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The transition from the Ukrainian orthodox church of the Moscow patriarchate to the Ukrainian orthodox church of the Kyiv patriarchate: History, causes, consequences

Abstract. The process of transition and eradication of the Ukrainian Orthodox Church of the Moscow Patriarchate is actively continuing in our time, which is why this study is relevant. The article is devoted to the history of the origin of the Ukrainian religion and church, namely the transition from the Moscow Patriarchate to the Kyiv one. The main purpose of this work is to study the prerequisites for the transition of the Ukrainian Orthodox Church of the Moscow Patriarchate to the Ukrainian Orthodox Church of the Kyiv Patriarchate. The study was carried out using several methods, including: the historical method – it describes the main phenomena and events; the historical-chronological method – it is used to establish the correct order of development of events; the comparative-historical method – it is usually necessary for comparing the studied historical phenomena; the logical method – it describes the historical phenomena on every stage of development. In the article, it is noted the history of the Ukrainian religion, from the beginning of its formation to gaining independence, considering the main events that have influenced the future of the church. The types of church organizations have also been analyzed, and the approximate number of their parishes throughout the country has been noted. Particular attention is paid to the pressure from the leaders of the Orthodox Church of the Moscow Patriarchate on other churches in Ukraine, the unwillingness to grant autonomy to the Ukrainian church in order to divide the Ukrainian people and have an impact on society. The prerequisites and reasons for the transition to the Orthodox Church of the Kyiv Patriarchate are determined and the consequences of this event are noted. The practical significance of the work lies in the fact that the results of the work can be used for further research of the Ukrainian Orthodox Church and it is aimed at researchers and historians involved in the study of this issue

Keywords: religion; Christianity; religious processes; temple; schism

Introduction

Religion has long been considered an integral part of the life of Ukrainians; with its advent, other areas of everyday life began to develop. Due to religion, hundreds of new churches and temples began to appear. Religion gave impetus to the writing of books and the creation of other works of art related specifically to religion. New traditions and holidays arose, which influenced the culture of the Ukrainian people. Due to the numerous wars, conflicts, revolutions, and other factors, the part of heritage has been lost, but new temples and others related to religion have appeared.

In general, the problem of the study of religion lies in a large number of faiths around the world. Speaking about the Orthodox Church, it is possible to understand that it has many branches, and through the adaptation to the culture (in which it is located), the traditions of the church also differ. That is why it is problematic to give an exact definition of the Orthodox Church, to determine its traditions and features, differences from other churches. The study of the church in Ukraine is complicated by the fact that parts of Ukrainian lands passed under the control of other states for many centuries. Due to the frequent

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change of power, the dominance of a particular church changed accordingly. For example, in the western regions of Ukraine, the Catholic Church was predominant, while in the rest ones – Orthodox. Therefore, the investigations of issues of the Ukrainian church cause problems.

Many works are devoted to the study of religion and church: books, monographs, articles, and dissertations. It is possible to single out many historians who have interested in this topic. Among the Ukrainian researchers, it is worth distinguishing V.Ye. Yelenskyi (2021). Among the non-Ukrainian researchers who study the topic of religion, there are many scientists from Poland, and some of them – are from the USA: P.J. Best (2021), R. Loney (2021), and I. Kaminis (2021).

The author F. Barniske (2021) studied the relationship between religion and state institutions. T. Bremer (2020a) has identified the problems of the Moscow Patriarchate, as well as analyzed the actions of the Russian Orthodox Church (ROC) during the conflict over Ukrainian autocephaly and the possible ways to resolve the situation, which continues to influence the Church in Ukraine and around the world.

In the article by B. Admiraal (2022), it is argued that religion is closely linked to the politics and state, so it is not surprising that the Russian invasion of Ukraine has a significant impact on the church. In the heart of the religious conflict, there is the Ukrainian Church of the Moscow Patriarchate on the one hand and the Autocephalous Church of Ukraine – on the other hand. In this work, it is also noted that the Ukrainian church has been forced to come under the authority of the Moscow Patriarchate as early as 1686 and from that moment until 2019.

The article by M.R. Elliot (2022) describes the connection between the church and the war in Ukraine. When the part of the Donetsk and Lugansk regions were occupied by the Russian invaders, the leaders of the Russian church began to impose the principles of the “Russian world” and the desire to unite the Eastern Slavs. Seeing a threat to Russian Orthodoxy in Catholicism and Protestantism, the oppression of all churches began, except for the UOC-MP (the Ukrainian Orthodox Church of the Moscow Patriarchate). The author of this work also notes terror in the temporarily occupied territories; in addition to the prohibition on activities of the Catholic and other churches, there is the closure of church orphanages, charitable organizations, and seminaries.

In his work by V.Ye. Yelenskyi (2021), the author assures that Eastern Orthodoxy has provided a common basis for post-communist states. Orthodoxy has become the main means of awakening a collective identity. This was manifested in some moments that took place in the first post-communist decade. Due to the conflicts in the former Yugoslavia, in the North Caucasus, and in Transcaucasia, religion quickly changed due to politics.

The purpose of this article is to study the history of the Ukrainian Orthodox Church, to identify the causes and prerequisites for the transition from the Moscow Patriarchate to the Kyiv one.

Materials and Methods

During the study of this article, several methods were used: historical, historical-chronological, logical, and

comparative-historical. The historical method helps to understand events, phenomena, and social life in certain periods. In this work, the historical method is used to better understand the history of the Ukrainian Orthodox Church. In addition, with the help of the above-mentioned method, the Ukrainian Orthodox Church and its origin is considered in terms of earlier phases, and the history of development is traced. The historical method includes techniques, according to which the historians use research evidence and then for writing history in the form of reports about the past.

The historical-chronological method helps in studying history or a period in history from one moment to another one. This article is used to denote the emergence and development of the Ukrainian church and all the main events associated with it, in chronological order – from the beginning of its formation to the present day. Chronology plays an important role in this study because it allows tracing the pace of development of religion, the church, and changes in human society that occur through religion. Since the main events in the history of the Ukrainian church are described and shown in chronological order, it is easier to perceive information and it becomes clearer because different periods are visible. In this article, the chronological method helps to order events from the beginning to the end, but there are cases when it is needed to do the opposite.

The logical method of research is used to reproduce a historically developing object. This method is used in this study to briefly describe important events in the history of the Ukrainian church without unnecessary details. In other words, this method is used to theoretically reproduce the historical object in all its essential properties; in this work, the Orthodox Church – is the historical object. Using the logical method of research, it was possible to highlight the most important things. The true story is logically reproduced, but it is generalized without details. In the process of applying the logical method, phenomena or events are presented in a form freed from details. For the logical reproduction of events, the main element was highlighted.

In this study, the comparative-historical method made it possible to compare historical events and phenomena using identifying similarities and differences. With the help of this method, attention was paid to different historical stages in the development of the same phenomenon or several different ones. Using this method, attention was focused on the contrast between historical objects; the similarities between them were determined. This means that the number of churches located on the territory of Ukraine (belonging to the different branches of Christianity) was compared. The comparative-historical method was useful in the study of this article; with its help, the two branches of the Orthodox Church (the Moscow and Kyiv Patriarchates) were compared.

Results

According to J. William (2013), religion is the feelings, actions, and experiences of individuals, and their fears about the fact of what exactly they can consider a divine one. E. Durkheim (2001) provides another definition; the author argues that religion is a single system of beliefs regarding sacred things, that is, things that are united into one single moral community called the Church.

The origin of the Christian faith in the Ukrainian lands dates back to 988 when Volodymyr the Great consecrated Kyivan Rus. Accordingly, this event became the birth of Christianity and the beginning of the formation of the church. There are many ancient mentions of the Christianization of Rus by Duke Vladimir; in fact, they can be found in the works such as: "The Tale of Bygone Years", "Word of Law and Grace", "Reading about the Dukes Boris and Gleb". Already in those days, religion had a direct connection with the state-building process, because the adoption of Christianity helped to form a strong state and unite society, as well as positively influenced international authority. The new faith changed the worldview of people and laid the foundation for the development of writing, art, and literature. However initially, the people living in the territories remote from Kyiv reacted badly to the new faith for a long time. Christian preachers often witnessed people's dissatisfaction (Motsya & Rychka, 1996).

The year 1054 became the turning point for all Christians when the church was divided into the Eastern (Orthodox) and Western (Catholic). The process of separation started even before 1054 due to disagreements in church ceremonies. These disagreements and disputes became one of the weighty reasons for the split of the church. In the IX-XI centuries, the conflicts between the Latins and the Byzantines escalated, and church unity was broken forever (Meyendorff, 1982). Thus, the Christians of Rus received the name – Orthodox.

In 1439, the leaders of both branches decided to sign the union of unification, which was later called "Florentine". However, not everyone liked this idea, because one of the union's conditions was the recognition of the superiority of the popes, who did not want to recognize the leaders of the church in Muscovy. Before the signing of the Florentine Union, the Metropolitan of Kyiv was the head of the territory of the former Kyivan Rus. Since Muscovy refused to accept the union's terms, the duke approved his own metropolitan, thus forming a new branch of the Orthodox Church – the Orthodox Church of the Moscow Patriarchate. According to H.M. Bobrzyński (1927), the union did not lead to religious unification, on the contrary, it led to a split and made the society (which remained faithful to Orthodoxy) hostile.

In the XIII century, the Orthodox Church was under conditions of the Lithuanian-Polish statehood and it was the basis for preservation of the Ukrainian religious traditions, culture, and nationality. The signing of the Union of Brest (which took place in 1596) led to many conflicts, both religious and political ones, and it influenced the state-building process on Ukrainian lands. As a result of the signing of this union, the Greek Catholic Church was formed. The end of the 18th century became favorable for the development of the Greek Catholic Church in Galicia.

The liquidation of the Kyiv Metropolis took place in 1686, namely, the transition under the authority of the Moscow Patriarchate. This happened for several reasons; one of them lies in the following: for a long period, there was one common metropolis. Another important reason – is the partial origin of our dukes from the Rurik dynasty and the common name of the state – Rus, which originally belonged only to Ukrainians. In any case, the Kyiv

Metropolis did not have the same rights, but it was subordinate. This event was the reason for the lack of the state's unity because there was no own church (Blazheyovskiy, 2010; Launay, 2022).

The Ukrainian Church was under the control of the Moscow Patriarchate until 1920 when the Ukrainian Autocephalous Orthodox Church was established. The movement for the autonomy of the Orthodox Church in Ukraine began in 1917. The believers liked the principles of democracy and other foundations of the new church life. M. Mikhnovsky was one of the supporters of the creation of an independent Orthodox Church in Ukraine, and the patriarch would become its head. In the spring of the same year, eparchial congresses were held in the country, where the issues of the church were raised. In 1918, a Church Council was held in Kyiv; the believers had high hopes for it. However, the issue of autocephaly was almost not considered. Several more attempts were made to achieve the autonomy of the Ukrainian Orthodox Church, but they failed because not everyone supported this initiative. As a result of the civil war, there were abrupt changes in power, and the lack of a stable situation in the state complicated the process of separation of the Ukrainian Orthodox Church from the Moscow Patriarchate.

However, already in 1919, there were the first divine services in the Ukrainian language; the autocephalous parishes were formed at some cathedrals. In 1920, the creation of the Ukrainian Autocephalous Orthodox Church was announced at a congress in Kyiv. However, the UAOC (Ukrainian Autocephalous Orthodox Church) was not recognized by some believers, and it was subjected to pressure from the new Soviet government (Potsulko, 2008). Based on the above-mentioned, the failures in the formation of the Ukrainian Autocephalous Church were mostly associated with repression by the authorities. There were other obstacles: the lack of parishes, religious literature, and educational institutions. Due to the lack of discipline, bishops did not stay long in power. There were cases when the clergymen were not paid a salary and were forced to move to state institutions. There were no religious texts in the Ukrainian language, so the priests were forced to translate on their own.

The Ukrainian Autocephalous Orthodox Church continued its activities under the German occupation from 1941-1944. Since the new occupying power tried to increase anti-Russian sentiment, the Ukrainian Orthodox Church experienced a crisis, which made it difficult to continue its activities. After all, the harassment, persecution, prohibitions, and intimidation of clergy began. According to V.M. Lytvyn (2012), the Ukrainian people were already divided before the war; the problem lies in the generations because older and middle-aged people were under the repressions of the Soviet authorities. Moreover, the youth (who had already grown up during the Soviet era) was not ready for a decisive struggle and resistance. During World War II, many church officials suffered from the German authorities for participating in the revival of the UAOC. Trying to make the split of the Ukrainian people even stronger, the occupying authorities of Germany gave priority to the UAOC. However, after the return of Ukrainian lands under Soviet rule, the Ukrainian Autocephalous

Orthodox Church finally ceased to exist until the proclamation of Ukraine's independence.

With the support of the authorities, the UOC-KP (the Ukrainian Orthodox Church of the Kyiv Patriarchate) was formed in 1992. The Supreme Rada of Ukraine and the Cabinet of Ministers adopted the creation of the UOC-KP. Orthodoxy is leading in more than 12 European countries and almost all of them are post-communist ones. All Orthodox churches (although they have different branches) have a common basis, and they differ only in the sacramental-cultic sphere; it means that the customs and traditions of the local culture are added to the religion. The concept of "Ukrainian Orthodoxy" appeared in the 90s of the 20th century. According to O.N. Sagan (2001), there are four periods of Ukrainian Orthodoxy. The first period was approximately in the XII-XIV centuries; the researcher calls it the period of formation. The second period – the 15th -17th centuries, is considered the period of completion of the formation and prosperity of Ukrainian Orthodoxy. During this period, the Kyiv Metropolis actively developed and had influence and favor among the believers. That is why the first and second periods can be called the periods of Kievan Orthodoxy. During the third period, the characteristic features of Ukrainian Orthodoxy were assimilated; during the fourth period, the activity of the Ukrainian Autocephalous Orthodox Church started.

In today's Ukraine, there are many different church organizations, but Christianity can be considered the dominant religion. Approximately 95% of the religious communities in the country are Christian ones. There are more than 12.800 parishes of the Orthodox Church of the Moscow Patriarchate in Ukraine. Neither the Ukrainian Orthodox Church of the Kyiv Patriarchate nor the Ukrainian Autocephalous Orthodox Church is recognized by the world as "canonical"; however, there are 5.300 and 1.200 parishes in Ukraine, respectively. Protestantism is another direction that is quite common in the country. This direction is considered the second one in terms of the number of communities, with about 6.500 parishes. According to the same criterion, Catholicism is in third place (5.000 Catholic churches). The Ukrainian Greek Catholic Church was prohibited in the post-war Soviet times; but in recent decades, it has rapidly begun to revive and gain popularity, it amounts to 3.800 religious communities, located mainly in the western part of Ukraine. Catholicism of the Latin rite, which has already begun to develop in the years of independence, has about 1000 parishes (Ivchenko, 2018).

Since the beginning of 2014, due to hostilities in the eastern regions of Ukraine, the religious environment has been under the pressure. The long-term war in Ukraine contributes to the aggravation of religious feelings among people (The silence of..., 2015). The abbots of the Cathedrals claim that the number of people attending services both on holidays and on ordinary days has increased. The ministering in most churches began to cover the following topics: the war, the military, their families, and helping the victims of the war. Religious leaders condemn the invaders and call to lay down their arms, as well as raise the issues of violation of the rights of people living in the temporarily occupied territories. Experts critically assess the

current state of inter-church relations in Ukraine. According to the Ukrainian philosopher V.A. Voinalovich (2018), the situation (in which the churches found themselves after the Revolution of Dignity) is a crisis one. For example, even during the revolution, the heads of the UOC-MP tried to unite the country, calling on the authorities and the people to negotiate. However, since the beginning of the war, not a single call for negotiations has been heard from the UOC-MP; there is tangible preservation of neutrality, or even support for the enemy. Speaking about the Greek Catholic Church, its leaders said during the revolution: "There is nothing more important than upholding human dignity"; and they supported the European standards. However, after the revolution, no ideas for the defense of democracy are presented. The same situation is observed with the Protestants: activity during the revolution, and calm – after it.

In most churches, temples, and cathedrals (but not in all ones), the calls for peace and help to Ukrainians began to appear, which caused the transition of the Ukrainian Orthodox Church of the Moscow Patriarchate to the Ukrainian Orthodox Church of the Kyiv Patriarchate. The UOC of the Moscow Patriarchate began to create and spread various myths. For example, it was claimed that the UOC (Ukrainian Orthodox Church) together with the UOC of the Moscow Patriarchate aimed to unite the whole country, but their actions contradicted this (Voinalovich, 2018). The change of the head of the UOC became another reason. In 2014, Metropolitan Onuphry Berezovsky was elected to the above-mentioned position, they assured in several interviews that all the activities of the church should be limited only to social life, thus refusing to call people to pray for Ukraine in such a difficult time. That is, the spiritual leaders of the Orthodox Church of the Moscow Patriarchate did not condemn Russia's invasion of the territory of Ukraine and at the same time the murders of many civilians and military personnel. In the territories temporarily occupied by the Russian invaders, the persecution of believers who did not belong to the church of the Moscow Patriarchate (classifying them as "sectarians") started.

Captured buildings and religious structures became places of detention (Voinalovich, 2018). Even during the Peaceful Procession of the Cross, which took place in 2016, there were no calls to the aggressor country to stop the war or stop the shelling. In addition, the Ukrainian Orthodox Church of the Moscow Patriarchate made the Ukrainian authorities the main culprit of the Russian-Ukrainian war, while not condemning the authorities of the aggressor country and their actions.

As a result of supporting the actions of invaders, after the death of Metropolitan Volodymyr, some Orthodox churches began to transfer to the Kyiv Patriarchate. At the beginning of the Russian-Ukrainian war, the transition took place mainly in the western and central regions of the country; but later it began to cover the south. This process shows the position of people against those who support the policy of the aggressor country. The transition to the UOC-KP received favor from the population. In those churches that have moved to the Kyiv Patriarchate, divine services are conducted in the Ukrainian language and it begins with a call for support for Ukraine in difficult times.

Discussion

The history of the Ukrainian Orthodox Church, as well as the church as a whole, is quite interesting and it is full of various events related to the change of power and harassment, which has repeatedly attracted the attention of both Ukrainian and foreign scientists; this indicates an interest in this topic. This article has been analyzed the Ukrainian Orthodox Church of two patriarchates: Moscow and Kyiv; it has been clarified the history of the Ukrainian Orthodox Church, as well as defined the features of the dominance of the Moscow Patriarchate in Ukraine and the reasons for the transition to the Kyiv Patriarchate. It has been also investigated that there are many different churches in Ukraine at the time of the study, which has several branches. It was revealed that the Catholic Church is also popular in Ukraine in addition to the Orthodox one. The state plays an important role. Since the Ukrainian territories were divided and subject to other states in different periods of the state's creation, the influence on the church changed accordingly. It was also noted the factors that were key ones in the decision to move to the Kyiv Patriarchate.

The article published by A. Kilp & J.G. Pankhurst (2022) is one of the works that reveal the theme of religion during the Russian-Ukrainian war. It refers to the release of Metropolitan Hilarion (who headed the Russian Orthodox Church) for his silence about the aggressor's invasion of the territory of Ukraine. The article notes that Metropolitan headed the position within 104 days during the war, his personality, and position are also examined. The support of Ukraine, its territories, and its population should be the key factor, rather than the support of the aggressor, which Metropolitan Hilarion has shown with his silence and actions. That is, in the article by A. Kilp & J.G. Pankhurst (2022), in contrast to this one, more attention is focused on a specific metropolitan; however, there is a common thing: in both articles, the suspicions about the support of the aggressor from the heads of the UOC-MP are mentioned.

The article by I.M. Morariu (2020), which is very similar to this work, is another study related to the Ukrainian church. However, it differs only in the fact that it shows the problems of people associated with the church. The recognition of the autonomy of the Ukrainian Orthodox Church became an important factor in history, and it influenced the development of the Russian Orthodox Church in the Ukrainian lands. Before achieving recognition, the autocephalous Ukrainian church went through many trials, negotiations, and meetings of the church leaders; it always experienced controversy and was approved by some believers and condemned by others ones. The separation between churches always has an impact on the state-building process and society, because people are divided into those who support, those who condemn, and those who adhere to neutrality. The main purpose of this article is to show the problems of the Ukrainian people regarding the church, the position of the Russian Orthodox Church after the granting of autonomy to the Ukrainian church, and the relationship between churches.

According to T. Bremer (2020a), the Russian Orthodox Church had a significant impact on the crisis of the Ukrainian Orthodox Church. The Russian Orthodox

Church (ROC) has terminated any relations with the Ecumenical Patriarchate because they contributed to the granting of autonomy to the Orthodox Church of Ukraine. Actually, in the article, the attention is focused not only on the actions of the ROC about the Ukrainian autocephalous church but also on their influence on Orthodoxy in general, throughout the world.

In the article by I.N. Grigoriadis (2022), the author touched on the topic of the crisis of the Ukrainian church. According to the researcher, the Ecumenical Patriarchate (despite all the difficulties) tried to stay in the Turkish Republic after the collapse of the Ottoman Empire. The Ecumenical Patriarchate did not have confidence in the leaders of the Russian Orthodox Church due to interference in the affairs of other Orthodox Churches. Misunderstanding between the Ecumenical and Moscow Patriarchates was formed as a result of the church crisis in Ukraine. In the article, the history of the Ecumenical Patriarchate and the level of Russian influence on Orthodox churches are also described.

The articles by T. Bremer (2020b) and I.N. Grigoriadis (2022) touch on the topic of a crisis of the UOC, thus differing from this work. However, all three works have common features – they describe the influence of the ROC on other churches in Ukraine.

The feature of the work by F.C. Mureșan (2018) lies in the following: it talks about the Ukrainian Orthodox Church and the consequences of granting autonomy to it, which is partially similar to this article. The article mentions the event that has taken place in August 2018 in the capital of the country – an interreligious prayer for peace in Ukraine. The heads of all branches of the Orthodox and Catholic churches, as well as Protestant, Jewish and Muslim ones, took part in the prayer. In the same year, the issue of autocephaly was raised, supported by the bishops of the UOC-KP and the UAOC, but the heads of the UOC-MP opposed it.

In another work that reveals the topic of the Orthodox Church, U. Serce (2022) examines the influence of the Moscow Patriarchate on the Orthodox world. To prevent the Orthodox Church from being under the Moscow Patriarchate, US leaders decided to strengthen the Istanbul Patriarchate by electing Athenagoras (Bishop of South and North America) as Patriarch. Resistance to the Moscow Patriarchate was expected from him. Despite some difficulties that arose during this process, Athenagoras was nevertheless elected as Patriarch. In his position, Athenagoras met the expectations of others and showed that he was worthy of his position. The main idea of the work by A. Serce (2022) – the influence of the MP on other Orthodox churches is similar to the idea of this article; however, the history of the Orthodox Church and the transition from the MP to the KP are described here to a greater extent.

S. Vaupot (2019) wrote about the church and its relationship with the state. According to her opinion, religion played an important role in the history of state-building. In her work, the researcher focuses on the development of the Catholic Church in Vietnam from the 17th to the 20th century. The article also focuses on the relations between states that have played a special role in the history of the Catholic Church in Vietnam. The activity of Catholics in

Vietnam shows that the adoption of Christianity has been achieved with the help of the population. Although the article by S. Vaupot (2019) touches on the topic of religion, it describes the relationship between church and state to a greater extent, and thus it differs from this research.

There is another article about the UOC, written by the author R. Bordeianu (2020). According to his opinion, the autocephaly of the UOC had four significant consequences outside of Ukraine. The impact on relations between different Orthodox churches was the first of the mentioned consequences, because some recognized autocephaly, while others did not support this idea. Another consequence – is the departure of the Russian delegation from ecumenical dialogues, as well as significant violations of theological issues regarding the eucharistic nature of the Orthodox Church.

In the article by N. Gergało-Dąbek (2022), the author describes the importance of the native language in the state and the role of the Ukrainian language in the Orthodox Church. It is also described by the Ukrainian theologian Ivan Ohienko, that is, Metropolitan Hilarion. He noted the importance of the native language for prayer, faith, and church. It is also noted in the article that according to Ohienko, a church that conducts divine services in another language does not respect and does not care about its language. The very attitude towards the Ukrainian language caused controversy between the Orthodox churches at the end of 2018. Here, it was also mentioned the difference between the patriarchates, because the UOC-KP supported the Ukrainian language, and the UOC-MP supported the Russian language. It was the language issue that caused the separation of the Orthodox Church in Ukraine in the early 1990s; and now, it is hindering the process of unification.

This article differs from others and it is unique because there are many studies related to religion; however, as for the history and reasons for the transition from the Ukrainian church of the Moscow Patriarchate to the Kyiv one, such studies have not yet been identified. For a better understanding, the information is provided in chronological order; all the outstanding events in the history of the Ukrainian church are given.

As has already been noted, this article is devoted to the history of the UOC, which is divided into two branches: the Moscow and Kyiv Patriarchates. Compared to other studies that describe the position of the church in Ukraine during the Russian-Ukrainian war, pressure from the Russian patriarchate, an attempt to achieve autonomy for the UOC, the impact of the Moscow Patriarchate on the crisis of the Orthodox Church and the Orthodox world in general, this article has a difference with them. Unlike other works, this article does not inform about the domination

of any particular patriarch, it does not indicate the Orthodoxy and churches in other countries, it does not focus on churches located in Ukraine.

Conclusions

Religion and the Orthodox Church in Ukraine have become a subject of interest for many researchers, because many articles, scientific works, and books are devoted to this topic.

In the course of the study, it was found that Ukrainian history had outstanding stages and dates that influenced the fact that the Orthodox Church became the most widespread in Ukraine. It all started in 988 when Duke Vladimir consecrated Kievan Rus. In 1054, the church was divided into Orthodox and Catholic; in 1439, the Union of Florence was signed; in 1596, the Union of Brest was signed. The year 1686 is another important year in history when the transition to the Moscow Patriarchate took place. The granting of autocephaly to the Ukrainian church took place in 1920.

Orthodoxy, like other faiths, has branches; due to such branches, there are disagreements. The UOC-MP and UOC-KP explain the same biblical teaching; the only difference lies in the fact that the leaders of the Kyiv Patriarchate support Ukraine and are concerned about its interests. While the Moscow Patriarchate is trying to impose the opinion that it is necessary to be in the power of the aggressor country, and the leaders of the UOC-MP keep silent about the war in Ukraine and about those who have caused it.

The state influences the church, and according to this, it follows that the war is the main reason for the transition of the Ukrainian Orthodox Church of the Moscow Patriarchate to the Ukrainian Orthodox Church of the Kyiv Patriarchate. The lack of desire of the heads of the UOC-MP to talk about the war led to suspicions of supporting the aggressor, thereby causing dissatisfaction among the Ukrainian people and becoming the basis for the eradication of the Moscow Patriarchate. As a result, after the transition from the Moscow Patriarchate, the divine services are conducted in the native Ukrainian language, which has caused favor among believers.

Since the transition from the UOC-MP to the UOC-KP has recently begun and continued, future studies can describe in more detail the final result of the transition to the Kyiv Patriarchate.

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Conflict of Interest

None.

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Перехід від Української Православної Церкви Московського Патріархату до Української Православної Церкви Київського Патріархату: Історія, причини, наслідки

Анотація. Процес переходу і викорінення української православної церкви московського патріархату активно триває у наш час, саме тому дане дослідження є актуальним. Стаття присвячена історії зародження української релігії, церкви, а саме переходу від московського патріархату до Київського. Основною метою цієї праці є дослідити передумови переходу української православної церкви московського патріархату до української православної церкви Київського патріархату. Дослідження було здійснено за допомогою декількох методів, серед них: історичний – описує основні явища та події, історично-хронологічний, який використовується для встановлення правильного порядку розвитку подій, порівняльно-історичний, зазвичай потрібний для порівняння досліджуваних історичних явищ та логічний – описує історичні явища на кожному етапі розвитку. У статті зазначено історію української релігії, від початку її становлення і до здобуття незалежності, враховуючи основні події, які вплинули на майбутнє церкви. Також проаналізовано різновиди церковних організацій та зазначено приблизну кількість їхніх приходів по всій території країни. Особливу увагу приділено тиску з боку лідерів православної церкви московського патріархату на інші церкви в Україні, не бажання надавати українській церкві автономності з метою роз'єднати український народ та мати вплив на суспільство. Визначено передумови та причини переходу до православної церкви Київського патріархату та зазначено наслідки цієї події. Практична значущість праці полягає у тому, що результати роботи можна використовувати для подальших досліджень української православної церкви та спрямована на дослідників та істориків, які займаються вивченням цього питання

Ключові слова: релігія; християнство; релігійні процеси; храм; розкол
