



Dear Readers, Colleagues, and Friends!

We are pleased to present to you the 6th issue of our journal, largely devoted to the topic “The Ukrainian Intellectual Heritage in a Global Context.” We sincerely thank everyone who responded to our call and submitted articles. Thank you for your submissions!

Have we reached our desired goal and were we successful in addressing the chosen topic in the present issue? We must honestly admit, only partially. We have just grazed the surface, and the issue represents only a beginning, albeit one that features new and timely approaches to the great Ukrainian intellectual and spiritual heritage in the world. The topic is so vast that in the future we will continue to revisit it, as a scholarly treatment of the Ukrainian intellectual heritage in a global context requires both profound expertise and scholarly honesty and courage. It is not for naught that Aristotle placed personal courage in the same row with other innate human virtues such as fairness, moderation, and prudence.

After all, a discussion of the Ukrainian intellectual and spiritual heritage in 2019 is taking place at a time when Russia’s latest military aggression against Ukraine is marked by many non-academic ideological factors, above all, by a mass of fake news and lies, as previously practiced by the Russian empire over the past half millennium. Yet, despite our current difficulties and the deformations of our tradition, despite a history skewed and stolen from us, despite the world academic community not fathoming the great moral outrage inflicted on Ukraine as a historical-cultural entity along with its contribution to humanity’s heritage, we trust that we will nevertheless live to see a new and bold academic discourse on Ukraine’s contribution to humanity’s heritage.

We believe in this because Kyivan Rus was an ancient Ukrainian state and its inhabitants were our direct ancestors. We, modern Ukrainians, are their descendants—it is Ukrainian words with their unique full-voiced “oro-olo” that comprise the graffiti on Kyiv’s St. Sophia’s walls. It is the graduates of the Kyiv-Mohyla Academy who in 1687 in the darkness of Moscow marshes gave life to the pursuit of education (the Slavic-Greek-Latin Academy, the Spassky Schools). As Yurii Shevelov (in his article “Moscow, Marosieika”) observed, culture in the 17th and 18th centuries was brought to the Principality of Moscow by Ukrainians. All of Moscow’s hullabaloo over the canonicity of the Ukrainian Patriarchate ended, as we saw, in 2018, with the granting by Constantinople of a Tomos to the Orthodox Church of Ukraine, concurrent with the revelation that the Moscow Church had never received the right for autocephaly from Constantinople. Thus, according to church law, the Moscow Patriarchate is *not canonical*...

It is Ukrainian scientists who initiated and developed the entire USSR space-rocket science industry (Yurii Kondratiuk, Oleksandr Shanhei, Serhii Korolov, Volodymyr Chelomei, Mykhailo Yanhel and others), and mathematicians Stefan Banach, Volodymyr Levytskyi, Yurii Daletskyi, Yurii Mytropolskyi, and finally, Valentyn Hlushko made possible the mathematical and informational support for these “celestial adventures.”

We will return to these thematic areas in time, as the deliberately and consistently created vacuum around the Ukrainian ethno-cultural and historical entity must be vigorously and resolutely dispelled, as must be the ominous myth of a sort of “brotherhood” of Ukrainians and Muscovites, regardless of their absolutely independent paths of ethnic development, and the already 22nd count, according to historians, of Moscow’s direct military invasion of Ukraine.

Kremlin strategists call this latest invasion a “hybrid war.” “Danylo didn’t die, it’s the sickness that got to him” is how Ukrainians comment such a lie while fighting off heavily equipped Russian troops. This is why the future of Ukraine depends not only on the direct patriotic duty of its citizens at the front, but also on the presence in the souls of our citizens of a Ukrainian identity with its strengths and depths and on the awareness of the significance of Ukrainian intellectual achievements in the world, which together with the contributions of other nations to the common heritage of European civilization legitimizes (or fails to) their common desire for self-rule, independence, and freedom.

We trust that our contributors are growing and gaining experience along with us—articles submitted to us increasingly show a finer mastery of English. The proof will be in the resonance of our chosen topic, its unmistakably polemical nature, grounded in rigorous scholarship.

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