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FORM NO. 237 Use previous editions  
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SX-11720

18 Nov 1967

d.o.b. 1928 in Podillya, USSR

Subject: HUMENIUK Ivan Nazarevych, (Rev.), Representative-observer of  
the Russina Orthodox Church to the World Congress of the  
Catholic Lay Apostolate, in October 1967  
His address: Kiev, wul. Pushkina, 36

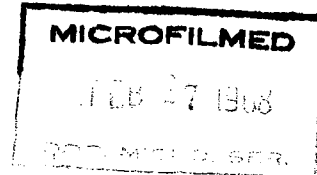
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Δ USSR, KIEV

Date : 18 Nov 1967

Source : 19



The following conversation was held with a representative-observer from the Orthodox Church of the Soviet Union at the World Congress of the Catholic Lay Apostolate held in Rome in October. The subject had been appointed a representative-observer ~~by~~ to this Congress by the Kiev Archbishop, Philaret. He was accompanied by a Russian from Moscow and the Moscow bishop, Yuvenaliy (a fairly young man). While in Rome, the three delegates stayed at the Hotel "Consul" on the Via Aurelia 727. The meeting reported here was held in the lobby of this hotel.

The subject was born in 1928 in Podillya. He is 1,75m tall, dark blond, blue-eyed, with regular features. Fairly well dressed, talkative, pleasant personality. He speaks Ukrainian very well. ~~and~~ He is married to a Ukrainian and claimed that they always speak Ukrainian at home. The meeting with the Source took place on 18 October, 1967

1) The subject explained why Philaret is only an archbishop and not the Metropolitan of Kiev and Galicia. Philaret, whose secular name is Mykhaylo Denysenko, was born in 1929. He is very conscious of being Ukrainian and speaks Ukrainian. Although still very young for a clergyman, he ~~has~~ already has very important achievements to his name in the Russian Orthodox Church. He had been a professor in the Theological Academy in Moscow and later, its rector. Because of his important position in Moscow, he was at all times one of the important and influential people in the Moscow patriarchate.

Alexei, the Patriarch of Moscow, is very old (in December of this year he will be 90) and therefore unable to govern the Church. However, there is a priest by the name of Ostapov living in the patriarchate, who is a bit younger than Alexei but his very good friend from youth. This

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Ostapov, although he is a clergyman, does not practice his priestly duties. Apparently, just after the Bolshevik Revolution, he had been one of those priests who had collaborated with the new regime. The Russian Orthodox Church had fought against such priests and had deprived them of their clerical duties. When the circumstances changed and the Church's attitude to such priests softened, Ostapov, who was an old friend of Alexei's, rose all the way to the patriarchate. Although he does not "practice his priestly duties", (the subject did not explain why this is still the case after Ostapov had made peace with the Church), he does in practice administer the ~~entire~~ entire patriarchate. The subject described Ostapov as a ruthless, power-hungry man.

While still rector of the Theological Academy and living in the patriarchate, Philaret came into conflict with Ostapov. The subject claimed that there was some "personal" misunderstanding between the two men, but did not state what this was exactly. When the Metropolitan of Kiev, Yoasaph Antonovych died in 1966, Denysenko (Philaret) was appointed archbishop of Kiev and Galicia and exarch of Ukraine, but Ostapov objected to Philaret having the title of metropolitan, arguing that he is still too young. The subject stated that in spite of this, the Ukrainian people are expecting Philaret to receive this title in the near future, and that ~~this~~ this will probably happen this December when Patriarch Alexei celebrates his 90th birthday.

The subject was very emphatic about the fact that the title of metropolis cannot be taken away from the Kiev and Galician Church. The Kiev metropolitan and exarch of Ukraine has third place in the Russian Orthodox Church. The subject explained that the first place belongs to the Patriarch himself, the second to the Metropolitan of Moscow (more exactly known as the Krutytsky and Kolomytsky Metropolitan), third to the Metropolitan of Kiev and Galicia, fourth to the Metropolitan of Leningrad. The four of them make up the permanent and unchanging body of the ~~Synod~~ Synod; the other members of the Synod change and are elective.

2) On the most part Church services in Ukraine are held in Church Slavonic. The subject stated that the people are used to this and feel no need to introduce modern Ukrainian into the services. However, in Western Ukraine, church services are held in Ukrainian. A new missal in which all services are in Ukrainian is in preparation. This missal will be for use throughout Ukraine, but will not yet be compulsory.

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3) The subject mentioned the Archbishop of Ivano-Frankivsk and Kolomy Josyf, and stated that he is a sincere Ukrainian. The subject did not remember Josyf's secular name.

4) The magazine Pravoslavnyy Visnyk (The Orthodox Herald) has again resumed publication in Lviv. It had ceased publication for some time - the subject did not explain why. This magazine was and still is the organ of the Ukrainian exarchate.

5) There are three institutions of theological studies in the Soviet Union: the Theological Academy in Moscow, the Theological Academy in Leningrad, and the Theological Seminary in Odessa. However, there are many students of theology who study by means of correspondence courses and only go to the theological institutions to take their examinations.

6) Monasteries in Ukraine still exist in Kiev, Pochayiv, and in Koret; in Rivne Oblast. The subject stated that the monks in Pochayiv are no longer being persecuted. On the whole the Church is having an easier time now in the Soviet Union. Even new churches are being opened. The subject claimed to know this because in his position as secretary to Archbishop Philaret, he handles all the more important matters relating to the Ukrainian Church. When asked to name at least one newly-opened church, the subject gave the previously closed Church of St. Iliya in the Podol ~~district~~ district of Kiev as an example.

7) When asked about the advantages of attending a Congress of the Catholic lay apostolate when all religious propaganda is forbidden in the Soviet Union, the subject admitted that public religious propaganda is forbidden in the Soviet Union, but that they have other means of propagating religion. The basis of this activity is the family. In a Christian family, the parents can teach their children religion; they "can" do this in the sense that in fact no one has the power to forbid this. There is also another way: a family invites a priest into their home and asks him to teach them "God's laws", i.e. religion. The subject claimed that this is not against Soviet law because although the priests are forbidden to teach outside the church on their own initiative, they may do so when asked.

The faithful also fulfill their apostolic function in private conversations with atheists in which religious topics are broached. But with

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those atheists who ~~xxx~~ laugh at religion, "we want nothing to do with that kind. That kind cannot be a friend of mine. But they can do nothing to us. For instance, I was never a communist, but I obtained a higher education, finished university, and specialized in Ukrainian language and literature." The subject considers communists and atheists to be the same thing. According to him, a communist is automatically a non-believer. "But there is a majority of believers in the Soviet Union; there are around 10 million communists, or however many of them there are, in the Soviet Union, and all the others are believers, some more, some less. Even communists ask others to take their (communists') children to be baptized in church.

8) Young people, with the exception of those who belong to Komsomol, also come to church. At 12 - 14 they make their first Holy Communion. Of course, no one compels them ~~to~~ to do this, but the good example of their families influences them.

9) Parish priests do not register those who are baptized in the parish. It is up to those who have been baptized to ~~like like~~ like Christians. Their families will remind them of their duties.

10) The congregation of a parish look after the needs of the ~~church~~ church and the parish. They hold meetings under the chairmanship of the priest, and decide on all matters pertaining to finances. Priests and monks live on the contributions made by the faithful and from the sale of candles. The government does not subsidize the priests in any way. The candles are the government's only concession. The matter is handled in the following manner: the government sells pure bees' wax to the churches in return for the contributions of the parishioners. (The subject emphasized that this is pure bees' wax, because their Church does not allow the use of candles made of any other kind of wax.) This wax is then made into candles in various places - usually in monasteries. The entire profit from the sale of these candles is kept by the Church and divided among the ~~xxx~~ dioceses and parishes.

11) In order to have a new church opened, the faithful must collect the signatures of all those interested in this matter and present this

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list to the appropriate authorities. There are men in each oblast who have been "authorized in religious matters". In reply to the reporter's question whether the people are not afraid to sign such petitions, the subject answered that they cannot be afraid because they do sign them.

12) Regarding the possibility of renewing the Ukrainian Greek Catholic Church, the subject stated that he has heard nothing about this and does not know how those Catholic priests who refused to become Orthodox live. He does know of priests who have lately come to the Orthodox bishops asking for a parish.

13) The subject stated that he felt respect for Cardinal Slipyy whom he saw during the congress. He regretted that he was not near enough to him to ask for his blessing. He expressed a wish to speak to the Cardinal, but claimed that he did not have enough courage to go to see him in the Vatican.

14) In relating some of his meetings with Ukrainian representatives from the West to the Congress, the subject expressed disappointment. One of them had said to him: "You ought to be a Catholic, not Orthodox!" The subject explained, "Why ~~must~~ should I be Catholic? I was born Orthodox and my parents were Orthodox. Of course, I should not be an enemy to the Catholics - but this is another matter." He respects the Catholic Church because he thinks there are many similarities between the Orthodox and the Catholic Churches. However, he has no great liking for any of the Protestant sects. According to him they are the heretics who perverted Christianity. There are Protestant sects in the Soviet Union, but in the Ukraine the people are not sympathetic ~~to~~ their views. Sometimes, on important holy days, such as Easter, these sectarians stand just outside the church and try to convince the faithful to leave their Church and join their sects. But the ~~people~~ people ~~will~~ chase them away.

15) The subject admitted that there is Russification in Ukraine, but stated that in his opinion and judging from his experience, the Ukrainians themselves are to blame for this. No one forces the Ukrainians to speak Russian; they do this of their own accord. He gave an example of a Ukrainian father who has children of school age. Near his home there is

a Ukrainian school, but instead of sending his children to this school, this father sends them to the Russian school which is four blocks further. In another example the subject ~~xx~~ told of people who have Ukrainian surnames which indicate that they surely must be Ukrainian, but who list themselves as Russians. If one tells them that it is impossible for them to be Russian under the circumstances, they argue that maybe once long ago their ancestors were Ukrainian, but they themselves are Russian. The subject said, "Often together with my Ukrainian friends, we ask ourselves: why is this? What is the reason for this? And we do not know the answer. I am afraid for the future of our nation." But the subject was afraid to discuss the possibilities of an independent Ukraine, claiming that it was impossible. But after a longer discussion, he agreed that it would be desirable to attain at least the kind of independence that Roumania has.

To prove that there are some sincere Ukrainians who appreciate all things Ukrainian, ~~xx~~ the subject told the reporter about a friend of his Ivan Honchar, who collects everything related to Ukrainian folklore. The subject himself ~~xx~~ married ~~xx~~ a Ukrainian, although before marriage he kept company mostly with Russians. But now he knows from experience that Ukrainians ought to marry other Ukrainians.

16) The subject knew nothing of the arrests - neither of those occurring last year, nor of Vyacheslav Chornovil's. When the reporter told him that Chornovil worked for the Kiev radio, the subject said that he has friends ~~xxxx~~ working there, but no one had told him anything of Chornovil's arrest. When in return for the subject's ~~xx~~ gifts of a bottle of Ukrainian whiskey and some books, the reporter gave him a copy of Ukrayinske Slovo (Ukrainian Word) in which there is an article about the Chornovil case, and the letter from Chornovil, Skochko and Sheremetyeva to Perets, the subject hastily hid the newspaper into his briefcase. The whole matter of the arrests seemed to interest him a great deal. He was very surprised by the fact that anyone by the name of Sheremetyeva had signed the letter to Perets, because to him it sounded like a Russian name.

17) The subject did not know whether there are any secret liberation organizations in Ukraine, but he added, "It is possible that there are."

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18) The subject had not heard of any disturbances created by the students of Kiev. He only knew that this year, just as every other year ~~there were~~ many people gathered around Shevchenko's monument where they made speeches, sang songs and read poetry. He mentioned that Drach and Pavlychko spoke there as well.

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