ALL SAINTS OF THE UKRAINIAN LAND AND THE NEW MARTYRS OF THE 20TH CENTURY WHO SUFFERED FOR CHRIST, THE ORTHODOX FAITH, AND UKRAINE

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The commemoration of All Saints of the Ukrainian Land, as well as the new martyrs and confessors who suffered for Christ and the Orthodox faith in Ukraine and other lands in the 20th century (a movable feast), is celebrated annually on the second Sunday after Pentecost.

✓ He Ukrainian land is a land of saints.

Here, throughout the centuries, have shone righteous ones, martyrs, confessors, venerables, hierarchs, and pious rulers who served God and their people. They observed the Commandments of God, preserved the Orthodox faith, and offered themselves in sacrificial service for Christ, for the Ukrainian Church, for their people, and for the state independence of Ukraine.

The saints of our land are not only part of the heavenly host, but also the spiritual foundation of national existence. Their feat lives on in the memory of the Church, for they unite heaven and earth, eternity and history. Their example is a source of strength for our nation in times of war, suffering, and national revival.

There are countless Ukrainian saints: their names are innumerable and cannot all be encompassed in a single overview. Therefore, we will focus here only on those whose examples especially eloquently testify to the spiritual height, sacrificial spirit, and continuity of holiness in the history of the Ukrainian Church, the Ukrainian State, and the Ukrainian People.

✓ The Apostolic and Early Christian Period

The Holy Apostle Andrew the First-Called, the Ukrainian apostle (c. 6 BC – c. AD 60–70), according to Church tradition and historical-ecclesiastical sources, blessed the ancient Ukrainian lands of Scythia and the hills of Kyiv, prophesying the spiritual glory of the future capital of Rus'-Ukraine.

The Scythian holy hierarchs and martyrs — bishops, theologians, and Christians of the early Scythian diocese (late 1st – mid-9th centuries), became the first witnesses of Christ in the lands of the Northern Black Sea region, the Lower Danube area, and Sarmatia near the Black Sea. Among them, particularly well known is Saint Sadoc (Latin: Sadoc, Greek: Σαδώκ), bishop of Scythia Minor in the 4th century (Scythia Minor was a Roman province that included parts of present-day southern Ukraine, Romania, and Bulgaria). His martyrdom testifies to the existence of an ancient

church organization and active Christian life on proto-Ukrainian lands long before the Baptism of Rus'.

Also belonging to this group are numerous Scythian hierarchs and theologians — participants in the first Seven Ecumenical Councils (325–787 AD), who affirmed the presence of Ukrainian lands in the history of the universal Church. All of them — saints of the Scythian and Sarmatian-Rus' period — are among the earliest known saints of the Ukrainian Church.

✓ 9th Century

Saint Blessed Prince Askold (†882), Grand Prince (Kagan) of Kyiv from the ruling dynasty of Kyi, was baptized in the Church of Constantinople, in the city of Constantinople itself, after a successful military campaign in the eastern part of the Roman Empire in the summer of 860, carried out in defense of the Rus' State.

It was during his reign, according to church-historical sources, that the Ukrainian (Rus') Church was founded between 860–862, with the metropolitan center in Kyiv. This Church was granted broad autonomous rights of internal self-governance within the framework of the Ecumenical Orthodoxy.

Saint Askold became the first Christian ruler of Rus' who publicly accepted baptism and began a policy of Christian statehood, laying the foundations for the future Christian Rus'-Ukraine. He was martyred for his faithfulness to Christ, becoming not only a political and military leader but also a church and spiritual builder of the Ukrainian Church.

It is important to understand that the Kyiv Metropolis was the administrative center of church governance, not the local Church itself. Therefore, it is correct and historically accurate to use the name Ukrainian (Rus') Church with the clarification "with its metropolitan center in Kyiv." Under this name — Rus' Church — it was proclaimed in 860–862 and entered into the diptychs of the Orthodox Church of Constantinople as an autonomous local Church within the Ecumenical Orthodoxy.

✓ 10th Century

Saint Equal-to-the-Apostles Princess Olga (†969), Grand Princess of Kyiv — the continuer of Christian traditions on the Kyivan throne of Rus'. Having received holy baptism in the Church of Christ in Constantinople, she promoted the spiritual tradition of Christianizing state life. Her rule was marked by wisdom, political foresight, support for the Church's mission, and the laying of institutional foundations for both state and ecclesiastical order in Rus'. Princess Olga spiritually and politically prepared the ground for the major church-building efforts accomplished by her grandson — Saint Prince Volodymyr.

Saint Equal-to-the-Apostles Prince Volodymyr (†1015), Grand Prince of Kyiv — after being baptized in Chersonesus (Kherson), in 988 proclaimed Christianity as the state religion of Rus'-Ukraine. His reign marked a turning point in the transition of the state to Christian civilization, the expansion of church life, the further affirmation of the Ukrainian Church with its metropolitan center in Kyiv, and the spread of the Gospel among the people. As the baptizer of Rus', Saint

Volodymyr entered history as a statesman and spiritual struggler, strengthening the spiritual unity of the Ukrainian people.

✓ 11th–13th Centuries

The Venerable Fathers of the Kyiv-Pechersk Lavra — Venerables Anthony (†1073), Theodosius (†1074), and other ascetics of the Kyiv-Pechersk Monastery — became the founders of organized monasticism in Rus'. Their spiritual school, based on Athonite traditions, gave powerful impetus to the development of monastic life, theology, ecclesiastical scholarship, education, and missionary work. The Kyiv-Pechersk Lavra became the principal center of spiritual life in Rus'-Ukraine, a source of enlightenment and holy asceticism, and later — a spiritual symbol of the Ukrainian Church and State.

Venerable Nestor the Chronicler (†after 1114) — disciple of the Pechersk fathers, chronicler, and author of the Tale of Bygone Years (Povist' Mynulykh Lit) — the first systematic historical work of Rus'-Ukraine, in which the Christian vision of history and the salvific mission of Rus' in Divine Providence is expressed. His life is included in the Kyiv-Pechersk Patericon and stands as a spiritual model of service to the truth through word and memory.

Ukrainian Hierarchs

Saint Hilarion, Metropolitan of Kyiv (†after 1055) — the first metropolitan of Ukrainian origin known from written sources, was elected and consecrated to the Kyiv metropolitan throne by the Council of Bishops of the Ukrainian Church around 1051, during the reign of Saint Prince Yaroslav the Wise (†1054). His election marked a significant step toward ecclesiastical independence for Rus'-Ukraine. Saint Hilarion was the author of the profound theological work Sermon on Law and Grace, in which he affirmed the spiritual identity, national uniqueness, and theological maturity of the Ukrainian Church within the Universal Orthodoxy.

Saint John II, Metropolitan of Kyiv (†1089) — a successor in the work of church organization, known as a zealous archpastor who contributed to the strengthening of spiritual life, the development of liturgical tradition, and the expansion of church administration throughout Rus'.

Saint Clement of Smolyatich, Metropolitan of Kyiv (†after 1155) — elected by the Council of the Ukrainian Church in 1147 with the support of Grand Prince Iziaslav Mstyslavych of Kyiv. A Ukrainian by origin, a profound theologian and philosopher, he was a staunch defender of the idea of autocephaly. His election without the sanction of the Patriarchate of Constantinople met with resistance, yet it testified to the determined desire of the Ukrainian Church for independence and the establishment of its own ecclesiological tradition.

- **Martyrs of Chernihiv and Pereiaslav**

During the Mongol-Tatar invasion of Rus' (1237–1240), numerous ascetics, clergy, and laypeople perished — both in battle and as martyrs for the Christian faith.

Holy Hieromartyr Hilarion, Bishop of Pereiaslav (†1239) — died during the defense of the city, faithfully fulfilling his pastoral duty to the last breath.

The Martyrs of Chernihiv — the names of many of them have not been preserved, yet in church tradition, they are venerated as holy defenders of the faith who did not renounce Christ or their Homeland even in the face of certain death.

✓ 14th–17th Centuries

Saint John, Metropolitan of Kyiv and Halych (†circa after 1461) — a hierarch and ascetic of the Ukrainian Orthodox Church, who carried out his archpastoral ministry during a dramatic period of political instability, internal strife, external pressure from Catholicism, and the influence of the Uniate movement. His ministry took place at a time when the Moscow Church authority — unilaterally and unlawfully — declared separation from Kyiv, establishing a parallel jurisdiction not recognized by the Universal Orthodoxy.

Saint John remained faithful to the Ecumenical Orthodoxy, to the Ukrainian Church with its metropolitan center in Kyiv, to the Ukrainian people, and to the historical tradition of the spiritual unity of Kyivan Rus'-Ukraine. Until the end, he preserved canonical unity with the Ecumenical Patriarchate and defended the right of the Ukrainian people to their own spiritual, cultural, and ecclesiastical identity.

- **Historical Note:**

This likely refers to Saint John (1458–1461), who, after the death of Metropolitan Isidore, became the last universally recognized Metropolitan of Kyiv appointed by the Patriarchate of Constantinople for Rus'-Ukraine. In 1461, due to political pressure from Moscow and internal destabilization, he was removed from the see, after which his name disappears from the records. It is presumed that he ended his life in prayer and exile, remaining faithful to the service of Christ's Truth.

Venerable Paisius Velichkovsky (December 21, 1722, Poltava – November 15, 1794)

A great renewer of monastic life and eldership (staretsdom) in Ukraine and the entire Orthodox world. Born in the Poltava region, he received his theological education at the Kyiv-Mohyla Collegium, later lived ascetically on Mount Athos and in Moldova. He translated the works of the Holy Fathers from Greek, revived the authentic tradition of Hesychasm and spiritual eldership. His disciples became spiritual teachers for many generations of monks and laity throughout the Slavic lands.

Venerable Paisius was not only a spiritual luminary but also an important link in preserving the theological heritage that traces its roots back to the ascetics of the Kyiv Caves.

Saintly Pious Hetman Petro Konashevych-Sahaidachny (c. 1582, Kulchytsi – April 20, 1622, Kyiv)

A prominent statesman, military leader, and defender of the Orthodox faith during a time of spiritual subjugation. As Hetman of the Zaporizhian Host, he was a leader of national awakening and spiritual renewal in Ukraine. In 1620, through his initiative and with the support of the Cossacks, the Orthodox hierarchy of the Ukrainian Church was restored through the consecration of bishops by the Patriarch of Antioch, Theophanes III.

This step was decisive in preserving the canonical succession and distinct identity of the Ukrainian Church after the Union of Brest in 1596. Hetman Sahaidachny was also a patron of the Kyiv Brotherhood School, a supporter of book printing, and a faithful son of both the Church and the nation who gave himself in defense of the spiritual freedom of the Ukrainian people.

All these saintly figures became bearers of spiritual unity, fidelity to Christ, the Ukrainian Church, and the Ukrainian people during the most difficult periods of history. Their service strengthened not only the Church but also the national identity, the state-building consciousness, and the continuity of Ukrainian history — both earthly and salvific.

Saint Hierarch Petro Mohyla (December 21, 1596, Suceava – January 1, 1647, Kyiv)

Metropolitan of Kyiv, Halych, and All Rus', Primate of the Ukrainian Orthodox Church with its metropolitan center in Kyiv (1633–1647), Exarch of the Ecumenical (Constantinopolitan) Patriarch in Ukraine, a renowned church reformer, theologian, educator, writer, and statesman.

During a period of confessional division and political pressure in the Polish-Lithuanian Commonwealth, he restored the canonical status of the Ukrainian Orthodox Church with its center in Kyiv, secured its official recognition from the Polish authorities, and reinforced its unity with the Ecumenical Patriarchate. His work was marked by profound church, educational, and spiritual reforms that laid the foundation for the theological and cultural revival of the Ukrainian Church.

He founded the Kyiv Brotherhood Collegium (later the Kyiv-Mohyla Academy), restored a number of sacred sites (including Saint Sophia Cathedral in Kyiv), introduced theological education, and promoted printing in Ukrainian and Church Slavonic languages. He was the author of the Orthodox Confession of Faith — an official theological document approved by the Eastern Patriarchs.

He is venerated as a hierarch, defender, and restorer of the Ukrainian Church, who during a difficult time of inter-confessional struggle and colonial pressure affirmed the spiritual continuity, canonical identity, and educational mission of Orthodoxy in Ukraine.

✓ 18th–19th Centuries

During the era of imperial and colonial subjugation, caused by the forcible division of the Ukrainian nation and the historical state of Rus'-Ukraine — a division cemented by the three partitions of the Polish-Lithuanian Commonwealth (1772, 1793, 1795) — Ukrainian lands came under the rule of foreign empires. Central, Eastern, and Southern Ukraine were occupied by the Russian Empire, while Galicia, Bukovina, and Zakarpattia fell under the Austrian Empire (later the Austro-Hungarian Empire after 1867).

In these conditions of lost statehood, forced denationalization, religious oppression, and prohibitions on native language and culture, the Lord raised up righteous ones, hierarchs, martyrs, and elders in the Ukrainian lands. Their lives and service became a spiritual shield for the nation, and their asceticism — a support for future generations who remained faithful to Christ, to the canonical Ukrainian Church, to the Ukrainian people, and to their earthly homeland — Ukraine.

Among them, alongside many others, the following saints and ascetics should be mentioned first:

Saint Hierarch Yosyf Stoyaka (†1710) — Archbishop of Maramureș (Zakarpattia), who refused to renounce Orthodoxy and accept union with Rome. For this, he was persecuted, repeatedly imprisoned, and died a martyr's death. His struggle became a symbol of the steadfastness of the Orthodox faith in the Carpathian region of Ukraine.

Saint Hierarch Dosyfey Fedorovych (†1733) — Archbishop of Maramureș (Zakarpattia), who also refused to abandon Orthodoxy and accept the Unia. During the time when Zakarpattia was under the rule of the Habsburg monarchy he endured brutal persecution from the Austrian and Hungarian authorities, acting on denunciations and incitement from the Greek-Catholic (Uniate) and Latin Catholic hierarchies, which sought to eradicate Orthodoxy from these lands entirely.

The hierarch was arrested once again, subjected to torture, and imprisoned in Khust Castle, where he was brutally beaten and died a martyr's death. His passing bears witness to spiritual steadfastness, fidelity to true Orthodox confession, and sacrificial defense of Ukrainian ecclesiastical identity under conditions of political and religious oppression.

Saint Hierarch Ioasaf Horlenko, Metropolitan of Belgorod (1705, Pryluky – December 10, 1754, Hraivoron) — a Ukrainian archpastor, graduate of the Kyiv-Mohyla Academy, known for his holiness, pastoral zeal, and miraculous prayer. His incorrupt body stands as testimony to a grace-filled life.

Saint Hierarch Arsenii Matsieievych (1697, Poltava region – February 28, 1772, Tallinn) — Metropolitan of Rostov, a Ukrainian hierarch who openly opposed the interference of secular authority in church life. For protesting the secularization of monastic property, he was stripped of his clerical rank and imprisoned for life. He entered history as a defender of Church rights and a martyr for ecclesiastical freedom.

Venerable Seraphim of Sarov (1759, Kursk – 1833, Sarov) — a spiritual elder and ascetic who had a profound influence on Orthodox circles in Ukraine. His teachings on repentance, peace, and inner renewal spread among Ukrainian monks, especially in the Dnipro region and Slobozhanshchyna.

Metropolitan Yevhenii Hakman (1793, Vasiliv – 1873, Chernivtsi) — the first Metropolitan of Chernivtsi and Bukovyna, founder of Orthodox church autonomy in Bukovyna. He developed spiritual education, founded a seminary, and built the cathedral in Chernivtsi. Though not canonized, he is honored as a righteous archpastor who preserved the Orthodox faith and Ukrainian identity under the difficult conditions of Austrian rule.

Venerable Oleksii Kabaliuk (September 12, 1877, Yasinia – December 2, 1947, Mukachevo)

A confessor of the faith, monk, missionary, and ascetic of the Carpathian region, who became the chief organizer of the return of Zakarpattia to Orthodoxy at the beginning of the 20th century. During a time of religious and national oppression by the Austro-Hungarian occupying authorities, he led the movement to restore unity with canonical Orthodoxy, for which he was arrested, persecuted, and imprisoned. Despite the repressions, he remained faithful to his calling and to the Church of Christ.

Holy Hieromartyr Maksym Sandovych (February 1, 1886, Zhdynia, Lemkivshchyna – September 6, 1914, Sanok)

A priest, missionary, and martyr for the Christian faith. For his loyalty to the Orthodox Church and his preaching among the Lemko population, he was persecuted by the Austro-Hungarian authorities with the support of the Uniate hierarchy. In 1914, without trial, he was executed by Austrian soldiers in the prison courtyard of Sanok. His martyrdom was one of the first bloody signals of the persecution of the Orthodox Church in the 20th century.

Venerable Amfilokhii of Pochaiv (December 10, 1894, Mala Ilovytsia, Ternopil region – January 1, 1971, Pochaiv)

A spiritual elder, miracle-worker, and defender of the Orthodox people under the conditions of the Moscow communist-Soviet occupation regime and godlessness that persecuted the Church of Christ in Ukraine. Venerable Amfilokhii had the gift of healing bodily and spiritual ailments, clairvoyance, and spiritual guidance. His life was an example of sacrificial devotion, deep faith, love for the suffering people, and unwavering fidelity to Orthodoxy.

Venerable Jov Kundria (1902, Velyki Luchky – 1985, Mukachevo)

An ascetic, spiritual father, and man of prayer, a direct successor to the spiritual tradition of Venerable Oleksii Kabaliuk. During the difficult years of the Moscow communist-Soviet occupation and atheistic regime, he did not break under the pressure of the repressive system, remaining faithful to the Orthodox Church, his spiritual service, and the Ukrainian people. His life was an example of steadfast faith, humility, and sacrificial prayer that united people's hearts with God.

- **Ascetics of the East, South, and Crimean Sketes**

At the Sviatohirsk Lavra, which by the 19th century had become a spiritual center for Donetsk region and Slobozhanshchyna, many elders and monks labored in asceticism. Their names remain unknown, but their memory is alive among the people. They affirmed the Orthodox faith among the common folk, overcoming the spiritual desolation brought about by colonization and secularization.

In southern Ukraine — in Crimea, the Black Sea coast, and the Zaporizhzhia steppes — Orthodox sketes operated, particularly in the Inkerman Caves and near Sevastopol, where Greek, Ukrainian, and Wallachian monks preserved the tradition of Hesychasm, the Athonite rule, and liturgical life.

- **Summary**

The saints and righteous ones of the 18th–19th centuries — from Pryluky and Poltava to Chernivtsi and Mukachevo, from Sviatohiria and Lemkivshchyna to the Crimean sketes — became bearers of living faith, spiritual steadfastness, and fidelity to the Ukrainian Church. Through their asceticism and prayer, not only was the canonical continuity of the Church preserved, but also the moral, cultural, and national dignity of the Ukrainian people. They became flames of spiritual memory — burning quietly, yet never extinguished.

✓ The 20th Century — The Age of the Holy New Martyrs

Holy Hieromartyr Oleksii Dorodnytsyn (November 2, 1859, Uspenske village, Slovianoserbsk county, Katerynoslav province – January 1919, Kyiv)

Archbishop of Vladimir and Suzdal, who joined the Ukrainian autocephalous church movement in 1917–1918. He was the head of the All-Ukrainian Orthodox Church Council and one of the initiators of the creation of the Ukrainian Autocephalous Orthodox Church. For his pro-Ukrainian and autocephalous stance, he was banned from ministry by the newly elected Moscow Patriarch Tikhon Belavin in early January 1918.

In January 1919, he was arrested in Kyiv by the Moscow communist-Soviet occupation regime and executed without trial or investigation.

He is remembered as a spiritually strong, canonically conscious, and patriotically committed hierarch who combined faithfulness to Christ and the Church with selfless service to the Ukrainian people. He is venerated as a holy hieromartyr among the Synaxis of the New Martyrs of the Ukrainian Autocephalous Orthodox Church of the 20th century.

Holy Hieromartyr Agapit Vyshnevskyi (July 28, 1867, Volyn – January 1923, Katerynoslav / now Dnipro)

Archbishop of Katerynoslav and Mariupol, member of the All-Ukrainian Orthodox Church Council, and one of the initiators of the creation of the Ukrainian Autocephalous Orthodox Church. He participated in the formation of the first Holy Synod of the UAOC (officially titled “Holy All-Ukrainian Orthodox Synod”) in 1919.

Arrested by the NKVD in 1922, he was sentenced and imprisoned by the Moscow communist-Soviet occupation regime. He died under unclear circumstances in January 1923 in a Katerynoslav prison.

He is venerated as a consistent church leader, zealous hierarch, and faithful confessor of Ukrainian autocephaly, whose martyrdom testified to sacrificial faithfulness to the Church of Christ and the Ukrainian people under the persecution of a totalitarian regime.

Saintly Hieromartyr Vasyl Lypkivskyi (September 7, 1864 – November 27, 1937)

Metropolitan of Kyiv and All Ukraine, the first Metropolitan and Primate of the renewed Ukrainian Autocephalous Orthodox Church in the first half of the 20th century. As a leader of the spiritual revival of the Ukrainian people and organizer of the autocephalous church movement, he openly professed his fidelity to Christ, the Ukrainian Church, the Ukrainian people, and the idea of restoring an independent Ukrainian state.

On November 27, 1937, he was executed in Kyiv by order of the Moscow communist-Soviet occupation and atheistic regime of the USSR. His martyrdom became a symbol of sacrificial fidelity during the era of total terror, and his image — an icon of the unbreakable spirit of the Ukrainian Orthodox bishop.

- **In Conclusion:**

The Synaxis of New Martyrs and Confessors of the Orthodox Church in Ukraine in the 20th century includes thousands of bishops, priests, monks, nuns, and laypeople who were repressed, tortured, executed, or died in the faith of Christ, in loyalty to their Ukrainian people and Homeland due to persecution by the Moscow communist-Soviet atheistic regime or other occupying systems that operated on Ukrainian lands. Most of them suffered without trial or under fabricated charges — in prisons, concentration camps, exile, solitary cells, basements, or in artificially created deadly conditions, orchestrated by the secret services of totalitarian and anti-human regimes.

Their feat is a sacrifice of truth and love for Christ, faithfulness to the Ukrainian Church, their people, and spiritual freedom, made under the brutal conditions of totalitarian terror, religious oppression, and political occupations and annexations of Ukrainian lands.

✓ Venerated Righteous Ones, Confessors, and Leaders of Ukrainian Orthodoxy in the 20th Century

Among the many archpastors, theologians, Church figures, and national spirit-bearers who were not formally canonized but left a profound mark on the life of the Orthodox Church in Ukraine and the spiritual history of our people, special place belongs to those who became signs of unbreakable faith, sacrificial ministry, and canonical and national consciousness. They were spiritual leaders in difficult times of division, war, occupation, political repressions, and ecclesiastical struggle for autocephaly. They are honored as righteous ones, confessors, spiritual fathers, and builders of the Ukrainian Church in the 20th century.

Although these figures have not yet been formally glorified among the saints, in the memory of the people, within the Church, and in theological legacy, they already stand among the spiritual heroes of our time — alongside the hierarchs and new martyrs.

- **Among them, first and foremost, are:**

Metropolitan of Warsaw and All Poland, Patriarch of Ukraine (as designated by the 1944 UAOC Council) Dionisii Valedynskyi (May 4, 1876, Murom – †March 15, 1960, Warsaw)

Primate of the Polish Autocephalous Orthodox Church (February 27, 1923 – March 15, 1960), a prominent canonist, theologian, and church diplomat who played one of the key roles in the establishment and support of the Ukrainian Autocephalous Orthodox Church in the 20th century.

He participated in the formation of the first Holy Synod of the UAOC (officially called the “Holy All-Ukrainian Orthodox Synod”) in 1919.

In 1942, he blessed and supported the consecration of bishops for the Second Revival of the Ukrainian Autocephalous Orthodox Church (1942–1944) — in Ukrainian territories temporarily occupied by Nazi German forces. Thanks to his canonical decision, the church hierarchy of the UAOC was restored, apostolic succession was preserved, and the foundation was laid for Ukrainian ecclesiastical life under intense pressure from all sides during the Second World War.

After World War II, for this and other ecclesiastical positions, he was repressed by the Polish communist regime and kept under house arrest in Warsaw, remaining the formal Primate of the Polish Autocephalous Orthodox Church until his death.

He is honored as a spiritual protector, canonical defender, and true Primate of the Church who, through his ecclesiastical courage and foresight, ensured the unity of faith, church continuity, and support for the autocephalous church movement in Ukraine.

Metropolitan Polikarp (Sikorskyi) (July 2, 1875, Zelenky village, Pototska volost, Kaniv county, Kyiv province — October 22, 1953, Aulnay-sous-Bois near Paris, France)

Primate of the Ukrainian Autocephalous Orthodox Church during its Second Revival in the years of the Second World War and in the post-war period (1942–1953).

After being forced into exile in Europe in 1944, he remained a spiritual leader of the Ukrainian emigration until the end of his life, continuing to develop the UAOC in Western Europe, North America, and the global Ukrainian diaspora.

He is honored as a steadfast defender of ecclesiastical continuity, spiritual dignity, and the autocephalous order of the Ukrainian Church, who remained faithful to Christ, the Church, and his people even in exile.

Patriarch Mstyslav (Skrypnyk) (April 10, 1898, Poltava – †June 11, 1993, Grinval, USA)

Patriarch of Kyiv and All Ukraine, Primate of the Ukrainian Autocephalous Orthodox Church (June 6, 1990 – June 11, 1993), the first after the declaration of Ukraine's renewed independence.

A hierarch, statesman, veteran of the Ukrainian People's Republic Army, and diplomat who embodied in his ministry the unity of the Church, the Ukrainian people, and the ideal of statehood. He was one of the leading figures of the Ukrainian autocephalous Orthodoxy in the diaspora for decades, and in the 1990s returned to active church life in Ukraine, becoming a symbolic figure of spiritual revival and the renaissance of the national Church.

He is honored as the spiritual father of Ukrainian autocephalous Orthodoxy of the 20th century, combining canonical consciousness, pastoral self-sacrifice, and deep love for Ukraine.

Metropolitan Ilarion (Ohienko) (January 14, 1882, Brusyliv, Kyiv province — March 29, 1972, Winnipeg, Manitoba, Canada)

A prominent Ukrainian Orthodox theologian, philologist, historian, statesman, and church figure; Metropolitan of Winnipeg and All Canada (UAOC in the diaspora).

Translator of the Holy Scriptures, liturgical texts, and service books into the Ukrainian language; a systematic developer of Ukrainian Orthodox terminology and liturgical tradition. As both a church archpastor and scholar, he became the founder of the Ukrainian Orthodox theological school in the diaspora, a tireless enlightener, and a spiritual mentor of Ukrainians beyond their homeland.

In his years of emigration, he remained faithful to Orthodoxy, national identity, and the idea of an independent Ukrainian Church and State. He is revered as one of the most authoritative spiritual and scholarly leaders of Ukrainian Orthodoxy in the 20th century, who united pastoral ministry, academic depth, and sacrificial love for his native people.

- **Remembrance**

All these figures, alongside many other worthy Ukrainian individuals, are spiritual symbols of the Ukrainian Church, Nation, and State of the 20th century. Though not all of them were formally glorified as saints they have entered the living history of the Church as righteous ones, confessors, spiritual leaders, and guardians of the faith, national spirit, and canonical continuity.

Their names are worthy of conciliar ecclesiastical recognition and prayerful veneration — both by today's generation and by those to come. For it was through their sacrifice, faithfulness to Christ, service to the Church, and love for their people that the true continuity of Ukrainian Orthodoxy was preserved during the turbulent 20th century. This living memory of them is part of the spiritual foundation of our ecclesiastical and national identity.

✓ The 21st Century — A Time of Martyrdom and Resurrection

In the present era, the Orthodox Church of Ukraine already has its first heroes of faith from the time of the Russian-Ukrainian war — chaplains, priests, monks, laypeople, and faithful soldiers who died as a result of shelling, torture, persecution, or conscious witness of faith on the front lines and under occupation. Their names are gradually being revealed, preserved in the memory of parishes, communities, and families — and already today are heard in the prayers of the Church as names of living sacrifice and unbreakable spirit.

They are modern witnesses of the risen Christ in times of war, creating a new chapter of martyrdom and holiness on Ukrainian soil, proclaiming that Truth, Faith, and Freedom cannot be killed.

✓ Source Base

This article was compiled from open sources available on the internet, incorporating well-known historical, ecclesiastical, and biographical materials, as well as the author's own research, processed in the form of analytical generalization.