

General Introduction

Ukraine is confronted today with a political conflict which can't adequately be understood without taking into account the religious component of it. One of the reasons why the tension between the European-centred and Russian-centred tendencies has become utterly complex, is the division between the Christian Churches. This book aims to clarify the historical background of the religious divisions as well as the need for a more profound understanding of both the theology of and the concrete ways to reconciliation. In order to do so I will mainly examine the official texts of the Ukrainian Greek-Catholic Church on reconciliation and confront them with contemporary theologies of reconciliation. In this short introduction I will, first of all, clarify the choice of the topic of the research. Subsequently, I will define the criteria of the selection of the Church documents which will be analysed and I will describe their general characteristics. Thirdly, I will explain the choice of Miroslav Volf, Robert Schreiter, and John Paul Lederach as principal reference authors. Finally, I will conclude by explaining the methodology of getting the theology of reconciliation of the Ukrainian Greek-Catholic Church in conversation with the texts of the chosen authors.

Why reconciliation? Background of the problem

In 2012, the Ukrainian Churches strongly opposed the amendments to the law on the freedom of conscience and religious organisations and to the new law on the principles of the state politics on languages; the Churches repeatedly called for the release of the Ukrainian oppositional politician Yulia Tymoshenko from prison and supported the European integration of Ukraine.¹ That the Churches in Ukraine are present in public life reveals their active participation in the EuroMaidan in the winter of 2013-2014. The Churches prayed with the protesters at the barricades, Churches

1 Viktor Yelenskyi, “Solidarity of Churches against Government Attacks Is the Critically Important Component of Their Real Independence,” interview by Tetyana Mukhomorova, *Risu.org.ua*, http://risu.org.ua/en/index/expert_thought/interview/55166 (accessed February 12, 2014).

helped practically by opening the doors of the sacral building for the protesters to get warm, they “condemned the use of force against peaceful protesters, demanded that the authorities punish those responsible for beating students, and called on the government to stop provocations against protesters.”² Church leaders were invited by the TV channels to express their opinions on the events, the Church hierarchs blessed the leaders of the opposition before they went to negotiations with the state authorities. The Church is present in society. In this piece of research I will evaluate certain aspects of this public engagement of the Church, that is the discourse on reconciliation. The focus on the public elements of the Church’s activity makes my work interesting and tangible.

This book was partly born out of my more than 2-year-long work as a co-editor of the collection of the documents of the Ukrainian Greek-Catholic Church on social issues released after the Church began to exist officially after the decades of underground life and later in independent Ukraine. This book entitled *Socially Oriented Documents of the Ukrainian Greek-Catholic Church (1989-2008)*³ collects 375 texts representing the official social teaching of the Ukrainian Greek-Catholic Church. Still during the research phase of the work on this book, while selecting among the rich material those texts in which social themes are considered, I have discovered many references to forgiveness and reconciliation, repentance and the purification of memory with regard to the Ukrainian-Polish relations, the all-Ukrainian national cohesion, and dealing with the memories of World War II or the Holodomor.

The Ukrainian Greek-Catholic Church has a long tradition of reconciliation. Especially the 20th century was rich in that regard. The names of Metropolitan Andrei Sheptytskyi, Patriarch Yosyf Slipyi and the beatified martyr Emelian Kovch inspired and shaped the thinking of the contemporary Church leadership on reconciliation.

Metropolitan Andrei Sheptytskyi (1865-1944) is without doubt the most prominent promoter of reconciliation in the history of the Ukrainian Greek-Catholic Church. He was working incessantly on the re-establishment of the Church unity in Ukraine that should lead to national

2 Ibid.

3 Lesia Kovalenko, ed., *Sotsialno zorientovani dokumenty Ukrainskoi Hreko-Katolytskoi Tserkvy (1989-2008)* {Socially oriented documents of the Ukrainian Greek-Catholic Church (1989-2008)} (Lviv: Ukrainian Catholic University, 2008).

reconciliation and further the overcoming of the division between the western and eastern Churches.⁴ The Metropolitan equally longed for the Ukrainian-Polish reconciliation condemning the actions of the radical members of the Organisation of the Ukrainian Nationalists who during World War II exterminated Poles for the sake of the setting up of the independent Ukrainian state. The slogan “Nation above all” he counteracted with the commandment “You shall not kill!”⁵ Sheptytskyi condemned the bloody actions of the Ukrainians against the Poles in the Volyn, even though he was not heard by the predominantly Orthodox population of the region.⁶ Separate attention the great Metropolitan paid to the persecuted Jews organising a network for rescuing the Jewish children in the monasteries and trying to oppose the German extermination machine with his appeals. The pastoral letters and actions of Sheptytskyi constitute the tradition that has inspired a great many undertakings of the Greek-Catholic Church leadership until today.

Patriarch Yosyf Slipyi (1892-1984) is famous for his efforts to sustain the persecuted Ukrainian Greek-Catholic Church in the Soviet underground, the struggle for the patriarchal status of his martyr-Church as well as for his desire for the reconciliation with the Orthodox. In June 1976, he issued his well-known pastoral letter “On the Unity in Christ” pleading for spiritual unity which constitutes the foundation for the reconciliation between religions and peoples and national cohesion in Ukraine.⁷ In his “Testament” Slipyi maintained that the national regeneration of Ukrainians should start from the roots of their spirituality which originate in the

4 Anna Veronika Wendland, „Der Metropolit. Ein Versuch über Andrei Scheptyc’kyj“, *Yi* 11 (1997), <http://www.ji.lviv.ua/n11texts/wendland-ger.html> (accessed April 14, 2014). The ideas of the Church and national unity in Ukraine are unfolded in one of the most famous texts of Metropolitan Sheptytskyi, his theological-social treatise “How to Build a Native Home.” In that message the Metropolitan scrutinises the problems of the state-building in Ukraine and teaches how the Church can educate people in the spirit of Christian values so that they become responsible citizens. Hence, this document remains urgent also at the present stage of the existence of Ukraine as a state. See Metropolitan Andrei Sheptytskyi, *Nasha derzhavnist. Yak buduvaty ridnu khatu* {Our statehood. How to build a native home}, ed. Oksana Haiova (Lviv: Artos, 2010).

5 Wendland, Metropolit.

6 Tadeusz Andrzej Olszanski, “Polsko-ukrainskyi konflikt 1943-1947” {Polish-Ukrainian conflict in 1943-1947}, *Yi* 10 (1997): 43.

7 See “Poslannia Patriarkha Yosyfa pro poiednannia u Khristi” {Message of Patriarch Yosyf about the unity in Christ}, in *Zapovit Patriarkha* (Lviv: Lohos, 1995), 35-39.

united Kyivan tradition, hence considering the issue of the reconciliation between the Churches of Ukraine to be of the utmost importance.⁸ The current ecumenical stance of the Ukrainian Greek-Catholic Church rests upon the thoughts of Sheptytskyi and Slipi.

Emelian Kovch (1884-1944), a Greek-Catholic priest, was murdered on March 25, 1944 at Majdanek concentration camp for having saved around 600 Jews by helping them to get baptismal certificates.⁹ In Majdanek he continued to minister to the prisoners of every nation claiming that “With the exception of Heaven, this is the only place I wish to be. Here we are all the same: Poles, Jews, Ukrainians, Russians. I am the only priest. When I celebrate the Liturgy, they pray for all, each one in his own language. Doesn’t God understand all languages?”¹⁰ In 2013, the Ukrainian Greek-Catholic Church for the third time conferred a prize in memory of the beatified martyr Emelian Kovch for his outstanding contribution to the ecumenical dialogue, the reconciliation between religions and nations, and charity.¹¹

The instruction, actions, and practical life examples of those famous Church leaders made the teaching on reconciliation an integral part of the modern theological thought of the official Ukrainian Greek-Catholic Church. The Heads of that Church in independent Ukraine – Cardinals Myroslav-Ivan Liubachivskyi, Liubomyr Husar, and Patriarch Sviatoslav Shevchuk in their texts repeatedly refer to the works of Sheptytskyi and Slipi and the example of Kovch. Additionally, the own theological search of the models of reconciliation was enriched by the ideas of the western theological schools due to the education of many bishops and authors of the Ukrainian Greek-Catholic Church at universities in the West. In that way the concepts of social reconciliation were borrowed and transferred to

8 See “Zapovit Blazhennishoho Patriarkha Yosyfa Slipoho” {Testament of His Beatitude Patriarch Yosyf Slipi}, in *Zapovit Patriarkha* (Lviv: Lohos, 1995), 7-34.

9 “Blessed Emilian Kovch,” <http://saints.sqpn.com/blessed-emilian-kovch/> (accessed April 14, 2014).

10 *Ibid.*

11 “Lina Kostenko, Zenoviiia Kushpeta, Shymon Redlich ta Spilnota sviatoho Ehidiia – tsiohorichni laureaty Vidznaky imeni blazennoho Emelianova Kovcha” {This year Lina Kostenko, Zenoviiia Kushpeta, Shymon Redlich and Community of Sant’Egidio became the laureates of the Prize of the Beatified Emelian Kovch}, http://news.ugcc.org.ua/news/lina_kostenko_zenyu_kushpeta_shymon_redlich_ta_spilnota_svyatogo_egidiya_tsogorichni_laureati_vidznaki_imeni_blažennogo_svyashchenomuchenika_omelyana_kovcha_68325.html (accessed April 14, 2014).

Ukraine. Hence, I consider it reasonable to evaluate the own achievements of the Greek-Catholic Church and determine her place in the Catholic scholarship on reconciliation.

This investigation is the first attempt to evaluate the theology of reconciliation of the Ukrainian Greek-Catholic Church. Until now, no similar researches have been conducted. The majority of the publications in theology in Ukraine appears, for instance, in the areas of Church history or patristics. There are not enough investigations in the domain of the social teaching of the Church, although the interest in and demand for that kind of studies is present in society.¹² The bulk of publications are translations which are a valuable contribution in itself because before starting to develop her own theology, the Ukrainian Greek-Catholic Church has to assure admission to the broader theological discourse of the present time as well as of the past.¹³ Due to objective reasons, during the communist times this access was denied. The situation of other traditional Ukrainian Churches is very much the same. Accordingly, I consider it important to locate the Greek-Catholic vision of reconciliation in the context of available theologies on the topic.

12 For instance, see a precise evaluation of the current stance of social teaching of different Ukrainian Churches: Yurii Chornomorets, “Ideal khrystyianskoi Ukrayny yak vymoha sotsialnoho vchennia khrystyianskykh Tserkiv” {The ideal of Christian Ukraine as a claim of the social teaching of Christian Churches}, <http://bogoslov-club.org.ua/?p=3351> (accessed October 24, 2013).

13 For instance, the Institute of Religion and Society of the Ukrainian Catholic University has issued a number of editions on the social teaching of the Church (selected books): Myroslav Marynovych, ed., *Sotsialna doktryna Tserkvy. Zbirnyk statei* {The social doctrine of the Church. Collection of articles} (Lviv: Svichado, 1998); Myroslav Marynovych, ed., *Relihiina svoboda i prava liudyny. T. 1, Bohoslovski aspeky* {Religious freedom and human rights. Vol. 1, Theological aspects} (Lviv: Svichado, 2000); Myroslav Marynovych, ed., *Relihiina svoboda i prava liudyny. T. 2, Pravnychi aspeky* {Religious freedom and human rights. Vol. 2, Legal aspects} (Lviv: Svichado, 2000); Ivan Havanio, ed., *Joseph Cardinal Höffner. Khrystyianske suspilne vchennia* {Joseph Cardinal Höffner. Christian social teaching} (Lviv: Svichado, 2002); Myroslav Marynovych and Lesia Kovalenko, eds., *Relihiina svoboda i prava liudyny. T. 3, Mistia i prozelytizm* {Religious freedom and human rights. Vol. 3, Mission and proselytism} (Lviv: Svichado, 2004); Mykhailo Perun, ed., *Tserkva i sotsialna komunikatsiia: naiholovnishi dokumenty Katolycskoi Tserkvy pro presu, radio, telebachennia, internet ta inshi media* {The Church and social communication. The main documents of the Catholic Church on the press, radio, television, the Internet and other media} (Lviv: Ukrainian Catholic University, 2004); Kovalenko, Socially oriented documents.

Notwithstanding initiatives of the Institute of Religion and Society (and the Ukrainian Catholic University in general), the Commission of the Ukrainian Greek-Catholic Church on matters of Laity, her Justice and Peace Commission and the popularising work of Liubomyr Husar, the number of strictly scientific research contributions on the topic (Catholic social teaching) is rather modest.¹⁴ In recent years the Ukrainian Catholic University, in particular its Philosophy Department and the Institute of Religion and Society, has introduced a number of projects destined for the promotion of the Church's social teaching, among them certified programmes or summer schools "Christian identity and present social challenges;" "Religion in public space: Christian experience and perspectives;" "Ethics and the public sphere;" "Elites and social service;" "The social thought of Metropolitan Andrei Sheptytskyi and today's situation;" "The social thought of Metropolitan Andrei Sheptytskyi. Rescuing Jews and modern humanitarian problems;" "The ethical dimension of a civic position. Action, fear, courage." In 2013 the Institute of Ecumenical Studies of the Ukrainian Catholic University has already organised the Sixth Ecumenical Social Week¹⁵ in Lviv. The Justice and Peace Commission¹⁶ and the Commission for Promoting Christian Unity of the Ukrainian Greek-Catholic Church¹⁷ jointly organise the "Social Week of the Ukrainian Greek-Catholic Church." The latter also prepares the Ecological "Day of Creator" while the former induces a number of initiatives for popularising the Church's social teaching, for example, international summer schools "Ethical leadership in the public life of Ukraine" and "Democratic values in society," the all-Ukrainian action "Memory Day" or the admittance of the World Day of Social Justice. Since 2009 the magazine "Khrystyianyn i svit" ("A Christian and the World")¹⁸ has appeared, founded and edited by Viktor Zhukovskyi, a professor of the Faculty of Theology of the Ukrainian Catholic University. In May 2013 in Lviv, the

14 Yurii Pidlisnyi, "Suspilne vchennia Katolytskoi Tserkvy i politychni realii ukrainskoho siohodennia" {Social teaching of the Catholic Church and political reality of present Ukraine}, http://risu.org.ua/ua/index/studios/materials_conferences/45476/ (accessed January 13, 2014). Translation from the original source.

15 The official web-site of the initiative: <http://esweek.org.ua/>.

16 The official web-site of the Commission of the UGCC on Justice and Peace: <http://www.iupax-ugcc.org/>.

17 The official web-site of the Commission of the UGCC for Promoting Christian Unity: <http://www.ecumenism.com.ua/>.

18 The official web-site of the magazine "Khrystyianyn i svit" {A Christian and the world}: <http://xic.com.ua/>.

Libertas Centre for Interconfessional and Interreligious Dialogue was inaugurated.¹⁹ Since 1997 Ukraine has been working in the international group “Reconciliation in Europe. The target of the Church in Ukraine, Belarus, Poland and Germany.”²⁰

Already this enumeration of projects and publications shows that there are a number of initiatives in which the Ukrainian Greek-Catholic Church refers to the social issues. At the same time, the social teaching of this Church is insufficiently scientifically reflected. Except for some translated materials, there are practically no original publications of Greek-Catholic theologians on the topic. Reconciliation is in a similar position. Despite some Church initiatives and many official pronouncements on reconciliation, which I will discuss later in this book, almost no scientific research on the issue was done.²¹ There are a few authors who demonstrate an interest in different aspects of reconciliation and sporadically produce materials in the form of short articles or blogs, for example, Myroslav Marynovych, Yaroslav Hrytsak, Antoine Arjakovsky, Mykhailo Dymyd.²² Some

19 The official web-site of the centre <http://www.libertas.infoliviv.eu/>.

20 The official web-site of the group <http://primirenie.in.ua/>.

21 Two international conferences for students and young scholars of the Institute of Religion and Society serve as examples of introducing the theme of reconciliation and the healing of memory into the scientific discourse in Ukraine: in 2009 “Conflicts and Reconciliation through the Prism of Faith” and in 2010 “Healing the Wounds of the Past through the Prism of Religious Experience.”

22 See, for example: Antoine Arjakovsky, “Les lieux de réconciliation ukrainopolonais,” in *En attendant le concile de l’Église Orthodoxe* (Paris: Les éditions du CERF, 2011), 501-512; Antoine Arjakovsky, “I Can no Longer Remain Silent,” http://risu.org.ua/en/index/monitoring/society_digest/54902/ (accessed January 14, 2014); Myroslav Marynovych, “Polshcha i Ukraina pislia medovoho misiatsia” {Poland and Ukraine after the honeymoon}, *Krytyka* 5-6 (2010): 27-29; Myroslav Marynovych, “Ukrainsko-yevreiski stosunki u svitli konfliktolohii: pershe nablyzhennia” {Ukrainian-Jewish relations in the light of conflictology. Initial approach}, in *Vybrane. T. 4, Naukovi pratsi* (Lviv: Ukrainian Catholic University, 2010), 111-122; Yaroslav Hrytsak, “Holokost i Holodomor: vyklyky kolektyvnii pamiat” {The Holocaust and the Holodomor. Challenges to the collective memory}, in *Strasti za natsionalizmom: stara istoriia na novyi lad* (Kyiv: Krytyka, 2011), 251-260; Yaroslav Hrytsak, “Dvi Ukrayny” {Two Ukraines}, in *Zhyttia, smert ta inshi nepryiemnosti*, 3rd ed. (Kyiv: Hrani-T, 2011), 176-191; Mykhailo Dymyd, “Prymyrennia pamiat v Ukraini” {Reconciliation of memory in Ukraine}, <http://risu.org.ua/ua/index/blog/~Dymyd/35521/> (accessed January 22, 2014); Mykhailo Dymyd, “Prymyrennia” {Reconciliation}, <http://risu.org.ua/ua/index/blog/~Dymyd/38491/> (accessed January 23, 2014). I will consider these and more materials in the appropriate places throughout the book.

more texts appear on the occasion of events which are at a certain period discussed in society, for example the Polish-Ukrainian reconciliation on the occasion of the 70th anniversary of the Volyn massacre. However, those scarce materials rather have a publicist character.

Understandably, there is more literature on the reconciliation between Ukrainian Churches or the rapprochement between the Ukrainian Churches and the Moscow Patriarchate including that of a scientific character. For example, in 2008 Jaroslav Jaššo defended a dissertation entitled “The Reconciliation Process between the Greek-Catholic Church and the Russian Orthodox Church in Ukraine through the Healing of Memories”²³ at the Catholic Theological Union in Chicago under the guidance of Robert Schreiter. However, no one has tried to make a comprehensive analysis of the Greek-Catholic theology of reconciliation. This gap in knowledge I intend to cover in this investigation.

I hope that the findings of the analysis of the reconciliation discourse of the Ukrainian Greek-Catholic Church reveal something about the approach of this Church to social teaching in general. In this way I can deliver some incitements for a broader study of the hermeneutics of Greek-Catholic social teaching, which is still waiting for its researcher.

General characteristics of the analysed documents of the Ukrainian Greek-Catholic Church

It is essential to emphasise that not all 88 documents on reconciliation from our list treat the issue equally deeply. The texts can be divided into three groups according to their significance, that is how specifically they deal with the research topic. The first group comprises the documents that are completely dedicated to the subject. For instance, “Reconciliation between nations is possible,” a message of Ukrainian Greek-Catholic and Polish Catholic bishops on the occasion of the mutual forgiveness and reconciliation act of 2005 crowns the discourse on the Polish-Ukrainian rapprochement. Similarly, “One people of God dwells on the Kyiv hills,” a speech of Liubomyr Husar on the occasion of the transfer of his metro-

23 Jaroslav Jaššo, “The Reconciliation Process between the Greek-Catholic Church and the Russian Orthodox Church in Ukraine through the Healing of Memories” (PhD diss., Catholic Theological Union, 2008), www.vincentini.sk/data_web/edit_or_data/file/jasso_dissertation.doc (accessed February 28, 2014).

politan seat from Lviv to Kyiv in 2004, is among the leading texts on the re-establishment of the united Kyivan Church which is a Greek-Catholic project of the reconciliation between traditional Christian Churches in Ukraine. Secondly, there are documents that theoretically unveil the meaning of separate elements of reconciliation, for instance repentance or forgiveness, without tying them to concrete situations where reconciliation is needed. This group of texts could well be illustrated by the messages of Husar on the occasion of the celebration of the Day of Purification and Reconciliation in Lviv.²⁴ Finally, there are texts that do not speak directly about reconciliation or its elements, but they are nevertheless valuable because they elucidate the Greek-Catholic attitude to problems, the solutions of which would contribute to reconciliation. For instance, “Open letter of the Heads of the Churches and religious organisations of Ukraine on the language issue,” signed also by the Ukrainian Greek-Catholic Church, points to the significance of the state law on languages for the all-Ukrainian reconciliation. Notwithstanding this variety of texts, I consider it important to include all of them because it helps to make a clearer picture of the theology of reconciliation of the Ukrainian Greek-Catholic Church.

The general rule is that while analysing the documents, I will concentrate on the pronouncements that have to do with reconciliation and notions related to it, for instance, historical memory, social peace, or inter-ethnic relations. I will consciously neglect the texts that mention the notion of peace in its general meaning. For example, the words of greetings of Cardinal Myroslav-Ivan Lubachivskyi pronounced upon his return to Lviv in March 1991 where he wishes peace and the spirit of unity and love to the Ukrainian state²⁵ are not included. Many official statements issued on a variety of occasions contain calls to unity, respect, mutual understanding, love, etc. We consider that such words are of general application and that they neither add nor clarify anything about the specifically Ukrainian situation. In this monograph I aim to deal with the reconcilia-

24 See documents No. 99; No. 118; No. 346.

25 “Tsiluiu tsiu zemliu, obnimaiu vsikh zhyteliv tsiiiei zemli, nashoi Ukrainy.’ Slovo Blazhennishoho Patriarkha Myroslava-Ivana na letovyshchi u Lvovi” {“I Kiss this land, I embrace all people of this land, our Ukraine.’ Speech by Myroslav-Ivan Cardinal Liubachivskyi at the Lviv airport}, in *Sotsialno zorientovani dokumenty Ukrainskoi Hreko-Katolyskoi Tserkvy (1989-2008)*, ed. Lesia Kovalenko (Lviv: Ukrainian Catholic University, 2008), 32-33.

tion in the Ukrainian case and therefore, I will refer to the writings that explicitly treat that question.

Interviews will not be listed among the official pronouncements because they cannot be called official documents in a proper meaning of the word. Additionally, there are simply too many of them in order to be elaborated in one book. But I will certainly refer to them where it is appropriate as an additional source. Besides, the most important ideas were transmitted in addresses, messages, open and pastoral letter, etc. Thoughts expressed in interviews only confirm, support, and explain what was or will be later mediated in official pronouncements. On some occasions, for instance, concerning the healing of memories of World War II, there appeared no documents for a long time, but the topic was sufficiently elucidated in a number of interviews. However, even in this case I confine the analysis only to the documents fully dedicated to war issues. Certain citations from interviews will be used only to better illustrate the leading ideas found in the examined texts.

The absolute majority of the texts are available only in Ukrainian language and hence, they are not accessible to the western reader. This fact posed certain challenges in the course of work on this volume, first of all the difficulties of the translation of particular passages. My translations into English will be mentioned in footnotes with the remark “translation from the original source.” If a western reader had access to the texts in the original language, he/she would realise that the majority of the documents are by no means written in a formal style usually associated with official pronouncements. The texts of the type of “Memorandum of the Ukrainian Greek-Catholic Church on the issue of the local Kyivan Church,” which in a strict manner point by point unfolds the current state, the concept and challenges of the creation of a united local Church in Ukraine, are not peculiar to the Greek-Catholic Church leadership. The language of the documents is rather poetic and often emotional; it includes Ukrainian proverbs, fragments of songs, references to national symbols, historical figures, manners, and customs, etc. All this makes those texts dearer, more understandable and impressive for Ukrainian readers. I included a number of speeches and sermons of the Heads of the Ukrainian Greek-Catholic Church. Myroslav-Ivan Liubachivskyi, as well as Liubomyr Husar instead of formal documents preferred directs contacts with the faithful. Accordingly, very often they presented their thoughts during sermons. It could be a sign of an Eastern Christian character of the Ukrainian Greek-Catholic Church where documents like papal encyclicals are uncommon. Additionally, for the Ukrainian Greek-Catholic Church as an Eastern Church the li-

turgical dimension is very important.²⁶ I believe this explains so many liturgical references, prayers, and elements of sermons in the official documents of this Church.

An essential feature of the pronouncements of the hierarchy of the Ukrainian Greek-Catholic Church is that the social issues are not elaborated theoretically. The social documents are always dedicated to the concrete problems that Ukrainian society faces. Hence, the argumentation in almost all the official pronouncements of the Church is built on the critical analysis of a certain problem.²⁷ This is a typical feature of practically all the texts that the Ukrainian Greek-Catholic Church has published since her coming out of the underground in 1989. That equally applies to the documents on reconciliation that were issued when corresponding discussions were waged in society.

The official documents are mostly authored by the Heads of the Ukrainian Greek-Catholic Church.²⁸ In the studied period of November 1989 – March 2014 there were three of them: Myroslav-Ivan Liubachivskyi (1989-12.2000), Liubomyr Husar (01.2001-02.2011), and Sviatoslav Shevchuk (since 03.2011). Additionally, there are official pronouncements of the Greek-Catholic Synod of Bishops and a document of the Justice and Peace Commission of the Ukrainian Greek-Catholic Church. I also included joint texts, for instance, messages issued by the Polish and Ukrainian Catholic bishops on the Polish-Ukrainian reconciliation, or the documents on different topics which the Ukrainian Greek-Catholic Church prepared with other Christian Churches in Ukraine or as a member of the All-Ukrainian Council of Churches and Religious Organi-

26 Volodymyr Moroz, “Spetsyfika ukrainskoi identychnosti ta Ukrainska Hreko-Katolytska Tserkva u suchasnyi period: sproba osmyslennia” {Peculiarity of the Ukrainian identity and the Ukrainian Greek-Catholic Church in the present period. Attempt of reflection}, http://risu.org.ua/ua/index/studios/materials_conferences/51332/ (accessed January 16, 2014).

27 Myroslav Marynovych, “Moralni tsinnosti v pastyrskykh poslannakh yerarkhii Ukrainskoi Hreko-Katolytskoi Tserkvy, prysviachenykh suspilnym problemam” {Moral values in the pastoral addresses of the hierarchy of the Ukrainian Greek-Catholic Church dedicated to social problems}, in *Vybrane. T. 4, Naukovi pratsi* (Lviv: Ukrainian Catholic University, 2010), 420.

28 Document No. 12 issued on June 25, 1990, was authored by the ruling primate of the Galician Metropolia Volodymyr Sterniuk who at the absence of Myroslav-Ivan Liubachivskyi in Ukraine was ruling the Ukrainian Greek-Catholic Church. Like the majority of Greek-Catholic bishops, during the Soviet times, Liubachivskyi resided in exile in Rome. He returned to Ukraine on March 31, 1991.

sations. Such documents not only testify to the ecumenical openness of the Ukrainian Greek-Catholic Church, but also show that reconciliation concerns are familiar to other religious communities in Ukraine.

The great majority of the analysed documents I have borrowed from the already mentioned collection *Socially Oriented Documents of the Ukrainian Greek-Catholic Church (1989-2008)*. Certain texts, especially those appeared after 2008, were consulted on the official web-sites of the Ukrainian Greek-Catholic Church and on some other Ukrainian and foreign Internet sources. In a few cases when the English translation of a document is available, I included both Ukrainian and English versions in the list.²⁹ Accordingly, in the footnotes I refer to both versions by indicating first the Ukrainian text and then its translation in parentheses.³⁰ The same approach is applied for those few documents which are originally available in Ukrainian and where I discovered a German translation in order to make it possible for the western European reader to be able to find at least some texts in the popular European languages.³¹ Two documents³² were discovered in the French language in a scientific journal “Istina” being issued in Paris by the centre of ecumenical studies under the same name.

In this piece of research I will occasionally refer to corresponding Polish examples of dealing with the burdened past not only because my research treats the question of the Ukrainian-Polish reconciliation but also because Poland is considered in Ukraine as an example to follow on the

29 For example, No. 177 “Odyn Bozhyi narod u krai na kyivskykh horakh”: Slovo Blazhennoho Liubomyra, Mytropolita Kyievo-Halyskoi Mytropolii Ukrainskoi Hreko-Katolyskoi Tserkvy, z nahody zapochatkuvannia povernennia osidku mytropolita do Kyiiva” {One People of God Dwells on the Kyiv Hills. Speech of His Beatitude Liubomyr Husar, the Ukrainian Greek-Catholic Metropolitan of Kyiv-Halych, about the transfer of the metropolitan seat to Kyiv},” in *Sotsialno zorientovani dokumenty Ukrainskoi Hreko-Katolyskoi Tserkvy (1989-2008)*, ed. Lesia Kovalenko (Lviv: Ukrainian Catholic University, 2008), 307-313. This document is available in English translation which is indicated in the study with No. 3000 “The Unique People of God. Discourse of His Beatitude Liubomyr Husar, Metropolitan of Kyiv-Halych, Head of the Ukrainian Greek-Catholic Church, on the Occasion of the Beginning of the Return of the Metropolitan See to Kyiv,” in *Conversations with Lubomyr Husar. Towards a Post-Confessional Christianity*, ed. Antoine Arjakovsky (Lviv: Ukrainian Catholic University Press, 2007), 128-138.

30 For example, No. 177, 31 (No. 3000, 137).

31 For example, No. 218, 364 (No. 4001, 191).

32 No. 5000 and No. 5004.

path of social transformation and European integration. Equally the Russian examples will be occasionally considered as another case of the profound Soviet heritage, the memory of which has to be re-evaluated and purified.

Additionally, I will consider the pronouncements and interviews of the leadership of other Churches of the Kyivan tradition. Keeping in mind that the unity of the Churches in Ukraine is one of the most important concerns of the Ukrainian Greek-Catholic Church, it is useful to detect the reaction of other Churches on the issues that I study in this research project. That allows to draw conclusions about the prospects of reconciliation between the Churches. The rapprochement can start from searching for commonalities and working on joint projects. The discourse of other Churches helps detect the points of possible cooperation.

Finally, many conclusions of this investigation will be based on Internet blogs, articles and short commentaries to them. This is not scientific material in a proper meaning of the word; however, I believe that precisely those entries articulate which resonance the official pronouncements and acts of the Church have in today's society.

The choice of the reference authors

Except for analysing the proper approach of the Ukrainian Greek-Catholic Church to reconciliation, I will place it in the broader theological dialogue. In that way, I will acquaint the Ukrainian reader with the peculiarities of the theological discourse on reconciliation, a topic that is very poorly known³³ and which I attempt to plant in the Ukrainian theological soil with this volume.

At the outset, I deem important to clarify the choice of Robert Schreiter, Miroslav Wolf, and John Paul Lederach as reference authors for the analysis of the pronouncements on reconciliation authored by the Ukrainian Greek-Catholic Church. Wolf, Lederach, and Schreiter focus on the relational aspect of reconciliation. This approach “is guided by a *spatial* metaphor of *encounter*, an understanding that suggests places for the estranged to meet, exchange, engage and even embrace; where they create

33 As far as our three research authors are concerned, only the Russian translation of *After Our Likeness: The Church as an Image of the Triune God* by Miroslav Wolf was published in Cherkasy, Ukraine in 2012.

and re-create common ground in contested histories embedded in their social and physical geographies.”³⁴

I will consciously make no systematic introduction to Schreiter, Wolf, and Lederach; neither will I present an exhaustive review of the secondary literature to them, since my aim is to use their works as a lens and hermeneutical key for a critical evaluation of the official texts of the Ukrainian Greek-Catholic Church.

Catholic approach of Robert Schreiter: spirituality of reconciliation

If I had to name a scholar whose vision and approach to reconciliation corresponds best to that of the Ukrainian Greek-Catholic Church I would certainly mention Robert Schreiter. On the occasion of granting Schreiter an Honorary Doctorate at the University of Luzern in 2001, the dean of the Faculty of Theology named his book *Constructing Local Theologies*³⁵ one of the most important earliest books in that domain of theology, “a Bible of contextual theology.”³⁶ The mission in the world today, the theology and practice of reconciliation, the influence of globalisation on local cultures and on the practice of religion are among the focus points of Schreiber’s research interests. Additionally, this scholar was practically involved in reconciliation as a theological consultant to Caritas International for the programmes in reconciliation and peacebuilding. Recently, he has given a series of lectures on reconciliation and leadership. He is currently a professor of theology at the Catholic Theological Union. The author is interested in enculturation and in the place of reconciliation in the mission today.³⁷

34 John Paul Lederach and Angela Jill Lederach, *When Blood and Bones Cry Out: Journeys through the Soundscape of Healing and Reconciliation* (Oxford University Press, 2011), 4-5. Italics preserved from the original text.

35 Robert Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985).

36 Edmund Arens, „Ansprache des Dekans zur Verleihung der Ehrendoktorwürde an Robert Schreiter am Dies academicus, 21. November 2001, Universität Luzern“, <http://www.unilu.ch/files/dies-ehredoktorwuerde-schreiter.pdf> (accessed June 17, 2013).

37 Reconciliation as a model of mission in the present-day epoch of globalisation is the most often recurring topic in the articles and presentations of Schreiter of the last 15 years. Here are several examples: “Globalization as a Challenge to the Churches,” <http://www.usccb.net/conference/conference19/paper-Globalization->

The choice of Robert Schreiter as a reference author is not accidental. The peculiarity of the Ukrainian Greek-Catholic Church is that her theology develops at the crossroads of the Western Catholic and Eastern Orthodox theological tradition. I originally planned to evaluate the Greek-Catholic theology of reconciliation in the light of the authors from both traditions. However, to my surprise I have not discovered any Orthodox theologian who explicitly and systematically worked on the issues of forgiveness and reconciliation on the social level.³⁸

My primary consideration is that Robert Schreiter is a *Catholic* theologian. There were mostly Protestant authors who wrote on different aspects of reconciliation as my two other reference authors, Miroslav Volf and John Paul Lederach. Schreiter is probably the best known Catholic theologian who dedicated his work to reconciliation. It seems logical for me to read the documents of the Ukrainian Greek-Catholic Church through the ideas of an author who works within the same tradition.

Robert Schreiter developed a very concrete and practical understanding of the theology of reconciliation and of its constitutive elements. It is a great merit of this scholar that in addition to naming resources in Christian tradition on healing, forgiveness and reconciliation, he elaborates on concrete practices of rapprochement.³⁹ It is my interest to deepen the under-

schreiter.pdf (accessed July 17, 2013); "The Future of Catholic Peacebuilding." Closing remarks at the Conference on the future of Catholic Peacebuilding, University of Notre Dame, April 15, 2008," http://cpn.nd.edu/assets/14687/schreiter_nd.pdf (accessed July 17, 2013); "Reconciliation and Healing as a Paradigm for Mission," *International Review of Mission* 94 (2005): 74-83; "Globalisation and Reconciliation. Challenges to Mission," in *Mission in the Third Millennium*, ed. Robert Schreiter (Maryknoll, NY: Orbis Books, 2001), 121-143; "Theology of Reconciliation and Peacemaking for Mission." 2003 Lectures for the British and Irish Association of Mission Studies. New College, University of Edinburgh, June 23-25, 2003," <http://preciousbloodspirituality.org/spirituality-and-theology/theology-reconciliation-and-peacemaking-mission> (accessed June 16, 2013); "Reconciliation as a Model of Mission," *New Theology Review* 10 (1997): 6-15.

38 I was interested in works such as, for instance, Stanley S. Harakas, "Forgiveness and Reconciliation. An Orthodox Perspective," in *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, eds. Raymond Helmick and Rodney Petersen (n.p: Templeton, 2001), 51-78. In this article the author draws some repercussions of the Sacrament of Forgiveness for the promotion of reconciliation on broader levels than the merely ecclesial ones.

39 Robert Schreiter, "A Practical Theology of Healing, Forgiveness, and Reconciliation," in *Peacebuilding: Catholic Theology, Ethics, and Praxis*, eds. Robert J. Schreiter, R. Scott Appleby, and Regard F. Powers (Maryknoll, NY: Orbis Books, 2010), 366.

standing of the Greek-Catholic theology of reconciliation by comparing it with the concerns of Schreiter. Due to many similarities between both theologies, they reinforce and complement each other. For example, the reference to Robert Schreiter helps understand better the value of divine reconciliation in Husar's pronouncements.

Evangelical approach of Miroslav Wolf: radical forgiveness

One of the most readable scholars on the theology of reconciliation is Miroslav Wolf, an American author of Croatian origin. Whereas Robert Schreiter helps understand better the theology of reconciliation of the Ukrainian Greek-Catholic Church since both teachings belong to the same tradition, the theology of Miroslav Wolf prompts us to evaluate the Greek-Catholic texts in the light of another, namely Protestant Evangelical tradition. How does Miroslav Wolf inform the essentially Catholic thought of the Ukrainian Greek-Catholic Church? Where do both theologies intersect and in which regards do they complement or elucidate each other?

I discovered the ideas of Miroslav Wolf during my Master studies at the Faculty of Theology of the Leuven Catholic University in 2004-2006. I was fascinated by the theology of reconciliation that opened up new horizons for me as a scholar coming from Eastern Europe where those theories were not widely known. I realised that there is a gap to be filled regarding reconciliation in the Ukrainian context. The needs were there and it was only the Ukrainian Greek-Catholic Church endeavouring to meet them. The project of that research, consisting of the evaluation of the theology of reconciliation of the Ukrainian Greek-Catholic Church, was also incited by that first encounter with the writings of Miroslav Wolf.

In the years that followed I discovered other facets of that theologian. His scientific works are manifold. The scope of Wolf's work is larger than reconciliation and dealing with the troubled memory in the context of clashing identities. He works scientifically on the most acute problems of our epoch, for instance, on globalisation in his university course taught at Yale together with the former British Prime Minister Tony Blair. Wolf's theological works were in different times dedicated, for instance, to the theology of human work and economics,⁴⁰ the vision of the local Church

40 Miroslav Wolf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991).

in the context of Trinitarian theology,⁴¹ Christian faith, religious pluralism and political engagement in the public world,⁴² the repercussions of the image of God on the peaceful coexistence between Christian and Muslim cultures.⁴³ In this study project I will focus on Wolf's works on the healing of memory, forgiveness, and reconciliation which probably constitutes the central theme in his scientific inheritance at least according to the number of books.⁴⁴

The Archbishop of Canterbury, Rowan Williams, very pointedly characterised Wolf's style of research and writing: "He writes with enormous sensitivity to possible objections, to the ways in which he says may sound hollow or insensitive, and incorporates a real element of dialogue into his argument. In that sense, this is a book *{Free of Charge}* that engages its readers with great force and immediacy."⁴⁵ This characteristic equally applies to all other works of Wolf. It is not possible to comment upon every single thought of Wolf in the view of the manifold aspects of forgiveness and reconciliation that this scholar scrutinises. I will concentrate on the ideas which I find the most peculiar to that author and which intersect with the theology of reconciliation of the Ukrainian Greek-Catholic Church. I hope that in that way I will make Miroslav Wolf meaningful and thought-provoking to the leadership of the Church.

Practice-oriented approach of John Paul Lederach: building communities of change

John Paul Lederach, who is first of all a practitioner in the sphere of peacebuilding, brings to the fore the creativity of that process. He concentrates on imagination, moments of haiku, enlightenment, serendipity, be-

41 Miroslav Wolf, *After Our Likeness: The Church as an Image of the Triune God* (Grand Rapids, MI: Eerdmans, 1998).

42 Miroslav Wolf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids, MI: Brazos Press, 2011).

43 Miroslav Wolf, *Allah: A Christian Response* (New York: HarperOne, 2011).

44 Miroslav Wolf, *The End of Memory: Remembering Rightly in a Violent World* (Grand Rapids, MI: Eerdmans, 2006); Miroslav Wolf, *Free of Charge: Giving and Forgive in a Culture Stripped of Grace* (Grand Rapids, MI: Zondervan, 2005); Miroslav Wolf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, TN: Abingdon, 1996).

45 Rowan Williams, foreword to *Free of Charge: Giving and Forgive in a Culture Stripped of Grace*, by Miroslav Wolf (Grand Rapids, MI: Zondervan, 2005), 9.

ing artist, aesthetics, and metaphor rather than on techniques and methodologies. He is of the opinion that the role of the mediator is to observe and figure out the moments of creativity. The real task of constructive social changes or reconciliation can be born and carried out only by the protagonists of the conflict themselves. It is due to his creative practical approach to reconciliation that I consider Lederach to be a valuable scholar to my research.

On the basis of his more than 25 years of experience in peacebuilding and conflict transformation, the Mennonite and sociologist John Paul Lederach focuses both on the meaning of reconciliation, and the resources that promote it. He describes peace in terms of art and soul. It may seem that Lederach is not really relevant to the situation of Ukrainian society. The scholar focuses predominantly on the countries which are facing or have recently faced mass-scale violence, which has not been the case of Ukraine until 2014. Ukraine needs reconciliation of memories, so that politicians do not deepen the East-West division, so that the people elaborate a common vision of the future that can unite them (national unity), so that Ukraine overcomes the current lengthy crisis of development and recently also of separatism. Lederach's vision of moral imagination will help define where to search the sources of reconciliation in Ukrainian society.

Research questions and content

The principal research question of the investigation is the following:

What are the essence, significance, and potential of the theology of reconciliation of the Ukrainian Greek-Catholic Church and where are they to be located in the broader theological discourse on reconciliation (as shown in the examples of Schreiter, Wolf, and Lederach)?

Accordingly, my study consists of three parts.

Chapter I. Background of the reconciliation discourse in Ukraine. What is the religious situation of contemporary Ukraine; the stance of the relations between traditional Ukrainian Churches and the reflection of identity differences within the country in the identity conflicts between the Churches; the present-day picture of the religiosity of Ukrainians? This analysis has to answer the following question: which obstacles and potentials are to be found within the Ukrainian Greek-Catholic Church as an agent of reconciliation?

Part I. Which topics of the burdened memory does the Ukrainian Greek-Catholic Church address; how is reconciliation rendered in her theology; which elements/steps of reconciliation does this Church develop; how can those be enhanced by the reconciliation discourse of Wolf, Schreiter, and Lederach? The principal question of this analysis is: which are the peculiarities of the theology of reconciliation of the Ukrainian Greek-Catholic Church and how do they suit the broader discourse on the topic (as shown in the examples of the reference authors)?

Part II. What is the goal of the purification of memory in Ukraine; how does the Ukrainian Greek-Catholic Church promote social changes like reconciliation; which insight can be gained from the texts of Wolf, Schreiter, and Lederach for the practical embodiment of reconciliation? Analysing those matters, I strive to answer the following broader question: what is the potential of the theology and practice of reconciliation of the Ukrainian Greek-Catholic Church and how can it be strengthened?

Finally, it is worth telling a few words about the structure of parts I and II. I suggest that it is reasonable to begin with the description of where the Greek-Catholic Church leadership envisions the sources of conflicts in contemporary Ukrainian society (chapter II). After that, I will elucidate the Greek-Catholic understanding of reconciliation which can be very precisely described as an endeavour for the sake of the spiritual regeneration of the person (chapter III). The point is to evaluate the Church's vision of reconciliation through the lenses of the reference authors, where reconciliation is rendered as healing (Schreiter), embrace (Wolf), and restoration of the fabric of society (Lederach). The concluding section of the second part (chapter IV) is dedicated to the elements of reconciliation. I will unveil the Greek-Catholic vision of repentance as the individual conversion of the heart, say a world on the Church's underdeveloped teaching on justice, and evaluate her radical approach to forgiveness. Obviously, the reference authors will also get a voice here, for instance, Schreiter and Wolf can unveil the centrality of the grace of forgiveness, Schreiter will warn against the destructive impact of social injustices, and Miroslav Wolf will call to repent for the wounds in one's soul caused by the perpetrator.

In the third part, I will first refer to the Greek-Catholic way of dealing with the burdened historical memory both on a theoretical level and through practical examples, for instance, healing the memories of World War II or the Polish-Ukrainian reconciliation. Robert Schreiter and Miroslav Wolf will help define the moral truth about the past and certain rules of salutary remembering (chapter V). As a final point, I will turn to the practical implementation of reconciliation (chapter VI). The Greek-Catholic

emphasis on reaching a spiritual unity for promoting development will be evaluated in the light of Schreiter's and Lederach's account of how to endorse social changes. In that way, I will elucidate the most original point of reconciliation according to the leadership of the Ukrainian Greek-Catholic Church, which is the moral regeneration of the person as a means of bringing about social changes.

A note on transliteration

Understandably, I use many Ukrainian sources in this book, which obviously brings about the problem of transliteration. There are cases when I refer to the articles of the same author written in English and in Ukrainian. I adopted the following rule. In the case of the Ukrainian language source I will transliterate the name according to the transliterated system that I have chosen in order to remain consistent. If the article is written in English and the name of the author is already transliterated by the publisher I will leave it for the sake of the authenticity of the text. Hence, in my texts will appear both Liudmyla Fylypovych and Ludmila Philipovitch, Anatolii Kolodnyi and Anatoly Kolodny, Viktor Yelenskyi and Victor Yelensky.

In this book I will apply the official governmental spelling of the names of places and persons in Ukraine rather than their Russian forms typically familiar to most westerners. Hence, the reader will encounter Kyiv instead of Kiev, Volodymyr in the place of Vladimir, Kharkiv instead of commonly known Kharkov. However, my approach by no means expresses an anti-Russian bias.