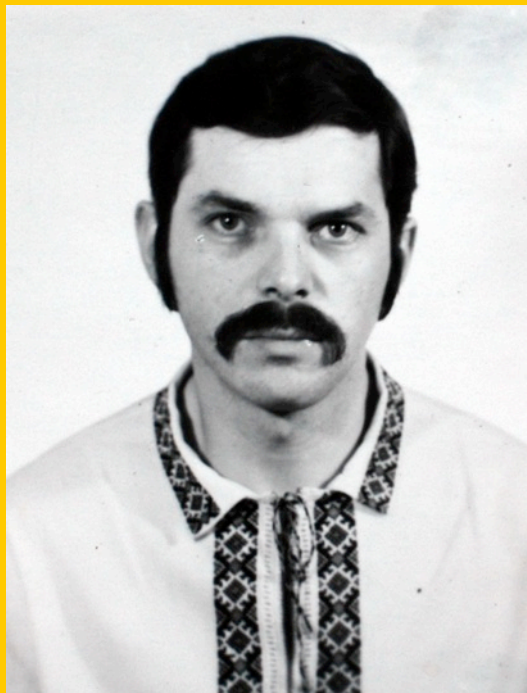


# **“Remembrance, Truth and Temptation”**

Theories on the role of the  
Church in dealing with the past  
burdened by violence

*Myroslav Marynovych,  
Ukrainian Catholic University  
Lviv, Ukraine*

# Introductory Self-Presentation



- **November 1976: I became one of the 10 founding members of the Ukrainian Helsinki Group**
- **23 April 1977: arrested and sentences for 7 years of imprisonment and 5 years of exile**
- **Spent 10 years. Released in 1987 by M. Gorbachev**
- **Actively involved in the inter-ethnic and inter-religious dialogue**
- **Vice-rector of UCU and a President of the Institute of Religion and Society**

# My Church Affiliation

**I belong to the Ukrainian  
Greek Catholic (Uniate)  
Church**



**It is logical that I will illustrate my  
conclusions by the some examples  
from the history or present trends  
in my Church I know better**



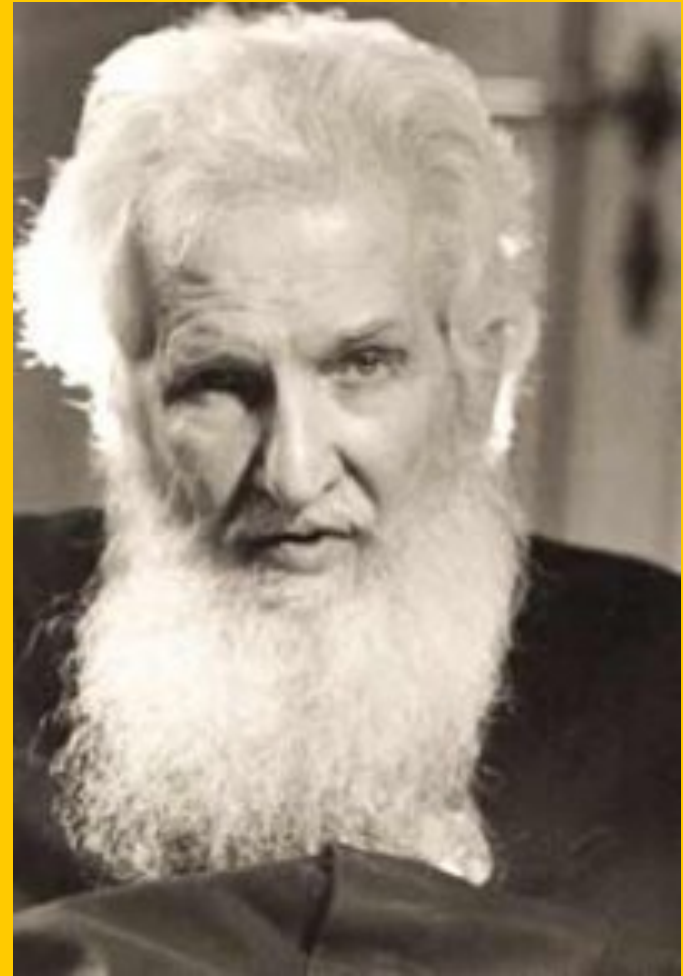
# Church in Difficult Times



- **Faithfulness to the Truth and Oaths:** UGCC was outlawed in 1946 for her refusal to become an “instrumental” Church of the Stalin’s regime
- **The Gospel has a priority over any political doctrine**
- **Martyrdom:** All the UGCC hierarchy were imprisoned, many died in detention; 27 new martyrs
- **Martyr’s blood is a seed of the Church**

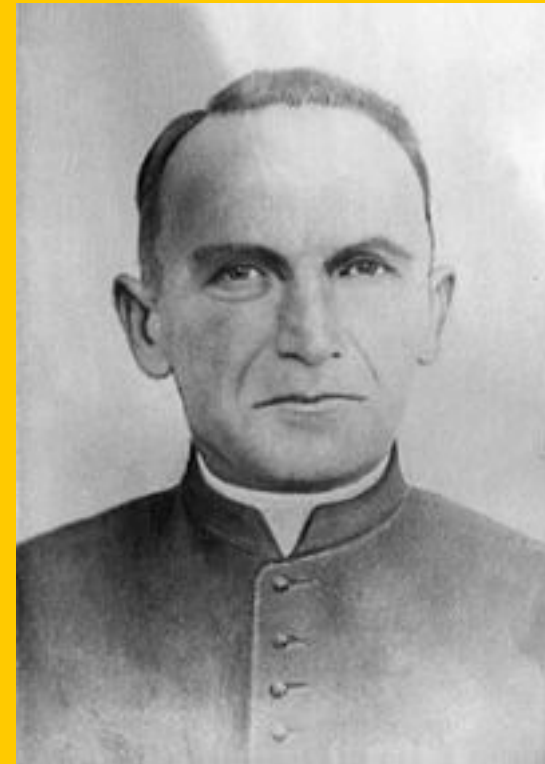
# Spiritual Heritage of the Church

- Metropolitan Andrey Sheptytsky as a corner stone.
- Faithfulness to the Gospel which is the ultimate authority
- “You will achieve nothing good by violating God’s commandments!”
- Saving victims during the WWII. More than 150 Jewish children saved



# Spiritual Heritage of the Church

- Newly-beatified Fr. Omelyan Kovch, a Ukrainian Greek Catholic priest, who died in Majdanek concentration camp (he was gassed and burned)
- He was arrested by the Nazi for defending Jews in his parish of Peremyshlany and for sending a protest to Hitler
- He stopped his relatives' attempts to release him: "This is the only place I would like to be except for the paradise. Here we all are equal: Poles, Jews, Ukrainians, Russians, Latvians, Estonians. I am the only pastor among them. I cannot even imagine how things go without me".
- "Here I see God Who is one for all regardless of our religious affiliation".



# Controversies in Churches

## Model 1

- Church does not interfere into political life
- That leads to the silence of the Church vis-à-vis Caesar
- Silent Church means participation in political life on the side of a Dictator
- Amnesia of “I was in prison, and you visited me not” (Mt 25:44)
- Nikolai Leskov: “The Church accepts what God is willing to accept”

## Model 2

- Patriarch Sviatoslav: “The Church is an active participant of civic, not political, processes”
- It presupposes an ability to criticize a Caesar (I can hardly imagine Truth without that)...
- ...and an ability to resist when a Caesar forces us to bring to him what belongs to God
- “A pastor is called not to leave his faithful in all the circumstances”



# **Maidan-2004: solidarity in defending human dignity**





# Maidan-2004: Devine Liturgies Under the Sun



# Both Maidans: common inter-religious statements



# **Euro-Maidan-2013/14, a Place for Prayer**



- Prayer on the Maidan is an important element of its victory
- Big number of conversions and sincere “exercising” of faith
- Next photos will illustrate that



# Euro-Maidan, a Place for Prayer



# Euro-Maidan, a Place for Prayer

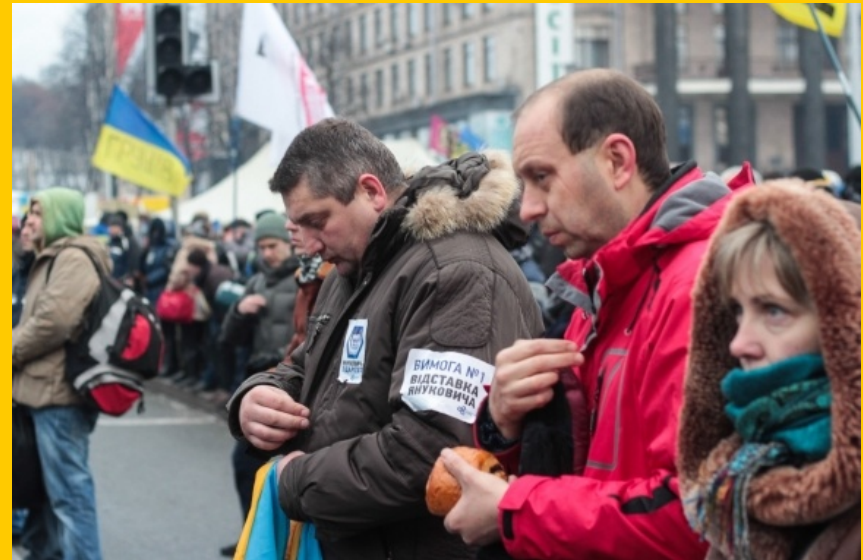




# Euro-Maidan, a Place for Prayer



# Euro-Maidan, a Place for Prayer and Confession





# Ecumenical Praying Tent



# Roman Catholic Mess in the Praying Tent. Lutheran Pastor on Euro-Maidan



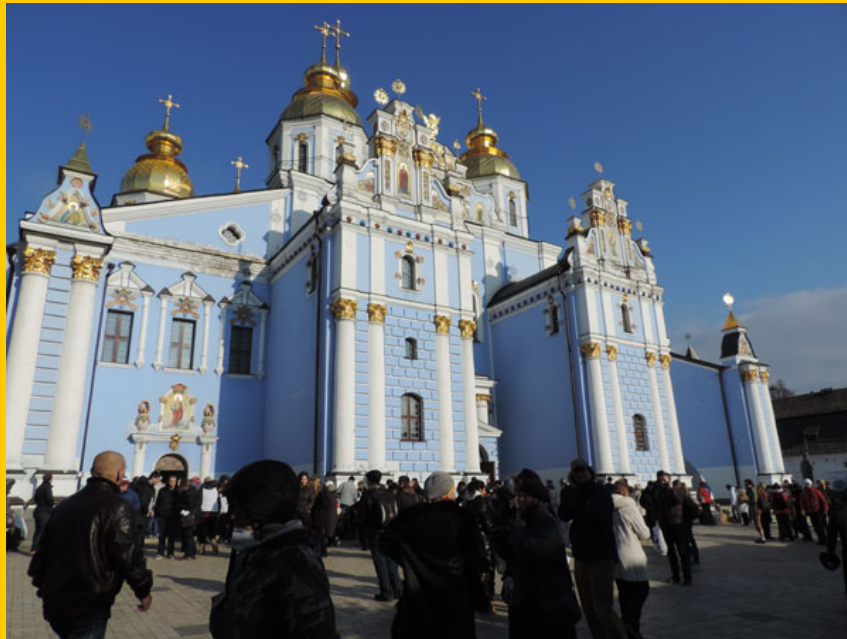


# Greek Catholic Hierarchy on Euro-Maidan: Card. Liubomyr Husar and Bishop Borys Gudziak





# St Michael Monastery, a Place for Shelter



# St Michael Monastery, a Place for Healing the Wounds





# Church as a Peacekeeping Mediator

