

## Unit 6: Belarus Religious History

### Objectives

At the end of this section, you will

### Be aware of the following

- Traditional understandings of Orthodox Christianity's introduction into Belarus
- Influence of St. Euphrosyne upon Belarussian religious and cultural life
- Affinity of nobility to assimilate Polish/Catholic culture and the peasantry Orthodoxy in Medieval Belarus
- Tradition of tolerance--ethnically and religiously--within Belarus
- Revival of religion in post-Communist Belarus
- Barriers to the usage of Belarussian language in Belarus religious life

### Identify

- Dvoeverie
- Princess Rahnieda
- Polatsk
- Vladimir
- St. Euphrosyne
- John Calvin
- Martin Luther
- Francisak Skaryna
- Jesuits
- Union of Brest
- Uniate Church
- Kastus Kalinouski
- Exarchate

## Realize

- Traditional folk belief still impacts Belarussian religion
- Impact of Princess Rahnieda upon Belarussian consciousness
- Dismal status of clergy (Catholic and Orthodox) on the eve of the Reformation
- Close links of Catholic practice with Poland, Orthodoxy practice with Russia, and Uniate with Belarussian peasants
- Reasons of Jewish settlement of Belarussian cities and towns
- Uniate revival perceptions

## Unit 6: Belarus Religious History-- Selected Themes

### I. Early Beginnings

(See Culture of the New Independent States, Vol I, Unit 2 [Religious History--Ukraine] for a fuller treatment of Orthodox origins and survival under Communism)

#### 1. Folk Religion

##### a. Dvoeverie (dvoh-yeh-vyer-EE-yeh)



The term dvoeverie describes popular Slavic religion. When pagan beliefs and practices are preserved under the veneer of Christianity, that is dvoeverie. In the borderlands and within rural communities, pagan survivals remained. Some argue that for the masses, even to this present day, dvoeverie characterizes popular religion (See "Dvoeverie and Popular Religion" by Eve Levin in Seeking God: The Recovery of Religious Identity in Orthodox Russia, Ukraine, and Georgia, ed. Stephen Batalden, pp. 31-33).

**b. Traditional Belarusian belief** Concerning the afterlife, Belarusian folk religion saw the next world as divided into two separate parts--heaven to the south (with an eternal summer) and hell to the north. God assigned people according to their good or bad deeds. Dead ancestors (dzadi) were honored four times a year with commemorative feasts. On these occasions, the deceased returned for the meal. Some food (three pieces or tablespoons) was always left for the departed.

## 2. Princess Rahnieda (d. @ 1000, also known as Anastasia)

**a. Polatsk** One of the largest and most influential of the early Belarusian territories was Polacak (currently Polatsk, PAH-lahtsk). In the late 900s, prince Rahvalod, who had a daughter, Princess Rahnieda, ruled the region.

**b. Vladimir** (vlah-DEE-mir, @956-1015) In his free living youth, before he adopted Orthodox Christianity, Vladimir ruled Novgorod (NAHV-gah-raht) to the north of current Belarus.



Upset that his father Svyatoslav (SVYAH-tah-slahf, d. 972, the last non-Christian ruler of Kiev), gave the more prestigious Kiev region to his half-brother Yaropolk, Vladimir plotted against Yaropolk. In an effort to form a military alliance, Vladimir married Rahnieda, the daughter of Prince Rahvalod.

**c. Family dysfunction** Rahnieda preferred Yaropolk. She insulted her new husband, calling him "rabynic" or born of a servant (which was the rumored method of Vladimir's origin). In revenge, Vladimir killed Prince Rahvalod, Rahnieda's mother, two of her brothers, and Yaropolk himself.

Rahnieda soon gave birth to a boy, Iziaslau. In her sorrow, she continued to despise Vladimir not only for killing her family, but for his womanizing as well. Over time, Rahnieda schemed to murder Vladimir but her plan failed. When Vladimir threatened to kill Rahnieda, Iziaslau stood courageously by his mother. Admiring Iziaslau's bold-spiritedness, Vladimir spared his wife's life, but banished her, along with Iziaslau, to Polatsk.

**d. Impact** Legend has it that Rahnieda became a nun, and was renamed Anastasia. The remainder of her life she lived in a monastery near the newly built city of Iziaslau (Zaslauje currently, a city near Minsk), which Vladimir built for Rahnieda and Iziaslau.

Rahnieda still captures the imagination of Belarusian peoples. Tales abound of the heartbroken princess, wandering about, comforting the grieving, healing wounds of injured soldiers, and helping the unfortunate.



**3. Vladimir's Orthodox Conversion** Under Vladimir's leadership, Eastern Orthodox Christianity became the official religion of the region. Tradition relates that Vladimir had spiritual yearnings but did not know which faith to embrace. In 987, he sent envoys to check out various religions. They rejected Islam because of prohibitions against wine, a drink considered by Vladimir the "chief pleasure of the people." Christianity as practiced in Germany and Rome, though appealing, lacked services filled with sufficient beauty. On coming home via Constantinople, the envoys stopped at the Eastern Orthodox Cathedral of Hagia Sophia.



They reported, "We did not know whether this was heaven or earth. We never saw such splendor or beauty. We cannot tell you what it was like...The beauty is unforgettable."

Vladimir, won over by their findings, was baptized in the Orthodox faith, along with his subjects, thus beginning the long linkage of Orthodoxy with Belarus, Ukraine and Russia.

**4. Polatsk Importance** Iziaslau's grandson Usiaslau (d. 1101), desiring to increase the status of Polatsk to that of Kiev or Novgorod, ordered the construction of the St. Sophia Cathedral within the city. Built between 1066-1087, it boasted an original architecture. Usiaslau went on to cover a long, turbulent but glorious period. The Russian epic poem The Lay of Igor's Host gives a warm and sympathetic portrayal of Usiaslau's life.

**5. St. Euphrosyne** (@1120-1173) Literacy, education and the arts, along with a "softening of manners" came to Polatsk in part as a result of Orthodox Christianity.



A granddaughter of Usiaslau, Pradslava, chose early in life to become a nun. Churches, monasteries, schools, libraries and orphanages are all a part of St. Euphrosyne's (as Pradslava's name became) legacy.

During the second Crusade she made pilgrimage to the Holy Land. While in Jerusalem, she died and soon after was canonized. Both Orthodox and Catholic Christians see her as a patron of Belarus.

## II. Polish and Catholic Impact

**1. Roman Catholic Church** When Polish influence became linked with the ruling powers of the Belarusian region (1385), Roman Catholic impact gained as well. Polish-Lithuanian ties (1569 Treaty of Lublin) fortified Catholic strength.

Members of the nobility class assimilated Polish culture (Catholicism and the Polish language), whereas the peasantry retained Orthodoxy.

**2. Far-reaching Impact** This acceptance of Polish influence affected Belarus in two distinct ways.

**a. Western flavor** Political institutions and culture became increasingly flavored by European models while Old-Russian cultural factors remained.



**b. Tolerance** Christianity increasingly became multi-confessional as a result of the benefits given Roman Catholic practice under Polish oversight. Orthodoxy remained, especially in the peasant class.

Reformation, Counter-Reformation, Polish and Russian pressures and counter-pressures had a long term impact upon Belarus. Peaceful solutions to religious and ethnic tolerance developed. A spirit of cooperation among Belarusians, Lithuanians, Orthodox, Catholics, Jews and Tartars was the final result.

### III. Reformation and Counter-Reformation



**1. Overview** During the 1400s and early 1500s, Orthodoxy increasingly suffered from church leaders who were self-serving. Political and economic power, rather than religious/spiritual oversight, became their focus. In Belarus, clergy of the Catholic and Orthodox Churches increasingly became poor ethical and intellectual leaders of their peoples.

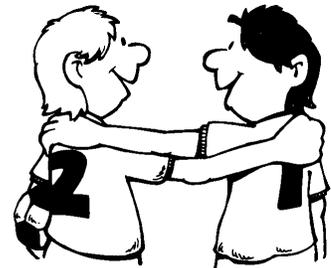
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The state cut off support to Orthodoxy. The patriarch in Constantinople, who had oversight of Orthodox faithful, became increasingly distant and unresponsive, being forced to concern himself more and more with life under Islamic Ottoman domination.

**2. Monastic Revival** To counter this increasingly dismal spiritual picture, monastic communities became places for renewal. God's faithful came to monasteries, rather than churches, for spiritual renewal and understanding. Monasteries did not counterbalance, however, the increasing influence of Roman Catholic Polish-Lithuanian government overseers.

**3. Brotherhoods** Some Orthodox townspeople banded together as "bratstva" or brotherhoods. These business/professional associations promoted social activities, but more importantly served to support the Orthodox church.



One of these associations, the brotherhood in L'viv (lah-VEEF, a city 300 miles west of Kiev, near the present-day Ukraine/Poland border), closely adhered to great Orthodox practice. In 1585, visiting Patriarch Joachim of Antioch gave this brotherhood unprecedented authority to supervise clergy and the Orthodox church in general.

**4. Protestant Reformers** John Calvin, Martin Luther and Unitarian thought impacted Belarus and Ukraine in raising the level of education and theological discussion among educated elites.



**5. Francisak Skaryna** (@1490-1552) This doctor of medicine, linguist and publisher, translated the Bible into the Belarusian language. Some scholars postulate he met with Martin Luther and Luther's partner Philip Melancton in 1523 in Wittenberg, Germany, where they discussed ideas but departed in disagreement.

Calvinist thought, adhered to by those of the business class, eventually made stronger inroads in the Belarus region than Lutheranism.

**6. Counter Reform** In 1564, the Jesuits, a Roman Catholic religious order founded to reform the Catholic Church (in response to Protestantism) and promote foreign mission service, arrived in Belarus.

Since Protestant inroads overall were minimal, the focus of Jesuit activity became "the Orthodox problem." Peoples of the region were too "Orthodox." Strong programs in education and publication, resulting over time to conversions to Catholic practice, resulted.



**7. Renewed Constantinople Oversight** When Patriarch of Constantinople Jeremias II granted Moscow's independence (establishing the patriarchate of Moscow and all of Russia) in 1589, he also forcefully indicated that Orthodoxy in Belarus and Ukrainian lands was to remain under the jurisdiction of Constantinople.

The bishop of L'viv's Orthodox churches, Gedeon Balaban (officiated 1569-1607), became increasingly influenced by the Roman Catholic tenor of the L'viv Brotherhood. In 1589, he petitioned L'viv's Roman Catholic bishop to liberate Orthodoxy from "the slavery of the patriarchs of Constantinople." This request formed the backdrop for the Union of Brest.

## IV. Realities: 1596-1796

**1. Union of Brest** Several events led to the synod of Brest, 9 Oct 1596.

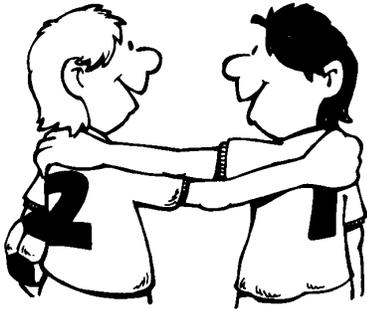
**a. Letter of intent** In 1590, a number of Orthodox bishops in Ukraine/Belarus declared their intention to recognize the Pope in Rome as the head of the Orthodox church.

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**b. Pledge** Five years later, Orthodox bishops pledged allegiance to the Pope and outlined thirty-three rights as a prerequisite to union.

**c. Papal acceptance** On 23 Dec 1595, Pope Clement VIII accepted the bishops and national church into the Roman church.



**d. Declaration** On 9 Oct 1596, the Union of Brest declaration (forming the Uniate Church) was signed by the metropolitan of Kiev and many Orthodox bishops. As part of the agreement, Eastern Orthodox practice--liturgy, Slavonic rite, married clergy, administrative autonomy, Julian calendar--would remain. Orthodox signatories would recognize the Pope in Rome and submit to his authority.

**2. Uniate Church** (YOO-nee-at) Alternately called the Greek Catholic, or the Uniate Church in Balarus, the Uniate church became a unique religious body within Roman Catholic and Orthodox practice.

**3. Brest Aftermath** The Uniate Church, in accepting the papal authority in Rome, became an instrument promoting Polish dominance in the region.

The historical pattern of tolerance eventually gave way to oppressive acts against Orthodox faithful by royal authorities. Catholic and Uniate activists joined in the tyranny. Orthodox Church buildings and monasteries in Belarus were taken over by Uniate and Catholic factions.

**4. 1596-1796** During these two centuries, much of the Belarusian nobility and the merchant class became enculturated into the ways of Poland. Some 80 percent of the peasantry (four-fifths of the population) practiced the faith within the Belarusian speaking Uniate Church. Uniate clergy however, often spoke better Polish and Latin than the Belarusian of their parishioners.



Religion and nationality became fused: Orthodoxy was Russian, Catholicism--Polish, and Uniate practice associated with the masses of Belarusian-speaking peasants.

## V. Russification

**1. Uniate Demise** During the reign of Russia's Alexander I (1801-1825) and Nicholas I (1825-1855, the "Iron Tzar"), Belarus (or "western Russia" as the Russians called it) became the target of Moscow's Russification policies, seeking to free it of Polish domination. In 1839, forcible conversion of the Uniate Church in Belarus to Orthodoxy occurred. This affected nearly three-quarters of the population. The name Belarus was banned. Some Uniates went underground.



**2. Uprisings Suppressed** An 1863 uprising, led by Kastus Kalinouski, provoked harsh punishment by the Russian Governor-General of Vilnia, nicknamed "hangman" or "Russifier." Insurrectionists were executed or exiled to Siberia. Russian teachers, priests and landlords flooded Belarus. Orthodox churches were built.

The last written words of Kalinouski, written from "beneath the gallows," describe his nationalist appeal.

*"Accept, my People, in sincerity my last words for it is as if they were written from the world beyond for your own welfare...There is no greater happiness on this earth...than if a man has intellect and learning...true learning does not go together with Muscovite slavery. As long as this lies over us, we*

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*shall have nothing...*" (Belarus at a Crossroads in History, p. 58).



**3. 1897 Census** Statistics gathered in the first systematic census of the Russian Empire in 1897 revealed the following. Of the 5.4 million citizens speaking Belarusian, 81 percent were Orthodox (Russian), 18.5 percent Catholic, .47 percent Old-Believers, and .03 percent Lutherans. Belarusians were rural people as only 2.6 percent lived in cities.

Jewish peoples constituted the majority of towns and cities--in some being up to 90 percent of the population. (This was the result, in part, of Catherine the Great's decree of 1794, barring Jewish peoples from settling in Russian provinces and Tsar Alexander III's prohibition in 1883 against Jews living outside cities and towns.) The peasantry became home to Belarusian nationalist sentiment.

**4. 1917 and After** "Before 1917 Belorussia had 2,466 religious communities, including 1,650 Orthodox, 127 Roman Catholic, 657 Jewish, 32 Protestant, and several Muslim communities.

Under the Communists (who were officially atheists), the activities of these communities were severely restricted. Many religious communities were destroyed and their leaders exiled or executed; the remaining communities were sometimes co-opted by the government for its own ends, as in the effort to instill patriotism during World War II" (Unless otherwise stated, the following quotes are from the Library of Congress Country Study--Belarus).

## VI. Current Realities

**1. 1993 Census** "In 1993 one Belarusian publication reported the numbers of religious communities as follows: Orthodox, 787; Roman Catholic, 305; Pentecostal, 170; Baptist, 141; Old Believer (an Orthodox sect--see Culture of the Russian Federation, Vol I, Unit 3), 26; Seventh-Day Adventist, 17; Apostolic Christian, 9; Uniate, 8; New Apostolic, 8; Muslim, 8; Jewish, 7; and other, 15."



**2. Orthodoxy** "Although the Orthodox Church was devastated during World War II and continued to decline until the early 1980s because of government policies, it underwent a small revival with the onset of perestroika and the celebration in 1988 of the 1,000-year anniversary of Christianity in Russia. In 1990 Belorussia was designated an exarchate (independent Orthodox Church, headed by an exarch--a bishop ranking below a patriarch but above a metropolitan) of the Russian Orthodox Church, creating the Belarusian Orthodox Church.

In the early 1990s, 60 percent of the population identified themselves as Orthodox.

The church had one seminary, three convents, and one monastery. A Belarusian theological academy was to be opened in 1995."

**3. Roman Catholic Practice** "Soviet policies toward the Roman Catholic Church were strongly influenced by the Catholics' recognition of an outside authority, the pope, as head of the church, as well as by the close historical ties of the church in Belorussia with Poland.

In 1989 the five official Roman Catholic dioceses, which had existed since World War II and had been without a bishop, were reorganized into five dioceses (covering 455 parishes) and the archdiocese of Minsk and Mahilyow (mah-hi-LYAHF, city 112 miles east of Minsk). In the early 1990s, figures for the Catholic

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population in Belarus ranged from 8 percent to 20 percent; one estimate identified 25 percent of the Catholics as ethnic Poles. The church had one seminary in Belarus."

### 4. Orthodox/Catholic Tensions



**a. Religious renewal** "The revival of religion in Belarus in the post-Communist era brought about a revival of the old historical conflict between Orthodoxy and Roman Catholicism. This religious complexity is compounded by the two denominations' links to institutions outside the republic.

The Belarusian Orthodox Church is headed by an ethnic Russian, Metropolitan Filaret, who heads an exarchate of the Moscow Patriarchy of the Russian Orthodox Church. The Roman Catholic archdiocese of Belarus is headed by an ethnic Pole, Archbishop Kazimir Sviontak, who has close ties to the church in Poland. However, despite these ties, Archbishop Sviontak, who had been a prisoner in the Soviet camps and a pastor in Minsk for many years, has prohibited the display of Polish national symbols in Catholic churches in Belarus."

**b. Belarusian language** "Fledgling Belarusian religious movements are having difficulties asserting themselves within these two major religious institutions because of the historical practice of preaching in Russian in the Orthodox churches, and in Polish in the Catholic churches.

Attempts to introduce the Belarusian language into religious life, including the liturgy, also have not met with wide success because of the cultural predominance of Russians and Poles in their respective churches, as well as the low usage of the Belarusian language in everyday life."



## 5. Uniate Interest

**a. Attraction** "To a certain extent, the 1991 declaration of Belarus's independence and the 1990 law making Belarusian the official language of the republic have generated a new attitude toward the Orthodox and Roman Catholic churches. Some religiously uncommitted young people have turned to the Uniate Church in reaction to the resistance of the Orthodox and Roman Catholic hierarchies to accepting the Belarusian language as a medium of communication with their flock. Overall, however, national activists have had little success in trying to generate new interest in the Uniate Church."



**b. Poland/Rome suspicion** "The Uniate Church, a branch of which existed in Belarus from 1596 to 1839 and had some three-quarters of the Belarusian population as members when it was abolished, is reputed to have used Belorussian in its liturgy and pastoral work. When the church was reestablished in Belarus in the early 1990s, its adherents advertised it as a 'national' church.

The modest growth of the Uniate Church was accompanied by heated public debates of both a theological and political character. Because the original allegiance of the Uniate Church was clearly to the Polish-Lithuanian commonwealth, the reestablished church is viewed by some in the Orthodox Church in Belarus with suspicion, as being a vehicle of both Warsaw and the Vatican."

**6. Protestants** "Before World War II, the number of Protestants in Belarus was quite low in comparison with other Christians, but they have shown remarkable growth since then. In 1990 there were more than 350 Protestant congregations in the country."

**7. Jewish Peoples** "The first Jewish congregations appeared in Belorussia at the end of the fourteenth century and continued to increase until the genocide of World War II. Mainly urban residents, the country's nearly 1.3 million Jews in 1914 accounted for 50 to 60 percent of the population in cities and towns.

The Soviet census of 1989 counted some 142,000 Jews, or 1.1 percent of the population, many of whom have since emigrated. Although Belorussia's boundaries changed from 1914 to 1922, making the area smaller, a significant portion of the decrease in the Jewish population was the result of the war.



However, with the new religious freedom, Jewish life in Belarus is experiencing a rebirth. In late 1992, there were nearly seventy Jewish organizations active in Belarus, half of which were republic-wide."

**8. Islam** "Muslims in Belarus are represented by small communities of ethnic Tartars. Many of these Tartars are descendants of emigrants and prisoners of war who settled in present-day Belarus after the eleventh century. The supreme administration of Muslims in Belarus, abolished in 1939, was reestablished in January 1994."



"Thank your favorite teacher."

## Vocabulary List: Belarus Religious History

**Brest, Union of** 1596 synod where the Uniate Catholic Church was founded.

**Calvin, John** One of the Protestant reformers of the 1500s. Presbyterians and Reformed Protestants continue to be influenced by his thought.

**Dvoeverie** (dvoh-yeh-vyer-EE-yeh) Popular Slavic religion which combines indigenous beliefs and practices with Christian thought.

**Euphrosyne, St.** (@1120-1173) This granddaughter of one of Valdimir's distant grandsons became a nun. Originally called Pradslava, her efforts founding monasteries, schools and libraries left a lasting legacy.

**Exarchate** Title in the Orthodox Church of a bishop who ranks below a patriarch but above a metropolitan.

**Jesuits** Roman Catholic religious order which led in reforms following the 1560s. Mission service, education and publication were their strengths.

**Kalinouski, Kastus** An early Belarusian nationalist who led an insurrection in 1863 against the Russians. Kalinouski went to the gallows as a result.

**Luther, Martin** One of the Protestant reformers of the 1500s. Lutherans continue to be influenced by his thought.

**Polatsk** (PAH-lahtsk) Historically, one of the largest and most influential of the early Belarusian territories. Prince Rahvalod ruled the region.

**Rahnieda, Princess** (d. @1000) Daughter of Prince Rahvalod, Princess Rahnieda eventually became a nun after marriage to Vladimir. Rahnieda (also called Anastasia) still captures the imaginations of many Belarusian peoples.

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**Skaryna, Francisak** (@1490-1552) Doctor of medicine who translated the Bible into the Belarusian language.

**Uniate Catholic Church** (YOO-nee-at) Founded at the Union of Brest in 1596, this Church follows the pope's authority in Rome but maintains Orthodox Christian practice and thought.

**Vladimir** (vlah-DEE-mir, @956-1015) After an early riotous life, this prince converted to Orthodoxy. His influence led to adoption of Orthodox Christianity by many Slavic peoples.

## Review Quiz: Belarus Religious History-Selected Themes

**Part 1--True/False** Place the correct letter (T or F) in the blank provided.



1. \_\_\_\_\_ Little folk impact continues within Belarussian religious practice today.
2. \_\_\_\_\_ Vladamir married Princess Rahnieda in part to form a military alliance against his step-brother.
3. \_\_\_\_\_ Rahnieda continues to capture the imagination of the suffering Belrussian people.
4. \_\_\_\_\_ Traditionally, members of the nobility class in Belarus have sided with Polish culture.
5. \_\_\_\_\_ One result of the Reformation, Counter-Reformation, Polish and Russian pressures on Belarus, was a tradition of fostering ethnic intolerance and strife.
6. \_\_\_\_\_ Prior to the Reformation and the Counter-Reformation, the Catholic and Orthodox leadership displayed effectual and knowledgeable ethical and intellectual leadership over their people.
7. \_\_\_\_\_ Jesuits in Belarus and Ukraine, as part of the Counter-Reformation, sought to rid the region of the "Orthodox problem."
8. \_\_\_\_\_ Kastus Kalinouski is looked upon by many Belarussian nationalists as an early leader for their cause.
9. \_\_\_\_\_ In the late 1800's, the peasantry could care less about Belarussian nationalist sentiment.
10. \_\_\_\_\_ Attempts to introduce the Belarussian language into current religious life are heartily endorsed by most Belarussian faith groups.



**Part 2--Multiple Choice** Place the letter of the most correct answer in the blank provided.

1. \_\_\_\_ In early Belarus, one of the largest and most influential territories was
  - A. Polatsk.
  - B. Kiev.
  - C. the Bronx.
  
2. \_\_\_\_ Princess Rahnieda, later in life, became a
  - A. nun named Anastasia.
  - B. pacifist named Madonna.
  - C. librarian in the Minsk archives.
  
3. \_\_\_\_ In part, the \_\_\_\_\_ of the Eastern Orthodox churches and liturgy attracted Vladimir and Russia to Orthodox Christianity.
  - A. simplicity
  - B. severity
  - C. beauty
  
4. \_\_\_\_ St. Euphrosyne left a legacy of \_\_\_\_\_ on the Belarussian consciousness.
  - A. churches, monasteries, schools, libraries, and orphanages
  - B. reverence for the St. Sophia Cathedral in Polatsk
  - C. love of peasant farmers and berry wine

5. \_\_\_\_\_ Francisak Skaryna (1490-1552) made what impact on Belarussian religious history?
- A. He inaugurated the first chaplains into the Belarussian Army.
  - B. He wrote texts harmonizing science and the scriptures.
  - C. He translated the Bible into Belarussian.
6. \_\_\_\_\_ The Union of Brest (1596) established the \_\_\_\_\_ Church.
- A. Polish Orthodox
  - B. Uniate Catholic
  - C. Old Believer's
7. \_\_\_\_\_ After the Union of Brest, religion and nationality became fused with Uniate practice being associated with
- A. Belarussian nobility and merchants.
  - B. Belarussian speaking peasants.
  - C. Catholic-Polish speaking people.
8. \_\_\_\_\_ Jewish people constituted a majority of many Belarussian cities and towns in the late 1800's because
- A. of Russian decrees barring them from living in the countryside.
  - B. their high, moated walls provided good protection.
  - C. the Torah advocated urban living.
9. \_\_\_\_\_ By the early 1900's some \_\_\_\_\_ percent of the Belarussian population identified themselves with the Orthodox faith.
- A. 15
  - B. 45
  - C. 60
10. \_\_\_\_\_ An Orthodox exarch ranks \_\_\_\_\_ a patriarch, but \_\_\_\_\_ a metropolitan.
- A. above, below
  - B. below, above
  - C. against, favors



## Resources for Further Study: Belarus Religious History--Selected Themes

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"A solid language foundation and background knowledge of the area are two major elements defining a successful career of a military linguist."

LtC (Ret) Richard Francona, Applied Language Learning, 1998



