

VOLODYMYR VERBYTSKYI

MAIN VECTORS OF INTERNATIONAL ACTIVITY OF THE UKRAINIAN GREEK CATHOLIC CHURCH

MATERIALS AND METHODS

This work relies on general scientific and special research methods. The main research approach was systematic, and a comparative historical method was used as well, enabling an identification of the main features, genesis and distribution of literary tradition in the Christian culture system, in comparing main themes, motifs and images in different religions.

INTRODUCTION

According to the National Institute for Strategic Studies, the most prominent participants in communicating Ukraine's European prospects have always been the UGCC and the Orthodox Church of Ukraine (the latter consisting of Ukrainian Orthodox Church of the Kyiv Patriarchate and the Ukrainian Autocephalous Orthodox Church until 2018). Interviews, speeches, addresses of hierarchs and governing bodies of these churches usually outline a range of spiritual, moral and integrational guidelines for Ukrainians. In particular, explanations of the place of the Ukrainian State in Europe are available in the Message of the Local Council of the UOC-KP to the flock and the entire Ukrainian people on the occasion of the 1025th anniversary of the Baptism of Kievan Rus'–Ukraine. Many public speeches of church leaders and religious organizations are focused on this topic. The quintessence of this rhetoric can be reduced to three basic points: 1) Ukraine's European choice is historically determined. The social and state life of Ukrainians was built under the deci-

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sive influence of the cultural, educational, and legal traditions of Europe; 2) Ukraine's European choice—a valuable choice that paves the way for the democratic development of the society; 3) Ukraine's European choice is a matter of preserving its statehood and sovereignty.

I.

Anatolii Kolodnyi characterizes the UGCC as one of the national churches of Ukraine, arguing that it has seven defining parameters of church life: historical, geographical, ethnocultural, political, linguistic, demographic, and praxeological. He interprets the very concept of “national church” as language and as a liturgical language and has a significant level of distribution among the population of a particular country or territorial region.

The UGCC exerts an indirect influence on its target audience, in particular, through the social doctrine of the Catholic Church, as well as through sermons, addresses and moral and ethical evaluation of socio-political events. The target audience includes not only believers of this denomination, but also believers of other denominations or even atheists, for whom the church is a moral authority and to whose position they listen to. Such people are not in religious unity with the UGCC, but recognize it as a moral authority whose advice is worth listening to. In addition to such an indirect influence, which occurs through consciousness, the UGCC exerts influence through believers, or as the church itself calls them, the laity. Involving the lay believers in the affairs of the church in public life and upholding Christian values in public relations is an effective method.

As we can see, religious organizations and movements can be an important functional factor that facilitates the interaction of various actors in the political process.¹

There are examples of research carried out by the National Institute for Strategic Studies emphasizing that the blessing of the Euromaidan (November 29, 2013) was done by priests from the UGCC, UOC-KP and RCC, who came to the capital's Maidan stage and prayed for Ukraine. The UGCC also pro-

¹ Volodymyr VERBYTSKYI, “International activity of the Ukrainian Greek Catholic Church and consideration his beatitude Lubomyr Husar on the Unity of the church, state, and Ukrainian diaspora,” *Internauka*, no. 14 (2020).

vided spiritual and moral care to the protesters (tent churches of the UOC-KP and the UGCC functioned successfully in the Maidan).

The National Institute also stressed that it is the duty not only of state institutions, but also of all components of civil society to counteract the “dirty” aggressive information war of Russia against Ukraine. Among religious organizations, the UGCC and the UOC-KP play the most significant role in promoting Ukraine’s image on the international arena. They carry out this mission thanks to the presence of their own parishes in many countries around the world. For example, during 2014, the UGCC head, Patriarch Sviatoslav, paid visits to Brazil, Canada, the Vatican, and Australia; the UOC-KP head, Patriarch Filaret, visited the U.S. and a number of European countries. During meetings with communities of the Ukrainian diaspora, their parishioners, local politicians and statesmen, business and cultural representatives, they constantly emphasized the qualitative renewal of the Ukrainian society, the European aspirations of the Ukrainian community, its willingness to sacrifice in order to defend their rights and freedoms; explained the essence of the Revolution of Dignity in Ukraine; noted that the Ukrainians are fighting hard against the Russian aggressor to preserve the integrity of their own state. The voice of the Ukrainian patriarchs sounded like the voice of truth against the background of a large-scale compromising and deceptive propaganda campaign organized by Russia against Ukraine.

UGCC communities operate in all regions of the country. For example, over the four years in period from 2009 to 2013, the UGCC has expanded its network from 3,570 branches in 2009 to 3,919 units in January 2013 (349 organizations or 8.9% growth over 4 years). At the beginning of 2013, UGCC religious organizations accounted for 77.9% of the country’s Catholic branches or 10.6% of all religious organizations in the country. The vast majority of religious structures of the UGCC operate in western Ukraine, in particular in Lviv (1588), Ternopil (816), Ivano-Frankivsk (700), Zakarpattia (445) and Khmelnytsky (65) regions. The UGCC consists of 4 metropolitanates, including 3 Major Archbishop exarchates, 4 archdioceses and 5 dioceses, 22 administrative centers in charge of church affairs, 3,736 religious communities (2,594 clergies, including 34 foreigners, and 117 monasteries), 25 missions, 2 fraternities, 16 theological schools (1,315 students). The activities of the church are covered by 27 religious periodicals. Through such organized forms of participation of socially active believers, the UGCC can exert indirect influence on society. These associations exist in both public and private form, have their own purpose and tasks, but operate only with the permission

of the church and under its patronage. All associations of laity, regardless of their ecclesiastical or legal status, can be divided into main areas of activity, namely: religious practices and spiritual communication, assistance to the needy (disabled, alcohol and drug addicts, the poor), activities aimed at creating marriage and strengthening family relationships, raising children and working with young people. An important point is that all communities conduct educational and training activities in the Christian spirit, conduct religious practices, and provide assistance to target groups. Therefore, it is not possible to clearly classify them by areas of activity, we can only talk about social areas, to which one or another organization pays more attention. The most widely represented organizations in Ukraine are aimed at the dissemination and implementation of religious practices.

In its doctrine, the UGCC does not overlook such an important issue for Ukrainian society as the problem of migration. Migration, as a phenomenon of the global world, contains both positive features (realization of freedom of movement, intercultural dialogue, professional exchange, etc.) and negative ones (human trafficking, disintegration of migrant families, departure of talented people), and accordingly poses new challenges to the state, society and the church as a public institution. This phenomenon has acquired new features and is spreading rapidly around the world under the influence of globalization. According to the Emigrant Portal, in the Ukrainian reality it is gaining enormous proportions: 5–7 million Ukrainians work abroad and about 4 million foreign immigrants are in Ukraine (the vast majority of them seek to reach Western Europe). The reflection of the problem of Ukrainian migrants in the official documents of the UGCC is caused by the large number of Greek Catholic believers among them. Bishop Yosyf (Milan), Head of the Pastoral and Missionary Department of the UGCC, delivered a report at the Synod of Bishops of the UGCC, arguing during the discussion of the topic “Migration” as follows: “When you take into account that Greek Catholics in the western regions of Ukraine (Frankivska, Ternopil'ska and Lviv'ska) make up the majority, and there are more than 5 million of all Ukrainian Greek Catholics in the world, we can reasonably assume that a third of all the faithful of the UGCC are in exile. These people are children of Christ's Church and need its support, thus proving the urgency of migration for the church.”²

² Volodymyr VERBYTSKYI, “Blazhennishyy Lyubomyr Huzar pro yednist tserkvy, derzhavy ta ukrayinskoyi diaspory,” *Sofia*, no. 1 (2019): 5–9.

Given the importance of migration for the Ukrainian society and the UGCC in particular, Hryhoriy Seleshchuk, Chairman of the UGCC Commission on Migrants, emphasizes that: “No wonder migration has played a special role in the history of the Ukrainian Greek Catholic Church. For about half a century, the UGCC was able to operate and develop freely only among migrants. The UGCC can even be called the Church of Migrants. Today, about a third of her believers live abroad. More than half of the UGCC dioceses and exarchates are outside Ukraine. The contribution of the diaspora to the revival and development of our church in Ukraine is difficult to overestimate. The Diaspora nurtured and gave a home to many of its best sons and daughters. Our church has always had a special connection with migrants and the organizations they set up. As the UGCC’s experience abroad for over a century teaches, without such a connection both organizations and church communities will melt and decline.”³ The Church recognizes the importance of the diaspora for it and for the Ukrainian state, and expresses its readiness to provide support and assistance, but much of the responsibility lies with the migrants themselves: “The modern world offers many opportunities to find its place in life. Maybe for someone it will be outside their own country. The importance of the diaspora for the preservation and development of our church and state is difficult to overestimate. We cannot condemn those who have found themselves in another country. The Church is ready to provide its support to Ukrainian emigrants abroad. However, as more than a century of experience of the Ukrainian diaspora shows, everything depends on the emigrants themselves. The possibilities of the church become very limited without their active participation.”⁴ The establishment of the UGCC Commission on Migrants in October 2007 is a response to the decision of the Synod of Bishops, held on September 27–October 6, 2007, to dedicate a special day to pray for migrants (the last Sunday before Christmas). The phenomenon of emigration is not new for the Ukrainian society, researchers usually distinguish four waves of Ukrainian migration, the reasons for which are different: forced deportation, flight from war, lack of freedom, the search for a better life, and others. In addition to setting up the above-mentioned commission, the head of the UGCC addressed

³ Hryhoriy SELESHCHUK, “Zvernennia z nahody vidznachennia v UHKTs Dnia mihranta,” *RISU*, January 3, 2010, accessed April 20, 2021, https://risu.ua/zvernennya-z-nagodi-vidznachennya-v-ugkc-dnya-migranta_n34419/amp.

⁴ Hryhoriy SELESHCHUK, “Zvernennia z nahody vidznachennia v UHKTs Dnia mihranta,” *RISU*, January 4, 2010, accessed April 20, 2021, https://risu.ua/zvernennya-z-nagodi-vidznachennya-v-ugkc-dnya-migranta_n34404/amp.

Ukrainians abroad, their families and all people of good will with a word of support and love. At the same time, Lubomyr Husar warns migrants against the loss of ties with their homeland, family and church, as well as against the loss of national identity. “Be a living member of the environment you are in, but beware of assimilation. Every emigrant must consider himself the ambassador of Ukraine, proving by his behavior the high level of religious and cultural life of the Ukrainian people. Don’t let the need for earnings blind you and stop you from being yourself.”⁵ Aiming to help resolve the problems of Ukrainian migrants, the UGCC appeals to the President of Ukraine, the Prime Minister and the Chairman of the Verkhovna Rada of Ukraine, emphasizing that due to the unregulated status of migrants at state level Ukrainian workers are treated inhumanely, exploited and paid inappropriate wages, they are socially and medically vulnerable. According to the Constitution of Ukraine, the highest social values of people, their life, health and dignity in emigration are leveled, while official state structures are unable to provide them with protection, and sometimes create bureaucratic obstacles. “Unfortunately, we are forced to state that, despite the scale of the phenomenon of labor emigration from Ukraine, it has not received proper attention from political circles, and hence from government agencies. Despite the declarative interest, and it is very rare, in fact none of the political forces has proposed a holistic approach to solving problems and concrete effective steps to implement it ... forgetting that it is those emigrants who bring or transfer to Ukraine about 20 billion euros a year, since they are looking at it from a purely economical point of view. This attitude towards emigrants increases the general dissatisfaction with the authorities among the people in Ukraine, because it often affects their relatives. In addition, the state’s passivity in protecting its citizens also has a negative effect on Ukraine’s international image, as it indicates the state’s weakness and inability.”⁶ Actively working in a migrant environment, the church clearly understands the current challenges and problems of migrants both locally and when returning home. That is why, through its doctrinal teaching, the church seeks to answer the questions of the place and role of the

⁵ Lubomyr HUSAR, “Zvernennia Verkhovnoho Arkhyiepyskopa Ukrainskoi Hreko-Katolyskoi Tserkvy z nahody Dnia emihranta,” *UGCC*, December 16, 2007, accessed April 20, 2021, [https:// docs.ugcc.ua/1175](https://docs.ugcc.ua/1175).

⁶ SYNOD OF BISHOPS OF THE KYIV-HALYCH SUPREME ARCHPARCHY OF THE UGCC, “Zvernennia shchodo sytuatsii ukrainskykh trudovykh emihrantiv,” *RISU*, July 1, 2009, accessed April 20, 2021, https://risu.ua/zvernennya-shchodo-situaciji-ukrajinskih-trudovih-emigrantiv_n34409/amp.

migrant in a globalized world, to maintain ties with family, church and homeland, and how to preserve dignity and self-identity. Based on the experience of previous waves of emigration, one possible solution is proposed—creating church communities, community organizations, Sunday schools and opening their own media.

II.

On March 26, 2013, the National Institute for Strategic Studies (NISS) hosted a round table on “what law on external labor migration does Ukraine need,” which was attended by Ukrainian MPs, representatives of central executive bodies, international organizations, associations of migrant workers abroad, scientists. Hryhoriy Seleshchuk, Chairman of the UGCC Commission on Migrants and Deputy Chairman of the Council on Labor Migration under the Cabinet of Ministers of Ukraine, took part as well. He stressed that “Ukraine lacks the political will to solve the problems of migrant workers. Only a political decision at the highest level will be able to encourage officials and ministries to effectively search for ways to resolve their legislation ‘and’ that further work on the bill requires the development of requirements for it, the criteria for its evaluation. The first criterion is the protection of the rights and legitimate interests of migrants, in particular the constitutional right of citizens to participate in elections. The second is systematization, which means that it is impossible to be limited to any individual measures. We need a system of involving various authorities, local governments, migrants themselves in the relevant work. The next criterion is the inclusion in the bill of the issue of reverse migration, reintegration of returnees, especially in the context of attracting the potential of migrants to the development of Ukraine. The feedback between the migrants and the state, the obligatory consideration of migrants’ opinions when preparing and evaluating the results of the implementation of state decisions, should also be reflected in the law on external labor migration.”⁷

Migrant workers in Ukraine are considered the main currency providers for the domestic economy (according to the NBU, Ukrainians abroad last year officially sent to Ukraine \$ 7.5 billion in remittances, including about 1 billion

⁷ Hryhoriy SELESHCHUK, “Yakyy zakon pro zovnishniu trudovu mihratsiiu potriben Ukraini?” *NISS*, March 26, 2013, accessed April 20, 2021, <https://niss.gov.ua/en/node/1136>.

dollars illegally (although unofficially the amount can be even twice as much). For comparison: foreign investors have invested in the country's economy only about 6 billion dollars). Despite the long duration of this phenomenon (from the mid-1990s) and the scale, the Ukrainian authorities at that time had not yet developed appropriate principles and approaches to its migration policy. The absence in the legislation of the concept of "labor migrant" and guarantees of social and legal protection put these people outside the law.

In defending their rights, Ukrainian migrants could refer to only a few general articles of the Ukrainian Constitution and ineffective intergovernmental agreements with EU countries, in which half of Ukrainian migrants were represented. The negative reaction of the authorities was due to the political elite, as Husar argued: "We had and still have people who look narrowly.... Our politicians have no vision—they only have an interest." This national problem needed to be urgently addressed, and therefore on July 3, 2013, parliamentary hearings of the Verkhovna Rada of Ukraine were held on "Ukrainian labor migration: the state, problems and ways to solve them." As a result, on November 5, 2013, the recommendations of the parliamentary hearings on "Ukrainian labor migration: status, problems and ways to solve them" were adopted, in which special attention was paid to the development of the national labor market and development of effective employment policies aimed at improving employment, economic activity of the population, increasing the number of new jobs and expanding opportunities for the realization of the right of a person to decent work. Migration experts underestimated the recommendations adopted by the parliament, with which the Ukrainian authorities tried to solve these problems, and pointed out their main shortcomings. Instead, to address this issue, it was proposed to approve:

- a comprehensive effective tax amnesty for transfers, cash and property imported by citizens living abroad, with a moratorium on double taxation;
- reforming the consular service;
- establishing a regime of absolute assistance for investing migrants in small businesses in depressed regions;
- reliable protection of the voting rights of workers.

Experts also praised the draft law "On the Legal Status of Ukrainian Labor Migrants" prepared by the UGCC Commission on Migrants. The Church has been actively involved in the issue of Ukrainian labor migrants since October 2007, when the UGCC Commission on Migrants was established. The Commission is, in fact, one of the Ukrainian Greek Catholic Church's responses to the challenges of migration and, given the inexhaustible value of each individ-

ual, pays due attention to migration processes and makes a real contribution to improving the lives of migrants. The purpose and tasks of the Commission are:

- dissemination of official teachings and the position of the Catholic Church on migration,
- advising the UGCC hierarchy,
- professional pastoral and social care of migrants,
- promoting the development of the structure of self-organization of Ukrainian migrants,
- establishing international contacts.

In order to achieve the goal and fulfill the tasks, the UGCC Commission on Migrants carries out its activities in relation to persons affected by the phenomenon of migration in the following areas: pastoral care, preservation of cultural and religious identity of migrant workers and their families abroad; maintaining the unity and integrity of the families of migrant families who remained in Ukraine; reintegration and restoration of family ties of Ukrainians who have returned to their homeland; providing special pastoral and social care, taking into account the capabilities of their age resources, to Ukrainian students abroad; tolerant acceptance, social assistance, respect for the rights of refugees and emigrants in Ukraine; abduction prevention, return and social adaptation of human traffic victims. A striking example of the influence of social doctrine on socio-political processes in Ukraine was the Orange Revolution, during which the church officially took a socio-conciliatory position. Mass violations and falsifications during the second round of the November 21, 2004 presidential election caused a political crisis in Ukraine, during which each of the candidates, Viktor Yushchenko and Viktor Yanukovich, claimed to have won the election. The announcement by the Central Electoral Commission of the results, according to which Viktor Yanukovich won the second round, led to a public outrage with mass protests around the country and a large-scale peaceful demonstration in Kyiv on Independence Square, dubbed the Orange Revolution. The UGCC reacted clearly to these events, and on the same day the Justice and Peace Commission issued a statement condemning the actions of the authorities against their people. What is important, in my opinion, is the fact that the church did not give preference to any of the candidates, but instead stood up for the protection of citizens, their dignity and the right to choose. The main appeals of the church were to avoid violence and bloodshed, foster cooperation between the authorities and citizens, respect human dignity and ensure the rights and freedoms of all citizens.

In fact, the UGCC takes the position of protecting citizens and their rights, not the interests of candidates, arguing that: “The Justice and Peace Commission of the Ukrainian Greek Catholic Church, which is called to protect the dignity of every human being, cannot remain silent in a situation of violence and abuse in the likeness of God, when she is deprived of the basic right — free choice, and declares her unity with all the Ukrainian people in the struggle for justice and peace.”⁸ The Orange Square, as one of the stages in the creation of civil society in Ukraine, testified that the church is an integral factor in influencing state-building processes.

The pastoral visits of the UGCC head, Patriarch Sviatoslav, to Australia and Canada, in addition to a purely spiritual mission, included acquainting the local audience with the events on the Maidan, Russian aggression against Ukraine, the state of interfaith relations, and so on.

These facts and documents mainly focus on interaction between the UGCC and society. The church, as a religious institution, was close to society, not participating in political activities. A kind of bridge for establishing contact between the social and political spheres, were the means of social communication, as factors of indirect influence on the transformation processes in Ukraine.

In 2019, the National Institute for Strategic Studies published a study on “Tomos on the Autocephaly of Ukrainian Orthodoxy: Significance and Challenges,” which states that the heads of both churches testified to their readiness not only to work fruitfully in various social spheres, but also to revive the Kyiv church tradition, to reveal its unique identity, and together to determine the horizons of the future spiritual development of Ukraine. This only proves once again that “the Orthodox Church of Ukraine sees one of its tasks in generating interfaith dialogue on the religious map of the country.” This statement is quite true, as there were at least three personal meetings between church leaders, so we can really talk about ecumenical dialogue between them.”⁹

⁸ “Zaiava Komisii ‘Spravedlyvist i Myr’ Ukrainskoi hreko-katolytskoi Tserkvy,” *UCU*, November 23, 2004, accessed April 20, 2021, <https://ucu.edu.ua/en/news/zayava-komisiji-spravedlyvist-i-myr-ukrajinskoji-hreko-katolytskoji-tserkvy>.

⁹ NATIONAL INSTITUTE FOR STRATEGIC STUDIES, “Tomos pro avtokefaliuu ukrainskoho pravoslavya: znachennia i vyklyky,” *NISS*, April 23, 2019, accessed April 20, 2021, <https://niss.gov.ua/doslidzhennya/gumanitarniy-rozvitok/tomos-pro-avtokefaliyu-ukrainskogo-pravoslavlyva-znachen-nya-i>.

CONCLUSION

As a result of the transformation of the social doctrines of the UGCC, new and modern forms of interaction between the church and the state are emerging, including through the diaspora. The development of such mechanisms of interaction will be a new stage in the dialogue between the state and the church. By addressing this area of research in modern conditions, the active phases of transformation processes will be explored as occurring in the human environment as part of society in terms of state–church communication and the Ukrainian diaspora.

Such issues are multidimensional, and they have multiple values and social significance.

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MAIN VECTORS OF INTERNATIONAL ACTIVITY OF THE UKRAINIAN GREEK CATHOLIC CHURCH

Summary

During the 1950s and 1980s, the Eastern Catholic Church (sharing the Byzantine tradition) was maintained in countries with a Ukrainian migrant diaspora. In the 1960s, this branched and organized church was formed in the Ukrainian diaspora. It was named the Ukrainian Catholic Church (UCC). The Galician Metropolitan Department was headed by Andriy Sheptytskyi until 1944, and after that Sheptytskyi was preceded by Yosyp Slipiy, who headed it until 1984. In addition to the Major Archbishop and Metropolitan Yosyp, this church included two dioceses (in the United States and Canada), a total of 18 bishops. It had about 1 million believers and 900 priests. The largest groups of followers of the union lived in France, Yugoslavia, Great Britain, Brazil, Argentina, and Australia. Today, the number of Greek Catholics in the world is more than 7 million.

The international cooperation of denominations in the field of resolving historical traumas of the past seems to be quite productive. An illustrative example was shared on June 28, 2013. Preliminary commemorations of the victims of the 70th anniversary of the Volyn massacres, representatives of the UGCC and the Roman Catholic Church of Poland signed a joint declaration. The documents condemned the violence and called on Poles and Ukrainians to apologize and spread information about the violence. This is certainly a significant step towards reconciliation between the nations.

The most obvious fact is that the churches of the Kyiv tradition — OCU and UGCC, as well as Protestant churches (All-Ukrainian Union of Evangelical Churches — Pentecostals, Ukrainian Lutheran Church, German People’s Church) — are in favor of deepening the relations between Ukraine and the European Union. A transformation of Ukrainian community to a united Europe, namely in the European Union, which, in their view, is a guarantee of strengthening state sovereignty and ensuring the democratic development of countries and Ukrainian society.

Keywords: Ukrainian Greek Catholic Church; state; church, relationship; dialogue; multi-confessional; diaspora; culture; values.

GŁÓWNE OBSZARY AKTYWNOŚCI MIĘDZYNARODOWEJ
UKRAIŃSKIEGO KOŚCIOŁA GRECKOKATOLICKIEGO

Streszczenie

Od lat 50. do lat 80. XX wieku w krajach, w których istniała ukraińska diaspora migracyjna, utrzymywał się Kościół katolicki wschodni (kultywujący tradycję bizantyjską). W latach 60. XX wieku tak zorganizowany kościół powstał w diasporze ukraińskiej. Nazwano go Ukraińskim Kościołem Katolickim. Na czele metropolii halickiej stanął Andrzej Szeptycki, sprawując urząd do roku 1944. Jego następcą został Josyf Slipyj, który był pasterzem metropolii do 1984 roku. Ukraiński Kościół Katolicki ten obejmował także dwie diecezje w USA i Kanadzie, pod przewodnictwem łącznie 18 biskupów (poza wymienionymi metropolitami). Kościół liczył około 1 mln wyznawców i 900 księży. Najliczniejsze grupy wiernych mieszkały we Francji, Jugosławii, Wielkiej Brytanii, Brazylii, Argentynie i Australii. Dziś liczba grekokatolików na świecie wynosi ponad 7 milionów.

Współpraca międzywyznaniowa na szczeblu międzynarodowym w kontekście rozwiązywania zaszłości historycznych wydaje się być całkiem owocna. Dobrym przykładem są uroczystości, które odbyły się 28 czerwca 2013 r. dla upamiętnienia ofiar 70. rocznicy rzezi wołyńskiej. Na wstępie przedstawiciele Ukraińskiego Kościoła Greckokatolickiego i Kościoła rzymskokatolickiego w Polsce podpisali wspólną deklarację, potępiającą ówczesne akty przemocy. Polacy i Ukraińcy zostali wezwani do przeproszenia i rozpowszechniania prawdziwych informacji o zbrodni. Jest to z pewnością znaczący krok w kierunku pojednania między obydwojema narodami.

Najbardziej oczywistym faktem jest to, że Kościoły tradycji kijowskiej, Kościół Prawosławny Ukrainy i Ukraiński Kościół Greckokatolicki, a także Kościoły protestanckie (Wschukraiński Związek Kościołów Ewangelickich – Zielonoświątkowcy, Ukraiński Kościół Luterski, Niemiecki Kościół Ludowy) – opowiadają się za zacieśnieniem stosunków Ukrainy z Unią Europejską. Transformacja społeczeństwa ukraińskiego pod kątem członkostwa w zjednoczonej Europie (Unii Europejskiej) jest ich zdaniem gwarancją wzmocnienia suwerenności państwowej oraz zapewnienia demokratycznego rozwoju państw i społeczeństwa ukraińskiego.

Słowa kluczowe: Ukraiński Kościół Greckokatolicki; państwo; Kościół, relacje; dialog; wielowyznaniowość; diaspora; kultura; wartości.