

Christian Denominations on the Territory of Ukraine in the First Half of the 20th Century (1900-1939)

Fedir Prodanyuk

Follow this and additional works at: <https://digitalcommons.georgefox.edu/ree>

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [European History Commons](#), and the [Soviet and Post-Soviet Studies Commons](#)

CHRISTIAN DENOMINATIONS ON THE TERRITORY OF UKRAINE IN THE FIRST HALF OF THE 20TH CENTURY (1900-1939)

by Fedir Prodaniuk

Fedir Prodaniuk has a PhD and is an Associate Professor of the Department of Philosophy, Political Science and Ukrainian Studies at Kyiv National University of Technologies and Design, Ukraine. Scientific interests: History and Culture of Ukraine.

E-Mail: prodanyuk.fm@gmail.com. ORCID: orcid.org/0000-0002-3121-658X.

Abstract

The article examines the state of Christian denominations in the territory of Ukraine in the first half of the 20th century. It has been established that the Christian religion occupied an important place in the life of Ukrainian society. However, the period of prosperity and oppression simultaneously fell in the first 40 years of the 20th century. The confessional policy of the Soviet Union, which came to replace the tsarist authorities, gave a limited privileged position for some Christian churches while creating harsh conditions for other denominations. As a rule, these were Protestant movements, but the Orthodox Church also experienced oppression and persecution during the formation of the Soviet regime. This tended to exacerbate inter-confessional disputes and to create various methods for the eradication of a religious worldview on the territory of Ukraine.

Key words: Christian denominations, tsarist policy, Bolsheviks, Soviet authorities, Ukraine.

The religious policy of the Russian Empire in the second half of the 18th and early 20th centuries gave an important place to the principle "religion is the basis of the nation." This status was most clearly realized during the synodal period (1721–1917) of the Russian Orthodox Church (ROC).¹ The policy provided for the following: the obligatory affiliation of the emperor with Orthodoxy, freedom of the internal and external religious mission of the Russian Orthodox Church, and the provision of state subsidies for church needs, etc.²

The Orthodox clergy enjoyed a privileged status in the empire. They were exempt from corporal punishment, from paying all personal taxes, and from performing recruitment duties, etc. In addition to performing spiritual functions, the state entrusted the Orthodox clergy with a number of secular duties: maintaining parish registers, maintaining peace and order in the regions, helping the authorities to reassure parishioners in case of their

¹ Т. М. Євсєєва, *Російська православна церква в Україні 1917-1921 рр.: конфлікт національних ідентичностей у православному полі* (Київ: Інститут історії України НАН України, 2004), 94. [Т. М. Yevseeva, *The Russian Orthodox Church in Ukraine 1917-1921: The Conflict of National Identities in the Orthodox Field* (Kyiv: Institute of the History of Ukraine, National Academy of Sciences of Ukraine, 2004)]

² *Ibid.*, 109.

“disobedience to the owners,” fighting drunkenness, and promoting the spread and opening of new schools.³

In 1901, the Holy Synod approved the "Instruction for Rectors of Churches," which defined the following duties of a parish priest: the administration of divine services and rites; pronouncing instructions on Sundays and holidays and holding extra-liturgical conversations; blessing with a cross and holy water in the homes of parishioners on the corresponding holidays; concern for the religious and moral education of the children of the parish; maintaining cleanliness and order in the sanctuary; charity (establishment of guardianship and shelters); organizing libraries and holding various events aimed at raising the morality of parishioners; management of members of the clergy; record keeping and other financial and administrative duties.⁴ The empire took care of the material maintenance of the priests. In the Russian Empire, the Orthodox clergy could also receive state merit. Consequently, the priests were actually in the public service in the Russian Empire. The activities of the ROC were managed by a state body, the Holy Synod.

An attempt to reform the ROC and introduce the principles of religious tolerance on the territory of Russia was made only at the beginning of 1905 under the influence of the revolution of 1905-1907. On April 17, 1905, Nicholas II issued a decree "On strengthening the principles of religious tolerance." These suggestions were submitted for discussion to the State Duma. However, they were not adopted.

The state policy of the Russian Empire to regulate inter-confessional relations on the territory of Ukraine and other outskirts of Russia was aimed at discriminating against all confessions in favor of the Russian Orthodox Church. Representatives of these confessions were limited in their rights on issues of labor and family relations, education, trade, obtaining permits for the construction of places of worship, free choice of place of residence and movement.⁵ All religious denominations except for the Russian Orthodox Church were subordinate to the Department of Religious Affairs of Foreign Faiths under the Ministry of Internal Affairs of Russia.

³ В.С. Тацієнко , “Повсякденне життя православного парафіяльного духовенства Київської єпархії в кінці XVIII – на початку XX ст” (Dissertation for obtaining the degree of candidate of historical studies, 2016), 39. [V.S. Tatsienko, "Everyday life of the Orthodox parish clergy of the Kyiv diocese at the end of the 18th - at the beginning of the 20th century" (Dissertation for obtaining the degree of candidate of historical studies, 2016),]

⁴ Ibid., 45-46.

⁵ О. В. Щетинін , “Міжконфесійні відносини на Правобережній Україні під владою Російської імперії в 1793–1917 рр” (PhD thesis, 2021), 64. [O. V. Shchediny, "Inter-confessional relations in Right-Bank Ukraine under the rule of the Russian Empire in 1793–1917" (PhD thesis, 2021),]

At the beginning of the 20th century the Russian Orthodox Church was the official outpost of the empire in the non-ethnic and non-religious environs of Russia.⁶ Tsarism allocated significant funds to the Synod of the Russian Orthodox Church for the creation of new Orthodox parishes in the vicinity of the empire. On the territory of Finland, they were supposed to divert the population away from Lutheranism, in the lands of the Kingdom of Poland and the Baltic States, away from Catholicism and Protestant movements. However, the allocated funds did not live up to the hopes of tsarism. Therefore, the ROC focused its main attention on the spread of Orthodoxy among the Ukrainian and Belarusian population. The ROC paid special attention to work among Greek Catholics. To this end, in 1905, a new Kholmok diocese of the Russian Orthodox Church was created.⁷

At the end of the 19th century, the Greek Catholic Church was going through a difficult period. A long discussion unfolded in the church between representatives of two currents, conservative and reformed. Supporters of the first defended the inviolability of the Church's own Eastern traditions, and the reformers called for a more active rapprochement with the Latin Roman Catholic Church.⁸ The discussion stopped only after the appointment on January 17, 1901, of Andrei Sheptytsky as Metropolitan of the Greek Catholic Church. The Metropolitan managed to regain the Greek Catholic Church's influence and authority in Western Ukrainian lands in a short time. One of the activities of the Metropolitan was an attempt to revive the Greek Catholic Church throughout Ukraine and Belarus. In implementing these plans, A. Sheptytsky received support in 1908 from Pope Pius X, who extended the powers of the metropolitan to the Greek Catholic dioceses of all Ukraine, Belarus and Russia,⁹

The Metropolitan and the leadership of the church maintained close contacts with the leaders of the Ukrainian national liberation movement. They defended the concept prevailing among the Ukrainian public about the prospects for the formation of an independent conciliar Ukrainian state on the ruins of the Russian Empire. On August 15, 1914, A. Sheptytsky outlined his vision of this concept in a special memorandum to the Austrian government "On

⁶ Т. М. Євсєєва, *Російська православна церква в Україні 1917-1921 рр.: конфлікт національних ідентичностей у православному полі* (Київ: Інститут історії України НАН України, 2004), 9. [Т. М. Yevseeva, *The Russian Orthodox Church in Ukraine 1917-1921: The Conflict of National Identities in the Orthodox Field* (Kyiv: Institute of the History of Ukraine, National Academy of Sciences of Ukraine, 2004)]

⁷ *Ibid.*, 97.

⁸ "Українська Греко-Католицька Церква. Історія (кін. XVIII — XX ст.)," РІСУ, 2011, https://risu.ua/ukrajinska-greko-katolicka-cerkva-istoriya-kin-xviii-xx-st_n50119. ["Ukrainian Greek Catholic Church. History (late 18th - 20th centuries)," RISU, 2011]

⁹ Микола Вегеша, ed., *Нариси історії Української Греко-Католицької Церкви. В двох томах*, vol. 1 (Ужгород, 2022), 132. [Mykola Vegesha, ed., *Essays on the History of the Ukrainian Greek Catholic Church. In two volumes*, vol. 1 (Uzhhorod, 2022),]

the future military, legal and ecclesiastical structure of Russian Ukraine in anticipation of its occupation by Austrian troops.” This document contained a plan for reforming the Ukrainian Orthodox Church.¹⁰

The First World War aggravated the socio-political, socio-economic, national-cultural and religious issues in the Ukrainian lands. As a result of the successful Galician battle for the Russians (August-September 1914), its troops captured Galicia and Bukovina, and in early September 1914, Russian troops entered Lviv. Numerous pogroms were committed against civilian Jews in the city. Similar pogroms were also carried out in all the cities of Galicia and Bukovina.¹¹ On February 13, 1915, the Governor-General Count G. Bobrinsky issued a special decree to restrict the movement of Jews in the territory of Galicia and Bukovina.¹²

The religious and national-cultural policy of the Russian occupation authorities in the territory of Galicia and Bukovina also provided for carrying out repressive actions against representatives of the Ukrainian intelligentsia, against representatives of national political parties and organizations, as well as against the Greek Catholic Church. On September 18, 1914, the Russian military arrested all the hierarchs of this church, headed by Metropolitan A. Sheptytsky, and took them into exile in Russia.¹³ In order to spread Orthodoxy in these lands, the Russian Orthodox Church sent a significant number of Russian priests to the territory of Galicia and Bukovina in the fall.

On January 25, 1915, Governor-General G. Bobrinsky issued a special circular "On the Church and Religious Question," demanding that Greek Catholic priests accept Orthodoxy or leave their parishes voluntarily. The leadership of the General Government provided active support to the Russian Bishop Evlogii in the seizure of Greek Catholic churches and the Cathedral of St. George in Lviv, the closure of the Basilian monasteries and the confiscation of Greek Catholic property. In the spring of 1915, the mass deportation of the Ukrainian population to Russia began.¹⁴

¹⁰ Ibid., 135-136.

¹¹ В.М. Ковбаса, “Релігійна політика російської окупаційної влади в Галичині та Буковині (1914–1917 рр.),” *Вчені записки ТНУ імені В.І. Вернадського. Серія: Історичні науки* 32 (71), no. 3 (2021): 66-67. [V.M. Kovbasa, "Religious policy of the Russian occupying power in Galicia and Bukovina (1914-1917)," *Scholarly Notes of the TNU named after V.I. Vernadskyi. Series: Historical Studies* 32 (71), no. 3 (2021):]

¹² Ibid., 68.

¹³ І. Мельник, “Російська окупація Львова у 1914–1915 роках,” *Збруч*, 2014, <https://zbruc.eu/node/28061>. [I. Melnyk, "The Russian occupation of Lviv in 1914–1915," *Zbruch*, 2014]

¹⁴ Ігор Берест and Роман Берест, “Діяльність Андрея Шептицького в роки Першої світової війни,” n.d., https://shron1.chtyvo.org.ua/Berest_Ihor/Diialnist_Andreia_Sheptytskoho_v_roky_Pershoi_svitovoi_viiny.pdf. [Ihor Berest and Roman Berest, "Activities of Andrey Sheptytsky during the First World War,"]

During the First World War, representatives of all Protestant movements were also subjected to repression and persecution. Tsarism declared them a "fifth column."¹⁵ The Roman Catholic Church was also in a difficult position. At the beginning of the 20th century, the Tsar issued bans *en masse* on the creation and activities of Catholic brotherhoods on the territory of the Russian Empire. Among them, the Tsar and the Russian Orthodox Church considered the Tertian brotherhoods and the brotherhood of the "Sacred Heart of the Most Holy Theotokos" to be especially dangerous.¹⁶ In July 1908, Roman Catholic clergy were prohibited from organizing any processions on the territory of Ukraine.¹⁷

An important direction in the struggle of tsarist Russia against the RCC was recognized as the need to support new trends emerging in this church. At the end of the 19th century, a secret Catholic brotherhood of the laity, *Mariae vitam imitantes*, (Imitators of the life of Mary) arose, which later became known as the religious movement of the Mariavites. At first, tsarism did not pay due attention to its members, but after December 5, 1905, when Pope Pius X excommunicated the leader of this movement, Felicia Kozlovskaya, and relations between Rome and the Mariavites became aggravated, tsarism began to openly support representatives of this movement. In 1908, its activities were legalized in Russia. In April 1912, tsarism issued a new law on the legalization of the Mariavite communities, which significantly expanded the rights of its members.¹⁸

To combat the Protestant communities, tsarism used the regulation of the Committee of Ministers of Russia issued on July 4, 1894, and the circular of the Ministry of the Interior of September 3, 1894, which introduced the concept of "Stundism" into the legal field of the

¹⁵ В.М. Ковбаса, "Релігійна політика російської окупаційної влади в Галичині та Буковині (1914–1917 рр.)," *Вчені записки ТНУ імені В.І. Вернадського. Серія: Історичні науки* 32 (71), no. 3 (2021): 69. [V.M. Kovbasa, "Religious policy of the Russian occupying power in Galicia and Bukovina (1914-1917)," *Scholarly Notes of the TNU named after V.I. Vernadskyi. Series: Historical Studies* 32 (71), no. 3 (2021):]

¹⁶ О. Буравський, "Політика російського самодержавства щодо римо-католицької церкви на Правобережній Україні в другій половині XIX – на початку XX ст.," *Українське релігієзнавство*, no. 57 (2011), <http://dspace.nbuv.gov.ua/handle/123456789/44236>. [O. Buravskiy, "The policy of the Russian autocracy towards the Roman Catholic Church in Right-Bank Ukraine in the second half of the 19th and early 20th centuries," *Ukrainian Religious Studies*, no. 57 (2011),]; Ю. В. Хитровська, "Організаційно-правове становище римо-католицької церкви на Правобережній Україні наприкінці XVIII – на початку XX ст.," *Сторінки історії : збірник наукових праць*, no. 30 (2010): 26–42. [Yu. V. Khitrovska, "Organizational and legal situation of the Roman Catholic Church in Right-Bank Ukraine at the end of the 18th - beginning of the 20th century." *Pages of history: collection of scientific works*, no. 30 (2010):]

¹⁷ Ibid.

¹⁸ А. Божук, "Рух мариавитів на початку XX століття: 'втручання російського духу', 'розв'язання польського питання' чи прагнення до святості?," *РІСУ*, 2022, https://risu.ua/ruh-mariavitiv-na-pochatku-hh-stolittya-vtruchannya-rosijskogo-duhu-rozvyazannya-polskogo-pitannya-chi-pragnennya-do-svyatosti_n133701. [A. Bozhuk, "The Mariavite movement at the beginning of the 20th century: 'the intervention of the Russian spirit', 'the solution of the Polish question' or the desire for holiness?," *RISU*, 2022]

empire and considered “sectarianism” to be especially dangerous for the authorities.¹⁹ In the academic literature, these legislative acts are often referred to as the law of 1894. The adoption of the law of 1894 created certain contradictions in Russian legislation regarding the activities of communities of Evangelical Christian Baptists (ECB). In particular, the law contradicted an 1879 law legalizing the Evangelical Christian Baptists. Therefore, on May 17, 1900, the Ministry of the Interior issued a special circular explaining the application of these legislative acts on the territory of the empire. It clarified that only believing Germans who were subjects of Russia and who converted to ECB from Lutheranism or other non-Orthodox faiths fall under the law of 1879. Former Orthodox who converted to one of the late Protestant denominations were not counted as Baptists.²⁰

The circular also forbade the issuance of Baptist passports to non-Germans. They were supposed to be given a special “shtund” mark, which in practice created significant problems for a believer during employment and in everyday life.²¹ At the beginning of the 20th century, tsarism limited the right of the children of Evangelical believers to receive an education.²²

Revolutionary events during 1905-1907 contributed to the growth of Protestant communities in the empire. In 1907 the government allowed the registration of a Baptist congregation in Kyiv. On September 14-17, 1909, the First Congress of Evangelical Christians was held in St. Petersburg, and in December 1910-January 1911, at the Second Congress of Evangelical Communities, the Charter of Evangelical Christian Communities was adopted, the Union of Evangelical Christians was created, and the Council of the Union was elected. These decisions led to a virtual split in the Baptist movement, because two organizations arose on the territory of the Russian Empire, the Union of Evangelical Christians and the Union of Baptists.²³ At the beginning of the 20th century, tsarism paid special attention to the strengthening of state support for Orthodox proselytism. Orthodox missionaries received significant funds from the state to carry out their activities.

¹⁹ І.А. Опря, “Утиски адептів пізньопротестантських конфесій у Правобережній Україні наприкінці ХІХ – на початку ХХ ст. ” *Український історичний журнал*, no. 2 (2011): 42. [І.А. Опря, "Oppressions of adherents of late Protestant denominations in Right-Bank Ukraine in the late 19th and early 20th century." *Ukrainian Historical Journal*, no. 2 (2011):]

²⁰ *Ibid.*, 45.

²¹ А. Колодний, ed., *Історія релігії в Україні: у 10-ти т. Протестантизм в Україні*, vol. 5 (Київ: Світ Знань, 2002), 348. [A. Kolodny, ed., *History of religion in Ukraine: in 10 volumes. Protestantism in Ukraine*, vol. 5 (Kyiv: World of Knowledge, 2002),]

²² А. Колодний, ed., *Історія релігії в Україні: у 10-ти т. Протестантизм в Україні*, vol. 5 (Київ: Світ Знань, 2002), 336. [A. Kolodny, ed., *History of religion in Ukraine: in 10 volumes. Protestantism in Ukraine*, vol. 5 (Kyiv: World of Knowledge, 2002),]

²³ *Ibid.*, 361-362.

The February Revolution of 1917 in Russia and the overthrow of imperial government changed the legal status of the Russian Orthodox Church. She lost the status of a state religion. In the summer of 1917, the Provisional Government took a number of steps to separate church and state.²⁴ The Bolsheviks finally completed the work of separating the ROC from the state. On November 2 (15), 1917, the Council of People's Commissars of the RSFSR approved the Declaration of the Rights of Peoples, and on January 23, 1918, the Decree "On Freedom of Conscience, Church and Religious Organizations" was adopted. One of its points declared the separation of schools from the church. A number of separate resolutions and legislative acts abolished all the special rights of the Russian Orthodox Church and Orthodox priests on the territory of the RSFSR, including the monopoly right to resolve the issue of marriage and divorce.²⁵ The author of this article agrees with those researchers who believe that the policy of the Bolsheviks towards the ROC was based on the desire to oust this church not only from the state, but also from the socio-political life of Russia.²⁶ In November 1917, the Local Council of this church decided to abolish the synodal system of government and resumed the patriarchate in the ROC. Metropolitan Tikhon was elected Patriarch.²⁷

The period between 1917 and 1943 is one of aggravation of the conflict between the Soviet government and the Russian Orthodox Church. Researchers identify the following components of the confessional policy of the Bolsheviks toward the Russian Orthodox Church: desecration of Christian shrines; the destruction of holy relics; mass seizure of church property; the closure of Orthodox churches and the transfer of many churches for the needs of cultural institutions or for granaries, warehouses, stables, as well as for the purpose of using building materials for the construction of residential buildings; restriction of the activities of religious organizations; prohibition of divine services and religious holidays and ceremonies; the closure of religious educational institutions; prohibition or significant restriction of the publication of religious literature and the production of religious objects; a ban on priests holding any positions in schools and other educational institutions; carrying

²⁴ Ф.М. Проданюк and В.І. Корчук, "Радянська держава і Російська православна церква в 1917 – першій половині 1920-х років," *Вчені записки ТНУ імені В.І. Вернадського. Серія: Історичні науки* 32 (71), no. 3 (2021): 250. [F.M. Prodanyuk and V.I. Korchuk, "Soviet State and the Russian Orthodox Church in 1917 - the first half of the 1920s," *Scholarly notes of TNU named after V.I. Vernadskyi. Series: Historical Sciences* 32 (71), no. 3 (2021)]

²⁵ *Ibid.*, 251–252.

²⁶ *Ibid.*, 252; І.А. Бальжик, "Відносини держави і церкви: 'Симфонія влад' " (Dissertation for obtaining the scientific degree of candidate of legal sciences, 2007), 107. [I.A. Balzhik, "State-Church Relations: 'Symphony of Powers'" (Dissertation for obtaining the scientific degree of candidate of legal sciences, 2007),]

²⁷ *Ibid.*, 252.

out punitive measures against the spiritual leadership, Orthodox priests and believers; forced involvement of priests in public works; promoting church schism, restricting the electoral rights of clergy, using various economic and political forms against the clergy, as well as moral and psychological pressure and humiliation.²⁸ An important place in the ideological work of the Bolshevik Party was given to anti-religious agitation and propaganda. The atheistic worldview was introduced by violent methods not only in the educational and scientific field, but also in all aspects of public life.

An important part of the Ukrainian Revolution of 1917–1921 was the need to develop their own independent state. Among its main directions of domestic and foreign policy, considerable attention was also paid to the solution of the religious issue. At each of its stages, the leading political regimes; the Ukrainian Central Council (UCS), Hetman Pavlo Skoropadsky, the Directory and the ZUNR; tried to implement their own concepts of a policy towards the Church and the Ukrainian Orthodox movement.²⁹ One cannot but agree with the researcher A. Kyrydon that in 1917 religious issues were actually of peripheral interest to the leading national political forces. In particular, the UTC for a long time did not pay due attention to the church issue.³⁰ Its confessional policy provided for the separation of church and state and the transfer of parish schools to the jurisdiction of the Ministry of Education.³¹

Only the activation of church and religious life on the territory of Ukraine prompted the UCR and the General Secretariat to search for and form their own model of these relations.³² The UCR and its government also needed to take into account the fact that a significant part of the lay clergy supported the ideas of Ukrainization of Orthodox Church life. In contrast, almost the entire episcopate defended the positions of inextricable

²⁸ Олександр Петрович Чучалін, *Держава і Православна Церква в Україні у 1920–1930-ті роки: моногр.* (Умань: Видавець “Сочінський М. М.,” 2018), 43–64. [Oleksandr Petrovych Chuchalin, *The State and the Orthodox Church in Ukraine in the 1920s–1930s: monograph.* (Uman: "Sochinsky M. M." Publisher, 2018)]

²⁹ А.М. Киридон, “Церква в умовах революційного зламу 1917 року,” n.d., <http://dspace.pnpu.edu.ua/bitstream/123456789/8740/1/KiridonA.pdf>. [A.M. Kyrydon, "The Church in the conditions of the revolutionary break of 1917,"]

³⁰ Ibid.

³¹ О. Реєнт and О. Лисенко, “Проблеми організації духовно-релігійного життя в контексті Української революції (1917-1921),” *Наукові записки Інституту політичних і етнонаціональних досліджень ім. І.Ф. Кураса НАН України*, no. 5-6 (2017): 257. [O. Reent and O. Lysenko, "Problems of organizing spiritual and religious life in the context of the Ukrainian revolution (1917-1921)," *Scientific notes of the Institute of Political and Ethnonational Studies named after I.F. Curacao of the National Academy of Sciences of Ukraine*, no. 5-6 (2017):]

³² А.М. Киридон, “Церква в умовах революційного зламу 1917 року,” n.d., <http://dspace.pnpu.edu.ua/bitstream/123456789/8740/1/KiridonA.pdf>. [A.M. Kyrydon, "The Church in the conditions of the revolutionary break of 1917,"]

connection with the Russian Orthodox Church and the binding nature of all its decisions for dioceses in the Ukrainian lands.³³

Only the Church Council could solve the complex issues of the religious life of Ukraine. To prepare it, the All-Ukrainian Orthodox Church Council (AUPCC) was created in December. During its work, it became clear that without the support of the overwhelming majority of the episcopate, it would be impossible to resolve the issue of declaring autocephaly and Ukrainianizing the church.³⁴ This thesis was confirmed during the work of the All-Ukrainian Church Council (January 1918). Under pressure from patriotic delegates, it was decided to advocate for the creation of a Ukrainian church independent of the Moscow Patriarchate. But these recommendations were not implemented. Under the pressure of external factors and the position of the episcopate, the Council stopped its work.

The coming to power on April 29, 1918, of Hetman Pavlo Skoropadsky marked the beginning of a new stage in the relationship between the Orthodox Church and state bodies of Ukraine. The Department of Confessions, and from May 1918 the Ministry of Hetman's Government, began to form the basis for the autocephaly of the UOC.³⁵ However, these attempts met with resistance from the vast majority of bishops. The ministry failed to defend the pro-Ukrainian candidacy of the new Metropolitan of Kyiv. Under pressure from Patriarch Tikhon, the election of the metropolitan was not held at the All-Ukrainian Orthodox Council, but at the Kyiv Diocesan Assembly.³⁶ This allowed the conservative part of the clergy to elect the Metropolitan of Kyiv Anthony (Khrapovytsky), known for his pro-Ukrainian positions, to the post.³⁷

On July 9, 1918, the second session of the All-Ukrainian Orthodox Council adopted the "Charter of the Provisional Supreme Church Administration of the Orthodox Church in Ukraine," which fixed its autonomous status. The Charter also determined the competence of

³³ Ibid.

³⁴ Ibid.

³⁵ О. Реєнт and О. Лисенко, "Проблеми організації духовно-релігійного життя в контексті Української революції (1917-1921)," *Наукові записки Інституту політичних і етнонаціональних досліджень ім. І.Ф. Кураса НАН України*, no. 5-6 (2017): 260. [O. Reent and O. Lysenko, "Problems of organizing spiritual and religious life in the context of the Ukrainian revolution (1917-1921)," *Scientific notes of the Institute of Political and Ethnonational Studies named after I.F. Curacao of the National Academy of Sciences of Ukraine*, no. 5-6 (2017)]

³⁶ Ibid., 264.

³⁷ Б. Андрусишин and В. Бондаренко, *Державно-церковні відносини: історія, сучасний стан та перспективи розвитку: навч. посіб. для студ. вищ. навч. закл.* (Київ: Вид-во. НПУ ім. М. П. Драгоманова, 2011), 39. [B. Andrusyshyn and V. Bondarenko, *State-church relations: history, current state and prospects for development: academic manual for students of higher education closing* (Kyiv: Publishing House of NPU named after M. P. Drahomanov, 2011),]

the Patriarch of Moscow and All Rus' in relation to the Orthodox Church of Ukraine.³⁸ The adoption of the Charter did not satisfy either the leadership of Ukraine or the patriotic priests and believers. The issues of autocephaly were also discussed at the third session of the All-Ukrainian Orthodox Council (October-November 1918).

In December 1918, the Directory came to power in Ukraine. The coming to power of the Directory was negatively received by the bishops of Ukraine, who, on behalf of the Council, forbade the commemoration of members of the Directory at divine services. In response to such actions of the bishops, the leadership of the Directory ordered its troops to arrest Metropolitan Anthony and Archbishop Evlogii of Volhynia.

The Directory continued the struggle for church independence begun by previous governments. On January 1, 1919, it adopted the Law on Supreme Power in the Ukrainian Autocephalous Orthodox Peace-Making Church. However, the revolutionary decision of the Directory to establish the autocephaly of the Ukrainian Orthodox Church took place without observing the relevant canonical requirements. Such actions of the Directory not only aggravated conflicts with the conservative part of the Orthodox episcopate and clergy, but also contributed to the split between supporters and opponents of autocephaly.³⁹ According to researcher T. Evseeva, by adopting the law of January 1, 1919, the Directory resolved the issue of autocephaly of the Orthodox Church only at the secular level. At the church level, it was waiting for its decision.⁴⁰

An important stage in the proclamation of the autocephaly of the Orthodox Church of Ukraine was the First All-Ukrainian Orthodox Church Council of the UAOC, which was held on October 14-30, 1921, in the church of St. Sofia in Kyiv. It adopted the dogmatic and canonical foundations of the church, determined its organizational structure and formed the church hierarchy. Vasil Lypkovsky was elected Metropolitan of Kyiv and all Ukraine.⁴¹

³⁸ О. Реєнт and О. Лисенко, "Проблеми організації духовно-релігійного життя в контексті Української революції (1917-1921)," *Наукові записки Інституту політичних і етнонаціональних досліджень ім. І.Ф. Кураса НАН України*, no. 5-6 (2017): 266. [O. Reent and O. Lysenko, "Problems of organizing spiritual and religious life in the context of the Ukrainian revolution (1917-1921)," *Scientific notes of the Institute of Political and Ethnonational Studies named after I.F. Curacao of the National Academy of Sciences of Ukraine*, no. 5-6 (2017)]

³⁹ Ibid: 281.

⁴⁰ Т. Євсєєва, "Боротьба Директорії УНР за церковну самостійність: український, загальноправославний та всехристиянський контексти," *Релігія в Україні*, 2014, <https://www.religion.in.ua/main/history/25836-borotba-direktoriyi-unr-za-cerkovnu-samostijnist-ukrayinskij-zagalnopravoslavnij-ta-vsexristiyanskij-konteksti.html>. [T. Yevseeva, "Struggle of the UNR Directory for Church Independence: Ukrainian, All-Orthodox and All-Christian Contexts," *Religion in Ukraine*, 2014]

⁴¹ О. О. Житкова, "Діяльність УАПЦ у м. Києві (1919 – 1930-й роки). – Кваліфікаційна наукова праця на правах рукопису" (Dissertation for obtaining the scientific degree of candidate of historical studies, 2019), 65-66. [O. O. Zhitkova, "Activities of the UAPC in Kyiv (1919-1930s). – Dissertation for obtaining the scientific degree of candidate of historical studies, 2019]

In the 1920s to 1930s the Soviet authorities intensified their struggle against representatives of all confessions on the territory of the USSR and Soviet Ukraine. In 1920, the RCC enjoyed a certain immunity. Researchers explain this position of the Soviet leadership by referring to the international interests of the USSR, as well as the state of diplomatic relations with the Vatican, Germany, and Poland.⁴² Since the beginning of 1930, however, attitudes towards Roman Catholics had changed. The Soviet government set a course for the complete elimination of this church, especially in the south of Ukraine. By the beginning of 1939, not a single officially functioning Roman Catholic church remained on the territory of Southern Ukraine.⁴³

In the 1920s Evangelical Christian Baptist communities were growing on the territory of Ukraine. Before the mid-1920s, the Baptists did not have a single all-Ukrainian body but were subordinate to the Council of the All-Russian Union of Baptists. At the Fourth All-Ukrainian Baptist Congress (May 12-17, 1925), which was held in Kharkov, the All-Ukrainian Union of Baptist Associations was established. Its Board was headed by A.P. Kostyukov.⁴⁴ Between 1920–1925 the number of Baptists was also growing in Galicia, Transcarpathia, and Bukovina.

At the beginning of the 20th century, new religious movements were spreading extensively in the territory of Ukraine. The formation and organizational design of the religious movements of late Protestantism was taking place, especially Pentecostals, Seventh-day Adventists, and Jehovah's Witnesses.

In 1920, the Pentecostal movement spread on the territory of Ukraine. Its first communities appeared on the territory of Ukraine in Odessa. Their founder was the preacher I. Voronaev. At first, he carried out his missionary work mainly among members of Baptist congregations. In September 1924, on his initiative, the First Regional Congress of Pentecostal Communities was held in Odessa. At the congress it was decided to establish the Union of Evangelical Christians. In a short time, the number of members of the Pentecostal communities reached 10,000. This allowed the leadership of this movement to raise the issue of creating the All-Ukrainian Union of Christians of the Evangelical Faith (KhEV) and to

⁴² Ibid., 63-64.

⁴³ В.В. Ганзуленко, "Римо-католицька церква на Півдні України за часів державного атеїзму (кінець 20-х – 30-ті рр. XX ст.)," *Наукові записки Національного університету "Острозька академія". Серія: Історичне релігієзнавство*, no. 10 (2014): 72. [V.V. Ganzulenko, "The Roman Catholic Church in the South of Ukraine during the time of state atheism (late 20s - 30s of the 20th century)," *Scientific notes of the National University "Ostroh Academy". Series: Historical religious studies*, no. 10 (2014):]

⁴⁴ А. Колодний, ed., *Історія релігії в Україні: у 10-ти т. Протестантизм в Україні*, vol. 5 (Київ: Світ Знань, 2002), 366–368. [A. Kolodny, ed., *History of religion in Ukraine. 10 volumes. Protestantism in Ukraine*, vol. 5 (Kyiv: World of Knowledge, 2002)]

hold the All-Ukrainian Congress of KEV in 1926.⁴⁵ After 1929, the development of Pentecostal communities on the territory of Soviet Ukraine ceased as the Soviet government begins mass repression and persecution of the leadership and members of these communities.

In the first half of the 20th century, the Adventist movement spread widely in Ukraine. In 1903, the first Adventist community appeared in Kyiv. Significant influence on the formation and development of the Adventist movement in Russia and Ukraine was exerted on November 6, 1906, by a special circular of the head of the Ministry of Internal Affairs of Russia, Pyotr Stolypin, who granted the right to freedom of religion.⁴⁶ Among the members of the Adventist congregations, the vast majority were German colonists. However, the liberal attitude of tsarism did not last long. Since 1911, the position of the Adventist movement in the territory of the empire had been deteriorating significantly. Like other Protestant churches, the SDA Church was subject to circulars of the Russian Ministry of Internal Affairs, which restricted the activities of non-Orthodox religious organizations in the territory of the empire.⁴⁷ Tsarism forbade the publication of the journals *Path to Christ* and *Maslina*, and in 1915 the head of the Russian Union SDA was considered unreliable and expelled from Russia. During the First World War, the position of the SDA Church became even more aggravated. Many Adventists were declared to be German spies. Prayer houses were closed in all major cities of Ukraine, except Kyiv, and many leaders and members of the Church were exiled to Siberia.⁴⁸ During the First World War, the Adventist movement was replenished by former Baptists, Lutherans, and Orthodox. Among the ministers of the Adventist communities, the percentage of representatives of the local population of Ukraine was gradually increasing.⁴⁹

In the 1920s the Adventist movement began spreading throughout the USSR. The Soviet government gave permission for the publication of the magazines "Voice of Truth," "Good News," and "Sabbath School Lessons." The SDA Church held a number of its congresses. In 1924, at the All-Union Congress of the SDA, a structure of national unions was formed as part of a federative association of churches (VFSASD). Adventist communities operating on the territory of Ukraine became part of the All-Ukrainian Republican Union of the SDA.⁵⁰

⁴⁵ Ibid., 46-47.

⁴⁶ Ibid., 287.

⁴⁷ Ibid., 290.

⁴⁸ Ibid., 291-292.

⁴⁹ Ibid., 287.

⁵⁰ Ibid., 297.

In the late 1920s, the position of the Adventist Church worsened. On May 12-19, 1928, the 6th All-Union Congress of the SDA Church was held in Moscow. Under pressure from the Bolshevik regime, the delegates duplicated the provisions of the Declaration of the previous SDA forum on a positive attitude towards the Soviet government, voted for the position and military service.⁵¹ This decision of the SDA forum was not supported by all Adventist communities. Part of the communities in 1929 withdrew from the association and the new organization "Russian Field of Seventh-day Adventists of the Reformation Movement," which operated illegally.⁵²

In the early 1920s The Bolsheviks tried various methods to eliminate the ROC. To this end, they widely used repressive measures and contributed to the artificial aggravation of relations between the clergy and the believers of this church. With the assistance of the Bolshevik regime, the "renovationist" church-religious movements "Living Church," "Union of Church Revival," and "Union of the Ancient Apostolic Church" arose in the Russian Orthodox Church. The main goal of these movements was proclaimed to promote the modernization of Orthodoxy and their numerous organizations.⁵³ On the territory of Soviet Ukraine, in order to limit the influence of the UAOC with the assistance of the Soviet government in 1922-1925, among the members of the autocephalous movement, the opposition group "Brotherhood of the Active Church of Christ" (DCC) was created.⁵⁴

Conclusions

For the confessional policy of the Soviet regime in the 1920s-1930s, the following features were characteristic: assistance in artificial exacerbation of conflicts between representatives of different church-religious trends; inciting enmity and hatred between them; widespread use of repressive measures and physical destruction of the clergy and believers; the desire by any means to weaken the position and limit the influence of the population of all church and religious denominations on the territory of Ukraine.⁵⁵ The religious policy of the Bolsheviks differed little from the policy of tsarism of Imperial Russia.

⁵¹ Ibid., 302

⁵² Ibid., 303.

⁵³ В.І. Силантьєв, "Влада і православна церква в Україні (1917-1930 рр.)" (Dissertation for the Doctor of Historical Sciences degree, 2005), 27. [V.I. Silantiev, "Government and the Orthodox Church in Ukraine (1917-1930)" (Dissertation for the Doctor of Historical Sciences degree, 2005),]

⁵⁴ Ibid., 27.

⁵⁵ Ibid., 37.

Works Cited

Андрусин, Б., and В. Бондаренко. *Державно-церковні відносини: історія, сучасний стан та перспективи розвитку: навч. посіб. для студ. вищ. навч. закл.* Київ: Вид-во. НПУ ім. М. П. Драгоманова, 2011. [Andrusyshyn, B., and V. Bondarenko. State-church relations: history, current state and prospects for development: teaching. manual for students' higher education closing Kyiv: Publishing House. NPU named after M. P. Drahomanova, 2011]

Бальжик, І.А. "Відносини держави і церкви: 'Симфонія влад' ." Dissertation for obtaining the scientific degree of candidate of legal sciences, 2007. [Balzhik, I.A. "State-Church Relations: 'Symphony of Powers'." Dissertation for obtaining the scientific degree of candidate of legal sciences, 2007]

Берест, Ігор, and Роман Берест. "Діяльність Андрея Шептицького в роки Першої світової війни," n.d. https://shron1.chtyvo.org.ua/Berest_Ihor/Diialnist_Andreia_Sheptytskoho_v_roky_Pershoi_svitovoi_viiny.pdf. [Berest, Ihor, and Roman Berest. "Activities of Andrey Sheptytsky during the First World War,"]

Божук, Антон. "Рух маріавітів на початку ХХ століття: 'втручання російського духу', 'розв'язання польського питання' чи прагнення до святості?." РІСУ, 2022. https://risu.ua/ruh-mariavitiv-na-pochatku-hh-stolittya-vtruchannya-rosijskogo-duhu-rozvyazannya-polskogo-pitannya-chi-pragnennya-do-svyatosti_n133701. [Bozhuk, Anton. "The Mariavite movement at the beginning of the 20th century: 'the intervention of the Russian spirit', 'the solution of the Polish question' or the desire for holiness?" RISU, 2022]

Буравський, О. "Політика російського самодержавства щодо римо-католицької церкви на Правобережній Україні в другій половині ХІХ – на початку ХХ ст." *Українське релігієзнавство*, no. 57 (2011). <http://dspace.nbu.gov.ua/handle/123456789/44236>. [Buravskiy, O. "The policy of the Russian autocracy towards the Roman Catholic Church in Right-Bank Ukraine in the second half of the 19th - early 20th centuries." Ukrainian religious studies, no. 57 (2011).]

Вегеша, Микола, ed. *Нариси історії Української Греко-Католицької Церкви. В двох томах.* Vol. 1. Ужгород, 2022. [Vegesha, Mykola, ed. Essays on the history of the Ukrainian Greek Catholic Church. In two volumes. Vol. 1. Uzhhorod, 2022]

Ганзуленко, В.В. "Римо-католицька церква на Півдні України за часів державного атеїзму (кінець 20-х – 30-ті рр. ХХ ст.) ." *Наукові записки Національного університету "Острозька академія"*. Серія: *Історичне релігієзнавство*, no. 10 (2014): 62–73. [Ganzulenko, V.V. "The Roman Catholic Church in the South of Ukraine during the time of state atheism (late 20s - 30s of the 20th century)." Scientific notes of the National University "Ostroh Academy". Series: Historical religious studies, no. 10 (2014)]

Євсєєва, Т. "Боротьба Директорії УНР за церковну самостійність: український, загальноправославний та всехристиянський контексти." *Релігія в Україні*, 2014. <https://www.religion.in.ua/main/history/25836-borotba-direktoriyi-unr-za-cerkovnu-samostijnist-ukrayinskij-zagalnopravoslavnij-ta-vsexristiyanskij-konteksti.html>. [Yevseeva, T. "Struggle of the UNR Directory for Church Independence: Ukrainian, Pan-Orthodox, and All-Christian Contexts." Religion in Ukraine, 2014]

Євсєєва, Т. М. *Російська православна церква в Україні 1917-1921 рр.: конфлікт національних ідентичностей у православному полі.* Київ: Інститут історії України НАН України, 2004. [Yevseeva, T. M. The Russian Orthodox Church in Ukraine 1917-1921: the

conflict of national identities in the Orthodox field. Kyiv: Institute of History of Ukraine, NAS of Ukraine, 2004]

Житкова, О. О. “Діяльність УАПЦ у м. Києві (1919 – 1930-й роки). – Кваліфікаційна наукова праця на правах рукопису.” Dissertation for obtaining the scientific degree of candidate of historical sciences, 2019. [Zhitkova, O. O. "Activities of the UAPC in Kyiv (1919-1930s). - Qualifying scientific work on manuscript rights." Dissertation for obtaining the scientific degree of candidate of historical sciences, 2019]

Киридон, А.М. “Церква в умовах революційного зламу 1917 року,” n.d. <http://dspace.pnpu.edu.ua/bitstream/123456789/8740/1/KiridonA.pdf>. [Kyridon, A.M. "The Church in the conditions of the revolutionary break of 1917,"]

Ковбаса, В.М. “Релігійна політика російської окупаційної влади в Галичині та Буковині (1914–1917 рр.).” *Вчені записки ТНУ імені В.І. Вернадського. Серія: Історичні науки* 32 (71), no. 3 (2021): 65–72. [Kovbasa, V.M. "Religious policy of the Russian occupation authorities in Galicia and Bukovina (1914-1917)." Academic notes of TNU named after V.I. Vernadskyi. Series: Historical Sciences 32 (71), no. 3 (2021)]

Колодний, А., and П. Яроцький, eds. *Історія релігії в Україні: у 10-ти т. Пізній протестантизм в Україні (П'ятидесятники, Адвентисти, Свідки Єгови)*. Vol. 6. Київ-Дрогобич: Сурма, 2008. [Kolodny, A., and P. Yarotskyi, eds. History of religion in Ukraine: in 10 volumes. Late Protestantism in Ukraine (Pentecostals, Adventists, Jehovah's Witnesses). Vol. 6. Kyiv-Drohobych: Surma, 2008]

Колодний, А., ed. *Історія релігії в Україні: у 10-ти т. Протестантизм в Україні*. Vol. 5. Київ: Світ Знань, 2002. [Kolodny, A., ed. History of religion in Ukraine: in 10 volumes. Protestantism in Ukraine. Vol. 5. Kyiv: World of Knowledge, 2002]

Мельник, І. “Російська окупація Львова у 1914–1915 роках.” Збруч, 2014. <https://zbruc.eu/node/28061>. [Melnyk, I. "The Russian occupation of Lviv in 1914-1915." Zbruch, 2014]

Опря, І.А. “Утиски адептів пізньопротестантських конфесій у Правобережній Україні наприкінці ХІХ – на початку ХХ ст.” *Український історичний журнал*, no. 2 (2011): 41–49. [Oprya, I.A. "Oppressions of adherents of late Protestant denominations in Right Bank Ukraine at the end of the 19th - beginning of the 20th century." Ukrainian historical journal, no. 2 (2011)]

Проданюк, Ф.М., and В.І. Корчук . “Радянська держава і Російська православна церква в 1917 – першій половині 1920-х років.” *Вчені записки ТНУ імені В.І. Вернадського. Серія: Історичні науки* 32 (71), no. 3 (2021): 249–56. [Prodanyuk, F.M., and V.I. Korchuk. "The Soviet state and the Russian Orthodox Church in 1917 - the first half of the 1920s." Academic notes of TNU named after V.I. Vernadskyi. Series: Historical Sciences 32 (71), no. 3 (2021):]

Реєнт, О., and О. Лисенко . “Проблеми організації духовно-релігійного життя в контексті Української революції (1917-1921) .” *Наукові записки Інституту політичних і етнонаціональних досліджень ім. І.Ф. Кураса НАН України*, no. 5-6 (2017): 254–83. [Reent, O., and O. Lysenko. "Problems of organizing spiritual and religious life in the context of the Ukrainian revolution (1917-1921)." Scientific notes of the Institute of Political and Ethnonational Studies named after I.F. Curacao of the National Academy of Sciences of Ukraine, no. 5-6 (2017)]

РІСУ. “Українська Греко-Католицька Церква. Історія (кін. ХVІІІ — ХХ ст.),” 2011. https://risu.ua/ukrajinska-greko-katolicka-cerkva-istoriya-kin-xviii-xx-st_n50119. [RICE "Ukrainian Greek Catholic Church. History (late 18th — 20th centuries)," 2011]

Силантьєв, В.І. “Влада і православна церква в Україні (1917-1930 рр.).” Dissertation for the Doctor of Historical Sciences degree, 2005. [Silantiev, V.I. "Government and the Orthodox Church in Ukraine (1917-1930)." Dissertation for the Doctor of Historical

Sciences degree, 2005.]

Тацієнко, В.С. “Повсякденне життя православного парафіяльного духовенства Київської єпархії в кінці XVIII – на початку XX ст.” Dissertation for obtaining the scientific degree of candidate of historical sciences, 2016. [Tatsienko, V.S. "Everyday life of the Orthodox parish clergy of the Kyiv Diocese at the end of the 18th - at the beginning of the 20th century." Dissertation for obtaining the scientific degree of candidate of historical sciences, 2016]

Хитровська, Ю. В. “Організаційно-правове становище римо-католицької церкви на Правобережній Україні наприкінці XVIII – на початку XX ст. .” *Сторінки історії : збірник наукових праць*, no. 30 (2010): 26–42. [Khitrovska, Yu. V. "Organizational and legal situation of the Roman Catholic Church in Right-Bank Ukraine at the end of the 18th - beginning of the 20th century." Pages of history: collection of scientific works, no. 30 (2010)]

Чучалін, Олександр Петрович. *Держава і Православна Церква в Україні у 1920–1930- ті роки: моногр.* Умань: Видавець “Сочінський М. М.,” 2018. [Chuchalin, Oleksandr Petrovych. The State and the Orthodox Church in Ukraine in the 1920s–1930s: monograph. Uman: "Sochinsky M. M." Publisher, 2018]

Щетинін, О. В. “Міжконфесійні відносини на Правобережній Україні під владою Російської імперії в 1793–1917 рр.” PhD thesis, 2021. [Shchedyni, O. V. "Inter-confessional relations in Right-Bank Ukraine under the rule of the Russian Empire in 1793–1917." PhD thesis, 2021]