Conclusion to Part II

In part II, I have examined the Greek-Catholic theology and practice of the purification of memory, then unfolded and evaluated the ecumenical project of the united Kyivan Patriarchate, and finally dwelled upon the ways and actors of promoting social changes and reconciliation that the Ukrainian Greek-Catholic Church suggests.

Dealing with a troubled memory occupies the bulk of room in the official Greek-Catholic texts. Similarly, the equally important and often treated theme is the re-establishment of the unity of the traditional Ukrainian Churches. In view of the importance of both issues in the Church reconciliation discourse I have discussed them in this concluding last part of the monograph. However, it is not the only reason. Both the purification of memory and the unity of the Churches in Ukraine follow the aim of spiritual transformation and social cohesion in Ukrainian society and hence it is logical that I analysed them in the same chapter. Besides, the very project of the united Kyivan Patriarchate can be considered as the healing of the memory of the Church division in Ukraine.

Because the burden of memory weights upon the Ukrainian present, the leadership of the Ukrainian Greek-Catholic Church suggests certain platforms for its healing, for example in the case of the relations with the Poles, Russians and the Orthodox or among Ukrainians themselves touching the dividing topic of the memories of World War II. Certainly, the approaches are tailored to the concrete case, however several common characteristics can be outlined. First, the Church emphasises the need to remember in order to draw lessons and pay honour. Second, the Church leadership invites one to the joint examination of the past in order to accommodate contradicting histories. Third, the purification of memory should be crowned with the recognition of the faults and repentance. And finally, the past should be approached from a Christian point of view when not the graveness of offences is being weighed but the generosity of love and readiness to forgive and ask forgiveness prevails.

Robert Schreiter's and Miroslav Volf's contributions to dealing with memory highlight two points of the Greek-Catholic approach to the issue. First, for Schreiter the healing of memory means driving moral lessons from the past, a task that is equally declared in the theology of reconciliation of the Church. In fact, the Greek-Catholic leadership considers the reappraisal of the past in a Christian perspective and the spiritual rebirth of the person as the key factors to the transformation of the post-communist Ukrainian society in crisis. Second, probably the most important role of

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the salutary remembering of Miroslav Volf is that of seeing from the perspective of the "double vision." It is this advice that is often applied in the Church's platforms of reconciliation, for example, the Greek-Catholic reference to the Russian Orthodox Church as not only a perpetrator co-guilty of the liquidation of the Ukrainian Greek-Catholic Church but also as another victim of the communist regime. This opens the ways to rapprochement.

Another object of the research in part II of the book was the promotion of reconciliation and social changes in Ukraine. The Greek-Catholic tradition clearly envisages the source of the social cohesion in society in the re-establishment of the unity of the branches of the once united Kyivan Metropolia in some form of the one Kyivan Patriarchate. That should promote the spiritual unity and reconciliation of the Christian denominations which currently often demonstrate enmity and drive their flocks away from each other. With this research I have shown that the realisation of this in its essence evangelical project of unity should currently focus on the more practical basis where the Churches learn to cooperate and accept each other in their differences.

Finally, as a logical continuation of the reconciliation discourse I pay attention to how social changes should be promoted. According to the Greek-Catholic documents, the changes begin from the transformation in the heart of every person and then spread around like a wave. Appreciating greatly this empowering approach to the person I opine that the merely individual approach does not suffice for changing institutions. Consequently, with the help of Lederach and Schreiter I suggest some ways of how the Churches can educate people to stand up for changes on a broader social level. The cooperation of the Ukrainian Churches for the evangelisation and transformation of society towards Christian values will finally contribute to the rapprochement between those Churches. I perceive this to be not an alternative to, but a practical realisation of the idea of the united Kyivan Patriarchate that shows that difference can accommodate each other in Christian love and brotherly cooperation.

The general conclusion will present my evaluation of the merits, shortcomings, and possible ways of enhancing the theology and practice of reconciliation of the Ukrainian Greek-Catholic Church.

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