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**UKRAINIAN RELIGIOUS LIFE DURING
THE FIRST FIVE YEARS OF INDEPENDENCE**

Introduction

To describe the great variety of religious experience in Ukraine over a five year period in a short address is an ambitious task. Discussing other peoples' religion is generally daunting. The very nature of religious experience itself is one difficult to describe. There is a certain ineffability of the profound and authentic religious moment. It is transcending, all-embracing, all-conditioning. The religious world of absolutes and of ultimate passages is one not readily quantified, analysed or judged. Life, death, beauty, angst, mourning, joy and celebration, intimacy, community, solitude, symbol, prayer, rite, ritual, commitment, sacrifice, encounter, drama are but a few aspects of the religious life not easily put into words.

How to characterize all of this in the experience of 52 million people living in a fluid society with rapidly changing social, cultural, economic, political and other factors? How to speak about such profound moments without falling into the extreme banality that is likely when spiritual experience is articulated? In the face of such a task, we often limit our discussion and retreat into the safety of superficial themes. We talk of church structure, and ecclesiastical politics, and enter into the safest of all modalities, righteous criticism of the most obvious deficiencies and outright hypocrisies in the public life of religious communities. Both discussion of structure and constructive criticism are necessary themes but their elaboration alone hardly does justice to the religious moment.

I would like to focus my presentation on the religious moment proper in Ukrainian society in the five years of independence. To do so, I will concisely describe the context for religious life in independent Ukraine and point out some of its main characteristics. An exhaustive survey of contemporary religious developments in Ukraine would require a book-length study. In my comments, I would like to emphasize aspects often overlooked in the literature that, however, should be evident to the attentive observer. I will close with some reflection on the nature and prospects of religious experience in Ukraine and how they

may best be fostered by efforts from outside the country. The descriptive and qualitative observations are balanced and illustrated by selected quantitative data. These figures reflect some of the most important phenomena in contemporary religious life in Ukraine: the number, growth and types of religious communities and confessions, the passage of religious communities from one confession to another, and ecclesiastical splintering (see Appendix tables 1-7).

The Context

To understand the life of the Churches and other religious communities in Ukraine, it is important to keep in mind the remote context. Ukraine has a rich and diverse legacy of religious experience that in written, documented history has a span of 1000 years. The heritage of the Christian ethos is the dominant theme in Ukrainian religious tradition. Virtually no aspect of Ukrainian cultural, political and even economic life as it developed over the span of the last millennium is comprehensible without attention to the import of Christian Churches, their doctrine and canons, liturgical practices, communal and personal spirituality, and Christian art, literature, and folk customs. However, from the very beginning of recorded history in Ukraine, the significant presence of Jews and Muslims and a continuing influence of native pagan traditions diversified Ukrainian religious life. These traditions have prevailed into the twentieth century and continue to condition religious life today.

A more proximate factor influencing the development of religious life in independent Ukraine is the drama of the twentieth century — a history of terror and trauma. In Ukraine in the twentieth century, according to rough estimates, approximately 17 million people died a violent or unnatural death. Two world wars with their battle casualties, violence against civilian populations, and genocides; the famine after World War I and the diabolical artificial famine of 1933; the systematic Stalinist purges of political leaders, communist party activists, intellectuals, religious leaders, military officers, and even folk musicians beginning in the late 1920s and lasting until World War II; the dislocations and the forcible deportations of the post-war years have resulted in a toll of death and human suffering that is simply overwhelming. The personal history of every Ukrainian has been affected by this brutality. Since, in the Soviet Union, much of the savagery could not be acknowledged in public and even private discourse, this drama remains unreflected, the deaths remain unmourned, the violence and offenses unparadoned, and the psychological and spiritual scars unhealed. The sociological, psychological and spiritual implications of the historical

events themselves and their reception in the Ukrainian population have hardly been broached by scholars. In speaking about the problems and struggles, conflicts and insufficient social integration in Ukraine, the legacy of modern totalitarian violence must always be remembered.

A third important factor conditioning religious life in contemporary Ukraine is an aspect of the general violence of the twentieth century: the deliberate persecution of religion. The Soviet period in Ukrainian history witnessed a conscious, premeditated attempt to destroy religious culture and to violate, dull and, ultimately, expunge religious sensibilities. Despite its crudeness, this effort achieved considerable success. The Soviet Union dedicated abundant resources to ideological formation in schools, in universities and at the work place. Orthodox, Catholics and all other religious denominations were systematically hounded, driven into the underground, or eliminated. The life of surviving religious communities was constrained to narrow spheres of activity for many decades. Successive generations were deprived of freedom of religion leading to the waning of centuries-old traditions of faith.

Finally, to understand religious life in independent Ukraine, it is important to focus on the immediate context of the late 1980s and early 1990s. After *perestroika* and at the time of the Ukrainian revival, there was a rapid liberalization of all spheres of life, rapid cultural and ideological change. There occurred a psychological depressurization, a release which created a very heady atmosphere. The euphoric passage into a pluralistic dimension characterized all aspects of Ukrainian life. This brought with it an openness to the West, an insertion into world-wide processes of globalization through the mass media, music (especially popular rock music), through the printed word, and the image. The advent and proximate dominance of global commercialism was heralded by the rapid influx of the most powerful and visible multi-nationals. The city of L'viv, for example, over an eight month span in 1994–95 was discernibly transformed by the iconography of Coca Cola which was plastered onto billboards, a majority of the town's store fronts, and on the sleek new Mercedes trucks delivering the "Real Thing" to a new generation of new Ukrainians.

The cultural and social exhilaration, agitation, and frustration generated by the new freedoms, disclosures, possibilities, and problems are yet to be comprehensibly appreciated. The vertiginous leaps and fantastic juxtapositions characterizing the transitional developments are remarkable. Thus, reputable international newspapers are reporting that the current prime minister of Ukraine, Pavlo Lazarenko, in addition to receiving a modest state salary using his good offices, is earning one million US dollars per working day while many a senior

citizen who worked a lifetime for the state is expected to survive on a pension of 40 *hryvnias* (22 dollars) a month or one dollar per day. The veracity of the estimates of Lazarenko's profiteering from a culturological point of view is beside the point. They surprise few in Ukraine where, in the eyes of many citizens, everything is possible — for some.

The whole spectrum of post-modern factors and values suddenly began infusing themselves into Ukrainian society, a society which did not, as a whole, pass through a modern period. Imagine the village house in the Carpathian mountains that does not yet have indoor sanitation and plumbing, but the roof of which is graced by a giant satellite dish. The delectable and intoxicating juices of the fruits of contemporary pop-culture from Hollywood, Berlin, Tokyo, New York, Rome, are piped into an essentially pre-modern context. The obvious question arises: is inebriation at all avoidable? MTV, NBC, CNN, RAI 1 preach a novel gospel from the electronic tabernacle before which the contemporary Ukrainian pays homage for hours a day. These new stimuli are as traumatizing as they are energizing, strongly conditioning the context of spiritual life today.

The creation of a new Ukrainian state brought with it a new set of authorities who sought to conceive and develop a mandate in all spheres of social life including religion. Previous speakers at this Conference have described how the government has struggled in the face of difficulties, often valiantly, sometimes with success, to establish infrastructures to guide the life of its citizens. These infrastructures are characterized by inadequacies of expertise and number of cadres. After decades of violence against and vulgarization of the religious moment in the public sector, there prevails in government, in intellectual circles, and in the mass media a great lack of sensitivity to and understanding of the Churches, as well as a general awkwardness at and incompetence in confronting issues of the spiritual life in general.

All of these factors, the tradition, the trauma and terror of the twentieth century, the persecution of religion, the rapid change, the achievement of statehood and the social and economic hardships of Ukraine in transition are conditions in which religious life has been evolving over the last few years. They create a space of great hopes, great expectations but also tremendous anxiety and fear. In a word, the context is one of great intensity.

The Phenomenon of Religious Life

In Ukraine during the first five years of independence, there has been a tremendous boom in religious life. Statistics concerning the numbers of ecclesiastical structures and edifices, the proliferation of confessions,

the genesis of religious communities, the creation of new organizations indicate a tremendous growth in the religious sphere in Ukraine from 1988 to 1992 and a continued growth from 1992 to the present (see tables 1–4). Some of these figures predate Ukrainian independence. The phenomenon of structural growth is one that was initiated in the *perestroika* period and has continued with starts and stops throughout the period of independence. If, in 1988, there were a dozen registered confessions in Soviet Ukraine, today the number is approaching one hundred (table 2). If in 1988 there were fewer than 6000 religious communities (parishes, congregations, or communities of a local nature), today the number is over 18,000 (table 1) — a three fold increase, and the numbers continue to grow. If we look at individual denominations we see that the number of Orthodox communities has grown despite (or thanks to) the divisions in the Orthodox jurisdictions. In the Greco-Catholic community in a span of eleven months from 1 January 1990 to 1 January 1991 some 1700 religious communities (parishes) were registered (table 2).

The statistical data cannot be evaluated unilaterally, but rather antinomically. The boom can be considered an expression of declarative religion, a fashion or fad, religiosity of a superficial, external, or organizational nature that is not profoundly assimilated on a personal level. Yet sociological surveys show that a majority of the population believes in God. The citizens of Ukraine look for some kind of connection to religious communities although they might not identify themselves with one particular one. As Bohdan Krawchenko has pointed out in his paper, the Church, much more so than political structures, enjoys the trust of the population.

There is a great growth in religious practice as well. A traveller in Ukraine, particularly in its western regions who visits churches and has an opportunity to come to know the life of religious communities, is apt to be impressed, indeed struck, by the intensity of piety: piety of a personal nature, piety that can be sentimental or authentically profound, traditional or rather innovative. The different modalities of religious expression serve only to underscore the significance of this phenomenon. At the present time, Great Lent is being celebrated by the Orthodox and Greco-Catholic Churches in Ukraine. In some Galician villages 90% of the population from the age of seven or eight on avail themselves of the sacrament of reconciliation during the Lenten period. It would be difficult to find a place and a time in Christian history with higher statistics of sacramental practice. Whether this in all cases translates into profound personal religious experience is another matter but it is something that cannot be dismissed.

One aspect that is more clearly (although not unambiguously) an expression of profound religious commitment is the number of religious vocations (see tables 4 and 7). In Ukraine today there are over 10,000 students in theological schools. There are 17,000 priests, ministers and rabbis. There are approximately 4,000 people who have dedicated themselves to the monastic life. Seminaries are overflowing. I can speak of the institution with which I am associated. The L'viv Theological Academy has over four candidates for every opening for both the seminary division and for the division where lay men and women study. In light of a comparison with vocational statistics in Poland, North America, not to say Holland, Germany or France, the data for Ukraine testifies manifestly to a vitality of religious life. In Ukraine, many young people are ready to dedicate themselves to life in and for a religious community.

A phenomenon not easily quantified is the prevalence of strong religious sensibilities in the Ukrainian population. There is a profound interest in that which cannot be explained directly by the intellect or in human terms. The instability in society surely contributes to appeals for divine assistance in keeping with the Ukrainian adage: "*Koly tryvoha, to do Boha!*" (Distress leads one to God.) An antirationalism based on a combination of traditional worldviews and post-modern attitudes is readily discernible in Ukraine today. Astrological blurbs on television and horoscopes in newspapers, the fortune-tellers on city streets and the esoteric religious groups that gather in university dormitories are all expressions of a great thirst for the inner life, for meaning, for explanations that transcend scientific or materialistic arguments. There is a fascination with the possibilities of mystical enlightenment, an interest in esoteric and even occult rites, diets, and practices which could typologically be called neo-Gnostic. A desire to live an internal experience which cannot be classified other than religious is articulated consciously and unconsciously by many contemporary Ukrainians.

Another phenomenon of contemporary religious life in Ukraine is the great flux, the changes and instability. Tables 5 and 6 in the appendix illustrate that there are multiple passages from one religious community to another. The Orthodox Church since 1989 has endured a number of transformations and divisions and today there are at least there four significant (and at least two marginal) Orthodox jurisdictions which are in a creative and often destructive tension, one with another. This phenomenon of division, conflict, and dislocation probably has not peaked and can be expected to continue, particularly given the entrenched anti-ecumenical stances being demonstrated by some denominations. The fission and fusion of different communities and the

variety of religious trends reflect a very fluid environment, a general context of pluralism, and an eclecticism which is characteristic not only of Ukrainian religious life but also of contemporary religiosity worldwide.

In fact, it is this factor that we hear about the most. The vast majority of news items on religious life in Ukraine have been about religious strife creating the impression both in Ukraine and abroad that Church life in Ukraine is dominated by interconfessional discord. Closer scrutiny of the facts and comparison with other contexts lead to rather different conclusions. To my knowledge, there has been no documented death as a result of religious conflicts in Ukraine that began with the *perestroika* period and continued throughout the period of independence; no phenomenon of religious killing as has occurred recently in Arab Northern Africa. There has been no burning of churches, as was witnessed in the United States last year. There have been no religiously or confessionally motivated bombings or other terrorist acts that dominate international news reports on Northern Ireland. Although a partisan of one confession or another may have been locked in a church for a night, there has been no hostage taking as is characteristic of interreligious relations in the Middle East. Armed warfare among religious communities as there has been in Southeast Asia has not been a proximate threat. It is a wonder that religious life in Ukraine has been so peaceful despite the dislocation, the trauma of many decades of violence, and the passion of confessional declarations. My observations on religious life in Ukraine are generally analogous to those of previous speakers who have discussed positive developments in respective sectors of independent Ukraine by putting political, economic and social processes in a broader, comparative context. Religious life in Ukraine is a life of conflict and flux, but it is first of all a life of tremendous boom, a life of profound practice and piety, a religious life that attracts great numbers of vocations, and one that is characterized by broad spiritual sensibilities.

Final Considerations

What conclusions can we draw from this panorama? First of all, it is clear that religion in Ukraine is demonstrating a new vitality and can be expected to be an enduring phenomenon in the life of the country. On a personal level, religious commitments and motivations are significant in the lives of millions of Ukrainians. Religion is and will be an important social, political, cultural, intellectual, and economic factor in Ukraine. Already today, in the wake of next year's elections we see politicians trying to earn the favour of religious communities. Religious

communities are contributing to the development of a civil society in Ukraine. By their very nature and by the prevailing public needs, the Churches are being called to foster the non-governmental sector and develop agencies and organizations of social assistance which government structures have not been able to or should not develop. In the eyes of many Ukrainians, the Churches are expected to witness to unbroken cultural traditions, to revive memories, create new identities based on ancient traditions. In a society that is plagued by moral and intellectual corruption, citizens harbour hopes that the Churches, even those burdened by recent legacies of collaboration with a repressive regime, can respond to fundamental ethical crises. In early 1988, an eminent Ukrainian historian of positivist, anti-communist convictions declared to me that religion was a historical phenomenon that would play no significant role in the future of Ukraine. During the first five years of Ukrainian independence, it has become clear that God is important for many Ukrainian citizens and that church life is and will be a significant factor in Ukrainian society.

Today, it is too early to say how the role of religious communities will be fully articulated. On the one hand, there cannot and will not be a nostalgic return to pre-secular, pre-modern Ukraine. On the other, it is also unlikely that religious life in Ukraine will mimic all of the patterns experienced by modern Western European societies, twentieth-century trajectories that passed Ukraine by this century because of its isolation. It can be expected that spiritual life will develop in Ukraine with great variety. Contemporary pluralism will not allow for the reconstitution of regional territorial hegemony of individual confessions. While the death of religion is no longer a credible prospect, Ukrainian religious communities are faced with the central questions: will their development be life-giving; will it be attentive to the signs of the times and assume articulate categories relevant for the third millennium; or, will it turn in on itself and proceed in dangerous directions?

One key prerequisite for an auspicious development of religious life is inspired spiritual direction and visionary leadership. Analyses of contemporary Ukrainian government administration, the economy and foreign policy highlight the need for expertise, for good stewardship, for experience that can only be developed with time. Today, the Churches of Ukraine are called to manage a mushrooming infrastructure. Religious communities did not have the benefit of any management training for their chief executive officers. Until recently, pastors in radically different circumstances tended tiny flocks of die-hard faithful who did not shy away from organized religious life despite harassment and persecution. Now, these same ministers are called to develop overnight the skills required to foster the spiritual, infrastruc-

tural, fiscal, social, and intellectual life of their communities which passed suddenly from a modality of survival to a dynamic of exponential growth. Too often the religious communities themselves and the state, society, and individual citizens at-large expect that the strength of religious tradition will resolve the problems of the Churches. This expectation, although founded on a profound intuition stands to be disappointed if it is not accompanied in the religious communities by a radical openness to God's grace, selfless hard work, abundant patience, and wise, prudent, courageous, and creative leadership and stewardship.

Today in Ukraine, in religious life, there is a great need for education and for nurturing guidance. The formation of religious leaders is one that does not begin and end with the book, the library, the lecture hall and seminar, although these are essential features. A spiritual leader is called to lead by personal example and thus must him or herself have had such an example to emulate. Spiritual experience is life that cannot be programmed, enacted, or created but can only be born, begotten, passed on from spiritual father/mother to son/ daughter. Such leadership or spiritual management develops over generations. Ukrainian society in the twentieth century has been blessed by its share of visionary religious leadership. Unfortunately, little is known about outstanding Orthodox personalities, the thousands of martyrs decimated by the purges of the late 1920s and 30's. In the post-communist post-modern context, more than ever in history, the example of individuals who willingly sacrificed themselves for an ideal or for others is a provoking paradox that should be made manifest in order that it may challenge, confound, hearten, and motivate. It is incumbent upon the Orthodox Churches to discover in their history exemplars of charismatic leadership and sacrifice that they may serve to animate those called to lead the Orthodox people in a new time. The Greco-Catholic Church was guided through the tortuous labyrinths of the twentieth century by outstanding hierarchs: Metropolitan Andrei Sheptyts'kyi (1901–44), Metropolitan/ Patriarch Iosyf Slipyi (1944–84), and a score of bishop martyrs and confessors of the faith who uncompromisingly maintained their ecclesiastical identity and guided their community through a half century of clandestine life. The Institute of Church History of the L'viv Theological Academy is studying and critically describing the legacy of the Christian ministry in the face of persecution so that this story may inform the service of ecclesiastical leaders in a new millennium. Today, the future of the religious communities in Ukraine will largely depend on inspired leadership in the religious sphere.

What can be done by denominations, community organizations, academic institutions, and individuals outside of Ukraine? Believers in Ukraine are in need of solidarity on the spiritual, moral and material level. Such solidarity presumes understanding of the dynamics of the life of religious communities, awareness of the conditions and contexts in which they live and grow. Having been defamed, denigrated and negated for decades and having been unable to speak for themselves, religious communities and individual believers in Ukraine need to have the narrative of their history validated. The story of believers in the Soviet Union has understandably lost its fascinating urgency after the changes of the late 1980s and early 1990s. However, it is a story that did not end and is in need of a final resolving chapter that is now being written. Attention to the plots of personal and communal history hatched in the recesses of the Soviet era needs to be followed through. Those who endured in the difficult years and whose life stories served as seminal myths for the recent revival risk being forgotten or left behind by the rapid transitions. Without prejudice to present and future generations due solicitude for the generation of the past will only fortify the sense of tradition that must be a point of departure (even if one of rejection) for any creative and innovative revival.

Many of us are called to be in a solidarity of prayer with the believers of Ukraine. The gentle movement of prayer heals the scars, bridges the chasms, and softens the difficulties evident in religious life in Ukraine. The Ukrainian religious context is a repository of spiritual traditions — some of which have been rejected in the West through processes of modernization, secularization or *aggiornamento*. Since it is vitally alive, this repository is not a museum of dead artifacts but a sanctuary of values that should be reexamined before a decision is made to build upon them — as if on timeless and foundational cornerstones — or jettison them as obsolete. Charitable yet critical appreciation of these riches by a wider spiritual community that can occur only through a shared spiritual effort (*podvyh*) will help believers in Ukraine themselves to discern how to best foster their religious tradition and ethos in a new age.

Moral solidarity should lead to material support. The best place to channel material assistance is into the educational structures. Investment in the formation of leaders in the religious sphere as in all others stands to bring the greatest dividends for revival and reform in Ukraine.

It would be important for Churches, universities and libraries to get more involved in the educational institutions of the religious communities of Ukraine. Many outside resources and opportunities to support formation of a new generation of religious leaders remain untapped.

Because advanced theological training was virtually impossible in Soviet times, most religious communities now struggle to find a sufficient number of competent educators to operate seminaries and theological academies. Many fields of pastoral theology that were developed in the last fifty years on the basis of discoveries in psychology and social sciences simply are not represented in seminary curricula. Internationally, there is much theological, philosophical, psychological, sociological, and management expertise that could be applied to foster religious life in Ukraine.

Five years after independence, despite the fact that prices for consumer items are approaching Western standards, limited financial resources still go a long way in higher education. At least ten students in Ukraine can be educated for the price of one student's education in Western Europe or North America. With many eager young people willing to dedicate their lives to service in religious communities, it is possible to raise the expectations and standards that future religious leaders will have to live up to. Now is the time to give these future leaders the formation and education that will allow them to meet high expectations. In the proximate years thousands of students will be receiving a formation in theology and pastoral ministry which will be conditioned by the effectiveness of their teachers and quality of the libraries to which they have access. Both of these factors can be enhanced significantly by input from abroad.

Today, projects of solidarity between the traditional Ukrainian Orthodox and Greco-Catholic Churches and their diasporas are rather limited. Catholics (both Latin and Greco), Evangelical and Pentecostalist Protestants, Jews, Jehovah's Witnesses, and Muslims have received considerable assistance in terms of finances and publications from co-religionists who do not have historical or ethnic ties to Ukraine. The world-wide Orthodox community generally shuns Ukraine as a hotbed of religious division. The increasing ecumenical isolation of the Ukrainian Orthodox Churches—not only those that are considered uncanonical by the major Orthodox patriarchs but also the jurisdiction under the patriarchate of Moscow—is a troubling development that bodes ill for religious life in a country that is in great need of national and international cooperation. None of the Orthodox jurisdictions have received significant assistance from abroad in developing their educational institutions.

In general, there is little academic exchange between Catholic institutions outside of Ukraine and the fledgling seminaries and theological academies in Ukraine. Here our co-host, Ottawa's Sheptytsky Institute, is a very notable exception as is the Pontifical Oriental Institute in Rome. Both of these institutions from the beginning of transfor-

mations in Ukraine have offered assistance not only to the L'viv Theological Academy but also to other institutions in Ukraine, an example to be emulated. Surprisingly, there is little international pairing up of individual communities or parishes. Many Ukrainian towns have sister-city relationships internationally but this model has found few parallels in the Orthodox and Catholic communities.

This perspective on religious life in Ukraine during the first five years of independence sought to highlight some of the central phenomena in the religious experience of contemporary Ukraine. Awareness of the general historical and cultural context of religious life serves to elucidate the genesis, state and prospects of the religious moment in Ukraine at the close of the twentieth century. In a brief essay it was not possible to elaborate many fascinating issues referred to such as the role of religion in culture, politics and society, or other topics hardly mentioned such as the inner life of individual confessions, ecumenical relations between different Christian Churches and the state of inter-religious dialogue and cooperation. At our conference revisiting five years of Ukrainian statehood, it is possible to confirm the vitality, dynamism, and dilemmas of many spheres of social life in contemporary Ukraine of which religion is an important one. The religious moment is clearly developing in independent Ukraine, and, for this observer, it is a privilege to be a witness to and participant of that development.

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Table 1
REGIONAL STATISTICS FOR RELIGIOUS COMMUNITIES IN UKRAINE

Region (or admn. territory)	Number as of January		Increase	% Increase	Number as of January		Increase	% Increase	Numbers (1 Jan. 1997)	Increase from '95	% Increase
	1988	1991			1992	1995					
Cherkassy	148	239	+91	61	288	404	116	40	488(6)	90	22
Chernihiv	148	237	+89	60	279	404	125	45	431(13)	40	10
Chernivsi	363	519	+156	43	599	761	162	27	801(22)	62	8
Auton. Rep. of Crimea	39	86	+47	121	159	320	161	101	338(66)	284	320
Dnipropetrovsk	66	118	+52	79	189	278	89	47	331(2)	60	22
Donets'k	171	233	+62	36	327	451	124	38	509(44)	102	23
Ivano-Frankivs'k	347	645	+298	86	1078	1174	96	9	1142(38)	6	0.5
Kharkiv	112	145	+33	29	174	265	91	52	311(17)	63	24
Kherson	58	85	+27	47	139	217	78	56	271(9)	63	29
Khmelnyts'kyi	232	546	+314	135	699	863	164	23	945(9)	91	11
Kirovohrad	78	114	+36	46	153	229	76	50	249(20)	40	18
Kyiv	193	295	+102	53	375	641	266	71	742(1)	102	15
Kyiv, city	19	39	+20	105	89	226	137	154	249(56)	79	35
Luhans'k	89	130	+41	406	166	240	74	45	325(2)	87	36
L'viv	645	1833	+1188	184	2206	2386	180	8	2411(52)	77	0.3
Mykolaiv	67	96	+29	43	133	219	86	65	274	55	25
Odesa	178	293	+115	65	382	540	158	41	576(41)	77	14
Poltava	74	109	+35	47	151	235	74	56	304(17)	86	37
Rivne	420	618	+198	47	734	862	128	17	946(53)	137	16
Sумы	143	183	+40	28	214	287	73	34	350(11)	74	26
Temopli'	543	1080	+537	98	1428	1468	40	3	1479	9	1
Transcarpathia	606	809	+203	33	1109	1368	259	23	1091(246)	-29	2
Vinnitsia	409	601	+192	47	739	948	209	28	1014(44)	110	12
Volyn'	267	492	+225	84	628	788	160	25	834(16)	62	8
Zaporizhzhia	48	88	+40	83	143	253	110	77	294(28)	69	27
Zhytomyr	226	361	+135	60	438	603	165	38	656(36)	89	15
Sevastopol, city	5689	9984	4164	+42%	13019	16460	30441	100	52(9)	31	103
Total								23%	17613(868)	2021	12

Statistics taken from materials of the State Committee for Religious Affairs of the Cabinet of Ministers of Ukraine (1997 data), from *Prava liudyny v Ukraini. Informatsiino-analitychnyi biuletin Ukrain's'ko-Amerykans'koho Biuro zakhytu prav liudyny*, Issue 13. (Kyiv-Kharkiv, 1995), pp. 9-10. and from *Liudyna i svit* (1991), No. 5, p. 51. Figures in parentheses pertain to unregistered communities.

Table 2
NUMBER AND GROWTH OF RELIGIOUS COMMUNITIES IN UKRAINE.

Religious confessions and independent religious communities	As of 1 Jan. 1988	As of 1 Jan. 1990	Increase (and %)	As of 1 Jan. '91**	Increase from 1.1.1990	As of 1 Jan. 1992	As of 1 Jan. 1993	Increase 1.1.'91 > 1.1.'93	As of 1 January 1994	Growth 1.1.'93 > 1.1.'94	As of 1 Jan. 1995	Growth 1.1.'94 > 1.1.'95
	2	3	4	5	6	7	8	9	10	11	12	13
Ukrainian Orthodox Church (Moscow Patriarchate)	3971	6505	+2534 +63.8%	5031	-1474 +22.7%	5473	5590	+559 +11.1%	5998	+408 +7.3%	5945(187)	+134 +2.2%
Ukrainian Autocephalous Orthodox Church	-	102	+102	939	+837 +820.6%	-	-	***	289	-	612	+323 +111.8%
Ukrainian Orthodox Church - Kyiv Patriarchate	-	-	-	-	-	1490	1763	+824 +55.3%	1932	+169 +9.6%	1741(12)	-179 +9.3%
Ukrainian Greco-Catholic Church	-	298	+298	2001	+1703 +571.5%	2644	2807	+806 +40.3%	2932	+125 +4.5%	2982(50)	+100 +3.4%
Roman-Catholic Church	102	274	+172 +168.6%	315	+41 +15%	452	517	+202 +64.1%	588	+71 +13.7%	663	+75 +12.8%
Church of Evangelical Christian Baptists (Incl. memb. of Council of ECB Churches for 1991-1993)	1169	1047	-122* +10.4%	1135	+88 +8.4%	1215	1297	+162 +14.3%	1364	+67 +5.2%	1423	+59 +4.3%
Council of Evangelical Christians Baptists Churches	-	-	-	73	+73	78	103	+30 +41%	-	-	3(48)	-
Independent religious communities of Evangelical Christian Baptists	-	-	-	-	-	-	-	-	-	-	30(18)	-
Christians of the Evangelical Faith. Including:	146	403	+257 +176%	665	262 +65%	743	790	+125 +18.8%	1002	+212 +26.8%	969	-33 3.3%
Union of CEF of the Ukraine	-	-	-	453	+453	555	575	+122 +26.9%	798	+223 +38.8%	652(128)	-18 +2.3%
Free Churches' Union of CEF of the Ukraine	-	-	-	-	-	19	18	+18	27	+9	24(9)	+6 +22.2%
Christians of the Evangelical Faith outside of the Unions	-	-	-	212	+212	169	197	-15 +7.1%	177	-20 -10.15%	36(100)	-21 +11.9%
Jehovah's Witnesses	-	-	-	283	+283	373	409	+126 +44.5%	458	+49	181(325)	+48 +10.5%
Seventh Day Adventists	151	192	+41 +27.2%	213	+21 +10.6%	277	326	+113 +153.1%	380	+54 +16.6%	412(12)	+44 +11.6%
Greek Orthodox Church	-	-	-	-	-	-	-	-	-	-	1(1)	-
Independent Orthodox communities	-	-	-	-	-	-	-	-	-	-	2	-
Transcarpathian Reformation Church	81	89	+8 +9.9%	90	+1 +1.1%	91	91	+1 +1.1%	91	-	93	+2 +2.2%
Orthodox communities of the Old Believers ("priest-less") (for 1988 - 1990 the data for all Old Believers)	49	55	+6 +12.2%	13	-	14	14	+1 +7.7%	22	+8 +57.1%	4(9)	9 -40.9%

	1	2	3	4	5	6	7	8	9	10	11	12	13
Russian Orthodox Old Believers Church ("Blokrynyis ka zhoda")					44	+44	44	45	+1	58	+13	33(15)	-10
Judaism	14		19	+5	25	+6	40	52	+27	66	+14	66(8)	+8
Islam			8	+8	14	+6	32	42	+28	77	+35	116(1)	+40
Society of Krishna Consciousness			2	+2	9	+7	18	22	+200%	24	+2	23(4)	+3
Adventists-Reformists			-	-	12	+12	16	20	+8	?	?	9(25)	-
Charismatic Christian Church			1	+1	1	0	12	29	+28	44	+15	76(20)	+52
Russian Free Orthodox Church (Outside Russia)			-	-	-	-	8	11	+2800%	8	+51,7%	8(2)	+118,2%
Buddhists			-	-	-	-	7	17	+17	18	+27,3%	21	+25%
Evangelical Church			-	-	1	+1	7	46	+45	?	?	37(31)	+3
German Evangelical-Lutheran Church			-	-	2	+2	5	9	+4500%	13	+4	17	+4
Armenian Apostolic Church			1	+1	1	-	4	6	+350%	9	+3	9	+30,8%
Armenian Catholic Church			-	-	-	-	1	1	+500%	1	+50%	1	-
Church of the Full Gospel (Source of life)			-	-	1	+1	5	21	+20	33	+12	52(2)	+21
Church of Jesus Christ and the Latter Day Saints (Mormons)			-	-	-	-	4	3	+2000%	?	?	7(14)	+57,6%
Religious communities of spiritual Christians (Molokans)	5		5	-	5	-	4	4	-1	?	?	3(1)	-
Religious communities of ATMA devotees (Great White Brotherhood)			-	-	-	-	4	3	20%	-	-	-	-
Russian Orthodox Church			-	-	-	-	3	4	+3	4	-	4	-
Religious communities of the Church of Christ			-	-	-	-	3	10	+4	17	+7	-	-
Religious communities of Christ's Church			-	-	-	-	3	15	+10	19	+70%	22(6)	+9
Methodist Church	1		1	-	1	-	3	3	+15	?	+4	?	+47,4%
Korean Methodist Church			-	-	-	-	2	3	+2	?	?	5(1)	-
Korean Baptist Church			-	-	-	-	-	3	+3	?	?	-	-
Rel.com. of "Science of the Mind"			-	-	-	-	-	-	-	-	-	1(1)	-

	2	3	4	5	6	7	8	9	10	11	12	13
Swedish Evangelic-Lutheran Church	-	-	-	-	-	-	-	+1	?	?	?	-
Religious communities of the Crimeans	-	-	-	-	-	-	-	+1	?	?	?	-
Native Ukrainian National Faith (RUN - Faith)	-	-	-	-	-	3	15	+15	19	-	23	+4 21%
Followers of the Veda	-	-	-	-	-	-	-	+1	?	?	?	-
The World-wide Pure Church	-	-	-	-	-	-	-	+1	?	?	?	-
Total	5689	9003	+3314 +58,3%	10810	13019	14038	+3228 +29,9%	14810	772 +5,5%	15309 (1153)	+1642 +11%	

Figures in parenthesis pertain to unregistered communities.

* - passed to the newly created Union of Christians of the Evangelical Faith.
 ** - Statistics for 1991 given in *Prava liudyny v Ukraini. Informatsiino-analitychnyi biuletin' Ukrain's'ko-Amerykans'koho Biuro zarubizhu pravni liudyny*, Issue 13. (Kyiv-Kharkiv, 1995), pp. 7-9 (used in this table) differ from those in *Liudyna i svit* (1991), No. 5, p. 41. It is possible that the latter set does not include unregistered communities. The biggest discrepancy is in the data on the Ukrainian Autocephalous Orthodox Church (939 vs. 811).
 *** - no data for Ukrainian Autocephalous Orthodox Church. The legal (including property) rights of this Church were taken over by the Ukrainian Orthodox Church - Kievian Patriarchate. After a suit in the Supreme Court of Ukraine in 1995 the legal status of the UAOC was renewed, but the communities that passed to the UOC - KP remained in that jurisdiction along with their property.

Statistics for 1988-1990 from "Relihiini hromady v Ukraini" kii RSR, " *Liudyna i svit* (1990), No. 12, p. 25.
 Statistics for 1994 from *Liudyna i svit* (1994), No. 5, pp. 10-11.
 Statistics for 1995 from materials of the State Committee for Religious Affairs of the Cabinet of Ministers of Ukraine.

Average increase of religious communities per year:

1988-1990 -3,22%
 1991 -3,07%
 1992 -less than 8%
 1993 -6,55%
 1994 -5,5% - V. Ielens'kyi. "Relihiia i ukrains'ke suspiilstvo. Ohliad podii 1995 roku," *Liudyna i svit* (1996), No.1-2, p.2.
 1995 -3,3% (without unregistered communities)
 1995-1997 -15,1% (including only official registered), 12,3% for all communities. (Own calculation.)

Number of registered confessions:

1991 - 30
 1992 - 45
 1993 - 61
 1996 - 65 - V. Ielens'kyi. "Skilky rehiiii v Ukraini?" *Liudyna i svit*, (1996) No. 6, p.2.

Table 3
RELIGIOUS ORGANIZATIONS OF THE MAIN CONFESSIONS IN UKRAINE AS OF 1 JANUARY OF 1997

Confessions	Religious communities	Monasteries	Monks & nuns	Theological schools	Students in theol. schools	Ministers (pastors, priests, rabbies etc.)	Ministers from outside Ukraine	Sunday schools
Ukrainian Orthodox Church (Moscow Patriarchate)	6816(66)	75	2301	12	2498	5590	3	1552
Ukrainian Orthodox Church - Kyiv Patriarchate	1499(30)	15	47	12	1072	1273		368
Ukrainian Autocephalous Orthodox Church	1163(4)	1		3	221	534		295
Ukrainian Greco - Catholic Church	3087(11)	55	1292	9	1459	2011	32	695
Roman - Catholic Church	712(4)	24	229	5	216	333	238	232
Ukrainian Nation-wide Union of Congregations of Christian Baptists	1536(44)			15	2753	2257	9	650
Other communities of Evangelical Christians and Christian Baptists	102(92)			2	107	256	5	75
Ukrainian Nation-wide Union of Christians of the Evangelical Faith	802(83)			4	1161	1167		480
Free Churches Union of Christians of the Evangelical Faith	4316			2	562	57		25
Church of the Full Gospel Charismatic Christians	99(5)			3	500	165	3	59
Seventh Day Adventists	67(2)			1	95	84	4	27
Jehovah's Witnesses	576(17)					789		244
Transcarpathian Reformational Church	255(315)					808	30	60
Lutherans	98					26	4	80
Other Protestants	33			1		462	12	15
Old Believers	289(82)					37	42	85
Armenian Apostolic Church	45(17)	2	23			7	3	1
Church of Jesus Christ and the Latter Days Saints (Mormons)	12							
Judaism	9(16)					141	67	27
Islam	83(4)			1	10	41	26	28
Society of Krishna Consciousness	192(44)			1	110	209	18	17
Other eastern religions	23(8)			1	35	32		5
Native Ukr. National Faith (RUN - Faith)	29(1)					27		1
Other confessions	29(1)					28		1
Total	65(17)	172	3892	68	10799	16429	11	10
	17610 (869)						507	5032

Figures in parentheses pertain to unregistered communities. Source: *Liudyna i svit.* (1997), No.2, pp.1-4.

Table 4
TYPES OF RELIGIOUS ORGANIZATIONS AND THEIR GROWTH

	Number of religious organizations										Number			
	Total	Centres	Administrations (eparchies, etc.)	Communities	Monasteries	Missions	Brother-hoods	Theological schools	Students in theological schools	Monks and nuns	Ministers (priests, pastors, rabbis etc.)	Foreign ministers including in previous category	Sunday schools	Religious periodicals
As of 1 January 1995	15784 (1201)	30	721	15308 (1153)	152(32)	9(3)	29(3)	49(10)	6650	14018	383	4529	64	
As of 1 January 1997	18162 (689)	33	149	17613(868)	172	104	26	68	+4149	16429	507	5032	122	
Absolute increase	2378	+3	+28	+2306(-285)	+20(-32)	+13(-3)	-3(-3)	+19(-10)	+4149	+2411	+124	+503	+58	
% increase	15,1 (-27,7)	+10	+23,1	+15,1(-24,7)	+13,2(-100)	+14,3 (-100)	-9,1 (-100)	+38,8 (-100)	+62,4	+17,2	+32,4	+11,1	+90,6	

Includes administrative centres for nation-wide religious communities or centres for special tasks operated by nation-wide communities (e.g. information gathering and analysis).

Statistics compiled from unpublished materials of the State Committee for Religious Affairs of the Cabinet of Ministers of Ukraine.

Figures in parentheses pertain to unregistered units.

Tables prepared by Andrii Zaiarniuk

Jurisdictional divisions in
Ukrainian Orthodoxy
(1989 - 1997)

Table 5

Russian Orthodox Church,
Kyivan (after 1989 -
Ukrainian) Exarchate

Ukrainian Autocephalous Orthodox
Church (August 1989). From November
1990 under Patriarch Mstyslav
(Skrypnyk)

Ukrainian Orthodox Church
(January, October 1990)
Metropolitan Filaret (Denysenko)

Ukrainian Orthodox Church
Kyivan Patriarchate (March -
April 1992). Initially under
Patriarch Mstyslav (Skrypnyk).
After his death in 1993 headed by
Patriarch Volodymyr (Romaniuk)
From 1995 headed by Patriarch
Filaret (Denysenko)

Ukrainian Autocephalous
Orthodox Church under
Patriarch Mstyslav
(Skrypnyk).
From 1993 headed by
Patriarch Dymytrii (Iarema)

Ukrainian Orthodox Church
(Moscow Patriarchate),
Metropolitan Volodymyr
(Sabodan)

Bishop VasylII
(Bodnarchuk)

vs.

Patriarch Dymytrii
(Iarema)

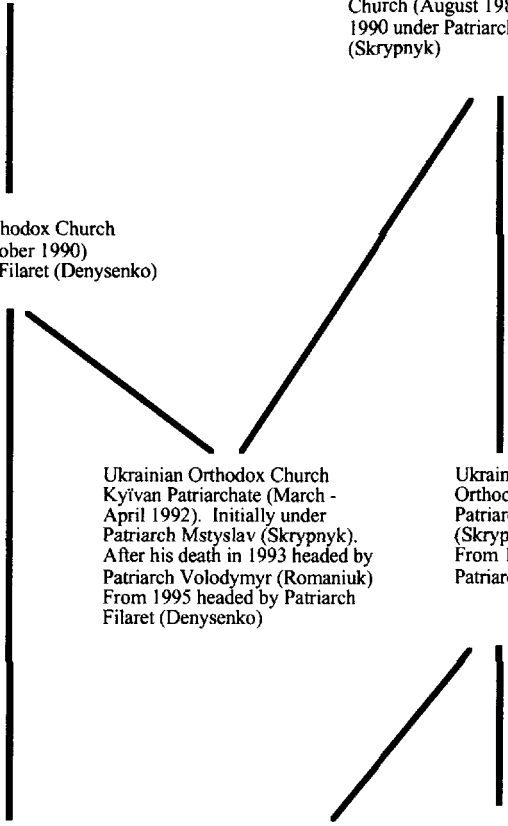


Table 6

**PASSAGE OF RELIGIOUS COMMUNITIES FROM ONE CHURCH
TO ANOTHER IN THE L'VIV REGION BETWEEN
1 JANUARY 1992 AND 1 JANUARY 1997**

Only communities that modified their statutes are tabulated. (Some communities dissolved and their believers joined other communities at the same location.)

Ukrainian Autocephalous Orthodox Church (UAOC) Æ Ukrainian Orthodox Church - Kyiv Patriarchate (UOC KP)	208
Ukrainian Orthodox Church of the Moscow Patriarchate (UOC MP) Æ Ukrainian Orthodox Church - Kyiv Patriarchate (UOC KP)	58
UAOC to the Ukrainian Greco-Catholic Church (UGCC)	6
UOC MP Æ UGCC	3
UOC MP + UGCC Æ UAOC Æ UOC KP	1
UOC MP Æ UAOC	1
UOC KP Æ UAOC	1
UAOC Æ UOC KP Æ UAOC	3
UAOC Æ UOC KP Æ UAOC Æ UOC KP	1

In the official statistics for 1.01.1997 there were 403 communities registered with the UAOC. After the new schism at the end of 1996 approximately 250 communities came under the jurisdiction of Bishop Petro (Petrus'), 70 under Bishop Makarii (Meletych). Conversations with the pastors of the remaining 80 show that most of them are inclined to move to the UOC KP.

Orthodox Communities in the L'viv Region as of 1 January 1993.

UAOC	616
UOC-KP	2
UOC	138

Orthodox Communities in the L'viv Region as of 1 January 1997.

UAOC	403(1)
UOC-KP	280(2)
UOC	138 56(2)

Figures in parentheses pertain to unregistered communities.

Source: unpublished materials of the Department for Religious Affairs of the L'viv State Regional Administration.

Table 7**STATISTICS FOR THE UKRAINIAN GRECO-CATHOLIC CHURCH
IN UKRAINE**

General data

Major Archbishopric (Patriarchate)	1
Metropolitanate	1
Archeparchy	1
Eparchy	6
Exarchate	1
Seminary	4
Theological Academy	1
Bishops	15
Priests	1636
Permanent Deacons	7
Male Monasteries and Residences	41
Male Religious (Priests, Brothers, Novices)	553
Female Monasteries and Residences	131
Female Religious and Novices	802
Seminarians	1061
Churches and Chapels	2384
Registered Communities	3300
Faithful	5– 5,5 million

Male Religious

Order	Houses	Number of religious
Basilian	21	297
Studite of Metropolitan Rule	6	103
Studite of Papal Rule	1	26
Redemptorist	7	84
Miles Jesus	3	30
Franciscan	1	10
Salesian	2	3
Total	41	553

Female Religious

Order	Houses	Number of religious
Basilian Sisters	30	202
Sister Servants of Mary Immaculate	33	172
Sisters of the Holy Family	30	110
Studite Sisters	7	92
Sisters of St. Vincent de Paul	12	72
Sisters of St. Joseph	6	65
Sisters of St. Josaphat	6	37
Myrrhophore Sisters of St. Magdalene	2	21
Catechist Sisters of St. Ann	1	15
Salesian Sisters	1	6
Sisters of the St. Eucharist	2	5
Sisters of the Immaculate Heart of Mary	1	5
Total	131	802

Statistics presented by State authorities differ from those presented by the Church.

Source: I. Dats'ko. *Stan Ukrain's'koi Hreko-Katolyts'koi Tserkvy v napruzhenii sytuatsii mizh skhodom i zakhodom. Tserkovno-dyplomatychni i dushpastyrs'ki aspekty*. Paper presented at meeting in Vienna of the Wiener Kreis 8.11.1996.