
З РЕДАКЦІЇ ПОШТИ

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FIRST STEPS: IVAN OHIENCO'S ENTRY INTO THE UKRAINIAN NATIONAL ARENA



Ivan Ohienko/Metropolitan Ilarion was an extraordinary person. He was both an outstanding scholar of Slavic studies and a leading Ukrainian Orthodox church hierarch whose achievements in those areas have received considerable attention¹. However, relatively little notice has been made of his brief political role. Yet, it was his initial political involvement with Ukraine's state-building efforts in the period 1917-1921 that elevated this young emerging scholar to the status of a national figure. Unbeknown to him, Ohienko's political career began in the small Ukrainian city of Kamianets-Podilsky. Rainian city of Kamianets-Podilsky².

With the outbreak of the Russian revolution in February 1917, Ukrainian people, like other subjugated nationalities of the disintegrating Russian Empire, began the difficult task of organizing their own national state. Given the fact that under tsarism, Ukrainian schools were not allowed, the fledgling Ukrainian democratic government, the Central Rada, designated the creation of a comprehensive national system of public education as one of its priorities. Ukraine's political leaders believed that such a national educational system would accelerate the spread of Ukrainian national consciousness and produce the necessary intellectual, scientific and technical expertise desperately needed by the new born state³. At the post-secondary level, the Central Rada proposed to Ukrainianize the three established Russian imperial universities located in Ukraine – in Kyiv, Kharkiv and Odessa. At the same time, the recently organized Ukrainian People's University in Kyiv was being transformed into an official state university with a proposed network of affiliates to be located in the major cities of Ukraine.

One of the places anxious to have such an affiliate institution was the inconspicuous and isolated city of Kamianets-Podilsky. It was the activism of the citizens of Kamianets-Podilsky who were agitating for such a university that would provide an opportunity for Professor Ivan Ivanovych Ohienko of Kyiv to enter the political arena. The initiative for a university in Kamianets-Podilsky came from a handful of

its civic-minded individuals, including its Polish mayor (Aleksander Shulminski) who, despite great odds, were determined to enrich their city with a university⁴. This group formed part of the liberal intelligentsia which appeared throughout Ukraine early in the revolutionary process engulfing that country and which, before long, would be swept aside by forces of reaction and radicalism.

Since the Kyiv government had already designated the larger and more prosperous city of Vinnytsia in the province of Podillia for an affiliate university, the Kamianets-Podilsky group faced an immense challenge in persuading first its multinational city council and then the Ukrainian government. Kamianets-Podilsky was and still is a picturesque provincial town with roots reaching back to the 11th century. It is located at the extreme corner of Podillia province near the Romanian and Moldovan frontiers. In 1918, its only link to the rest of Ukraine was a railroad. The town itself had been a minor administrative centre and the tsarist civil service was its main industry. At first glance, the demography of Kamianets-Podilsky did not lend itself in favour of a Ukrainian national university. Of the approximately 40,000 inhabitants, more than half were Poles, Jews and Russians who dominated its political and economic life. Like other cities in Ukraine at the beginning of the 20th century, Kamianets-Podilsky was a multiethnic island in a Ukrainian sea. In its lobbying efforts, the initiative committee first had to persuade the local city council to support a university and then Kyiv of Kamianets-Podilsky's advantages. The committee focused on the city's positive features: its strategic and secure location, its proximity to Halychyna and Bukovyna, then under Austrian rule, its architectural heritage from the Turkish period, and its vacant technical school complex with studentdormitories. To its credit, the initiative committee succeeded in persuading the sceptical city council, with its Polish, Russian and Jewish majority, to support its Ukrainian university project.

The Kamianets-Podilsky delegation arrived in Kyiv in February 1918, that is, after the formal proclamation of independence of the UNR and its recognition by the Central Powers. The delegation met with the minister of education and a special university commission which included a young academic, Ivan Ohienko. These meetings resulted in the appointment of Professor Ivan Ohienko to conduct a feasibility study.

Ivan Ivanovych Ohienko was an ambitious, 36 year old scholar of Slavic studies then working at both Kyivan universities, the prestigious St. Volodymyr and the new People's⁵. He was destined to play a pivotal role in the formation and the short life of the Kamianets-Podilsky University. Born in the town of Brusiliv, some 100 kilometers from Kyiv, and of poor peasant background, he overcame economic and social obstacles to graduate in Slavic philology and church history from St. Volodymyr. However, despite his obvious intellectual brilliance, the tsarist regime denied him a university position until 1914 because of his pronounced Ukrainian national tendencies. Like his contemporaries among the Ukrainian intelligentsia, Ohienko had become actively involved in the Ukrainian literary revival after the tsarist ban on the Ukrainian language was lifted following the turmoil of the revolution of 1905 which gave Russia a degree of political freedom.

However, unlike the majority of the intelligentsia, Ohienko resisted becoming radicalized and remained a moderate conservative. He recalled that he evolved into a Ukrainian patriot largely through exhaustive studies of the 17th century Cossack Ukraine, studies which convinced him that Ukrainian historical and traditional institutions, rather than the current radical rhetoric about people power, were essential to the survival of the emerging and fragile Ukrainian statehood. In his view, the newborn Ukrainian National Republic was not a political innovation but the restoration of Ukraine's former status as a sovereign nation. He considered the ancient Kyivan

Orthodox church, with its Mohyla Academy and network of brotherhood schools, to have been the fundamental Ukrainian national institution because it instilled in Ukrainian people their core value system, brought them enlightenment and gave them a sense of community and identity. Thus it was Ukraine's tragedy, according to Ohienko, that first Catholicism divided its people and subsequently this fact allowed Russian tsarism to absorb the Kyivan church, turning it into a powerful agent of autocracy and Russification. By loosing their own traditional church, Ukrainians were deprived of the foundation of their national identity. In Ohienko's mind, Ukrainian national identity was inseparable from Ukrainian Orthodoxy.

Ohienko's first major public presentation of this hypothesis had been to the All-Ukrainian Church Council (sobor) meeting in Kyiv in 1917 in which he argued for the re-establishment of a traditional national Ukrainian Orthodox church, one free from Russian control and cultural influences, to serve as a moral and historical base of the modern Ukrainian state⁶. This speech encouraged the advocates of such a national church, notably the Cyril and Methodius Brotherhood, to demand of the president of the Central Rada, Professor Mykhailo Hrushevsky, the formation of a department of religious affairs with Ohienko, who had agreed to enter politics, as its minister. The leadership of Ukraine's first national government, however, failed to recognize the historic and political importance of organized religion, in this case the rebirth of Ukrainian Orthodoxy, as a major pillar of the emerging Ukrainian state. Hrushevsky, Ukraine's foremost historian and an agrarian socialist, believed that Ukrainian social democracy demanded strict separation of church and state and rejected the proposal to create such a department. As a result, the predominantly spontaneous autocephalist movement, which campaigned for an independent Ukrainian church, was left to its own resources. Without government support, it was at a serious disadvantage against the entrenched Russophile church hierarchy in Ukraine.

In addition to his rising profile in church circles, Ohienko was also gaining public attention as a highly successful author of popular books on Ukrainian language and culture. The arrival of the Kamiates-Podilsky delegation in Kyiv found Ohienko looking for an opportunity to realize not only his growing sense of self-importance but also of destiny. The young professor was beginning to see himself as one destined by Providence to serve the Ukrainian masses in a leadership role.

While conducting a feasibility study at Kamianets-Podilsky, Ohienko met with various local groups supportive of the university project and delivered a series of public lectures. A natural spell-binding orator, Ohienko spoke in the literary Ukrainian language thus exposing his audience, accustomed to the local vernacular, perhaps for the first time, to the richness and power of that language. Ohienko and his committee were impressed with the enthusiasm and commitment of local financial support for a university. In his report, Ohienko recommended to the Central Rada to establish not an affiliate but a full-fledged state university for Kamianets-Podilsky.

Suddenly, in May 1918 the entire Kamianets-Podilsky project seemed in jeopardy. The Central Rada was overthrown and replaced by a German-supported conservative regime, the hetman-ate, headed by General Pavlo Skoropadsky. While restructuring the administration, the new government retained most of the officials in the department of education and this meant that the Kamianets-Podilsky university project remained alive. Skoropadsky's education minister, Mykola Vasylenko, appointed Ohienko, who prided himself on being politically independent, as a special ministerial advisor.

Ohienko again travelled to Kamianets-Podilsky to continue the process of creating a state university and generate further public support for the institution. His dignified bearing and his interpersonal skills impressed upon the leading citizens the importance

of becoming active stakeholders in his project. Thus, in return for pledges of financial commitment from the Polish community, Ohienko agreed to create a chair of Polish studies at the proposed university. Furthermore, his negotiations with the chief rabbi ended in a chair of Judaic studies, the first of its kind in the academic world. It should be noted that Ohienko's personal interest in Biblical scholarship, which would lead to a lifelong translation project culminating in a modern Ukrainian Bible, instilled in him deep respect for the Jewish cultural heritage. It is also noteworthy, that this example of Ukrainian-Polish-Jewish cooperation in Kamianets-Podilsky was quite exceptional in 1918, a period of increasing socio/ethnic strife and anti-Semitism in Ukraine. Ohienko's final report called for a university with five faculties, beginning with arts, science, and theology. Faculties of law and agriculture would come in the 1919-1920 semester.

Once the project was approved by the Skoropadsky government, the university commission elected Ohienko rector (president) of Kamianets-Podilsky Ukrainian State University for a two year term. The eager Ohienko threw his seemingly limitless energy and superb administrative skills (a combination of persuasion and authoritarianism as noted by one of his subordinates) into transforming an idea into a functioning university. Despite enormous difficulties in procuring the necessary building and teaching supplies, he would succeed in a remarkable time of mere six months.

On August 17, the Skoropadsky government enacted a law, retroactive to July 1, establishing the Kamianets-Podilsky Ukrainian State University. According to Dmytro Doroshenko, a prominent historian and Skoropadsky's minister of foreign affairs, the government had decided for the time being to create and fund only two Ukrainian state universities, one in Kamianets-Podilsky and the other in Kyiv, rather than continue with the disruptive shock therapy, begun by the Central Rada, of rapid Ukrainization of the three existing universities.

The statute under which Kamianets-Podilsky University was created represented a modified version of the old Imperial Russian statute which had severely limited the autonomy of universities. However, Kamianets-Podilsky's distance from Kyiv and the ensuing political turmoil in Ukraine, would give Ohienko practically a free hand in operating his university. He received a substantial budget sufficient to employ a faculty of fifty professors. The recruitment of the faculty was difficult in the initial stages because the relative isolation of Kamianets-Podilsky acted as a deterrent. However, as civil strife and the Bolshevik threat intensified in Ukraine, the location of the university offered a sense of security and a number of prominent scholars arrived, including Dmytro Doroshenko, Leonid Biletsky and Vasyl Bidnov. Eventually, even Mykhailo Hrushevsky himself found refuge there but he refused to join the faculty because he considered the university to be Skoropadsky's institution and Skoropadsky was his nemesis.

The official and grand opening of the Kamianets-Podilsky Ukrainian State University took place on October 22, 1918. Ohienko understood the psychological value of well orchestrated public ceremonies and had the entire city involved in the preparations. The formal invitation sent to European universities expressed Ohienko's vision of his creation:

«The new university will not be an ordinary university of an eastern type. The Kamianets-Podilsky Ukrainian State University will contain the first ever Theological Faculty in Eastern Slavdom. In addition, two new ethnic chairs have been established at the Historical-Philological Faculty – chairs of Polish and Judaic history and literature. True to the finest traditions of European universities, the Kamianets-Podilsky Ukrainian State University has as its goal the unceasing pursuit of scholarly and scientific knowledge and truth for the benefit of the native Ukrainian culture»⁷.

Ohienko was striving towards a realization of a university with a strong liberal arts base supplemented by science and professional faculties. He was concerned with the urgent need to train cadres of nationally conscious Ukrainian civil servants, a vital ingredient then missing in the administration of his Ukraine.

Although Hetman Skoropadsky did not come, fearing an assassination, the opening ceremonies were most impressive and lasted a full day. One of the highlights was the performance of the celebrated Ukrainian National Choir conducted by Oleksander Ko-shets, who, like Ohienko, would be destined to end his life and leave his rich musical legacy in the distant Canadian city of Winnipeg.

Classes began on November 1 with approximately 800 students. In 1919-1920 the number increased to 1400 students, socially and ethnically diversified (of which 350 were women), in five faculties and with forty professors. Daily life, however, was hard. As professor Bidnov noted, «In 1919 Kamianets-Podilsky was so isolated that food was scarce and expensive. We saw no white bread and had to be satisfied with dark bread made of various fillers... Instead of tea, we used all kinds of substitutes, generally dried apple and cherry leaves... In winter we suffered from cold. Wood was in short supply and expensive»⁸. Ohienko tried to ease the situation for students by creating more bursaries to which even he donated his own salary. There was also a shortage of books, scientific equipment and writing material. Conditions at the university would deteriorate further with Polish and Bolshevik occupations. But despite hunger and cold, the student body would exhibit a spunky commitment to its alma mater.

In December 1918, a socialist-democratic coalition forced Skoropadsky to give up power and restored the Ukrainian republic. In the new government, executive power was vested in the hands of a five-person Directory, an echo of the French revolution, in which Symon Petliura, whose name became identified with Ukrainian independence aspirations, emerged as the supreme leader. Professor Fedir Shvets, one of the directors, invited Ohienko to join the new government as minister of education. Although, Ohienko had serious doubts about Petliura's leadership, he agreed to assume the portfolio on the condition that he retain his position as rector of Kamianets-Podilsky. As minister, he certainly could channel more resources there. Ohienko's work in Kyiv, however, was short-lived as the city came under the Red and White Russian occupation. Ohienko moved his department back to Kamianets-Podilsky and for the next seven months implemented a series of educational reforms, sanctioned by the Directory, including a systematic Ukrainianization of all high schools, abolition of tuition fees for secondary education, compulsory primary education and substantial pay hikes for teachers. While impressive in scope and substance, these reforms were felt only in regions under the Directory's control and these were steadily shrinking. Incidentally, one of Ohienko's senior departmental officials was Petro Sikorsky, later better known as metropolitan Polikarp, primate of the Ukrainian Autocephalous Orthodox Church during World War II.

In fact in May 1919, even the secure city of Kamianets-Podilsky itself experienced the first Soviet occupation and the Directory, including Ohienko, were forced to flee to Halychyna, where Ukrainians were struggling with the Poles for control of that region. The commissar for education in the Ukrainian Soviet government based in Kharkiv, Volodymyr Zatonsky, himself a native of Podillia and a graduate of the Kyiv university, visited the Kamianets-Podilsky campus and closed the faculty of theology. However, early in June Petliura's army liberated Kamianets-Podilsky and Ohienko returned and continued to expand his beloved university.

In summer of 1919, on Ohienko's insistence, the city of Kamianets-Podilsky became the provisional seat of the Ukrainian government. The city was inundated with

several thousand bureaucrats and soldiers, all of whom strained the limited resources to the utmost and increased local Polish-Ukrainian tensions. Political infighting and anti-Petliura conspiracies abounded, as the Directory, besieged on all sides, was falling into a state of disarray. Ohienko strove to keep the university as autonomous as possible by denying the use of its facilities for openly partisan political activities.

Despite its socialist content, the Directory had recognized the importance of a patriotic Ukrainian church and made the question of an independent (autocephalous) national Orthodox church a matter of state policy. In January 1919, the Directory issued a decree disallowing any foreign control over a Ukrainian Orthodox church. Ohienko was appointed minister of religious affairs. As this portfolio was of great personal interest to him, he accepted the office eagerly. Ohienko's drive for an independent (autocephalous) canonical Ukrainian Orthodox church, that is a church considered legitimate and equal by other Orthodox churches, proved to be a most complex and difficult matter. Ohienko's efforts were undermined by a combination of pervasive politics of religion and by the collapse of Ukraine's independence. Sadly for Ohienko and proponents of autocephaly, history conspired against Ukraine and subsequent periodical efforts to establish a national Ukrainian autocephalous and canonical church have remained unrealized to this day.⁹

Ohienko's concept of a Ukrainian national church was based on a close church-state partnership which represented a form of fusion of emerging nationalism with traditional Ukrainian Orthodoxy. He envisaged the re-born Ukrainian Orthodox church with a vast majority of adherents as the dominant and official national religious institution of the country. Other religious denominations – Christian, Judaic and Moslem – would be granted complete religious freedom. However, his immediate goal was to convert the local hostile but deeply entrenched Russian ecclesiastic infrastructure in Ukraine into a patriotic and supportive partner of the fledgling Ukrainian state. Ohienko, as it turned out, underestimated the conservatism and Ukrainophobia of the Russified Orthodox hierarchy in Ukraine. In the climate of anti-Ukrainian hostility, his quest for a national autocephalous church was doomed.

In the fall of 1919, while negotiating with Poland for military assistance against the Bolsheviks, the Directory abandoned Kamianets-Podilsky to the invading Polish army. Ohienko vehemently protested the decision and refused to leave his university. The retreating cabinet then designated Ohienko an extraordinary minister, in fact, a caretaker of Ukraine, to deal with the Poles as he saw fit. Ohienko considered his new office as a personification of what was left of independent Ukraine. For the next six months, he was determined to act as head of state. He deliberately treated the Polish presence as a temporary military occupation and at every step frustrated Polish efforts to establish their civilian administration over Podillia. Most observers agree that in those difficult circumstances Ohienko handled the affairs of his "mini" Ukraine with dignity, honour and relative success. The high esteem that Ohienko enjoyed among the local Poles for his university work was a definite asset in his dealings with the Polish military¹⁰.

In April, 1920 the draft of the Polish-Ukrainian treaty by which the desperate Directory abandoned its claims to Halychyna in return for military assistance, was ready for approval by individual ministers. Ohienko's first hand experience with the Polish occupation convinced him that Poland could not be trusted and he refused to sign the document, the only minister not to do so.

Although history would prove him right, his attitude did not endear him to the Directory. When Petliura arrived in Kamianets-Podilsky in May 1920, Ohienko staged a carefully orchestrated reception for the Supreme Leader of the Directory which was designed to generate public enthusiasm for Petliura and impress his Polish allies. Petliura's cool, almost rude, behaviour towards Ohienko hurt and infu-

riated this sensitive and protocol obsessed individual, who quite rightly expected to be treated with some gratitude for the work done.

The Polish-Ukrainian alliance ended in disaster for Petliura and for Ukraine's independence. Soviet forces won control over Ukraine and in November Ohienko left Kamianets-Podilsky and Ukraine for the last time. Under the Soviets, his university was reorganized into a teachers' college and agricultural institute. The remnants of the Ukrainian government and of the university faculty found temporary refuge in Tamow, Poland. There they were interned, but were allowed to conduct limited activities of a government-in-exile. Still acting as minister of religious affairs, Ohienko maintained correspondence with a number of Orthodox churches, including the recently organized Ukrainian Greek-Orthodox Church of Canada, notably with its administrator, Father Semen Sawchuk¹¹. In 1923, however, Petliura relieved Ohienko of his ministerial post. Like thousands of other eastern Ukrainian refugees in Poland (which then included the Ukrainian regions of Volhyn and Halychyna), Ohienko and his family were obliged to survive in an impoverished and hostile country. With the assistance of Metropolitan Andrei Sheptytsky, the primate of the Ukrainian Greek Catholic Church, Ohienko obtained a temporary teaching post at Lviv gymnasium. In 1926 he finally succeeded in winning an appointment from the Polish government as professor of Church Slavonic and palaeography to the newly established Orthodox Theological Studium at the University of Warsaw. His university career, however, was short lived as in 1932 he was removed from this post as part of the renewed Polish chauvinism towards the Ukrainians.

It should be noted that during his political and refugee life, Ohienko continued to research, write and publish in the area of

Ukrainian language, culture and church history. He would continue this regimented intellectual practice for the rest of his life. Following the loss of his university employment, Ohienko entered the publication business and launched two influential journals, *Ridna mova* and *Nasha kultura* in which he popularized the use of the standardized literary Ukrainian language in daily life.

It was during World War II that Ivan Ohienko made a dramatic career change. A widower since 1937, he entered the Orthodox Church of Poland to serve the demoralized and repressed Ukrainian faithful in that country suffering under the brutal Nazi occupation¹². In 1940, Ohienko was consecrated by Metropolitan Dionisij Vladensky, primate of the Orthodox Church of Poland (assisted by Archbishops Savatij of Prague and Temofii of Lublin) as Archbishop Ilarion of Kholm, a Ukrainian Orthodox enclave of Poland. He deliberately chose the name of Ilarion, the famous first and only native Ukrainian metropolitan of Kyivan Rus', because he believed that it was his duty, responding to perceived Divine calling, to provide national and spiritual leadership for Ukrainian people in a period of profound crisis. In his view, only the Ukrainian Orthodox Church with himself at the helm had the moral authority for such a task. It appears that Ohienko's initial political experience with Ukraine's failed state-building efforts instilled in him an appreciation of personal authority and power. The duality of secular and ecclesiastical leadership tendencies in Ohienko's personality was brilliantly synthesised in his motto «To serve the people is to serve God».

He survived the Nazis and the war and in 1947 arrived in Winnipeg as a refugee, accompanied by his books and manuscripts which he miraculously managed to save, to serve the parish of St. Mary the Protectress. Subsequently in 1951 he was elected primate of the Ukrainian Greek Orthodox Church of Canada¹³. At the same time, he became dean of theology of St. Andrew's College, an academic institution of the Church, and later an adjunct professor of Slavic Studies at the University of Manitoba. Throughout his Canadian period, Metropolitan Ilarion continued to write

and publish. When he died in 1972 at the age of 90, he left a rich archive and a massive literary legacy consisting of more than 1200 scholarly and popular publications on a variety of themes, ranging from history to poetry. His masterpiece, of course, remains his translation of the Bible into the modern Ukrainian language.

Ivan Ohienko/Metropolitan Ilarion belonged to that handful of patriotic and highly motivated Ukrainian political exiles in Poland who believed that they had a moral and patriotic duty to lead and serve the Ukrainian people in difficult times. During World War II, some of these individuals moved into ecclesiastical service. They did so mainly because, under the German occupation, the Orthodox church provided a legal, albeit very limited, channel for community leadership and direction. To men like Archbishop Paladii Vedybida-Rudenko, a former minister of finance of the Ukrainian National Republic, and Bishop Mstyslav Skrypnyk, a former member of parliament of Poland and, indeed too Metropolitan Ilarion, the re-emerging Ukrainian Orthodox church served as a proxy for the failed Ukrainian state.

Metropolitan Ilarion Ohienko was indeed a remarkable and complex persona. He could be engaging and charming and he could be pretentious, intimidating and even petty. Despite his assertions of modesty, he indulged in pomposity to the point of referring to himself in the exalted third person as «your metropolitan Ilarion»¹⁴. His character peculiarities or flaws, however, pale in comparison to his outstanding achievements in scholarship, community service and the Orthodox church.

It is understandable that today newly independent Ukraine needs to rediscover its major cultural, religious and national personalities and heroes whose images and achievements were distorted by years of Soviet disinformation and falsification. However, the wide-spread tendency to characterize these individuals in a rather mythological fashion as super heroes or martyrs is historically and intellectually unacceptable. The remarkable life and work of Professor Ivan Ohienko/Metropolitan Ilarion demands a balanced analytical biography, not a hagiography.

End notes

1. Dukhovna i naukovo-pedahohichna dialnist I. I. Ohienka v konteksti ukrainskoho natsionalnoho vidrozhennia, Naukovo-teo- retychna konferentsia, Kamianets-Podilsky, 1992; Ivan Ohienko i suchasna nauka ta osvita, naukovyi zbirnyk, III, Kamianets-Podilsky, 2006.
2. «Ivan Ohienko and the Kamianets-Podilsky Ukrainian State University» *Ukrainsky istoryk/The Ukrainian Historian*, 1-2 (vol 73-74), 31-49
3. Ukrainian educators favoured the German unified labour school concept, a twelve year program of academic learning and practical/technical training. H. Waskowycz, *Shkilnytstvo v Ukraini, 1905-1920*, Munchen, 1969. I. Krylov, *Systema osvity v Ukraini, 1917-1930*, Munchen, 1956.
4. V. Prykhodko, «Povstannia ukrainskoho derzhvnoho univ- sytetu v Kamiansi na Podilli», *Nasha kultura*, no. 5, 1935, 305-316 and no. 6. 1935, 364-378.
5. Ohienko chronicled his autobiography in 1935-1936 issues of *Nasha kultura* which he edited and published in Warsaw.
6. Ohienko, *Riatuvannia Ukrainy*, Winnipeg, 1968, 3-13.
7. *Nasha kultura*, no. 8, 1936, 518-519.
8. V. Bidnov, «Pershi dva akademichni roky v ukrainskomu der- zhavnomu universyteti v Kamianets-Podilskomu», *Naukovyi vis- nyk (Lviv) VOL. 12, 1928, 328*.
9. See Oleh W. Gerus, «In Search of a National Ukrainian Church: Ukrainian Orthodoxy in Canada and Ukraine», *Society in Transition* (edited by W. W. Isajiw), Toronto, 2003, 167-188.
10. O. Dotsenko, *Litopys ukrainskoi revoliutsii*, Lviv, 1924, vol. II, 169.

11. O. W. Gerus, «The Ukrainian Orthodox Church of Canada: The Formative Period», *The Ukrainian Quarterly*, vol. LVII, no. 1- 2, 2001,65-90.
12. See O.W. Gerus, “The Ukrainian Orthodox Church during World War II: Archbishop Ilarion Ohienko and Politics of Religion”, *Vira i kultura/Faith and Culture*, no. 7, 1985-1989, 83-120.
13. O. W. Gerus, “Metropolitan Ilarion Ohienko and the Ukrainian Greek-Orthodox Church of Canada”, *Millennium of Ukrainian Christianity, 988-1988*, (edited by O.W. Gerus and A. Ba- ran) Winnipeg, 1989, 239-274
14. My father, Serhij Gerus, a priest and a theologian, was a close associate of Metropolitan Ilarion, both in the UGO Church and St. Andrew’s College, and periodically hosted him in our house in Winnipeg (1954-1962). As a student, I was impressed with his dignified bearing and fascinated by his eloquent accounts of his life. He encouraged me to continue my university studies because, in his view, Ukrainians in Canada were in dire need of academics.

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Dr. Roman Yereniuk
Metropolitan Ilarion

THE GLOBAL LEGACY OF METROPOLITAN ILARION

Over the past two decades there has been a major revival in interest in Metropolitan Ilarion’s accomplishments as one of the foremost Ukrainian leaders of the 20 th C. This interest comes from Ukrainians as well as Canada where a series of key anniversaries were marked in 1997, 2007, 2012 as well as other annual commemorations. During the anniversary year of 2012 the *Visnyk/The Herald* dedicated (a part of each issue throughout the year to a variety of articles about the accomplishments of this most important figure whose contributions to building a solid foundation for the Ukrainian Orthodox Church of Canada have a lasting impact today.

In Ukraine

In Ukraine major initiatives were started to honour Metropolitan Ilarion, among which the following are important:

Kamianets Podilsky: The Ivan Ohienko National University in Kamianets Podilsky was renamed after him in 2008 thanks to the major endeavors of Dr. Yevheniya Sokhatska. Metropolitan Ilarion initiated this university in 1919, and in honour of this achievement, the university set up two large busts of Metropolitan Ilarion, a huge portrait in the academic lounge, three text statements of his important quotes and images as the first president of the university. This university has dedicated Department, of *Ohienkontavstvo / Огієнкознавство*, or Ohienko Studies, calls for presentations and papers about him, and publishes the journal, *Іван Огієнко і Сучасна наука та освіта, or Ivan Ohienko and Contemporary Scholarship and Education*. To date, 9 volumes of the journal have appeared and some 400 articles have been published. Notably, Ukrainian Canadians have participated in the journal with articles authored by Rt. Rev. Dr. S. Jarmus, Rt. Rev. Dr. O. Krawchenko, Dr. Roman **Yereniuk** and Very Rev. **Bohdan Demczuk**.

Lviv, Ukraine: A street in Lviv was named Ivan Ohienko – вулиця Івана огієнка. It is in the centre located close to the Opera Theater and connects to the major artery, Horodotska Street, or вулиця Городецька.