

# FOREWORD:

This collection is dedicated to His Grace the Most Reverend Isidore Borecky, Ukrainian Catholic Bishop of Toronto and Eastern Canada on the thirty-fifth anniversary of his episcopal ordination, May 27, 1948. His Grace, Bishop Isidore was born in Ostrowec, County Terebovlia on October 1, 1911, a son of Simeon Borecky and Julia Dawosyr. After his studies in Lviv and Munich, he was ordained to the presbyterate on July 17, 1938. Later in that year, he arrived in Canada with many fellow Ukrainians and served as pastor in various places. On January 17, 1948, His Holiness Pope Pius XII named him titular bishop of Amatunte in Cyprus and Apostolic Exarch of the newly created Apostolic Exarchate of Eastern Canada for Ukrainian Catholics. He received episcopal ordination on May 27, 1948 along with the late Bishop Andrew Roborecki. On November 3, 1956 His Holiness Pope Pius XII created the Ukrainian Catholic Metropolitan Province of Canada with a metropolitan see in Winnipeg and Suffragan episcopal sees in Toronto, Edmonton and Saskatoon. The geographic area in which His Grace must exercise his pastoral care is quite extensive including the provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland and Labrador as well as part of the North-West Territories. Under his able leadership, many churches and schools have been built, and many other institutions, monasteries and Ukrainian Catholic organizations have been established. In order to serve the people better, His Grace has been well assisted by the Most Reverend Michael Rusnak, C.S.S.R., who in 1980 became the first Eparch of the Saints Cyril and Methodius Eparchy for Byzantine rite Slovaks in all Canada.

The author of this collection, Father Petro Borys Tereshkowsky Bilaniuk, was born in Zalizhchyky, Ukraine, on August 4, 1932. After an Odyssey through many lands, he came to Canada in September of 1949 and became a Canadian citizen on May 30, 1955. As his contribution to Ukrainian scholarship and to his new country, he obtained a Doctorate in Theology *magna cum laude* from the University of Munich in 1961, and another Doctorate in Philosophy *summa cum laude* from the Ukrainian Free University in 1972. Since 1962, Fr. Bilaniuk has pursued his career as a Professor of Theology and Religious Studies at the University of St. Michael's College in Toronto and at the University of Toronto. In 1973 he was appointed a visiting professor of Church History at the Ukrainian Free University in Munich. His Grace Isidore Borecky ordained the author to the Diaconate on June 1, 1980; The Confessor of the Faith, His Beatitude Patriarch Joseph I Cardinal Slipyj ordained him to the Holy Presbyterate on April 18, 1981 and on February 15, 1982, awarded him the silver pectoral cross. In November of 1982 the World University in

Tucson, Arizona conferred upon the author the degree of Cultural Doctorate in Sacred Philosophy, *honoris causa*. In Father Bilaniuk we have a scholar accomplished in the languages and culture of the Ukraine and of Europe, and one who is immersed in the classical, theological and religious heritage of Christianity both East and West.

We are grateful to the Ukrainian Free University for presenting the third volume of Father Bilaniuk's collected essays in English. In this collection, he builds on the work he has done before and focusses his attention on God's saving relationship with man and on the history of the Church from an ecumenical aspect. We have here a wide-ranging historical and dogmatic approach to the mysteries of the Christian faith as understood in the rich patristic and Eastern Christian tradition. Precise and critical scholarly method has been brought to bear on the problems discussed in the articles. The research demanded Father Bilaniuk's knowledge of many languages: Ukrainian, Latin, Greek, French, German, Russian, Church-Slavonic and English.

The first essay, "The Ultimate Reality and Meaning Expressed in Eastern Christian Icons" was first published in the journal *Ultimate Reality and Meaning: Inter-disciplinary Studies in the Philosophy of Understanding*, vol. 5, no. 4 (1982), 296-313. Here the author presents the reader with an historical and theological study of the iconography of the Byzantine churches. He explains that the varied styles and thematic types of icons are an attempt, under the guidance of the Holy Spirit, to express and further in the beholder the process of divinization; a process characterized by an assimilation to the Beautiful and a recovery of the originally free and integral state of personhood.

The second essay, "The Holy Spirit in Eastern Christian Iconography" was first published in *The Patristic and Byzantine Review*, vol. 1, no. 2 (1982), 101-116 and is here revised and expanded. The central concern of this article is the demonstration of the pneumatic foundation of icon-painting; the Holy Spirit can rightly be called the divine iconographer for He inspires both the iconographer and the icon-beholder with the Gospel message. The author goes on to detail many of the traditional ways of representing or suggesting the presence of the Holy Spirit in icons (dove, clouds, fire, light, and the colour gold).

The third article, "The Human Being as the Divine Icon in Eastern Christianity" focusses attention not upon the sacred beings represented in the icons but on the living human person as a divine icon. The mystery of the human being as a rational, free, beautiful and integral manifestation of the divine beauty, power, love and holiness is discussed according to the spirit and method of Eastern Christian theology. The author outlines a threefold way of divinization: through the sacraments, by participation in the worshipping community—the Church, and by the following of traditional ascetical and mystical practices. This article and the remaining four articles appear here in print for the first time.

The fourth article, "Christianity in Eastern Europe and Ancient Rus' from Pentecost to St. Volodymyr (988)" argues the case for a lengthy preparation

for the "Christening of Ukraine" extending back to the days of Pentecost and the travels of the Apostle Andrew thus granting the Ukrainian Church the privilege of apostolic origin and an uninterrupted Christian presence in the territory of modern Ukraine. The official Christianization of Kievan Ruś in 988 cannot but be misconstrued and distorted without an understanding of the historical context provided here.

The fifth article, "Tmutorokań—The Forgotten Principality" reminds the reader of an almost forgotten aspect of Eastern European political and ecclesial history. The discussion ranges from Homer and Herodotus to modern archeological finds on the conquering Scythian, Sindian and Eastern Slavic tribes and the events recorded in the *Primary Chronicle*. Reference to the importance of Tmutorokań provides a corrective to an unbalanced evaluation of Kievan Ruś.

In the sixth article the author unravels by extensive reference to primary sources the complex, convoluted and sad history and lasting effects of the so-called "Council of the Revolving Doors: Basle-Ferrara-Florence-Rome (1431-1445)." This article reinforces Professor Bilaniuk's reputation as a mature critical scholar whose historical and theological writings merit close and careful attention. From his unique position as a Ukrainian Catholic priest, he boldly mediates between the Orthodox and Catholic historiographies concerning this attempted council of re-union, and criticizes both positions for their lack of critical and objective approach and for conclusions which to this day contribute to the ill feeling among the Churches. This article calls for further critical unbiased reviews of all extant sources and histories of the Council of Florence.

The concluding article, "The Church-State Relationship in the Writings of St. Basil the Great" turns the spot-light on an important Father of the Church frequently overlooked and under-appreciated in the historical analysis of the theory and practice of Byzantine Church-State politics. St. Basil is shown to be a shrewd and stalwart bishop who defended the Church and even his far flung brother bishops from imperial intrusions on the Church's autonomous pastoral and theological works. It is argued that St. Basil was quite modern in viewing the Church and State as separate but cooperating partners for the common good.

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