

# Foreword

The year 1988 marks the Millennium of the coming of Christianity to Ukraine. This event will be celebrated not only by the Christians in Ukraine, in whatever ways are possible to them under their present, well known circumstances, but also by Ukrainians of the diaspora, together with their brothers and sisters of different denominations and nationalities.

It is in this spirit of solidarity and understanding that Saint Paul University in Ottawa graciously joined the synodal Millennium committee of the Ukrainian episcopate in sponsoring a symposium on November 7-9, 1985. This book is the result of these days of study.

The Millennium of St. Volodymyr's conversion takes on a strongly ecumenical importance, for it underlines important religious differences where political questions are sometimes closely involved. Often treated unfairly, misunderstood, or worse still, too often persecuted, the Catholic Ukrainian Church has accepted enormous sacrifices during the centuries in order to remain in communion with the Apostolic See. John Paul II recalled this recently when he spoke to the Ukrainians in Argentina: the faithful of the Ukrainian Catholic Church "carry the ecumenical vocation written, even in pain, in the flesh of their existence" (April 10, 1987).

This volume is a simple witness, on one hand, of the importance of the spiritual heritage of St. Volodymyr, whose people have the mission of passing it on from generation to generation, for "all you who have been baptized have put on Christ,...for you are all one in Christ Jesus" (Gal. 3: 27-28); on the other hand, this book draws attention to the extreme difficulties just in existing, difficulties which this Church still knows today.

With the apostle Paul these Christians say: "Looked on as dying people, and yet we are alive; as having nothing, and yet we possess everything" (2 Cor. 6: 9, 10). No, the faith is not dead. It is being reborn on arid soil, sterilized by a contrary ideology, but soil which is mysteriously made fruitful by the sacrifice of the martyrs. This people of God has lived, and it is worthy to keep on living!

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**Transliteration:** The editor has respected the forms chosen by each author, and hence proper names like Volodymyr and Kiev are spelt in different ways in the articles.