life in a common Fatherland” also left its mark on the Kyiv-Mohyla Academy, the graduates of which, as we saw earlier, in the XVII-XVIII centuries were leading Russia out of “the darkness of ignorance”.

Thus, at the end of the XVII c.- at the beginning of the XVIII c. (at the time of Hetman Mazepa) there were **2000 students** in the Academy. In 1709 there were ... **160!**

In the time of Elizabeth the enrollment in the Academy reached 1000, but it never again rose to that level of brilliance and glory that it had before the Russian Empire began to “influence” it.

Therefore, most Esteemed Vladyko, it seems quite clear, who would have been what without Ukrainian influences on Russia and without Russia’s influence on Ukraine? Unfortunately, history does not allow the conditional mood...

But, in order to finish with this topic, let me turn to the present time.

You, Vladyko, committing the sin of hypocrisy, are trying to convince our people that in Ukraine you are interested only in the purity of the Orthodox Faith and a concern that we, Ukrainians, not become “turn-coats”, “Ivans, who do not know their heritage”, because that will lead to the destruction, to degeneration and annihilation of the nation in Ukraine”. You prevaricate, Vladyko!

It’s not the Ukrainian nation that you care about in Ukraine! Because precisely today this nation needs to return to her native language (perverted during 300 years of Russian overlordship) in all spheres of life. That’s right, Vladyko, just that language, which in your newspapers is called “street, slum generated Ukrainian speech”. The Ukrainian nation at this moment needs an Autocephalous Church which would consolidate the idea of Ukrainian statehood, and not call for the renewal of the empire.

Your adherents and partners in Moscow speak about this more openly. They say as follows: **“The existence of Ukraine in today’s borders with the status of “sovereign state” delivers a crushing blow to the geo-political interests of Russia. Further existence of unitary Ukraine is inadmissible”**. (Dugin, *Osnovy geopolitiki*: A Manual for the Military, Diplomats and International politicians, M., Artozea, 1997.)

Is it not Dugin and his consultant the General-Lieutenant Klotov whom you are repeating, invoking to us that “Without Great Russia, Kyiv is utterly inconceivable in whatsoever

way!?”?

Allow me to quote another contemporary Russian: “...In losing Ukraine, we not only lose ports and piers. We lose approximately one third of the resources of our country, more than a third of contemporary industries **and about a third** –let’s speak openly,- **of genetic potential, most precious for the future of our state. It is precisely for this reason that we should prepare the public consciousness towards the fastest, - and this time –complete merger of Ukraine with Russia... this is the first and most important task of Russian State ideology**” (A. Builov, From a speech at the plenum of the administration of the Russian Writers’ Union).

About this “most important task of Russian State ideology” which in Ukraine is performed by the Orthodox Church of the Moscow Patriarchate and you, as one of its hierarchs – witness the entire activity of this Church, all the writings published with your blessing and your tract “The Movement against Orthodoxy”, which are directed precisely towards the “**preparation of public awareness... towards the fastest unity and this time complete merger of Ukraine with Russia**”.

One more question, Vladyko: Have you ever heard from us, Ukrainians, that “for the future of our state” we would catastrophically need Russian “genetic potential”? There now!

I would have preferred not to mention the following question, but you have incited me. It is connected with blood, spilled by many people, some of which are living today. Among them are Ukrainians, as well as Russians, Tatars, Germans, Poles, Georgians and people of other nationalities. I believe that to “evaluate” this blood by its nationality, is sacriligious. For me every drop if it is – holy.

But you write: “For many centuries Ukraine was liberated by exactly Russian people from all kinds of Tatars, Poles, Frenchmen, Turks, Germans”, - and I remember right away “the great helmsman” and “father of all peoples” Stalin, who, after the completion of World War II, pronounced this slogan: “Fascism was defeated by the great Russian people!” (Apparently, all the other people during the war were rolling in the hay?..

I don't know if the last words that I uttered, were incited by the arbitrary arrogance of your tract or by your complete ignorance of history?

We have already spoken about the fact that it was not the “Russian people” who were liberating us from the Tatars, but, on the contrary, they were helping the Tatars to overcome Ukrainian lands. If you have in mind the Battle of Kulikovo, which you mention in your tract, then I must say, that this battle, which took place, as you should know, **in 1380**, had nothing to do with the liberation of Ukrainian lands from the Tatar-Mongol yoke, because Ukraine, which at the time of the battle of Kulikovo was part of the Rus-Lithuanian State,... had already been free of that yoke for 18 years!

“Now Olgerd had a brother, Koriat, the prince who ruled Novgorod-of-Lithuania and he had three sons... And these princes, sons of Koriat, with the permission of the Great Olgerd, went into the freed land of Podillia... they began to defend the land from Tatar raids and stopped paying tribute to the tax collectors... and first of all they built themselves... a fortress...the city Smotrych... and the city Kaminets. And they built all those

Podillia cities... and the Tatars no longer meddled in their affairs and those princes reigned from then on”. (M. Hrushevsky, Illustrated History of Ukraine, UCC of USA, 1999, pp. 141-142).

The battle at Syni Vody, which put an end to the Tatar-Mongol yoke in Ukraine, took place, in 1362, Vladyko! And before this the Great Rus-Lithuanian Prince Olgerd had cleared Kyiv province and Lower Dnipro lands from the hordes. Chernihiv, Bryansk, Novgorod-Siversky, Starodub, were liberated by Olgerd from the yoke in the 50's of the XIV th century, when St. Dmitri Donskoy, added to the list of saints for his victory at the battle of Kulikovo, was still a baby, for he was born only in 1350. By the year 1380 the Horde had been quite well drubbed out of Ukrainian lands.

I am, God forbid, not at all lessening the merits of St. Dmitri Donskoy to Russia and her people... I'm just thinking – **shouldn't the Ukrainian Church canonize the Great Prince Olgerd?** After all, it wasn't Tanzania or Honduras that he liberated from the yoke of the infidels, but our own native Ukrainian land!

Maybe we should think about this, your Eminence? For who else should take this up but the hierarchs of “the only truly canonical Ukrainian Orthodox Church”?! The more so, since the Great Olgerd was from head to toe an Orthodox prince who put a lot of effort into the normalization of religious church life in Ukraine and Belorussia. He was especially intent on creating not a “nominal Kyivan” (with a seat in Moscow), but a true **Kyivan** See, which would care for the Rus-Lithuanian flock.

In order to complete our discourse about the battle of Kulikovo, let me add, that, unfortunately, it did not liberate the Russians themselves from the Tatar-Mongol yoke... Also, the River Nepriadva, it seems to me, doesn't flow in Ukrainian lands...

I know, that this is crushing “news” to you, Vladyko,... and not only to you... To be sure, the falsifiers of history, who wrote the texts from which you and I were studying, were doing everything to make us believe that “Kyiv was always with Great Russia” and that “it was precisely Russian people who were liberating Ukraine from all kinds of Tatars”...

But, besides text books, falsified to please the imperial ideology, there is the historic truth, which, despite all the efforts of the falsifiers, comes to the surface.

And the truth consists of this, (I am quoting a passage from a XVth century chronicle): “When Olgerd, son of Gedymin became ruler of the Lithuanian land, he went with an army into the steppe and at Syni Vody defeated the Tatars – three brothers Kachybey, Kutlubuha and Dmytro. These brothers, Tatar princes, were the rulers of Podillia land for three generations”...

If we take into consideration, that even though the battle of Kulikovo, did not take place on Ukrainian land, but on Russian, Ukrainian armies took part under the command of voyevoda Bobrok, then it is obvious that **“actually Ukrainian people were liberating Russia” and not the other way around.**

As to the Tatars (Crimean) and Turks, first, we have already seen how the Tsar of Muscovy was in great friendship with Mengli-Girey against “dear Mother Ukraine”, and second, the

fame of Ukrainian cossacks, who became the barrier to Turkish and Tatar raids not only on Ukraine and Poland, but also on Russia, is known it seems, throughout Europe.

As to the French, apparently from whom, we were also freed by “precisely Russian people”, well, here, Vladyko, you have made me (and not only me!) laugh out loud. Tell me, did Napoleon wage war against Ukraine?! Why, before writing such nonsense, you should have taken a map to see the itinerary of Napoleon’s army... And Borodino, by the way, is nowhere near Kyiv... But the fact that Ukrainians took part in that war, which had nothing to do with Ukraine – that is true.

Again, regarding those “precisely Russian people who were liberating Ukraine” in reality, everything turns out to be in reverse.

Also with the Poles everything seems to be clear. If somebody doesn’t quite understand it, let the historians explain the situation.

“Moscow in the course of 6 years observed with unwavering interest how Khmelnytsky’s star was waning, and, finally, when Ukraine was utterly exhausted, Moscow took her under her high hand”, writes V. Kliuchevsky (Op. cit., v. III, p.150).

M. Hrushevsky, obviously, for the even more “gifted” explains these words of Kliuchevsky: “Moscovian politicians... gave the opportunity for Ukrainian cossacks and Poland... to defeat each other... in order to enter with fresh forces among the exhausted opponents and take the cossacks now, not as an equal partner, but a subordinate who could be reduced to the role of

a... humble subject. (M. Hrushevsky, History of Ukrain-Rus, v. 9, no.1, p.760).

And, although Bohdan did not foresee such a role for Ukraine in his Treaty of Pereyaslav, Russia managed to enforce such a role upon weakened Ukraine after Bohdan's death...

I cannot help but say that we, Ukrainians, even bled white by a long struggle, could have prevented it, had we been more united and had respected our leaders more. But amongst us, for every Mazepa there were several Kochubeys, and for every Doroshenko – several Sirkos, and so, it turned out, as the chronicler Samiylo Velychko said: “the cossacks defeated themselves”. Although even this is by far not the whole truth.

The truth is that the cunning Moscow policy was directed at sowing dissent in the Ukrainian society, to prevent the formation of a united front.

This, Vladyko, I am writing not for you, but for those of my fellow citizens who will be reading this my “epistle” so that they might think: is this not exactly happening right now, with your participation, too?

History cites countless examples of such policies, directed at separation, at confrontation among various groups of the Ukrainian population.

I shall limit myself to only one document. This is a kind of “instruction” sent by the Duke Golitsyn to Chancellor Golovkin, which, as N.V. Vasylenko-Polonska aptly remarks, “outlines the political program of the Russian government towards Ukraine”.

“For our security,” wrote D. Golitsyn, “**we must first of all**

incite discord amongst the colonels and hetmans. Do not grant the hetman's requests. When the people see that the hetman no longer has such power as did Mazepa, then, I hope, **they will come with denunciations...** In every regiment we must have colonels who disagree with the hetman, so that there would be no unity between the colonels and the hetman" (N. Vasylenko-Polonska, Op. cit. v.II, p. 81).

The main thing is – that there be no agreement! Then there will be informers and traitors, then Ukrainians will defeat themselves, and he, who sowed this discord, will easily take in hand both the betrayed and the betrayers together with their country.

Indeed, Vladyko, do you think that my countrymen will have not the brains to realize that now, you are actualizing the same policy - divide, involve the people in quarrels amongst themselves – and rule over them!? Then it was done in order to subjugate Ukraine; now,- to prevent us from becoming free spiritually, because, as one quite eminent Russian politician in the XVII th c., Ordin-Nashchokin, said: "the basis of political subjugation is spiritual subjugation".

Also, I will add, that at the beginning of the XVII century (under the Polish oppressors) the "panshchyna" (compulsory service to the landlord) was 2 days a week, but in the XVIII th c. (under the Russian "liberators") the whole of Ukraine was enserfed (7 days a week, tr.). Also I will remind you of the hundreds of thousands of Ukrainians who lined the quagmires and marshes, on which "proudly" rose the second Russian capital (St. Petersburg, tr.) with their bones; or those who perished building the Ladoga canals, Derbent, Terek and Caspian fortifications, in Crimean-Turkish wars, during two razings of the Zaporozhian Seech, at the time of the Baturyn massacre, then regarding the "liberation of Ukraine from the Poles by precisely Russian people", - everything becomes clear.

There remain still the Germans, from whom we were also delivered “by precisely Russian people”. It is that which still has not completely healed in us, as well as in the Russians and in other people. Therefore, I will speak about it briefly and exclusively in the language of numbers.

According to the latest statistics, the losses of the USSR during World War II comprized 18 million people. Ukraine lost 8 million. (The statistics are from the book of V. Kosyk Ukraina pid chas Druhoyi svitovoi viyny, (Ukraine during World War II, tr.) 1992, pp. 701-702). At the time, the USSR consisted of 16 republics (together with the Karelo-Finnish).

Therefore, I suggest that everyone perform some of the most elementary mathematical calculations: take away 8 million from 18 million and divide the remainder by 15. Have you done so? Fine! I have nothing to add. Perhaps, only, that another 8-10 million of the Ukrainian population perished in 1932-1933 at the time of the artificial famine.

Moreover, it seems to me that the title of liberator can be claimed only by him, who, having liberated someone, gave him freedom. But, he, who having liberated somebody’s land from an invader, subjected it to himself, and became master in this land, wrestled from the previous occupant, is not called a liberator but a new invader. Unfortunately!

Thus, Vladyko, it is not I, but you, who should study “the history of Ukraine for the past 500 years”. Perhaps then your tongue would not twist to pronounce “our common Fatherland” and “one single, people”...

CHAPTER V

OUR HISTORY 'FOR THE PAST 500 YEARS' ACCORDING TO SOURCES RECOMMENDED BY METROPOLITAN AGATHANGEL

Highly esteemed Eminence!

In your tract "The Movement against Orthodoxy" you constantly advise "certain activists" to become familiar "with the history of Ukraine in the past 500 years", including "a certain me" among those "activists".

On behalf of the "activists" I thank you very much, Vladyko, for indicating even the sources from which we are to scoop the necessary knowledge: these are "the works of the Venerable Theodosy Pechersky, the great bard and prophet of Ukraine, T. H. Shevchenko, and the writer Nikolay Vasilievich Gogol".

I have a slight problem with the Venerable Theodosy, because, as I remember, the founder of the Kyivan Cave Lavra Monastery fell asleep in the Lord in 1074, that is 927 years ago, and so, he could not have written anything about "the history of Ukraine in the past 500 years"...

But everything is crystal clear with the bard and prophet of Ukraine. In order that you also see everything crystal clear, I will quote the Ukrainian prophet, Vladyko, without changing "the slightest mark or letter".

Here's what Mother-Ukraine says in one of his works, observing how the Moscovians search for treasures in the Hetman's capital:

...Once I was also mighty in the wide world!
Oy, Bohdane, Bohdanochku, you simpleton of a son,
Look now upon your mother, your own Ukraine.
Dnipro, my brother, is drying up, leaving me,
And my graves, my dear ones, the Moskal is ransacking.
Let him dig up, excavate – he's not searching his own,
And in the meantime, let the perverts grow up
And help the Moscal to manage,
And to rip the patched garment off their mother's back...
Oy, Bohdane, Bohdanochku, had I but known,
I would have strangled you in the cradle,
I would have put you to sleep against my heart...

Are there any comments needed or is everything clear? If not quite, then here's another passage:

There stands in the village of Subotiv, on a high hill,
The grave of Ukraine, wide, deep.
There's the church of Bohdan, it's there that he prayed
That the Moscal would share equally with the
cossack both good and evil.
God rest your soul, Bohdane! It turned out otherwise.
The little Moscals grabbed whatever their eyes coveted.
Now they're digging up graves, looking for money...

...So it is, Bohdane!
You have ruined the poor
Orphan Ukraine...

...In the same Ukraine,
That very same, that together with you
Strangled the Pole,
The bastards of Yekaterina

Swarmed like locusts.
You see, they say, that all that
Had already been "theirs",
That they were only lending it
To the Tatars as grazing ground
And to the Poles... Maybe, really?
So, let it be!
But, foreign people
Are laughing at Ukraine!!!

You see, Vladyko, you have not called Shevchenko a prophet in vain! It's as if he had heard your talk about "one Fatherland" and "common heritage", by which you try to convince the simple folk that everything ours (Ukrainian) was yours from Kyivan Rus on, because, according to your words "Kyivan Rus was always together with Great Russia", and Nestor wrote about Russian land!

So, where were you, "blood brothers", in the long centuries of Ukraine's misfortune?! Why were you not defending "the common Fatherland" from the Turks and Tatars, and from those Poles, but at the most difficult time for Ukraine, when she was threatened with complete submersion by the Catholics, you even separated your Church from the Kyiv See and rushed to grab "the common heritage" only after Bohdan Khmelnytsky weakened Poland to the extent that it could be taken with bare hands? Which you did shortly...

You say that people are laughing at us for denying the imperial theory of "common Fatherland" and "common heritage", and Shevchenko - the prophet, to whom you have referred us to study, says that "other people" laugh at us exactly for that,

because we slavishly accept these theories and do not repulse them with appropriate decisiveness.

So, whom are we to believe, Vladyko: the Ukrainian prophet Shevchenko, or you – the pro-Moscow politician wearing a mitre? The mitre, of course, is a very serious attribute. Shevchenko did not have a mitre. But, if I'm not mistaken, neither the prophet Jeremiah nor even John the Baptist wore a mitre...

I found, Vladyko, in Shevchenko's works another very interesting poem, where he writes about unforgivable sins. It is entitled "The Great Mound". I don't think that you have the works of Shevchenko at hand, so I'll paraphrase the jist as best I can. The epigraph to this work is from Psalm 44; the words according to the bard show the situation of Ukraine under Russian oppression: "You have made us a reproach to our neighbours, a scorn and a derision to those all around us. You have made us a byword among the nations, a shaking of the head among the peoples."

...So, before the excavation of the mound in Subotiv there flew, like doves, three souls of little girls, who died very young but could not be admitted to Paradise because unwittingly they committed unforgivable sins.

God said thus to Peter:

"You will admit them to paradise

After the Moscal has taken everything,

After he has excavated the great mound".

And so, these little souls are sitting, telling each other how they had sinned so that God can not forgive them.

The first tells, when she was at a well, she saw Hetman Bohdan with his officers.

I filled my pails with water
And crossed his path “in full”.
But I didn’t know,
That he was going to Pereyaslav
To swear allegiance to Moscow...

So, God punished the soul for having wished the Hetman success in his venture which was **disagreeable to God**.

The second little soul was not admitted to paradise because she

...watered the horse
of the Moscow Tsar
in Baturyn, when he rode
To Moscow from Poltava.
I was still of minor age
When Moscow burned
The glorious Baturyn,
They killed Chechel,
And the children and old people
They drowned in the Seim...

So, the poor little soul was punished for “serving everyone, pleasing all, for having watered the horse of the Moscow tsar”.

And the third was still a babe crying in her mother’s arms

when suddenly there appeared on the Dnipro a very sumptuously decorated galley on which sailed Catherine II with her retinue. The child saw the bright “toy” - and laughed with delight.

How could I, still swaddled, know,
That that queen
Was a fierce enemy of Ukraine,
A voracious she-wolf!..

Shevchenko affirms that God punishes those who greet the enemies of their land with a smile.

There’s another verse about Catherine II:

And you, o bitch,
We ourselves and our grandchildren
And all people, will curse together!

Taras Shevchenko has another testimony of the “happy” life in the “common Fatherland” of the builders “of the Northern Palmira”: (i.e St. Petersburg city, tr.)

...O, wicked tsar,
accursed, evil tsar,
Insatiable devil!
What have you done with the cossacks?
You have filled the marshes
With their noble bones
And erected a capital
Upon their tortured corpses!..

I have also found a passage about the “beneficial influence”

of the Russian capital upon our “countrymen”, who, obviously, were taught, (as your newspapers are teaching us), that their mother tongue was “without grace”:

... and our little countrymen
Appear here and there.
How they chatter in Moscovian,
Laugh and curse
Their parents...

“Oh, Ukraine! Ukraine!”,
- cries out Shevchenko,

“These are your children,
Your young flowers
Stained with ink,
With Moscovian poison,
Stifled in
German hot-houses... Cry, Ukraine,
You childless widow!

And here’s what the prophet of Ukraine thinks, standing in front of the bronze equestrian statue (of Peter I in St. Petersburg, popularized by a Russian poem, tr.):

“To the First – by the Second”
Erected such a marvel...
O, now I know:
It’s that First, who crucified
Our Ukraine,
And the Second finished off
The widow-orphan.

My heart became heavy, heavy,
As though I were reading
The history of Ukraine...

So, Vladyko, my heart is also heavy when I read this unfalsified history of Ukraine and not only “during the last 500 years”... But even heavier, when the falsifiers of history mock my people, lie blatantly to their face and try to convince my ancient, wise and strong people, that they are infirm, unable to fend for themselves, and that it is only the “accursed nationalists who fell under the delusion that they can be that, which without Great Russia they cannot be”.

We can, Vladyko! We can – and we will! Whatever you do and however you try to fool our, for centuries fooled, people. We can exist precisely without “Great Russia” and without anybody else who claims to be so “great”...

But you, Eminence, recommended that I also read Gogol and see what he writes “about the history of Ukraine in the past 500 years”. Oh, Vladyko, what I found there!.. You cannot even imagine! There is such a wealth of interesting, educational material that one can write a dissertation... But, I’ll try to be brief.

Here, look at Taras Bulba. The action took place when there were two fatherlands; Ukraine was fighting with the Poles, and Muscovy, obviously, was parading the Arkhimandrite of Troitse-Sergievo Monastery, Dionisiy, in chains along the streets because he was wiser than others and erased from the rite of Water Blessing one-single word, added by mistake. You, Vladyko, know this sad example of Moscovian witch hunting...

How do we find the Ukrainian people and the cossack offi-

cers in Taras Bulba? They are virile, proud, full of patriotic inspiration, united by the lofty ideal of liberating their native land, the idea of immovable cossack brotherhood. Neither money nor rank have any value for these people. Even life is of lesser value than honour. For the loss of his knightly honour, for the betrayal in the matter of liberation of their native land, Bulba kills his own son, although the son betrayed not for money or any personal material benefits, but for a lofty emotion – love for a beautiful Pole.

But the Ukrainian cossacks are able not only to swing the sabres. Taras' sons, before going to the Seech, had to complete their education in the Kyiv Collegium. Old Taras, their father, on his farm sitting with a glass of wine, quotes ancient Greek authors and nobody is surprised by this because for a Ukrainian of that time this is a normal thing.

Such are the Ukrainians who still live not united in “one Fatherland”.

But time passes and by the XIX th c. we see in Gogol the “united Fatherland”, that is some 150-200 years after old cossack Taras Bulba sat on his farm quoting Greek authors, about how the Ukrainian cossacks fought for the land of Rus (no, not Russia!..) and were laying their life for the Orthodox Faith, not waiting until some, protopriest appointed by the tsar or the Russian patriarch would “set them straight” on the path of righteousness...

But, as was said, those times are gone and we, Vladyko, have to follow Gogol into the XIX th c., now to “one Fatherland”.

What do we see now in those farms and in the villages? Dirty children, backward, poor people who drown in drunkenness.

Instead of educated, full of Taras Bulba's lofty ideals, we see the dull-witted Korobochka; the "hole in humanity" Pliushkin; the drunkard, liar and card-sharp Nozdryov; the uncouth Sobakevich who would hang himself for a penny, and the mayor of the town Skvoznik-Dmukhanovski with his ilk, from whom even the empty-headed "little fop" from Petersburg turned out to be smarter...

Do you wish more comparisons? Then compare the "Evenings on a Farm Near Dykanka" – a Ukrainian farm, where everything is full of healthy humour, high poetry, true love; where every character is a bright, individual personality... Compare this Ukrainian **farm** with the described Russian **capital**, in "Petersburg Stories" where instead of a person we find an overcoat, instead of intellect and activity – a nose, where everything is dull-witted, cruel, grey and desperate.

Hohol (Gogol) told us very much indeed about our "history during the past 500 years"! It is a pity, Vladyko, that you only have read in him that Ukrainian cossacks fought "for the Russian faith" and "for the Russian land".

You have read correctly, although too little. You have confused the terms; they fought "for the faith and land of **Rus**," but in no way for "**Rossia**" because Russia at the time as described in Taras Bulba had the same relationship to the struggle of the cossacks against the Poles as my foot has to the earthquake in Zimbabwe. I have already explained to you the difference between "Russky" and "Rossiyski" in previous chapters.

Therefore, in both Hohol and in Shevchenko, to whom you have (thank you) sent me to learn the history of Ukraine in the past 500 years, I have found only that Ukrainians and Russians are two completely different people, with different histories, different cultures, different mentalities, different outlooks on different things. I have learned that for Ukraine being in "one

Fatherland with Russia, was by far not the happiest time and that we need to guard our independence like our soul, and to struggle with all our might against those who wish to pull us into all kinds of “common Fatherlands”, trying to prove that we by ourselves, exclusive of others, are good for nothing.

I have also read, Vladyko, that my people from time immemorial knew how to defend the “purity of Orthodoxy” and to fight against Catholicism, as did Gogol’s Taras Bulba or Shevchenko’s Zalizniak and Gonta.

By the way, Vladyko, do you, by chance, wish to reveal who it was that perfidiously rendered into the hands of the Catholics the fiery defender of Orthodoxy, Maxym Zalizniak?

I do. This was done by “the most Orthodox” Lady “of the Rossian Empire”, Catherine II. The same one, who desperately wished to abolish “all differences among the natives, so that there would be no difference between our peoples,” the same one who annihilated Zaporozhian Seech, brought serfdom into Ukraine, the same one who “finished the widow-orphan”.

So much, Vladyko, for our history “during the last 500 years”...

God grant that it will never be repeated and that we will live gloriously in our famous Ukrainian state, independent of everybody and know how to be friends with Orthodox Russia, with Catholic Europe and with Moslem East, because we all, after all, pray to the One and Only God because there is no other!

CHAPTER VI

‘IF YOU ARE A MONK – THEN BE A MONK!’

(ABOUT POLITICS IN A CASSOCK AND A ‘CASSOCK’ IN POLITICS)

Highly esteemed Vladyko!

In one of the previous chapters of this epistle I promised to explain the “because” – why the Russian Church hierarchs intensely dislike remembering several canonical rules.

You, obviously, are guessing that I mean the 34th Apostolic regulation, which recognizes as **canonical basis** for separation of a Church the **national factor**; the 6th regulation of I Ecumenical Council and the 17th regulation of the IV Ecumenical Council define as canonical basis for the separation and independence of a Church, the **territorial-administrative factor**.

The Russian Orthodox Church in Ukraine, under the name of “Ukrainian” Orthodox Church (its dependence on Moscow Patriarchate, as a rule, is never indicated...) very quickly “forgot” these regulations, because our **canonical right** to have in Ukraine an Autocephalous Ukrainian Orthodox Church with its own hierarchal administration, is based upon them.

Vladyko, all your stubborn efforts to pound into people’s heads the thesis about “one people”, which denies the national basis for the separation of the Ukrainian Church, and the thesis about “common Fatherland – one Holy Rus”, which denies the administrative-territorial basis, are directed to prove to world

orthodoxy that the regulations, which I have cited, “are not for us” and we cannot base our case on them.

But they have been written expressly for us: Ukraine today is independent, free from Moscow’s central union, and Ukrainians were and are original people.

Therefore, the independence of our Church is based on firm canonical grounds.

If you, Vladyko, know the canons well, then you should also know that the mechanism itself of becoming independent for a church, has not been regulated by any canons.

Historical practice of the separation of a church comes to that, a church separates de facto, elects for itself a first hierarchy and then claims recognition of its independence de jure. The Albanian Church, the Greek, the Serbian, and other Churches, including Moscow’s separated in this way. And in none of the above named countries, Vladyko, did a “spiritual Babylon” emerge, with which you try to scare the Ukrainians; there was no “ruin” and “annihilation of faith” and none of those churches, which I have cited, lost the Grace, even the Moscovian, in whose grace I firmly believe, contrary to your Arkhimandrite and his ilk, although it had been “uncanonical” for 141 years, and engaged in political intrigues.

Grace was not lost even by the Bulgarian Church, for whose desire for national independence and actual separation from the Constantinople Patriarchate, the latter in 1872 imposed a “schism” which was removed only 73 years later.

So the process for recognition of the independence of a Church by world Orthodoxy can take decades, or even centuries as in the case of Moscow's church.

But this does not mean that churches which declared their independence became “enemies of orthodoxy”!

And, so that you, Vladyko, would have no reason to accuse me of “incompetence in the matters of orthodoxy”, I'll substantiate my opinion with several authorities, the competency of which even you, surely, will not dare deny.

Here's what Metropolitan Makary writes, long before me: “At all times in Christianity **nobody ever considered the existence of independent national churches** inconsistent with Gospel teaching and the dogmas of the Church”.

Therefore, the quotation that you cite from the Apostle's epistle (Phil. 1:21) does not apply at all to the matter of separation of a church. You have added it here either due to your own “lack of understanding”, which I cannot believe, or in complete assurance of the “lack of understanding” of those who will read your tract, which is much worse, because it smacks of downright cheating. I believe that shuffling cards is a sin, but misquoting the Holy Gospel – is beyond all boundaries. This is just, by the way...

But, as to the fact, that churches, which separate from their former patriarchates, are not the “enemies of Orthodoxy”, I believe, the statement of the Synod of the Russian Orthodox Church should be sufficiently authoritative for you.

Here's what the Synod writes in 1904 in an epistle to the Patriarchate of Constantinople, defending the right for autocephaly for the Bulgarian Church: "...progressive people and leaders of nations which are awakening from sleep know **what an incomparable meaning Faith and her carrier, the Church has, in the matter of preservation of a nation and its development.** Therefore, wishing the independence and development of their nation, they (**the progressive people and leaders,** not at all "nationalists" and "enemies of orthodoxy" as you brand us, - H.M.) can only wish that the church not treat this negatively, but, on the contrary, even encourage this within the bounds of the possible and the allowed".

And so, also we –**progressive people!** – wish that the church in our State be really Ukrainian, but not in such a thievish way, hiding behind a "Ukrainian" label, even from her own congregation, the fact that she belongs to the Moscow Patriarchate and is dependent upon a foreign state and its politics.

We want our church to co-operate with us in strengthening the Ukrainian State, to raise Ukrainian citizens as patriots of Ukraine, but not fool them with the propaganda of a "single and indivisible" (Russia. understood, tr.); that our Church, like all Ukrainian Churches throughout the world would pray "God protect our Ukraine, her government and her army" but not for some abstract, goodness knows whose, "country" and "army".

We want our Ukrainian Church together with us to care about the renaissance of our language, almost destroyed in three and a half centuries of Russian occupancy, but not insist to the congregation that this language (note – official State language!) is "without grace", "uncanonical", and altogether, "of the

streets”.(Vladyko, are you not afraid of sin in twisting so rudely the words of the Apostle Paul?..)

Also we want the pastors and hierarchs of our church to respect our people, our history, our culture and know at least a little of it...

The Synod of the Russian church headed by the intelligent and erudite Metropolitan of St. Petersburg, Antony Vadkovsky, in 1904 recognized that such wishes are absolutely lawful!

Therefore, Vladyko, follow the example of your wise predecessors and do not brand us with “enemies of Orthodoxy” and other terrible words.

And, please, don't give your blessing anymore to your Arkhimandrite Yevlogy and his ilk to publish writings which stink of medieval stagnation of the most obscurantist type; give a free hand to such people – and they will include all those of other confessions as “servants of the devil” and will burn them alive, or as did the Moscow Patriarch Germogen (1606-1633) propose “to establish a law of **capital punishment for all those who have diverged from Orthodoxy**” (M. Tolstoy, Op. cit., p. 476).

One feels sorry for your church, Vladyko, when one reads all that decay!

So, the Arkhimandrite and his ilk do not believe in the power of grace of the Holy Russian Church – that is their concern. But why do they enforce this disbelief upon others?

For, when reading all those frightful tales about our Patriarch of Kyiv and all Rus-Ukraine, written by the Arkhimandrite, a person of common sense thinks not of our Patriarch, but about the Church of which he had been a “pillar” for decades.

By the way, it isn't a secret that His Holiness Filaret was not only the patriarchal Exarch, but also one of the candidates to the throne of the Moscow patriarchy! But, when a church exalts a person to the highest position in the church hierarchy one day, and the next day – deprives him “of all degrees of priesthood”, then there is something wrong not with this person but with the Church itself.

How can it be, Vladyko, that at the moment when the patriarchal Exarch (vicar) began to talk about the independence of the Ukrainian church, he immediately became beset by all mortal sins, like burdocks!..

But if those “sins” had been there previously, then allow me to ask the Russian Orthodox Church: how could such a “mortal sinner” stay a pillar of Orthodoxy for so long and a candidate to the patriarchal seat?!

The Moscow church should not have frightened Christendom with such awful tales about our Patriarch!..

Because when wise people read hysterical exclamations such as “Satan lives in so and so, Satan acts in so and so!” instead of becoming frightened, they think ironically; “My, what “grace” that man has earned in the Russian Church!..”

This is terrible, Vladyko! If a person, who for so many years

had been in the bosom of your Church, **a person, upon whom your highest hierarchs were calling down the grace of the Holy Spirit** (and did so according to all the canons, as I understand...), **if such a person can so simply be beset by Satan – why, this is the most terrible evidence against that Church, the most convincing proof of its lack of grace!** And it is not I, but your Arkhimandrite who provides proof of this with your blessing!

Or, let's have a look at what your newspapers and flyers written before the visit of the Pope of Rome, John Paul II. Again, I'm not "falsifying" anything and am not libelling anyone. I quote: "We should clearly understand that **after the arrival of the Roman Pope our people will finally lose their selfhood, their loyalty to orthodoxy**" (Newsp. "Spravedleevost" ["Justice" tr.] No. 5-6, 2001. "Address to the President of Ukraine" by the Arkhimandrite Yevlogy with Brotherhood of the Odessa Holy Dormition Monastery).

What a deep belief in the spiritual power of the Catholic pontiff and **lack of belief** in the spiritual power of one's own Church – in order to be frightened so, that merely to see the Pope, the entire people will suddenly lose its "loyalty to Orthodoxy" and will turn Catholic!..

You, Vladyko, as far as I know, have also "supported" Catholic and Protestant countries in Italy and United States of America, and in France, but, I haven't heard that after **your visits** those lands had suddenly turned Orthodox. And Russian Patriarchs had visited Catholic countries hundreds of times, and somehow did not convert them to Orthodoxy...

Then how can we explain such dread of your clergy before the arrival of the Pope of Rome, than by the belief of the clergy of the Russian Orthodox Church that the Pope, all by himself, has more power than the entire Russian Orthodox Church?

We, the faithful of the Ukrainian Orthodox Church, Kyiv Patriarchate, as also our hierarchs, believe so intently in the power of the Grace of our Church, that the arrival of the Roman pontifex did not arouse in us any fear. And I can tell you assuredly, that none of our believers, even those who, as did I, saw the Catholic Holy man with our own eyes, “did not lose our self-hood” and did not convert to Catholicism. I believe that in the churches of the Moscow Patriarchate everything is satisfactory in this regard...

Then why disgrace yourself with such outbursts of hatred towards others?!

In your quest for other people’s “sins”, in your protests against the “invasion of Latins” (in the person of one Pope of Rome!!!) you reenact the story of Gogol about the “wife of the subaltern who whipped herself”. Hatred, Vladyko, is a very bad councillor...

But, let’s sum up what has been said and draw some conclusions.

First conclusion: regulations 6 and 17 of the I and IV (correspondingly) Ecumenical Councils, which define the administrative-territorial factor as a canonical basis for the separation of a Church and regulation 34 of the Holy Apostles, which recognizes the national factor as such a basis, **guarantee for us the**

canonical right to create a local Ukrainian Orthodox Church - independent from Moscow Patriarchate.

Second conclusion: whereas the mechanism of separation is not conditioned by any canons, then the Ukrainian Church in the practical embodiment of its autocephaly (independence) used the practice of self-affirmation of all other local Orthodox Churches, considering also the practice of the independence of the Moscovian Church, which today lays claim to being “the most canonical defender of the purity of Orthodoxy and fullest of grace”.

Third conclusion: whereas the Ukrainian Church of Kyiv Patriarchate declared its exit from under the jurisdiction of the Moscow Patriarchate, which, as we have seen, had no canonical rights to her anyway, then any decisions whatsoever of the Moscow Patriarchate with regard to the Kyiv Patriarchate, taken after the actual independence of the latter, are not legally binding. After the proclamation of its independence, the Church becomes subordinate to its own independently elected hierarchy – such has been the self-assertion practice of all afore-mentioned churches, including the Moscovian.

Fourth conclusion: whereas the canonical right to self-assertion of the Ukrainian Church of Kyiv Patriarchate is based upon canonical regulations **and in matters of confession and dogma, it does not deviate, not by an iota, from the Gospel truth and Orthodox dogma, then there are no reasons whatsoever for its non-recognition or defamation, in the realm of religion.**

These reasons lie in the sphere of political and material interests.

We, the politicians at various levels and ranks, patriots of our state (Ukrainian State, not some "common Fatherland"), who take care in the creation of a local Ukrainian Orthodox Church, have always declared that **this is one of the most important questions of state building, and, therefore, – a political question.**

For you, Vladyko, and for your leadership, this is, first of all, a political question. The difference is that you and I are defending the political interests not of a mythical "one single Fatherland", but of two different states: we stand up for the Ukrainian, and you – for the Russian. That is why our goals do not coincide. Our goal is the consolidation of Ukraine as a sovereign, independent state.

Yours – is very clearly formulated by Buylov and Dugin: "the annexation, and this time – complete assimilation of Ukraine by Russia", because "the existence of Ukraine as a sovereign state is harmful to the geopolitical interests of Russia".

It would be ridiculous to hope that the Moscow patriarchate would support the interests not of its own, Russian, but of another, -Ukrainian - state, just as it would be ridiculous to hope that the clergy under its jurisdiction and dependent on it, would suddenly turn to consolidate and build independent Ukraine, the existence of which does not come into the plans of Russian geopolitics.

Everything here is understood: one's own shirt is closer to the body...

Another matter is, that you, Vladyko, and other servants of the Moscow patriarchate in Ukraine, craftily hide your **“political shirt” under the cassock**, pretending that aside from “the purity of orthodoxy” and “keeping of the canons” nothing else interests you. For this, forgive the expression, you resort to lies. You lie blatantly, stubbornly, daily, pouring out dirt upon Ukrainian patriots, Ukrainian Church; trying to scare the simple folk with “nationalism” and “catholicizing”; inventing a myth about “a single people” and a “common Fatherland”.

In order that this lie would seem more like truth, you have even declared a part of the Russian Orthodox Church as “Ukrainian Church”, hiding, however, even from your believers the fact that this (supposedly Ukrainian) Church is subordinate to the Moscow patriarchate and is obliged to perform all the resolutions of the Synod of the Russian Orthodox Church.

We have been there already, Vladyko! We have already had **a Russian “autocephalization” of the Ukrainian Church!**

But you, Vladyko, know neither the history of Ukraine nor of its Church. Moreover, neither do those know it for whom you have sent your deceptive tract “The movement against Orthodoxy” into the Internet.

Therefore, I must make another side-trip into history, but somewhat closer to our times. This was in the years 1917-1923...

When in February 1917 the autocratic Russian Empire fell, and blue-and-yellow winds of national rebirth wafted over Ukraine, the parochial Ukrainian clergy turned to their hierarchs

for a blessing to say the liturgy in the Ukrainian language. If you consider that out of **27 bishops at that time there were only 4 who were Ukrainian born, and out of these 4 there was only one** –Parfeniy Poltavsky –**who could be called Ukrainian**, then it’s not difficult to guess what answer the hierarchy gave. The same that we hear today: “How can we change the language which Sts. Cyril and Methodius gave us for a street generated, slummy ukrainian speech!”

Here I have quoted, Vladyko, your “Justice” (“Spravedleevost” - publication, tr.). But the answer of the hierarchy at that time was approximately the same.

“I do not allow the use of a market place tongue in church!” shouted the Kharkiv Bishop Antony Khrapovitsky on Easter day to the Kharkiv congregation.

And the Metropolitan of Kyiv at that time, Volodymyr (by the way, Vladyko, your countryman from Tula), naively spread his hands:

“What Ukraine?! What ukrainian people?! Aren’t Little Russians the same Russians?”

As you see, Vladyko, your countryman was also speaking about “one people” and “common Fatherland”. Apparently, this is a fashionable theory in Tula province...

The difference between “Little russians” i.e. Ukrainians, and “Russians” the poor Metropolitan Volodymyr understood, unfortunately, only when his Russian “little brothers”, having occupied Kyiv in January 1918 tore him into pieces by the wall of the Lavra Monastery.

For two days in January 1918 in Kyiv, historians testify, 15 thousand inhabitants were killed. They say that the “brothers” were shooting without looking, - merely at the sound of the Ukrainian language. And the poor Metropolitan was not saved by the fact that he didn’t even know this “uncanonical” language.

At that time, Vladyko, Moscovian bandits, like you today, were liberating Ukraine from “nationalists who sat in the Central Rada”. To be sure, then it was “bourgeois nationalists”.

But you, obviously, are liberating Ukraine from “democratic nationalists”? And you aren’t shooting anyone, thank you for that. So far, you are simply calling your believers “to fight for every holy place, every temple”, if the Ecumenical Patriarch recognizes the Ukrainian Church. You do not specify how to “fight” and what weapons to use.

I am not “slandering” the “innocent”, but quoting from a leaflet which you handed me in your Cathedral on Easter night in 2001, where I came to glorify the Risen Lord and to have my Easter basket blessed. For I, unlike you, Vladyko, worship not a Ukrainian or Russian God, but that One, Who in His Third Person “ is everywhere and fills all things”. Do you hear, Vladyko? – everywhere! In the Ukrainian, Russian, Bulgarian, Armenian and the Roumanian church.

Unlike you, Vladyko, I believe the promise of Christ: “Where two or three meet in My Name, there AM I among them”. For me, as a believer, it doesn’t matter in which church to pray – God will hear me even in a dreamy forest and will

understand in any language, if my prayer is sincere, because He – Is God, for Whom there is “neither Greek nor Jew”, nor Ukrainian, nor Russian, but there is the just person and the unjust, the honest and the hypocrite, the pure in heart and the deceitful.

And so, Vladyko, the Lord will judge us not on the grounds of which Patriarchate’s church we prayed in – the Moscovian or Kyivan, but on whether our prayers were sincere, whether we were deceiving our neighbours, whether we kept His Commandments, did not use God’s Word toward an unjust goal.

But, let’s go back to Kyiv, where at the end of February 1918 the Bolshevik armies were expelled and the movement for the autocephaly of the Ukrainian church grew with renewed strength. When this movement engulfed the majority of the clergy and citizenry of Ukraine, the Moscow patriarch (exactly as he did at the beginning of the 1990’s) quickly took initiative and “of his own free will” gave autonomy to the Ukrainian Church.

In June 1918 at an All-Ukrainian Council, conducted by the Patriarch of Moscow, the bishops (we know their staff, and they are all subject to the Patriarch of Moscow), elect as the Metropolitan of the “Ukrainian” church none other than the already known to us “Ukrainian” from Kharkiv – Antony Khrapovitsky!

In his memoirs the Blessed Metropolitan of the Ukrainian Autocephalous Orthodox Church, Vasyl Lypkivsky wrote: **“for the Ukrainian Church a Russian autonomous church government was elected ”**.

Thus, Vladyko, we've already had a "Ukrainian" Church of Moscow Patriarchate, a Russian "autonomous" administration with a Kharkiv Primate at its head! In as much as there was absolutely nothing Ukrainian in it, as in today's, the awareness of the people was considerably higher because they perceived the hypocrisy much sooner than now and the movement for a really Ukrainian church, independent from Moscow flared up with renewed strength.

The first all-Ukrainian Council of the Ukrainian Autocephalous Orthodox Church gathered on the eve of the holy day of Protection of the Mother of God (Pokrova), October 13, 1921, and resolved to separate from the Moscow Patriarchate and in the name of Ukrainian clergy and laity asked the Patriarchal Exarch in Ukraine Mikhail Yermakov⁷ to ordain bishops for the renewed Ukrainian Church according to the canonical regulations approved by the Ecumenical Councils.

But the "brotherly" church, like today, shouted: "Schism!" and the Exarch Yermakov, obviously moved by "Christian love", replied in exactly the style of "true orthodoxy": "I do not ordain snakes".

You know, Vladyko, I can understand even the representatives of ideology inimical to mine, if they are honest.

Well, the pro-Moscow bishops felt that the Ukrainian language could not be admitted into church, because it was a "market place" or "street" language; there should be no independent

⁷ Antony Khrapovitsky was no longer in Kyiv. The "true Ukrainian" who had headed the "Ukrainian" Church in 1918, had run away together with the Denikin-ites

church in Ukraine, because Ukrainians are “also Russians”. This is incorrect, but it’s their conviction, and nothing can be done about it..

After the all-Ukrainian Council consecrated Metropolitan Lypkivsky ⁸), the Ukrainian church should have become established, creating its higher clergy and opening parishes throughout Ukraine. But suddenly the Moscow hierarchy changed its “convictions”, lost its fear of “schism” and decided to create one more Ukrainian autocephalous Church, ordaining to the right and left Ukrainian-speaking bishops for it.

The ordination of the first of them – Theofil Bludovsky – took place in Poltava on January 14, 1923 with the blessing of that same Mikhail Yermakov.

Imagine the hostility, conflicts and enmity that emerged when in one parish two (Ukrainian !!!) bishops or priests – one “lypkivets” and the other a “bludovets” confronted each other! The Moscovian masters of schisms knew their task well!

Baffled by talks about the “canonicity” of the Bludovsky Church and the “uncanonicity” of the “self-consecrated” Lypkivsky (obviously, we should also consider St. Paul “self-consecrated”, Vladyko?), en masse the Ukrainian people began to go over to the “canonical bludovshchyna”.

But when the status of the church, headed by the Blessed

⁸ Metropolitan Lypkivsky was consecrated as were consecrated the first bishops in early Christian times - by the laying of hands of the entire council and the invocation of the Holy Spirit upon the consecrated. The Apostle Paul was ordained in this manner, the “canonicity” of whom even our Vladyka Agathangel will not try to deny.

Metropolitan Lypkivsky was so weakened, that there was no longer a need for an “alternate” Church, the farce with the “Bludovsky” Church, devised by the Moscow Patriarch was ended and Theofil Bludovsky himself was condemned by the same Exarch of Moscow Patriarch, Mikhail Yermakov, who had ordained him, and now had him “deprived of all powers of priesthood”. The Moor accomplished his task – the Moor now can disappear...

And this was, as appears from the writings of many church activists of that time, a respectable man who really had the Ukrainian matter at heart and submitted to the provocation of Moscow hierarchs, sincerely believing that they were only concerned with the “breaking of canons” at the consecration of Lypkivsky, and wanting to preserve for Ukraine “essential canonicity”.

O, we are moors, such naive moors!.. How long do we have to be taught until we finally understand?! Here again we have almost half of Ukraine listening all ears to you and your ilk, Vladyko, the empassioned farcical outcries about “the purity of Orthodoxy”, “breaking of canons”, “schisms” and “sevice to the Antichrist”...

And in the meantime you are grabbing our temples, lands, and church property, acquired by our ancestors, so that when there is a local Ukrainian Orthodox Church created and recognized by world orthodoxy (and this will be – you well know!), you can shout to the entire world that all those riches belong to Russia in the person of her church. And you will be shouting on “lawful” grounds because you will have in hand all the legal papers.

At the moment, while crying out “about the purity of orthodoxy”, you are rushing to rake in everything: churches built by Ivan Mazepa are going to the ownership of the Moscow patriarchate! The question is now raised about the privatization of the Kyiv Cave Monastery and Pochaiv Lavra – the greatest sanctuaries of Ukraine!

Do the Odessa dwellers know that almost the entire 16 th station of Fontan, together with the Mayachny Lane- is already the property (private property!) of the Moscow patriarchate? All the churches in the city are yours! You didn’t even hesitate to throw into the street the children from the Youth Sports School and from the Building of Children’s Activity. At the moment you are urgently pressing suit for the main building of the Odessa Agricultural Institute, because at one time, supposedly, there had been a seminary.

How many buildings have you already acquired for that seminary?! Why, the entire complex in Mayachny Lane was given to you for that supposed seminary **in exchange for** the Panteleimon court. But now even the Panteleimon Court has been returned to you!

But you throw out the children, actually destroy an educational institution where our children would acquire professions so necessary for the agricultural production in our country, because you are insatiable, you are rapaciously grabbing everything into your hands in order to increase the number of those who will “fight for every temple” after Ukraine finally wakes up and sees, that while she slept, lulled by your word-fornication about canons, “one people” and “common Fatherland”, she was fleeced by her “brothers of the same blood and faith”.

You call me a “nationalist”... I will not deny the word. Vladyko, I wore this tag on my forehead from the time I was 23, but I never was the “nationalist” in your (and the former KGB’s) interpretation of that word.

I am a daughter of Ukraine and of the Ukrainian people. I, like millions of people who think as I do, yearn for the complete independence of my Mother-Ukraine, for a strong and prosperous country; that foreigners of any nationality would respect her and all my fellow-citizens love her, - those with all honesty I call brothers and give them all my love and respect.

I love my people and want them to become free, proud people, and not an appendage to another, no matter how “great” a people of the world, because I am convinced that **every nation** (among them my own, Ukrainian) **in its own way is great.**

I, (as well as everybody of my persuasion) neither “sell Ukraine to the West”, nor (like all patriots of Ukraine) want to sell it “to the North”. I want Ukraine to develop together with the “West” and with the “North” on equal, mutually convenient, good-neighbourly terms.

That is why I became involved in political problems, one of which is that of the Ukrainian local Orthodox church, independent of ideological influences of other countries. In this I am honest before God and before the world.

But why do you, a monk, who took an oath to serve only God, and not worldly passions, meddle in political matters and use church pulpits for ideological goals?

It is said: “If you are a monk – then be a monk”! Not an intriguer, that is... But if you wish to be a politician – take off your cassock and hood (the mitre, too!) and don’t misuse the Word of God and also your position, don’t hide your political face, but propagate openly your anti-Ukrainian, pro-Russian empire ideas!

I accuse you, Vladyko, of hypocrisy, of deceiving your congregation, of slandering me personally and other Ukrainian patriots, including the People’s Movement of Ukraine (RUKH), which never opposed Orthodoxy; of libeling our Ukrainian Orthodox Church of Kyiv Patriarchate and our compatriots the Greek-Catholics.

I accuse the servants of the church, subject to the Moscow Patriarchate in that, deceiving the Ukrainian congregation, they **rob our property, transferring the property of church parishes into the property of the Moscow Patriarchate eparchies.**

Precisely – deceiving! For, if the parishioners understood, that the property given by them into the possession of the eparchy, **becomes forever the acquisition of the religious centre of a foreign state**, i.e. is forever lost to Ukraine, then everyone, even the most illiterate little Granny would think before doing this.

But you, Vladyko, and the other “servants of God” “drawing together the cities of the earth” do not explain this to them. You tell them that you represent **Ukrainian** church, and you struggle with other churches in Ukraine because they are

“uncanonical”, “schismatic” and serve “not God, but the Antichrist”.

It is you, Vladyko, and your ilk, who serve not God, but the great imperial state mammon, having turned God’s temples into propagators of anti-Ukrainian propaganda, sowing discord in Ukrainian society and poisoning the consciousness of the citizens.

The independence (self-assertion) of a church after the creation of an independent state – is not schism. It is a normal process, practised dozens of times in world orthodoxy, dictated by political reality.

Schism is – when a dear old Granny shakes her dry little fists in the face of an old priest (who entered the church to venerate the Kasperian Mother of God), and shrieks in a piercing voice: “Out! Out, you, schismatic, get out of our temple!”

Schism is – when a grade 5 student, who is being taught to love his Ukrainian State, comes up and asks his teacher: “Why does everybody in the cathedral say that the Ukrainian church is Satanic?”

Every person exists in various personalities (or, as sociology teaches, in various social roles): a person is – the citizen of his state; a person is a representative of his nation; the confessor of a certain faith, and a member of a certain church; the member of a certain community: family, work staff, party or group. And, the more harmoniously these social roles are functioning amongst themselves, the fewer dissonances there are amongst them, the more there is grace, wellbeing and joy- in the heart of the individual and in the society as a whole.

Therefore, a **schism** is – , as in that 5th grade student- his consciousness is split as a citizen of his Ukrainian state and a “believer”- member of a Moscovian Patriarchate church.

Therefore, the real schismatics are those who split our consciousness and our souls; instead of spiritual bread they offer us a political stone, insidiously wrapped in God’s word which has been misquoted and adapted to serve their ideology. Although it may even be a sin to call such a “word” “God’s”...

Vladyko, can we say that you carry the Word of God to the people, when we read such a mixture of intrigues interspersed with quotations from the Holy Writ, which do not confirm your words, but often contradict them, showing their falsehood?

About us, the faithful of the Ukrainian Orthodox Church, Kyivan Patriarchate you write as follows: “those who have left the church are called heretics, back-sliders, schismatics... The condition of life in the church is faith and life in Christ according to **his** (it is so written in your tract... I was taught that even the pronoun which replaces the Lord’s Name, is written with a capital letter. – H. M.) Holy Laws-Canons” and further you quote: “Live according to the Gospel of Christ”. You word-fornicate, Vladyko!

Christ did not command us to live under the Moscow patriarchate, so, the fact that we have stepped out from under its control, does not mean that we have stopped living worthily in Christ’s teaching... This, in the first place.

Secondly, so far as I, “a politician, incompetent in orthodoxy”, understand, Christ, never established any canons. Our Lord, having come to earth in God’s and human essences, if I

am not mistaken, confirmed the Law given to Moses and gave us a new commandment – the Commandment of Love!

Vladyko, have you ever thought about this? Only one Commandment – but a new world religion arose. And the world began to measure time from that date!..

This is what you should think and write about, Vladyko! About this mystic power and unfathomable spiritual wisdom of the new Commandment, first declared by Christ, the God-man!..

And you write that Christ created canons... He did not create any canons! People created them! Even though God-inspired holy men (although by far, not always), but the canons were created under the conditions of the time and often, with the passage of time, they were abolished, and others were adopted, or simply, some were forgotten and others were not kept. (Of course, here I don't mean the canonical Bible texts).

You say that “politicians incompetent in orthodoxy should not deliberate” on such themes. But how can I “not deliberate”, when at this moment, without getting up from my desk, I can cite a good dozen canons which you yourself have forgotten and have never kept!

Now, tell me, please, is there in the “most canonical” Moscow patriarchate at least one cleric who would not send his daughter to school but leave her illiterate? Or, maybe your nieces or their daughters have not been taught to read and write?

But this is severely forbidden by canons whose creation you ascribe to Christ: “It is not proper to teach women literacy”,

says the canonical regulation of the Carthage Council, which took place, it seems to me, in 208. Long ago, true, but to this day this regulation has not been abolished! I can find something even later. Here's one: "And he, who having come to the temple, does not partake of communion, is excommunicated from the church community". This is the year 608, the 29th regulation of the 6th Ecumenical Council.

In your congregation, Vladyko, in your "most canonical" church – do all the people who attend, take communion every day? Or do you excommunicate those who just came in to pray and left without taking communion?

It seems that the 11th regulation of the Council of Trul forbids establishing friendly relationship with Jews,"accepting from them food or medicine or bathing with them in the bath-house".

As to the bath-house – I don't know. I also don't know whether you, taking medicine, ask about the faith or nationality of the pharmacist who made it, but about "friendly relations" that you have entered into with our former mayor, - I've had several occasions to witness myself.

Vladyko, I would cite for you with the greatest pleasure another pile of examples of similar canons, if I had more time, but for the moment this is enough in order to understand that God's Law and canons are – quite different matters. As we see, canons change with the world-outlook, circumstances of life; they become useless and sometimes are completely abolished, for example, the resolution of the Ferrara-Florence Council, which was named the 8th Ecumenical Council, or even the famous Moscow Council of 1551 which was called "Stoglav"

(“100 Chapters” tr.).

But God’s Law, the Lord’s Word, cannot be abolished or changed! It is eternal in space and time. It does say: “Heaven and earth will end, but God’s Word will not end”.

So, isn’t it a heresy to identify the Might of God’s Word with canonical regulations, created by earthly brains?

One more thing, - from what you have said (in the quotation from your tract above) it turns out that we “left the Church” and “stopped living in Christ”.

But we did not “leave” the church! We just left the church of the Moscow patriarchate and went into the reborn Ukrainian church which lives according to the same Laws of Christ as yours and confesses the same faith, keeping the same dogma.

If all those who ever went over to the bosom of self-asserted, independent, churches, separated from their former patriarchates, were to be branded “heretics, apostates and schismatics” then the Serbs, Albanians, Roumanians, Georgians, Greeks, would be numbered among them, and (oh, Lord, how terrible!..) all the faithful of the Moscow patriarchate, who had “left” Constantinople’s.

You affirm that you are rescuing “the unity of Christ’s Church” from “schismatics”. But the unity of Christ’s Church does not mean a church administrative unity under the protection of, for example, the Moscow or any other patriarchate, because nowhere in the Holy Writ will you find directions as to how many patriarchs there are to be in the world, where they are to be located and what churches are to be ruled by them.

The unity of Christ's Church – is spiritual, not administrative! The unity should be at the high level of the soul, the level of faith, at the highest level of voluntary **submission to our One God, and not to some One patriarch or patriarchate.**

The sole pastor of Christ's flock is not the Moscow, or any other patriarch. And the flock – are not the believers of a particular patriarchate, but are all united not by church administrative submission, but by a common faith and love for our Lord and for our neighbour and with our common yearning for goodwill and peace.

It is on this unity that the unity of our Holy Church is grounded. It is this unity that we should preserve in the name “of the dead, the living and those yet to be born”⁹), in the Name of our Lord and of His truth!

So, today I accuse you, Vladyko, and by proxy, the entire Moscow patriarchate, of the schism and breaking of this unity, which you perform in the name of the great imperial pride, in the name of raking in wealth of a foreign land, and in the name of political interests of the former imperial centre.

In this, unequal struggle with you, may the Lord be my Judge and Witness.

With respect to your cloth,
Halyna Mohylnytska

⁹ Taras Shevchenko, poem “Poslanie to the living...” (“Epistle”)

Appendix No. 1.

TO THE PRESIDENT OF UKRAINE
MR. KUCHMA L.D.
THE PRIME MINISTER OF UKRAINE
MR. KINAKH A.K.

THE COMMISSIONER OF RELIGIOUS AFFAIRS
IN THE CABINET OF MINISTERS OF UKRAINE

PETITION

Of the organization of the People's Movement of Ukraine
(RUKH)
Odessa Oblast (territorial)

ABOUT FACTS OF BREAKING THE LAWS OF
UKRAINE BY THE SERVANTS OF THE ORTHODOX
CHURCH OF MOSCOW PATRIARCHATE

Preserving great respect for the right of believers of various faiths and various confessions to satisfy their spiritual needs according to their customs and canons, considering international and inter-religious harmony as one of the irrefutable values which encourage the healthy processes of State building, WE DECLARE our deep concern about the actions of the representatives of the so-called "Ukrainian" Orthodox Church of Moscow Patriarchate, which actions take place with the blessing of the Metropolitan of Odessa and Izmail, Agathangel.

1. For years this Church has been conducting systematic agitation directed at dissension and hostility in Ukrainian society and at arousing one part of citizenry (believers of the Ukrainian Orthodox Church, Moscow Patriarchate) against the believers

of other confessions, especially the Ukrainian Orthodox Church, Kyiv Patriarchate, the Ukrainian Autocephalous Church and the Ukrainian Greek-Catholic Church.

In the sermons from their pulpits, in the writings that are published with the blessing of Metropolitan Agathangel, the believers of the enumerated Ukrainian Churches are branded as “enemies of canonical orthodoxy”, “servants of the devil”, “children of the Antichrist” etc. In an “Address” by the Vicar and his brotherhood of the Odessa St. Dormition Monastery to the President of Ukraine, we even read the following: “Greek-Catholics... cannot be true patriots of our Orthodox Fatherland and reliable citizens of it”.

In the newspaper “Spravedleevost”, published with the blessing of the Odessa and Izmail Metropolitan, one can read even that “in Western Rus (this is how the Moscovian clergy names Western Ukraine, note H.M.) – Orthodox priests are subjected to torture...”

On the eve of the visit of the Pope of Rome John Paul II, entire pages of this newspaper were given to unbridled agitation against Catholicism and Catholics, sermons of hostility towards the faithful of this religion who were branded as henchmen of Hitler, of fascism.

All the afore mentioned testifies that the Orthodox Church of Moscow patriarchate moulds in its faithful a hostile attitude towards the believers of other denominations, which is an encroachment on the right of citizens of Ukraine to practise their religion of a freely chosen rite; they conduct propaganda of inter-religious and inter-denominational enmity, which is a blatant breaking of the Basic Law of our State – The Constitution

of Ukraine (art. 35,37) and the Law of Ukraine about “Freedom of conscience and religious organization” (art. 4,5,6). We also consider that constant public branding of the believers of Ukrainian Churches (UOC KP, UAOC) as “servants of the devil”, “children of the Antichrist”, and accusing Greek- and Roman-Catholics of non-patriotism, of being henchmen of fascism etc., is an insult to the dignity of these citizens of the Ukrainian State, and therefore, the breaking of article 28 of the Constitution of Ukraine.

2. However, pretending to be the champions of orthodox canons, protectors of “true orthodoxy”, the clergy of Moscow patriarchate, however, themselves break not only canons but even God’s Commandments and the Laws of the State in which they live, preparing their faithful towards insubordination, protest, and even the spilling of blood in case that a Ukrainian local Church is created.

Calling Ukrainian Orthodox churches “without grace” because they have not yet been recognized by the Ecumenical Patriarch, the church subordinate to Moscow, does everything to stop such a recognition and calls its faithful (we cite): “To be ready for direct confrontation with the Patriarchate of Constantinople,... not to recognize any action of Constantinople in Ukraine. We must fight for every holy place, every temple” (from a leaflet handed out to people in the St. Dormition Cathedral on the Holy Night of Christ’s Resurrection). The calls to “fight”, “to struggle until the victorious end”, “to struggle against those who surround the President”,- are not the only expressions of the “servants of God”; therefore it is not surprising that the Metropolitan Agathangel himself in one of his tracts threatens to “not only

break civil law” but even to “spill blood” (Russian Herald {Russki vvestnik} No. 4-5, 2000, column “Beetva” {“Fighting”})).

Such actions cannot be appraised other than inciting to violence and a threat to the national security of Ukraine (art. 37, Constitution of Ukraine), as well as the encroachment on the constitutional right of the citizens of Ukraine to “conduct without interference their religious cults and religious activity” (art. 35).

3. We cannot but be angry at the constant propaganda of disrespect for the official language of Ukraine, which is the mother tongue of every representative of our national power. Having scorned the Evangelic testimony about the Descent of the Holy Spirit upon the Apostles and granting them the knowledge of languages, so that every people would hear the Word of God in their own language, also ignoring the words of St. Paul; “...in Church I prefer to hear five words in a language that I understand, so that I could teach others, than ten thousand words in a foreign language!” (I Cor. 14:10,19), the Moscovian clergy for the past 10 years of their “pastoral” work in independent Ukraine, pound into the heads of their congregations the idea of “lack of grace”, “uncanonicity”, and therefore, inferiority of the Ukrainian language, allowing even such passages in their printed word: “... do you wish... to destroy the language, granted to us by the Holy teachers Methodius and Cyril, instead using the street, slum generated Ukrainian speech?!” What other State and what other nation would allow such scorn of its official national language, the function of which in every sphere of communal living should be guaranteed by the State (art. 10, Constitution of Ukraine)?!

4. We cannot continue to agree with the propaganda of imperial theories about a “common cradle”, the call “for the unification of Slavs” and the prayers “for the resurrection of indivisible Holy Rus”, which sound from church pulpits, and which essentially are nothing less than the call for the downfall of the independent and sovereign Ukrainian state and of her return to the status of colony of the “one indivisible” empire.

We cannot but resent the demonstrative ignoring of the very fact of existence of Ukraine by the Moscow patriarchate clergy and instead of its name substituting the impersonal “Fatherland”, double meaning of Rus, “our country” etc; or even, as it sounds in Metropolitan Agathangel’s uncanonical addition to the canonical prayer to St. Nicholas the Miracle-worker: “...help and deliver the Orthodox people of Great, Little and White Rus from the Latin heresy”. Has the metropolitan of a “Ukrainian” Church forgotten the name of the country in which he lives? Or is this a direct method of zombing the psyche of Ukrainian citizens in the imperialistic interests of a foreign country?

Unfortunately, the facts cited above and countless others point to the latter.

5. We consider inadmissible the meddling of a church, which is subordinate to a religious centre in another country, in the internal and external politics of Ukraine. That is how we appraise the agitation of the faithful to fight, for example, against identifying codes: “The struggle against codes, struggle in any form... is a real help against the sin of coding..., we shall struggle with all means available to us, remembering, personal-

ly, that presidential elections are very near... We will not vote for a president who...etc... (newspaper "Justice" {Spravyedleevo}, author-editor of the newspaper Protopriest Georgy Gorodyentsev).

Exactly so we evaluate the systemic stigmatization in sermons and in the press of "nationalists – enemies of orthodoxy", "Rukh members, whose biographies are blacker than the earth", and other, personally named leaders of RUKH, whom the metropolitan Agathangel allows himself to brand with the filthiest words ("Russky vyestneek" No. 4-5, 2002).

Similarly we consider such meddling into the foreign policy of Ukraine and the attempts to change it in favour of THEIR "fatherland", the wave of anti West propaganda, the frightening of the believers with "the enslaving influence of the West", the protests against Ukraine's entering "into the orbit of the influence of the West", hypocritical calls to pray "that the Lord would preserve the President and the government from...the western evil spirits", various distortions in interpretations of visits by eminent persons important for Ukraine.

Thus the visit of the President of USA, Bill Clinton, to Ukraine was interpreted by the Moscow clergy as a result "of a conspiracy with the Masons" for "the deliberate destruction of the country". "The trip of the American Mason, into an orthodox country was not organized simply," explains to the faithful "God's servant Yevgeny" in a letter published in the newspaper. "The President of the USA had to see for himself that his works and dollars, directed at the destruction of the country, have not been spent in vain. The American saw a crowd of lunatics and...

was pleased”.

Countless examples can be cited and they will all testify that for years the Orthodox Church of Moscow patriarchate (I cannot lift my hand to name it Ukrainian...) has been directly inciting a confrontation in society, by its sermons and in the press, propagating religious hostility and forming from its congregation a “fifth column” of pro-empire tendency, ready at an opportune moment to rise in battle for “the unification of Slavs”, for “the rebirth of indivisible Holy Rus”, which would mean the destruction of Ukraine as a sovereign, independent State.

Considering those actions treasonable and anti-constitutional,
WE DEMAND:

1. From the President and the Government of Ukraine:

to stop the unconstitutional policy of protectionism of the Orthodox Church of Moscow Patriarchate, which is also demonstrated in the measures of the representatives, and in the awards to the church activists with State decorations and orders, and in the handing over to the Moscow Patriarchate of our oldest Orthodox Holy places, some of which (as for example, the Kyiv Cave Monastery Lavra) were founded by our ancestors long before Moscow appeared as an inhabited point;

to encourage steadfastly the activity towards the creation of a local Ukrainian Church as guarantor of integral spiritual and national rebirth of the Ukrainian nation, the formation in the believers of a feeling of belonging to their own State, of respect and love for it. The spiritual needs of Russian speaking inhabitants of Ukraine should be met not by a pseudo-Ukrainian Church of Moscow patriarchate – this is nonsense,- but by a

Russian church subordinate to the Kyiv Patriarchate.

2. From the Deputies to the Verkhovna Rada of Ukraine:

-today in all eparchies, to stop the forceful process of transfer of temples and church holy places into the ownership of the Moscow patriarchate, immediately enacting into the Laws of Ukraine an addition “About the freedom of conscience and religious organizations (section “Status of property of religious organizations”, art. 17-20), which would impose accountability for the disfigurement of churches and church complexes which are the national memorials of art and culture, and also disallow the export of icons and cult objects, which constitute spiritual and artistic value, beyond the state boundaries. Religious and artistic treasures of Ukraine must remain the property of the Ukrainian people, not of the religious centres of foreign states.

3. From the Commissioner of Religious Affairs in the Cabinet of Ministers of Ukraine:

considering that the anti-constitutional and unlawful actions of the Orthodox Church of Moscow Patriarchy in the city and oblast of Odessa are done with the blessing and with personal participation of the metropolitan of Odessa and Izmail, and also considering the clearly demonstrated polyethnicity and poly-religious nature of the region, which require special tolerance and understanding, to ask the appropriate hierarchal personages of the Orthodox Church of Moscow Patriarchate to transfer the Metropolitan Agathangel to another eparchy, preferably beyond the borders of Ukraine.

We appeal to all the clergy and laity of the Orthodox Church of Moscow patriarchate for tolerance, for love, bequeathed to us

by Christ, for their acquiescence to being citizens not of an impersonal “Fatherland”, but of a very concrete, world recognized state Ukraine – the holy land, which with the Light of faith in Christ enlightened all – Chud, and Merya, and Vyes, and other Ugro-Finnish tribes from which the Tsardom of Muscovy eventually formed.

In caring about adherence to the canons and purity of faith, do not forget to care about the purity of souls and adherence to the Commandments of God, the first of which is Love. Canons change. Commandments are inviolable. Therefore, let no one in his pride be like the hypocrite about whom it is said: “Why do you see a knot in your brother’s eye, but do not see a log in your own eye?” (Mat. 23:25) or like the Pharisee who cleans the outside of his cup and dish, but inside they are full of extortion and falsehood...” Mat.23:25).

The Odessa Oblast (regional)
Organization of People’s Movement of Ukraine

President H. Mohylnytska

Appendix No. 2

EXTRACT

from the Law of Ukraine

“About freedom of conscience and religious organizations”

Article 4. Any direct or indirect establishment of any direct or indirect preferences because of a citizen’s attitude to a religion, as well as inciting in connection with this of hostility or hatred, or insult to the feelings of a citizen on religious grounds, lead to accountability established by law.

Article 5. A religious organization should not interfere in the activity of other religious organizations, in any form preach hostility, intolerance towards... believers of other religious affiliations.

Article 6. Religious preachers are obliged to instil in their listeners a spirit of tolerance, respect towards... believers of other religious affiliations.

Appendix No. 3

TO OUR EPARCHY (in Russian, tr.) **RUKH against Orthodoxy**

Submission of Metropolitan Agathangel

Lately our contemporary has probably become accustomed to everything around him turning upside down. Everything abnormal seems to become normal and the normal is turning out to be abnormal. History is being rewritten, literature is being reevaluated, culture is being created in a hurry (although usually it is created not in a decade, not even in one century). Perhaps it is only in the Orthodox Faith, everything that has to do with the canonical Orthodox Church, remains in God-established order. Because of that there is an undeclared war against canonical orthodoxy going on in Ukraine.

Quite recently there appeared a Submission from the Odessa Oblast organization of People's Movement (RUKH, tr.), signed by the president of the organization, G. Mogilnitskaya. In that Submission the Rukhites essentially expose their program of destruction of canonical Orthodoxy in our country.

The nationalists are irritated that I, Metropolitan of Odessa and Izmail, stand firmly on the grounds of canonical orthodoxy, preserving its purity. In the Rukh Submission everything is built on this principle: to accuse the innocent they cast upon him lies and slander. Thus the canonical Ukrainian Church is being accused that it supposedly "conducts systematic agitation directed at destabilization and hostility in Ukrainian society, on the confrontation of one sector of citizens (the believers of UOC MP, UAOC, UG-CC)* against the believers of the canonical Ukrainian Orthodox Church.

With what outrage they cry out in the Submission about the

*Ukrainian Orthodox Church Moscow Patriarchate
Ukrainian Autocephalous Orthodox Church
Ukrainian Greek-Catholic Church

Greek-Catholics, that supposedly it was said unjustly about them “that they cannot be real patriots of our orthodox fatherland”. True, history has shown, and will, probably show again that a change in the political situation brings about the syndrome of betrayal and hatred of the Uniates towards their countrymen.

What, but piracy, can you call the actions of nationalists in Western Ukraine at the beginning of the 90’s of the XX century when they were taking orthodox churches by force? Maybe, Mogilnitskaya forgot, what they were doing in Sambir?

Within the last decade in the Ukrainian media the orthodox people of the canonical Ukrainian orthodox church have been called “Moscals”, “the fifth column of Moscow”. All this proves that the Ukrainian nationalists are inciting in the citizens of Ukraine a hostile attitude towards the believers of the Ukrainian Orthodox Church. This is, in the words of Mogilnitskaya herself “an encroachment on the right of citizens of Ukraine to practise their faith in a freely chosen rite, the propaganda of inter-religious hostility, which is a blatant breaking of the basic Law of our State – the Constitution of Ukraine (art. 35, 37) and the Law of Ukraine “about the freedom of conscience and religious organizations” (arts. 4,5,6). The insult to orthodox Christians “is an insult to the dignity of the citizens of the Ukrainian state, and hence, the breaking of art. 28 of the Constitution of Ukraine”. “Such actions cannot be deemed other than instigation to violence and a threat to the national security of Ukraine (art. 37 of the Constitution of Ukraine “without hindrance to practise religious cults, to perform religious activity”).

Since when, for the nationalists who do not remember their family ties, has the Church Slavonic language become “incomprehensible” and foreign? The roots of Russian and Ukrainian words are found in the Church Slavonic language. The Ukrainian language has “digressed” even less from the Church Slavonic than Russian. And then the main thing: in this question, one must not mix the Divine with the human, ecclesiastic with lay, the spiritual with that of the soul, the bodily.

Pani Mogilnitskaya cannot “reconcile” herself with the “common cradle” idea of our people, the wish to unite the Slavs,

the rebirth of “indivisible Holy Rus”. But it is obvious and historically irrefutable that our ancestors, which had at one time inhabited Kievan Rus, were and always have been called Russian people.

Neither in Great Britain, France, nor in Germany, would anybody dream of calling Catholic clergy “Roman” or “Italian”. Then why do Ukrainian nationalists call us, citizens of Ukraine “Moscovian” clergy?

At the end of the XX and the beginning of the XXI centuries the Lord deigned to send another trial to Holy orthodoxy.

We became witnesses to the tragedy of shattering political, social and spiritual changes.

The majority of our countrymen, fellow-citizens, by force of the former totalitarian regime torn away from their spiritual roots, were caught unaware by the unforeseen development and the speed of indeed historical changes.

Suddenly upon the map of the world there appeared fifteen new states, the citizens of which for the duration of seventy-three years lived in one country, which they called Fatherland, which they defended side by side during the Great Patriotic war (World War II, tr.)

In these countries the ways of life and conditions of political and social order suddenly changed. Democracy was declared, but democracy, like everything new, has to be learned. Democracy without spiritual, patriotic and constructive unity is impossible and can easily turn into anarchy. This was clearly proven by events which shook the entire world, which took place in the United States of America. There extremism and its ultimate, the worst aspect, – terrorism – showed its inhuman face.

Our Country, our Fatherland, our Native Land – free Ukraine –has been on the path of the new way for over a decade.

The Constitution of our Country declares many rights and freedoms, accepted as an example of just relations in many

countries of the world. Among those rights and freedoms the most important is the freedom of religion – the freedom for the human soul to believe, to worship, to serve God in its cultural tradition and in its native, national, spiritual and cultural field.

The attempts to mix the spiritual and political existence of the country have always led to sad results. Especially in cases where certain distinctive political sections, trying to grab political power, parts of society, tried to influence the spirit of the nation and the church of the people.

In Ukraine, and this is clear and understandable to all, the Spirit and Conscience of the nation has always been the Orthodox “Church of the living God, the pillar and affirmation of truth” (I Tim. 3:15)

We believe and confess that Holy Orthodoxy has been and is the basis, the heart and the main core of the life of Ukrainian people.

All other religions and denominations, which came to us from abroad, to our country, Ukraine, can exist, and actually do exist, because:

-firstly, their practitioners are citizens of our Country, have all the rights, must fulfill their constitutional obligations to the state;

-secondly, the condition of their being in Ukraine is the retention of internal political peace, recognition and respect for the faith of the majority of the citizens of Ukraine.

The attempts of artificial, political, uncanonical (unlawful) establishment of alternative religious associations, under whatever name and in whatever clothing, leads to destabilization of the life of orthodoxy, and that means also of the country.

The main task of the Ukrainian Orthodox Church is the preservation of the unity of Holy Orthodoxy on Evangelic, Apostolic basis.

Today an absolute majority of orthodox Christians (**sic! small**

letters, tr.) did not betray holy orthodoxy and remained devoted to the Mother-Church, which raised our common Mother – the Country Ukraine.

The Ukrainian Orthodox Church together with the Russian Orthodox Church and other sister-churches constitute the Holy Ecumenical Orthodoxy.

Our Church and its Odessa eparchy keep the best traditions, the purity of doctrine and morality. That is why all our epistles, sermons and exhortations in all forms possible, are directed towards the unity of all the constructive powers of our country, all those who are oriented towards construction and not destruction.

We exhort everyone to peace, good neighbourliness, and mutual respect. “Honour and peace to everyone who does what is good” (Rom. 2:10).

At the same time we witness that Orthodoxy cannot be measured by political yardsticks and nationalistic world-view (do not confuse with national) and pseudo-patriotic evaluation (do not confuse with patriotism – the love for our Country – Ukraine).

Our state is developing according to the laws of international relations and that means, it is dependent on them (for example, the World Monetary Fund). We cannot thrive living in isolation. The same is true of Canonical Orthodoxy which has apostolic succession, precise grounding in Divine Revelation: the Holy Writing and Holy Tradition. This is precisely why we have to preserve the purity of Orthodoxy. The purity of faith – is the basis of salvation and of life in Christ.

The source of life and of deathlessness, the source of truth and peace, the source of all earthly goods – is our Lord Jesus Christ, who founded His Church. In this is the entire foundation of standing for Canonical Orthodoxy.

An Orthodox person should respect the right of every citizen to have his own outlook on his country, its order, its political and social structure. In this sense all citizens are equal before the law of Ukraine. Nobody has the right to transgress the law – for

example, as it was at the end of the 80's – beginning of the 90's in the western oblasts of Ukraine, where with force, with obvious indulgence and often even co-operation of political structures, three of the formerly largest eparchies of our Church were practically annihilated. Where was the Law? We do not wish to remember evil. We wish to forgive our enemies, but only as citizens. But as to the faith in Christ – Holy Orthodoxy – we cannot enter into any compromise. “You cannot serve God and mammon” (Lk. 16:13).

The Civil Law of Ukraine allows for the transfer from the Canonical orthodox Church to another religious organization. The Law of Ukraine also allows for the transfer from one party to another.

But the Church and a party are not the same thing! The difference is that God created the church, whereas a party, even the most righteous and humane, was created by man. Those who leave one party and go to another are called traitors, and those who leave the Church – heretics, schismatics, apostates.

The Church does not interfere in state-political matters. By its nature, it is with everybody and at the same time, not against anybody. Its children can be, and actually are, representatives of various parties and trends. The condition of life of a person in church is faith and life in Christ according to his Holy Laws – the Canons. “Live worthily according to the message of Christ,” says the Word of God (Phil 1,21).

It is unseemly for politicians, to deliberate or make political submissions about the canonicity or uncanonicity in the sphere of faith, religion and Christ's Church, the more so, incompetent in orthodoxy. The only canonical, historic and all-national church of Ukraine is the Ukrainian Orthodox Church. This name it received from her Mother-Church, this name has been confirmed by the official witness for all Orthodox churches – of Ecumenical Orthodoxy.

Therefore, all those who rise against the Church of the majority of the Ukrainian people, and those can be representatives of schismatic groups, parties and organizations of extreme persuasion, rise against the historic heritage of Ukraine.

Brothers and sisters, fellow-citizens, Ukrainians, let us love our Church and our Fatherland – our dear Mother-Ukraine, which today suffers from a pluralism of spirit, preached by certain parties.

Orthodoxy's pain in Ukraine today consists of the fact that the so-called "churches" obtained their "origins" from political powers precisely during the political period of formation – a sharp change of socio-political conditions and the creation of an Independent Ukrainian State. Such religious associations are oriented politically, and not spiritually; they represent not church, but political organizations. This is why the phraseology of their representatives is full of extremism, chauvinism and nationalism.

Such "activists" would find it useful to become acquainted with the history of Ukraine during the past 500 years, with the works of one of the founders of the Kiev-Cave Lavra Monastery, the venerable Feodosy, the great bard and prophet of Ukraine, Taras Grigorievich Shevchenko, the writer Nikolai Vasilievich Gogol and many others, who will answer the questions: Who are we? Whose children are we? Where are we from?

Kievan Rus, our Native Land – Ukraine, by nature is an Orthodox state, the citizens of which should know the true history of their country. This should be the basis of patriotic upbringing of the youth of Ukraine. The youth should know their spiritual roots. At the same time with this (and not separately from this) they should be taught how they should behave towards nonorthodox citizens of Ukraine and the "guest" missionaries of various persuasions which often aggressively proselytize against Canonical Orthodoxy, and that means, against Ukraine.

All those who doubt, must solidly realize that there is nothing in common between nationalism and patriotism – the devotion to one's people, one's State-Ukraine.

The generally accepted stand of the Orthodox Church – of Universal orthodoxy – is against nationalism, which, according

to the words of the eminent orthodox theologian of our times, the metropolitan of Switzerland, Damaskin (the Ecumenical Patriarch), “always appeared as the worst form of national awareness. The stimulus of any nationalism is, of course, not love of its spokesmen towards their nation, but covert hatred towards neighbouring states” (Metropolitan of Switzerland, Damaskin, “Orthodoxy and the world”, Publ. Livany Nea Sinora, 1989, p. 69).

Meddling in church affairs in Ukraine, the nationalists dream of creating a “national”, so-called “one local Ukrainian church”. They strive to unite that which cannot be united, for “what do righteousness and lawlessness have in common? What do light and darkness have in common? What agreement between Christ and Beliar?” (2 Cor. 6, 14-15). A union with unrepentent schismatics threatens with the creation of a spiritual Babylon in Ukraine. Destruction of economy, production, agriculture –nothing can be compared to that which the nationalists are preparing – the destruction of faith, because such a supposed union would in essence be annihilation of faith, the Church, of spiritual life of the people.

At the end of her Petition, Mrs. Mogilnitskaya hypocritical-ly reminds us of love. By the way, the nationalists for the past ten years act like Cain in hating their brothers, and even actually killing their brothers of faith and blood. And what about the brutality of the UNA-UNSO? Why, that’s real fascism! See - what they are like! Speaking of love and doing the deeds of Cain!

Why is there such a really zoological feeling of hatred towards everything Russian? How come, suddenly, in one second, using the paralysis of government power in 1991, and the treacherous Belavezha plot, some began with malicious glee and incomprehensible vengefulness to brand ever brotherly Russia a foreign state? They have either never loved our Fatherland, or they have lost their memory: about a thousand years ago the venerable Nestor, the chronicler, miracle-maker of Kiev-Cave (Monastery, tr.), began the “Story of ancient times” – the first chronicle about our state with these words: “where did the Russian land originate”. The Zaporozhian cossaks were laying down their lives for only the Orthodox faith and the Russian

land. For how many centuries was Ukraine – our land, was freed from all kinds of Tatars, Poles, Frenchmen, Germans by precisely Russian people?

If there were no battles at Kulikovo, Poltava, Borodino, if Ukraine had not been united with Russia in 1654, this land, possibly, would be named Polish, or Lithuanian, or Turkish, whatever, but not Ukrainian. And our grandfathers and fathers during the Great Fatherland war (II World War, tr.) – did they divide themselves into Russian and Ukrainian? Dying at Moscow, at Kiev, at Kursk, at Stalingrad, they were defending their native land!

It is necessary to say that for the last ten years in Ukraine Mogilnitskayas are falsifying history! You cannot cut and paste history according to your own perverted understanding, lying about history – that is cutting through the quick. Our historic past with Russia is – one! When did the history of Ukraine begin, according to the understanding of the nationalists? Their claim that in the year 988 it was Ukraine that was christened, and not Rus, is ignorance.

The venerable elder Lavrenty of Chernigov wrote: “our native words – Rus and Russian. And we must absolutely remember, and never forget, that it was Rus that was christened, and not Ukraine. Kiev – is the second Jerusalem and mother of Russian cities. Kievan Rus was together with Great Russia. Kiev without Great Russia and separate from Russia, is unthinkable in any possible shape or form...”

The unique Russian Orthodox Church – is the thread which ties our peoples together stronger than family ties. How can one tear apart the Body of Christ for a whimsical idea of a “national church”? Don’t we pray fervently to all Russian saints – the defenders of all our people?

Forgetting and perverting of one’s past – this is betrayal of one’s ancestors, this is denial of them. Without remembering the past, there is no future. Such a people degenerate. The descendants will not love their Fatherland if they do not know their past. The gloaters will meet with the judgment of history and the Judgment of God. They wish to thrust nationalism on others, by

the way, a nationalism that is exclusively of the cave-man variety, - vulgar. Despising brotherly Rossia and selling the country out to the West, they betray their Native Land and their people. People, fooled by them, become “mankurts” –“Ivans, who do not remember their family”. Artificial nationalism is a blindfold on the eyes of a nation, and therefore, in order not to fall into the abyss, it is necessary to tear the blindfold off the eyes.

What “service” have the nationalists rendered Ukraine? The lies that they plant through the media are seen by our enemies – the western countries – and this makes us their laughing stock. The “correctors” of history, having based their “concept” on ethnography, having separated themselves from the glorious Russian history, dreaming to be that which without Russia they cannot be, fell into self-delusion and are leading the nation into this status. Just the same, they don’t love Ukraine. They love not Ukraine, but themselves, and their view of the world and of history. At the foundation of their understanding of the world is the principle “my house is at the edge ...” In politics this is called separatism. Separatism is - the betrayal of common interests of the country, of the people. It leads to degeneration of the personality, because the man breaks his connections with the past – the values of self-awareness of a people. A tree with worm-eaten roots is not of long duration. For a while it stands in a way, then stops bearing fruit, and then dries up and falls. The nationalists are chopping away the historic roots of the nation. Under the activity of the RUKH-people the tree of the nation threatens to fall. In the fact that they have survived a decade, they see the viability of their ideas. In the meantime during the last decade the potential accumulated by the centuries before, was spent. And what is to ensue? We would not wish to meddle in politics, but society must necessarily be warned: be careful – nationalism is dangerous for the country. At least let us remember their anti-government putsch in March of 2001...

In this way, Rukh – is a “movement” towards the destruction of centuries-old holy Russian historical traditions, and when these pillars and supports of the nation are destroyed, this will bring to destruction, to degeneration and annihilation of the nation in Ukraine as such. It is precisely the erosion of the historic national self-awareness of a people and the turning of humanity into an obedient herd that is the aim of Christ-haters

in the preparation of peoples for the coming of the world dictator – the Antichrist.

It also must be said that an element of apostasy (Greek for “turning away from God”) is globalization. It is impossible without the destruction of Christian states, traditionally formed throughout centuries. And the destruction of our orthodox state and the community of our people is achieved by and large by the appearance of nationalism. Thus, by the destruction of Christian states and the consciousness of their people, the “mystery of lawlessness” (2 Thes. 2,7) is gradually coming about. It was at the time of World War I, when Russian armies entered the city of Lvov, they found in the office of Metropolitan Andrey Sheptytsky a secret circular, an advisory note to the Austrian government (Sheptytsky hoped that Ukraine would be under Austria or Germany, but the Lord prevented it), in which there was an insistent recommendation to separate Ukraine from Russia and sectors of orthodox christians in Ukraine from the Russian orthodox Church. Let us note also that two years previously an advisory note to the President of Ukraine with a “project” of creating a so-called “One” “local” church in Ukraine was composed also by Greek-Catholics, with the wish of uniting the schismatics at first, and then gradually integrating them with the uniates. The perspective of this threatens the swallowing of Orthodoxy by catholicism, that is the annihilation of Orthodoxy in Ukraine.

Obviously and unfortunately, this orthodox position, is not known to the leaders of the Odessa Oblast organization NRU (the People’s Movement of Ukraine, tr.) and its “president” G. Mogilnitskaya. Otherwise they would not have now, when there are positive trends towards healing the schism in Ukraine, sent “Petitions” throughout Ukraine thereby bringing to confrontation the believers of Canonical Church and uncanonical organizations in the Ukrainian State.

Being a metropolitan of the Ukrainian orthodox Church, her representative at the talks about the future of orthodoxy in Ukraine, which today are taking place in Switzerland under the omophorion of the Russian and Constantinople (Ecumenical) Orthodox churches, I consider the following:

- the consolidation of peace and harmony- religious, political and social – lies not in petty “straining of the mosquito” (Matt. 23:24), or meddling in church affairs by ignorant in theology persons, but in good behaviour and respect towards all citizens of Ukraine, who should love their Native Land, God’s people.

It is necessary to remember that prayer and toil bring us closer to God, but confrontation separates from the Lord and leads to chaos and perdition.

Peace and harmony in society can be achieved only by solid, honest, clear understanding of Christ the Saviour’s words: “Therefore render unto caesar the things that are caesar’s and unto God what is God’s” (Mt.22:21).

Agathangel, Metropolitan of Odessa and Izmail,
permanent member of the Holy Synod
of the Ukrainian Orthodox Church.

From the press-organ “Single Fatherland”

Halyna Anatoliyivna Mohylnytska

H. A. Mohylnytska was born on May 8, 1937 in the city of Odessa into a family of teachers, one of the oldest and most ramified pedagogical dynasties of Ukraine. Her childhood was spent in the picturesque Kryve-ozero county near southern Boh River (today Mykolayivska Oblast), where during a summer vacation she and her young parents were surprised by war.

In 1954 she enrolled in the Odessa Financial-Credit Technical School. Soon she was expelled, firstly from the Komsomol (Communist Youth), and then from the Technicum for attending Church and for defending her constitutional right of freedom of religion.

She worked at several positions – from a factory worker to an art director in the Building of Culture.

In 1963, having passed the examinations without regular attendance of lectures for night school, she enrolled in the Odessa State University named after I. I. Mechnikov, from where she graduated in 1967. She worked as instructor in the Balta Teachers' College (from which she was dismissed for removing Communist ideology in a course of Ukrainian literature and propagating the works of nationalistic writers Vasyl Symonenko, Lina Kostenko, Mykola Vinhranovsky, Ivan Drach), as inspector of schools of Kryve-ozero school district, as a teacher and vice-principal of Kryve-ozero school No.1.

For decades she was one of the most active members of the Odessa opposition movement against the Communist regime.

In 1994 she returned to Odessa, where she worked as a teacher of Ukrainian language and literature in School No. 117, the chief specialist in the department of labour with parties and social organizations of the Odessa City municipality.

From 1997 she has been teaching in the the department of Methodology of Teaching the Humanities at the Odessa Oblast Institute for the amelioration of educational workers' qualifications.

She is an expert on education in Ukraine. She is the author of several collections of poetry, a lyric epic poem “Rohnida” and close to a hundred articles, dealing with socio-political, theological, and educational methodology problems, published in Ukraine and abroad.

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Let others also draw from this well.

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