

# The Theology of Maidan<sup>1</sup>

by Mychajlo Dymyd

## Abstract

This article is an attempt to describe the phenomenon of the "Theology of Maidan" as a form of theology in the existential crisis situations, to submit its origins and prospects.

**Key words:** Theology of Maidan, Theology of Revolution, Theology, Maidan, Prayer, Society

**Topicality.** In order to consider the Maidan Revolution in Kyiv of 2013-2014, or the Revolution of Dignity, as a **permanent theological action**, it needs that the experience of knowing God during this event always reiterates in our hearts. It can happen if the achieved experience is a matter of reflection, when its practical achievements are mentally systematized. Then the further reaching of God will follow in different contexts: public and private, local and global.<sup>2</sup>

**Purpose.** To assist in articulating the interaction of people with God that manifested itself during the Maidan Revolution in Kyiv of 2013-2014, and in turning that interaction into a life-giving theology for the further God-like growth of man.

**The beginning.** Dr. and father Vasyl Rudeyko, a one of Maidan chaplains, said in an interview: "I have started to write a kind of an essay on the theology of Maidan a few times. [...] Such kind of the "Gospel of the Maidan" must be written. For example, now, I'm feeling a lack of some clearer positions of the Church regarding Maidan".<sup>3</sup> Already during the Revolution of Dignity, Pavlo Didula, MA in theology, met his theology lecturer from the Ukrainian Catholic University Victor Zhukovsky, and told him, "I thought that we will study only theoretical theology, but now we are here on practicum. As it happened on the self-defense training at the Maidan."<sup>4</sup>

**What is the "Theology of Maidan"?** An academic discourse on the "Theology of Maidan" requires a common understanding of what this theology is about.<sup>5</sup> The first article about the Maidan

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<sup>1</sup> The author's works related to the topic about Maidan:

Mychajlo Dymyd. «Коротко про Богослов'я Майдану» // Site: *Траєкторія надій*, January 15, 2013, [http://dymyd.blogspot.com/2014/01/blog-post\\_15.html](http://dymyd.blogspot.com/2014/01/blog-post_15.html).

Petro Didula (camera), Mychajlo Dymyd. *Проповіді на Майдані* // Site: *YouTube*, December 14, 2014 <https://www.youtube.com/watch?v=UT9JH970Ih0>.

Mychajlo Dymyd. «Ленін програв битву на Майдані» // A lecture delivered on the international conference «25 years of change in the countries of Central and Eastern Europe» held in Germany // <http://theologia.ucu.edu.ua/uk/bogoslovski-praci/436-o-myhajlo-dymyd-lenin-prograv-bytvu-na-majdani>.

Mychajlo Dymyd. «Богословське підґрунтя Київської революції гідності» // *Успенські читання: Правда. Пам'ять. Примирення*. Kyiv, October 22-25, 2015. To be published.

S. Dymyd, Mychajlo Dymyd. *Каміння Майдану*. Львів: Свічадо 2014.

Mychajlo Dymyd. «Чудо Майдану, що такі більшість людей відкривали свої серця одночасно» // *Майдан. Свідчення. Київ, 2013-2014* / ed. Leonid Finberg, Ulyana Golovach. Київ: Дух і Літера 2016, p. 33-37.

<sup>2</sup> Mychajlo Dymyd. «Мирянська греко-католицька стратегія XXI ст. у світлі Гаванської декларації» // Site: *Християнин і світ*. May 2016, <http://www.xic.com.ua/z-zhyttja/22-rozdumy-hrystyjanyna/418-myrjanska-greko-katolycka-strategija-hhi-st-u-svitli-gavanskoji-deklaraciji-1>.

<sup>3</sup> Vasyl Rudeyko. «Гам панувало християнство неконфесійне» // *Майдан. Свідчення. Київ, 2013-2014*, p. 676.

<sup>4</sup> Pavlo Didula. «Мене врятувала моя шуба, бо вона була дуже груба» // *Майдан. Свідчення. Київ, 2013-2014*, p. 536-540, 537.

<sup>5</sup> Fr. Vasyl Rudeyko said that such reflection should begin from an understanding of what theology itself is. According to him, it is "a reflection and an attempt to express the divine presence in a particular situation or phenomenon. Therefore, – concludes Rudeyko, – the theology of Maidan is less about events that happened on the

theology, not making it as the separate direction, with the same title ( the “Theology of Maidan”)<sup>6</sup> was published on December 12, 2013, by Cyril Hovorun.<sup>7</sup> A month later, a round table named “Theology in the presence of Maidan” was held in Kyiv.<sup>8</sup> The idea to conduct the meeting under the title the “Theology of Maidan” was mine, but it was looked a little bit venturesome for organizers, so on the day of the event, I published my speech in my blog calling it “Briefly about the Theology of Maidan”. There I said:

The theology of Maidan is relevant as God’s providence regarding human person started to be accepted and logically comprehended by people. A more important dialogue than the one that was anticipated, began then. Being usually based on the external law, it turned into the internal moral imperative. It became an existential conversation with the Creator!<sup>9</sup>

**Debate around the Maidan theology.** In May 2015, prof. Oleh Hirnyk, mentioned some “attempts to formulate some kind of the “theology of Maidan”” which were carried out already during the Revolution of Dignity, makes a conclusion asserting the inability of institutionally or officially dependent theologians to make “courageous steps in the field of Ukrainian theology.”<sup>10</sup>

What they (institutionally or officially dependent theologians) could not, appeared “as a result of the event of external Church life” in “a single social reality”, as was soon averred by Mykhailo Cherenkov in his article “Social “Maidan Theology” in experience and reflection of the younger generation of Ukrainian Protestants”. Here is what he said about its origins: the “**Theology of Maidan**” can be called a “**theology from the inside**”, which was formed from within the critical social situation and under the pressure of the society. [...] The “Theology of Maidan” arises as an attempt to recognize the theological meanings of social transformations.<sup>11</sup>

**Features of the “Theology of Maidan”.** Cherenkov selects the following features of the Maidan Theology: *criticality* (“in relation to itself, social reality and its own interpretations”); *an above-confessional of the ecclesiology* (the “Theology of Maidan” was built around the intuition of a new ecclesiology – an open and single Church of “simply Christians”); *narrative and biographical* (the

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Maidan and more about God’s self-revealing to the faithful who because of their faith or, otherwise – because of the previous lack of faith, and the further coming to faith in God, become signs of God’s presence”. Vasyl Rudeyko. «Кілька думок про богослов’я Майдану» // Site: *Нотатки Никодима*, June 8, 2016, <http://nykodym.blogspot.com/2016/06/blog-post.html>. In that text Rudeyko mentions the following forms of God’s presence on the Maidan: in self-revelation as the truth which rose against the lies; in the people’s awareness that this Truth is God; through their suffering for this truth; through the biblical parallel of innocent children murder by Herod and the assault on the young protesters, ordered by Yanukovych; through God’s living presence among people.

<sup>6</sup> Cyril Hovorun. «Богословие Майдана» // Site: *Киевская Русь*, <http://www.kiev-orthodox.org/site/churchlife/4975/>.

<sup>7</sup> This article also appeared on the previous day with a title «On Maidan»: Cyril Hovorun. «Про Майдан» // Site: *Богословський портал*, December 11, 2013, <http://theology.in.ua/ua/bp/discussions/theme/54599/>.

<sup>8</sup> Petro Didula (camera). «Круглий стіл "Богослов'я у присутності Майдану"» // Site: *YouTube*, January 15, 2014, <https://www.youtube.com/watch?v=CV5rFv3s16I>.

<sup>9</sup> Mychajlo Dumyd. «Коротко про Богослов'я Майдану» // Site: *Траєкторія надій*, January 15, 2013, [http://dymyd.blogspot.com/2014/01/blog-post\\_15.html](http://dymyd.blogspot.com/2014/01/blog-post_15.html).

<sup>10</sup> Fr. Oleh Hirnyk. «Богословський авангард: "радикальна готика"» // Site: *Zbruc*, June 22, 2015 <http://zbruc.eu/node/37953>.

<sup>11</sup> Mykhailo Cherenkov. «Социальное "богословие Майдана" в опыте и рефлексиях молодого поколения украинских протестантов», Part I // Site: *Релігія в Україні*, July 9, 2015, <http://www.religion.in.ua/main/bogoslovyia/29701-socialnoe-bogoslovie-majdana-v-opyte-i-refleksiyax-molodogo-pokoleniya-ukrainskix-protestantov.html>.

In English: Mykhailo Cherenkov. «"Maidan Theology" in experience and reflection of the younger generation of Ukrainian Protestants» // Site: *Ad hoc*, October 1, 2015, <http://cherenkoff.blogspot.com/2015/10/maidan-theology-in-experience-and.html>; «The imprint of "these little ones"» // Site: *Ad hoc*, November 9, 2015, <http://cherenkoff.blogspot.com/2015/11/the-imprint-of-these-little-ones.html>.

combination of “experience, intuition and reflection of direct participants of the [Revolution of Dignity] events”).<sup>12</sup> And about the one more feature, if not the main, he wrote the following:

This theology isn't of an internally-ecclesial or school sort, it is **an all-embracing and socially applied**,

i.e. **a theology of the Kingdom of God**<sup>13</sup>, because it visibly reveals itself in different areas of the human reality. Such theology correlates well with modern approaches in the sociology of religion, where

is speaking about the “re-privatization” and “return” of religion, about the variability of the boundaries between secular and religious.<sup>14</sup>

A similar opinion was earlier expressed by Yuriy Chornomorets:

Boundaries between “secular” and “holy” fell down, and we found ourselves in a single cultural space forever. The symbols of this process was the presence of Churches on the Maidan [...]. And today there are no boundaries between the Church and a society. [...] In Ukraine, Churches became primarily a part of civil society, and only in the second place is the fact that they remain a sacred power.<sup>15</sup>

Taking about the mentioned above critical feature of Maidan theology, it makes sense to take into account Myroslav Marynovych's observation that the Church needs to be critical while reflecting the events of Maidan and its role in it. In his opinion, the UGCC, to which he belongs, lacks such reflection, and such a state of affairs “does not correspond to the theological potential of this Church.”<sup>16</sup> According to him, “being a Church in times of crisis “means, first of all, being truthful about oneself.””<sup>17</sup>

Concerning the above-confessional of ecclesiology in the “Theology of Maidan”, it was caused by, as mentioned bishop Borys Gudziak<sup>18</sup>, the common pray and support of religious leaders of different communities - Orthodox, Greek Catholic, Roman Catholic, Protestant, Jewish, and Muslim. Looking on the Revolution of Dignity as “the story of common success”, M. Cherenkov boldly asserts: “at the heart of the Maidan theology and any possible theology after the Maidan Revolution will lie the ecumenical narrative of common struggle and victory.”<sup>19</sup>

**The diverse above-confessional free thought.** Therefore, the “Theology of Maidan” is a diverse above-confessional free thought about God and life, that was born and is expressed on the basis of experiencing the Revolution of Dignity. This experience is a theology, as articulate the knowledge, that comes from an internal voice, and the author of it is God, Creator or Someone Unknown (based on the thought of one or another person). This theology is not closet, and professional theologians

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<sup>12</sup> Mykhailo Cherenkov, «Соціальное “богословие Майдана”».

<sup>13</sup> As Cherenkov sees it, «the theology of Kingdom» differs «from the proper "theology of Church" and identifies the social logics, signs and locus of the coming Kingdom of God and how it reveals in the events of history».

<sup>14</sup> Mykhailo Cherenkov, «Соціальное “богословие Майдана”».

<sup>15</sup> Yuriy Chornomorets. «Українські церкви 2014-го. Про два типи православ'я: християнський і язичницько-геополітичний» // *День* 244 (2014), December 26, 2014, <http://day.kyiv.ua/uk/blog/suspilstvo/ukrayinski-cerkvy-2014-go>.

<sup>16</sup> Myroslav Marynovych. «"Being Church" during Times of crisis» // *Euxeinos* 17 (2015). Religion and Political Crisis in Ukraine, p. 55-59, 58, [http://www.gce.unisg.ch/~media/internet/content/dateien/instituteundcenters/gce/euxeinos/euxeinos%2017\\_2015.pdf](http://www.gce.unisg.ch/~media/internet/content/dateien/instituteundcenters/gce/euxeinos/euxeinos%2017_2015.pdf).

<sup>17</sup> Myroslav Marynovych, «"Being Church" during Times of crisis», p. 59.

<sup>18</sup> Borys Gudziak. «Prayer and Protest. From the front lines, a bishop describes the uprising in Ukraine» // *Site: One* (Spring, 2014), CNEWA, <http://www.cnewa.org/default.aspx?ID=3725&pagetypeID=4&sitecode=HQ&pageno=1>.

<sup>19</sup> Mykhailo Cherenkov, «Соціальное “богословие Майдана”».

and spokesmen of the church hierarchy, to be his accomplices, should act in sync with the people, which, in that case, can stronger feel the otherworld.

**The theologizing people.** The theology of Maidan is articulated in particular actions of the people of God, which, with help of the Holy Spirit, transform the old rites and ways of thinking into a new fruitful ecclesial energy. The Church as an institution is acting here in a way that is unusual for the Byzantine worldview (according to the latter, the clergy in their activity mostly expect from the laity only obedience and reception). The journalist Maksym Vikhrov in his article “Maidan. The reloading of Christianity”<sup>20</sup> leads us in this topic of change in thinking, that can bring the experience of Maidan Revolution, with such critical words:

The belief began to drift from the existential choice towards the attribute of identity or, worse, domestic magic. In general, there has been a tendency towards devaluation, and religiousness, and faith itself. But here Maidan happened.

During the Maidan Revolution and as result of it, according to him, in particular, the following changes have happened:

1. “**The reloading of image of priest.** Many - even among believers - perceived priests as people not of this world, who say things that are correct, but abstract and alienated from the reality. [...] Maidan destroyed this stereotype. It became apparent that the priest can be a pastor not only at the pulpit.”
2. “**The quality of religiosity has also changed.** [...] the prayer often becomes often just a rule of good tone, and visit of the church - such a visit of courtesy. When three months of anxious waiting are behind you, and ahead of you there is a real perspective to die or to be crippled, many things become treated more seriously. What is worth only the crosses that were painted on home-made shields of people of Maidan! However, this also applies to millions of Ukrainians who were watching events from afar. Not for nothing, among the main slogans of the Maidan was “Pray for Ukraine”.”
3. “**Maidan prepared severe (and even cruel) test for Churches.** Within days, they found themselves thrown out of their comfort zone and were forced to define their further strategies. Moreover, it was not at the level of declarations, but required concrete actions. At the same time, the actions could have very unpredictable consequences for both individual priests and for churches in general.”<sup>21</sup>

**The interconnection of theological trends.** The "Theology of Maidan" can be compared with the “theology of Exodus” – as a comprehension of the particular exemplary story, which, though not universal, can serve others, coming beyond the particular context.<sup>22</sup> The “Theology of Maidan” exists at the same level as the “liberation theology”<sup>23</sup>, the “theology of revolution”<sup>24</sup>, the “theology

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<sup>20</sup> Maksym Vikhrov. «Майдан. Перезагрузка христианства» // Alexey Gordeyev. *Церковь на Майдане*, Киев: Книгоноша 2015, p. 183-185; also is available on site: *ВыбиРАЙ*, February 24, 2014, <https://vibiri.wordpress.com/2014/02/24/майдан-перезагрузка-христианства>.

<sup>21</sup> Maksym Vikhrov, «Майдан. Перезагрузка христианства».

<sup>22</sup> Thomas Casadei. «Esodo, esodi: l'interpretazione politica di Michael Walzer» // Th. Casadei (ed.), *Esodo*, Santarcangelo di Romagna: Fara editore 1999, p. 56-73, 71.

<sup>23</sup> Gustavo Gutierrez. *Théologie de la libération. Perspectives*. Bruxelles: Lumen Vitae 1974; Michael Levi. «Визвольне християнство у Латинській Америці: Теологія визволення та визвольне християнство» // Site:

of power and conflict”<sup>25</sup>, the “theology of discontent”<sup>26</sup>, the “theology of change”<sup>27</sup>, the “theology of society”<sup>28</sup>, the “theology of reconciliation”<sup>29</sup>, and, finally, the “theology of the cross”<sup>30</sup> or the “theology of hope”<sup>31</sup>.

**The separate branch of theology.** Concerning the "theology of revolution", the "Theology of Maidan" can be considered as a separate branch that should exist and develop “in order to help Christians and all people, with less sacrifice, faster and in a more Christian way to deal with social emergency situations which quite often occur on all continents of the world.”<sup>32</sup> It is the theology of overcoming of fear, that exist in the time of digital era, and for this reason, can be created, thought over, and perceived by the whole society beyond the institutional or national barriers.<sup>33</sup>

**What are theological proposals of Maidan?** Having outlined the general features of the "Theology of Maidan", let us ask ourselves about specific theological proposals of Maidan:

- for a person’s likening to God, and likening of society to the Body of Christ;
- during the revolution and afterwards;
- through revision of one’s own values, priorities and their internalization;
- through the development of new relationships in the "corrupt" human being and "degraded" society.

**A fair revolt involves the creation of theology.** Through prayer, protesters themselves develop their political theology, sketching ideals and outlines of their aspired civil society.<sup>34</sup>

**The place of prayer among protesters.** Maybe in such coordinates was perceived the UGCC (the Ukrainian Greek Catholic Church) by officials, that hid behind the Ministry of Culture of Ukraine, when in January 2014 was written the letter with threats to the archbishop Sviatoslav Shevchuk.<sup>35</sup> The primate of UGCC confirmed their fears, that were not clearly defined in the letter, namely –

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*Журнал соціальної критики «Спільне», March 20, 2013, <http://commons.com.ua/ru/vizvolne-hristiyanstvo-u-latinskij/>.*

<sup>24</sup> Trutz Rendtorff. *Theologie der Revolution: Analysen und Materialien*, Frankfurt am Main: Suhrkamp 1968.

<sup>25</sup> Michael Stogre. «A Theology of Power and Conflict» // *The Way* 21/4 (1981), p. 292-302, <http://www.theway.org.uk/Back/21Stogre.pdf>.

<sup>26</sup> Hamid Dabashi. *Theology of Discontent: The Ideological Foundation of the Islamic Revolution in Iran*, New York: New York University Press 1993, p. 5.

<sup>27</sup> Jung Young Lee. *The Theology of Change: A Christian Concept of God in an Eastern Perspective*, Maryknoll, N.Y.: Orbis Books 1979.

<sup>28</sup> Vigo Auguste Demant. *Theology of Society*, London: Faber and Faber 1947. In such direction the archbishop Sviatoslav Shevchuk talks with Yuriy Chornomorets in the interview of the newspaper “Day”. Yuriy Chornomorets. «Церква, яка не мовчить» // *День* 56 (2014), March 28, 2014, <http://day.kyiv.ua/uk/article/cuspilstvo/cerkva-yaka-nemovchit>.

<sup>29</sup> Oleh Kindiy. «Східнохристиянський внесок у богослов’я примирення: патристична і сучасна українська перспективи» // *Forthcoming in Proceedings of the Conference “Pól wieku później. List biskupów polskich do niemieckich z 18 listopada 1965 r.”* held at Uniwersytet Kardynała Stefana Wyszyńskiego, Warsaw, Poland, November 17, 2015, site: Електронний репозитарій Українського католицького університету, 2016, <http://er.ucu.edu.ua/handle/1/783>.

<sup>30</sup> Daniel Doychlander. *Богослов’я Хреста. Роздуми про Його хрест і хрести наші*, Київ 2011.

<sup>31</sup> Jürgen Moltmann. *Theologie der Hoffnung. Untersuchungen zur Begründung und zu den Konsequenzen einer christlichen Eschatologie*. Gütersloh: Gütersloher Verlagshaus 2005 (first edition, 1964).

<sup>32</sup> Mychajlo Dumyd. «Богословське підґрунтя Київської революції гідності» // *Успенські читання: Правда. Пам’ять. Примирення*. Київ, 22-25 October, 2015.

<sup>33</sup> Michel Serres. *Petite Poucette*, Paris: Le Pommier 2012.

<sup>34</sup> H. Dabashi. *Theology of Discontent: The Ideological Foundation of the Islamic Revolution in Iran*, 5. «This discontent was expressed essentially in ethical, moral, normative, and [...] the language of the revolt, the magical terms of this discontent, was theological. [...] perhaps, because theology is the ultimate language of truth. It is in theological terms, whatever the god-terms of a culture may be, that every disenchantment furnishes the parameters of the coming reenchantment, the very disillusion that serves the coming reillusion».

<sup>35</sup> Мінкульт погрожує УГКЦ за богослужіння на Майдані // Site: *Українська правда*, January 13, 2014, <http://www.prawda.com.ua/news/2014/01/13/7009389/>.

that the theology, mentioned above, is a language of fair revolution: “The Church is not the participant of a political life, but it is an integral part of civil society. [...] We are convinced, that a prayer for peace together with those who in peaceful way show the desire to live in the legal state, - it's the appropriate place for prayer.”<sup>36</sup> These words of patriarch can be interpreted in the following way: through a prayer, protesters themselves develop their political theology, outlining the ideals and outlines of their civil society. As K. Hovorun said: “Maidan expressed itself through religious symbols and appealed to ethical axioms in strict religious terms”.<sup>37</sup> Maidan, a revolutionary in its essence, became a prayer area, a place of human cooperation with the Almighty through a new, meaningful dialogue with God. The heart of person of Maidan became a field in which a person started to speak not only with his neighbor or opponent, but also with God.

**The school of prayer that change the consciousness.** The famous religious scholar and doctor of philosophy Liudmyla Fylypovych said:

Maidan taught people to listen to themselves and others. It taught such things, which, maybe, people before never do – it taught us to pray. Personally and collectively. Prayers have changed the minds of people as they brought with it the ideas of reconciliation, love, respect, they gave hope, they united.<sup>38</sup>

**A creative meeting with the Unknown.** As a pray is a dialogue, to accustom to a pray can be the result of the recognized manifestation of the Otherworld, that is, the meeting of different people during Maidan with the “burning bush”<sup>39</sup>, known or not yet known God. About the such kind of own meeting is taking a journalist Vahtang Kipiani:

We stood so tight that there was no way to see who was behind. I was back insured by a strong and silent man. He did not speak obscenely, did not shout the commands, he just insured me. [...] And began to read the prayer. [...] I cannot repeat any line. But it was so strong and timely that I repeated what he said about myself. [...] Now that I scroll in the head of the events of that night that flew for one moment, I'm sure it was not a priest, it was He.<sup>40</sup>

**Shared Eucharist.** Besides the common origins and memory about the one pre-union<sup>41</sup> tradition of Church of Kyiv, people, which prayed during Maidan were united through the same Eucharist - the common chalice, that cope with all divisions of the local Church of Christ, goes beyond the frames of non-dogmatic canons and restores the unity of community. Already mentioned before V. Rudeyko said:

There were the such cases, when Greek Catholics and Orthodox prayed together during the liturgy at a prayer tent. It seems to me, that now, when our Churches know about such cases, they ignore it.

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<sup>36</sup> Мінкульт погрожує УГКЦ за богослужіння на Майдані.

<sup>37</sup> Cyril Hovorun. «Засади політичної теології в українському контексті» // Site: *Богословський портал*, September 5, 2014, <http://theology.in.ua/ua/bp/theologia/contemporary/57557/>.

<sup>38</sup> Liudmyla Fylypovych. «Майдан — це виклики епохи»: Майдан релігійний, особистий та суспільний» // Site: *PICU*, February 16, 2014, [http://risu.org.ua/ua/index/expert\\_thought/analytic/55346/](http://risu.org.ua/ua/index/expert_thought/analytic/55346/).

<sup>39</sup> It can also be “a non-smoking bunch (“неопалима кущина”)”. Exodus 3:1-6. Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. 2. There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3 So Moses thought, “I will go over and see this strange sight— why the bush does not burn up?” 4. When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.” 5. “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” 6. Then he said, “I am the God of your father [a] the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

<sup>40</sup> Vahtang Kipiani. «Тієї ночі я отримав доказ існування Бога», December 11, 2014, <https://www.facebook.com/vakhtang.kipiani/posts/10152879795487410>.

<sup>41</sup> It's about “the Union of Brest” (1596) and “the Union of Moscow” (1684).

They just think that someone have done something there...People during Maidan showed on the absolute insignificance of the church's split. That such split doesn't exist in the reality. Actually, when Ukrainians have stood up and started to fight evil, the Christianity was clearly seen there. There were no Roman Catholics, Greek Catholics or Orthodox of different confessions, there were only Christians. And this was clearly seen. And this is something that needs to be conceived.<sup>42</sup>

L. Fylypovych said: "Maidan is a new level of ecclesial consciousness."<sup>43</sup> This statement is probably deeper than appears at first glance, because Christian prayer to God can be a concern not only for Christians. Maidan prayer has changed borders of the Abrahamic religions and extended the boundaries of the Church of Christ beyond its terrestrial contours, leading it to divine authenticity.<sup>44</sup> A thought-out, conscious prayer, in other words theology, may in future fulfill the role of consensus and mutual social obligations. About it in the words of Catherine Wanner:

After the Maidan, the task of [a society] will be to formulate a political identity that can explain the values and norms by which different groups of Ukrainians will be governed.<sup>45</sup>

A prayer changes people and moves in the opposite direction, that is, to the Kingdom of God. Most brightly, it was redefined by those who experienced moral, fiery, armed attacks - while being in the minority, without hatred and lethal weapons; at that moment they felt God's cover. The image of it is Orthodox monks, Protestant pastors, Greek Catholic laymen, Buddhist followers, which ones stand on barricades between two forces - only with the prayer of the heart.<sup>46</sup> This experience of beauty among ugliness has led to the appearance of new neurons that can greatly change our thinking.<sup>47</sup>

**A theology needs a temple.** As the nature or maternal bosom is a temple, in a similar way Maidan is a temple of God. The theologian Taras Tymo said this in such words: "When people are gathering, an internal connection between them appears, and it gives some energy and greater results than expected."<sup>48</sup>

Significant here is fact of conduction a liturgy on Maidan, moreover that the initiative came from the laity, not from clergy. Even the architectural form of the Maidan appears as if it was intended for the Liturgy.<sup>49</sup> There, in one Eucharistic chalice, a common blood was spilled, there happened the highest sacrifice that a person can offer – to "give his life for his friends" (John 15.13).

**A pre-reflective theology.** Maidan is a full value Church of all the faithful, with a clericalization level that corresponds to the task of serving the community and with a strong presence of

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<sup>42</sup> Vasyl Rudeyko. «Там панувало християнство неконфесійне» // *Майдан. Свідчення. Київ, 2013-2014*, р. 676-677.

<sup>43</sup> Liudmyla Fylypovych, «"Майдан — це виклики епохи": Майдан релігійний, особистий та суспільний».

<sup>44</sup> Oksana Gorkusha, Liudmyla Fylypovych. «Народжена на Майдані – Громадянська Церква України» // Site: *PICU*, May 15, 2014, [http://risu.org.ua/ua/index/studios/studies\\_of\\_religions/56419/](http://risu.org.ua/ua/index/studios/studies_of_religions/56419/).

<sup>45</sup> Catherine Wanner. Orthodoxy and the Future of Secularism after the Maidan // *Euxēinos* 17 (2015), р. 8-12, [https://www.academia.edu/12748036/Orthodoxy\\_and\\_the\\_Future\\_of\\_Secularism\\_after\\_the\\_Maidan](https://www.academia.edu/12748036/Orthodoxy_and_the_Future_of_Secularism_after_the_Maidan).

<sup>46</sup> Igor Prus. «Мое действия лишали солдат ненависти й взывали к их гуманности» // Alexey Gordeyev. *Церковь на Майдане*, р. 87-89, 87.

<sup>47</sup> Michel Serres. Petite Poucette. For instance, in the words of Antoine Arjakovsky: «help "move away from a communism and nationalist mythology"». Antoine Arjakovsky. *Розбрат України з Росією: стратегія виходу з піке. Погляд з Європи*, Харків: Vivat 2015, р. 239.

<sup>48</sup> Taras Tymo. «Народ був не клієнтом революції, а її суб'єктом» // *Майдан. Свідчення. Київ, 2013-2014*, р. 14-26, 15.

<sup>49</sup> Fr. Vasyl Rudeyko has written also on this topic: Vasyl Rudeyko. «Храм київського Майдану» // Site: *Нотатки Никодима*, February 4, 2015, [http://nykodym.blogspot.com/2015/02/blog-post\\_59.html](http://nykodym.blogspot.com/2015/02/blog-post_59.html).

catechumens.<sup>50</sup> A philologist Rostyslav Paranko noticed that “at some pre-reflective level [...] in a very-very profound essence of sacrifice, Maidan was Christian.”<sup>51</sup>

**“Male and female created He them” (Genesis 1:27).** Maidan is a confirmation of biblical look on gender relations, especially, related to Ukrainian men. During the Revolution of Dignity, they found their leading role of defenders of truth with strictly defended responsibility, that is different from a female social role. I say this, without denying the statement of Sarah Phillips, who writes about some of the lost opportunities for women<sup>52</sup> to participate in risky dangerous actions of Maidan<sup>53</sup>. However, I would like to emphasize the noble influence of the Maidan protest on the output of men from the state of infantilism, which is not uncommon among Christians in Ukraine. The artist Uliana Onischuk remembers this as follows: “[...] It’s a courage, a courage in the best meaning of this word. They stand like a wall”.<sup>54</sup>

**Public theology.** Maidan is the awareness that Christian and moral principles, as well as religious symbols, though belonging to a person’s private sphere, have every right to be publicly expressed; it is a belief that their public presence will be effective if they carry the component of love towards every person and the person’s inner world. In the words of a philosopher Yaroslav Yuvsechko:

After the revolution of 2013-2014, it becomes clearly that the key factor of indication the role of Churches [...] will be [...] the ability to enter the vanguard of profound social and moral transformations. Maidan showed that the society can be organizationally and functionally different [...], based on [...], the consciousness of its members. It is possible only at a high level of consciousness of all citizens, which should be formed. And today there is no institution other than the Church, which has such a high level of public confidence, such experience and such knowledge, therefore it is capable of taking into account the thoughts and positions of everyone.<sup>55</sup>

Such kind of theological background of social dialogue was highlighted by A. Arjakovsky: “The Church received a historical chance to see the society not like a passive consumer of sacraments, but like active, that is able to form the favorable conditions for dialogue.”<sup>56</sup>

**Awareness of types of corruption.** The theologian Andrew Andrushkiv presents another feature of theology, which Maidan has experienced - the realization that it is not necessary to cooperate with people who make obviously evil deeds. He told the soldiers cadets on December 10, 2013:

And on an evening every day in any church, a psalm with the following lines is sung: "Blessed is the man who does not go to the council of the wicked". I say: "Guys, you are now cooperating with the wicked people who simply beat people (then they were just beaten). You have a great chance to sabotage it".<sup>57</sup>

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<sup>50</sup> Viktor Tanzyura. «Ценности, из-за которых люди стояли на Майдане, были библейскими ценностями» // Alexey Gordeyev, *Церковь на Майдане*, p. 89-91, 90.

<sup>51</sup> Rostyslav Paranko. «Це були абсолютно негламурні речі» // *Майдан. Свідчення. Київ, 2013-2014*, p. 55-67, 66.

<sup>52</sup> Sarah D. Phillips. «The Women’s Squad in Ukraine’s protests: Feminism, nationalism, and militarism on the Maidan» // *American Ethnologist* 41/3 (August 2014), p. 414–426.

<sup>53</sup> Olena Maksymenko. «Я виконувала на Майдані абсолютно різні функції: від журналістських до волонтерських» // *Майдан. Свідчення. Київ, 2013-2014*, p. 468, 468-472.

<sup>54</sup> Uliana Onischuk. «В тій революції кожний виконав свою місію і зіграв свою роль» // *Майдан. Свідчення. Київ, 2013-2014*, p. 481-486, 486.

<sup>55</sup> Yaroslav Yuvsechko. «Роль релігійного фактора у формуванні громадянського суспільства в Україні» // *Релігія та Соціум* 17-18 (2015), p. 191-195, 194-195, [http://www.sociology.chnu.edu.ua/res/sociology/Chasopys/Vup1-2\(17-18\)/30.pdf](http://www.sociology.chnu.edu.ua/res/sociology/Chasopys/Vup1-2(17-18)/30.pdf).

<sup>56</sup> A. Arjakovsky, *Розбрат України з Росією*, p. 44.

<sup>57</sup> Andrew Andrushkiv, «Я бачив жертовність людей, які хотіли змін», p. 26-33, 26.



This awareness is a program to combat internal and external corruption.

**A wisdom in simplicity.** A. Andrushkiv also speaks about a “people - God bearing” who overcomes fear, and characterizes it as follow:

The one who was there in those heaviest times [...]. All of them should to be drawn. Those lines of women, students, beautiful uncles, who was giving the cobblestone, without snacks, they are so different ...<sup>58</sup>

This kind of fearlessness reminds us of the film "Hard to kill" (19`90), in which Stephen Seagal plays a policeman who honestly and independently fights an immense and stronger mafia than him - just by the strength of his morality and intelligence. Someone said: “If we are more moral, then we will win!” So on Maidan, the instinct of self-preservation fell into the background, giving precedence to Pravda and the quest for freedom. This was the faithfulness of the idea, backed by the faithfulness of its duty.

**Being normal.** In conclusion, a few words about "normality" in the theological sense, about the need to be religiously normal in a civil society. This is proclaimed by the "Theology of Maidan", for example, in these words of Russian queer-woman Alexandra Nazarova: “And people behaved the way people should behave. And the Church did what I think Church has to do. And it was very strange. And suddenly it all became common.”<sup>59</sup> In all times, and especially in peaceful, good primarily requires activity, not passivity. This can be understood from the testimony of Taras Tymo, who mentions:

When I was asked to give a cobblestone, I refused. Because that was for me as part of evil, complicity in sin. I give someone a stone that he throws this stone to the other person in the head. I could not do it. [...] And on the second day - we already served the cobblestone, helped those “cocktails” to wear and burn the tires ... It was already perceived as a struggle for the truth.<sup>60</sup>

**Conclusion.** To complete this essay is possible of words of the president of the Association of Ukrainian Banks Oleksandr Sugonyako:

Maidan is a place where hundreds of thousands of people gathered, who received a moral victory [...] over themselves! The only thing that they survived as the winners a month, then went away and again began to do the same, because their leaders were not among the moral winners. **But it was a fact that they could do it.**

We have to show ourselves and the world a way out of the crisis in which we are in the world. [...] crisis of morality, crisis of politics, crisis of the economy, crisis of ecology. All of them are rooted in a moral crisis. Overcome?

So, the Lord can overcome this crisis only through us. [...] How should I be, so that through me the Lord did it? I have to change. And there is no other way.<sup>61</sup>

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<sup>58</sup> Andrew Andrushkiv, *«Я бачив жертвність людей, які хотіли змін»*, р. 26-33, 32.

<sup>59</sup> Alexandra Nazarova. «Протесты в Украине – это хорошая школа для людей из других постсоветских стран» // *Майдан. Свідчення. Київ, 2013-2014*, р. 140-143, 142.

<sup>60</sup> Taras Tymo. «Народ був не клієнтом революції, а її суб'єктом» // *Майдан. Свідчення. Київ, 2013-2014*, р. 14-26, 17.

<sup>61</sup> Oleksandr Sugonyako. «Нам потрібна моральна революція», розмовляли Євген Петренко і Богдан Олексюк // Site: *Олександр Сугоняко*, <http://sugonyako.info/publications/interview/98-oleksandr-sugonyako-nam-potrbna-moralna-revoluyusa.html>.

**Prospects.** The “Theology of Maidan” is a theology that doesn’t accept the status quo. This theology is over confessional and lives for the future. Despite the fact that this thesis about the common theology was repeatedly repeated by the almost all supreme representatives of Churches, it was unsuccessful as Churches weren’t able to realize it in the context of a multi-year stratification of “religious” corporate selfishness and exclusiveness. Only the Revolution of Dignity was able to remind about the need in unity as opposed to the paralyzing mix that are present in the Ukrainian society.<sup>62</sup> All Churches received a positive refreshing impulse through their faithful who participated in Maidan. New theological thoughts were born as participants of “pilgrimage of responsibility” are trying to verbalize and introispose new ways of perceiving God for further necessary change of the inner self – the change in the form of a deeper individual and community conscience before God, and appropriately before the neighbor.<sup>63</sup> Churches as well as other social institutions require people who will be able to transfer the spirit of responsibility, unity and mutual respect that prevails on Maidan to the everyday life. Such people will become a “norm” only when they develop the “Theology of Maidan” themselves or mature in an environment where these spiritual cores are concretely and on a daily basis materialized on the basis of theological thinking.

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<sup>62</sup> Oleg Nemensky. «Эволюция русской и украинской идентичности на Украине после Евромайдана» // *Вопросы национализма* 4 (24) 2015, p. 26-34 // Site: *Агентство Политических Новостей*, May 31, 2016, <http://www.apn.ru/publications/article35060.htm>.

<sup>63</sup> I observe a progression (from the Maidan`s time till present) in participation of the faithful in the Liturgy by 10%, in the sacrament of Confessions by 15%, in the sacrament of the Eucharist by 20% (observation of the Parish of Volodymyr and Olga of the UGCC in Lviv, where I serve). You can also notice that the self-consciousness of those who come to confess has increased.