

## APPENDIX A

### INTRODUCTION TO *THE WISDOM OF GOD*:

During my stay at Pidliute during the month of September, this year, I was writing a pastoral letter about prayer. The subject in the work grew to such proportions that I decided to publish the thing as a separate booklet, *On Prayer*. I am publishing its final chapters about *The Wisdom of God* as an introduction, with the idea that they are more suitable as an introduction to the whole work *On Prayer*.<sup>1</sup>

I dedicate this whole work of mine to the Reverend Clergy of the Eparchy, my helpers in pastoral work, with the request that they might pass on the subject of my meditations through their sermons to our dear people.

In Pidliute I did not have at hand a satisfactory library; more than once I was obliged to quote a text of Holy Scripture from memory; I did not have access to a Patrology. After my return to L'viv, I filled in some things, for the greater part in footnotes. Not able to redo the whole thing,

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<sup>1</sup>Bazylewycz ends this sentence with the words “the whole work.” It is impossible for me to discern whether he was in possession of a variant text in which the title of the “whole work” was not given, or whether this represents a value judgement on the part of Bazylewycz, with concomitant editing. He maintains that the “whole work” should be referred to as *Wisdom of God*, with Part One of that work bearing the same name as the overall work. Bazylewycz then goes on to say that the pastoral *On Prayer* was, to his knowledge, never published.

While I would tend to agree with Bazylewycz's reconstruction, it must be noted that yet another possibility exists. It is conceivable that Metropolitan Andrey, at least at this early date (October 8, 1932) intended to name the overall work *On Prayer* and to include in it applicable sections from his unpublished draft of a pastoral by this name. In any event, by the time of the publication of the “Introduction” to *Christian Righteousness* (December 4/17, 1936) [see Appendix B], Metropolitan Andrey titles the overall work *The Wisdom of God*.

I present it to the Reverend Clergy imperfect as it is, with the desire, which is simultaneously a prayer, that it may help you and those to whose hands it will make its way, — to overcome the specially trying difficulties of the present moment<sup>2</sup> and to overcome them in a Christian manner, with the weapons of the Wisdom of God and the prayer of Christ.<sup>3</sup>

L'viv, October 8, A.D. 1932.

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<sup>2</sup>Metropolitan Andrey may be referring to the aftermath of the so-called “Pacification,” a series of repressive measures against the Ukrainian population by Polish occupying forces which resulted in the serious wounding of thousands of victims and the destruction of many Ukrainian institutions. The Ukrainian clergy were not exempt from public physical beatings. See O. Reviuk, ed., *Polish Atrocities in Ukraine*, (New York: by the editor, 1931). The situation of the Ukrainians living in Polish-occupied territories was difficult in general. The reference to a difficult moment may well be interpreted in a general sense, as well.

<sup>3</sup>1932 was the year that saw an increase in activity on the part of the Organization of Ukrainian Nationalists, which fostered armed resistance to any foreign powers occupying Ukrainian soil. While Sheptytsky agonized over the enslavement of the Ukrainian people, and fully supported Ukrainian efforts at independence, even to the point of devoting several extensive pastorals to the question, e.g. his Pastoral Letter of December, 1941, *How To Build Our Native House*, still he called people to a patriotism that was based on Christian motives. Metropolitan Andrey abhorred violence and made it clear on many occasions that politically motivated homicide was still a grievous sin. See his courageous pastoral *Thou Shalt Not Kill* of November 21/December 4, 1942 in which, in the midst of the bloody Nazi occupation he condemns “sins committed publicly and loudly without satisfactory opposition from Christians.” Among these he included not only the atrocities performed by the Nazis, but also all sins against the fifth commandment committed by members of his own flock. Closer to the date of the document at hand, we find Metropolitan Andrey reminding patriotic Ukrainian youths in 1932 who were reacting with vehemence to Polish repressions that “It is permissible to defend one’s rights and to strive for one’s rights, but not by way of hatred towards other people.” Quoted in Bazylewycz, *op.cit.*, p. B-213.

## APPENDIX B

### INTRODUCTION TO *CHRISTIAN RIGHTEOUSNESS*

In part one of my work on “The Wisdom of God” (published in L’viv in 1933) I actually gave only an introduction to the first section, in which Divine Wisdom was to have been presented as an attribute of our mind. This is the most valuable or most exalted attribute or virtue, hence it can be attained only by way of prayer. We did not go any further. In what this attribute consists, what it offers a person, what labours and travails need to be joined to prayer in order to arrive at Wisdom — these are all questions which we did not touch upon.

But Divine Wisdom is not only an attribute of the mind. From Revelation we know that Divine Wisdom is, according to our understanding, the highest attribute of God’s nature, and in addition it is the name of the Second Divine Person. Thus, if we desire to give a full treatment to Divine Wisdom, we need to research and explain by what means a Divine attribute can become our attribute and in what manner the Divine Hypostasis of the Pre-Aeonic *Sophia* enters into such relations with human nature and human souls that it justifies the awesome expression of the Wise Man of the Old Testament who said, “I loved her and sought her from my youth; I desired to take her as my betrothed.” (Wisdom 8:2).

With these questions we enter into the very centre of Divine Revelation and come into contact with the deepest and highest mysteries of God. For from the very posing of the problem it is evident that we will need to study all the works of the Wisdom of God, seeking out her reflections in them. In this way, we could through these reflections arrive at the very