

GENERAL SYNOD

The War in Ukraine and the Challenge to International Order

Summary

The war in Ukraine is not merely about the future of Ukraine's territorial integrity and sovereignty, it is about Europe's entire post-Cold War strategic framework and more broadly about the future shape of the values-based liberal international order that has prevailed since 1945. Although the world is facing several serious conflicts the Ukraine war raises some very specific questions for the Church, not least about ecumenical relations and Ukraine's experience over the last 10 years, that merit attention. To this end, this General Synod debate, following on from the debate in July 2022, provides an opportunity to mark the tenth anniversary of Russia's invasion of Ukraine in 2014 and the second anniversary of Russia's full scale invasion in 2022. The report reflects on the war and what it means to be the Church in an age of conflict and global insecurity. Particular consideration is given to the war's weaponisation of religion and its impact on human rights, especially freedom of religion or belief. It sets out how the war is fuelling a wider contestation as to the future of the rules-based liberal international order. It examines the Church's current response to the war while mapping out future opportunities for engagement, whether by supporting any future peace process in Ukraine, assisting with the country's spiritual reconstruction/reconciliation or by articulating a coherent and positive Christian vision for a desirable international order.

Ukraine: a war of attrition

1. As the war in Ukraine enters its third year, there appears little near-term prospect of either a military or diplomatic solution. The spring offensives of 2023 produced limited gain for either side but inflicted enormous losses and yet neither side gives any hint of tiring from the conflict or doubting its cause. President Putin continues to put his faith in the quantity of military reservists he can deploy, while President Zelensky trusts the quality that comes from advanced Western systems. Neither side is showing any enthusiasm for negotiations. Rather, their positions have become more entrenched. Putin will not accept any settlement that carries a whiff of defeat, while Zelensky holds to a return to the *status quo ante* Russia's invasion of 2014. The war currently has the appearance of a long attritional struggle that invokes images of the Western front during the first World War.
2. The costs of this war have been truly catastrophic. It has left tens of thousands of dead, displaced millions and sown economic turmoil across the world. The United Nations High Commissioner for Human Rights (UNHCR) estimates that more than 10,000 civilians had been recorded as killed and more than 18,500 injured by November 2023. The New York Times reported in August 2023 that the war has left nearly 500,000 troops either dead or injured. Millions have been forced from their homes. UNHCR estimates that 17.6 million people in Ukraine require urgent humanitarian support, including more than 5 million people internally displaced by the war. There are over 5.9 million Ukrainian refugees recorded across Europe. According to the IMF, Ukraine's economy contracted by 30% in 2022 and grew by about 1% in 2023. The cost of Ukraine's recovery and reconstruction has been estimated at over a trillion US dollars.

3. There is no evidence-based reason to hope that 2024 will be any different from 2023 in delivering a decisive military victory for either side. However, with a population four times that of Ukraine and 14 times its GDP, Russia has certain advantages in any attritional war. Russia's economy has moved onto a war footing and is producing far more munitions than Ukraine is receiving from the West. Ukraine's successes in halting Russia's aggression were due to a combination of factors – the courage of Ukrainian soldiers, the large mobilisation of Ukrainian soldiers, the effectiveness of certain Western weapons and poor Russian planning. Some of these factors have been reversed now that President Putin is less hesitant over increasing conscription. There is also no guarantee that Western aid will continue at levels sufficient to allow Ukraine to fight successfully. Even if military assistance continues unbroken, the West can't generate additional soldiers for Ukraine.
4. Some voices in the West continue to press that Western governments should arm Ukrainian fighters for a strategic win instead of a stalemate, and that rather than worrying about the depletion of weaponry stocks, NATO should shift into full wartime production. Such voices argue that in addition to securing Ukraine's sovereignty and deterring further aggression, only a clear defeat for Moscow will allow Russia the possibility to discard its imperial mentality and shed its international pariah status. It follows that Ukraine should not be pressurised into a negotiated pause. Instead, the West should support Ukraine to fight the war to a conclusion, before a peace is negotiated. To do otherwise is to appease Russia and invite further aggression against other European countries. Western governments should make it clear to their electorates that such actions are a worthwhile investment in their long term security.
5. Other Western voices point to the realities on the battlefield and warn of electoral politics in the US and Europe and therefore suggest that a ceasefire and negotiations for a peace settlement are now more pressing. Such voices caution against the risks of strategic miscalculation that come from pressing for a complete Ukrainian victory and the risks of Ukrainian resistance collapsing and initial gains reversed should the war continue indefinitely. If the war ended tomorrow then 80% of Ukraine would be fully independent of Russia and free to move towards membership of the European Union with the necessary Western security guarantees to protect it from further aggression. Given Russia's original war aims and Ukrainian-Russian history over the past 300 years, this would constitute a significant victory rather than a defeat for Ukraine.
6. Beyond these Western voices many other countries remain unaligned and adamant that regardless of who started the war and how it was conducted, the most important response is to bring the conflict to an immediate end. Although not homogeneous in their reasoning, arguments cluster around 3 categories: exasperation at Western hypocrisy towards violations of sovereignty; the war's damage to the global development agenda; fear that Russia's 'special operation' might escalate to a nuclear confrontation. Throughout 2023, many non-aligned countries, including Brazil, India and South Africa, sought to mediate the conflict and to float various peace initiatives.
7. Within this mix, Western governments, the UK included, are encouraging talks behind the scenes, while insisting in public that only Ukraine can negotiate peace. The 10-point peace plan that President Zelensky presented at the UN General Assembly in September 2023, indicates that Ukraine is revisiting past assumptions and slowly moving toward convening a "peace summit" at which it aims to win support from the widest number of countries. Moving forward, the full engagement of the US is necessary given that it is only the US that can realistically provide Ukraine with credible security guarantees while at the same time finding accommodation with Russia on wider issues, including the moves to some form of inclusive European security architecture that reduces the danger of future wars. Such negotiations won't be easy

given stated wars aims, but the bi-polarity of the conflict could be reframed by drawing in other countries from the global south, and by being seen to respond to their collective demands for a cease fire and peace talks.

What role for the Church?

8. On the eve of the Second World War, Bishop George Bell said: "It is the function of the Church at all costs to remain the Church". The Church's mandate during war is the same as that in peace, namely to proclaim the gospel of salvation in word and in deed and the formation of disciples of Jesus Christ. There is always the risk that at a time of crisis such as this the Church could be co-opted onto a broader political agenda that provides uncritical support of the Ukrainian war effort or the Government's support of it. Such risks are well illustrated by the unwavering moral support the Russian Orthodox Church has provided the Russian government. But the Church's message is to follow Jesus Christ in announcing the coming of God's kingdom, to call for conversion of life, to celebrate the gift of divine grace, to pronounce the forgiveness of sins and to announce and enact a peace which comes from above.
9. Working from such a gospel mandate, Archbishop Temple's reflections on World War II (*Thoughts in War-Time, 1940*) led him to offer several insights which are instructive in how the Church frames its response to the current war in Ukraine today.
 - First, avoid jingoism and exhilaration. Temple was always cautious that the righteousness of the Allied cause would be exploited by nationalism and in so doing be corrupted. *In today's conflict, the Church needs to challenge all those including Patriarch Kiril in Russia, as well as religious leaders in Ukraine and elsewhere, who are allowing religious fervour and sentiment to fan the flames of war in Ukraine.*
 - Second, labour under the constant demands of love. Temple was clear that Christians were called to love the French and Germans in equal measure. *In today's context, this requires Christians to avoid actions or words that dehumanises Russia or Russians and dehumanising caricatures. Whilst relationships at the highest level between the Church of England and the Russian Orthodox Church are inevitably difficult, there are many friendships with Russian Christians both in Russia and in the Russian diaspora, not least in the UK that are to be treasured, especially with a view to rebuilding relationships after the war.*
 - Third, Temple was clear that while there was no honourable escape to the war, the war reflected a deep seated failure to understand the principles of Christ and to apply them to human affairs. *It follows that even if the West has no other option but to support Ukraine, the present struggle shouldn't diminish the Church's sadness about the war or blind it to the deepest challenges war poses to Christian thought.*
 - Fourth, Temple stressed the importance of the allies documenting the atrocities committed during the war such that those responsible could be held accountable at some later date. *In today's context that requires the Church to press all parties to abide by international humanitarian law and to make the necessary resources available to record the violations that have occurred, including the destruction of religious and cultural artefacts.*
 - Fifth, Temple was conscious that the victors' peace of Versailles in 1919 sowed the seeds for the rise of fascism in Germany and with it the causes of the 1939-45 war. *If the West's reneging on promises to Russia at the end of the Cold War were a contributing though not determining variable in Russia's invasion of Ukraine, how might the West ensure that in supporting Ukraine's right to self-defence it does not*

seek the wider humiliation of Russia and the further re-ordering of a European security architecture that disadvantages Russia.

- Sixth, Temple was clear that following the failures of the League of Nations there needed to be a new Congress of Nations, the United Nations, that could negotiate and maintain the peace. *The current system of global governance is struggling to meet the interlinked crisis of the twenty first century. Unless the benefits of international cooperation become more tangible and equitable, and unless States can manage their competition and move beyond their current divisions to find pragmatic solutions to global problems, human suffering will worsen.*
10. While Temple made these points during the context of the Second World War, they are principles the Church stands by today. Despite signalling its clear opposition to Russia's invasion of Ukraine, and its support of efforts to assist Ukraine repel Russian aggression, the Archbishops and bishops have continued to ask ethical questions in Parliament and of Government regarding the war, its consequences and Britain's response. They have pressed for the observance of international humanitarian law and that civilians and civilian infrastructure are properly protected. Bishops have pressed for the proper recording of alleged war crimes and rejected the irresponsible use of rhetoric around the use of nuclear weapons. They have urged the government to take the greatest care to be proportionate in its supply of weaponry and to restrict the use of weapons to those needed for defensive purposes. Likewise, they have pressed the Government to be transparent about the war's costs domestically and that the costs are borne by those most able to bear them. Although the cost of living crisis has abated since Winter 2022, far too many people remain dependent on food banks and are worried about the costs of heating their homes.
 11. These insights and reflections have been shaped by visits to the region and encounters with those displaced by the war. The Archbishop of Canterbury visited Ukraine and met with a range of religious leaders in November/December 2022. The Archbishop met with Ukrainian refugees when visiting Georgia and Romania in 2023. Following his 2022 visit, the Archbishop asked the Faith and Order Commission (FAOC) to set up a Working Group, chaired by the Bishop in Europe, to reflect on the war in Ukraine. The WG which reported to the House of Bishops in June 2023, involved FAOC members, experts from the Armed Forces and military chaplaincy as well as theologians and Christian ethicists. An expanded version of the report was published by Grove Books in the autumn of 2023.
 12. The Church has offered a wide range of humanitarian support to Ukrainians. Many Christians continue to offer accommodation to Ukrainian refugees, while parishes and chaplaincies in the UK and across the Diocese in Europe have partnered with other churches and agencies in offering practical help and psychological and social support, and in helping affected individuals, mostly women and children, access state benefits and legal aid (Appendix 1). The public's response to the Disasters Emergency Committee's Ukraine appeal has been overwhelming (over £425 million) and has supported the work of agencies such as Caritas, Christian Aid, Tearfund and World Vision (Appendix 2). The Diocese in Europe/USPG appeal for work amongst refugees and internally displaced persons raised 400,000 euros (Appendix 3). Such goodwill subverts political discourses around overtly 'hostile' policy on immigration and the Government's ongoing reduction of the international development budget. Such generosity will continue to be needed so long as the war progresses and the needs of those affected changes over time.
 13. The Church is supportive of the World Council of Churches' efforts in encouraging intra-Orthodox dialogue in Ukraine. FPL staff are working closely with the Conference

of European Churches Path Ways to Peace (P2P) initiative, the European Ecumenical response to the war. P2P consists of 3 interlinked objectives. First, mapping church leaders, intellectuals and academics in preparation for peace in Ukraine with the aim of connecting Ukrainians and partners to discuss future developments in Ukraine and to discern the role of churches in the preparation for peace and rebuilding. Second, advocacy for the protection of destroyed, damaged or looted religious sites in Ukraine, with the aim of helping religious communities in Ukraine reconstruct religious infrastructure thus contributing to the overall goal of realising freedom of religion or belief for all in Ukraine. Third, enhancing the ecumenical vision of just peace by helping religious communities address the rhetoric of exceptionalism that provides theological justification for war in Ukraine.

Responding to the weaponisation of religion

14. A matter of particular concern is the way that religion, always a contested subject in Russia-Ukraine relations, has become increasingly weaponised as the war has progressed. Tensions between the Ukrainian Orthodox Church, which has historic links to the Moscow Patriarchate of the Russian Orthodox Church, and the Orthodox Church of Ukraine, which obtained autocephaly under the Constantinople Patriarchate in 2019, increased following the February 2022 invasion. In some cases tensions have spillover into violence.
15. These tensions have affected freedom of religion or belief (FoRB) in the territory controlled by the Ukrainian Government. Since February 2022, the UN Office of the High Commissioner for Human Rights (OHCHR) has documented ten cases of physical violence and six cases of threatened violence resulting from disputes between parishioners of different Orthodox communities. OHCHR is concerned that Ukrainian law enforcement's response in these cases has been inadequate. In addition, according to Ukrainian authorities, since February 2022, of the more than 6,600 criminal cases brought against individuals for collaboration and other conflict-related crimes in Ukraine, 68 have involved Ukrainian Orthodox Church clergy members. It is important to ensure full respect for due process and fair trial rights in these cases. The OHCHR has identified concerns regarding the fairness of the criminal proceedings in at least 26 cases involving Ukrainian Orthodox Church clergy members.
16. There are also concerns that recent legislative developments in Ukraine may impact enjoyment of FoRB. In October 2023, Ukraine's Parliament approved in its first reading a set of draft amendments (Draft Law 8371) to the law on religious organisations, which would establish a procedure for the dissolution of "religious organisations affiliated with influence centres, the management of which is located in a country, which carries out armed aggression against Ukraine."
17. The Bishop of Leeds, the Church's Lead Bishop on Foreign Policy, has written to the Ukrainian Government and the Chair of the Ukrainian Parliament to remind them that international law permits restrictions on the freedom to manifest religion only if they are prescribed by law and necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others. While recognising the emergency situation that Ukraine find itself in, many of the amendment's key terms are vague, lack definition and are open to discriminatory interpretation in ways that violate international norms on FoRB. At its most basic, this amendment threatens collective punishment. Arguably, this Draft Law is unnecessary: where individuals have committed treason or other criminal actions against the interests of the state, then they can be held accountable under existing criminal Ukrainian law through due process.

18. Draft Law 8371 threatens Ukraine's social cohesion at a time when it needs a unified societal response to Russian aggression. It encourages an ethno-religious nationalism that will be detrimental to Ukraine's long term Western trajectory. It does not recognise the great lengths that the Ukrainian Orthodox Church has taken to distance itself from the Russian Orthodox Church or the fact that many of its members serve faithfully as Ukrainian citizens in the country's armed forces - often with immense cost. This Draft Law has impeded efforts by the World Council of Churches to foster dialogue between the Ukrainian Orthodox Church and the Orthodox Church of Ukraine as there is now little incentive for the latter to engage in facilitated dialogue when the Ukrainian Orthodox Church is on the cusp of being outlawed and when such a move will reinforce its own role as the defender of the faith in Ukraine.
19. Of equal concern is the way that FoRB has been neglected in Russian occupied Ukraine. International humanitarian law obliges an Occupying Power to respect the laws in force in the country. However, the Russian Federation is applying its own laws in occupied territory. Evidence exists of detailed restrictions on religious minorities, such as in Crimea where Russian authorities have prosecuted the Jehovah's Witnesses an organisation that is also prohibited in the Russian Federation, but not in Ukraine. In Simferopol, the occupying authorities evicted the Orthodox Church of Ukraine from the cathedral, depriving parishioners of their last place of worship in the city. There have also been detailed cases of alleged enforced disappearance, arbitrary detention, torture or other ill-treatment and unlawful deportations perpetrated by Russian armed forces against clergy and members of Ukrainian Greek Catholic and Christian Evangelical communities.
20. Another worrying indicator of the declining levels of FoRB in Ukraine and Russian occupied Ukraine has been the intentional damage to cultural and religious heritage. According to a preliminary assessment undertaken by UNESCO in July 2023, 116 religious sites have been damaged since 24 February 2022. Attacks on religious sites, such as the Russian missile attack on the Cathedral of the Transfiguration, the largest Orthodox Church in Odesa, and the pillaging of places of worship and religious heritage sites fuels hatred, stokes mistrust and exacerbates hostilities. Such attacks strike at the very core of communities' sense of identity and belonging. In Ukraine, the Ministry of Culture terminated an early rental agreement with the Ukrainian Orthodox Church of the state-owned Kyiv Pechersk Lavra monastery. Following UN advocacy, authorities refrained from taking actions that risked violence and did not forcibly evict the Church from the monastery, but the practice of terminating property rental agreements with the Ukrainian Orthodox Church has been pursued by several municipal councils, the cumulative impact of which is discriminatory.
21. While the war and occupation persist, it is important that all parties ensure that everyone in Ukraine has full freedom to manifest and practice their religion or belief, in line with international human rights law. To argue that freedom of religion or belief in Ukraine will only be enjoyed once Russia's withdraws its troops is to signal that suspension of human rights are an acceptable casualty of war. When people are attacked because of their religion or beliefs, we are all diminished.

Long term implications

22. Looking to the future, the Church needs to be mindful that the war illustrates how the future of the rules-based liberal international order is becoming contested. Old certainties and assumptions are being eroded and the world appears to be approaching an inflection point - one that poses important choices for governments and electorates alike. That the liberal democratic order has become increasingly contested

in some Western democracies, Britain included, has undoubtedly encouraged others to promote alternative visions more assertively. While the UK government has played an important role supporting Ukraine, a much bigger task lies ahead – conceiving a coherent and positive vision for a desirable international order and developing a compelling strategy that ensures that existing international rules and principles are attractive both domestically and to a much broader global constituency. Ahead of the UK's forthcoming general election, all political parties need to be pressed on whether their policies will help renew the liberal, rules-based order or contribute to its further erosion.

23. It is not inevitable, especially for Christians operating with the assumption of God's involvement in human affairs, to assume that the shifts to a multipolar world will result in a new era of great power rivalry marked by competition rather than cooperation, and conflict rather than accommodation. The United Nation's Secretary General's *Summit of the Future*, 22-23 September 2024, offers an opportunity for UN member states to lay the foundations for more effective global cooperation that can deal with today's challenges as well as new threats in the future. It is important that the Church works with other parts of the Anglican Communion as well as ecumenical and interfaith partners more broadly to support these efforts to strengthen international cooperation so it delivers fully and fairly on existing agreements, while enabling the international community to respond effectively to new threats and opportunities for present and future generations.

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Appendix 1

An update on the UK Response

According to the UNHCR, as of December 2023, there were 5.9 million Ukrainian refugees in Europe, with a further 400,000 beyond Europe. There are almost 3.7m people internally displaced. With the European Union's extension of the Temporary Protection Directive (TPD) until March 2025, countries within the EU and beyond, will continue hosting refugees from Ukraine and providing protection and access to vital services, including education, health, employment and social protection. At September 2023, 4.2 million Ukrainians were benefitting from the TPD across Europe.

HMG's response

The UK Government's approach to hosting Ukrainians was more restrictive than the EU's in two respects: a) not all Ukrainians are automatically eligible – they must have family connections in the UK or sponsorship and b) they must apply for a visa in advance. The UK government created three visa schemes in spring 2022: the Ukraine Extension Scheme, the Ukraine Family Scheme, and the Ukraine Sponsorship Scheme, also known as Homes for Ukraine. Unlike most other visas, the visas are free to apply for, and applicants do not have to pay the Immigration Health Surcharge. The government has not capped the number of people who can come under the Ukraine schemes, and the total number of people eligible for the schemes is not known.

The Ukraine Extension Scheme allows Ukrainians (or their close family members) who were in the UK on temporary visas on or before 18 March 2022 to apply to extend their stay for three years. The visa permits access to benefits, work, and study. As of 12 December 2023, 22,300 applications have been granted.

The Ukraine Family Scheme is a visa scheme for people fleeing Ukraine who are the family members of either British citizens or people with settlement in the UK. Ukrainians on temporary visas are not eligible to bring family members under the Ukraine Family Scheme. This policy requires people to apply for a visa from outside of the UK. As of 12th December, 71,400 visas had been issued under this scheme.

The Ukraine Sponsorship Scheme, also known as Homes for Ukraine, allows any Ukrainian citizen fleeing the conflict, or the immediate family members of a Ukrainian citizen, to come to the UK if they can find a sponsor within the community. The Homes for Ukraine visa lasts for three years and as of 12 December, 177,700 visas had been issued.

Whilst the UK's schemes for Ukrainians are relatively comprehensive and almost a quarter of a million visas have been issued (by comparison 30,000 people crossed the Channel in small boats this year) there have been difficulties with the operation of the schemes. The family scheme is not as well supported financially as the Homes for Ukraine scheme, and the Homes for Ukraine scheme has led to uncertainty for families over the length of time during which 'thank you' payments would be made. For both schemes there have been some breakdowns in relationship between hosts and guests which have not been easily solved. Access to the private rented sector has also been challenging for Ukrainian families, usually due to a lack of affordable options; not being able to provide a guarantor or valid references; and not being able to provide financial documents or afford the deposit. The cost-of-living crisis has further exacerbated problems for hosts and guests.

Research commissioned by the Red Cross indicates this has led to Ukrainian families being at greater risk of homelessness than other families in the UK.

It is worth noting that public support for people fleeing Ukraine has held up. A survey in April 2023 showed more support for Ukrainians coming to the UK than for EU nationals, students, Afghans, Hongkongers, or refugees in general.

Church's response

In March 2022 the Church published a toolkit on responding to Ukraine. This toolkit includes information and advice on how to give, act and pray in relation to the invasion of Ukraine, including details and advice on how to be involved in sponsorship schemes. It also contains prayer and theological resources for churches. In July 2023, during General Synod 2023, there was a Fringe Event to discuss Channel crossings and raise awareness on how churches have engaged and can engage with government resettlement schemes including those for Ukraine.

In Parliament, Lords Spiritual have asked questions about supporting Ukrainians and about resettlement schemes. More broadly on asylum policy, they continue to express concern about the Illegal Migration Act 2023 and the principle of outsourcing obligations to asylum seekers to third countries such as Rwanda.

The Church's support for Ukraine sits within a wider context of support for refugees and asylum seekers, most notably through the Community Sponsorship scheme. So far, 24 groups affiliated with the Church of England have engaged with the scheme and made their contribution to over 1000 families from several nations being sponsored nationally. The Church's National Community Sponsorship Representative is working with the public policy team within the Faith and Public Life department on a national strategy to further develop the community sponsorship offering within parishes, working ecumenically and with broader civil society.

The National Community Sponsorship Representative and members of the Public Policy Team in the Faith and Public Life Department also attend DLUHC's Core Delivery Group to help steer the development of the UK's resettlement schemes. Most recently, in December, they also organised an online seminar in partnership with the A World of Neighbours network to look at the UK's asylum and migration context in a broader European perspective. The Church therefore continues to respond within parishes, by engaging through Parliament and by collaborating with national and international partners.

Appendix 2 An Update from Christian Aid

Christian Aid supports local and national partners to ensure that people and communities affected by crisis in Ukraine and the surrounding countries have access to safe, dignified, inclusive, and adapted meaningful support to meet their own needs through a community and survivor led approach.

Initiatives have included the purchase of generators pre-winter, kitchen equipment for Internally Displaced Persons (IDP) shelters and cleaning wells to provide access to drinking water. As the crisis continued, the diversity of community initiatives increased, including eyesight tests for IDPs, the creation of safe zones for vulnerable groups, group activities – recreational and psychosocial – for IDPs, and equipping sensory or therapy rooms for neurodiverse children.

CA and partners' response to the evolving context (September 2022) has been to focus on implementing operations, aiming to reach the most vulnerable groups, while allowing for flexibility through modalities such as working with a network of direct and indirect partners with reach across Ukraine, cash and voucher assistance, and providing small/micro grants for local actors.

The geographical reach of the response is country-wide supporting not only people in de-occupied and frontline areas but also hard-to-reach areas where basic services are limited and/or there are a large number of internally displaced persons. The target community continues to be Ukrainian IDP and host communities with a particular focus on women and children, older people, people with chronic illnesses or disabilities, and other vulnerable groups at risk of being marginalised, along with CA partners' previous focus groups such as people living with HIV, people who inject drugs and others.

CA works with local and national faith-based and non-faith-based actors, prioritising those with wider reach, deeper into communities, through networks of local Ukrainian organisations. CA aims to work through a truly equitable partnership approach where each partner's skills, experience and expertise is valued and complemented. As such, CA has worked in partnership with the following organisations to reach people across Ukraine:

- Alliance for Public Health (APH) and 26 members of their network of local NGOs, charitable organisations, charitable foundations and people organisations.
- Blythswood and 4 of their local partners – members of their faith-based network.
- Hilfswerk der Evangelisch-reformierten Kirche Schweiz/Swiss Church Aid (HEKS/EPER) and 2 of their local partners.
- Hungarian Interchurch Aid (HIA): implementing activities directly and with 'League of Socially Responsible Women' for Kakhovka Dam flood response activities.
- World Jewish Relief (WJR) and 2 of their local partners.

Over a 12 month period from September 2023, the programme has reached 367,724 people in 23 Oblasts across Ukraine through the support of: 1) winterisation activities; 2) flexible cash activities, including Cash for Protection and survivor and community-led response; 3) in-kind support when cash was not appropriate or possible; 4) crisis response health activities, and 5) protection activities, including access to community-based psychosocial support, safe spaces and legal support.

Examples of survivor community-led response initiatives funded by DEC to CA

In a Lviv IDP shelter, those with mobility challenges and other disabilities were living on the ground floor, the IDP community knew that the ground floor bathrooms were completely inaccessible and severely limiting the independence of this group. They used a survivor community-led response grant to buy the equipment needed to adapt the bathrooms, creating a disabled shower, toilet, and sink. With the leftover materials, they made additional space and repurposed a spare sink to create a food preparation area in the kitchen that someone in a wheelchair could comfortably use.

In Odesa, Heritage Ukraine supported a church group in a socially deprived area of the city to implement an idea they have been dreaming of for a long time. The group had a spare room in their building which they had cleaned out, which they wanted to use to support autistic children, and those suffering from high levels of trauma. This included IDPs, and those who had grown up in challenging home environments. A teacher from the congregation and some mothers of these children came together to write the application to buy specialist equipment and toys for the room, and the community cleaned and painted the room together. They now run daily sessions for these children, who the parents say are doing much better because of this. Heritage Ukraine also connected the group with another community who have access to trauma and autism specialists, who are now offering peer support as well.

In a village just outside Kyiv, the community came together for the first time. They realised that many of the young people had left the village, and their parents were struggling to be independent and cope with life without them. They renovated a community centre to create a communal meeting space, cleaned out the old well- to ensure access to clean drinking water, even during blackouts, and created a small medical room in the community centre, so that those less mobile can access medical support without needing to travel to Kyiv.

Going forward, Christian Aid will be working with two partners Alliance for Public Health (APH) and Blythswood and activities will be focused in Ukraine only. The activities planned for Phase 2b are multipurpose cash assistance, survivor community-led response, shelter and NFI kits, protection, food, WASH and health. Ukraine has faced an increased number of air alerts and air strikes, alongside a changing frontline following both offensive, and counter-offensive measures by Russian and Ukrainian military.

In Ukraine, priority needs have evolved as the context has changed and the humanitarian response moved into a second year. The needs are informed by the continued displacement from shifting frontline areas; an ease on the pressure for heating and electricity following winter 2022-23 and repair of energy infrastructure, but a concern for winter 2023-24; continued airstrikes on cities, towns and critical infrastructure across the country; and the cumulative psychosocial impact for people as a result of uncertainty, bereavement, airstrikes, and limited freedoms.

The destruction of the dam at the Nova Kakhovka hydroelectric power plant in June 2023, and subsequent flooding, is likely to have a long-term impact on the ecological, environmental, economic, humanitarian, security, and epidemiological situation in the area. APH and Blythswood's local partners will continue to provide support in the affected area.

Appendix 3

An Update from USPG and the Diocese in Europe

Since the outbreak of the war in Ukraine in February 2022, USPG, in partnership with the Diocese in Europe, have been supporting Ukrainian refugees across Europe via the Anglican Chaplaincies and in ecumenical partnerships. This includes both immediate humanitarian support and more long-term integration, social and community work.

Donations received

To date, over £420,000 has been donated to this work. Donations have come from two sources: the 2022 Bishop's Lent Appeal in the Diocese in Europe and the USPG/Diocese in Europe Ukraine Emergency Appeal.

Grants

Funds from the Appeals have been used to support two categories of response:

- The work of ecumenical partners of the Diocese in Europe, who are well positioned to provide humanitarian relief to those within Ukraine and to Ukrainian refugees in neighbouring countries.
- Activities closely linked to chaplaincies and churches within the Diocese in Europe with active accompaniment of seven Chaplaincies across eastern Europe. In some cases, that is to support work being undertaken by churches and members of their congregations directly, in other cases, local charities with which the chaplaincies have existing and close working relationships.

As of 22nd December 2023, the following monies have been distributed:

- i. Through ecumenical partners particularly with the Roman Catholic and Lutheran churches

Caritas Spes Ukraine (£25,000)

Roman Catholic NGO Caritas-Spes are a long standing and well-established humanitarian actor in Ukraine, and therefore were able to respond immediately to the conflict. Funding went towards their larger emergency response which ran between April and September 2022. This work focused on those in the most affected areas within Ukraine and seeks to provide: access to short- and long-term shelter; basic needs (food, water, hygiene, medicine); light psychosocial support activities, and information about evacuation and shelter options as well as available humanitarian aid. Caritas-Spes Ukraine provides services to those in need without regard to ethnicity, language, or religion, on a first come, first-serve basis, and with prioritization of separated families, women, and children.

Lutheran World Federation (LWF) (£75,000)

The Appeal has contributed £75,000 towards the two-year regional response of the Lutheran World Federation which began in September 2022 and runs until March 2024. The project aims to reach 24,000 individuals within Ukraine and a further 176,000 people who have fled to Hungary, Romania, Poland and Slovakia. This response supports Lutheran churches to respond effectively to the needs of refugees, internally displaced persons and other

vulnerable groups. This includes: improving access to services including shelter, WASH (water, sanitation and hygiene), education as well as psychological wellbeing and protection services. Further collaboration with LWF resulted in enabling members of Diocese in Europe chaplaincies to join a training on psychosocial care and spiritual first aid.

- ii. Chaplaincies across the Diocese in Europe. We are working with seven Chaplaincies across Europe as they respond to immediate needs and discern and design responses into the medium term.

Anglican Chaplaincy in Kyiv (£10,000)

Appeal funds have enabled the Chaplaincy to continue to meet as a worshipping community within Kyiv since the outbreak of the war. Further funds have enabled the provision of a discretionary hardship fund for members of the Chaplaincy which has supported healthcare costs and cash assistance. Conversations are ongoing to ensure that the Chaplaincy are supported into the medium-term.

Kosciol Anglikanski w Polsce, (Church of England in Poland), Warsaw (£11,000)

Between April and July 2022 appeal funds supported an accommodation and food project for refugees in Warsaw led by the Kosciol Anglikanski w Polsce. This project provided around 1,750 nights of safe, temporary accommodation in Warsaw alongside over 400 meals for refugees. This initiative supplemented the Chaplaincy's own 'Direct Aid Programme' which continues to provide accommodation and cash assistance. Furthermore, in October 2022 appeal funds enabled the provision of a mini-bus to The Pines Foundation (a Forest School based outside Warsaw and an organisation with a long engagement with Chaplaincy members) which has enabled the inclusion and participation of refugees from Ukraine in the Foundations 'Forest School for All' project as a form of social and emotional care and integration.

St Margaret's Church, Budapest, Hungary (£95,000)

Over the last 18 months St Margaret's has strengthened partnerships with a number of organisations in Budapest and initiated new programmes. This includes work with: Next Step Association, JRS Hungary, St Columba's Food Bank (based in the Church of Scotland), the Community of Sant' Egidio, Alternatívác and Ukrainian Space. These projects have enabled the provision of shelter, food and hygiene item distributions as well as safe spaces for education and integration (including the running of summer camps).

Church of the Resurrection, Bucharest, Romania (£26,000)

In 2023 the Chaplaincy in Bucharest have launched a reactive aid programme in partnership with the International Church of Bucharest. As well as providing for the needs of refugees living in Bucharest itself, accompanies a community of Ukrainian refugees currently living just outside of the city. The programme has enables weekly provision of food and hygiene items, support for specialised medical care, educational materials, language lessons and job seeking support. The programme has also mobilised many volunteers within the congregation into missional action.

St Saviour's Church in Riga, Latvia (£11,500)

Support to St Saviour's church as they expand their Soup Kitchen ministry to provide a six-month programme fellowship, spiritual and psycho-social care for Ukrainian refugees in Riga which ran between August 2022 and February 2023. The project provided 26 evening sessions with an average of 30 refugees attending each session. Those who participated noted the benefits of developing a sense of community, reduced loneliness, and feeling more confident and secure in their ability to integrate into life in Riga.

St Nicholas Anglican Church, Helsinki, Finland (£50,000)

St Nicholas church have formed a strong partnership with the Ukrainian Association in Finland who have opened a Help Centre in the centre of Helsinki which provides humanitarian aid (clothes, food and hygiene items), emotional, psychological and psychosocial support and information support and practical guidelines on matters regarding accommodation, employment, education and life in Finland. St Nicholas provides chaplaincy to staff members and volunteer support for the centre. Funding has supported the humanitarian aid programme with over a year of vital staffing and coordination support.

Brno Chaplaincy, Brno, Czech Republic (£8,000)

The Chaplaincy in Brno has partnered with VESNA (The Women's Educational Institute Brno). VESNA provides material assistance (the Wardrobe Project) alongside cultural, educational and integrative initiatives. Between January and March 2023 appeal funds supported the relocation of the wardrobe project to a premises almost four times as large providing more space for increased operations, new initiatives, and greater space for the community to meet and socialise.

Summary

Though the war in Ukraine and its impact have receded from headline news in the UK, the violence and displacement are ongoing. Support for Ukrainian refugees will continue to be part of the context of many chaplaincies and churches in the Diocese of Europe, and at the heart of their mission both within and beyond their congregations. USPG and the Diocese in Europe are committed to accompanying churches and chaplaincies in this ministry.

For more information on this work, please contact Ella Sibley, Regional Manager for Europe and Oceania, via ellas@uspg.org.uk