

Declaration on the restoration of Ukraine

STAT CRUX DUM VOLVITUR ORBIS

(Though the world is shaking, the cross stands firm)

The challenges posed by Russia's full-scale war against Ukraine, as well as other national and global processes, require a meaningful response from the Church of Christ. This document outlines the contours of the current challenges, as well as the vision of the future for our country that we strive for as a Christian community. For this we are ready to work side by side with brothers and sisters in Christ from different Christian confessions and denominations who share a common vision to build a decent future for our country and bring biblical values to all spheres of life in Ukrainian society.

We are aware of our responsibility to God, our own conscience, previous, present and future generations, as stated, in particular, in the Preamble of our Constitution, and therefore strive to make efforts to preserve and restore our country in accordance with God's commandments.

INTRODUCTION

The times we live in

We are living in a dramatic time of incredibly rapid historical transformation. History is literally being made before our eyes. It is A period of threats, but also of new opportunities. God's people have a

responsibility to understand the time in order to know what to do and when to do it (*1 Chronicles 12:33*).

In these days of war, a new Ukraine is being born in pain and suffering. We, as the Church of Christ, have a duty to participate in this birth, sharing the joy and grief of our people.

The historical role of the Church in God's plan

Christianity has played a key role in the formation of both European civilization and, in particular, our homeland. The values of life, liberty, the rule of law, hard work, and other virtues were introduced into Western culture and thought through the reverence of God's Word and became the basis for prosperity in various spheres of private and public life.

When Christ called His disciples the salt of the earth and the light of the world (*Matthew 5:13, 14*), He did not mean that believers are better than others, but that they have a special responsibility to preserve value and ethical standards and to implement them in society. This is done through the preaching of Christ's teachings and the ability to translate them into national culture, as well as through the testimony of the lives of believers.

It's time to act, but action requires deep reflection

Russia's full-scale war against Ukraine is a time of trial of the Ukrainian people. This is also a time of test for the Church, which requires us to act and to do heroic deeds. But this action must be carefully thought out. This involves understanding what is happening to Ukraine now, where it can lead, what is our vision of the future for Ukraine, and how we can get there.

The vision and plan for Ukraine's recovery should be multifaceted, including an understanding of the material, psychological, ideological and spiritual dimensions of activity, the latter of which is of priority, as it is the basis for the other three.

The real solution to all human problems is in God and the Bible

Christian values and worldview based on The Bible is the best foundation for justice and prosperity in Ukraine. We believe in the excellence of the Christian worldview as the basis for building a better future. Furthermore, we believe in the Providence of God, the Creator of the universe, Lord of history and loving Father of all people. We need to see all spheres of life in Ukraine from a Christian perspective and convey this image to society, embodying this vision in the form of systematic practical activities.

Local (national) and global challenges

What are the current challenges? They can be divided into two categories: local (national) challenges and global challenges. Global challenges always affect local ones, especially in today's globalized world.

NATIONAL CHALLENGES

Nation-building

For us as Christians, this historical task is to build a national community whose social life would be based on Christian principles. This is a deeply spiritual issue. The biblical history of the Old Testament, Christ's commission to «Go and make disciples of all nations» (*Matthew 28:19*), and the history of Christian mission show

us that God's people have always been engaged in nation-building, which meant the formation of godly nations.

The realization of this task for Ukraine requires a Christian vision of the key aspects presented below.

Civilizational vector of Ukraine's development

The dilemma of Ukraine's civilizational affiliation is as follows: «Is Ukraine an integral part of the European cultural space, or is it Eurasia, which embodies a different kind of civilization from the European one?». Virtually all the turning points in Ukrainian history since the Tatar invasion—the history of the Kingdom of Rus, the phenomenon of the Cossacks, the Mazepa turn in 1709, the national revival of the nineteenth century, the history of the national liberation struggle during the twentieth century, all the presidential elections and related Maidans, and above all, Russia's current war against Ukraine—are attempts to answer the above question. All of this was a struggle for Ukraine's original identity and its belonging to one of the civilizational options. Ukraine has been Europe from the very beginning of its existence: we are united with other European nations not only geography or ethnicity – we are part of a common history, we have the same Christian spirituality and the same cultural codes originating from Athens, Rome and Jerusalem. We became part of the European family of nations 1000 years ago, after the Baptism of Rus and the spread of Christianity on our territory. And one of the first Ukrainian rulers, Yaroslav the Wise, was called the «father-in-law of Europe» because his daughters became the wives of the kings of Norway, France, and Hungary.

It should be noted that in our understanding of Europe, we do not equate the authentic European civilization itself with the modern European Union. For many centuries, Europe has been a community

of peoples united by a common historical heritage that dates back to the ancient era, but even more so to Christianity. In its turn, the European Union, in addition to its tendency toward federalization and the leveling of nation-states, has today become a center for promoting a secular and leftist interpretation of the values of freedom and tolerance that contradicts true freedom of conscience and speech. And although the original idea of the European Union, as conceived by its founding fathers in the person of leading European Christian democrats, was bright and worthy of support, the processes that have been taking place within this institution, beginning with the so-called «student revolutions» of the late 60s, are now creating grounds for opposition from Christians.

Today, in the public space, a dichotomy is being imposed on us: if you do not support the modern pseudo-values from the current agenda of the European Union, then you automatically oppose the European integration of Ukraine, which is currently waging a war with the Eurasian aggressor, and, moreover, you are a supporter of of the imperial «Russian world». However, criticizing the European Union and its values, which have been distorted by the influence of left-wing secular ideologies in recent decades, does not mean that we support pro-Russian narratives of «true spiritual bonds». On the contrary, we realize that Russia, which has inherited the Tatar-Muscovite political culture and the pseudo-Orthodox doctrine of the «Third Rome», has been and is the most serious threat to our people. This enemy has to be unconditionally and uncompromisingly defeated on the battlefield and on all fronts of the modern hybrid war. However, this in no way means that the only alternative to the absorption of the Ukrainian nation into the swamp of the «Russian world» is to sink into a pro-gender postmodern quagmire. Ukraine's future lies among European nations, but it must draw strength from an authentic European heritage built on Christianity and common

sense. And this future has yet to be achieved by Ukrainians together with all like-minded Europeans.

We realize that on the path to the revival of the European continent, our natural allies are a number of Central and Eastern European nations that still value their national and Christian identity. In view of this, it seems to us possible and appropriate to consider the formation of some form of a new geopolitical union of the countries of the Intermarium region as a springboard for the restoration of authentic European civilization.

Formation of a model of patriotism based on the Christian worldview and spirit

The European model of patriotism has a deeply Christian origin. It is based on the biblical commandment to «*honor your father and mother*» (*Exodus 20:12*), as well as the main commandment «*love (God and) your neighbor*» (*Matthew 22:37-39*). A happy society is impossible without patriotism, without love for others and attachment to everything native!

Patriotism as a system of values should be manifested in various aspects of personal and social life: in the defense of one's homeland, love for one's historical and cultural heritage, nurturing of one's native language, work ethic, mutual respect for citizens and national solidarity, strong family values, preservation of native nature, etc.

Today we are experiencing a special historical time for the formation of the right model of patriotism, free from Soviet stereotypes, but also from various neo-pagan influences that only harm the Ukrainian people. The formation and spread of Ukrainian modern patriotism based on biblical values is a great mission of the Church of Christ of Ukraine.

Derussification of Ukrainian society and the Church

A particularly important element in the revival of the Ukrainian nation is the process of de-Russification of our society. The forced imposition of the Russian language and culture has been an instrument of oppression of Ukrainians since the birth of Muscovite statehood as a successor to the Horde Empire. Later, the Soviet Union, which was a specific continuation of the Russian Empire, intensified the processes of destroying Ukrainianness in all its manifestations with its totalitarian methods, trying to finally dissolve Ukrainians into the biomass of the «Soviet people». Today, it is time to return to Ukrainians what was stolen from them – their authentic spirituality, national identity, historical memory, cultural identity, and civic dignity.

We believe that the Church, as it has done in our history and in the history of most European nations, can play a key role in the process of returning Ukrainianness. To do this, local churches and parishes themselves should gradually switch to the Ukrainian language in liturgical practice and daily activities, create spiritual and cultural works in their native language, and pay attention to those aspects of Christian theology that reveal God's plan for nations. The issue of language in churches, despite the long history of Russian influence, should be a matter of worldview, not convenience or fashion.

Attitude to war and pacifism

Winning the war and driving back the fierce enemy from our territories is the main challenge for our country. We affirm that our people and their state must be able to repel the aggressor by forming a strong army capable of defending the Ukrainian land by force of arms. We are proud of the courage and dedication of Ukrainian soldiers who not only defend and regain our territories, but also ensure peace in the world by deterring the attempts of the newest Axis of Evil (China, North Korea, Iran, etc.) to start similar wars in

different regions of the world. Therefore, the right attitude to war is important for both Ukrainian and international security.

We greet and bless the large number of Christians who serve today in the ranks of the Ukrainian Defense Forces. We pray for our army, support the heroic deeds of Ukrainian soldiers with concrete actions, and provide veterans and their families with the necessary spiritual, psychological, and humanitarian assistance.

However, it should be recognized that a particular challenge for many Christians today is the question of attitudes toward the army and armed struggle. While we are against militarism and the cult of war, we do not accept pacifism as a universal Christian position. On the contrary, we consider absolute pacifism to be a utopia that is extremely dangerous in our complex geopolitical environment. In history, pacifism may have sometimes looked attractive or even played an important role when, due to circumstances, it was the only correct strategy, as in the case of Gandhi's non-violent protest in India, Martin Luther King in the United States, or the nonparticipation of Christians in the imperial Soviet army. However, it is naïve to think of pacifism as a position that can be applied to any situation. Moreover, it can have fatal consequences.

We condemn attempts to cover up inaction and detachment from the war in Ukraine with the belief that a Christian cannot serve in the national armed forces. First, such a life position is not true pacifism, examples of which are given above. Pacifism does not imply the abandonment of the struggle for freedom and justice, but only emphasizes non-violent methods of civil resistance. Secondly, we argue that military action in defense of one's homeland is not in fact contrary to the Christian faith. Thirdly, we certainly recognize that the refusal of Christians to take part in hostilities with arms is both

respectable and theologically justified. However, this in no way relieves them of their duty to serve their people in times of war, realizing their vocation in a way that does not involve the direct use of weapons – chaplaincy, medical service, volunteering, healing spiritual wounds, civilian defense and, of course, spiritual intercession. Therefore, justifying one's complete withdrawal from service in times of war by the inadmissibility of going the combatant route is hypocritical and questionable, since there are other types of such service.

The war has also presented us with many theological and moral dilemmas. One of them is the issue of forgiveness. We do not preach forgiveness and forgetfulness, but we are confident that only on the basis of the truth of God's Word can we develop the right attitude toward wrongs and offenders. National forgiveness on the part of Ukraine is possible only if Ukrainians finally win on the battlefield, those responsible for war crimes and crimes against humanity are punished, the damage is compensated for through the payment of reparations, and, finally, national repentance on the part of Russians. When we pray for our enemies, we pray for the defeat of evil and injustice, full awareness of the evil that has been committed on our territory, and sincere repentance for it.

Decommunization and de-Sovietization

Communism, like the «Evil Empire» it gave birth to, deserves final and unequivocal condemnation. Millions of Ukrainians were sacrificed to the communist idol, and it is difficult to comprehend the full extent of the damage this terrible ideology has done to our nation.

We are grateful to God for 1991, when the Soviet Union miraculously collapsed and this historic chance allowed us to restore our free and independent life.

We believe that communism and its symbols, as well as the remnants of the Soviet legacy in our mentality and systems of public life must be eradicated and condemned, as was the case with Nazism after its defeat in 1945. Decommunization and de-Sovietization are processes of spiritual purification. The Church's direct historical duty is to analyze this ideology. She must not only participate in the process of this spiritual purification, but also take direct responsibility for its results.

The unconvicted sin of communism today feeds the imperial essence of the «Russian world», the bloodthirsty nature of which we are witnessing today on our own territory. Severing spiritual ties with Soviet and imperial Russia is an important component of preserving Ukraine and its independent development.

Building a just state and its institutions. Rule of law

For centuries, many generations of Ukrainians have dreamed of an independent state. Hundreds of thousands gave their lives for this dream. And today we are blessed to live in an independent Ukraine! But this freedom is also a burden of responsibility, which we are happy to bear. It is a true gift from God that we value and do not want to lose.

We know from the history of various nations that many states have collapsed because they experienced spiritual and moral disorder. There are many such cases in our past. Today, our independence is threatened by black clouds, not only in the form of war, but also by the danger of moral degradation of society and national institutions. Godlessness and secularism, inherited from the Soviet era, even under the guise of superficial formal religiosity, are pushing

Christian morality and virtues out of public and private life, leaving a void and making our society vulnerable to destruction. This is the root of Ukraine's corruption, problems with the judicial system, poor governance and living standards.

The establishment of public morality on the basis of Christian values will serve the development of a just society, where civil and state institutions guarantee the functioning of democracy, the rule of law and other benefits that we see in the history of Christian nations. In the light of the Word of God, the Church has something to say in all key areas of public life, including the state system, legal system, economy, social sphere, information space, environmental protection, etc. This response is based on three biblical principles: the common good, natural law, and just order.

Formation of the power model

A big challenge for us is to create a righteous model of government. The level of trust between the government and society in peacetime in Ukraine is very low. There is a gap between the ruling elite and the people. This fact is related to one of the most serious historical problems of Ukraine – the centuries-long permanent loss of national elites. Ukrainian princes and gentry gradually became Polonized from the end of the sixteenth century, in the following centuries the nobility and Cossack officers became Russified, and in the nineteenth and early twentieth centuries, the same happened to the young Ukrainian intelligentsia. During communism, the social elites (Ukrainian academics and public figures, writers and artists, priests, and wealthy peasants) were physically destroyed. Since independence, this problem has been exacerbated by emigration.

We see a huge need for the formation of new Ukrainian

elites on the principles of meritocracy, according to which more capable and competent people with a noble spirit and vision for the development of our country should occupy leadership positions.

Recognizing that power tends to corrupt, we are convinced that the system of government should be based on checks and balances, so that civil servants are as free as possible to do good and as limited as possible to do evil.

Formation of civil society

Ukraine needs a mature civil society – responsible, moral, educated people who are actively involved in the life of their country, both at the local community and national levels. An effective political life is based on a community of people for whom the public good is an integral part of their personal interest.

We should build on Euro-Atlantic political ideals. Democracy and the republic, which have been developing in the European political tradition since ancient times, have proven their viability in the history of Western Civilization, to which Ukraine belongs. Therefore, we need to spread and establish true republican and democratic values. At the same time, looking at the experience of the Western political tradition, we clearly realize that a true Republic functions most effectively when true biblical religiosity and high moral standards are present in national life, and the functioning of democracy depends on the education and maturity of people involved in decision-making. In addition, history convincingly demonstrates that the nation-state as a community is the best environment in which the following can really develop basic civil liberties. In this, we see the great role of the Church as a spiritual institution capable of forming and spreading a high political culture to build an effective civil society.

We recognize that the civil society space encompasses three interconnected levels. The first level is the family, which is the basic environment for transmitting faith, national identity, historical memory, family values, civic consciousness and lifestyle to younger generations. The second level is the local community, whose life should be based on the biblical principles of self-government, self-organization, self-help, and self-defense. The third level is the national public space, where citizens exercise their power through the electoral system, mechanisms of basic democracy, the activities of public organizations and appropriate forms of civil resistance.

Welfare of Ukrainian citizens. Economy

The Creator endowed people with resources that they should use rationally and fairly.

The low standard of living and economic illiteracy of the population today are superimposed on the conditions of war, which undermine the already weak Ukrainian economy, leading to a further deterioration in the financial situation of the population. Therefore, the development of economic education, the spread of the principles of economic self-organization and cooperation, in particular based on the legacy of Metropolitan Andrey Sheptytsky, the development of family farms, and the promotion of responsible entrepreneurship are important components of the vision of supporting and rebuilding Ukraine.

The struggle against socialist paternalistic ideas and the fostering of a view of material wealth as a tool for achieving God's goals is an important part of the work that the Church must do today.

Society needs to change its attitude towards wealthy people and wealth in general: financial well-being as a result of successful and

honest work is a benefit to the whole society, while oligarchy and corruption are the fruits of low public morality and political culture that need to be fought at different levels, not just at the highest.

Diligence and respect for the work of others are important components of the ethics that should be developed in Ukrainian society in this regard. The historic Church was the leader of the idea that work is a blessing, because only in it can a person fulfill God's calling for his or her life. Returning to the vision of work as a service to God and neighbor is an integral part of the transformation of the Ukrainian mentality in the economic sphere. A conscientious attitude to work is an effective expression of patriotism.

Prioritizing the family in the context of the demographic crisis

A family, which consists of a man and a woman and their children, is the foundation of society and the natural environment for human life and development. The situation we are in, when young people do not want to get married and have children, predicts a very sad future. The high level and accessibility of abortion, divorce, alcoholism and social orphanhood reduce the quality of the family institution and thus worsen the conditions for the growth of the new generation and lead to a drop in birth rates.

Anti-family rhetoric and politics cannot take place in the Ukrainian media, political and cultural space! In the conditions of survival in which Ukrainians have found themselves as a result of the war, this is a game with death.

The war is further exacerbating the situation: many military and civilians are killed by enemy attacks, many families are separated, and many children's childhoods are destroyed. In these

circumstances, the education and upbringing of the next generation becomes an even greater challenge for families.

The state and public institutions must protect the family and every human life from the moment of conception to natural death, and foster a pro-family culture and legislation. Otherwise, Ukrainians may disappear in the near future.

Migration and diaspora

Millions of our fellow citizens have left Ukraine in search of a safe place to live or more favorable economic conditions. And while it is likely that most of them will never return to their homeland, it is worth fighting for them and developing programs that would facilitate the return of as many migrants as possible.

We also see the formation of diaspora centers abroad as part of the Church's mission. The Ukrainian experience of the last century, as well as the experience of many nations, shows that people who were not even in their country but who cherished sincere love for it and wished it well could influence its development and represent its interests in the country of their residence. Today, Many Ukrainian Christians in migration are trying to help their country in the midst of war, but such work should be systematic and ideologically grounded.

Nation's health and peacebuilding. Hope for the future

The geographical location of Ukraine is one of the reasons for our long-suffering history. The fact of being on the border of civilizations, between Europe and Asia, caused constant attacks from the hordes, and in recent centuries – from Moscow, which embodied the horde political traditions in the empire. In the twenty-first century, the

situation has repeated itself. Russia is again not only killing our defenders, but also terrorizing civilians. We face the challenge of healing the psychological trauma that our people have experienced and continue to experience. In addition, many Ukrainians, including veterans and their families, refugees, and residents of the de-occupied territories, will also need rehabilitation and social adaptation. The nation will also need peacebuilding to overcome the rifts and divisions that will inevitably arise as a result of the war in the lives of families, communities, and society as a whole.

Local churches and parishes, their pastors, Christian psychologists and chaplains, who will be able to help all those who have experienced the suffering of war find the light of hope to step into the future, should play a significant role in the restoration of Ukraine. This is only possible if we share the pain of our people, and not close ourselves off from it, staying in our comfort zone behind the walls of our churches. Ukraine needs a word of hope, and it can only come from God.

GLOBAL CHALLENGES

The decline of Western civilization

We live in an increasingly globalized world. Processes that take place in one corner of the planet can very quickly have an impact on the most distant places. Globalization is facilitated by the spread of the Internet and other media of the communication revolution. Therefore, our daily challenges are strongly influenced by global transformations, which we need to be aware of. Western civilization, built on classical and Christian values, is currently experiencing a deep crisis of identity. The identity crisis leads to an institutional

crisis, which, in turn, manifests itself in a progressive, comprehensive decline in the quality of life.

Causes of the crisis of Western civilization

The crisis of the Western world is caused, on the one hand, by the materialism that prevails in societies, and, on the other hand, by the destruction of spiritual values caused by the hegemony of leftist ideologies that have conquered key Western institutions such as universities, media, art, and large business corporations. Today, *neo-Marxism and postmodernism* define the mainstream of philosophical discourse, as well as cultural and socio-political life in the West. Ideologies based on the concept of the death of God have caused the rapid destruction of the foundations of Truth, Goodness, and Beauty on which our civilization has been built for centuries.

Light in the midst of darkness

The war of the Russian Federation against Ukraine, as well as other crises that have shaken the established life in Europe and the West as a whole in recent years, have a positive effect, despite all the tragic consequences. They have the potential to awaken the West from the utopian dream into which it has been driven by materialism and irrational leftist ideologies. War makes it possible to realize the reality of evil. Reality, contrary to postmodern narratives, has revealed the old binary of the world: it turns out that there is truth and lies, good and evil, and against the backdrop of the tragedy and heroism of the Ukrainian people, eternal values are regaining their previous place in people's minds.

The current war can shake up nations to return to common sense. However, the course of events depends on those people who associate themselves with eternal values, including Christians. We must be able to understand the signs of the times, interpret them

correctly and draw a roadmap for a strategy of action, and show perseverance in realizing this vision.

The destructive revolution can be stopped, and it should be done as soon as possible!

The sexual revolution

One of the most significant events of the last century was the cultural revolution, which was called the «sexual revolution» and became the main reason for the destruction of the family and other natural institutions in Western countries. It emerged as a result of the development of a consumerist society, as well as the invention of affordable and effective contraceptives that significantly reduced the level of fear of the consequences of extramarital sex. However, the main engine of this destruction was leftist ideologies that used youth rebellion and sexual emancipation as fuel for radical restructuring of the world order.

The sexual revolution has gone through different stages of development, and today it is changing the face of the world under the banner of gender theory. And it does this at different levels, penetrating even the sphere of primary and preschool education. What is called «sexual education», in fact, turns into a tool for the sexual corruption of children. The church must warn people against the destructive consequences of the ideas of the sexual revolution, exposing their manifestations at various levels and preaching the biblical values of family, fidelity, love, care for children, and God's plan for human sexuality.

Liberal (progressive) theology

We see many aspects of life in which the Church must raise its voice and act. However, today the Church in different parts of the world is paralyzed and unable to fulfill its mission of being salt to the earth

because it has already lost the power of its salt. Liberal theology, which is agnosticism dressed up in religious garb, has been causing the destruction of the Christian faith for two centuries. It is theological liberalism that has been the direct cause of the fact that today the Christian Church in Western Europe has become faceless and compromising and is rapidly losing its position.

Liberal theology has spread with particular force in the postmodern era and is now known as «progressive Christianity».

There is no doubt that this type of destruction will come to Ukraine, and we can say that it has already come. However, the advantage of Ukrainian Christians is that we have the negative experience of our brothers and sisters in the West. We don't need to step on the same rake. We need to analyze their experience and counter these trends in time.

Science and technology. Posthumanism

Science and rationality are one of the foundations of Western civilization. Cognizing God the Creator, man developed in the knowledge of the laws on the basis of which the universe He created is built. The knowledge of these laws is intended to benefit people, in particular through the creation of technologies that facilitate hard work, help maintain health and improve the quality of life in general. However, modern scientific development, detached from the ethical component and the fear of God present in Newton or Galileo, leads to the rapid development of technologies that call into question the safety and morality of some new discoveries and even entire areas of research, such as bioengineering or the development of artificial intelligence.

Contemporary Christianity should not fall into anti-intellectualism or anti-scientism, but emphasize the importance of the measured

development of technology and its ethical use without harm to humanity.

The church today must see that the world is facing the threat of an anthropological revolution in which machines and artificial intelligence are replacing humans and are even able to manipulate their consciousness. Our dependence on information technology and virtual reality is a manifestation of the trend of transhumanism, where the human being is gradually being replaced. We have to preserve the value of a conscious life, especially in the context of educating the younger generation, which today is surrounded by screens and confused by networks of information flows.

Globalism

We live in a globalized world, which is a logical consequence of technological development. Thanks to it, communication in the world has become so accessible and fast that borders and distances sometimes have a symbolic meaning. However, on this basis, the ideology of globalism is also developing, which aims to unify the world under common standards and is a new project in the spiritual dimension «Tower of Babel».

Globalism destroys natural identities, such as family, ethnicity, religion, or nationality, replacing them with artificial political constructs that, under the guise of fighting for human rights, deprive people of their individuality, driving them into collective pseudo-identities in which individuals are easier to control and manipulate. This is done in order to gain power and the ability to dictate their own agenda, which is based on the principles of struggle against the Christian values of freedom and truth.

CONCLUSION

Perhaps never before in the history of mankind have the words of the Apostle Paul that «*the image of this world is passing away*» (1 Corinthians 7:31) been so relevant as in our time. However, we do not choose the epochs and circumstances in which we live, for life is a great gift from the Creator, along with all the realities of space and time. We should accept this gift with gratitude and integrate our destiny into the present in order to meet its challenges and, choosing the bright side of history, «*overcome evil with good*» (Romans 12:21).

We, the undersigned, declare our common vision of the mission of the Church of Christ in modern Ukraine, our unity in understanding the challenges that our nation and humanity as a whole face today, and about our readiness to act together on the path of the newest nation-building of Ukrainians.

To this end, we are launching an interfaith initiative «Christians for Ukraine» (hereinafter referred to as CfU) as an open free space for synergy and creation in the name of the above goal.

1. We interpret CfU as a platform for a meeting of Christian leaders and all active Christians representing various denominations, church communities and Christian organizations. CfU is not a new religious structure, but only a format for dialogue and cooperation for the sake of fulfilling the mission that God's Providence has entrusted to the Church of Christ at this crucial historical time.
2. CfU is a space free of any political conjuncture, business interests and confessional ambitions. To put it simply, our goal is not to create or support certain political forces, to profit from them, or to form competing denominational structures. Our

concern is for the fate of the Ukrainian people, and our goal is to spread the light of the Gospel in the social and public spheres, within the existing church centers.

3. We interpret CfU as a place where the spirit of partnership and cooperation is nurtured in generating practical programs for the restoration of Ukraine and mutual assistance in the process of their implementation. A common vision of the challenges must be transformed into a coherent and substantive strategy, which in turn will be translated into specific action plans.
4. We unite our efforts to make the Church of Christ in Ukraine a place from which the rays of God's wisdom and power are directed to various spheres of the nation's life. Inspired by the words recorded in the book of *Isaiah (58:12)*, we see the Church as a nation-building force, filled with the Spirit of God, able to rebuild the ancient ruins and restore the foundations for the life of the people, able to mend the breaches and build and fix the ways for settlement.

Therefore, we call on all Christians to support this Declaration in order to unite with like-minded people on the path of creating a new God-inspired reality in the life of Ukraine.

May the Lord bless us on this path!

This Declaration was proclaimed on behalf of the initiators on July 8, 2023, on the 500th day of the war, in the ancient city of Ostroh, where historical epochs, religious traditions, and nation-building aspirations of many generations of the Ukrainian people are harmoniously intertwined.

The official publication of the document took place on July 28, 2023, on the Day of Ukrainian Statehood and the Day of the Baptism of Kyivan Rus' – Ukraine.

If you have any questions about the «Declaration on the Restoration of Ukraine» or the Interfaith Initiative «Christians for Ukraine», please contact us: declaration@c4u.org.ua.