

# 2030 STRATEGIC PLANNING GROUP

## Long-term Pastoral Plan Proposal On the basis of the Synodal Pastoral Letter “The Hope to Which the Lord Calls Us” (2021)

*Summary of Presentation to the Synod of Bishops of the UGCC  
(July 7-15, 2022)*

### I. FOUNDATIONS

**1. Working on the Strategic Plan:** *Bp. Bohdan Danylo, Fr. Bohdan Prakh, Fr. Andrew T. Onuferko, Fr. Andriy Malysh, Fr. Andriy Khimyak, Fr. Rostyslav Pendiuk*

**2. Mandate (as expressed by His Beatitude):**

For 2020: Dreamers, Practical Planners, Working Group

For 2030: Dreamers (Synodal Group), Practical Planners (THIS GROUP!), Working Group (Patriarchal Curia)

**3. Themes:**

1. Ongoing Implementation of the Pastoral Plan “The Vibrant Parish – a Place to Encounter the Living Christ”
2. Pastoral Conversion
3. Developing Networks of Communion
- 4. The Path to Curing Wounds and Healing Traumas\***
- 5. Closeness and Practical Attention to the Poor and Marginalized\***
- 6. The Christian Family – A Domestic Church\***
7. Sense of Mission and Going forth into the World.

\* Themes identified as a priority by the UGCC Synod of Bishops for the next three years.

**4. Resources (documents)**

1. Vibrant Parish materials (should be available of Eparchial and Patriarchal Curia websites)
2. Post-synodal Pastoral Letter, 2020: “ONLY ONE THING WILL REMAIN YOURS – THAT WHICH YOU HAVE GIVEN TO THE POOR”
- 3. Post-synodal Pastoral Letter, 2021 (“THE HOPE TO WHICH THE LORD CALLS US”)**
4. Post-synodal Pastoral Letter, 2022 (“OVERCOME EVIL WITH GOOD”)
5. Survey conducted by the Razumkov Center on “Particulars regarding the religious and ecclesial-religious self-identity of citizens of Ukraine: Trends from 2000-2021”

## 5. METHODOLOGY: Implementation in the long term

### For each theme:

1. General Goal
2. Particular challenges
3. Working at one's particular level
4. Determining tasks at various levels

*It should be noted that tasks are developed synodally at each level of implementation. Our methodology should promote common discussion of priorities and initiatives, and not impose them "from above."*

### 5.1 Methodology: GENERAL GOAL for a particular time period (e.g., By the 2024 Synod)

*For example:*

To 1. Ongoing Implementation of the Pastoral Plan "The Vibrant Parish – a Place to Encounter the Living Christ."

**That every UGCC parish community develop according to the elements of the "Vibrant Parish" continuously growing in faith, holiness, service, and love.**

To 3. Developing networks of communion.

**The UGCC recognizes the need for internal conversion.**

### 5.2 Methodology: PARTICULAR CHALLENGES

*For example:*

To 6. The Christian Family – A Domestic Church.

**Particular challenges facing a family today:**

- In today's society the family is not merely undervalued, but actually under attack.
- Even in the Church there is a lack of understanding of the Christian family
- Parents are not prepared to fulfill their responsibilities regarding the family as domestic church.

### 5.3 Methodology: AT WHAT LEVELS (following an inverted pyramid):

- **Family/personal** (Parents with children, Monastery and Religious superiors with their community members; every bishop, priest, religious and layperson of the UGCC)
- **Parish** (Pastors with the Pastoral Councils)
- **Eparchial** (Bishops with the Presbyteral and Pastoral Councils, commissions and offices, in cooperation with the Council of Religious Superiors on the territory of the Eparchy)

- **Regional** (Regional, Metropolitan Synods, Conferences, Councils of Regional Superiors, Regional Superiors of Religious Congregations with their Councils)
- **Churchwide** (UGCC Synod of Bishops, Permanent Synod, Patriarchal Curia, Superior Generals of Monastic-Religious Congregations with their Councils)

**5.4 Methodology: DETERMINING TASKS** *at each level:*

- Who is responsible?
- Goal(s) at a given level
- Who is involved in developing tasks?
- Questions to determine tasks:
  - Identify internal factors (strengths and weaknesses)
  - Identify external factors (opportunities and threats/obstacles)
  - Note especially: a) Experience and effect of the pandemic, b) experience and effect of the war
  - What do we already have, already do? What would we like to see?
  - Prioritize proposals
  - Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
  - Monitor implementation
- Task examples

## II. ON INDIVIDUAL THEMES:

### THE HOPE TO WHICH THE LORD CALLS US

**Pastoral Letter of the Synod of Bishop of the  
Ukrainian Greek-Catholic Church  
To the Clergy, Religious and all the Faithful of the UGCC**

*I do not cease to give thanks for you, remembering you in my prayers,  
that the God of our Lord Jesus Christ, the Father of glory,  
may give you a spirit of wisdom and of revelation in the knowledge of him,  
having the eyes of your hearts enlightened,  
that you may know what is the hope to which he has called you (Eph 1:16-18).*

Beloved in Christ!

In listening together to the Word of God and discerning the beating of the heart of our Church on the various continents of the world in the midst of a pandemic, we, the members of the Synod of Bishops of the Ukrainian Greek-Catholic Church, united in our synodal deliberations in the 2021st year of our Lord with you, beloved sons and daughters of our Mother Church, through this letter wish to reflect on *how we are to be a vibrant and authentic Church of Christ, a community of the Lord's disciples, in the midst of the challenges of the present world—in peace and joy!* The answer to this question must be sought with profound faith in Jesus Christ, with the hope that is given us, with an awareness of the parental love of the Father and the power of the Holy Spirit, who acts in us. Looking towards the decade that lies before us, we wish to reflect on our common future together with you.

# 1. Ongoing Implementation of the Pastoral Plan

## “The Vibrant Parish – a Place to Encounter the Living Christ.”

### Text of Pastoral Letter:

**1. Ongoing Implementation of the Pastoral Plan “The Vibrant Parish – a Place to Encounter the Living Christ.”** First of all, we would like to remind you of the foundations of our common program, “The Vibrant Parish – a Place to Encounter the Living Christ.” The implementation of this pastoral plan, which we launched in 2011, helped us keep focus on three questions: How are we to grow in faith? How are we to grow in holiness? How are we to grow in service and love? In particular, we focused on the first three elements of the Vibrant Parish program, which are: The Word of God and Catechesis, The Holy Mysteries and Prayer, Serving One’s Neighbour (Diakonia). These are points which express the internal nature of the Church, characterized her life from apostolic times, and remain fundamental to this day for every generation of Christ’s disciples. In these elements we encounter Christ the Teacher, Christ the High Priest, Christ the Good Shepherd and Physician of soul and body.

In implementing the churchwide Vibrant Parish pastoral plan, we directed our attention primarily on the parish community as the place where the faithful most frequently encounter Christ through Christian teaching, common prayer, and service to neighbour. By fostering and invigorating our parishes, we hoped to renew our entire Church.

We should mention that the Vibrant Parish plan included other important elements: Leadership-Stewardship, Communion-Unity and a Missionary Spirit (see Pastoral Letter of His Beatitude Sviatoslav to the Faithful of the UGCC, “The Vibrant Parish – a Place to Encounter the Living Christ,” December 2, 2011). And so, this program continues, and we must work on its implementation and development in every parish community.

At the same time, the Vibrant Parish elements should be applied not only to parishes, but also to every Christian community, both great and small, especially to the family. After all, the Christian family is called to be a place of teaching the faith, a school for personal and community prayer, as well as a centre for sacrificial service to one’s neighbour. Indeed, this vocation applies to every Christian—deacon, priest and bishop, man and woman, the child and young person, religious and layperson.

**Goal till the 2023 Synod:** Where it has not yet been done, make use of existing instruments for the revitalization of parish life on the basis of the elements of the “Vibrant Parish”:

- *Instrumentum laboris* – Supplemental materials
- Stewardship of Divine Gifts: a Christian Way of Life
- Pastoral Planning Handbook

**Restore** Vibrant Parish materials on the Patriarchal Curia website.

**Goal:** That every UGCC parish community develop according to the elements of the “Vibrant Parish” continuously growing in faith, holiness, service, and love.

### In detail:

- That in every parish community priority is given to: The Word of God and Catechesis, Liturgy and Prayer, Serving one’s Neighbor (Diakonia)

- That each parish community act synodally with a sense of common responsibility, and be a place where all can contribute their God-given spiritual and natural talents (4th element of the “Vibrant Parish”).
- That every parish be a community, where a spirit of unity-communion is cultivated (5th element of the “Vibrant Parish”, see also: **3. Developing networks of communion.**)
- That every parish sense its missionary vocation to share the Christian Good News with others (6th element of the “Vibrant Parish”, see also: **7. Sense of Mission and Going forth into the World.**)
- That every parish community be an example for other communities, also called to grow in faith, holiness, service and love, especially the Christian family (see: **6. The Christian Family – A Domestic Church.**)
- That locally a parish community be a concrete “place to encounter the living Christ,” especially for those in greatest need (see also: **5. Closeness and Practical Attention to the Poor and Marginalized.**)

**Particular contemporary challenges for a “Vibrant Parish”:**

- Even practicing faithful perceive a parish not as a community with a specific vocation, but as a “spiritual filling station” on Sundays and holydays.
- Priests who do not reside in the parish.
- People who live far from the parish they choose to attend (parishes have become increasingly less territorial).
- Increased social activities on Sunday morning (especially for the youth).
- Secularization and moral relativism have a profound influence on a person’s outlook today.

**1.1 On a personal/family level**

**Who:** Every member of the UGCC, from the newly-born in Christ to the Head of the Church.

**Goal:**

- Parents with their children: together participate in the life of their parish community.
- Youth: begin to grow towards maturity as adult, take an active part in the life of the parish, are ready to take upon themselves responsibilities related to its vocation.
- Golden-age seniors: with their with their laboriousness and dedication they give a good example of engagement in parish life to the younger generation.
- Each priest-pastor is able to create a harmonious community where spiritual and natural gifts work in the parish to fulfill its mission in the world.
- Bishop: watches over the development of parish communities, provides for the ongoing formation of the clergy in the pastoral dimension and for the formation of the laity, practices an “apostolate of living presence,” visiting his faithful as a shepherd and spiritual father.
- Each consecrated person: actively participates in the life of his Eucharistic (parish or monastic) community and is ready to apply his gifts towards the fulfillment of its mission.

**Tasks:** Are developed in a spirit of shared responsibility for the parish community.

### **Questions to determine tasks:**

- Assess my personal (or family) participation in the “Vibrant Parish” program (strengths and weaknesses): what are my gifts? What are my shortcomings?
- Assess external factors regarding my participation in the “Vibrant Parish” program (opportunities and obstacles): what individuals or circumstances contribute to my participation? What persons, circumstances stand in my way?
- Special consideration should be given to: a) positive and negative experiences and consequences of the pandemic regarding my participation in parish life; b) positive and negative experiences and consequences of the war regarding my participation in the parish community.
- What am I already doing?
- What would I like to do?
- Prioritize proposals
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess oneself (or us, as a family) in reference to the implementation of each proposed task.

### **Task examples:**

- Parents teach their children active participation in parish life from an early age.
- A priest makes an examination of conscience regarding his implementation of the “Vibrant parish” program.
- The bishop once again reviews the materials of the “Vibrant Parish” program and makes an examination of conscience regarding its implementation in his eparchy.

## **1.2 On a parish level**

**Who:** Pastors with their Pastoral Councils and the entire parish community

**Goal:** Every parish community views the elements the “Vibrant Parish” as priorities for the fulfillment of its vocation.

**Tasks:** Are developed by the entire community, and in particular by the Pastoral and Finance Councils, led by the pastor in the course of pastoral planning.

### **Questions to determine tasks:**

- Assess the ability of the parish to fulfill its vocation (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors which impact the parish’s ability to fulfill its vocation (opportunities and obstacles): What resources, circumstances support parish development? What persons, circumstances stand in the way of parish development?
- Special consideration should be given to: a) positive and negative experiences and consequences of the pandemic regarding parish life; b) positive and negative experiences and consequences of the war regarding parish life.
- What are we already doing?
- What would we like to do?
- Prioritize proposals

- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish priest regularly convenes Pastoral and Finance Councils, holds annual general assemblies and carries out annual pastoral planning.
- The parish has a well-organized catechetical-formation program for different age groups.
- The parish fosters beautiful liturgical services (e.g., has a choir that creates a prayerful atmosphere).
- The parish Caritas organization works effectively.

**1.3. On an eparchial level**

**Who:** Bishops with their vicars, protopresbyters (deans), Presbyteral and Pastoral Councils, commissions and offices, in cooperation with the Council of Religious Superiors on the territory of the Eparchy; where there are no eparchial structures – The Pastoral-Migrant Office.

**Goal:** Eparchies, that view the elements of the “Vibrant Parish” as priorities of parish life, and form its clergy and laity accordingly.

**Tasks:** Are developed in cooperation with the appropriate advisory and ministry structures, and in dialogue with eparchial clergy and representatives of the laity.

**Questions to determine tasks:**

- Assess the ability of the eparchy to support the development of parish communities: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of the eparchy to support the development of parish communities: external factors (opportunities and obstacles): What resources, circumstances support the implementation of “Vibrant Parish” elements? What persons, circumstances stand in the way?
- Special consideration should be given to: a) positive and negative experiences and consequences of the pandemic regarding eparchial support of parish life; b) positive and negative experiences and consequences of the war regarding eparchial support of parish life.
- What are we already doing?
- What would we like to do?
- Prioritize proposals
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Once again review eparchial statistics based on the parameters of the “Vibrant Parish” (for 2013, 2015, and 2017).



- In order to assess parish life, organize a survey of each parish for the last 10 years according to the following parameters: baptisms, weddings, funerals. Encourage discussion of this data at the parish, deanery and eparchial levels.
- Make sure that all “Vibrant Parish” program materials are available in the eparchy, in printed and electronic formats.
- Use “Vibrant Parish” instruments on an eparchial level: e.g., Stewardship of Divine Gifts on an eparchial level, Eparchial Pastoral Planning, etc.
- When visiting his parish communities, the bishop constantly mentions the first three “Vibrant Parish” elements, so that the faithful grow in faith, holiness, service, and love.

#### **1.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences, Councils of regional superiors, Regional Superiors of monastic/religious congregations with their councils.

**Goal:** Metropolitan or Regional structures coordinate ongoing implementation of the “Vibrant Parish” program with due consideration for the needs and characteristics of the region.

**Tasks:** Are developed in Metropolitan/Regional Synods, conferences and meetings in dialogue with representatives of eparchial clergy and laity.

#### **Questions to determine tasks:**

- Assess the ability of the metropolia or region to support the ongoing implementation of the “Vibrant Parish” program: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of the metropolia or region to support the ongoing implementation of the “Vibrant Parish” program: external factors (opportunities and obstacles): What resources, circumstances support the implementation of “Vibrant Parish” elements? What persons, circumstances stand in the way?
- Special consideration should be given to: a) positive and negative experiences and consequences of the pandemic regarding the development of parish life in the region; b) positive and negative experiences and consequences of the war regarding the development of parish life in the region.
- What are we already doing?
- What would we like to do?
- Prioritize proposals
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### **Task examples:**

- To evaluate parish life in the region, conduct a survey of each parish for the last 10 years according to the following parameters: baptisms, weddings, funerals. Encourage a discussion of this data on an eparchial and inter-eparchial level.
- Assess the availability of “Vibrant Parish” program materials in the region, especially with regard to their availability in other languages.

- Organize regular meetings of Vicar Generals (protosyncelli) to discuss the ongoing implementation of the “Vibrant Parish” program in the region.

### **1.5. On a Churchwide level**

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, Superior Generals of communities of consecrated life with their councils.

**Goal:** Every UGCC parish community is a concrete place of encounter with the living Christ.

**Tasks:** Are developed by the Synod of Bishop in a common listening to the Holy Spirit and to one another through legislative action and with a sense of responsibility for the implementation of synodal decisions in their eparchies. The Structures of the Patriarchal Curia promote cooperation between the different constituents of the UGCC on a churchwide level on the question of parish life development. Communities of consecrated life promote the implementation of synodal decisions in their communities, especially those who minister in parish communities.

#### **Questions to determine tasks:**

- Assess the ability of UGCC churchwide structures to support the development of parish life: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of UGCC churchwide structures to support the development of parish life: external factors (opportunities and obstacles): What resources, circumstances support the development of parish life? What persons, circumstances stand in the way?
- Special consideration should be given to: a) positive and negative experiences and consequences of the pandemic regarding the support of parish life churchwide; b) positive and negative experiences and consequences of the war regarding the support of parish life churchwide.
- What are we already doing?
- What would we like to do?
- Prioritize proposals
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task..

#### **Task examples:**

- The Pastoral Council (of the Patriarchal Curia) organizes a churchwide survey to assess parish life in the UGCC for the last `10 years, based on the following parameters: baptisms, weddings, funerals. Encourage a discussion of this data on a regional and churchwide level.
- The Head of the Church constantly monitors emigration and settlement of UGCC faithful, and effectively cooperates with UGCC structures or with the local Roman-Catholic Church on a regional and eparchial level for the development of pastoral care.

## 2. Pastoral Conversion

### Text of Pastoral Letter:

**2. Pastoral Conversion.** Any initiative requires a certain awareness of one's weaknesses. This should surprise no one. At the beginning of our Christian life, before we were brought to the cleansing waters of Baptism, it was necessary that we (as expressed for most of us as through our godparents) renounce satan and all his works. The symbolism of the Baptismal service reminds us that we cannot follow Christ if we do not purify ourselves from all that leads away from Him. This renunciation of the world of evil is not a one-time act, but continuous, and lasts throughout our life. There is no Christian in this world, who does not need conversion and repentance: bishops, clergy, religious, the faithful, from the youngest to the oldest... We are all created in the image and likeness of our Lord. The image of God is always present in us, but the restoration of divine likeness requires our effort, because the restoration of our fallen human nature involves persistent spiritual struggle, a regular examination of conscience, a continual openness to restorative divine grace. It is for this reason that in our liturgical tradition we constantly beseech the Lord: "That we may spend the rest of our lives in peace and repentance."

At the heart of spiritual warfare is the constant effort to overcome our tendency to egoism through self-denial following Christ's example. The Apostle to the Gentiles in his Epistle to the Philippians writes: "Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (Phil 2:5-7).

This applies, first of all, to labourers in Christ's vineyard—to us, bishops, and to our immediate co-workers, the priests, who today are called to a genuine pastoral conversion. What does this involve? At this time, we must speak seriously about our readiness to change for the better, to utilize new means of communication between individuals, between the Church and a society, that is rapidly transforming, and to constantly search for the most effective methods of being together and serving one another. We must reflect on reforming church structures, on a new dynamism and creativity in ministry, on introducing the kind of pastoral approaches that grant our laity the possibility to apply their talents in fulfilling the mission of the Church, on the ability to provide answers to real spiritual needs of the People of God, on being able to read "the signs of the times," on the way we engage with others with a sense of shared responsibility (*sobornist*) and a spirit of cooperation, on overcoming the fear that stands in the way of establishing a renewed evangelical manner to be a shepherd of souls according to the heart of Christ in the 21st century.

Renunciation of evil, understanding historical errors, and self-denial are not goals in and of themselves. These efforts should lead us to openness and accountability, to authentic spiritual accompaniment and Christian closeness. Therefore, we must constantly purify our intentions, so that our actions reflect not our but God's will. In this way we will follow the example of our Lord, the Christ, who said of Himself: "For I have come down from heaven, not to do my own will but the will of him who sent me" (Jn 6:38).

Conversion is not a simple denial of something, but a joining to someone—Jesus Christ, as St. Paul wrote: "It is no longer I who live, but Christ who lives in me" (Gal 2:20). Conversion makes us free to become, in Christ, a vibrant community of children of God. It brings a person closer to God, the Only Holy One. And this divine closeness—with us and to us—makes us fruitful in our spiritual life and pastoral ministry and makes the mission of the Church successful in all times and among all peoples.

**Goal:** The UGCC recognizes the need for internal conversion.

**In detail:**

- Renunciation and purification: a constant spiritual struggle against the evil that dwells in each of us.
- Adherence to Christ: a sense of God's will, Christ's presence in our personal life, the cultivation of virtues, an awareness of the gifts of the Holy Spirit, the calling to bear the fruits of the Holy Spirit.
- Changing the style of "being a shepherd": openness and transparency, authentic spiritual accompaniment, Christian closeness.
- Changing the style of "being a Church": a sense of the community of God's children, the sharing of natural and spiritual talents.
- More frequent participation in the Sacrament of Penance (more than once a year).
- A willingness to be an instrument in God's hands: "Lord, I am here! Lord, I am yours!"

**Contemporary challenges for pastoral and personal conversion:**

- Society does not recognize the existence of sin, hell.
- A poorly calibrated moral compass: evil is considered good, and good is perceived as evil.
- Clericalism among the clergy.
- Lack of access to the Sacrament of Penance.
- Insufficient attention to spiritual warfare in the life of a Christian.
- A spirit of self-centeredness (see: the Prayer of St. Ephrem).

## **2.1. On a personal/family level**

**Who:** Parents and children, superiors of monasteries and consecrated communities with their members; every bishop, priest, layman and every person in consecrated life in the UGCC.

**Goal:**

- Parents and children: in the family everyone knows how to ask for forgiveness and forgive (see Eph. 4:26) / Children know how to distinguish between good and evil, truth and falsehood (see Col. 3:17–25) / The family goes to confession together.
- Youth: continue the practice of confession and prayer, have a sense of the challenges of the times and of their vocation to change the world in a Christian spirit, starting with themselves.
- Every layman of the UGCC: regularly practices an examination of conscience, goes to confession; feels the need for spiritual guidance; recognizes God's will for his or her life.
- Every priest: is aware of his own weaknesses and sinfulness, his personal need for constant repentance and conversion; tries to be one of the people, not above the people, to be a leader who inspires, not dictates, supports his spiritual flock and sympathizes with their weaknesses following the example of our great High Priest, Christ (see Heb. 4:15).
- Every consecrated person: senses his or her "prophetic" calling to live in peace and repentance, to be an example and a teacher in the art of spiritual warfare, in Christian and evangelical virtues (poverty, chastity, obedience).

- The Head of the Church and every bishop of the UGCC: is deeply aware of his own weaknesses and his sinfulness, of his personal need for constant repentance and conversion; he is close to his clergy (father, older brother and friend, pastor of pastors); knows how to get down from the pedestal and approach his flock, building up his brethren in the faith. He is an icon of Christ - Teacher, High Priest, Shepherd and Physician of souls and bodies.

**Tasks:** Are developed in the context of an examination of conscience and in prayer.

**Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses):  
What are my gifts? What are my shortcomings?
- Assess external factors for pastoral or personal conversion (opportunities and obstacles):  
What resources, circumstances support my conversion? What persons, circumstances move me further away from conversion?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Parents ask their children for forgiveness when they get angry, even for just cause.
- I will not speak ill of anyone in front of children (priests do not speak ill of their bishop in front of their children!).

**2.2. On a parish level**

**Who:** Pastors with their pastoral councils.

**Goal:** The parish community nurtures a spirit of ongoing conversion - tries to see its shortcomings and creates an atmosphere for growth in Christian virtues.

**Tasks:** Are developed in a context of examination of conscience, prayer and dialogue.

**Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses):  
What are our gifts? What are our shortcomings?
- Assess external factors for pastoral or personal conversion (opportunities and obstacles):  
What resources, circumstances support our conversion? What persons, circumstances move us further away from conversion?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.

- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish has retreats and missions on the topic of conversion.
- Great Lent is approached in a spirit of baptismal renewal.
- Baptismal vows are renewed on the feast of St. Volodymyr the Great.
- Confession is available to the faithful on various occasions.
- The parish practices joint examinations of conscience.

**2.3. On an eparchial level**

**Who:** Bishops with their Presbyterial and Pastoral councils, commissions and offices in cooperation with the council of superiors on the territory of the eparchy; where there are no eparchial structures – The Pastoral-Migration Department.

**Goal:** Eparchial structures minister and serve with a notable style of humility, a sense of the spirit of conversion and a vocation to accompany all the faithful on a common (synodal) path of following Christ.

**Tasks:** Are developed in cooperation with appropriate advisory and executive structures and in dialogue with eparchial clergy and lay representatives.

**Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses):  
What are our gifts? What are our shortcomings?
- Assess external factors for pastoral or personal conversion (opportunities and obstacles):  
What resources, circumstances support our conversion? What persons, circumstances move us further away from conversion?
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- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Retreats for clergy and eparchial staff on the topic of pastoral and personal conversion.
- Renewal days for eparchial curias (staff), at least twice a year (thematically, Theophany and the Feast of the Descent of the Holy Spirit are well suited for this).
- Exercises for children, school, and university youth.

- Canonical-pastoral visitations are conducted in a positive spirit of support for the growth of parishes with greater involvement of the laity.

#### **2.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences; Councils of regional superiors, Regional Superiors of consecrated communities with their councils.

**Goal:** Metropolitan or regional structures seek to preserve and develop Christian values on the territory in question, give living witness to a life in Christ.

**Tasks:** Are developed at Metropolitan/regional Synods, conferences, and meetings in dialogue with other Churches and Christian communities in a given territory.

##### **Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors for pastoral or personal conversion (opportunities and obstacles): What resources, circumstances support our conversion? What persons, circumstances move us further away from conversion?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
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- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

##### **Task examples:**

- Discuss the special challenges of a time and culture that are tolerant of sin and hostile to Christian values in the particular region.
- Protect and promote Christian values at the socio-political level in the region.
- Work together on materials and resources for pastoral and personal conversion in the particular region.
- Adapt and implement the instructions of the Head of the Church and the Synod of Bishops of the UGCC on a regional level.
- Popularize the 2021 Pastoral Letter of the UGCC Synod in Ukrainian and local languages.

#### **2.5. On a Churchwide level**

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, Superior Generals of consecrated communities with their councils.

**Goal:** To coordinate a common journeying of the entire Church in pastoral conversion to nurture holiness of a united people of God.

**Tasks:** Are developed by the Synod of Bishops in joint listening to the Holy Spirit and each other through legislative acts and with a sense of responsibility for the implementation of the decisions of the Synod

in their dioceses. The structures of the Patriarchal Curia and congregations of consecrated persons take care to implement the decisions of the Synod in their communities.

**Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses):  
What are our gifts? What are our shortcomings?
- Assess external factors for pastoral or personal conversion (opportunities and obstacles):  
What resources, circumstances support our conversion? What persons, circumstances move us further away from conversion?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The head of the Church speaks on the topic of pastoral and personal conversion in short messages in different languages.
- The UGCC is journeys together with the entire Catholic Church on the path of pastoral conversion.
- The UGCC popularizes documents and teachings of the Holy Father on this topic.
- The appropriate office in the Patriarchal Curia assembles all the studies, literature, and media resources we already have on the topic of pastoral and personal conversion.
- “Zhyve TV” and other media resources are invited to cooperate on this topic.
- Renewal days are held at the level of the Patriarchal Curia - at least twice a year (Theophany and the Feast of the Descent of the Holy Spirit are thematically suitable for this).
- Commissions and departments of the Patriarchal Curia serve the Church in a spirit of pastoral conversion.
- UGCC Bishops are seen journeying together on the path of pastoral conversion.



### 3. Developing Networks of Communion

#### Text of Pastoral Letter:

**3. Developing networks of communion.** In those moments, when we are confronted with complicated choices and challenges, let us seek to find an answer to the question: What would Jesus do in this situation? How would he behave in my place? This approach can be adopted not only by individual persons but also by institutions, our Church in particular, as she asks herself today: How are we to move forward? How do we preach the Kingdom of God in this fragmented, deeply divided and wounded 21st century world? How are we to be a light to today's world?

We can find many answers when we examine the life and ministry of our Lord. First of all, Christ often retreated into solitude in order to pray. Having become man, the Son of God was constantly watchful that the will of the Father be fulfilled in Him. He described the fulfilment of God's will as daily nourishment: "My food is to do the will of him who sent me and to accomplish his work" (Jn 4:34). By maintaining a spiritual "vertical connection"—obedience to the Father in incessant prayer and in fulfilling His salvific will, our Lord built his relations with others in light of divine will—something that contemporary culture expects from us, His disciples.

Jesus was a master when it came to creating interpersonal relations and communion: through encounters, healings, sermons He built and developed a circle of disciples, followers, and witnesses—which became of foundation for building up the Church. Let us remind ourselves that the basis of the Church is not a *thing*—a code of rules and practices, ideology, a branchlike structure or a pyramid, but *Someone*—Christ Himself: "In whom the whole structure, being joined together, grows into a holy temple in the Lord" (Eph 2:21). Christ constantly called unto Himself different people, laid foundations for a common listening to the Word of God, community prayer and common ministry.

This manner of working and style of mission was adopted by St. Paul, the Apostle to the Gentiles. Through tireless preaching and multiple journeys, letters and epistles, he develops, strengthens and brings together networks, communities of recognizable, concrete persons—not nameless masses—gathered in the Lord's name. Modelling themselves on their Teacher, the apostles, who became missionary disciples, remained close to individual persons and communities. They hastened from one community to another, fostering unity in faith and solidarity in love. Their successors acted in the same manner throughout history.

This network of fraternal community in faith and solidarity in love is so important, that even in times of communist persecution on our maternal lands, members of our Church under the leadership of its pastors, in spite of great restrictions and danger, continued to main it, and did so, with God's grace, rather successfully: in the underground monasteries operated in secret, seminaries educated new priests, the faithful gathered in private homes for prayer and liturgical services.

Even more today we are called to such personal and ecclesial relationships at different levels: in the family, school, workplace, in the parish and eparchy and between eparchies, religious communities and monasteries.

Love is at the core of communion among Christ's disciples (see 1 Cor 13:13). "By this all people will know that you are my disciples, if you have love for one another" (Jn 13:35). The community of Christ is, in essence, a network of love and service. Witness to this is wonderfully borne in the Acts of the Apostles: "Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common" (Act 4:32).

How good it is when there is cooperation and solidarity! This network of souls through the millennia embraced the destitute, healed wounds, overcame divisions among people, raised those who found themselves at the bottom of the social ladder, and continues to do so to this day.

The development of media technologies—from the discovery of writing and printing to the internet—expresses this same communication network, which is natural, indeed essential for a human being. Human life in its many facets is a network of intricate relationships. The famous Catholic writer of the 20th century, Thomas Merton, noted “No man is an island.” We are rediscovering this in contemporary culture with its tendency towards individualism and polarization and are experiencing this deeply in a time of pandemic. The quarantines demonstrated that the network of human relations can both destroy and be life-giving. We need contact with other people, like we need air. However, such relationships must be healthy, whole, marked by an ability to listen and hear one another, and not poisonous or toxic. We must become a Church of healthy relationships, a friendship of communities of Christ’s disciples, who think in common and act synodally, experiencing together the common pilgrimage of the created world towards its Creator, with Christ at its head. Let us beseech the Holy Spirit, that in all our relationships his fruit be brought forth: love joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (see Gal 5:22-23).

**Goal:** That the UGCC reflect together and act synodally at all levels of life and activity.

**In detail:**

- The UGCC fosters an awareness that the vocation to unity-communion flows from the communion of the Triune God: the Father, the Son, and the Holy Spirit, and from our spiritual unity with God.
- The unity of the UGCC is constantly fostered, not only at the level of Synod of Bishops of the UGCC, but on a churchwide, regional, eparchial, parish level, with the involvement of clergy, religious, and laity.
- The UGCC finds inspiration in the example of unity of the early Church.
- New technologies are placed at the service of building communion-unity.

**Particular challenges for building networks of communion:**

- Widespread individualism.
- The virtual world – virtual relationships replacing living relationships (the negative aspect of contemporary technologies).
- The danger of an isolated leadership class, both in civil and in church life.
- Disinformation and the manipulation of truth, which lead to pointless nihilism, especially among the youth.

**3.1. On a personal/family level**

**Who:** Every member of the UGCC, from the newly-born in Christ to the Head of the Church.

**Goal:**

- Parents with their children: nurture a common life, they walk together in the prayer and domestic life, open to other communities.
- Youth: nurture personal, not just virtual, connections in their lives.

- Every priest and bishop: nurtures family contacts and friendships in which he can simply “be human” and create human community with others.
- Every consecrated person: cultivates openness to others in their personal life.

**Tasks:** Are developed in the context of familial love, in sincere and open dialogue.

**Questions to determine tasks:**

- Assess internal factors for nurturing networks of communion (strengths and weaknesses): What are my gifts? What are my shortcomings?
- Assess external factors that influence the nurturing of networks of communion (opportunities and obstacles): What resources, circumstances strengthen our unity? What persons, circumstances undermine our unity?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on Christian communion/unity; b) positive experience and negative consequences of the war on Christian unity.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Parents allocate time to communicate with each other and with their children.
- The family sits down at the table together without smartphones.
- The bishop knows not only his priests, but also their wives and children.
- Each member of the UGCC knows his neighbors and knows how to open up to them.

**3.2. On a parish level**

**Who:** Pastors with their pastoral councils and the entire parish community.

**Goal:** Every parish community is a place where there is an effective network of communication that includes everyone.

**Tasks:** Are developed by the Pastoral council under the leadership of the pastor within the framework of Pastoral planning in cooperation with all persons involved in building up the parish community.

**Questions to determine tasks:**

- Assess the ability of the parish to nurture networks of communion: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of the parish to nurture networks of communion: external factors (opportunities and obstacles): What resources, circumstances strengthen our Christian unity? What persons, circumstances undermine our Christian unity?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on nurturing communion-unity; b) positive experience and negative consequences of the war on Christian unity.
- What do we already have and are doing?
- What would we like to see?

- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish uses all possible means to foster communion-unity (meetings, printed and virtual means of communication, coffee and tea fellowship).
- The parish priest promotes the creation of various parish communities (prayer, charitable, educational, etc.).
- The parish goes together on pilgrimages.
- Pastoral and Finance councils work effectively in the parish, annual pastoral planning is practiced.
- The parish fosters friendly relations and promotes cooperation with local Christian and religious communities.

**3.3. On an eparchial level**

**Who:** Bishops with their Presbyteral and Pastoral councils, commissions and departments (especially with the catechetical commission and the family commission), in cooperation with the council of superiors on the territory of the eparchy; where there are no eparchial structures – The Pastoral-Migration Department.

**Goal:** The eparchy nurtures its identity as a single community that thinks and acts synodally under the leadership of its bishop.

**Tasks:** Are developed in cooperation with appropriate advisory and executive structures and in dialogue with eparchial clergy and lay representatives.

**Questions to determine tasks:**

- Assess the ability of the eparchy to nurture networks of communion-unity: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of the eparchy to nurture networks of communion-unity: external factors (opportunities and obstacles): What resources, circumstances strengthen our Christian unity? What persons, circumstances undermine our Christian unity?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on eparchial unity; b) positive experience and negative consequences of the war on eparchial unity.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The eparchial administration uses all possible means to foster communion-unity (e.g., eparchial newspaper, website, Facebook, etc.).

- All advisory bodies in the eparchy act synodally and efficiently (Pastoral and Finance Councils, Presbyterial council and College of Eparchial Consultors, Eparchial Assembly-Sobor).
- Annual eparchial pilgrimages.
- Clergy encounters, not just working meetings for priests, but social ones as well
- Eparchial encounters on various topics and for various groups.

### **3.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences; Councils of regional superiors, Regional Superiors of consecrated communities with their councils.

**Goal:** Metropolitan or regional structures effectively consult with each other and cooperate with a sense of communion-unity.

**Tasks:** Are developed at Metropolitan/regional Synods, conferences and meetings of bishops, clergy and laity, in dialogue with other Churches and Christian communities in the region.

#### **Questions to determine tasks:**

- Assess the ability of the metropolia or region to nurture networks of communion-unity: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of the metropolia or region to nurture networks of communion-unity: external factors (opportunities and obstacles): What resources, circumstances are favorable for developing a spirit of communion-unity? What persons, circumstances undermine networks of communion-unity?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on eparchial unity; b) positive experience and negative consequences of the war on eparchial unity.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### **Task examples:**

- Holding joint conferences, encounters, retreats for the clergy of the region.
- Organizing youth encounters on a regional level.
- Forums with the participation of clergy, consecrated persons, and lay people on special topics.
- Formation meetings on a regional level.
- Development of a common strategy for the implementation of a particular synodal decision.

### 3.5. On a Churchwide level

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, Superior Generals of consecrated communities with their councils.

**Goal:** To develop a living sense of being one community of God's children throughout the UGCC.

**Tasks:** Are developed at the Synod of Bishops in joint hearing of the Holy Spirit and each other through legislative acts and with a sense of responsibility of the bishops regarding the implementation of the decisions of the Synod in their dioceses. The structures of the Patriarchal Curia promote cooperation between all parts of the UGCC at the church-wide level on various questions of church life. Congregations of consecrated life take care to implement the decisions of the Synod in their communities.

#### Questions to determine tasks:

- Assess the ability of UGCC churchwide (patriarchal) structures to nurture networks of communion-unity: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess the ability of UGCC churchwide (patriarchal) structures to nurture networks of communion-unity: external factors (opportunities and obstacles): What resources, circumstances are favorable for developing a spirit of communion-unity? What persons, circumstances undermine networks of communion-unity?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on eparchial unity; b) positive experience and negative consequences of the war on eparchial unity.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### Task examples:

- The Head of the Church communicates with the clergy, consecrated persons, and faithful laity, using the modern technologies available to him.
- Pastoral visits of the Head of the Church to different regions and eparchies.
- Bishops of the UGCC actively participate in the Synod, with a sense of the global unity of the Church and of mutual solidarity between eparchies of the UGCC.
- All-church forums and Patriarchal Assemblies (Sobors).
- Important pastoral letters and church documents of a churchwide nature are published in different languages.
- The patriarchal structures of the UGCC monitor the teachings of the Holy Father and seek to promote a journeying together progress with the entire Catholic Church.

## 4. The Path to Curing Wounds and Healing Traumas

### **Text of Pastoral Letter:**

**4. The Path to Curing Wounds and Healing Traumas.** Journeying through the cities, towns and villages of the Holy Land, Jesus gathered disciples and preached the Kingdom. At the same time, He demonstrated the essence of the Kingdom in a manner understood by all—listening, showing mercy and healing: “And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.” (Mt 9:35). He healed hemorrhage and blindness, demonic possession and leprosy, paralysis and the ultimate human illness—death. Healing is an expression of God’s love and a sign of the presence of His Kingdom: “He welcomed them and spoke to them of the kingdom of God and cured those who had need of healing” (Lk 9:11). The Lord provides us an example of how we are to act and preach—to heal the wounds and illnesses of others, especially in the context of the lived experience of genocidal totalitarian regimes, intent on destroying the human being and crushing its dignity.

We cannot dream about the future of our Church, if we do not reflect on the need for a healing of traumas—personal, familial, societal, ecclesial, national, historical, and global. Contemporary understanding of how the human psyche works, the dynamics of consciousness, will and feelings of a person, the experience of pastoral ministry and relationships demonstrate how all of us need healing. Entire generations of our Church’s faithful experienced great upheavals, which, unfortunately, have not ceased, but take on new forms. The terror of genocidal regimes and world wars, colonialism and violence, imprisonment and forced emigration, the new war, and the pandemic—all leave profound wounds on human souls, on families and on all of society.

These wounds require the healing of God’s mysterious, tender, and personal touch. Otherwise, pain, fear and mistrust lead to aggression, destructive passions and addictions. Where there is no genuine love among God’s sons and daughters, there seductive, populist ideologies take root. Cheap promises, simplistic and deceptive answers to the profound needs of the human soul cripple and deform the psyche and thinking of entire societies. The power that heals, the grace of the Holy Spirit, capable of healing the wounds of the past and present—these come from an encounter with the living Christ, the Physician of soul and body, who makes Himself present in the mutual love of His followers. And the vehicle for this Source of healing is and must be our Church, all its communities and institutions.

The pandemic which every one of us is experiencing, has given us the opportunity to see even more clearly the face of a crippled humanity and the needs of the wounded person, who suffers from loneliness, fear, anxiety, addictions, disquiet, and injustice. We need a Healer and we ourselves must be instruments of healing, in order to reveal the Kingdom that we preach. It is the road of healing, which intertwines with the paths of repentance, that opens up the way towards an authentic mission. The children of the Church, who have experienced her life-giving love, and have understood their Baptismal vocation to divine sonship and daughterhood, become missionaries who preach a Gospel of redemption and healing.

**Goal:** The UGCC has an inherent sense of the need for a healing of wounds and of treating traumas.

**In detail:**

- Fostering an awareness of existing wounds and traumas, physical and spiritual, both personal and communal.
- Sensing the wounds and traumas of our neighbor.
- The desire to be a healed person in all senses.
- A Church that desires to be a community of healing, and to accompany the wounded and traumatized towards healing.
- Christ – The Physician of souls and bodies is present in the concrete action of the Church at all levels.

**Particular challenges for the healing of wounds and treating traumas:**

- In many the deep wounds of the past have never been healed.
- It is difficult to talk about healing when new wounds are constantly emerging (e.g., the war).
- The realization that Christians themselves can cause new wounds through indifference or insensitivity.
- A person's inability and fear to admit that they are wounded and need healing.
- The lack of adequate knowledge and expertise of pastors to work with wounded people.

**4.1. On a personal/family level**

**Who:** Parents and children, superiors of monasteries and houses of consecrated life with their members, every bishop, priest, religious and layperson of the UGCC.

**Goal:**

- Parents and children: a family that senses each other's wounds and traumas and fosters a community of love, where one can safely and without judgment reveal one's wounds and traumas.
- Youth: develops sensitivity to their own and other people's wounds.
- Every layperson of the UGCC: has an open heart to the wounds and traumas of one's neighbor, with an awareness of one's own wounds and traumas.
- Every priest: is aware of his own wounds and traumas; allows Christ the Healer to be present in his pastoral activity; nurtures a ministry of presence and of listening to the wounded and traumatized; takes seriously his duty to visit the sick in his community.
- Every consecrated person: is aware of his or her own wounds and injuries; has a deep sense of the wounds and traumas of others and his or her vocation to always be a "good Samaritan" and a person who knows how to listen to others and empathize with them.
- The Head of the Church and every bishop of the UGCC: is deeply aware of his own wounds and traumas; accompanies his priests and faithful with a compassionate closeness and presence; is an icon of Christ the Healer, the Physician of soul and body.

**Tasks:** Are developed through an examination of conscience and in prayer.

**Questions to determine tasks:**

- Assess internal factors for pastoral or personal conversion (strengths and weaknesses):  
What are my gifts? What are my shortcomings?



- Assess external factors for the healing of wounds and trauma (opportunities and obstacles): What resources, circumstances support a healing of wounds and trauma? What persons, circumstances close me off from the healing of wounds and trauma?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- In a marriage, a husband and wife regularly talk, listen to each other with a deep sense of possible wounds and traumas, both their own and those of their children.
- A young person visits those traumatized by the war.
- The bishop himself periodically visits the sick and wounded.

**4.2. On a parish level**

**Who:** Parish priests with their parish councils and communities.

**Goal:** The parish community is an environment where the wounded and traumatized can find the path to healing.

**Tasks:** Are developed through an examination of conscience, prayer, and dialogue.

**Questions to determine tasks:**

- Assess internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors (opportunities and obstacles): What resources, circumstances support our goal? What persons, circumstances move me further from our goal?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish provides an opportunity for various groups of wounded or traumatized people to meet for mutual support (Peer Support Groups, e.g., parents who have lost their children, war veterans, Alcoholics Anonymous, etc.).
- Visitation of the sick should not fall only on the shoulders of the parish clergy; the laity also takes part, in particular the youth.

- The parish organizes psychological counseling.
- Common celebration of the Sacrament of Anointing with Oil (of the Sick) at least once a year.

#### **4.3. On an eparchial level**

**Who:** Bishops with their Presbyteral and Pastoral Councils, commissions, and offices, in cooperation with the Council of Regional Superiors on the territory of the eparchy; where there are no structures: The Pastoral-Migrant Department.

**Goal:** An Eparchy cares for the healing of wounds and traumas and fosters the formation of pastors in that spirit.

**Tasks:** Are developed in cooperation with the appropriate advisory and ministry structures, and in dialogue with eparchial clergy and lay representatives.

#### **Questions to determine tasks:**

- Assess internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors (opportunities and obstacles): What resources, circumstances support our goal? What persons, circumstances move me further from our goal?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### **Task examples:**

- Conferences for the clergy animated by experts on PTSD (Post-traumatic Stress Disorder).
- The Eparchy constantly monitors the emergence of particular wounds and traumas and mobilizes parishes to nurture a spirit of healing of wounds and traumas.
- The Eparchy promotes hospital chaplaincy on its territory.
- The Eparchy cooperates with institutions that specialize in the treatment of wounds and traumas.

#### **4.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences, councils of regional superiors, Regional Superiors of religious/monastic communities with their councils.

**Goal:** Metropolitan and regional structures care for the healing of wounds and traumas with a sense of the particular circumstances of the region.

**Tasks:** Are developed at Metropolitan/Regional Synods, conferences, and encounters in dialogue with other Churches and Christian communities of the region.

### **Questions to determine tasks:**

- Assess internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors (opportunities and obstacles): What resources, circumstances support our goal? What persons, circumstances move me further from our goal?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

### **Task examples:**

- Study profound wounds and traumas which are present in the region, involving historians and experts to discuss the truth about the past.
- Commemorate historical dates of inflicted wounds and traumas as occasions for mutual forgiveness, reconciliation, and healing.
- Organize encounters for military and hospital chaplains of the region.
- Work together on resources for the healing of wounds and traumas in the region.
- Call for the discussion of wounds and traumas on a state level.
- Apply and implement directives of the Head of the Church and the Synod of Bishops of the UGCC on a regional level.

### **4.5. On a Churchwide level**

**Who:** The Head of the Church with the UGCC Synod of Bishops, the Permanent Synod, Patriarchal Curia, Superior Generals of religious communities with their councils.

**Goal:** Coordinate common movement of the entire Church along the path of healing of wounds and traumas.

**Tasks:** Are developed by the Synod of Bishop in a common listening to the Holy Spirit and to one another through legislative action and with a sense of responsibility for the implementation of synodal decisions in their eparchies. The Structures of the Patriarchal Curia and Communities of consecrated life promote the implementation of synodal decisions in their communities.

### **Questions to determine tasks:**

- Assess internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors (opportunities and obstacles): What resources, circumstances support our goal? What persons, circumstances move me further from our goal?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?

- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The Head of the Church speaks on the topic of healing wounds and traumas in short messages in different languages.
- The UGCC popularizes documents and teachings of the Holy Father on this topic.
- The Synod of Bishops devotes a session to discussing the healing of wounds and traumas.
- Once the war is over to hold a session of the Patriarchal Assembly (Sobor) on this topic.
- Commissions and departments of the Patriarchal Curia, whose activities are related to the healing of wounds and traumas, cooperate with each other (department of military chaplaincy, department of penitentiary service, health care commissions)

## 5. Closeness and Practical Attention to the Poor and Marginalized

### **Text of Pastoral Letter:**

**5. Closeness and Practical Attention to the Poor and Marginalized.** Paradoxically, we reach healing not when we focus on ourselves, on our difficulties, needs and problems, but when we open up in compassionate and merciful love towards our fellow human beings, seeking to grant them the experience of God's healing presence and life-giving love through our human presence and closeness. On this Gospel paradox our Lord said: "Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (Mt 10:39). To love one's life for Christ's sake means dedicating it to serving our neighbour, especially the most destitute, poor, marginalized, those whom the Lord calls "the least of these my brothers" and says that everything that we do for one of these, we have done for him (Mt 25:40). Thus, in serving one's neighbour out of love, a person "finds their own life," that is, rediscovers the greatest truth about themselves as a beloved child of God, created out of love and called to love.

One of our contemporaries, Carlo Maria Martini, rightly noted: "God is present in each act of love, in all signs of forgiveness, in the commitment of those who fight against violence, hate, want and suffering." That which characterizes Christian love is its concreteness. As our neighbour with his unique daily needs and miseries is concrete, so must God's presence in our works of mercy be concrete: to feed the hungry, give drink to the thirsty, clothe the naked, receive the sojourner into our home, visit the sick and imprisoned, etc. (see Mt 25:35-36; Is 58:6-7; Pastoral Letter of the Synod of Bishops of the UGCC of 2020: "Only One Thing Will Remain Yours – That Which You Have Given to the Poor!", 1).

Our service to neighbour frequently finds expression in meeting their immediate and basic needs and necessities. However, Divine love compels us to reach towards the root of human suffering and misfortune, which is often found hidden behind human sin, and appears in community relations, poisoned by injustice. Thus, our Christian efforts will bear even greater fruit, if we, along with meeting the needs of a specific person, our neighbour, also strive for the healing of social sinfulness and so establish the common good, from which every member of the human community will be able to draw hope.

His Holiness, Pope Francis, calls on us to become increasingly a Church that reaches out beyond herself to serve. And in this insight is found the call to each of us to leave our own comfort zones, to move beyond ourselves and increasingly open ourselves up to our fellow human beings. In practice this means to direct our attention and steps towards concrete people who live "on the periphery" of today's world, filled with fear, sadness and hopelessness; towards those, whose cry for help does not reach the ears of their surroundings, hardened by indifference and egoism, but should find resonance in the heart of a person of genuine faith, giving rise in his or her life to streams of solidarity, compassionate listening and merciful love. Thus, in our contemporary world, immersed in the fear of death and anxiety before the coming day, we will be able to bring a sign of hope that "does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us" (Rom 5:5). Indeed, our treatment of neighbour, our readiness to service will become a sign of new hope and a testament to the authenticity and depth of our faith.

**Goal:** To develop an effective ministry of service to our neighbor (diakonia) throughout the UGCC.

**In detail:**

The Apostolate of the Church, which “goes out into the world” (*Chiesa in uscita*), should reach:

- those who are suffering — physically, morally or mentally;
- the marginalized, lonely, rejected and ignored by society;
- victims of abuse of power and influence;
- those who are extorted for profit, are trampled by the distorted logic of power and money;
- those forced into exile, the persecuted, tortured and imprisoned;
- victims of war, conflicts, terrorism;
- those deprived of freedom, rights and dignity;
- the unemployed, those deprived of medical and basic social care;
- refugees, migrants, migrant workers, the homeless, etc.

**5.1. On a personal/family level**

**Who:** Parents with children, monastery and religious community superiors with their members, every bishop, priest, religious, and layperson of the UGCC.

**Goal:**

- Parents with children: showing mercy to those in need through concrete action (Mt. 25: 31–47).
- Youth: expressing their natural idealism regarding social injustice through acts of charity and volunteer service.
- Every layman of the UGCC: having open eyes for the poor and marginalized who live close by.
- Every priest: setting an example of service to one’s neighbor through personal attention to the poor and marginalized.
- Every person in consecrated life: not living luxuriously, but modestly and with poverty, giving personal and active living witness to the presence and closeness of Christ to the poor and marginalized, going out to meet them.
- The head of the Church and every bishop of the UGCC: living modestly, as befits those who carry the smell of their sheep, not only organizing charitable activities, but personally taking part in them.

**Tasks:** Are developed with a sense of the needs of the poor in one’s midst.

**Questions to determine tasks:**

- Identify the needs of the poor and marginalized that we wish to address.
- Assess our ability to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess our ability to address these needs: external factors (opportunities and obstacles): What resources, circumstances support my (our) ministry? What persons, circumstances move me (us) further from our ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?

- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Parents instill self-sacrifice in their children from a young age, e.g., on the day of St. Nicholas, during Great Lent.
- Young people dedicate their time and talents to serving in the parish Caritas.
- Adults actively support the social action of the parish community and participate in it themselves.
- The bishop knows where in the city they ask for alms and from time to time he personally helps the poor (with money, food, water).

**5.2 On a parish level**

**Who:** Pastors with their pastoral councils and the entire parish community.

**Goal:** Every parish community concretely engages in charitable activities in its neighborhood and supports eparchial and church-wide charitable initiatives.

**Tasks:** Are developed by the pastoral council under the leadership of the pastor in the course of pastoral planning and in accordance with local needs and appeals from outside.

**Questions to determine tasks:**

- Identify the needs of the poor and marginalized on the territory of the parish, but also beyond it.
- Assess our ability to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess our ability to address these needs: external factors (opportunities and obstacles): What resources, circumstances support our charitable ministry? What persons, circumstances stand in the way of our working for the poor?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish familiarizes itself with the Pastoral Letter of the Synod of Bishops of the UGCC “Only One Thing Will Remain Yours – That which You Have Given to the Poor” (sermons, discussions, pastoral planning) and reflects together on it.
- The parish establishes a ministry to the poor and marginalized, e.g., active parish Caritas.

- Catechesis of children addresses the topic social ministry of the Church.
- The parish provides meeting space for various support communities: “Alcoholics Anonymous”, “Bereaved Parents”, etc.
- Soup kitchen for the local poor, food bank, collection basket for social needs, etc.
- A portion of parish income is directed towards helping the poor.

### 5.3. On an eparchial level

**Who:** Bishops with their presbyteral and pastoral councils, commissions and departments (especially with their eparchial Caritas) in cooperation with the council of superiors on the territory of the eparchy; where there are no eparchial – Pastoral-Migration Department.

**Goal:** Serving the poor and marginalized is considered an integral part of the Church’s mission; a structure has been established in the eparchy to implement this charitable mission.

**Tasks:** Are developed in cooperation with the appropriate advisory and executive structures and in dialogue with eparchial clergy and lay representatives.

**Questions to determine tasks:**

- Identify the needs of the poor and marginalized on the territory of the eparchy, but also beyond it.
- Assess our ability to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess our ability to address these needs: external factors (opportunities and obstacles): What resources, circumstances support our charitable ministry? What persons, circumstances stand in the way of our diakonia?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- At least one-tenth of the eparchial budget should be allocated to charitable activities of the eparchy.
- The eparchy constantly monitors the emergence of special needs and mobilizes parishes when they arise.
- The diocese constantly reminds the clergy about charitable ministry and establishes for its directives and priorities.
- During visitations, the bishop reviews the charitable activity of the parish and, if possible, participates in it personally.



#### **5.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences; Councils of regional superiors, Regional superiors of religious communities with their councils

**Goal:** Metropolitan or regional structures coordinate joint responses to charitable needs in their territory, and beyond.

**Tasks:** Are developed at Metropolitan/regional Synods, conferences, and meetings in dialogue with other Churches and Christian communities on the particular territory.

##### **Questions to determine tasks:**

- Identify the needs of the poor and marginalized on the territory of the metropolia (or region), and beyond it.
- Assess our ability to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess our ability to address these needs: external factors (opportunities and obstacles): What resources, circumstances support our joint action? What persons, circumstances stand in the way of our charitable ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

##### **Task examples:**

- Develop a common strategy for serving one's neighbor on the territory of the metropolia (or region) or beyond it.
- With a common voice appeal to government and private institutions when special needs emerge.
- Through the press and media resources inform society and constantly remind it of those in need, appealing to the conscience of those in power.

#### **5.5. On a Churchwide level**

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, Superior Generals of consecrated communities with their councils.

**Goal:** To develop active and effective service to one's neighbor (diakonia) throughout the UGCC.

**Tasks:** Are developed in the Synod of Bishops in joint listening to the Holy Spirit and each other through legislative acts and with a sense of responsibility for the implementation of the decisions of the Synod in their eparchies. The structures of the Patriarchal Curia promote cooperation between all parts of the UGCC on a church-wide level on the question of the Church's social ministry, and also cooperate with international charitable organizations. Congregations of consecrated life oversee the implementation of the decisions of the Synod in their communities.

### Questions to determine tasks:

- Identify the needs of the poor and marginalized on a churchwide or global scale.
- Assess our ability to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess our ability to address these needs: external factors (opportunities and obstacles): What resources, circumstances support our joint action? What persons, circumstances stand in the way of our charitable ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic; b) positive experience and negative consequences of the war.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

### Task examples:

- The Head of the Church and the Synod of Bishops give heed to the vocation of the Church regarding its social ministry; develop a joint strategy for serving one's neighbor (see: Strategy of Social Service in the UGCC).
- The Head of the Church appeals to government leaders regarding legislation to support the poor and marginalized.
- Through media resources, the international press is informed about special crises or needs on the territory of Ukraine and in other countries of the world where the UGCC is present.
- The UGCC works together with the entire Catholic Church in its social mission.

## 6. The Christian Family – A Domestic Church

### **Text of Pastoral Letter:**

**6. The Christian Family – A Domestic Church.** Speaking and preaching about the Christian family, the venerable Metropolitan Andrey was convinced that it provides “teaching, on which depends and is supported the future of the entire people” (On the Christian Family, 1900). In the same spirit of his great predecessor, Patriarch Josyf, in the twilight of his life, wrote: “Parents, the Christian Family – that is the foundation for a healthy society, a people, a nation. It is the pledge of their growth and strength! And thus, I beseech you: preserve it, and where it has been shaken, restore the authentic Christian family among the Ukrainian people, as the undying hearth of life and health for the Church and People” (Testament of His Beatitude Patriarch Josyf). And so our Church, continuing the work of these illustrious righteous leaders, gives special attention to the spiritual care and spiritual accompaniment of families.

The past year of 2020 brought suffering to millions of people across the globe because of the pandemic. This time of unprecedented challenges demonstrated with particular clarity, what a great gift it is for us, Christians, to be able to gather together in prayer “in the same place”, as the first disciples of Christ did (see Acts 2:1), breaking the Eucharistic Bread and calling upon the Holy Spirit, who transfigures the community of God’s children, making it the living Body of the Risen Saviour. All of us experienced with great pain, and in part still continue to experience a “Eucharistic hunger,” a longing for live participation in the Liturgy. Quarantine restrictions, established by the governments of many countries, forced us for a certain time to leave our churches and worship from our homes. Some have seen in this movement of the People of God the fulfilment of the words of the prophet Isaiah: “Come, my people, enter your chambers, and shut your doors behind you; hide yourselves for a little while until the fury has passed by” (Is 26:20).

With gratitude we can attest today that our households and Christian families in this difficult time became a place of great and convincing faith witness. Parents were given an opportunity to read the Holy Scriptures with their children, to pray and take part in online-streaming of services from parish or cathedral churches. The experience of our underground Church, so fresh in the memory of the older generation, was put to use once again, showing the unique and irreplaceable role of the family in fostering and transmitting the faith. Nothing can replace the good example of practicing Christian parents. Society today needs the witness of the healthy Christian family, possibly more than at any other time in human history.

However, many a family became painfully aware of its limitations and weaknesses, which became apparent in those long weeks and months of quarantine restrictions. Many a family experienced the loss of loved ones, crisis and tension. More than a few persons realized how they are unable to show patient and merciful love towards their closest. Many a parent sensed that they weren’t prepared to guide their children with wisdom and in a Godlike manner, to support one another on the faith journey in the midst of the turbulent sea of the pandemic and the difficulties associated with it. To these human, spiritual and psychological limitations were added external factors, such as the loss of employment, reduction of salary, which became a source of additional suffering and anxiety in families. To all our families we wish to express reassurances of our closeness and prayers.

At the same time, we renew our appeal to the clergy to give central attention to family ministry, catechesis of the family, which is called to be an image of the community of the Most Holy Trinity in

the world, and a sign of hope for all humanity. A believing family, that “community of life and love which God himself wanted for man and woman” (St. John Paul II, General Audience, October 8, 1997), and which church tradition call a “domestic church,” is to be “the path of the Church” for all times. In the same address St. John Paul II spoke of this: “Yes, the family is eminently the ‘path of the Church’ which recognizes in it an essential and irreplaceable element of God’s plan for humanity. The family is ‘the privileged place for personal and social development.’ Whoever fosters the family, fosters the human person; whoever attacks it, attacks the human person. Today the family and life are confronted by a fundamental challenge which affects human dignity itself.”

**Goal:** The family fulfills its vocation in the Church and in society.

**In detail:**

- The Christian family, as a domestic church, understands its calling to grow in faith, holiness, love, and service to neighbor.
- The role of the family, as the foundation of human society, has adequate protection.
- Parents have adequate support for the Christian upbringing of their children.

**Particular challenges facing a family today:**

- In today’s society, the family is not merely undervalued, but actually under attack.
- Even in the Church there is a lack of understanding of the Christian family
- Parents are not prepared to fulfill their responsibilities regarding the family as domestic church.
- Violence, addiction, infidelity
- A lack of understanding the gift of life (e.g., unwanted pregnancies).
- Families that live apart because of employment, war, or other reasons.
- Cohabitation without the sacrament of matrimony.
- Unresolved issues with golden age family members.
- Social orphans
- Pressure from state authorities regarding gender ideology, abortion, and euthanasia.

### **6.1. On a personal/family level**

**Who:** Every member of the UGCC, from the newly-born in Christ to the Head of the Church.

**Goal:**

- Parents with children: create a holy community of love in which the gift of human and supernatural life can develop in all their dimensions.
- Youth: ready to go out into the world, with a sense of the love and support of their family.
- Grandparents / godparents: support the family community with their attention, presence, and love.
- Every priest and bishop: bears witness to an authentic family life according to his state and vocation, as husband, father, son, brother.
- Each consecrated person: gives a living evangelical witness to life in a specific consecrated community, not forgetting the family in which were raised.

**Tasks:** Are developed in the context of a loving family and of sincere and open dialogue.

### **Questions to determine tasks:**

- Assess the internal factors of our marriage and our family (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors impacting our marriage and our family (opportunities and obstacles): What resources, circumstances support the development of our family? What persons, circumstances are weakening or destroying our family?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on our marriage, our family; b) positive experience and negative consequences of the war on our marriage, our family?
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

### **Task examples:**

- Parents pray together with their children.
- Each house has its own prayer corner or place for prayer in front of an icon.
- The family reads the Holy Scriptures and spiritual literature together.
- The family sits down at table together without smartphones.
- The family together helps those in need.

## **6.2. On a parish level**

**Who:** Pastors with their pastoral councils and the entire parish community.

**Goal:** Every parish community is a place where the Christian family feels at home and receives everything it needs to fulfill its vocation.

**Tasks:** Are developed by the Pastoral council guided by the pastor during pastoral planning, in cooperation with catechists and other persons involved in the pastoral care of the family.

### **Questions to determine tasks:**

- Assess the needs of marriages and families in the parish community
- Assess the ability of the parish to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors impacting the ability of the parish to address these needs (opportunities and obstacles): What resources, circumstances support family ministry? What persons, circumstances obstruct family ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on Christian marriage, the Christian family; b) positive experience and negative consequences of the war on Christian marriage, the family.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.

- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Spiritual accompaniment of the family in the parish.
- Catechesis of young parents (e.g., in the context of preparation for Baptism).
- Ongoing catechesis of children, youth, and adults.
- Joint participation of families in the liturgical and prayer life of the parish, especially in the Divine Liturgy.
- Creation of family communities in the parish.
- Family counselors at the parish.
- Summer camps for families at the parish.

### **6.3. On an eparchial level**

**Who:** Bishops with their Presbyteral and Pastoral councils, commissions and departments (especially with the catechetical commission and the family life office) in cooperation with the council of superiors on the territory of the eparchy; where there are no eparchial structures – The Pastoral-Migration Department.

**Goal:** Eparchies that promote and support parish family ministry.

**Tasks:** Are developed in cooperation with appropriate advisory and executive structures and in dialogue with eparchial clergy and lay representatives.

**Questions to determine tasks:**

- Assess the needs of marriages and families on the territory of the eparchy
- Assess the ability of the eparchy to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors impacting the ability of the eparchy to address these needs (opportunities and obstacles): What resources, circumstances support family ministry? What persons, circumstances obstruct family ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on Christian marriage, the family; b) positive experience and negative consequences of the war on Christian marriage, the family.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- Create a Family Ministry Office, where this has not yet been done.
- Eparchial pilgrimages with the participation of spouses and families.
- Ongoing formation of the clergy in family matters.
- Proper accompaniment of priestly families.

- Ensure that the eparchy has dedicated literature and resources to support the Christian family.

#### **6.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences; Councils of regional superiors, Regional Superiors of religious communities with their councils.

**Goal:** Metropolitan or regional structures coordinate joint responses to the needs of the Christian family and to the challenges it faces on their territory.

**Tasks:** Are developed at Metropolitan/regional Synods, conferences, and meetings of those responsible for the pastoral care of the family in dialogue with other Churches and Christian communities on the particular territory.

##### **Questions to determine tasks:**

- Assess the needs of marriages and families on the territory of the Metropolia or region
- Assess the ability of the Metropolia or region to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors impacting the ability of the Metropolia or region to address these needs (opportunities and obstacles): What resources, circumstances support family ministry? What persons, circumstances obstruct family ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on Christian marriage, the family; b) positive experience and negative consequences of the war on Christian marriage, the family.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

##### **Task examples:**

- Jointly articulate the position of the Church regarding the protection of the family; if necessary – in cooperation with other Churches on a given territory.
- Promote participation in pro-life action on a regional/country level.
- Create metropolitan or regional commissions with the participation of heads of catechetical commissions or family life offices.
- Offer materials and resources for use on the given territory.

#### **6.5. On a Churchwide level**

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, Superior Generals of consecrated communities with their councils.

**Goal:** To develop active and effective family ministry throughout the UGCC.

**Tasks:** Are developed by the Synod of Bishops in joint listening to the Holy Spirit and each other through legislative acts and with a sense of responsibility for the implementation of the decisions of the Synod in their dioceses. The structures of the Patriarchal Curia promote cooperation between all parts of the

UGCC on a church-wide level on the question of family ministry, as well as cooperate with international organizations and the Pontifical Council for Laity, Family and Life. Religious congregations take care to implement the decisions of the Synod in their communities.

**Questions to determine tasks:**

- Assess the needs of marriages and families in the UGCC
- Assess the ability of the UGCC churchwide structures to address these needs: internal factors (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors impacting the ability of the UGCC churchwide structures to address these needs (opportunities and obstacles): What resources, circumstances support family ministry? What persons, circumstances obstruct family ministry?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic on Christian marriage, the family; b) positive experience and negative consequences of the war on Christian marriage, the family.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The Head of the Church periodically addresses the Christian family in video messages in different languages.
- A session of the Patriarchal Assembly (Sobor) is dedicated to the Christian family.
- A Year of the Family is proclaimed in connection with the Patriarchal Assembly (Sobor).
- The Pastoral Council of the Patriarchal Curia facilitates meetings of heads of eparchial family life commissions and offices.
- The Pastoral Council and relevant commissions of the Patriarchal Curia monitor available materials on the topic of marriage and family and promote the exchange and distribution of these materials throughout the UGCC.



## 7. Sense of Mission and Going forth into the World

### Text of Pastoral Letter:

**7. Sense of Mission and Going forth into the World.** The mission of the Church is expressed in ministry of the word and healing, through being present to the human person in his or her joys and sorrows, successes, and challenges, through listening to the voice of our neighbour and preaching the Gospel of mercy to the destitute of all times. The Church is called to go forth in order to preach the Gospel, baptize all nations (see Mt 28:18-20), and she does so by overcoming barriers—linguistic, ethnic, cultural, racial, and social. The words of Jesus, spoken to the apostles after the Resurrection, indicate to us the dynamics that God expects from us: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Act 1:8).

Pope Francis teaches: “In our day Jesus’ command to ‘go and make disciples’ echoes in the changing scenarios and ever new challenges to the Church’s mission of evangelization, and all of us are called to take part in this new missionary ‘going forth.’ Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the ‘peripheries’ in need of the light of the Gospel” (Apostolic Exhortation, “The Joy of the Gospel,” 20). Sainly pastors have recognized the call of the Holy Spirit and been able to reach out beyond the usual spheres of ministry, in order to spread the light of Christ’s Gospel in their contemporary societies. Our blessed priest-martyr Omelian Kovch pre-empted by decades today’s movement of “the Church going forth” when in his in his renowned booklet, “Why are our people fleeing from us?” which he wrote while imprisoned in Berezhany in the late 30s of the last century, he stated: “Already the great pope Leo XIII uttered a profound thought: ‘Fuori di sacristia!’ (Out of the sacristy!). Yes, in our time a priest must truly cultivate his activity outside the sacristy. Therefore, if a priest wishes to keep his flock in faith, in church and rite, he must ‘go forth from the sacristy’ and actively participate in the community life of his parish... Should he fail to do this, the ground will disappear under his feet, as has already happened to more than one.”

We should not limit ourselves to preaching the Word of God only to “our own,” but must go and preach to diverse nations in their own language. Let every one of us—bishop, priest, deacon, seminarian, monk, sister, boy, girl, father, mother—respond to this appeal of the Successor of St. Peter, to “go forth in mission” where we live, work, rest.

This “going forth” will be fruitful and blessed only if every one of us will do it with Christ and in unity with the Church: “In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded. That is what the angel proclaimed to the shepherds in Bethlehem: ‘Be not afraid; for behold, I bring you good news of a great joy which will come to all the people’ (Lk 2:10)” (“The Joy of the Gospel,” 23). Let us move forward, going forth with courage to search for those who are distant, and invite those, who remain at the bottom of society. Let us show initiative! (see *idem*, 24).

\* \* \*

Beloved in Christ! If the proposals and priorities, given here, are to become the program of our Church for the next years, it is necessary that each of us, you and we, understand our vocation and our

responsibility before God for the spiritual gifts we have received from Him. Let us cast aside all that keeps us from Christ! Let us open ourselves to the gift of the Holy Spirit, who descends on each of us and bears His fruit through us! Let us be living icons of God's goodness in the world! Let us be bearers of peace and gentle evangelists of Christ's love, a love that does not impose, but invites to a life of communion with the Father in the Holy Spirit. Let us constantly keep before our eyes the example of our zealous predecessors in faith, from apostolic times to the new martyrs and confessors of faith of the 20th century, who in the face of all the challenges of their time were able to "Rejoice in hope, be patient in tribulation, be constant in prayer" (Rom 12:12).

Let the prayer of the chief apostle Peter, a living witness to our hope, be on the mouth and in the heart of each of us: "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (1Pt 1:3-4)

**Goal:** The UGCC fosters a missionary spirit and goes out to witness the Gospel in the world.

**In detail:**

- No parish is closed in on itself and is afraid to go out of its pastoral comfort zone.
- Every member of the UGCC, from the youngest to the Head of the Church, remembers that a good, honest, noble life in Christ is our best sermon.
- Anyone who encounters a bishop, religious person, or layperson of the UGCC experiences the spirit of Christ's Gospel.
- The Church reaches its hand out to those members who have gone astray and invites them "to return home."

**Particular challenges for missionary discipleship:**

- Relativism of modern society: all religions are equal.
- The absence of a need for God.
- Prosperity and abundance create the illusion of self-sufficiency
- Secularism is perceived, de facto, as the official religion.
- The separation of the Church from the state has turned into the separation of society from God.

### **7.1. On a personal/family level**

**Who:** Every member of the UGCC, from school-age children to the Head of the Church.

**Goal:**

- Parents with children: witness to Christ where they live or work.
- Youth: actively participate in the life of the Church and invite others to do the same.
- Every consecrated person (religious, clergy, bishops): consciously shares Christ with others at every encounter.

**Tasks:** Are developed in the context of a personal sense of God's presence in one's life (*nemo dat quod non habet* — you can't give it if you don't have it).

### **Questions to determine tasks:**

- Study the environment where I live: identify where the light of Christ is not reaching.
- Assess internal factors for sharing the faith in the world (strengths and weaknesses): What are my (our) gifts? What are my (our) shortcomings?
- Assess external factors for sharing the faith in the world (opportunities and obstacles): What resources, circumstances support it? What persons, circumstances stand in its way?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic in reference to witnessing the faith in the world; b) positive experience and negative consequences of the war in reference to sharing the faith in the world.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

### **Task examples:**

- Begin each day with a prayer to the Holy Spirit that He might make me His instrument.
- Be a witness to a faith perspective on social media; share verses from the Bible, prayers, etc.
- Let everyone I meet experience the joy of the Gospel that lives in me.
- Do works of mercy in Christ's name.

## **7.2. On a parish level**

**Who:** Pastors with their Pastoral councils and the entire parish community.

**Goal:** The parish is a friendly and open place in which every person can experience being in God's house.

**Tasks:** Is developed by the Pastoral council under the leadership of the pastor in the course of pastoral planning.

### **Questions to determine tasks:**

- Study the environment where the parish is located: identify where the light of Christ is not reaching.
- Assess internal factors affecting how the parish shares the faith in the world (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors affecting how the parish shares the faith in the world (opportunities and obstacles): What resources, circumstances support it? What persons, circumstances stand in its way?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic in reference to witnessing the faith in the world; b) positive experience and negative consequences of the war in reference to sharing the faith in the world.
- What do we already have and are doing?

- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The parish has members who approach newcomers and invite them into the community.
- The priest is approachable and open, cultivates a spirit of patience towards all people.
- The parish maintains good relations with residents in the area.
- Missionary Days (Декада місіїності) are held every year.
- Services are advertised and people are openly invited to participate

**7.3. On an eparchial level**

**Who:** Bishops with their Presbyterial and Pastoral councils; where there are no eparchial structures – The Pastoral-Migration Department.

**Goal:** Eparchies that actively go out into the world to preach the Gospel.

**Tasks:** Are developed in cooperation with appropriate advisory and executive structures, especially with the evangelization council of the eparchy and in dialogue with eparchial clergy and representatives of the laity.

**Questions to determine tasks:**

- Study the environment where the eparchy is located: identify where the light of Christ is not reaching.
- Assess internal factors affecting how the eparchy shares the faith in the world (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors affecting how the eparchy shares the faith in the world (opportunities and obstacles): What resources, circumstances support it? What persons, circumstances stand in its way?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic in reference to witnessing the faith in the world; b) positive experience and negative consequences of the war in reference to sharing the faith in the world.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

**Task examples:**

- The eparchy forms clergy and laity in a missionary spirit.
- The eparchy supports seminarians who wish to serve in East Ukraine or in countries where there are no established parishes or structures.

- The eparchy supports chaplaincy ministries on its territory: academic, school, maritime, military, medical, penitentiary.
- The eparchy organizes an evangelization school for the laity with the help of the Council of Evangelization of the UGCC.
- The Eparchy actively studies demographic changes and takes steps to create new parishes if the need arises.

#### **7.4. On the Metropolia or regional level**

**Who:** Regional, Metropolitan Synods, conferences; Councils of regional superiors, Regional superiors of consecrated communities with their councils.

**Goal:** Metropolitan or regional structures coordinate a joint response to missionary and evangelistic opportunities and needs on its territory.

**Tasks:** Are developed at Metropolitan/regional Synods, conferences and meetings of persons involved in missionary and evangelistic activities in the region.

#### **Questions to determine tasks:**

- Identify missionary-evangelical needs in the region: where the light of Christ is not reaching.
- Assess internal factors affecting how the metropolia or region shares the faith in the world (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors affecting how the metropolia or region shares the faith in the world (opportunities and obstacles): What resources, circumstances support it? What persons, circumstances stand in its way?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic in reference to witnessing the faith in the world; b) positive experience and negative consequences of the war in reference to sharing the faith in the world.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### **Task examples:**

- Where there is a need, organize inter-eparchial evangelization schools for the laity with the help of the Evangelization Council of the UGCC.
- Coordinate access to relevant materials in the language of the region.
- Facilitate inter-eparchial encounters for persons involved in chaplaincy: academic, school, maritime, military, medical, penitentiary.
- Cooperate with public organizations to study demographic resettlement in the territory of the metropolia or region.
- Cooperate with secular and Catholic media to make the presence of our Church more visible in the region.
- Protohegumens of monastic orders or religious congregations form their members in a missionary and evangelistic spirit, and encourage them to be missionaries.

### 7.5. On a Churchwide level

**Who:** The Head of the Church with the Synod of Bishops of the UGCC, the Permanent Synod, the Patriarchal Curia, and especially the Evangelization Council, Superior Generals of consecrated communities with their councils.

**Goal:** The UGCC fosters a missionary spirit and goes out to witness the Gospel in the world.

**Tasks:** Are developed by the Synod of Bishops in joint listening to the Holy Spirit and each other through legislative acts and with a sense of responsibility for the implementation of the decisions of the Synod in their dioceses. The structures of the Patriarchal Curia, and especially the Evangelization Council, promote cooperation between all parts of the UGCC at the church-wide level in the matter of missionary and evangelization activities, as well as with the Pontifical Council for the Promotion of New Evangelization. Congregations of consecrated persons take care to implement the decisions of the Synod in their communities.

#### **Questions to determine tasks:**

- Identify missionary-evangelical needs for the UGCC: where the light of Christ is not reaching.
- Assess internal factors affecting how the UGCC shares the faith in the world (strengths and weaknesses): What are our gifts? What are our shortcomings?
- Assess external factors affecting how the UGCC shares the faith in the world (opportunities and obstacles): What resources, circumstances support it? What persons, circumstances stand in its way?
- Special consideration should be given to: a) positive experience and negative consequences of the pandemic in reference to witnessing the faith in the world; b) positive experience and negative consequences of the war in reference to sharing the faith in the world.
- What do we already have and are doing?
- What would we like to see?
- Prioritize proposals.
- Implementation: **WHAT? WHO? FOR WHOM? WHEN? WITH WHAT? WITH WHOM?**
- Monitoring: Constantly assess the implementation status of each proposed task.

#### **Task examples:**

- The Evangelization Council under the Head of the UGCC cooperates with all eparchies of the UGCC: assists with materials, formation programs, etc.
- The Synod of Bishops periodically examines the missionary outreach of the UGCC in the world.
- The Head of the Church records short video messages in different languages for major feasts.
- The Head of the Church reviews demographic studies prepared by various government, academic and public institutions to assess the issue of migration of Ukrainians in the world.