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Concept of Ecumenism in the Eccleziology of the Kyiv Church of Byzantine Rite

Słowa kluczowe: eklezjologia; Kościół; jedność; ekumenizm; dialog; patriarchat.

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Introduction

In the context of the receiving of Tomos by the Ukrainian Orthodox churches and the proclamation of the Local Orthodox Church in Ukraine, the issue of the attitude of Ukrainian Greek Catholics to the unification process is of particular relevance. Even before the formation of the Ukrainian Greek Catholic Church (1596) the question about the necessity of the existence of an only spiritual center in Ukraine was raised, which, in the terms of absence of a national state, would not only be the spiritual leader of Ukrainians, but also promote national identification and consolidation. The religious and socio-political situation in Ukraine of that time needed an immediate solution. Despite the fact that the hierarchy of the Kyiv Church supported the union with Rome, political factors became an obstacle to full unification, and also Moscow's intervention intensified the religious confrontation, which resulted in the existence of two hierarchies of the Byzantine rite in Ukraine. After the creation of the Orthodox hierarchy in Kyiv in 1620, Peter Mogila (Orthodox Church Metropolitan) and Veliamin Rutsky (Greek Catholic Church Metropolitan), attempts to unite the two churches into one were made. In particular, the requirement for the establishment of the Local Church in Ukraine was stated in the writings of the hierarchs of the UGCC – Andrei Sheptytsky,

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Joseph Slipyj, Myroslav-Ivan Lyubachivsky, Lyubomyr Husar, and Svyatoslav Shevchuk, which has formed the source of the study. In the article were used works of M. Bendyk, M. Dymyd, V. Grynevych and I. Monchak, analysis of which allowed the author of the publication to conduct a thorough investigation of the UGCC position in the unifying process of Ukrainian churches and the United Ukrainian Local Church creation along with the further movement to acquiring the Patriarchate status.

1. Ecclesiological principles of the association

1.1. Biblical principles of unity.

The source for understanding God's Word and Deed is the Bible, in particular, the New Testament Gospel texts of the four Apostles Mark, Matthew, Luke and John, who represent the vision of the Church from the time it was founded. Thus, in the Gospel of Mark, the Church is understood as an institution built on the twelve Apostles with their human imperfections on the one hand, but also they were endowed with God's grace on the other hand. The ups and downs of the Apostles are a kind of prototype of the Church and a connecting link between Jesus Christ and the Church, which has been providing continuity of transmission and ministry for centuries. Preservation and ensuring continuity relies on Peter as the stone on which Jesus Christ built His Church. Particular moments of Mark's ecclesiology overcome the limits of the local community and treat the Church as a real institution characterized by universalism (Димид М., 2007, p. 41–42).

The ecclesiology of the Gospel of Matthew is based on the assertion that the people of Israel have lost their status as the only God-chosen people. Instead, such a people are all human beings united on the principle of brotherhood in the Church, providing it with the status of the last instance, which is empowered to absolution. From the point of fraternity, the special significance of Peter, whose ministry function is "a reminder of Jesus's call for obedience", is considered (Димид М., 2007, p. 42–43). Thus, Matthew's ecclesiology clearly depicts a withdrawal from the particular religious-ethnic understanding of the Church and the transition to a cosmopolitan and universal mission of the Church.

In Luke's ecclesiology the historical connection of the Church with Israel is not rejected and it is affirmed that the retreat of the people of God from the Jews does not mean their rejection, but the preaching of the

God's Word among the Gentiles, caused by the Israelites' refusal to accept the teaching of Christ preached by the Apostles. The sermon of the Apostles, the disciples of Christ, guarantees the continuity of the Transmission on which the Church is built. Twelve Apostles who preached true knowledge are "the bridge that guarantees continuity and transcendence from the historical Christ" (Димид М., 2007, p. 44). In the Luke's ecclesiology is possible to observe more expressive statements than in the Marc's and Matthew's ones about the hierarchical structure of the Church. In addition to the fact that each baptismal receives the Gifts of the Holy Spirit, there are episcopacy, presbyterianism and deaconate which are assigned certain responsibilities – ordination (episcopacy prerogative) and preservation of the apostolic transmission (deaconate's function). In the Gospel of Luke the charitable function of the Church is emphasized – helping the poor and social justice.

In the Gospel of John, who was the beloved disciple of Christ, the Church's presence may be interpreted as a community of those who believed in Christ and followed him. Twelve Apostles – the community of disciples who followed Jesus create the prototype of the Church, the entry of which remains open *so that all be the one* (Jn. 17,11).

After ascension of the Holy Spirit to the Apostles under His influence the Church begins to function as both Divine and social institution at the same time. The development of the hierarchical structure of the Church is taking place. The basic conceptual position of the Apostles Deeds is based on two theses – Grace and hierarchy the objective of which is to unify thoughts, spread faith and sermons (Ac: 8; 14–17). The Apostle Paul interprets the Church as the Body of Christ, the people of God, the Temple of the Holy Spirit, which are created on earth and have no boundaries, and therefore emphasizes the universal nature of the Church, noting that the Gospel of God speaks the truth *about Jesus Christ our Lord, through which we received affection and apostleship for obedience to faith among all peoples* (Ro: 1.4–5).

1.2. Ecclesiology of the Western, Eastern and Kyiv (united) Churches

The unity of the Church of Christ was preserved until 1054. However, the reasons of the geopolitical, religious and state nature led to the breaking of church communion between the Western and Eastern Churches. The issue of the limits of the power of the pope was the stumbling block. Each of the Churches considered itself the only true and blessed, so that blamed the other in heresy. Consequently, the development of ecclesio-

gical thought developed in various ways. The Western Roman Church, which ecclesiology relied on the Scriptures, the teachings of the Apostles and Fathers of the Church, emphasized its primacy and soteriological exclusivism (the possibility of salvation only subject to absolute obedience to Bishop of Rome). This interpretation of the Western Church was dominant until the end of the nineteenth century. Attempts to reach agreement between the churches at the Council of Florence ended with the signing of the union, which soon became an opportunity for Byzantium to resolve the issue of military support in the fight against the Turkish threat. De facto the Union not only did not lead to the unification of the churches, but also deepened the differences between them. The expression “Turkish turban is better than the papal tiara” shows the position of the Byzantine system of Cesar papism in the question of association in the best way. Only at the Second Vatican Council, the objective of which Pope John XXIII identified ecumenism, a certain turning point in attitude to the Eastern Churches took place. There was a withdrawal from soteriological exclusivism and it was recognized that in the Orthodox Church believer can be saved (LG 15). Thus, the Second Vatican Council opened the way for interpenetration and adaptation.

In the East was no ecclesiology as a separate section of theology For a long time. The concept of the Church as the sacrament was based on the Holy Scriptures and the teaching of the Fathers of the Church. A separate science Eastern Ecclesiology, as an answer to the ecclesiology of the West, arose in the seventeenth and nineteenth centuries. A characteristic feature of the Eastern interpretation is the understanding of the sacrament of the Church “through the prism of the dogmas of the Holy Trinity” (Москалик Я., 1997, p. 20). Today, Eastern ecclesiology is represented in four directions: the scholastic (Church as a new visible community initiated by Jesus Christ which purpose is the salvation of mankind); pneumatological (emphasizes the special role of the Holy Spirit in the creation of the Church, the Sacraments, the live and deeds of man); sociological (Church as the ideal hypostasis of God’s Wisdom); eucharistic (Church as an instrument by which the Lord sanctifies us in the community first of all) (Димид М., 2007, p. 259–267).

Despite the fact that Kievan Rus adopted Christianity, in particular, under the political influence of Byzantium (Eastern rite), the awareness of the Church unity was a characteristic feature of the Kiev ecclesiological thought, which can be traced to Metropolitan Ilarion, whose views are “a clear seal of the feeling of unity between the two Churches and orthodoxy in faith, doctrine and church practice ... that the Catholic Church, or the universal Church, is one and the same in the East and in the West in

its faith and worship” (Гриневич В., 1998, p. 8–9). However, the church split in 1054 introduced some adjustments to the ecclesiology of the Kyiv Church of. The Byzantine theological thought, which had a tremendous influence on the Kyiv eclecticism, accused the adherents of unity in the dual faith and heresies. There is a tendency to “separation of our own” Orthodox faith “from the faith of others” (Гриневич В., 1998, p. 16). However, for a long time in the Rusyns remained the awareness of the split as a temporary and transient phenomenon, as evidenced by dynastic marriages between “believers”. The Council of Constance (1418) became the turning point in the ecclesiology of the Kyiv Church, which was attended by the delegation of the Kyiv Metropolitanate, headed by Metropolitan Hryhorii Tsamblak (Гор Мончак, 2012, p. 156), noticed: “The representatives of the Kyivan Church did not hesitate to recognize the primacy of the pope as Peter’s successor and governor of Christ”. However, unification initiatives of the Kyiv Metropolitanate were not adopted by the Council. The Florentine Council, despite reaching an agreement on the issue of “filioque” and epicles, also prevented the Kiev Metropolis from resolving the issue of the unity of the Churches due to the absence of the Kyiv Church (due to the position of Byzantium) at the Unification Council. The presence of Kyiv Metropolitan Isidor in the mediator’s status and even granting him diplomatic status of papal legate, could not affect the decision of the Council to return the unity of the Church. And only after the Brest Union signing in 1596, which resulted in emergence of the Eastern Church of Eastern Rite – the UGCC, the long-awaited union with Rome was achieved.

2. Concepts of Church unity the hierarchs of the UGCC

In the ecclesiology of the UGCC, there are four main approaches:

- 1) the UGCC is interpreted as part of the Kyivan Church for which, in 1998, the inherent communion with the Catholic Church;
- 2) the UGCC as the “daughter” of the Kyivan Church, which is under the jurisdiction of Rome;
- 3) at the same time, the UGCC recognizes the “mother” churches of the Kyiv Orthodox Church and the Latin (Polish), under the influence of which the UGCC established relations with Rome;
- 4) emphasizes the rejection of the “mother-daughter” connection and the search for a new model, which would recognize the possibility for each Local Church to be drawn from various sources that are components of the universal Church (Мартиняк І., 2000, p. 40–41).

2.1. Position of Metropolitan Andrey Sheptytsky

Metropolitan A. Sheptytsky represented the second, from the above-mentioned, directions of the ecclesiology of the UGCC – the “daughter” of the Kyiv Church, which is subject to Rome. Therefore, the main idea of his ecclesiological works was to highlight the questions “Can one be both a Christian of the Eastern rite and a Catholic?”, “What is the essence and existence of the Church?”, “How to achieve the fulfillment of Christ’s commission’ that all be one”? The theoretical and practical realization of the ideological ideas of A. Sheptytsky required considerable effort, understanding and support not only in the structure of the UGCC, but also in the international community.

The motto of life and activity of Metropolitan A. Sheptytsky was the idea of achieving the unity of the Church. Work in this direction includes some interrelated and unidirectional aspects, among which:

1) the formation of institutions that would train staff to work on the association;

2) the organization of the monarchical Chin in order to attract them to united labor;

3) the propagation of unanimous ideas in the West;

4) labor in the East and the organization of the Russian Catholic Church;

5) pastoral appeals to the Orthodox, etc. (Ленцик В., 2001, p. 261–273).

In the Pastoral Letter, “*Pravdyva vira*” (1900) emphasizes the truth of the Catholic Church and the national character of the UGCC, which “on the one hand keeps... in the hands of the universal and God’s throne of the revealed truth and common love – and on the other, it is so close to our people’s goodness and become so ours, our native, Ukrainian – that in every step you will know your mother’s mother in it” (Митрополит Андрей Шептицький: *Життя і діяльність. Церква і Церковна єдність. Документи і матеріали 1899–1944.*, 1995, p. 11).

The ecclesiology of A. Sheptytsky is set out in his Pastoral Messages to the Ukrainian People “About Church” (1901), “About Church” (1936) and “Gift of Pentecost” (1937). Considering the Church in various aspects, Metropolitan interprets it as “The House of God”, “Collection of invited people to the feast to God”, “Continuation of Pentecost”, “God’s Human Institution”, “The Infamous Institution” (Димид М., 2007, p. 199–211). However, A. Sheptytsky paid the greatest attention to the question of unity, placing particular hopes on the UGCC headed by him as a kind of “bridge” between the Western and Eastern Churches. By initiating a dialogue together with the Catholic and Orthodox Churches, the intelligent-

sia, clergy and people, the Metropolitan emphasizes the need for the broad masses to realize the very idea of unity that the Catholic Church should formulate and propagate and to prevent the “mounting” from the mountains of a way of returning to unity (Гузар Л., 2001, p. 36–37). Missionary activity in the East and proselytism, for which the perception of the Christian culture, the rite, and the customs of other (Christian) peoples was not typical, could not guarantee the achievement of unity (Гузар Л., 2001, p. 39–40). Referring to the Greek Catholic clergy of Russia, the Metropolitan observes that: “... the unification of all the Churches in one does not mean that everyone has one rite, but only that all have one faith ... the Universal Church has never sought to that all were Latin, but only to make all Catholics” (Митрополит Андрей Шептицький. *Життя і діяльність*, 1995, p. 51). Consequently, the idea of association had to mature in the minds of the people and in the womb of the Church itself. The unity of all saints is the argument of unity, “and the unity of the saints is the same as that of the unity of the church” (Митрополит Андрей Шептицький. *Життя і діяльність*, 1995, p. 258). On a basis of the unity of the Church A. Sheptytsky deduces from the doctrine of Christ, who founded one Church, the gospel dogmas and teachings of the Apostle Paul. Understanding the complexity and temporal duration of the unification process, the Metropolitan considers work to be united with a “true ideal”, which corresponds to “our most cherished desire” (Митрополит Андрей Шептицький. *Життя і діяльність*, 1995, p. 29). Despite certain disadvantages in the vision and treatment of ecumenism, the fuzziness of terminology, nevertheless, “Metropolitan Sheptytsky is one of the forerunners of the ecumenical movement that captured the Catholic Church after the Second Vatican Council. It is extremely unfortunate that his name was not even mentioned during the discussion at the Cathedral” (Гузар Л., 2015, p. 239). Perhaps this was the objective reasons, in particular, the historical context in which he lived and carried the ministry Metropolitan. Separate judgments of A. Sheptytsky appear to have been adopted by the Council for consideration.

2.2. The Conception of the Church of Patriarch Josef Slipyj

The successor of Metropolitan A. Sheptytsky led by the UGCC became Josef Slipyj. He led the Church in a difficult time for her. On the initiative of the Soviet totalitarian authorities, the pseudosobor was initiated in 1946. where the “voluntary” UGCC association took place with the Orthodox Church of the Moscow Patriarchate. The UGCC was forced to operate under hiding conditions. Labor on illegal status has be-

come a real trial for both the UGCC and Josef Slipyj, who for 18 years was in exile in a Soviet concentration camp. After the liberation and transfer of Josef Slipyj to Rome, he not only substantiates the constitution of the Kyivan Church, but also puts before the Second Vatican Council the question of granting it the status of the Patriarchate. Josef Slipyj (Сліпий Й., 1992, p. 11) notes that: “The Church Patriarchate is a visible sign of the maturity and identity of the local Church and mighty factors in church and national life”. However, despite all the arguments and efforts of J. Slipyj, Pope Paul VI refused to grant the UGCC a patriarchal status. Note that the issue remains open today.

A. Sheptytsky’s views had a great influence on the ecclesiology of I. Slipyj (Сліпий Й., 1994, p. 106) which stated that: “Our Christianity was from the very beginning of the universe [...] and that Ukraine – Rus [...] binds it was with the Western Catholic, though Constantinople was closer to it and a rite, the preponderance of theological literature and culture as a whole [...] ties with Rome [...] testify to the common faith of Ukraine and all Russia with all Christians, not only eastern, but also Western, headed by the Pope Roman”. It is from these movements that Josef Slipyi convinced that the UGCC is an environment that can act as a linking point in the dialogue between the West and the East. The calling of the UGCC is to promote the knowledge of the Western and Oriental cultures that are organically synthesized in it (Бендик М., 2004, p. 127–128).

2.3. Ecclesiology of Myroslav-Ivan (Lubachivsky) and Lubomyr Husar

The ecclesiology of Cardinal Lubachivsky derives from the charismatic interpretation of the Church and is based on the teachings of the Apostle Paul and the foundations of Eastern scholarship on the Church, which “appears outwardly as a family of local churches” (Бендик М., 2004, p. 175). The efforts of Myroslav-Ivan (Lubachivsky) were aimed at creating a structure of the Church that would facilitate the transition from the status of the synodal to the Patriarchate. He considers the new system in the canonical, pneumatological and liturgical aspects (Бендик М., 2001, p. 181). In the context of the tradition of the East, the provision of the UGCC with the status of the Patriarchate (the grounds for which were prepared by J. Slipym) would contribute to the restoration of church identity. The second aspect of Cardinal Liubachivsky’s etiology is the idea of communion, as an ecumenical model, simultaneously with Roman, Byzantine and Moscow Churches and the recognition of the UGCC as “Churches-Sisters” (Бендик М., 2004, p. 195–197). Note that

Myroslav Ivan Lubachivsky led the UGCC during the period of Ukraine's independence and the withdrawal of the Church from the underground, and consequently, the latter received a legal status for carrying out his vocation in the ecumenical dialogue

Lubomyr Husar expresses his vision of the UGCC with a simple and short formula: "We are Catholics of the Eastern, Byzantine-Slavonic tradition" (Гузар Л., 1998, p. 129). Since in the East the Liturgy is a measure of faith, the prayer tradition defines the church's tradition. Spiritual affiliation with the East at the same time implies openness to the perception of other cultures and dialogue with them while retaining their own identity. L. Husar (Гузар Л., 1998, p. 130) notes that "Culture ... conscious of its identity can calmly borrow from other cultures without fear of its own substance". It is noteworthy that in Kyiv was built the Patriarchal Council, which became the seat of the head of the UGCC. The location of the Cathedral on the left bank symbolized the unity of the country and the people on both banks of the Dnieper, "the unity that [...] is' the nature of the patriarchy". The Ukrainian church was supposed to be precisely in unity and to realize itself as something entire and unique in the patriarchal status (Щоткіна К., 2017, p. 194), which can be described as a perspective. Hence, L. Husar's ecclesiology is based on the principles of the UGCC's recognition of the Kyiv Church, whose mission is to preserve identity, unity and ecumenical initiatives.

3. UGCC in the context of the formation of a single Provincial Orthodox Church in Ukraine

At the initiative of the Ukrainian Orthodox Church of Kyiv Patriarchate, Ukrainian Autocephalous Orthodox Church, the President and Parliament, the process of formation of a single Local Orthodox Church in Ukraine was started. Without recalling the events, we note that the unification of the Cathedral (December 15, 2018) and the signing by the Patriarch of Constantinople Bartholomew Tomas (January 5, 2019) of the granting of autocephaly to the Orthodox Church of Ukraine became the culmination of the process. This process, and most importantly, its result, rather political than religious reasons, has led to a rupture between, on the one hand, Ukraine and Byzantium, and on the other, Moscow. The Moscow Patriarchate renounced communion and declared the anathema to Patriarch Bartholomew. Despite such steps of the Moscow Patriarchate, the unification process continues and it is already possible to observe its positive effects. Several dozens of parishes of the Moscow Patriarchate

went into the jurisdiction of the newly formed church. The process of uniting is continuing and, hopefully, will continue to grow on an ever larger scale. Elected at the Unification Council, the head of the new church, Epifanius, addressed to all Orthodox parishes with a proposal to join the unified Local Church and establish a dialogue with the UGCC.

Note that the UGCC has always advocated the position of ecumenical dialogue and establishing fraternal relations with Orthodox churches in Ukraine. The creation of the Local Orthodox Church will contribute to the fact that: “the heirs of Kyiv Christianity in Ukraine, Orthodox and Greek Catholics, will indeed be able to recognize their identity, who we are as children of our Kyiv Church ... Christian unity can become the necessary platform for the unity of the people’s, society, state’s unity” (Шевчук С., 5.01.2019). According to the head of the UGCC, her cooperation with the Orthodox Church does not imply the subordination of one Church to another. The purpose of the dialogue is to achieve unity in faith and liturgical life, because “the highest sign of ecclesiastical unity is the sacrament of the Eucharist” (Шевчук С., 6.01.2019). The first step in cooperation is to study the common heritage of Kyiv Christianity (Шевчук С., 6.01.2019). Both Ukrainian churches “have all the attributes of autocephaly and locality” with the center in Kyiv. They have common areas for cooperation – social, charitable, national-consolidating. Both profess one faith, they are equally aware of the Sacred Mysteries. However, this is not enough to comprehend the unity that, according to the UGCC, implies unity with “the Bishop of Rome, which is a visible sign of the Church of Christ” (Шабап І., 9.02.2019). It is clear that the issue of changing the jurisdiction of the Orthodox Church in Ukraine is not solved in one day. Ideally, this change should become an integral part of the movement of all churches to the restoration of the Christ Church unity on an ecumenical scale. The comprehension of unity requires considerable effort and the true desire of both churches. The UGCC, as the Church of the Eastern (Orthodox) rite in communion with Rome, can serve as a model for the newly formed Local Orthodox Church in Ukraine in restoring universal unity, and this is a prospect, not a utopia. Both Churches should “make every effort to restore the original unity of the Kyiv Church in its Orthodox and Catholic branches” (Шевчук С., 9.01.2019). The head of the UGCC, Svyatoslav Shevchuk (January 24, 2019), emphasize that: “The undivided Kyiv Church, in full communion with the ancient churches of Rome and Constantinople, has become for us the true path to the universal brotherhood of the Christian peoples. Her birth was not obscured by fraternal exaggeration. Her mysterious memory carries a permanent liturgical memory of the unshakable discord of Christianity in the

first millennium". Consequently, the UGCC is ready for dialogue. We hope that the newly formed Local Orthodox Church is also ready for cooperation. By common efforts, and most importantly, by the common desire for unity, through mutual understanding and mutual actions, the Ukrainian Churches of the Byzantine tradition can achieve, even in the long run, full communion and restore the original unity of the Kyiv Church.

Conclusions

The ecclesiology of the UGCC is based on the biblical foundations of unity, Apostolic Acts, and the Apostle Paul's epistles. At the time of the christening of Ukraine – Rus (988), the Kyiv Church, having adopted the Eastern rite, did not break its ties with the West and was in dual communion with the Roman and Byzantine Churches. After the Church split (1054), the Kyiv Church repeatedly offered ecumenical initiatives aimed at restoring the unity of the Church of Christ. The aspiration of the Kyiv Church to the fullness of the union was completed by the signing of the Union of Brest (1596), which resulted in the UGCC – the Church of the Byzantine tradition in the Eucharistic unity with the Apostolic Capitals.

The ecclesiology of the hierarchs of the UGCC Andrei Sheptytsky, Joseph Slipy, Myroslav Ivan (Lubachivsky), Lubomyr Husar and Svyatoslav Shevchuk continues the tradition of the Kyiv Church in the interpretation of unity. Actually, ecumenism can be interpreted as an ontologically inherent characteristic of the UGCC, which stands at the position of the Churches – Sisters. The UGCC's aspiration for the status of the Patriarchate has not yet succeeded, however, there are all grounds for its acquisition, and at the time, there is a step of goodwill by the Apostolic Capital.

The creation of the Local Orthodox Church in Ukraine opened new prospects for the unification of both branches of Kyiv Christianity – Catholic and Orthodox. Of course, the process of achieving complete unity on the universal scale is long term, complex and requires considerable effort. At the same time, it is not decisive. The dialogue between the two Churches must be based on mutual knowledge, a search for common in the spiritual, liturgical and ritual areas. Ecumenism as a step towards one another should have become the basis for restoring the identity of the Kyiv Church with its further elevation to the level of the Patriarchate.

KONCEPCJA EKUMENICZNA W EKLEZJOLOGII KOŚCIOŁA KIJOWSKIEGO TRADYCJI BIZANTYJSKIEJ

(STRESZCZENIE)

W artykule dokonano przeglądu biblijnych zasad jedności Kościoła Chrystusa. Poddano analizie ekumeniczną koncepcję Kościoła kijowskiego z tradycją bizantyjską, opartą na pismach hierarchów UGCC Andrzeja Szeptyckiego, Józefa Slipego, Myroslava Iwana (Lubaczewskiego), Lubomira Husara i Światosława Szewczuka. W kontekście statusu Lokalnego Rządu w Cerkwi Prawosławnej na Ukrainie analizowane są perspektywy dialogu ekumenicznego między dwoma ukraińskimi Kościołami, których celem jest przywrócenie tożsamości tkwiącej w kijowskim Kościele. Dialog między ukraińskimi Kościołami jest uważany za część ruchu ekumenicznego zmierzającego ku powszechnej jedności Kościoła Chrystusowego.

CONCEPT OF ECUMENISM IN THE ECCLEZIOLOGY OF THE KYIV CHURCH OF BYZANTINE RITE

(SUMMARY)

The article reviewed the biblical principles of the unity of the Church of Christ. The ecumenical conception of the Kyiv Church of the Byzantine tradition, based on the writings of the hierarchs of the UGCC Andrei Sheptytsky, Joseph Slipy, Myroslav Ivan (Lubachivsky), Lubomyr Husar, and Svyatoslav Shevchuk, is analysed. In the context of the status of the Local Government in the Orthodox Church in Ukraine, the prospects of ecumenical dialogue between the two Ukrainian Churches are analysed, the purpose of which is to restore the identity inherent in the Kyiv Church. The dialogue between the Ukrainian Churches is being considered as part of the ecumenical movement towards the universal unity of the Church of Christ.

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Abbreviations list:

LG – Lumen gentium

UGCC – Ukrainian Greek Catholic Church