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THE RUS AND THEIR SAINTS
IN THE SLAVIC TEACHING OF JOHN PAUL II.
BETWEEN HISTORY AND THE PRESENT DAY

In over one hundred pilgrimages to all the continents of the world, John Paul II managed to visit only a small portion of the East Slavic Rus referred to in the title — Ukrainian Kiev and Ukrainian Lvov — while the Russian and Belarussian space never opened their doors to the Pope from Poland.¹ On 23 June 2001, on his apostolic trip to Kiev, the then Pope arrived in the city where in 988 the Rus — at that time embracing the territories of later Ukraine, Russia and Belarus — accepted baptism due to the efforts of Prince Vladimir the Great. At Boryspil airport, John Paul II said that he had finally made a pilgrimage to “the renowned churches of Kiev, the cradle of the Christian culture of the whole of Eastern Europe”:

I am reminded of the words of the Apostle Saint Andrew, who according to tradition said that he saw the glory of God shining brightly on the hills of Kyiv.

¹ *Leksykon Pielgrzymek Jana Pawła II*, A. Jackowski, I. Sołjan eds., Wydawnictwo WAM, Kraków 2005, p. 539–541. Apart from Kiev and Lvov, John Paul II also visited the sites of mass executions near Kiev at Bykovna, where victims of Stalin’s crimes were laid to rest, as well as Babi Yar with the graves of Jews murdered by the Nazis. The Patriarch of Moscow and all Russia Alexy II, seconded by Vladimir Zhirinovskiy a nationalist politician of the Russian Federation who is unfortunately influential until the present day, protested against his visit until the very last moment as allegedly infringing upon the canonical space of the Russian Orthodox Church (cf. G. Przebinda, *Większa Europa. Papież wobec Rosji i Ukrainy*, Znak, Kraków 2001, p. 325). A prominent Russian writer and political commentator of the younger generation, Dmitry Bykov, referring to meeting John Paul II during a Latin Mass at the Kiev Czayka airport on 24 June 2001, rightly considered it as an introduction to the pro-European Maidan of 2004 (Д. Быков, «Чайка», прообраз Майдана, *Профиль Украина* 2006, no. 24 (143), 19 June, p. 13).

And this is what happened, centuries later, with the Baptism of Prince Vladimir and his people. [...] *“Nowhere in the world is there another Ukraine, nowhere is there another Dnieper.”*²

The Pope from Poland visited Ukraine-Rus as a person of high legitimacy. He had publicly talked of the baptism of the Kievan Rus during his first pilgrimage to his homeland, in a homily delivered on 3 June 1979 at the hill of Lech in Gniezno in the last decade of Communist Poland. At that time, he prophetically emphasized the integrity of the whole of our continent, saying that as “this Polish Pope, this Slav Pope” he wished to have his share in demonstrating “the spiritual unity of Christian Europe”:

Today, in the year of the Lord 1979, on this anniversary of the descent of the Holy Spirit, as we go back to those beginnings, we cannot fail to hear also—as well as the language of our own forefathers—other Slav languages and related languages, languages in which there then began to be heard the voice of the upper room that was opened wide to history. These languages cannot fail to be heard especially by the first Slav Pope in the history of the Church. Perhaps that is why Christ has chosen him, perhaps that is why the Holy Spirit has led him—in order that he might introduce into the communion of the Church the understanding of the words and of the languages that still sound strange to the ear accustomed to the Romance, Germanic, English and Celtic tongues. ... Is it not Christ’s will, is it not what the Holy Spirit disposes, that this Pope, in whose heart is deeply engraved the history of his own nation from its very beginning and also the history of the brother peoples and the neighbouring peoples, should in a special way manifest and confirm in our age the presence of these peoples in the Church and their specific contribution to the history of Christianity? Is it not the design of Providence that he should reveal the developments that have taken place here in this part of Europe in the rich architecture of the temple of the Holy Spirit? Is it not Christ’s will, is it not what the Holy Spirit disposes, that this Polish Pope, this Slav Pope, should at this precise moment manifest the spiritual unity of Christian Europe? Although there are two great traditions, that of the West and that of the East, to which it is indebted, through both of them Christian Europe professes “one faith, one baptism, one God and Father of us all” (Eph 4:5-6), the Father of our Lord Jesus Christ: [...]. On the occasion of the baptism of Poland we must call to mind the Christianization of the Slavs: that of the Croats and Slovenes, among whom missionaries worked as early as about 650 and largely accomplished their evangelization by the year 800; that of the Bulgarians, whose prince, Borys I, received baptism in 864 or 865; that of the Moravians and Slovaks, who were reached by missionaries before 850 and then in 863 by Saint Cyril and Saint Methodius, who came to Greater Moravia to consolidate the faith of the young communities; that of the Czechs, whose Prince Borivoj was baptized by Saint Methodius. The field of

² Pope John Paul II. Arrival ceremony address. 23 June 2011. English text at: <http://www.ewtn.com/library/PAPALDOC/JP2ARUKR.HTM> (21.03.2016).

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the evangelizing influence of Saint Methodius and his disciples also included the Vislans and the Slavs living in Serbia. We must also recall the baptism of Russia at Kiev in 988.³

I cited the extensive passage from the Gniezno homily of John Paul II, unfortunately largely forgotten today, in order to demonstrate the breadth of the intention of the Pope from Poland in 1979. It was delivered at the time when Europe was far from being open to the Christian, Catholic and Orthodox East. And at a time when the expanse to the east of the Elbe, not to mention to the east of the Bug, was considered by Western Catholic brethren to be *terra incognita* at the most. John Paul II, however, placed in front of himself and the pilgrims from Poland and across Europe gathered before him, a great task of adding to the history of universal Christianity the story of its “Eastern lung”, both Orthodox and Greek Catholic.

In this context, already at the outset, it is worth drawing upon the figure and work of the Russian symbolist poet and thinker Viacheslav Ivanov, as it was him who back in 1930 was the first to coin the metaphor of Catholicism and Orthodoxy as “two lungs of Christendom.”⁴ John Paul II drew upon his views in his speech to non-Catholic Christian communities delivered in Paris on 31 May 1980, when he said that Christians, and especially Catholics, must breathe with two lungs: eastern and western⁵. On 28 May 1983, in his speech to the participants of the symposium organized in Rome on “Viacheslav Ivanov and the culture of his time” the Pope declared:

One cannot breathe the Christian way [...], the Catholic way with one lung. One has to have two lungs, i.e. eastern and western. The Slavic soul [...] belongs

³ English text at: https://w2.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19790603_polonia-gniezno-cattedrale.html (1.03.2016). One of the first to draw attention to the historic significance of this Gniezno homily was the Professor of the Jagiellonian University and Catholic University of Lublin Ryszard Łuźny (1927–1998), who had known Karol Wojtyła from his Krakow days (cf. R. Łuźny, *Myśl słowiańska Jana Pawła II. Zbiór artykułów*, J. Orłowski, A. Woźniak (eds.), Katolicki Uniwersytet Lubelski Jana Pawła II, Lublin 2008).

⁴ Viacheslav Ivanov (1866–1949) was a student of Vladymir Soloviov, he lived from 1924 on in Rome, and in 1926 converted to Catholicism. The metaphor of “two lungs of Christendom” comes from his letter to Charles du Bos from 15 October 1930 (В. Иванов, *Собрание сочинений*, т. III, Foyer Oriental Chrétien, Брюссель 1979, p. 426).

⁵ *Acta Apostolicae Sedis*, LXXII (1980), p. 704.

both to the East and the West, and draws its power from this double source, the joint heritage embedded in the faith of Christ.⁶

In this daring ecumenism of the former Cardinal of Kraków, although well rooted in tradition, the initiation role had been played by “the holy apostles of Slavs: Cyril and Methodius.” These two Brothers from Greek Thesaloniki (Salonika), which bordered on the Slavic realm, were active in the mid-9th century as missionaries in Moravia and Bulgaria, and then by the end of the 10th century influenced Kievan Rus through their disciples. John Paul II, 18 months after his Gniezno homily on 31 December 1980, published the apostolic letter *Egregiae virtutis*, in which the saints Cyril and Methodius were announced by him co-patrons of Europe — side by side with Benedict from Nursia, who had played such role from 24 October 1964. On 2 June 1985, on the tenth centenary of the evangelising mission of Saints Cyril and Methodius, the encyclical *Slavorum Apostoli* came out which was the key for understanding the origin and nature of the ecumenical “Slavic teaching” of the Pope from Poland — the teaching in which Rus with its saints of old and new times plays an indispensable role.

The universal foundation of the encyclical *Slavorum Apostoli*⁷ is constituted by the view that faith (*fides*) and reason (*ratio*), or — at the historical level — culture and religion need to be combined:

The Gospel does not lead to the impoverishment or extinction of those things which every individual, people and nation and every culture throughout history recognizes and brings into being as goodness, truth and beauty (*Slavorum Apostoli* V 18).⁸

In the chapter “The Gospel and Culture”, the Pope strongly emphasizes that both the Brothers from Salonika were “not only heirs of the faith but also heirs of the culture of Ancient Greece, continued by Byzantium,” which made them not only pioneers of *inculturation*, i.e. on the one hand “the incarnation of the Gospel in native cultures” and on the other “the introduction of these cultures into the life of the

⁶ “Dusza słowiańska należy do Wschodu i Zachodu”, *L'Osservatore Romano* (Polish edition), 1983, no. 5–6, p. 26.

⁷ It is worth mentioning that it was Paweł Miechowita who was the first to use the term, referring to Apostles of Slaves, in the Latin language Chronicle of Poles (*Chronica Polonorum*) as early as 1521.

⁸ English text of the encyclical available at: http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html (21.03.2016).

Church.” Cyril and Methodius, evangelizing young Slavic nations, raised the foundations for the development of their new culture, or rather many new Christian cultures (*Slavorum Apostoli* VI 21; VII 24).⁹ The Pope emphasized that the work of baptism and inculturation was first spread among the southern and western Slavs, and then, thanks to the disciples of Cyril and Methodius, “it passed through neighboring Romania and reached the ancient Rus of Kiev, and then spread from Moscow eastwards.” And then John Paul II added again: “In a few years, in 1988 to be exact, the millennium of the baptism of Saint Vladimir, Grand Duke of Kiev, will be celebrated” (*Slavorum Apostoli* VII 24).¹⁰

Four years passed between the publication of *Slavorum Apostoli* and the millennium of the baptism of Kievan Rus (1985–1989). During this time, John Paul II several times referred to Rus and its Eastern — Orthodox and Greek Catholic — Christianity. In June 1987, in Szczecin in Poland, he addressed Ukrainian Greek Catholic “brothers from the Eastern Church” and soon afterwards in Warsaw — ironically, under the cross which was situated next to the Joseph Stalin Palace of Culture and Science — he spoke of the spiritual unity with e.g. “the Church in Lithuania, Belarus and Ukraine, and in Kiev, and in the lands of great Russia and with our Slav — as well as non-Slav — brothers in the south, in the lands once visited with the apostolic service of the saintly brothers Cyril and Methodius. And across Europe.” In November of the same year, during the Angelus prayer in Rome, he stressed that “Kiev is a holy city, because it is the

⁹ *Ibid.* The essential part of the mission of the Brothers from Salonika was the construction of the Slavic alphabet (Glagolitic alphabet, later replaced by their disciples with the simplified Cyrillic alphabet) and the translation of the Gospels, Acts, Letters of the Apostles and other liturgical texts into the language of Southern Slavs (in the 9th and 10th centuries the language, later labelled by scholars Old Church Slavonic, as largely comprehensible to all Slavs). Ending this article on 16 February 2016, I cannot fail to notice the extraordinary event of the preceding day. On Monday, 15 February 2016, Pope Francis I celebrated mass for Indians in south-eastern Mexico, in the town of San Cristóbal de Las Casas. During the mass he received from the local Indians a copy of the Bible recently translated into Tzozil, the language used by 350 thousand descendants of the Mayas. Pope Francis had already earlier given his consent for liturgy to be celebrated in that language, which is doubtless proof that the Pope from Argentina continues the mission in the spirit of Cyril and Methodius in the tropical state of Chiapas in Mexico, situated next to the Venezuelan border.

¹⁰ http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_19850602_slavorum-apostoli.html (21.03.2016).

city of Maria.”¹¹ And in the long awaited Jubilee Year 1988, he published two important documents — the Apostolic letter *Euntes in mundum* to all faithful of the Catholic Church, and *Magnum Baptismi donum*, the message addressed specially to Ukrainian Greek Catholics.

Among the latter, opinions appeared at the time claiming that the baptism of Rus had in fact been only the baptism of Ukraine and so Russia in 1988 could not consider itself the legitimate heir to this tradition. In turn, Orthodox Moscow, particularly in the persons of its top hierarchs, kept insisting that Greek Catholics as heirs of the apostatic Union of Brest were in fact traitors of Orthodoxy and thus had no legitimacy to celebrate its millennium in Rus. John Paul II, in contrast, considered both Ukrainian Greek Catholic and Orthodox Christians as well as Orthodox Russians and Belarussians to be heirs of the tradition of St Vladimir and later Kievan Rus.¹² In *Euntes in mundum* he again confirmed that, drawing upon the oldest Christian tradition in the Rus lands. He expressed his gratitude to Providence that thanks to Saint Olga the Duchess and her grandson St Vladimir, three nations from the eastern flank of the European continent, Russians, Ukrainians and Belarussians, can boast its Christian heritage at the end of the 20th century. Via Kiev on the Dnieper “this legacy reached beyond the Ural Mountains to many nations of northern Asia as far as the Pacific coast and further” (*Euntes in mundum* I 1).¹³ John Paul II also spoke of the “new wave of sainthood” which occurred in the universal Church following the baptism of Russia. He had in mind the saints Boris and Gleb, known as *strastotierpcy* (“those who suffered torment for faith” — from the hands of their ruthless brother Svyatopolk in 1015), and then the abovementioned Baptists of Russia, Vladimir Svatoslavovich and his grandmother Olga, who had been baptised in Constantinople ca. 30 years before the baptism of the whole Russia, the 11th century founders of Pecherskaya Lavra in Kiev:¹⁴ St. Antonius († ca. 1073) and St Theodosius († 1074), and

¹¹ G. Przebinda, *Większa Europa...*, p. 286–287.

¹² The 3000 strong Belarussian Greek Catholic community has survived to this day too, having been revived particularly after 1989. On 30 November 1996 they celebrated 400 years of the Union of Brest in the city of Brest-on-the-Bug. — Cf. С. Абламейка, *Мученический путь Белорусской Грекокатолической Церкви*, Вера и мысль, Москва 2000, p. 22–23.

¹³ *Listy pasterskie Ojca Świętego Jana Pawła II*, Znak, Kraków 1997, p. 487.

¹⁴ When in June 2001 the Pope carried on with his pilgrimage to Ukraine, mentioned at the outset of this article, the most conservative wings of Ukrainian Orthodox

perhaps also Cyril of Turov († ca. 1182), whose sermons have been regarded as models of Old-Russian homilies and paschal theology until this day.¹⁵

The Pope from Poland considered it a prophetic sign for the 20th century that “the fullness of time for the Baptism of Russia had arrived [...] at the end of the first millennium, when the Church was not divided” and lasted “still in the visible unity, rich in nations and peoples, at the moment of its missionary peak in the East and the West”, that is why “she accepted into her realm this new Daughter born on the shores of the Dneper.” Referring to historical facts from the 10th and 11th century, the Pope writes that

undivided Church — in the East and West accepted and supported the Kievan Church [...]. Prince Vladimir, aware of the unity of the Church and Europe, maintained contacts not only with Constantinople but also with the West, with Rome (*Euntes in mundus* II 4).¹⁶

Referring probably to the invasion of the Mongols on Kievan Rus in 1236–41, but also having in mind the contemporary period of persecutions of Orthodoxy and Greek Catholicism in the USSR during Lenin, Stalin, Khrushchev and Brezhnev regimes, the Pope says that “in history, when the frequently tumultuous facts hurt it [Rus — G.P.] severely, it was the baptism and Christian culture — adapted from the universal Church and developed with its own, native spiritual abundance — that turned into forces which determined its survival” (*Euntes in mundum* III 5). And “thanks to the legacy of Cyril and Methodius, the encounter between East and West, between the inherited and new values, took place here. Elements of Christian legacy penetrated the life and culture of these nations” (*Euntes in mundum* III 6). The following passage from the chapter “Faith and Culture” from the letter *Euntes in mundum* is a special hymn of the

Church, subordinate to the Moscow Patriarch, protested most strongly against his visit. I had then the good fortune to be able to take part in the religious meetings of John Paul II in Kiev and Lvov, but I also saw anti-papal demonstrations in Pecherska Lavra in Kiev and in front of the metropolitan church of St Sophia in Kiev, which, incidentally, the Pope had never been permitted to enter. During the Latin Liturgy in Kiev, among the banners there was one which bore the hospitable and cordial words in Ukrainian: “Orthodox Hutsuls welcome John Paul II — the man of hope and love.”

¹⁵ Cf. W. Hryniewicz OMI, *Staroruska teologia paschalna w świetle pism św. Cyryla Turowskiego*, Verbum Wydawnictwo Księży Werbistów, Warszawa 1993.

¹⁶ *Listy pasterskie Ojca Świętego...*, p. 492–493.

Pope from Poland — still a minor hymn, given the spectacular *Oriental lumen* that came later — for the religious spirituality of Russians, Ukrainians and Belarussians:

The spirituality of East Slavs, which constitutes a special testimony to the fruitfulness of the encounter of the human spirit with the mysteries of Christianity, does not cease to exert a salutary influence on the awareness of the whole Church. What is especially worth emphasizing is the passion aspect of their faith, the sensitivity to the mystery of suffering in connection with the redemptive power of the Cross. It is not unlikely that at the foundation of that faith is also a memory of the innocent death of Boris and Gleb, the sons of Vladimir, inflicted on them by their brother Svyatopolk (*Euntes in mundum* III 7).¹⁷

Summing up the chapter on “Faith and Culture,” and referring once more to the monastic life in Kiev in the 11th century and to the above-mentioned figures of Antonius and Theodosius, who had done so much to inculturate Christianity in Rus, John Paul II glorifies the religious culture and art of the pre-Mongol period in Kiev and Great Novgorod:

Religious art has been permeated with profound spirituality and subtle mystical inspiration. Who in the world today does not know the famous icons venerated in eastern Churches? The splendid 11th century cathedrals of St Sophia [God’s Wisdom — G.P.] in Kiev and Novgorod, churches and monasteries so characteristic for the landscape of these lands? Kievan literature is in the great majority religious. New church hymns and songs are as if an emanation of the native forms of musical tradition. Let us not forget that the 11th century is that time when the first schools in Rus were established. And all this, outlined with greatest brevity, is an everlasting testimony to the extraordinary religious and cultural flourishing which came out of the baptism of Kievan Rus (*Euntes in mundum* III 8).¹⁸

The letter *Euntes in mundum* of 25 January 1988 was addressed mainly to the Catholics of the West and Central Europe and aimed at least a partial demonstration of the spiritual richness of the early medieval Rus, which was both a part of the Orthodox, post-Byzantium world and the inextricable part of Slavic Christianity. The message *Magnum Baptismi donum* of 14 February 1988, in turn, is addressed at “the Catholic Ukrainian community on the tenth centenary of the baptism of Kievan Rus” and aimed at demonstrating the immersion of Greek Catholic Ukraine in the Kievan “baptismal legacy” and confirming at the same time that Christian Ukraine belonged to “Europe from the Atlantic to the Ural.” The Pontiff naturally could not ignore

¹⁷ *Ibid.*, p. 498.

¹⁸ *Listy pasterskie Ojca Świętego...*, p. 499.

the difficult historical issues, such as the legacy of Union of Florence of 1439 and Union of Brest of 1596 in relation to the present and future times. Both unions, in the Pope's opinion, were reactions to the "painful division" of Christianity which soon followed the baptism of Kievan Rus. The Unions of Florence and Brest came into existence in the already divided space, not in some idealized unity. In spite of the political contexts, present in both unions, and in spite of the visible motives of earthly rivalry between Catholic Rome and Orthodox Constantinople, their objectives were first of all the restoring of the lost unity. They were thus in agreement with the contemporary self-awareness of the Church. The Pontiff considered the Union of Brest as "not targeted against anyone." At the same time the Pope also expressed his regret that similar attempts often opened new divisions among Christians in the past. John Paul II explicitly rejected proselytizing with regard to Orthodoxy and any "Uniatism" as a rule for today and tomorrow: "Today on the basis of a renewed and deepened theological reflexion, and, what is more, on the basis of the dialogue between Catholics and Protestants, we seek new ways which would lead to our long-wished for objective" (*Magnum Baptismi donum* 5).¹⁹ And six years later, in November 1995, in the Apostolic Letter which was to commemorate the four hundred years of the Union of Brest, the Pope on the one hand stressed that "the celebrations of the anniversary of the union of Brest should be seen in the context of the millennium of the baptism of Kievan Rus" (*Letter on the 400 years of the Union of Brest* 1),²⁰ and on the other, he postulated that "the existence of Eastern Churches should not be treated as a barrier on the road to ecumenism" (*ibid*, 6).²¹ He also appealed particularly to Ukrainian Greek Catholics, referring to the document *Orientalium Ecclesiarum* of the Second Vatican Council, to "support the unity of all Christians, particularly Eastern ones" (*ibid*, 10).²²

Already earlier, on 10 November 1989, when the Pope had visited the exhibition of Russian icons at the Vatican, he said: "The icon directs a Russian believer towards the love of truth, humility, the world, in accordance with the words of the venerable saint Sergius

¹⁹ *Posłanie Ojca Świętego „Magnum Baptismi donum” Jana Pawła II do katolickiej wspólnoty ukraińskiej z okazji tysiąclecia chrztu Rusi Kijowskiej*, Libreria Editrice Vaticana, n.d. [1988].

²⁰ *Listy pasterskie Ojca Świętego...*, p. 560.

²¹ *Ibid*, p. 565.

²² *Ibid*, s. 569.

of Radonezh: ‘Looking at the Holy Trinity, we overcome the hated division of this world.’”²³ Let us recall in this theological and ecumenical context that Sergius of Radonezh († 1392, canonized in 1452) is one of the most revered figures of Moscow Rus. He was the one who revived the monastic life there in the late 14th century which had been established in the Kievan Rus by St Theodosius in the 11 century and ruined in Kiev as early as the 12th century. He was active in the last period of Mongol yoke, when, as the eminent Russian pre-war expert on the subject Georgy Fedotov writes, a “general savagery” “naturally followed” the Tartar invasion of Moscow Rus. In the Palestinian spirit he combined the goals of the monastery with those of charity, and he did not harbour the idea of rejecting culture, characteristic for the ascetic East. But he was also, which Fedotov strongly emphasizes, a mystic and theologian of the Holy Trinity (a true rarity in the “theologically poor Russia”). Sergius of Radonezh is at the same time a patron of Russian national cause, as in 1380 he blessed the troops of Dmytri Donskoi before the battle with the Mongols at Kulikovo.²⁴ The recalling of that figure by John Paul II was thus proof of his profound sense of unity and solidarity with Russian Orthodoxy a year after the millennium of the baptism of the Kievan Rus.

Published on 2 May 1995, the masterpiece of John Paul II — the pastoral letter *Orientalis lumen* concerning the Orthodox mysticism and liturgical-monastic tradition — constitutes the literary, theological and spiritual apogee of the understanding and experience of Orthodoxy and its spirituality by the Pope from Poland. Never before had the mystical and monastic heritage of the Orthodox East been described so insightfully as in Catholic Rome’s *Orientalis lumen*. In his earlier book, *Crossing the Threshold of Hope* (1994), John Paul II writes that “man achieves the fullness of prayer not when he expresses himself, but when he lets God be most fully present in prayer. The history of mystical prayer in the East and West attests to this: Saint Francis, Saint Theresa of Avila, Saint John of Cross, Saint Ignatius of Loyola, and in the East, for example, Saint Seraphim of Sarov

²³ G. Przebinda, *Większa Europa...*, p. 294–295.

²⁴ Г.П. Федотов, *Святые Древней Руси (X–XI ст.)*, YMCA-Press, Paris 1985, p. 128–141. On links of the saint with the history of Russia see also — Н. Борисов, *Сергей Радонежский*, Молодая гвардия, Москва 2006. For the Russians, Kulikovo, where the troops of Moscow Rus defeated the Muslim Tartars for the first time, is what Grunwald is for the Poles and Lithuanians.

and many others.”²⁵ In *Oriente lumen*, however, the Pope shows the roots of this “mystical prayer” — this is the attitude of “adoring silence” which stems from “hesychia” (Gk. silence) and “apophatism” (Gr. *apofatikos*, i.e. negating).²⁶

Referring to the “rising sun” (Lk 1, 78), i.e. the founder of Christianity himself, John Paul II spoke of “the light of the East” which started to shine from Jerusalem (Is 60, Rev 21, 20) centuries ago, later to spread to all nations thanks to the Apostles. Recollecting that many nations “boast of having had one of the Apostles as their first witness to the Lord” (*Oriente lumen*, 2).²⁷

The Pope indirectly also means the tradition of the Kievan Rus linked to Apostle Andrew. *Oriente lumen* brings again the motive of the Slavic Pope, the continuator of the mission of Cyril and Methodius:

A Pope, son of a Slav people, is particularly moved by the call of those peoples to whom the two saintly brothers Cyril and Methodius went. They were a glorious example of apostles of unity who were able to proclaim Christ in their search for communion between East and West amid the difficulties which sometimes set the two worlds against one another. Several times I have reflected on the example of their activity, also addressing those who are their children in faith and culture (*Oriente lumen* 3).²⁸

The Pope describes the consecutive pillars of Orthodox tradition: hesichatism, apophatic theology, liturgy, monastic life in its two varieties, the principle of “divinization”, the principle of “giving full value in the Church to what is specifically feminine”, and the figure of “father in the spirit.” In relation to every other culture, as John Paul II writes, “the Christian East has a unique and privileged role as the original setting where the Church was born” (*Oriente lumen* 5).²⁹ Orthodox liturgy, which syncretically combines the image, word and sound, is one of the foundations of Eastern Christianity. It was already Saint Vladimir, the baptiser of Russia, who adopted

²⁵ John Paul II, *Crossing the Threshold of Hope*, Knopf Doubleday, New York 1994, p. 18.

²⁶ Hesichatism and apophatism are two related Eastern religious attitudes which claim impossibility of knowing God in any other way than mysticism and negating.

²⁷ *The Apostolic letter Oriente lumen* (2). English text at: https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1995/documents/hf_jp-ii_apl_19950502_orientale-lumen.html (21.03.2016).

²⁸ *Ibid* (3).

²⁹ *Ibid* (5).

the Byzantine rite on the advice of his messengers. They informed him, delighted:

Then we went to Greece, and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men, and their service is fairer than the ceremonies of other nations.³⁰

John Paul II, drawing on the tradition of the saints Basil, John Chrysostom, Gregory of Nazianzus, as well as Clement of Alexandria, considers liturgy as “the total involvement of the person,” who also consists of the body and the senses called upon to worship God. In this liturgical context the Pope wishes to reconcile “immanence” with divine “transcendence:”

In the sacred act, even bodiliness is summoned to praise, and beauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of the church, in the sounds, in the colors, in the lights, in the scents. The lengthy duration of the celebrations, the repeated invocations, everything expresses gradual identification with the mystery celebrated with one’s whole person. Thus the prayer of the Church already becomes participation in the heavenly liturgy, an anticipation of the final beatitude. This total involvement of the person in his rational and emotional aspects, in “ecstasy” and in immanence, is of great interest and a wonderful way to understand the meaning of created realities: these are neither an absolute nor a den of sin and iniquity. *In the liturgy, things reveal their own nature as a gift offered by the Creator to humanity*: “God saw everything that he had made, and behold, it was very good” (Gen 1:31) (*Oriente lumen* 11).³¹

In the context of eastern monasticism, the Pope refers to the person of an Orthodox monk, again attempting to reconcile “immanence” and “transcendence.” He writes that the monk, who “utters an epiklesis of the Spirit on the world”³² [...] is sometimes enabled to contemplate that world already transfigured by the deifying

³⁰ *The Russian Primary Chronicle: Laurentian Text*. Transl. by S.H. Cross, O.P. Sherbowitz-Wetzar, The Medieval Academy of America Cambridge, Mass., 1953, p. 111.

³¹ *The Apostolic letter Oriente lumen* (11).

³² *Epiklesis* (Gk — summoning) is a liturgical prayer to God the father to send the Holy Spirit onto the gifts in order to transfigure them in the body and blood of Christ.

action of Christ, who died and rose again” (*Oriente lumen* 14).³³ The principle of upgrading the feminine element in the Church, to which John Paul II draws attention in the context of Orthodox monasticism also stems from his own vision of Christianity and theological understanding of the sense of history. Recalling “the splendid witness of nuns in the Christian East,” the Pope emphasizes that it “has offered an example of giving full value in the Church to what is specifically feminine, even breaking through the mentality of the time” (*Oriente lumen* 9).³⁴ A separate book could perhaps be written on the Mariology of John Paul II and its links with Marian cult in Russia. The role of the cult is testified to e.g. by the popularity in the Kievan Rus of the 12th century Byzantine apocryphon *The Journey of Mary to the Places of Passion*. Mother of God, moved by the moans of those tormented in hell, intercedes with the Father and the Son so that they released them from torture every year between the Maundy Thursday and the Pentecost.³⁵ Here another problem is raised — that of Sophiology, or mystical science of Sophia or God’s Wisdom, thus the feminine aspect of God, which in Old Russian Christianity frequently appeared as a person.³⁶

The second and final part of *Oriente lumen* is entitled *From Knowledge to Encounter*, and its subsequent passages are to lead through “experience of unity,” “meeting one another, getting to know one another and working together” to “journeying together toward the *Oriente lumen*.” No other papal document on Slav issues contains an equally splendid description of Orthodox spirituality, nowhere else can we find equally precise guidelines in what way our knowledge of the spirituality of our Orthodox brothers could turn into specific conciliatory actions. John Paul II argued that Christians, both Catholic and Orthodox, through their mutual misunderstanding and divisions, deprived the world of joint testimony, which could have prevented many dramatic developments and could even have changed the course of history: “The sin of our separation is very serious”

³³ *The Apostolic letter Oriente lumen* (14).

³⁴ *Ibid* (9).

³⁵ Cf. *Библиотека Литературы Древней Руси*, vol. 3: XI–XII века, Наука, Санкт-Петербург 2004, p. 306–321. The general outline of Orthodox mariology is offered by J. Klinger, *Koinonia — wspólnota prawosławna. Perspektywy aktualne*, in: J. Klinger, *O istocie prawosławia*, Instytut Wydawniczy “Pax”, Warszawa 1983, p. 209–247.

³⁶ Cf. P. Evdokimov, *Kobieta a zbawienie świata*, W drodze, Poznań 1991.

(*Oriente lumen* 17).³⁷ At the end of the 20th century it is Christians who have a special duty to jointly bear witness to the people of their times, also those which stood outside of the Church. John Paul II particularly regretted the fact of “our reciprocal exclusion from the Eucharist” (*Oriente lumen* 19).³⁸

Most generally speaking, in *Oriente lumen* the Pope performed both the act of insightful description of Orthodox tradition and of the critical judgement of the harmful spirit of division, and postulated a better mutual understanding of the Orthodox and Catholics, and — last but not least — requested from Catholic missionaries in Russia not to use their material advantage over the Orthodox brothers, particularly in Russia, Ukraine and Belarus:

Woe to us if the abundance of some were to produce the humiliation of others or a sterile and scandalous rivalry. On their part, Western communities will make it their duty above all to share, where possible, service projects with their brothers and sisters in the Eastern Churches, or to assist in bringing to successful conclusion all that the latter are doing to help their people. In any case, in territories where both are present, the Western communities will never show an attitude which could appear disrespectful of the exhausting efforts which the Eastern Churches are making, efforts which are all the more to their credit, given the precariousness of the resources available to them (*Oriente lumen* 23).³⁹

And John Paul II concluded his reflexions on Orthodoxy with the theological hope, and in fact an edifying certainty open towards the future: “Every day in the East the sun of hope rises again, the light that restores life to the human race. It is from the East, according to a lovely image, that our Savior will come again (cf. *Mt* 24:27)” (*Oriente lumen* 28).⁴⁰

³⁷ *The Apostolic letter Oriente lumen* (17).

³⁸ *Ibid* (19).

³⁹ *Ibid* (23). This aspect of the Catholic pastoral activity in the East Slavic world has been significant up to this day. It is not accidental that Pawel Basinsky, a well-known contemporary Russian writer, in his review of my book *Между Краковом, Римом и Москвой. Русская идея в новой Польше*, published in 2013 in Moscow, wrote (incidentally under the great impression of “Slavic teaching” of John Paul II): „Горе нам, если обеспеченность одних станет для других причиной унижения или бесполезного и огорчительного соперничества». Эта мысль Иоанна Павла II, поляка по рождению, очень близка и автору книги, цель которой видится прежде всего миротворческой, хотя и не скрывающей главных противоречий между двумя народами и двумя культурами” — П. Басинский, *Брачный пир и смертный бой*, „Российская газета”, 12 мая 2014, б.паг.: <http://www.rg.ru/2014/05/12/basinskij.html> (21.03.2016).

⁴⁰ *The Apostolic letter Oriente lumen* (28).

In the encyclical *Ut unum sint* published in the same year 1995, the Pope again returned in thought to the millennium of the baptism of Rus and seven years after the event (one of the central events “on the way to evangelize the world”⁴¹ as he said now) he recalled that the Holy See “desired [in 1988 — G.P.] to take part in the Jubilee celebrations” (*Ut unum sint* 54).⁴² Let us recall that it was then — specifically in June 1988 — that the first hope arose that a pilgrimage of John Paul II to Russia, then still the USSR, could take place. John Paul II, however, announced already back in those days that “the visit [...] will have to take place in truth”⁴³. He wanted to speak honestly in the Soviet Union — under Mikhail Gorbachev and Patriarch Alexey II — on the situation of Greek Catholic Church in the country. On 17 January 1988, when as the first Pope in history he visited journalists at the Roman headquarters of La Stampa Estera, one of the questions he was asked was: “Isn’t it time to prepare for a trip to the USSR?” The Pope replied that “there is no doubt that this is a problem of great importance” and that he was convinced “that this kind of visit would have significance not only from the religious perspective [...] but also from the point of view of international cooperation.”⁴⁴ Nonetheless, for the abovementioned reason — refusal of the Patriarch of Moscow to accept a good word from the Pope on Ukrainian Greek Catholics — the pilgrimage to Moscow never took place.

Taking such a decision, John Paul II both demonstrated his care for the Ukrainian faithful of the Church, rejecting the contemporary attempts by the Moscow Patriarchate to turn them Orthodox and Russify them, and continued the best traditions of the Polish Commonwealth of Two Nations, thus implicitly rejecting those facets of Polish tradition which had always been critical of Greek Catholic Ukrainians and Orthodox Russians. This was the Polish aspect of Slavic ecume-

⁴¹ “The great Slav nations of Eastern Europe owe their faith to this event, as do the peoples living beyond the Ural Mountains and as far as Alaska” (*Ut unum sint* 54; The English text available at: https://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint.html) (21.03.2016). It is clearly visible here that John Paul II steps beyond the mere geography and the expansion of the borders of Christian Europe to include the entire area where the Gospel creatively encounters culture.

⁴² *Ut unum sint* (54).

⁴³ Ks. A. Boniecki MIC, *Ojciec Święty u dziennikarzy*, in: A. Boniecki, *Notes rzymski*, vol. 3: *lata 1986–1988*, Znak, Kraków 1990, p. 97.

⁴⁴ *Ibid.*, s. 96.

nism of John Paul II, notably understood very well by open-minded Orthodox Russians. Father Gleb Jakunin, soon after the millennium of the baptism of Rus expressed his joy with the prospect of a possible future visit of the Pope in the USSR and added: “The authorities will then have to agree to considerable concessions. I think that John Paul II will never agree for this visit if the Greek Catholic Church does not have the right to act legally.”⁴⁵

After 1988, his clearly long wished-for apostolic visit to Russia⁴⁶ returned to the agenda a few more times — for the last time in August 2002, when John Paul II returned the icon of Our Lady of Kazan to the Patriarch of Moscow.⁴⁷ The fact that the visit never happened resulted not only from the fundamentalist position of Alexey II, but also a not very diplomatic action of the Roman Curia, which at the end of the pontificate of John Paul II still managed to make a few rather hasty administrative decisions on the canonical territory of Russian Orthodox Church.⁴⁸

⁴⁵ *Cerkiew i pieriestrojka*. Rozmowa z księdzem Glebem Jakuninem, rosyjskim obrońcą praw człowieka, in: A. Michalski, *Na gruzach totalitaryzmu. Rozmowy o odradzaniu się chrześcijaństwa w Rosji*, Ośrodek Dokumentacji i Studiów Społecznych, Warszawa 1991, p. 23.

⁴⁶ On 29 July 2000 thanks to Professor Tadeusz Styczeń, I had the opportunity to participate in one-hour long conversation with John Paul II in Castel Gandolfo which took place during a private dinner for several people. This followed the audience of Vladimir Putin at the Vatican, which had taken place two months before. The Pope mentioned the Soviet and Russian politicians who visited him behind the Bronze Doors — Gorbachev, Yeltsin, and earlier Gromyko. He spoke of Putin with great disappointment: “He now keeps saying he has invited me, but he hasn’t.” Earlier I spoke to John Paul II about the respect he enjoys among many Russians. The Pope responded: “But you mix only with a certain group of people. It is difficult with the Russian Church; it is not like Romanian one.” I said that the Russian young people are greatly interested in the Pope. Then John Paul II, visibly moved, remembered his liturgy in Częstochowa on 15 August 1991, during the Sixth World Youth Day, which had been attended by seventy thousand young pilgrims from the Soviet Union, who greeted him enthusiastically there.

⁴⁷ I wrote about this in detail as things developed at the time, I also made a special trip to Kazan in 2002 in order to find out about the opinions of Tartars and Russians right on the spot. — Cf. G. Przebinda, “Rzym, Moskwa i Kazan. Jaka Rosja przyjmie Papieża?”, *Tygodnik Powszechny*, no 19 (2809), 11 May 2003, p. 14 <http://www2.tygodnik.com.pl/tp/2809/wiara02.php> (21.03.2016); G. Przebinda, “Tatarstan czeka na Papieża”, *Tygodnik Powszechny*, no 31 (2821), 3 Aug 2003, p. 19 <http://www2.tygodnik.com.pl/tp/2821/wiara01.php> (21.03.2016).

⁴⁸ Cf. G. Przebinda, “Rosyjscy katolicy wielu narodów. Jan Paweł II — wielki nieobecny w Rosji”, *Rzeczpospolita*, 30 Apr 2002, no 101 (6178), p. A9; G. Przebinda, “Jan Paweł II nie zdobył Kremla”, *Gazeta Wyborcza*, no 293 (5300), 16–17 XII

After John Paul II departed on 2 April 2005, numerous media, including Polish ones, expressed the opinion that since now a German, and no longer a Pole sat in the Holy See, all the barriers in the dialogue of the Russian Orthodox Church with the Catholic Church would disappear. The *Izvestia* of Moscow — announcing that Cyril Gundayev, then still the Metropolitan of Smolensk and Kaliningrad, will be received by Benedict XVI in a special audience on 18 May 2006 — characteristically entitled its article: “Dialogue between Churches initiated.”⁴⁹ First we read the description of conflicts between Orthodoxy and Catholicism during the pontificate of John Paul II, and soon after we find the comment that the new “German Pope” will support the dialogue between Rome and Moscow much more effectively than his predecessor. Also, the well-known Italian journalist Sergio Romano wrote on 27 November 2006 in *Corriere della Sera* — in the context of the pilgrimage of Benedict XVI to Turkey — that John Paul II had spoiled the relations with Orthodoxy and Russia, and the Pope from Germany, Benedict XVI, will have to fix them.⁵⁰

The only remedy against similar nonsense is the persistent emphasizing that no other popes before John Paul II demonstrated so much understanding for the Orthodox Russian brothers, while not forgetting about Ukrainian Greek Catholic ones. This is what I attempted to prove in the present article, returning once again — in the middle of February 2016 — in the updated and more comprehensive manner I hope, to this great theme I had raised in the book *Większa Europa. Papież wobec Rosji i Ukrainy*⁵¹ published in 2002. In order to be just,

2006, p. 30–31 http://wyborcza.pl/magazyn/1,137881,15839059,JAN_PAWEL_PIE_NIE_ZDOBYL_KREMLA.html (21.03.2016).

⁴⁹ “Диалог между двумя Церквами налажен: Бенедикт XVI примет в Ватикане митрополита Кирилла”, *Известия*, 16 May 2006 <http://izvestia.ru/news/378138> (21.03.2016).

⁵⁰ Cf. G. Przebinda, “Światłość przyćmiona”, *Tygodnik Powszechny*, no 15 (3066), 13 Apr 2008, pp. 10–12. The Ukrainian translation of the text: Г. Пшебінда, “Східна політика Ватикану: нова відкритість”, has been published in the electronic website of the association “Західна аналітична група. West Analytic Group”, <http://zgroup.com.ua/article.php?articleid=428> (21.03.2016).

⁵¹ Reviewing this work for *Osteuropa* journal the German scholar Alfons Brünning, in the context of the chapter “Sakharov and Solzhenitsyn”, pointed out one more aspect of the friendly attitude of John Paul II to Russia: his meetings and conversations with the Russian providentialist and messianist Alexandr Solzhenitsyn (in 1993) and with the agnostic Andrei Sakharov and his courageous wife Elena Bonner (in 1985 and 1989): “In Einsatz für ein durch persönliche und selbstbestimmte Freiheit gekennzeichneten, aber ohne den Rekurs auf den göttlichen

I must stress at the end that when Cardinal Wojtyła was elected Pope, the Polish *Kultura* journal in Paris published sincere congratulations from emigré Russians, first from the editors of the Paris *Continent* journal — Vladymir Maksimov, Natalia Gorbanevskaya, Vladimir Bukowski, Ernest Neizvestny and Viktor Nekrasov⁵². A month later — also in *Kultura*, edited by Jerzy Giedroyc — Alexandr Solzhenitsyn himself expressed his joy at the news of the election. He wrote of the spiritual unity of Orthodox Russians with Catholics from Eastern Europe. He added that the new Pope — “from the spiritually infallible Poland” — may restore the sense of meaning of life to Western Europeans too.⁵³ I myself remember the conversations I had in the 1980s in Paris and Munich with Soviet emigrants — Maksimov and Gorbanevskaya, with Irina Ilovayska-Alberti, editor-in-chief of the Paris weekly *Russkaya Mysl*, with father Kirill Fotiyev, a clergyman and Orthodox theologian from Radio Swoboda. All of them expressed their great respect for the Polish Pope, they remembered conversations with him, and proudly showed joint photographs with him. And they were convinced that the new pontificate will contribute not only to the strengthening of Christianity in the East and West, but at the same time will draw the world attention to the fate of Orthodox Christians persecuted in the USSR. In the Soviet Union itself — a day after the election of Wojtyła — many representatives of independent Russian intelligentsia expressed their joy. Elena Tverdislova — the translator of John Paul II into Russian and author of the first book on him — even claims that at the time Polish nationality became among the Moscow elite a special metaphorical figure, the criterion of independence and dignity of the human being.⁵⁴ Vladimir Vysockij — a highly popular singer in Poland too at the time — was then able to sing: “And

Schöpfer unverständliches Menschenbild wußte sich Johannes Paul sowohl mit agnostischen russischen Menschenrechtlern (Andrej Sacharov und Elena Bonner) als auch mit orthodoxen Intellektuellen verbunden (A. Solzhenicyn, dessen späteres Abgleiten in einen unbestimmten russischen Messianismus ihm aber mißfiel” — A. Brünning, “Grzegorz Przebinda. *Większa Europa. Papież wobec Rosji i Ukrainy*”, *Osteuropa*, no. 54. Jahrgang/Heft 3/März 2004, section: Bücher und Zeitschriften, p. 115.

⁵² *Kultura*, no 11 (374). Listopad-Novembre 1978, p. 3.

⁵³ *Kultura*, no 12 (375). Grudzień-December 1978, p. 28. Cf. A. Солженицын, “Ответ польскому журналу Культура”, in: A. Солженицын, *Собрание сочинений*. В 20 томах. Вермонт–Париж 1978–1991, т. 10: *Публицистика. Статьи и речи*, p. 352.

⁵⁴ E. Твердислова, *Наедине с одиночеством. Литературный портрет папы римского Иоанна Павла II*, Academia, Москва 1995, p. 8–9.

we tossed them the Pope [...]. One of ours, a Pole, a Slav.”⁵⁵ The day after the death of John Paul II, the editors of the *Continent* journal — once published in Paris by the above-mentioned Vladimir Maximov, and since 1992 already in Moscow by Igor Vinogradov — started its issue with the set of materials on the Pope from Poland, including the translation of his Testament and the commentaries of the Editor-in-chief and the poet Olga Sedakova. The latter knew John Paul II personally, first of all because she had participated from 1993 — together with Igor Vinogradov and Sergey Averincev — in Vatican meetings devoted to the ecumenical thought of Vladimir Soloviov (1853–1900).

Olga Sedakova wrote:

He was a poet, theologian, philosopher [...]. He loved Russian culture and knew it very well. In his encyclicals we find quotations from Russian poets, novelists, thinkers (Khomiakov and V. Soloviov, Father Pavel Florensky, Father Sergey Bulgakov, Viacheslav Ivanov. [...]) We know that for a multitude of people on Earth, in very many countries, both Christian and non-Christian, his departure became an elevating, nobilitating event [...]. I feel immense bitterness that we have been cut off from this universal agitation — the saying farewell to the great personality which visited this world — and from expressing gratitude both to him, and to the One to whom he had said: “I belong entirely to you.”⁵⁶

On 14 October 2011 — exactly 33 years after the beginning of the historic conclave from October 1978 — a statue of John Paul II was unveiled in Moscow, located in the modest but beautiful yard of the Margarita Rudomino Russian State Library of Foreign Literature. It showed the Pope not as the Catholic Pontiff, but as the great thinker and humanist, side by side with such giants of word and deed as Leonardo da Vinci, Abraham Lincoln, Heinrich Heine, Charles Dickens, James Joyce, Gabriela Mistral (Chilean poet), Mahatma Gandhi, Raul Wallenberg, Father Aleksander Mien, Juri Lotman and Dmitri Likhachov.⁵⁷

⁵⁵ В. Высоцкий, “Лекция о международном положении, прочитанная человеком, посаженным на 15 суток за мелкое хулиганство, своим сокамерникам”, in: В. Высоцкий, *Собрание сочинений в четырех томах*, Издательский дом: Время, Москва 2008, т. 2: *Песни 1971–1980*, p. 298.

⁵⁶ О. Седакова, “Totus tuus”, *Континент. Литературный, публицистический и религиозный журнал*, no 2 (124), апрель–июнь 2005, p. 15–16.

⁵⁷ Свящ. Кишиштоф Пожарский (настоятель прихода Святого Станислава в Санкт-Петербурге), *В Москве открыт памятник Иоанну Павлу II* <http://www.ioannpavel.ru/2011/10/31/542> (21.03.2016>. The author also interestingly described the appearance of the sculpture itself: „Скульптура изображает Иоан-

Writing in the middle of February 2016 I cannot fail to refer even in the briefest of manners to the meeting of Pope Francis I with the Patriarch of Moscow and All Russia Kirill I, which took place at the José Juliána Martí y Pérez Airport in Havana on 12 February 2016. This was indeed an extraordinary event — for the first time since the establishing of the Patriarchate of Moscow in 1589, a personal meeting of two spiritual leaders of East and West took place. The joint declaration of Pope Francis and Patriarch Kirill includes the following passage:

It is our hope that our meeting may also contribute to reconciliation wherever tensions exist between Greek Catholics and Orthodox. It is today clear that the past method of “uniatism”, understood as the union of one community to the other, separating it from its Church, is not the way to re-establish unity. Nonetheless, the ecclesial communities which emerged in these historical circumstances have the right to exist and to undertake all that is necessary to meet the spiritual needs of their faithful, while seeking to live in peace with their neighbours. Orthodox and Greek Catholics are in need of reconciliation and of mutually acceptable forms of co-existence.⁵⁸

It is beyond doubt that one of the principal architects both of this meeting and the declaration is the Pope from Poland — Saint John Paul II.⁵⁹

на Павла II сидящим, его взгляд устремлен в даль. На коленях Папы лежит Библия, на которой покоится рука Понтифика. На странице открытой Книги виден латинский текст пролога Евангелия от Иоанна: «В начале было Слово». Папа размышляет над этими словами и словно бы призывает к этому и нас. Московский памятник отличается нейтральным характером. Он задуман как памятник гуманисту, а не церковному иерарху. Поэтому на нем нет наперсного креста, хотя на коленях Понтифика, под Книгой, видна папская епитрахиль с вышитым крестом. Такая композиция памятника призвана подчеркнуть личность Папы как выдающегося мыслителя и гуманиста, а не наставника католической веры.”

⁵⁸ Joint Declaration of Pope Francis and Patriarch Kirill. English text at: http://en.radiovaticana.va/news/2016/02/12/joint_declaration_of_pope_francis_and_patriarch_kirill/1208117 (21.03.2016).

⁵⁹ After the meeting critical opinions were voiced too, particularly by the Ukrainian Greek Catholics, who felt offended by the fact that the hierarchs talked about them without them. The Polish journalist Tomasz P. Terlikowski in turn warned of the danger of the return to the pernicious, conciliatory politics of the Vatican towards the despotic rulers of Russia, which had been pursued under Paul VI and Archbishop Casaroli. According to Terlikowski, it is clearly a departure from the effective “Russian politics” of John Paul II — this departure in his opinion was to have been initiated already by Benedict XVI — T.P. Terlikowski,

THE RUS AND THEIR SAINTS...

Grzegorz Przebinda

РУСЬ И ЕЕ СВЯТЫЕ В СЛАВЯНСКОМ УЧЕНИИ ИОАННА ПАВЛА II. МЕЖДУ ИСТОРИЕЙ И СОВРЕМЕННОСТЬЮ

Резюме

Автор предпринял попытку синтетического описания отношения Иоанна Павла II — «Папы из Польши» — к религиозному наследию Киевской Руси как части духовно-исторического пространства, общего для России, Украины и Беларуси. Иоанн Павел II, черпая из духовного наследия ягеллонской Речи Посполитой, одновременно в своих высказываниях, апостольских вихитах, жизненной позиции и документах выступал за «экуменизм большей Европы», включающей как католический Запад и Центрально-восточную Европу, под духовным покровительством св. Бенедикта, так и Восточную Европу, покровителями которой являются братья Кирилл и Мефодий. В данном контексте польский Папа часто обращался к принципу «двух лёгких христианства», сформулированному в 1930 году российским поэтом-символистом и мыслителем Вячеславом Ивановым. В этом широком экуменизме как идейном базисе папского видения «Европы от Атлантики до Урала» своё место могут найти как верующие Римско-католической и Греко-католической, так и Православной церковью всех народов Южной и Восточной Европы. В статье подчёркивается, что экуменическая позиция польского Папы, в особенности по отношению к русскому православию, стала одним из важных факторов, благодаря чему стала возможна первая в истории встреча Папы Франциска I с Патриархом Московским и Всея Руси Кириллом I, состоявшаяся 12 февраля 2016 года на Кубе.

Grzegorz Przebinda

RUŚ I JEJ ŚWIĘCI W SŁOWIAŃSKIM NAUCZANIU JANA PAWŁA II. MIĘDZY HISTORIĄ A DNIEM DZISIEJSZYM

Streszczenie

W tekście podjęto próbę syntetycznego opisu stosunku Jana Pawła II — „Papieża z Polski” — do religijnego dziedzictwa Rusi Kijowskiej, będącej dziś wspólnym dziedzictwem i przestrzenią duchowo-historyczną dla Rosji, Ukrainy i Białorusi. Jan Paweł II, przyznając się ze swej strony do duchowego dziedzictwa Rzeczypospolitej Obojga Narodów, głosił w swoich dokumentach, wypowiedziach, pielgrzymkach i postawach życiowych „ekumenizm większej Europy”. Należą tutaj zarówno katolicki Zachód i Europa Środkowowschodnia, mające za duchowego patrona św. Bene-

Spotkanie w Hawanie — pośmiertny tryumf Casarolego, <https://www.fronda.pl/a/terlikowski-spotkanie-w-hawanie-posmiertny-tryumf-casarolego,65949.html> (21.03.2016). I would advise greater caution in such comments, however. Francis I cannot choose to squander the Russian and Ukrainian experience of John Paul II.

dykta, jak i prawosławna oraz grekokatolicka Europa Wschodnia, której patronują bracia Cyryl i Metody. Polski papież często nawiązywał jeszcze w tym kontekście do zasady „dwóch płuc chrześcijaństwa”, sformułowanej w 1930 roku przez rosyjskiego poetę-symbolistę i myśliciela Wiaczesława Iwanowa. W tym szerokim ekumenizmie – będącym podstawą wizji „Europy od Atlantyku aż po Ural” polskiego Papieża – swe miejsce mogą odnaleźć zarówno katolicy obrządku łacińskiego i grekokatolicy obrządku bizantyńskiego jak i prawosławni wszystkich narodów Europy Południowej i Wschodniej. W artykule zostało podkreślone, że ekumeniczna postawa Papieża z Polski w szczególności wobec rosyjskiego prawosławia przyczyniła się do epokowego, pierwszego w dziejach spotkania papieża Franciszka I z moskiewskim patriarchą Cyrylem I 12 lutego 2016 roku na Kubie.

Translated into English by Władysław Chłopicki