

# **Adult Catechism Class for November 23, 2015**

## *History of the Ukrainian Catholic Church and Orthodox-Catholic Relations in our World today*

### **Part 1: Scripture Readings:**

**Matthew 9:37-38:** Then he said to his disciples, "The harvest is plentiful, but the laborers are few; therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest."

**John 10:16:** And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

**John 14:6:** Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

**Philemon 6:** And I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.

### **Part 2: Brief Synopsis and History of the Ukrainian Church**

Eastern Christianity took a firm root in Ukraine in 988 when Vladimir, Prince of Kiev, embraced the Christian Faith and was baptized. Soon afterwards many missionaries from the Byzantine Empire arrived, having been sent by the Patriarch of Constantinople to preach the Gospel. When the Church of Rome and the Church of Constantinople severed ties with one another in the 11th century, the Church in Ukraine gradually followed suit and finally gave up the bonds of unity with Rome. When Ukrainian Orthodox bishops met at a council in Brest-Litovsk in 1595, seven bishops decided to re-establish communion with Rome. Guaranteed that their Byzantine tradition and Liturgy would be respected and recognized by Rome, they and many priests and lay faithful were re-united with the See of Rome, while others continued to remain Orthodox. In the 19th century many Ukrainian Catholics began to emigrate to North America, bringing their pastors, traditions and liturgy to Canada and the United States. Under Communist rule, Catholics in Ukraine were persecuted, with many being imprisoned and murdered; in 1945 all the Ukrainian Catholic bishops were arrested or killed. Today the Ukrainian Catholic Church is the largest Eastern Catholic Church, with about 5 million faithful. It is led by His Beatitude Sviatoslav (Shevchuk), Major Archbishop of Kyiv-Galicia. His election was confirmed by Pope Benedict XVI on 25 March 2011.

### **Part 3: Early History of Christianity in Ukraine**

Tradition regarding the early Christian history of Ukraine holds that the apostle Andrew preached on the southern borders of modern-day Ukraine, along the Black Sea. Legend has it that he travelled up the Dnieper River and reached the future location of Kiev, where he erected a cross on the site where the St. Andrew's Church of Kiev currently stands, and where he prophesied the foundation of a great Christian city. The Chronicle of Nestor tells us that Andrew blessed that spot after protracted attempts to spread Christianity in the Scythian lands, about two thousand years ago. Christianity was most likely first introduced into the lands of present-day Ukraine by the Goths, who established the Chernyakhov culture in the 2nd century.

Although not a Christian people as a whole, the incoming Ostrogoths certainly had relations with Christian centres such as Rome and had come across missionaries in the lands they had previously inhabited; it is therefore believed that some of the Gothic inhabitants of Oium were Christian, as they had established churches in other lands occupied by the Goths. According to a 9th-century tradition, Pope Clement I (ruled 88–98) was exiled to Chersonesos on the Crimean peninsula in 102, as was Pope Martin I in 655. Furthermore, it has been definitively recorded that a representative from the Black Sea area, the "head of the Scythian bishopric", was present at the First Council of Nicaea in 325, as well as the First Council of Constantinople in 381; it has been surmised that this representative would have to have been Bishop Cadmus of the Bosporan Kingdom. Ostrogoths, who remained on present-day Ukrainian lands after the invasion of the Huns, established a metropolinate under the Bishop of Constantinople at Dorus in northern Crimea around the year 400. A bishop's seat had also existed since 868 across the Strait of Kerch, in the ancient city of Tmutarakan. The Polans and the Antes cultures, located so close to the Crimea, surely became familiarized with Christianity by this time. A few centuries after St. Andrew supposedly preached in the current region of Ukraine, there was a royal family of three brothers. One was named Kie, the second was Shchek, the third Khoriv and they had a beautiful sister called Lebid. They had lost their mother and father to invaders from the East and were searching for a place to make a new home. When they arrived at the beautiful blue Dnipro River, and saw the seven majestic green hills across the river covered with kashtan trees and flowers, Kie chose the place as their new home. Kie and his brothers built a boat and then sailed across the broad and mighty Dnipro River towards the high green bank on the western side. But what should be the name of the new Metropolis? Kie's brothers and sister decided to name the new city KYIV in honor of their strong and brave elder brother, King Kie. Thus it was that the City of Kyiv was founded on the last weekend in May, in the Spring of the year 482 A.D. Kie ruled on the hill which is now called Borichev, Shchek settled on the hill which is now called Shchekovitsa, and Khoriv settled on the third, which after him was called Khorevitsa. And it was thus that they founded the great city over 1,500 years ago. It thus became true of what St. Andrew had predicted: that here a great city would rise one day with many churches to the glory of God. And so the prophecy was fulfilled.

Merchants and craftsmen from far and wide soon gathered by the Dnipro River and settled in the Podol, the lower town, which became the center of commerce. Kyiv slowly grew through the centuries into the great, majestic and Royal City of Kyiv. It was in 988, five centuries after the founding, that King Vladimir Christened his Slavic nation, the Ukrainian people of Rus'-Ukraine. It was here, where the broad street Khreshchatik still marks the place, that the people descended from the hills into the Dnipro River to be Christened into the Christian Church by Greek priests from Constantinople the capital of the Byzantine Empire.

King Vladimir built the Desyatina Church, and in 1036 his son, King Yaroslav, built Saint Sophia (Holy Wisdom) Cathedral as a sister of the famous Hagia Sophia in Constantinople. Saint Sophia in Kyiv became the Mother Church of Ukraine, and for a thousand years the immortal gold mosaic wall of the Virgin Oranta has watched over Kyiv. It was in the year 1187 that for the first time in history the historical chronicles mention the new name Ukraine for the ancient name of this land, which was Rus'.

#### **Part 4: Sts. Cyril and Methodius:**

In 862, the brothers Cyril and Methodius began the work which would give them their historical importance. That year Prince Rastislav of Great Moravia requested that Emperor Michael III and the Patriarch Photius send missionaries to evangelize his Slavic subjects. The relics of Pope St. Martin were allegedly retrieved by the "Equal-to-apostles" brothers Saints Cyril and Methodius, who passed through present-day Ukraine on their way to preach to the Khazars. Sent from Constantinople at the request of the ruler of Great Moravia, these brothers would add to foundation of Christianity in Ukraine by creating the Glagolitic alphabet, a precursor to the eponymous "Cyrillic script", which enabled the local population to worship God in Old Church Slavonic, a language closer to the vernacular Old East Slavic language than the Greek used to worship in Constantinople, or Latin in the west. In response to local disputes with clerics of the Latin Church, Cyril and Methodius appealed in person to the Bishop of Rome in 867, bringing with them the relics of Pope St. Martin from Chersonesos. Their labors and request were met with approval, and their continued efforts planted the Christian faith into Ukrainian Rus. By 906, they had founded a diocese in Peremyshl, now Przemyśl in present-day Poland, at the western edge of Ukraine. Their efforts, and those of their apostles, led to the translation of Christian Scriptures and service (liturgies) from Greek to Slavonic, and the eventual development of the modern Cyrillic alphabet. By the 9th century, it is known that the Slavic population of western Ukraine (likely the White Croats) had accepted Christianity while under the rule of Great Moravia. However, it was the East Slavs who came to dominate most of the territory of present-day Ukraine, beginning with the rule of the Rus', whose pantheon of gods had held a considerable following for over 600 years. Following the 860 assault on Constantinople by Rus' forces under the command of Askold and Dir, the two princes were baptized in that holy city. Returning to Kiev, the two actively championed Christianity for a period of 20 years, until they were murdered by the pagan Prince Oleg in the inter-princely rivalry for the Kiev throne. Patriarch Photios purportedly provided a bishop and priests from Constantinople to help in the Christianization of the Slavs. By 900, a church was already established in Kiev, St. Elijah's, modeled on a church of the same name in Constantinople. This gradual acceptance of Christianity is most notable in the Rus'-Byzantine Treaty of 945, which was signed by both "baptized" and unbaptized Rus'", according to the text included in the Primary Chronicle. Christianity acceptance among the Rus' nobility gained a vital proponent when Princess Olga, the ruler of Kiev, became baptized, taking the "Christian name" Helen. Her baptism in 955 (or 957) in either Kiev or Constantinople (accounts differ) was a turning point in religious life of Rus' but it was left to her grandson, Vladimir the Great, to make Kievan Rus' a Christian state. Both Vladimir and Olga are venerated as the Equal-to-apostles saints by the Eastern Christian Churches.

#### **Part 5: Sts. Vladimir and Olga**

Princess Olga of Kiev shortly after her baptism appealed to the Holy Roman emperor Otto the Great to send missionaries into Kievan Rus'. Saint Adalbert, a Latin missionary bishop from Germany, was sent, but his missions and the priests who missionized along with him, were stopped. Most of the group of Latin missionaries were slain by pagan forces sent by Olga's son,

Prince Svyatoslav, who had taken the crown from his mother. Christianity became dominant in the territory with the mass Baptism of Kiev in the Dnieper River in 988 ordered by Vladimir. That year is considered as the year of establishment of the Kiev Metropolis and part of the Ecumenical Patriarchate of Constantinople. St. Vladimir was a devout pagan in his early life. He was a great conqueror who had many wives and erected many pagan statues in the lands that he ruled over. Upon finding out that other faiths existed beyond his own paganism, he decided to send his envoys out into the world to find out what was true faith on earth. His envoys met with Muslims, but felt that there was no joy among them, and that their faith was very mechanical. The envoys also met with Jews and Catholics, but were still unimpressed. Everything changed, however, when the envoys arrived in Constantinople. Upon attending Divine Liturgy in Hagia Sophia, the envoys said, "We no longer knew whether we were in heaven or on earth." Taking the word of his envoys, St. Vladimir had himself and his nation baptized into the Orthodox Church. St. Vladimir changed completely after his baptism. He destroyed all the pagan statues that stood in Kievan Rus', and replaced them with churches. He also attempted to live in peace as much as possible with his neighbors and had only one wife.

### **Part 6: Great Schism of 1054:**

One summer afternoon in the year 1054, as a service was about to begin in the Church of the Holy Wisdom' (Hagia Sophia) at Constantinople, Cardinal Humbert and two other legates of the Pope entered the building and made their way up to the sanctuary. They had not come to pray. They placed a Bull of Excommunication upon the altar and marched out once more. As he passed through the western door, the Cardinal shook the dust from his feet with the words: 'Let God look and judge.' A deacon ran out after him in great distress and begged him to take back the Bull. Humbert refused; and it was dropped in the street. It is this incident which has conventionally been taken to mark the beginning of the great schism between the Orthodox east and the Latin west. In 1054 there was a severe quarrel. The Normans had been forcing the Greeks in Byzantine Italy to conform to Latin usages; the Patriarch of Constantinople, Michael Cerularius, in return demanded that the Latin churches at Constantinople should adopt Greek practices, and in 1052, when they refused, he closed them. This was perhaps harsh, but as Patriarch he was fully entitled to act in this manner. Among the practices to which Michael and his supporters particularly objected was the Latin use of 'azymes' or unleavened bread in the Eucharist. In 1053, however, Cerularius took up a more conciliatory attitude and wrote to Pope Leo IX, offering to restore the Pope's name to the Diptychs. In response to this offer, and to settle the disputed questions of Greek and Latin usages, Leo in 1054 sent three legates to Constantinople, the chief of them being Humbert, Bishop of Silva Candida. Thrusting a letter from the Pope at him, they retired without giving the usual salutations; the letter itself, although signed by Leo, had in fact been drafted by Humbert, and was distinctly unfriendly in tone. After this the Patriarch refused to have further dealings with the legates. Eventually Humbert lost patience, and laid a Bull of Excommunication against Cerularius on the altar of the Church of the Holy Wisdom: among other ill-founded charges in this document, Humbert accused the Greeks of omitting the Filioque from the Creed! Humbert promptly left Constantinople without offering any further explanation of his act, and on returning to Italy he represented the whole incident as a great victory for the see of Rome. Cerularius and his synod retaliated by anathematizing Humbert (but not the Roman Church as such). The attempt at

reconciliation left matters worse than before. Following the Great Schism in 1054, the Kievan Rus' that incorporated some of the modern Ukraine ended up on the Eastern Orthodox Byzantine side of the divided Christian world. Early on, the Orthodox Christian metropolitans had their seat in Pereyaslav, and later in Kiev. The people of Kiev lost their Metropolitan to Vladimir-Suzdal in 1299 (who retained the title), but gained a new Metropolitan in Halych in 1303. The religious affairs were also ruled in part by a Metropolitan in Navahrudak, (present-day Belarus).

### **Part 7: The Union of Lublin**

On July 1, 1569, the Union of Lublin was concluded, uniting Poland and Lithuania into a single, federated state, which was to be ruled by a single, jointly selected sovereign. Formally, Poland and Lithuania were to be distinct, equal components of the federation, each retaining its own army, treasury, civil administration, and laws; the two nations agreed to cooperate with each other on foreign policy and to participate in a joint Diet. But Poland, which retained possession of the Lithuanian lands it had seized, had greater representation in the Diet and became the dominant partner. The Polish–Lithuanian state remained a major political entity until it was partitioned toward the end of the 18th century. Following the Union of Lublin, the Polonization of the Ukrainian church was accelerated. Unlike the Roman Catholic Church, the Orthodox church in Ukraine was liable to various taxes and legal obligations. The building of new Orthodox churches was strongly discouraged. The Roman Catholics were strictly forbidden to convert to Orthodoxy, and the marriages between Catholics and Orthodox were frowned upon. Orthodox subjects had been increasingly barred from high offices of state. In order to oppose such restrictions and to reverse cultural polonization of Orthodox bishops, the Ecumenical Patriarch encouraged the activity of the Orthodox urban communities called the "brotherhoods" (bratstvo). Bratstva (literally, "fraternities") were the secular unions of Orthodox citizens in the cities of the Polish–Lithuanian Commonwealth such as Lviv, Wilno, Lutsk, Vitebsk, Minsk, and Kiev. The Orthodox brotherhoods, first documented in the 15th century, were consolidated in the aftermath of the Union of Brest (1596) in order to oppose a rise in the Roman Catholic proselytism. The brotherhoods attempted to stem the state-supported Catholic missionary activities by publishing Cyrillic books and financing a net of brotherhood schools which offered education in the Ruthenian language. The famous Kiev Mohyla Academy grew out of one such school under the umbrella of the Brotherhood Monastery in Kiev. The Dormition Church, Lviv was financed by the brotherhood of the same name; its members also supported the Cossack risings in the east of Ukraine. The powerful Ostrogski family provided political support for their activities. In 1589 Hedeon Balaban, the bishop of Lviv, asked the Pope to take him under his protection, because he was exasperated by the struggle with urban communities and the Ecumenical Patriarch. He was followed by the bishops of Lutsk, Cholm, and Turov in 1590. In the following years, the bishops of Volodymyr-Volynskyy and Przemyśl and the Metropolitan of Kiev announced their secession from the Ecumenical Patriarchate of Constantinople, which was increasingly influenced by the Ottomans. In 1595 some representatives of this group arrived to Rome and asked Pope Clement VIII to take them under his jurisdiction and unite them to the Apostolic See of Saint Peter.

## **Part 8: The Union of Brest**

In

the Union of Brest of 1596 (colloquially known as unia), a part of the Ukrainian Church was accepted under the jurisdiction of the Roman Pope, becoming a Byzantine Rite Catholic Church, a Ukrainian Greek Catholic Church, colloquially known as the Uniate Church. While the new church gained many faithful among the Ukrainians in Galicia, the majority of Ukrainians in the rest of the lands remained within Eastern Orthodoxy with the church affairs ruled by then from Kiev under the metropolitan Peter Mogila (Petro Mogyla). The Orthodox Church was made illegal (its legality was partially restored in 1607), its property confiscated, and Orthodox believers faced persecution and discrimination which became an important reason for large numbers of Ukrainians to emigrate to Tsardom of Russia following the Union. The eastward spread of the Union of Brest led to violent clashes, for example, assassination of the Greek Catholic metropolitan Josaphat Kuntsevych by the Orthodox mob in Polotsk in 1623. At the time of the Union of 1596, this church included most Ukrainians and Belarusians who lived in the Polish-Lithuanian Commonwealth. The hierarchs of the Kievan church gathered in synod in the city of Brest composed 33 articles of Union, which were accepted by the Pope of Rome. At first widely successful, within several decades it had lost much of its initial support, mainly due to its enforcement on the Orthodox parishes, which stirred several massive uprisings, particularly the Khmelnytskyi Uprising, of the Zaporozhian Cossacks. (See Appendix for 33 articles of the Union of Brest).

## **Part 9: Ukrainian Catholic Church after the Union of Brest**

Abbreviated as the UGCC (Ukrainian Greek Catholic Church), and originally formed from the Union of Brest in 1596, the Church was outlawed by the Soviet government in 1948 but continued to exist in the Ukrainian underground and in the Western Ukrainian diaspora. It was officially re-established in Ukraine in 1989. In 1991, Cardinal Lubachivsky returned to Lviv from emigration. Since 2011 UGCC has been headed by Major Archbishop Sviatoslav Shevchuk. Currently the Ukrainian Greek Catholic church has 3317 parishes which makes it the third largest denomination in Ukraine. Geographically, the Church's parishes were previously confined to the Western provinces of Lviv, Ternopil and Ivano-Frankivsk, where it has the most parishes of any Church and where its share of parishes ranges from 47% to 64%. The UGCC is also found in the neighboring Lemko areas in Poland. Numerous surveys conducted since the late 1990s consistently show that between 6% and 8% of Ukraine's population, or 9.4% to 12.6% of religious believers, identify themselves as belonging to this Church. In addition, the church has mass parishes abroad in the North American continent, South America, and Australia. In recent times parishes have been established in many Eastern Ukrainian cities such as Kharkiv, Donetsk, in the south in Odessa and Yalta and also in Russia, with parishes being set up in Moscow, Novosibirsk, Ufa, Cheliabinsk, Tomsk, and other cities. These parishes have been formed primarily by resettled Ukrainians from Western Ukraine. One of the largest religious controversies in Ukraine recently involved having the almost exclusively western Ukraine-based UGCC move its administrative centre from Lviv to Kiev whilst its new cathedral's construction was sponsored by the first lady, Kateryna Yushchenko-Chumachenko. This move was criticised not only by the UOC(MP)- Ukrainian Orthodox Church (Moscow Patriarchate), but also by the whole Eastern Orthodox Communion.

## **Part 10: Relationship between Catholics and Orthodox today**

The Roman Catholic Church and the Eastern Orthodox Church have been in a state of official schism from one another since the events of 1054—the East–West Schism. The causes of this breach were centuries in the making and stemmed to a considerable extent from cultural and political factors derived from the increasing isolation of the Latin scholarly culture of the West and the Greek scholarly culture of the Byzantine Empire. Historically, it has been argued that there are substantive theological differences between the Western and Eastern churches that have proven enduring points of contention. Since the Second Vatican Council, the Catholic Church has generally taken the approach that the schism is primarily ecclesiological in nature, that the doctrinal teachings of the Eastern Orthodox churches are generally sound (with the exception of their understanding of papal primacy, the filioque clause, and the purification after death) and that "the vision of the full communion to be sought is that of unity in legitimate diversity" as before the division, since "the first councils are an eloquent witness to this enduring unity in diversity". In this view, the primary difficulty is disagreement on the role of the Pope. The Roman Catholic Church considers that the differences between Eastern and Western theology are complementary rather than contradictory, as stated in the Decree *Unitatis redintegratio* of the Second Vatican Council, which declared: In the study of revelation East and West have followed different methods, and have developed differently their understanding and confession of God's truth. It is hardly surprising, then, if from time to time one tradition has come nearer to a full appreciation of some aspects of a mystery of revelation than the other, or has expressed it to better advantage. In such cases, these various theological expressions are to be considered often as mutually complementary rather than conflicting. Where the authentic theological traditions of the Eastern Church are concerned, we must recognize the admirable way in which they have their roots in Holy Scripture, and how they are nurtured and given expression in the life of the liturgy. They derive their strength too from the living tradition of the apostles and from the works of the Fathers and spiritual writers of the Eastern Churches. Thus they promote the right ordering of Christian life and, indeed, pave the way to a full vision of Christian truth. The Roman Catholic Church's attitude was also expressed by Pope John Paul II in the image of the Church "breathing with her two lungs". He meant that there should be a combination of the more rational, juridical, organization-minded "Latin" temperament with the intuitive, mystical and contemplative spirit found in the east. The Catechism of the Catholic Church, citing documents of the Second Vatican Council and of Pope Paul VI, states: "The Church knows that she is joined in many ways to the baptized who are honoured by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter" (*Lumen gentium* 15). Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church" (*Unitatis redintegratio* 3). With the Orthodox Churches, this communion is so profound "that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist" Orthodox apologist and author Clark Carlton states, "The Orthodox Church opposes the Roman doctrines of universal papal jurisdiction, papal infallibility, purgatory, and the Immaculate Conception precisely because they are untraditional".

Two major cultural differences can be detected in the way Orthodox and Catholics live out their visions of Christianity. The first includes attitudes toward liturgy, an area where differences are surprisingly difficult to define, because they go far beyond ritual variance. A common misunderstanding is that Orthodox value reverence more highly than Catholics in the contemporary West, but this is not necessarily true; a clown Mass is also reverent in its own way. It matters, though, precisely what is revered. We move closer to the truth if we say that the Orthodox see liturgy as the primary work of Christians, from which every other activity flows. Catholics, on the other hand, tend to see liturgy as one of many Christian labors; it is important and obligatory, but exists among many important works. While it is impossible to make such statements without employing massive generalizations, this difference between the two traditions is nevertheless a source of alienation. One way the cultural difference manifests itself can be found in each traditions views of private prayer and asceticism. One can legitimately make the case that in Roman Catholicism these have undergone a considerable process of privatization. Orthodox churches, on the other hand, have retained a more profound sense that asceticism is a communal work. Many Orthodox priests who are otherwise quite ecumenically minded would be reluctant to support immediate reunion of the churches because of what seems to them to be a lack of respect for the discipline of fasting by Catholics. How, they ask, can they tell their people to fast from midnight on the night before they receive the Eucharist when they could go to a local Catholic Mass an hour after breakfast? At the root of such an attitude lies a fear that without proper protections Orthodoxy will succumb to the siren song of Western individualism. Another major difference between these ecclesial cultures can be summed up in the principle of *oikonomia*, from the Greek word for household rule or management, which is often used in relation to questions of church order and regulations. The concept is not entirely foreign to Catholics, especially those outside the more legalist Anglo-German traditions, but the principle of *oikonomia* colors Orthodox praxis in ways that many Catholics would find surprising, even disturbing. The principle of *oikonomia*, for example, can be used in Orthodox churches to answer not merely questions of church order, but even morality. Two examples of the practice can be found in controversies over remarriage after divorce and the use of artificial contraception, both of which Orthodoxy accommodates within its moral vision under certain circumstances. Millions of ordinary Catholics have been intimately affected by their church's insistence on the absolute indissolubility of marriage (hence, no sacramental remarriage after a divorce) and the intrinsic evil of artificial birth control. From the Catholic perspective, then, what pastoral ingenuity would permit a reunion with a church that (as it would surely be seen) allows divorce and contraception? How can a church call on others to reunite with it on the basis of practices and beliefs its own members treat with apparent contempt? The question cuts both ways, because Orthodoxy's vaunted freedom and principle of *oikonomia* depend on the personal holiness of those managing the household of faith. Where sanctity and justice are lacking, the overshadowing chaos and venality may be all that Catholics or the Orthodox faithful will see. For either side to present a good case for its own ecclesial vision, it must live that vision, not merely argue it. A real key to ecumenical progress the conversion of the other begins with conversion of the self.



## **PART 11: Appendix: Articles of the Union of Brest**

The Union of Brest was the 1595-1596 decision of a number of Orthodox bishops in the region of what is modern Ukraine, Poland, and Belarus ("Rus") to depart from the Orthodox Church and place themselves with the Pope of Rome in order to avoid being ruled by the newly established Patriarch of Moscow. At the time, the church in the area included most Ukrainians and Belarusians, under the rule of the Polish-Lithuanian Commonwealth. The hierarchs of the Kievan church gathered in synod in the city of Brest to compose the union's 33 articles, which were then accepted by the Roman Catholic pope. At first widely successful, within several decades it lost much of its initial support. In Austrian Galicia, however, the church fared well and remains strong to this day, most notably in the Ukrainian Greek Catholic Church.

*This is the text from the Union of Brest:*

We require prior guarantees of these articles from the Romans before we enter into union with the Roman Church.

1. Since there is a quarrel between the Romans and Greeks about the procession of the Holy Spirit, which greatly impede unity really for no other reason than that we do not wish to understand one another - we ask that we should not be compelled to any other creed but that we should remain with that which was handed down to us in the Holy Scriptures, in the Gospel, and in the writings of the holy Greek Doctors, that is, that the Holy Spirit proceeds, not from two sources and not by a double procession, but from one origin, from the Father through the Son.
2. That the divine worship and all prayers and services of Orthros, Vespers, and the night services shall remain intact (without any change at all) for us according to the ancient custom of the Eastern Church, namely: the Holy Liturgies of which there are three, that of Saint Basil, that of Saint Chrysostom, and that of Epiphanius which is served during the Great Lent with Presanctified Gifts, and all other ceremonies and services of our Church, as we have had them until now, for in Rome these same services are kept within the obedience of the Supreme Pontiff, and that these services should be in our own language.
3. That the Mysteries of the Most Holy Body and Blood of Our Lord Jesus Christ should be retained entirely as we have been accustomed until now, under the species of bread and wine; that this should remain among us eternally the same and unchangeable.
4. That the Mystery of Holy Baptism and its form should remain among us unchanged as we have served it until now, without any addition.
5. We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church.
6. We will accept the new calendar, if the old one cannot be, but without any violation of the Paschalia [the Easter cycle] and our other feasts as they were in the time of unity, because we have some special feasts which the Romans do not have; on the sixth of January we celebrate the memory of the Baptism of the Lord Christ and the first revelation of the One God in Trinity.

We call this feast Theophany, and on this day we have a special service of the Blessing of Waters.

7. That we should not be compelled to take part in processions on the day of Corpus Christi - that we should not have to make such processions with our Mysteries inasmuch as our use of the Mysteries is different.

8. Likewise that we should not be compelled to have the blessing of fire, the use of wooden clappers, and similar ceremonies before Easter, for we have not had such ceremonies in our Church until now, but that we should maintain our ceremonies according to the rubrics and the Typicon of our Church.

9. That the marriages of priests remain intact, except for bigamists.

10. That the metropolitanate, the episcopate, and other ecclesiastical dignities shall be conferred on no one except the Rus' people or Greeks, who must be of our religion. And since our Canons require that the Metropolitan, the Bishops, and soon, first elected by the clergy, must be worthy people, we ask the King's Grace that the election be free, leaving intact the authority of the King's Grace to appoint the one whom he pleases. This means that as soon as someone has died we should elect four candidates, and the King's Grace will freely chose whom he wishes from among the four. This is necessary, especially so that the persons named to such positions will be worthy and educated, for the King's Grace, who is not of the same religion, cannot know who is worthy of this, and thus it has happened that such uninstructed people were appointed that they were scarcely literate. If the King's Grace should wish to appoint a layman to these spiritual posts, the appointee must receive Holy Orders within no more than three months under pain of losing appointment, according to the Constitution of the Parliament of Grondo and the Articles of King Sigmund Augustus of blessed memory, approved by the present King's Grace, for at the moment there are some who hold certain spiritual appointments in their hands but do not receive Holy Orders even for years, justifying themselves with some sort of royal "exemptions". We ask that in future this should not be.

11. That our Bishops should not send to Rome for the sacrae (permission to consecrate), but, if the King's Grace names someone to a bishopric, that according to the old custom the Archbishop-Metropolitan should have the duty and the right to ordain him. The Metro-politain himself, before entering upon the office of metropolitan, should send the sacrae to the Pope. Then, after he has received the sacrae from Rome, let the bishops ordain him, at least two of them, according to their custom. If a bishop is elected Metropolitan, let him not send for the sacrae, because he already has the episcopal cheirotonia; he may take an oath of obedience to the Supreme Pontiff in the presence of the Archbishop of Gniezno (who on that occasion will not be functioning as Archbishop, but as Primate of Poland).

12. So that our authority would be greater and we should govern our faithful with greater respect, we ask seats in the Senate of the King's Grace for the Metropolitan and the bishops. We ask this for many reasons for we have the same office and hierarchical dignity as the Roman Bishops.

13. And if in time the Lord shall grant that the rest of the brethren of our people and of the Greek Religion shall come to this same holy unity, it shall not be held against us or begrudged to us that we have preceded them in this unity, for we have to do this for definite, serious reasons for harmony in the Christian republic [Poland to avoid further confusion and discord.

14. Most important of all, it is necessary that if in our dioceses presbyters - Archimandrates, Hegumenoi, presbyters, and other clergy, but especially foreigners, even bishops and monks who might come from Greece - of our Religion should not wish to be under our obedience they should never dare to perform any divine service. For if that were allowed then there would never be any order.

15. If in the future someone of our Religion should want to join the Roman Church, denying his own Religion and Ceremonies, let him not be accepted, since he is degrading the Ceremonies of the one Church of God, since, being already in one Church, we shall have one Pope.

16. That marriages may freely take place between the Roman faithful and the Rus' faithful, without any compulsion as to Religion, for both are already one Church.

17. Inasmuch as we have lost the possession of many ecclesiastical properties, some of which our predecessors alienated by rights other than the free administration of these goods during their personal lives, so that we find ourselves in such want and poverty that we cannot provide satisfactorily for the needs of the churches, and indeed we ourselves scarcely have the means of subsistence, we require that these properties be returned to our churches. If anyone has legitimately acquired the lifetime usufruct of any ecclesiastical benefice, let him be obliged to pay an annual rent to the Church, and upon his death let the benefice revert to the Church. Such a benefice shall not be granted to anyone without the consent of the bishop and his chapter. Every benefice to which the Church presently has title is to be recorded in the Gospel Books, even if the Church does not exercise any control over some benefices. In that way they will at least belong indisputably to the Church. With this accomplished, the Church can then undertake to regain those benefices which have been alienated at an earlier time.

18. Upon the death of the Metropolitan or of a bishop, the wardens and state treasurer shall not interfere in the ecclesiastical properties. As is the custom and tradition of the Roman Church, these properties shall be administered by the chapter until a new Metropolitan or bishop is elected. While this is already guaranteed to us by our privilege, we ask that it be incorporated into the constitution of the kingdom.

19. That Archimandrates, Hegumenoi, monks and their monasteries, according to the old custom shall be under the obedience of the bishops of their dioceses, for among us there is only one monastic Rule, which even the bishops use, and we do not have "Provincials".

20. That at the tribunal among the Roman Clergy we also should have two of our [clergy] to look after the affairs of our Church.

21. That the archimandrates, hegumenoi, priests, archdeacons, and our other clergy be held in the same esteem as the Roman clergy, and should enjoy and make use of the same liberties and privileges which were granted by King Ladislaus; they should be exempt from all taxation, both

personal and concerning ecclesiastical property, in contrast to the unjust practice which has hitherto obtained - if they possess some private properties then they should pay taxes on them, whatever is just, as other proprietors do. Any priest and other clergy who possesses ecclesiastical properties within the territories of the senators and nobility are subject to them and must obey them: they should not appeal to the courts or enter into quarrels with the landlords, but must acknowledge the right of patronage. But accusations regarding the person of the clergy and their spiritual functions, are subject only to the bishop, and the misdemeanors of the clergy shall be punished exclusively by the bishop on the complaints of the landlord. Thus everyone, clergy and laity, will have their rights preserved whole and inviolate.

22. That the Romans should not forbid us to ring bells in our churches on Good Friday, both in the cities and everywhere else.

23. That we should not be forbidden to visit the sick with the Most Holy Mysteries, publicly, with lights and vestments, according to our rubrics.

24. That without any interference we might be free to hold processions, as many as are required, on holy days, according to our custom.

25. That our Rus' monasteries and churches should not be changed into Roman Catholic churches. And if any Roman Catholic has damaged or destroyed one of our churches or monasteries, in his territory, he shall be obliged to repair it or build a new one for the exclusive use of the Rus' people.

26. The spiritual Church Brotherhoods which have recently been erected by the Patriarchs and confirmed by the King's Grace - for example, those in L'viv, in Brest, in Vilnius, and elsewhere - in which we see great benefit for the Church of God and the cultivation of divine worship if they wish to abide in this unity, shall be maintained in all their integrity under the obedience of their Metropolitan and of the bishops in whose dioceses they function and to whom each of them is properly ascribed.

27. That we shall be free to have schools and seminaries in the Greek and Church-Slavonic languages in the localities where it is most convenient, and that our printing-presses shall be free (of course under the supervision of the Metropolitan and bishops, so that no heresies be propagated and nothing be printed without the knowledge and consent of the Metropolitan and bishops).

28. Since there have been great abuses and disobedience on the part of some priests in the dominions of the King's Grace as well as in the lands of the lords and magnates, so that these priests have obtained the protection of the landlords and magnates for their abuses, dissolving marriages, so that the wardens and other officials profit to some extent by the fees from these divorces and therefore shield these priests, not permitting the bishops and the synod to summon such wayward clerics, abusing and even beating our visitators, we request that such abuses should cease, and that we would be free to correct the wayward and keep order, and if someone should be excommunicated because of his disobedience or for an abuse, let the

government and the lords, once they have been informed by the bishops or the visitator, not permit such excommunicated clergy to perform clerical functions or serve in the churches until they have been absolved by their pastors from their faults. This shall also be understood for archimadrates and hegumenoï and other ecclesiastics who are subject to the bishops and to their authority.

29. Than the Cathedrals in the main cities and all the parish churches everywhere in the dominions of the King's Grace, of every place and jurisdiction, whether founded by the King, or by the city, or by a local lord, shall be subject to the bishop and under his authority, and that lay people shall not administer them under any pretext, for there are those who meddle against the obedience of the bishop, arranging matters as they wish and who do not want to obey their bishops. Let this not occur in the future.

30. And if someone has been excommunicated by his bishops for any offense, let him not be received into the Roman Church but, on the contrary, let his excommunication be proclaimed there also. And we shall do the same with regard to those excommunicated from the Roman Church, for this is a joint concern.

31. And when the Lord God by His will and holy grace shall permit the rest of our brothers of the Eastern Church of the Greek tradition to come to the holy unity with the Western Church, and later in this common union and by the permission of the Universal Church there should be any change in the ceremonies and Typicon of the Greek Church, we shall share all this as people of the same religion.

32. We have heard that some have departed for Greece to procure ecclesiastical powers and return here to advise and influence the clergy and extend their jurisdiction over us. We, therefore, request the King's Grace to order precautions to be taken on the state borders so that anyone bearing such jurisdictions and excommunications be barred from entering the kingdom. Otherwise, grave mis-understandings could arise between the pastors and the flocks of the Church.

33. All these things we the undersigned, desiring holy concord for the praise of God's Name and for the peace of the Holy Church of Christ, we have given these articles which we consider necessary for our Church and for which we require agreement in advance and guarantees from the Holy Father the Pope and from the King's Grace, our merciful lord, for greater security, we have committed our Instructions to our Reverend brothers in God, father Hypatius Potij, the Protothrone, Bishop Volodymyr of Brest, and Father Cyril Terlet-sky, Exarch and Bishop of Lutsk and Ostrih, so that in our name and in their own name they should ask the Most Holy Father the Pope, and also the King's Grace, our merciful lord, to confirm and guarantee beforehand all the articles which we have here given in writing, so that assured as to the faith, the Mysteries, and our ceremonies, we might come to this holy accord with the Roman Church without any violation of our conscience and the flock of Christ committed unto us and likewise that others who are still hesitating, seeing that we retain everything inviolate, might more quickly come after us to this holy union.

Given in the Year of God 1595, the month of June, the first day according to the Old Calendar.  
MICHAEL, Metropolitan of Kiev and Halych and all Rus' Hypatius, Bishop of Volodymyr and  
Brest Cyril Terletsky, by the grace of God Exarch and Bishop of Lutsk and Ostrih Leontius  
Pelchytsky, by the grace of God Bishop of Pinsk and Turov

[the seals of eight bishops are added, including Gedeon Balaban of L'viv and Dionysius Zbirujski  
of Kholm.]