

Table of contents

List of abbreviations and acronyms	13
List of diagrams	15
General Introduction	17
Chapter I. Religious context of Ukrainian society today – the background to research	37
Introduction	37
1.1 Religious pluralism in Ukraine	38
1.2 Religiosity of Ukrainians	45
1.3 Religious revival and the traditional Ukrainian Churches	50
1.3.1 Traditional Orthodox denominations	52
1.3.1.1 The Ukrainian Orthodox Church	52
In the shadow of the Moscow Patriarchate	52
Vectors of confrontations	54
1.3.1.2 The Ukrainian Autocephalous Orthodox Church	59
At the rampart of Orthodox autocephaly in	
Ukraine	59
Vectors of confrontations	60
1.3.1.3 The Ukrainian Orthodox Church of the Kyiv	
Patriarchate	63
On the way to a national Church	63
Vectors of confrontations	65
1.3.2 Traditional Catholic denominations	69
1.3.2.1 The Ukrainian Greek-Catholic Church	69
Survival in the Soviet underground	69
Vectors of confrontations	71
1.3.2.2 The Roman-Catholic Church	77
1.4 The interconfessional conflict in Ukraine as a conflict of identities	78
1.4.1 The issues of the self-identity of the Churches	80
1.4.1.1 Identity and Orthodox denominations	80
1.4.1.2 The doctrine of the <i>Russkiy Mir</i>	85

Table of contents

1.4.1.3	Identity and the Ukrainian Greek-Catholic Church	90
1.4.2	Identity, nationalism, Churches	91
1.5	Ukrainian post-atheism	95
1.5.1	Typical features of Ukrainian post-atheism	95
1.5.2	Church and state in Ukraine	96
1.5.2.1	Legal basis	96
1.5.2.2	Intrusion of the state	97
1.5.2.3	Cooperative attitude of the Churches	100
1.5.2.4	The idea of a national (state) Church in Ukraine	105
1.6	The role of the media in the interconfessional conflicts	109
	Conclusion	114
Part I.	The essence and challenges of reconciliation	119
	Introduction to Part I	119
Chapter II.	Who are victims? Who is guilty? Moral diagnosis of the Ukrainian past	120
2.1	Poland and Ukraine – neighbours in peace?	120
2.1.1	Together but still separated	120
2.1.2	Historically embedded conflicts and the Ukrainian Greek-Catholic Church	125
	Conflicts on the Cemetery of the Lviv Eaglets	126
	The Volyn tragedy	129
	The Operation Vistula	135
2.2	War has finished – war continues	138
2.2.1	Plurality of war memories	138
2.2.2	The Ukrainian Greek-Catholic Church: reinterpreting the established image of war	142
2.3	Divided Church – divided nation	145
	The wound of division	146
	The sin of pride	146
	Intrusion of the state	147
	The Union of Brest and the Church division	149
	“No” to the Soviet methods of struggle	150
2.4	Difficult northern neighbour	151
2.4.1	Heavy load of historical burden	151
	Contesting issues	151
	Reconciliation between Ukraine and Russia	154
	Legalisation and property conflicts	155
	Moscow and the Lviv Pseudo-Synod	157

The Russian Orthodox Church as a victim	159
Current coexistence	162
2.4.2 Reconciliation between nations through reconciliation between Churches?	163
2.5 Struggle between two Ukraines	170
2.5.1 History, identity, language	170
History and identity	170
The answer of the Ukrainian Greek-Catholic Church	174
Language	177
2.5.2 The trauma of the Holodomor	179
Chapter III. Understanding of reconciliation	184
3.1 The Ukrainian Greek-Catholic Church: reconciliation as the spiritual regeneration of the person	184
3.1.1 John Paul II as the advocate of reconciliation in Ukraine	184
3.1.2 The Greek-Catholic tradition of reconciliation	188
3.1.3 The human heart – the locus of reconciliation	192
The heart as the core of the human person	192
Where the changes are born	194
3.1.4 Reconciliation with the help of God	197
3.1.5 Reconciliation as a Christian obligation	200
3.1.6 Reconciliation as a spiritual testament and legacy of martyrs	202
3.2 Robert Schreiter: reconciliation as a healing	206
3.2.1 Horizontal and vertical dimensions of reconciliation	207
3.2.2 Practical theology of reconciliation	210
Principle 1. “God is the author of reconciliation”	210
Principle 2. “God begins with victims”	211
Principle 3. “God makes of the victim and the wrongdoer a ‘new creation’”	211
Principle 4. Place the suffering of the victim in the story of the suffering of Christ	212
Principle 5. Eschatological completion of reconciliation	214
3.2.3 “Reconciliation is more a spirituality than a strategy”	215
3.2.4 Reconciliation as a metanoia	217
3.3 Miroslav Volf: Reconciliation as embrace	218
3.4 John Paul Lederach: reconciliation as the restoration of the fabric of community	222
Chapter IV. Elements of reconciliation	228
4.1 On the demands for repentance	228

Table of contents

4.1.1	The Ukrainian Greek-Catholic Church: repentance as the individual conversion of the heart	228
4.1.2	Miroslav Volf: "To repent of what perpetrators do to our soul"	231
4.2	On the path to forgiveness	234
4.2.1	The Ukrainian Greek-Catholic Church: "We forgive and ask for forgiveness"	234
4.2.2	Miroslav Volf: the centrality of forgiveness	243
4.2.2.1	Forgiveness as a gift and an obligation	243
4.2.2.2	The dynamics of forgiveness	245
4.2.2.3	Making space for the other	248
4.2.3	Robert Schreiter: forgiveness as a grace to attend to the moral failures of the past	250
4.3	On the challenges of justice	252
4.3.1	The Ukrainian Greek-Catholic Church: on the deficit of justice	252
	Which justice?	252
	Bringing about changes in Ukrainian society	257
	Some incitements for discussion	263
4.3.2	John Paul Lederach: conflicts originate from the lack of social justice	269
4.3.3	Robert Schreiter: overcoming structural injustices – soothing social tensions – advancing reconciliation	270
4.3.4	Miroslav Volf: genuine justice involves embrace	273
	Conclusion to Part I	278
Part II.	Memory and practical steps to reconciliation and Christian unity	281
	Introduction to Part II	281
Chapter V.	Healing of the burdened memory	283
5.1	The Ukrainian Greek-Catholic Church: on history and memory	283
5.1.1	The duty to remember	283
5.1.2	"Leave the past to God and... to historians"	286
5.1.3	The purification of memory	289
	The individual examination of the conscience	290
	Learning the truth about the past	292
	Drawing lessons from the past	294
5.1.4	The healing of memory: main issues	296

5.1.4.1	Polish-Ukrainian reconciliation	296
	Reconciliation through prayer	296
	What unites both nations	299
	“The past through the prism of Christianity”	301
5.1.4.2	Healing the memories of World War II	305
	Teaching: redefining victory in moral terms	305
	What others say	311
	The actions	315
5.1.4.3	Reconciliation with the Russian Orthodox Church	317
	Recognition of historical faults	317
	Destruction of Orthodox dioceses in western Ukraine	322
	The struggle for the patriarchal status of the Ukrainian Greek-Catholic Church	324
	When will the Patriarchs meet?	327
5.1.4.4	The missing memory of Jews	331
	Tony Judt. Why the memory of Jews is absent in Ukraine: the point of view of a historian	331
	Omer Bartov. The guilt of Ukrainians from the point of view of a Jew	336
	Myroslav Marynovych. Jewish-Ukrainian reconciliation from the point of view of a Greek-Catholic	339
	The controversy on Metropolitan Andrei Sheptytskyi	344
	The Ukrainian Greek-Catholic Church on the Jewish-Ukrainian relations	350
5.2	Robert Schreiter: on the moral truth of the past	356
5.2.1	Social healing of memories	356
5.2.2	Discovering the moral truth of the past	360
5.3	Miroslav Volf: how to treat the burdened memory	362
5.3.1	Rules of salutary remembering	362
5.3.2	Slipping into oblivion	372
Chapter VI.	On the value of spiritual unity or how to promote reconciliation	374
6.1	The Ukrainian Greek-Catholic Church: how spiritual unity may advance social transformation	374
6.1.1	All-Ukrainian reconciliation for the transformation of the country	374
6.1.2	Reconciliation between the Churches – spiritual unification of Ukraine	379

Table of contents

6.1.2.1	The ecumenical significance of the Patriarchate of the Ukrainian Greek-Catholic Church	381
6.1.2.2	The united Kyivan Church	385
	“Holiness of united people of God”	385
	The inclusive Ukrainian/Kyivan Patriarchate	387
	Not uniatism but communion	390
	Practical project of communion	395
	Unity in diversity	396
6.1.2.3	Practical steps towards Church unity in Ukraine	398
6.1.2.4	Unity of the Church – unity of the nation	402
6.2	John Paul Lederach: on moral imagination or how to promote social changes	409
6.2.1	The dynamics of moral imagination	409
6.2.2	The value of relationships	411
6.2.2.1	Feeling connected	411
6.2.2.2	The qualities of web-making	416
6.2.2.3	Language, narratives	418
6.2.2.4	Building the platforms of cooperation	420
6.2.3	The role of the Church in reconciliation: educate, empower, sanctify	422
6.3	Robert Schreiter: how to reach reconciliation	426
6.3.1	The dynamics of transition and challenges to reconciliation	426
6.3.2	Rituals and sacraments in the service of reconciliation	428
	Conclusion to Part II	431
	General conclusion. The Ukrainian Greek-Catholic Church’s approach to reconciliation: The reappraisal	433
	Bibliography	449