

Conclusion to Part I

This part of the monograph highlighted different dimensions of reconciliation in the theology of the Ukrainian Greek-Catholic Church. The analysed examples in the Church documents plunged into the historical background prove that reconciliation is by all means a significant issue in present-day Ukraine. In some cases, as for example, the recent developments in contemporary Ukrainian-Russian relations, which resulted in the annexation of Crimea by Russia, demonstrate that neither historical wounds nor contemporary claims have been settled, continuing to influence the lives of the people in both countries. Notwithstanding their historical roots, reasons for the conflicts in society are still present, they are manifold and complex. Ukraine nowadays, being at the wave of transition manifests all the wounds that it acquired in past centuries and proves the need to heal them.

Among the particularly interesting insights of chapter II is that the Ukrainian Greek-Catholic Church is convinced that the reconciliation of Ukraine with Poland, Russia or the Ukrainian-Ukrainian reconciliation can be strongly influenced by the rapprochement between the Churches of those countries. It is especially evident in the Polish-Ukrainian example when a crisis that emerged in 2013 concerning the anniversary of the Volyn massacre was settled due to the engagement of the Churches in Poland and Ukraine. The present-day relations of the Ukrainian Churches with the Moscow Patriarchate are built on similar patterns of control and pressure as the relations between Ukraine and Russia. The creation of the united Kyivan Patriarchate of the traditional Christian denominations in Ukraine is considered a spiritual cure that will help attain spiritual unity in Ukraine, which is necessary for the transformation of the country.

Chapter III presents an overview of the contents and qualities of reconciliation in the theology of the Ukrainian Greek-Catholic Church and their critical appraisal in the light of Lederach, Wolf, and Schreiter. Reconciliation is referred to as the obligation of every Christian. In view of the difficulties of reconciliation the great accent is placed on divine help and prayer that is mentioned in practically every analysed document. The Church leadership cherishes its tradition of reconciliation and deeply appreciates the example of Pope John Paul II. The two most original features of Greek-Catholic theology concern its focus on the individual element of reconciliation expressed in the rhetoric of the metanoia of the heart and deriving the duty of reconciliation from the theology of martyrdom.

The Ukrainian Greek-Catholic Church gives no definition of reconciliation in her official pronouncements unfolding its essence through the elements: repentance, forgiveness, and justice (chapter IV). Repentance from evil in one's heart serves the individual conversion which lies at the foundation of the changes on the broader level of society. Mutual forgiveness which is possible after the truth has been established is a step to the other and a grace to realise and condemn the wrong moral patterns of the past in order to build a transformed future. The value of social justice is somewhat underestimated in the theology of the Ukrainian Greek-Catholic Church and is overshadowed by appeals to personal spiritual change as a way of the transformation of the entire society. The essence of reconciliation in the Church documents consists in bringing about the progress of Ukraine through the re-evaluation of the past in moral terms which becomes possible through the metanoia of every individual. This brings us to the next part of the investigation where I will deepen the already available insights by focusing on the theology of the healing of memory, challenge the argument that the rapprochement between the Churches can prompt social cohesion in Ukraine and look for the most fruitful ways and actors in order to advance the transformation of the country.

