

RELIGIOUS STUDIES

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PERCEPTION OF ORTHODOX CHRISTIANITY IN UKRAINE DURING WAR (COMPARATIVE ANALYSIS)

Abstract. The purpose of this article is a theoretical substantiation of the position on the special features of Ukrainian Christianity, which dates back to the time of apostle Andrew's preaching to the ancient tribes on the territory of modern Ukraine. **The research methodology** includes historical analysis, comparative methods, bibliographic methods and a method of historical reconstruction which allowed to substantiate specific nature of the Ukrainian Orthodoxy as both, a theology and a culture. **The scientific novelty** is the use of theological, historical and comparative analysis to underline the unique features of the Ukrainian Orthodoxy which were shaped by the history of this religious tradition, starting in 1th century AD. Several lines of development of Ukrainian theology and spiritual culture have been studied, including several specific things – liturgical traditions, ecclesiological approach to developing the Ukrainian Orthodox Church and comparing it to Orthodox culture of the U.S. in order to emphasize the way Ukrainian Orthodoxy behaves under current political and cultural circumstances.

The Conclusion. Using a wide arrange of scientific methods, we defined the unique nature of the Ukrainian Orthodoxy as well as its perception among the Ukrainian society during the war that started on February 24, providing historical context for this as well as description of several lines of development of the Orthodox culture and Orthodox theology in Ukraine.

Keywords: Ukrainian Orthodoxy, theology, church history, Christianity, liturgy, pastoral care, patriarchate, Christian ethics, philosophy of religion.

Relevance of the topic. Ukrainian Orthodoxy is a spiritual tradition that is uniquely shaped by its history that started back in the 1st century AD when tribes residing on the banks of the Dnipro river had their first chance to listen to the Gospel preached by Andrew the Apostle. That mattered a lot. While apostle Paul was taking care of preaching in Hellenistic countries and apostle Peter was targeting audiences in the Western Roman Empire, both placing emphasis on the political side of the Christianity, St. Andrew was a pure ethical thinker. He didn't know much about Eastern Europe when he came here, though at that point of history there were some Greek sources on how tribes in the Dnipro area lived.

When St. Andrew came to a place that later became the city of Kyiv to preach, he noticed the general worldview features of the locals. He was aware of several philosophical systems produced by Greek tradition that were circulating around Europe and here, on the Dnipro shores, he noticed people had a pantheistic view of the world. For most of them, God was everything, God was nature and nature was God.

Formulation of the problem. It's hard to win a theological battle against pantheists since pantheism in the late age of Hellenism had a set of mystical writings which made this philosophy more than an ideology, but a vision. Christian metaphysics is harder to explain in one or two lectures and for it to become a vision, a devoted spiritual life is definitely a prerequisite. To persuade pantheistic believers to accept the Christian religion, St. Andrew used these ethical arguments: pantheism doesn't imply any particular ethics, while ethical values are needed for the society to develop and thrive. Pantheism usually doesn't pay much attention to history, so telling the story of Jesus Christ's life in Israel in all the details was a too complicated narrative for proto-Ukrainian tribes. St. Andrew pushed ethical arguments as hard as he could and, finally, had several families that accepted baptism.

The language of his speeches was Greek – as it was a widely known language in Eastern Europe at that time. Since seaports of ancient Ukraine were doing a lot of commerce with their Greek counterparts, many people here had to learn the Greek language. Some of them might become translators to St. Andrew when he was teaching the Christian ethics to Dnipro tribes. Christian ethics was

a core part of St. Andrew's teaching in ancient Ukraine – and throughout history it became the most important feature of Ukrainian Christianity, Ukrainian Orthodoxy.

Purpose of the article. In this article, we want to see how the development of Orthodox Religion shaped the religious culture in Ukraine and how the same process was happening in the U.S.

Presentation of the topic. Now we live in 2022 – and Ukrainian Orthodoxy is operating in three different branches. All of them carry the tradition of St. Andrew's baptism which was followed by St. Prince Volodymyr's round of christening the local population in the 10th century AD

While prioritizing ethical dimension of faith, Ukrainian Orthodoxy had a number of important discussions throughout the ages of its development which led to certain divisions among clergy and believers. Now this tradition is presented by three branches: Orthodox Church of Ukraine, Ukrainian Greek Catholic Church and jurisdiction of metropolitan Onufriy (formerly – Moscow Patriarchate in Ukraine). (Younger, 2019).

We use these criteria for comparing three branches of Orthodoxy in Ukraine and then for comparing them to the U.S. Orthodoxy: theology, liturgy, pastoral care, history, canonical order. Let's take the Orthodox Church of Ukraine. It was granted autocephaly in 2019 by Ecumenical (Constantinople) Patriarchate that led to a number of dioceses, parishes and monasteries uniting under the pastoral care of Metropolitan Epiphanius. The strongest tradition that prevails in this church goes back to 1920s, 1930s and 1940s when Ukraine's spirituality was finding its way for development within the then Ukrainian Autocephalous Orthodox Church (Kraliuk, 2011).

The Orthodox Church of Ukraine is focusing on the narratives of Christian patriotism and ethical values of personal mission for each believer. Its liturgy is a mix of Greek monastic tradition, elements of 18-19 centuries spiritual music and Ukrainian rural Christianity that is de facto a gathering of folk traditions.

What needs to be pointed out is a liturgical legacy of Dmytro Bortnyansky (1751–1825), a Ukrainian composer who led the spiritual renewal of the Church in the Russian empire that Ukraine was a part of in his age. After completing musical studies in Italy (Venice, Bologna, Rome, Naples), Bortnyansky conducted an important project – he created a series of liturgies for the use of the Russian Orthodox Church which also ruled Ukrainian dioceses back then (Kovalev, 1989).

As a Ukrainian, Bortnyansky was heavy on injecting Ukrainian aesthetics into his liturgies, adding specific musical tones of Western Christianity – basically, Latin tradition. His liturgies are easy to sing and may be easily performed by amateur choirs. He was a promoter of the so called “light version”

of Christianity which was focused not on one's personal prayer regime, but on ethics of doing good things in a world full of temptations (Korniy, L. 1998).

Bortnyansky's liturgical reform changed Christianity in the Russian Empire for a while before it went back to monastic-style practicing of faith. It became a more accepting environment for new waves of intellectual culture, family way of life, democratic values and somewhat resurrected the ethical standards preached by St. Andrew in the 1st century AD on the shores of the Dnipro river. (Kovalev, 1989)

Bortnyansky's liturgies still live in two religious organizations – Orthodox Church of Ukraine and jurisdiction of metropolitan Onufriy which is the Ukrainian Orthodox Church of the Moscow Patriarch. Onufriy is a former bishop of Russian Orthodoxy in Chernivtsi (mitonufriy.church.ua) who was promoted to the metropolitan rank in 2000 and later took residence in Kyiv Pechersk Lavra, an 11 century Greek-style monastery in Kyiv.

A heavy promoter of Russian influences for Ukrainian Orthodoxy, Onufriy was educated in the Moscow Spiritual Academy where he learned the local version of theology (mitonufriy.church.ua). Russian theology since the 1970's has been based on understanding of God along the Old Testament lines: a mystical force that is beyond human understanding which has a judging power over human lives and whose metaphysical balance is biased on punishing rather than giving a mercy (Losskiy, 2012). In his sermons, Onufriy is heavy on monastic elements, clearly saying that salvation is much easier for people who don't have families or even take monastic vows (Berezovsky, 2019).

If we take liturgies in Onufriy's parishes, those are within the classical Russian monastic tradition where service is supposed to be at least an hour and a half long, no matter what. Liturgies by Bortnyansky are still alive there, but went through several interpretations by Kyiv Pechersk Lavra deacons who artificially put much heavier bass vocals in it. However, heavy bass is clearly a tradition of Moscow deacons, not of the Kyiv ones as far back as the 18th and 19th centuries they preferred much lighter, Catholic-style singing (Bolgarskiy, 2004).

After severing ties to Moscow Patriarchate in 2022, Metropolitan Onufriy now has to lead an organization whose canonical status in the global Orthodoxy is unclear to some autocephalous churches. After having a policy of increasing the number of bishops in 2007–2021, in order to let younger clergy to have a say over Kyiv Lavra orders, Onufriy's jurisdiction is basically a mission that serves believers who have sentiments toward the Russian version of Christianity, though some don't really understand it's a Russian version, thinking this is Christianity per se. Therefore, Russian Orthodoxy in Ukraine is much more conservative and pessimistic, death-oriented in its theology than the other Orthodox branches. Russian Orthodoxy is clearly a hierarchical tradition with a

strong degree of subordination which makes any major reforms or changes in it hard and inefficient. Now let's take Ukrainian Greek Catholic Church which is also a branch of Ukrainian Orthodoxy. It has a much shorter liturgy and more emphasis on family values. UGCC priests rarely promote monastic lifestyle, though on certain occasions pay attention to those who live life devoted to God.

UGCC spirituality is focused on metaphysics of Christian light – a positive spiritual force that each human being is able to spread around. This a western Ukrainian version of Christian ethics that was established back in the 19th century when UGCC was led by Latin bishops who clearly saw the necessity of bringing their church closer to Orthodox tradition, but were restricted by Vatican in reforming the liturgy. Therefore, they focused on ethics which is exactly in the line of St. Andrew's teachings in the 1st century AD. "Christ's light is enlightening everybody" – this liturgical line is one of the most important ones for Ukrainian Greek Catholic believers (Guzar, 2019).

Latin mass and Orthodox liturgy are basically the same thing, but with different accents. While Latin mass is bringing believers the reality of 100% devotion of one's life to God, Orthodox liturgy has more folklore elements which are backed by real life experience where Christianity looks like a general ethical framework rather than a detailed recipe for salvation (Guzar, 2019).

In practical terms, many Orthodox bishops tend to complain they have too many roles during the liturgy and the way the bishop is supposed to serve sacraments in the Latin tradition looks much more comfortable for those who are supposed to be teachers of the Christianity. For instance, Antony Bashir, the bishop who led Antioch Orthodoxy in the U.S. in 1950s, often spent time during liturgy talking to believers who came for service and later just taking Eucharist and delivering a speech (Nasr, 2012). He didn't do many of those actions that Ukrainian bishops are now doing during the liturgy.

On understanding the liturgy, we also need to pay attention to writings of Alexander Schmemmann, a priest of the Orthodox Church of America (OCA). As a protopresbyter, he had many issues with how he cooperates with bishops, some of really old age, during service and his judgment was that a bishop should have a major role in running the Church's day-to-day business rather than doing as many sacrament actions during liturgy as some liturgical books prescribe (Schmemmann, 1966).

Another line of the Ukrainian Orthodox tradition includes spiritual teachings of Metropolitan Zenoviy Seraphimus (Mazhuga), a Ukrainian bishop in Georgia who lived in 1896–1985 (Chesnokov, 2013). This is a highly original line of Ukrainian theology that pays a tribute to elders – men and women who had a special mission to teach people around on how they should live ethically. Metropolitan Zenoviy's spiritual line includes some controversial monastic

practices, like total poverty, but we believe this wasn't a main focus of his philosophy. The main point was promoting the ability to pay maximum attention to what is being said by people that you have all the reasons to respect. This is a late theological line, heavily influenced by traditions of Athos monasteries (Chesnokov, 2013).

Being a heir to spiritual school of north-eastern Ukraine, Metropolitan Zenoviy can be seen as a preserver of ethical rules spread among Ukrainian monasteries in the early 20th century: Kyiv Pechersk Lavra, Pochayiv Lavra and Glynsky Monastery of Solitude. Liturgically, this bishop stood closer to Ukrainian Exarchate of 1920–1930s created by patriarch Tikhon of Moscow and, likely, granted autocephaly by him in 1924 through a decree voiced privately to bishop Feofil (Buldovsky).

Another point of our comparative analysis – understanding the canonical hierarchy in the Ukrainian Church and in the American church. Ukrainian Orthodoxy has several of bishops who are treated by believers as patriarchs. These are: Mstyslav (Skrypnyk), Volodymyr (Romanyuk), Dymytriy (Yarema) and Filaret (Denysenko). UGCC has its own list of patriarchs: Joseph (Slipy), Lyubomyr (Guzar) and Svyatoslav (Shevchuk).

Each had his own path toward carrying a status of patriarch which Ukrainians understand as a status of a person and a bishop with a spiritual authority to lead the nation in its own unique ethnic style of Christianity. This is based on Old Testament teaching where a spiritual leader was considered a patriarch if he went through suffering for his nation's future fate, had a monastic lifestyle and was able to lead the collective prayer services to ask God for mercy in challenging times, whether it's a draught or a war.

Mstyslav was elevated to the rank of patriarch in 1990 at St. Sophia Cathedral in Kyiv after almost a half century-long service as a bishop of Ukrainian Autocephalous Orthodox Church (Stepovyk, 2007). For paying a visit to Kyiv for that spiritual action, Mstyslav, a U.S. citizen, had to ask the Soviet government for a visa which was granted to him, though the KGB was officially against it, since Mstyslav was on the list of "people who might bring risks to the Soviet state and lifestyle of the Soviet people". (Stepovyk, 2007)

Patriarch Mstyslav in his preaching was focused on helping Ukrainian believers to understand that Christianity may bring them answers to all possible ethical, societal, cultural questions. He saw Ukrainian culture as undervalued, therefore he stressed the necessity for Ukrainians to have faith in their God-given fate which would eventually lead to the country's greater development (Stepovyk, 2007).

In 1993, the rank of patriarch was granted to Volodymyr (Romanyuk). A dissident of the Soviet era, he had a serious health condition and mostly led a life

defined by his personal solitude. He never got over the psychological traumas of the 1960s, 1970s, 1980s when he went through a series of arrests and prison terms. A decision to make Volodymyr a patriarch was coming from the side of Narodny Ruh, a Ukrainian political party led by Vyacheslav Chornovil who was prioritizing nationalistic sentiment over many other things (Stepovyk, 2007).

Volodymyr was seeing Ukrainian culture of the 1990s as full of conflicts, he was opposed to all the lifestyles which were centered around earning money. He rarely quoted the Bible in his teachings, mostly using real life examples to explain his flock what is right and what is wrong. Unprepared to manage the competition among Ukrainian bishops who were seeking promotion, Volodymyr wasn't really able to manage the Church's daily business. However, he was strong at reminding the ethical grounds of Christianity, focusing on love, friendship and family support. (Stepovyk, 2007).

After Volodymyr, Ukrainian believers asked Dymytriy (Yarema) to carry a status of the nation's patriarch and he did this in 1995–2000. Patriarch Dymytriy saw his mission in preaching the historical greatness of Ukrainian nation, often comparing particular episodes of the Ukrainian history to the events described in the Bible. For him, being a patriot was the most needed ethical virtue and he spent a lot of effort to make sure his flock was as patriotic as he wanted it to be. (Stepovyk, 2007).

Patriarch Dymytriy was an expert on the rural version of Ukrainian Orthodoxy and enjoyed the Christian folklore of the villages and small towns of western Ukraine. He believed Ukraine is blessed by God to be a developed agriculture country and should be asking in prayers for better harvests. (Stepovyk, 2007).

Filaret (Denysenko) is a latter-day Ukrainian patriarch with a long career within the ranks of the Russian Orthodox Church. He serves liturgies at St. Volodymyr Cathedral in the downtown area of Kyiv, often assisted by two or three bishops and local clergy. His liturgical style is based on Christian spirituality, popular in northern Ukraine in the 1980s: dignity of ordinary life, full-scale support of laity, paying tribute to traditional symbols like the cross and icons (Stepovyk, 2007).

As a teacher of Christian ethics, patriarch Filaret pays most of his attention to God's ability to forgive, virtues of serving one's family and community, living a slow lifestyle with many reflections on events happening around (Stepovyk, 2007).

UGCC patriarchs are different in a way. Joseph (Slipy) was criticized in the Vatican for taking up a role of a Ukrainian patriarch as this status is not clearly legitimized in Vatican's canonical tradition. Patriarch Lyubomyr was able to avoid this problem since he had very good connections in the Vatican,

while Patriarch Svyatoslav is again in a position where he's not clearly understood by Roman Catholic Church authorities.

On their ethical teachings, UGCC patriarchs have a lot of things in common: focusing on New Testament, conservative understanding of monastic lifestyle and idea of suffering that's needed to reach spiritual perfection.

With such a tradition of recognizing spiritual leaders as patriarchs, Ukrainian Orthodoxy needs this to be a practice which is recognized globally and is brought in accordance to the Eastern and Western canonical laws. Ukrainians do expect Metropolitan Epiphanius to become the nation's patriarch in order to lead the flock to salvation and unity with Jesus Christ.

Patriarch Filaret has also expressed his expectations publicly about the Ukrainian Orthodox Church need to have a canonical patriarch to succeed him that is needed for spiritual, liturgical and ethical reasons. Patriarch Filaret opposes the Tomos of Autocephaly granted by the Ecumenical Patriarch Bartholomew while Metropolitan Epiphanius accepts it. This point of contention will need to be resolved to achieve Orthodox Unity in Ukraine. Combining with the Orthodox Church of Ukraine of the Moscow Patriarch under Metropolitan Onufriy is also another major hurdle. The war has clarified the divisions and given motivation and cause to achieve this unity. While Metropolitan Epiphanius is somewhat opposed to Filaret's methods and ideas, generally both belong to the same line of apostolic tradition where a priority of inheriting your spiritual father's teachings has critical importance.

This will allow Epiphanius to have a much more substantial spiritual authority, both in Ukraine and on the international scene. Moreover, the status of a patriarch involves a unique spiritual lifestyle that Epiphanius as a leader of the Orthodox Church in Ukraine would be able to have, sharing his experience with Ukrainian believers who seek guidance on ethical questions.

Ukrainian Orthodoxy has always paid a lot of attention to the national tragedies of the past. The Great Famine (Holodomor) of 1932–1933 is respected in spiritual services, while those who died during the Soviet repressions are considered to be modern-day martyrs.

In Ukraine, many cemeteries have their own parishes where the faithful can gather to pray for their loved ones who are no more alive. Some of these parishes have regular liturgies and are able to provide a whole set of sacraments if believers request them.

Suffering, pain and victimhood have been three dominating ethical narratives of Ukrainian Orthodox Church's Christian teaching. This is why many of the liturgies in Ukraine are usually followed by a special service for those who suffered and died, while ability to feel sorrow is seen as one of the Christian virtues.

During the Russia's 2022 war against Ukraine, the nation is back on the path to understand its own Christianity better and deeper. Most of the churches have their priests on the frontlines, serving sacraments to the Ukrainian soldiers and officers.

Sergiy Dmytriev, a priest with the Orthodox Church of Ukraine, is probably the best known country's chaplain. He's involved not only in spiritual service for the needs of the Ukrainian army, but also in volunteering and social support. A baptism received from fr. Sergiy Dmytriev is considered to be a very memorable event.

St. Michael's Monastery in Kyiv is a place where Ukrainian soldiers come for Confession and Eucharist, lighting candles to the icons that they believe will protect them from any problems in the combat zone. Most of the Ukrainian priests by now have provided some sort of spiritual counseling for those who serve in the army or their families, finding special words and special episodes from the Bible for such occasions.

Christian theology provides lots of ethical points to keep the morale of the soldiers who fight on the right side high. One of the strongest of these points is made in St. John's chapter 15, where it says that putting one's life to death to let people around survive is an act of holiness. Interesting, that somehow in the Russian Orthodox tradition this chapter is prescribed for praying for those who suffer from alcoholism. That's an example for you to see the difference between Ukrainian Christianity and Russian Christianity.

As a religious tradition that has been a source of spiritual support for the nation going through various historical tragedies, Ukrainian Orthodoxy is well positioned to lead the pastoral care for the Ukrainian army. Patriarch Mstyslav did his military service in the Ukrainian army of Symon Petlyura in 1917–1920, receiving injuries. Patriarch Dymytriy served in the Ukrainian Insurgent Army in the 1940s. Both are good examples for clergy to teach about virtues of being in the military, fighting the war and defending their own nation.

Within the chaplain practices, Divine Liturgy and Confession are the most common ones. Getting a blessing from a priest or a bishop is a popular spiritual practice with the Ukrainian soldiers who seek for spiritual support in dealing with the psychological traumas of the ongoing war. Most are worrying about their families, relatives and their civil jobs. Ukrainian chaplains are provided with guidance on how to explain these issues to the soldiers that they support, respect and accept as individuals and personalities.

Pastoral care these days has a lot of work to do in Ukraine. Most of the veterans have psychological traumas and syndromes that make their life uncomfortable. Helping these people with Christian teachings and sacraments is crucial to bring them back to peaceful life after the war will be over.

Christianity is rich in terms of its ability to help believers feel the purpose in life, own mission, ethical foundations of society. Meanwhile, Orthodox liturgy can provide unique aesthetical experience for those who need to feel the presence of God in the human world.

Status of American Christianity compared to status of Ukrainian Christianity. Orthodoxy in Ukraine operates in an overall pluralistic society but is the dominant religious tradition. The Razumkov Centre states that Orthodox believers in Ukraine have risen in the years following the beginning of the 2014 war stating that this is "typical of a society in stress". Orthodoxy in the United States operates in a much more pluralistic society and within that, a significantly more diverse array of Christian denominations. Most Americans are unaware of the origins and traditions of the Orthodox Church as it is primarily seen as an "ethnic" church and only comprises a total of 0.5% of all Christians living in the United States and within that statistic, the Greek Orthodox accounts for a total of 0.3% of all Christians. The numbers are important to understand in a diverse country because they tell the story on a factual basis. Pew Research shows that 40% of Orthodox Christians are immigrants, 23% are second generation immigrants and 36% are third generation or higher.

While the Greek Orthodox Church is the dominant religious organization in total, there are many other ethnic Orthodox churches with a foothold in the United States (Russian Orthodox, Ukrainian Orthodox represented by parishes loyal to one of the three branches, Romanian Orthodox, Bulgarian Orthodox, Antiochian Orthodox and a few more). The Orthodox Church of America (OCA) is another branch of Orthodoxy operating in the United States with roots in the Russian Orthodox Church which granted it autocephaly in 1970. This "Tomos of Autocephaly" is not recognized by all Orthodox Churches just as Ukraine's "Tomos" is not accepted by all.

While the OCA is not dominated by Russian immigrants and members, it still maintains strong ties with the Patriarch of Moscow. OCA churches have numerous members from throughout the world and are usually a melting pot of ethnic Orthodox and American converts. The OCA is the only Orthodox Church in the United States to have a Patriarchal Office as no other Orthodox jurisdictions there have sought or been granted autocephaly. Patriarch Tikhon of the OCA has personally appealed to Putin to stop the war on Ukraine as well as addressing Patriarch Kirill of the Moscow Patriarchate to directly influence the end of the war. The OCA has also raised significant funds for Ukrainian refugees.

The Russian Orthodox Church Outside of Russia (ROCOR) also known as The Russian Orthodox Church Abroad (ROCA) is another relatively active Orthodox jurisdiction in the United States which is semi-autonomous. ROCOR

or ROCA in the end may be semi-autonomous but still answers to some extent to the Moscow Patriarchate. Thus, after the dominant Greek Orthodox Church in the United States, the Russian Orthodox Church has the most influence and adherents there. ROCOR and ROCA have also been raising funds and sending them directly to Metropolitan Onufriy of the Ukrainian Orthodox Church of the Moscow Patriarch.

ROCOR has taken up a mission of preaching a monastic type of Christianity with a certain philosophy of ageism which promotes a very important thesis: the older a person is – the more he or she should be listened to. While playing a role of a religious organization which resists to Latin influences among Eastern European communities in the U.S., ROCOR has produced a number of spiritual leaders whose heritage is worth to be studied deeper, including on a personal spiritual level. St. John (Maskymovych), ROCOR archbishop of San Francisco, was heavy on the ethical component of Christianity, while St. Filaret (Voznesensky), metropolitan of New York, preached a necessity to return oneself into Christ's hands in order to be guided on whatever needs to be done by a particular person. St. Filaret's message is a bit more complicated than it seems at first sight, since it is based on a theology of going beyond what is said in the Bible and establishing a personal spiritual connection to God's will.

Discord and disagreement within the Orthodox churches in the United States has been an ongoing problem and is on the rise again since the full-scale invasion of Ukraine on February 24, 2022. The Orthodox disunity which currently plagues Ukraine also carries over to Orthodox jurisdictions in the United States. This problem already existed in the US but is now even further exacerbated by Russia's War on Ukraine.

The first Orthodox to appear in what is now the United States were most likely Greek merchants and seamen doing business with the Spanish in America's oldest city, St. Augustine (founded 1561) in what is now Florida.

Since Orthodox Christians in the United States are a significant minority among other Christian denominations, their influence on the larger society is minimal. Christian denominations in the USA are in a constant competition for souls which really means for dollars. This is not to condemn them but is the reality of religion in almost purely capitalist society where the cost of doing business is high for non-profits and for-profits alike. Religious organizations and churches in the United States do not pay property or real estate taxes but the upkeep of buildings, missions as well as compensation for clergy and staff force religious organizations to operate in highly competitive market environment.

The largest corporation are almost always the most profitable and have the most significant cash flow as related to economies of scale. Thus, the largest

religious organizations have the most income by sheer volume of their adherents. According to the Pew Research Center as cited in Footnote 2 above, 70.6% of US citizens identify as Christian with 25.4% being Evangelical Protestant, 14.7% being Mainline Protestant and 20.8% being Catholic. Orthodox Christianity is at the near bottom and can be more equated to a Mom-and-Pop grocery store competing against 3 different branches the size of Walmart.

Orthodox Christianity has very little political or economic influence in the United States and tends to be heavily concentrated on the East and West coasts where immigrant communities are the most prevalent. In certain parts of the United States, one might have to travel hundreds of miles to even come across an Orthodox Church which most likely has a very limited number of members.

The church as a whole does not exist to influence society on a political or economic level. Yet, without that influence in a pluralistic market-based society, it is almost completely regulated to the sidelines. Additionally, Orthodox Churches are seen as overtly ethnic in nature and the perception is that's how they should be. They are perceived as more of a social club for Greeks, Ukrainians, Russians, others and not part of Mainstream America.

Canonical order in the American Church compared to canonical order in the Ukrainian Church.

Loyalty to the principles of the Republic of the United States are often more important than loyalty to God or at least God must stand in line behind the red, white and blue of the American flag. Immigrants are often not seen as loyal enough for admittance even now in modern America. The perception often is that they have come to the United States to make a buck and send most of it back to their respective countries. Americans respect this and understand it, but they are also skeptical of these immigrants adherence to American values. As long as they stay within their respective communities, go to their ethnic churches or other religious institutions and do not threaten the fabric of American life, then they are tolerated. This is not completely a majority opinion among US citizens but it is a prevalent one.

Thus, the Greek family that goes to the Greek Church and owns a diner is liked and the food they serve is delicious as they display a Greek flag alongside the American flag in their place of business means people like them and do business with them. However, they are not necessarily identified as truly "American" by many. This is not to say that Americans hold it against them but that they as "Greek-Americans" any other nationality place as "American" are that nationality first and American second. Many Americans have lost their ethnic identity over the years as their families have integrated. Yes, America is a melting pot and celebrates its diversity. But people still very much identify along either their American or ethnic lines.

OCA churches, on the other hand, are most often a more mixed although this is also true of some parishes that identify by ethnic name. Overall, the OCA parishes do not necessarily identify with a particular ethnic group and are thus, usually the most American of Orthodox parishes in the United States.

Ethnic churches have always served as a gateway to American society. Italian, Polish and Irish immigrants often integrated more easily through their Catholic churches. Ethnic Orthodox churches often serve the same purpose. Most of these churches also have provided social services to help their members navigate the US government, educational and societal institutions. Many immigrants also launched businesses to serve their own ethnic communities in integrating into American life.

The downside to the ethnic churches is that often new immigrants find this to be their safety net and do not wander out enough. They do business with their fellow parishioners, socialize with them and watch as their children go off to school. America is a proactive nation and many immigrants only deal in a reactive mode of living. Thus, often the immigrant only deals with the American person or system that comes their way for whatever reason. The Internet age and the broadening of the information sphere has reduced this to some extent, but it still takes place within ethnic communities that are concentrated in close geographical proximity.

Clergy are often the ones who have to push their respective ethnic communities to mix with others more. Often, these ethnic churches have annual festivals focused on their individual cultures which helps teach Americans about them while also broadening the social and business horizons of the church members. In the end, it is good old-fashioned commerce which opens the door. Pastoral care among the clergy in Orthodox Churches seems more prevalent in America because it deals with many diverse issues beyond the spiritual.

The Divine Liturgy of the Orthodox Church contains within it, two of what are considered the seven Holy Sacraments (Baptism, Chrismation, Communion, Confession, Holy Unction, Marriage and Holy Orders). Every Divine Liturgy that is celebrated includes the Holy Sacraments of (Eucharist) Confession and Communion made available to all who attend. Almost all the other Holy Sacraments also take place as part of the Divine Liturgy when scheduled.

Clergy in most parishes of the US place the complete necessity of taking part in Confession and Communion as often as possible. Most Orthodox Priests in America determine if Confession must take place immediately prior to Divine Liturgy, at Vespers on the evening before or whether it can take place once or twice a month provided the attendee is a regular at the services. Clergy is given leeway on determining what is best for their particular parish.

The Orthodox Church practices and utilization of Confession and Communion varies widely across the world and America. This includes how to prepare and how often to take Communion. American Orthodox seem to be more active in participating in these Holy Sacraments than may be seen in the larger Orthodox world outside the United States.

Proactive faith fits very well with the American mindset. The idea that one must constantly be working on their salvation, for the good of God and the church is very prevalent in many Orthodox parishes in America. It is can-do and get-it-done mentality that pervades as opposed to the passive Orthodox Christianity that exist in other countries. This proactive approach to the Divine Liturgy and the Holy Sacraments is highly beneficial to immigrant communities because it breeds the practice of active participation as related to church and outside life.

Orthodox parishes in the United States must be proactive in order to survive and pay the bills. Additionally, they also seek to engage more within their local communities as a way to educate them about who and what the Orthodox Church is. This is not necessarily an attempt to evangelize but more to show the community who they are, how they practice and what they do. Of course, as a result of these community outreach efforts, they often receive visits to their services from the curious. Eventually, some these people convert and become Orthodox.

Divine Liturgy also is seen as proactive and promoted as such by many Orthodox Priests in America. Many speak of how people are weak and slave to their senses. Thus, the Orthodox Church knowing people are fallible, presents a Divine Liturgy that engages all of man's senses. The song of the choir and priest engages the ears, the incense burning delights the sense of smell, seeing and kissing the icons engage the sight and sense of touch, taking Communion is touch and taste. And all within this practice lies tradition.

Tradition is the strength of Orthodoxy and this is also constantly emphasized by the clergy. The Divine Liturgy of St. John Chrysostom is the most commonly used with Orthodox churches in the United States and originated in the 4th century. Clergy use this in many of their sermons to stress that while it is important to embrace and love the newness of the world, it is also essential to maintain Orthodoxy's ancient practices to not lose sight of God and the Original Church.

St. John Chrysostom's liturgy is one of an ancient Syrian type and was created according to Middle Eastern late-Hellenism aesthetics. It somewhat responds to pre-Islam spiritual expectations of the local population which was constantly having personal spiritual issues with classical monotheism. Throughout the centuries, this liturgy was edited several times and now is a

deeply structured text that bishops, priests and deacons have to memorize in order to serve it properly for their communities.

The most important point of St. John Chrysostom's liturgy is an invitation to the parishioners to sing, pray and interact with clergy while it prepares the Holy Communion. Anticipating the situation where a priest wouldn't be able to say a sermon (for various reasons), St. John made sure his liturgy contains all the basic Christian messages one has to reflect upon before taking the Eucharist.

According to some accounts, particularly Fr. Alexander Schmemmann's writings (Schmemmann, 1966), St. John Chrysostom was somewhat influenced by Zoroastrian religious ceremonies, though this needs to be researched in a separate piece of academic work. Research by Russian liturgists, including Mihail Zheltov, mentions heavy emphasis on jewelry (chalices, panagias, crosses) used during the Eucharist service in Syrian spiritual environment (Zheltov, 2007), but this remains unconfirmed as liturgical jewelry in 4th century was likely provided by Latin church for the needs of Eastern Christian communities which might have been indifferent to jewelry as an artefact of materialistic culture at that point of history.

The beauty of St. John Chrysostom's liturgy being used on a widespread global scale is that just about any Orthodox Christian can walk into any church in almost any country and understand the flow of the liturgy whether it is their native language or another. A proactive Divine Liturgy coupled with a proactive church life in a proactive society leads to a more personal relationship with clergy resulting in more pastoral care.

Comparing pastoral care in the U.S. and in Ukraine. Parishioners who regularly attend Divine Liturgy and take part in Confession and Communion as part of that naturally receive more proactive pastoral care. This is the result of a personal connection with the Priest as he learns one's struggles and gets to know that person on a more individual basis. The Priest is then able to provide much more individualized pastoral care to that parishioner.

Metropolitan of Nafpaktos Hierotheos in his books "Orthodox Psychotherapy" and "The Science of Spiritual Medicine" states "that Orthodoxy is mainly a therapeutic science". (Metropolitan Hierotheos, 1997). The argument being that the Orthodox Church is a "hospital for sinners" who wish to heal their souls which then results often in a healthier body. The argument being, of course, that in order to be healed, one must be proactive. This is not to say that the Priest must be a psychologist but merely that he must be trained properly in order to do his job as a Confessor.

American Orthodox Priests trained in US based Orthodox seminaries are almost all trained in this manner of pastoral care. This is especially prevalent in the seminaries of the OCA (St. Tikhon's, St. Herman's and St. Vladimir's) but is

also taught in Greek and other ethnic based ones. The rise of what are called "Spiritual Directors" across all faiths is a result of the human desire to seek God and to have a guide to do so. Within the Orthodox Church, this responsibility falls traditionally on clergy and monastics but rarely on the laity. Orthodox Christianity has a long and ancient tradition of Spiritual Fathers within its framework. No person within Orthodoxy ever seems to claim to be a "Spiritual Director" and would probably be reprimanded and/or excommunicated if they did.

Orthodoxy along with tradition, puts great emphasis on proper training and preparation before taking on any task within the church. One must first cleanse oneself to the utmost degree before trying to help others cleanse themselves. Bishop Kallistos Ware speaks of "the Greek term for repentance, metanoia. This means change of mind: and not just regret the past, but a fundamental transformation of our outlook, a new way of looking at ourselves, at others and at God" (Allen, 1994).

Americans as consumers expect the most "bang for their buck" and this is no less the case when it comes to their clergy. They expect individual attention and base their tithes on that level of connection. This is not necessarily good but it does force the clergy to be accountable. Proactive parishioners utilizing the skills of proactive priests makes for a flourishing proactive church.

Orthodoxy is often described as a "way of life" and not a religion according to Fr. Alexander Schmemmann. A pluralist world can leave one lost and confused. Following all the rules of Orthodoxy is next to impossible for the laity who must live and work in the world. Yet, many try to adhere to as much as possible by having Daily Prayer Rules, Scripture readings, following Orthodox Fasting rules, celebrating Orthodox Feasts and many others. These are all usually chosen on an individual basis in consultation with a Priest. These dogmas give one a sense of discipline and belonging in an ever-changing world. This Orthodox way of life often helps the individual to navigate life while maintaining a connection with the Divine. Taking full advantage of that which the Orthodox Church provides for self-development is one of its largest appeals to the American believer. This is new world thinking with old world practice.

Conclusion. We have attended liturgies in all three branches of Orthodoxy in Ukraine and in most of the branches of Orthodoxy in the U.S. This allows us to see the inner religious culture of these two Christian traditions. Orthodox Christianity along with the Oriental Orthodox churches is the oldest of Christian traditions. All traditions that followed it are born of it just as Russia was born of Kyivan Rus. Like that situation, many are either unaware of the ancient connection, choose to ignore it or find the practices of the Ancient Faith to be too stringent or socially acceptable. Orthodoxy requires active participation,

discipline, patience, time and continuous self-improvement if all its practices are to be adhered to. Christ's sacrifice is the model for these practices as the basic tenet is that to reach salvation and forgiveness of sins, one must sacrifice themselves to overcome the temptations of the world. This is a monumentally difficult task for laity having to live in the modern world. Clergy often assist the laity on finding that balance between every day and spiritual life.

Ukraine is a uniquely pluralistic society where while being diverse, it is still a majority Orthodox Christian country. Some believers are unaware of all the Orthodox Church offers in ways to reach salvation through constant self-improvement and discipline. Clergy are increasingly becoming educated on the needs of their flocks and helping them find ways to deal with modern life in a modern context. There is much room for improvement but the foundation is strong and constantly being built upon. Examples can be taken from the Republic of Georgia where Orthodoxy is protected and included in their National Constitution. The rich traditions and origins of Orthodoxy in Ukraine can also be an ethnic identifier and source of national pride. Both Georgia and Ukraine trace their origins to the missions of St. Andrew, the First-Called Apostle. Ukraine can consult with Georgia and determine lessons it can take from how they treat Orthodoxy without alienating the other races and religions that exist there.

The vast diversity of life in the United States, on the other hand, regulates the Orthodox Church to a very minor role and influence on society. This is a difficult situation because Orthodoxy flourishes most where it is the majority religion due to its ancient history and part of the national identity. Yet, Orthodoxy in America is focused almost entirely on the individual and helping each individual achieve his/her personal salvation through collective action (Divine Liturgy) and personal action (Confession). Pastoral care in the parishes of the various Orthodox traditions in the United States varies but overall it serves the individual on dealing with life in the world as well as life in the Holy Spirit.

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