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HISTORY OF EVANGELICAL CHRISTIAN BAPTISTS IN UKRAINE (Mid-19th Century to 1929)

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Abstract

This article reviews the history of Evangelical Baptists in Ukraine from the middle of the 19th century to 1929. The article presents the development of Ukrainian Baptists from a local group to a large-scale organization that takes an active part in social service, has the most followers in Ukraine among Protestants, and is inextricably linked with the history of Ukrainian society. Of particular note is the fact that the Baptists spread differently in various areas and formed separate associations, which for some time existed independently of each other. For a while, the existence of Evangelical Baptists in Ukraine was not mentioned as an official religion, Orthodoxy perceived them as something foreign, and only after Ukraine's independence did Baptism begin to be seriously studied by scholars.

Key words: Evangelical Baptists, history of Protestantism, provinces, Ukraine.

Relevance of the Research Topic

The preconditions for the evangelical revival in the Ukrainian lands and, accordingly, the emergence of Baptism include the following factors: First, in the middle of the 19th century the region was inhabited by many dissidents and rebels, as well as German colonists including Lutherans, Reformed, and Mennonites. In this environment, Stundism arose, and the Holy Scriptures became increasingly widespread among Ukrainians. Second, in 1861, the abolition of serfdom took place—a reform with which the peasants were not satisfied but were able to move freely because of it—and many came into contact with Protestants. The search for personal freedom continued. Some were dissatisfied with the religiosity offered by official Orthodoxy. If the search for God did not find its realization in Orthodoxy, it continued to be realized outside of it.

It should be noted that even Orthodoxy in the Ukrainian lands had its differences, which in one way or another were consistent with the ideas of the Reformation. In particular, Orthodox fraternities spread, which had a certain degree of autonomy and tried to implement the principles of the "living" faith. The above prerequisites have been carefully studied by domestic theologians.¹ In the lands of Ukraine (which were a part of the Russian Empire in the second half of the 19th century), an evangelical awakening took place that spread to the territories of southern Ukraine (the provinces of Kherson, Kyiv, and Ekaterinoslav) and the Tavriya Province of the Left Bank of Ukraine.

Presentation of the Main Research Materials

The first Baptist communities were formed in the German colonies, in particular the Lutheran colonies where Stundism² arose, which was essentially close to Baptism. However, due to the lack of separation with Orthodoxy and the lack of dogmatic certainty, it is better to call this a movement of evangelical believers.

In the territory of the Russian Empire, one of the pioneers of Ukrainian and Russian Stundism and Baptism is Ivan Ryaboshapka (1832-1900), who later became the leader of the evangelical revival in the village of Lubomyrka of the Kherson Province. Thanks to his conversion and sermons in this village around 1864, about 30 people (10 families) began to study the Word of God. Initially, the group of believers did not plan to separate from Orthodoxy. However, by 1873, forty-five families were already members of the Lubomyrka community. A similar awakening also took place in the village of Osnovy in the Kherson Province where Mykhailo Ratushny (1830-1915) became a preacher.

The development of Ukrainian Baptism, in the proper sense of the word, can be traced back to the baptism of Yukhym Tsymbal in 1869. He began to baptize other believers, starting with Karlivka in the Kherson Province. In Odessa, which belonged to the same province as of 1884, a Baptist church had already been formed.

In the provinces of **Kyiv and Ekaterinoslav**, evangelical awakening usually took place from the conversion of individuals. They then shared their discoveries with friends or

¹ Анатолій Колодний and П. Яроцький, eds., *Протестантизм в Україні. Історія релігії в Україні: у 10-ти т.*, vol. 5 (Київ: Світ Знань, 2002). [Kolodny, Anatoliy, and P. Yarotsky, eds. *Protestantism in Ukraine. History of religion in Ukraine: in 10 volumes*], and С. Головащенко and П. Косуха, "Матеріали до історії євангельсько-баптистського руху в Україні," *Українське Релігієзнавство*, no. 3 (1996): 4–15. [Golovashchenko, S., and P. Kosukha. "Materials on the History of the Evangelical Baptist Movement in Ukraine." *Ukrainian Religious Studies*].

² Stundism was a religious movement of the 19th century based on Lutheran pietism originating in Germany. Its name derived from the German word *Stunde* (hour), emphasizing regular devotional practices. It first spread among German settlers and later also among their Slavic neighbors.

fellow villagers. Preachers such as Yakiv Bily and Yosyp Tyshkevych became the first victims of persecution in the 1870s (in the Kyiv Province). Awakening in the Ekaterinoslav Province took place in the villages of Krynychevata and Oleksandro-Sofiyivka and is associated with the name of Petro Lysenko. The first believers were baptized in 1876.

In the **Tavriya Province**, thanks to the sermons of Russian Baptist preachers from the Caucasus in the 1870s, the awakening took place among the Molokans. Former presbyter Andriy Stoyalov became the presbyter of the local Baptist community. Later, the consolidation of various evangelical groups began in the province, which initially had some differences. Baptists were then joined by evangelical Zakharov Christians. Due to active preaching, the number of converts in Ukrainian territories grew. According to statistics, in the Kherson Province in 1881, there were a total of 3,363 Stundists and Baptists. A year later in the provinces of Kherson, Ekaterinoslav, and Kyiv, there were about a thousand Baptists alone.

In the west of Ukraine, the evangelical awakening began somewhat later than in the east. In **Volhynia**, the evangelical movement immediately began to take shape as a Baptist movement. Ivan Ryaboshapka had been preaching there since 1877, after which Ukrainians converted to Baptism in large numbers, causing persecution by the authorities. In Kovel, the first community of evangelical Christians emerged in 1909. The movement spread to other places with its peak taking place in 1915-1918.³

After the First World War in 1920, western Volhynia came under Polish jurisdiction, and eastern Volyn became part of the Zhytomyr region of the Ukrainian SSR. Ternopil and eastern Galicia were also part of the Republic of Poland. So, in 1920, Ukrainians, Russians, Poles, and Czechs, who professed evangelical Christianity and lived in western Ukraine, became part of the Union of Slavic Evangelical Christians in Poland, which was created at the same time. As of 1933, the Union numbered 12,000 believers (66 communities) and published literature in Ukrainian.

The spread of Ukrainian Baptism in **Ternopil and Galicia** dates back to the first half of the 1920s. Western Ukraine and Western Belarus were the site of another evangelical-Christian movement. More than 40 communities were members of the Union of Churches of Christ. In Transcarpathia, the awakening lasted from 1900 when these lands were part of the Austro-Hungarian Empire. At first, its members were mostly Hungarians, but then the faith

³ By the way, in 2009 the Baptists of Volyn celebrated the 400th anniversary of the birth of Baptism in Europe and the centenary of the founding of the Evangelical Baptist Brotherhood in Volyn. See Микола Якименко. "Баптизм: минуле і сучасне." *Голос України*, December 9, 2009. <http://www.golos.com.ua/article/152165>. [Yakimenko, Mykola. "Baptism: Past and Present." Voice of Ukraine].

also spread to the Ruthenians. Between the First and Second World Wars, Transcarpathia became part of the Czechoslovak Republic. In 1933, the movement "Unity of the Subcarpathian Brothers" was organized on its territory.

From 1916, the evangelical awakening began in **Bukovina**, the territories of which after 1918 came under Romanian rule. This country was characterized by militant Orthodoxy, which tried to suppress all manifestations of evangelical Christianity. Intense persecution lasted until 1928 when a law was passed in Romania that gave the Baptists freedom.⁴ However, persecution continued even after that and intensified with renewed vigor after 1938 due to new legislation against the evangelical faithful.

It is known that at the beginning of the new movement in the Russian Empire, its followers were accused not only of apostasy from Orthodoxy but also of communist ideas. Other observers have denied the allegations. However, it becomes clear that the social views of the faithful were formed in accordance with the ideals of the Gospel ("If the love of Jesus Christ for all men is the same, then the benefits of this world must be shared among all people..."⁵), and therefore aroused suspicion that contrasted the ideas of the then rulers.

There have been cases of dozens of believers refusing to swear allegiance to the Russian emperor. Evangelicals believed that military service should be avoided—which, like the idea of equality, was considered a crime by the authorities at the time. At the end of the 19th century, representatives of the Orthodox clergy called on the governors to take repressive measures against the "*stunda*," which, in their opinion, "in its very principle undermines the very roots not only of the church but of the whole system, both social and state."⁶

However, from other reports of the local administration (such as the report of the Odessa envoy in 1883), it is clear that evangelical believers, on the contrary, were ready to work for the good of their state. They "perform honestly and accurately all public duties ... and even between them are many of the village elders, *sotsky* and *desyatsky*, chosen by the communities from the Stundists."⁷

⁴ Ю. Решетников and С. Санников, *Обзор истории евангельско-баптистского братства в Украине* (Одесса: Богомыслие, 2000), 85. [Reshetnikov, Y., and S. Sannikov. Review of the history of the Evangelical-Baptist brotherhood in Ukraine. Odessa: Divine thinking].

⁵ Анатолій Колодний and П. Яроцький, eds., *Протестантизм в Україні. Історія релігії в Україні: у 10-ти т.*, vol. 5 (Київ: Світ Знань, 2002), 352. [Kolodny, Anatoliy, and P. Yarotsky, eds. Protestantism in Ukraine. History of religion in Ukraine: in 10 volumes].

⁶ Анатолій Колодний and П. Яроцький, eds., *Протестантизм в Україні. Історія релігії в Україні: у 10-ти т.*, vol. 5 (Київ: Світ Знань, 2002), 354. [Kolodny, Anatoliy, and P. Yarotsky, eds. Protestantism in Ukraine. History of religion in Ukraine: in 10 volumes].

⁷ Анатолій Колодний and П. Яроцький, eds., *Протестантизм в Україні. Історія релігії в Україні: у 10-ти т.*, vol. 5 (Київ: Світ Знань, 2002), 356. [Kolodny, Anatoliy, and P. Yarotsky, eds. Protestantism in Ukraine. History of religion in Ukraine: in 10 volumes].

In particular, in the doctrine of the Ukrainian Baptists (which was compiled around 1881 by I. Ryaboshapka, I. Klyshchenko, P. Turkan, and F. Rak and is known as "A Brief Catechism, or Exposition of the Religion of Russian Baptists, that is, Adult Christians"), special attention is paid to the performance of civic duties by believers according to the Scriptures Romans 13, 1-5; I Peter 2, 13–17; Matthew 22, 21; and Acts 4, 19-20.⁸ All Evangelical Christians and Baptists were united by the following clear position: The government should be obeyed as a God-ordained institution, but if its demands are contrary to God's will revealed in the Scriptures, then the Scriptures should be obeyed.

Moreover, Baptists that descended from English Puritans based their teachings on the conscientious and conscious acceptance of water baptism in adulthood because the Scriptures, as Baptists point out, do not contain examples of infant baptism. Baptism of infants is rejected as not meeting the requirements of voluntariness, consciousness, and faith. Baptists (from the Greek word "baptism") consider baptism as a sign of spiritual rebirth, which is possible only at a conscious age.

Compared to most Orthodox Christians of the time, the faith of evangelical Christians, ordinary and ignorant people, was quite systematic and consciously chosen. Researchers S. Golovashchenko and P. Kosukha cite data on the greater tendency of Ukrainians to convert from Orthodoxy to evangelical Christianity than Russians in the early 20th century.⁹ "As a rule, enterprising and hard-working people converted to Protestantism. Thoroughness, orderliness, cohesion, solidarity among the Molokans, Pashkovites, Stundists, and Baptists were especially attractive."¹⁰

In the Russian Empire, the actions of the administrative authorities and the Orthodox clergy were aimed at suppressing the evangelical movement, but if this failed, the authorities would try to at least prevent the spread of the movement. Worship was banned, and leaders, including the Town Hall leaders, were placed under police surveillance (for example, one instance was reported by an Odessa County official in 1868). Some believers were condemned and deported. Although in accordance with the position of the State Council Opinion on the Spiritual Affairs of the Baptists, published in 1879, Baptists were given the

⁸ *История евангельских христиан-баптистов в СССР* (Москва: Всесоюзный совет евангельских христиан-баптистов, 1989), 73. [History of Evangelical Christians-Baptists in the USSR. Moscow: All-Union Council of Evangelical Christians-Baptists].

⁹ С. Головащенко and П. Косуха, "Матеріали до історії евангельсько-баптистського руху в Україні," *Українське Релігієзнавство*, no. 3 (1996): 14. [Golovashchenko, S., and P. Kosukha. "Materials on the History of the Evangelical Baptist Movement in Ukraine." *Ukrainian Religious Studies*].

¹⁰ С. Головащенко and П. Косуха, "Матеріали до історії евангельсько-баптистського руху в Україні," *Українське Релігієзнавство*, no. 3 (1996): 7-8. [Golovashchenko, S., and P. Kosukha. "Materials on the History of the Evangelical Baptist Movement in Ukraine." *Ukrainian Religious Studies*].

right to freely profess their doctrine. However, this and the accompanying documents were mostly about foreign Baptists. So, in the following years, the persecution of Ukrainians who converted from Orthodoxy was still happening.

On July 4, 1894, the Regulations of the Committee of Ministers were approved in the Russian Empire, according to which Stundism was recognized as "one of the most dangerous and harmful sects in church and state." Evangelical believers (often indistinguishable from Stundists or Baptists) were denied the right to worship; prayer meetings of believers were dispersed, and trials continued.

On June 8, 1868, the Governor-General of Novorossiysk and Bessarabia received a request from M. Ratushny, G. Balaban, and I. Osadchy to protect the faithful from persecution by the authorities. Balaban and Ryaboshapka later submitted a similar request even to the king. Believers constantly appealed to the authorities by asking for permission to build houses of worship to hold meetings, and even to register marriages and deaths. Later, in 1895, a group of evangelical Baptist Christians in the Caucasus, the central provinces of Russia, and southern Ukraine petitioned the emperor to repeal the 1894 Law and recognize the innocence of Baptist teachings.

Relief came only after the adoption of the Law on Religious Tolerance on April 17, 1905, and the decree of October 17, 1906, which allowed the registration of Old Believers and sectarian communities. Thanks to these changes, Russian-Ukrainian evangelical believers significantly expanded their missionary activity and were able to publish their literature freely. In the end, it becomes clear that no matter what "draconian" methods the Russian Empire used against the Stundists and Baptists, the faithful had such an inner strength and desire for freedom that they could not be broken.

Incidentally, Baptist movements in the lands of Poland (Galicia) and Romania (Bukovina) also faced trials. However, as Yu Reshetnikov and S. Sannikov emphasize, freedom of conscience in Poland was declared at the state level (although violated on the ground), while in Romania the persecution was official.¹¹

Later, the issues of freedom of religion and the social and civic position of domestic evangelical Christians were covered in such documents as the doctrine of Evangelical Christians, compiled by I.S. Prokhanov (1910). The movement led by this leader spread in the Russian Empire, and then in Soviet Russia during the late 19th and early 20th centuries.

¹¹ Ю. Решетников and С. Санников, *Обзор истории евангельско-баптистского братства в Украине* (Одесса: Богомыслие, 2000), 97. [Reshetnikov, Y., and S. Sannikov. Review of the history of the Evangelical-Baptist brotherhood in Ukraine. Odessa: Divine thinking].

But in 1944, after Stalin's repression, the movement merged with the Baptists to form the All-Union Council of Evangelical Baptists. In the doctrine of 1910, which became official for evangelical Christians, several types of freedoms were considered—including freedom from sin, from the curse, etc. According to the document, the freedom of a Christian includes freedom of conscience. God is the judge and ruler of the human conscience (James 4:12); conscience serves as a link between God and man, and no one can subject another person to violence or shame for following the instructions of his conscience.¹²

Of particular importance is the understanding of the mission of the church in society, expressed in the above-mentioned doctrine of evangelical Christians in 1910: We also recognize our other duty to proclaim the truth to the nations and kings (Luke 13:32; Acts 9:15; Matthew 14:1-4), and to reduce all evil in the state through the example of love and prayer, or in public life, promoting the triumph of good (Rom. 12:17), freedom (1 Cor. 7:21), justice (Phil. 4: 8), and maintaining peace with all (Heb. 12:14).

The missionary activity of evangelical Christians in the Ukrainian lands was characterized by organization and oriented to the general public. Believers sought to establish a branch of the Bible Society where they did not yet exist. In the first decades of the 20th century, Baptists were already a part of the most common late Protestant movement in Ukraine and Russia.

The reaction of Protestant churches to Lenin's decree "On the Separation of Church from State and School from Church" in the first decade after the revolution was positive—given the contrast with the previous Tsarist period. The churches could not fail to take advantage of the guarantee of free confession of religious views. Despite the difficult economic conditions in the country, Evangelical Christians and Baptists (at that time these currents were not yet united in one union, but already had fruitful cooperation) showed high missionary activity, found new communities, developed their structure, reorganized their unions (regional, all-Ukrainian level, joining all-Russian unions), increased the number of followers, and published their own spiritual literature.

Therefore, in 1918-1920, a widespread evangelical revival took place in the Evangelical and Baptist churches. “Good news of spiritual awakening came from all over the

¹² “Изложение евангельской веры, или вероучение евангельских христиан, составленное И.С. Прохановым (1910 г.)” Slavic Baptists, 2012, <https://slavicbaptists.com/2012/02/10/prohanovconfession/>. [“Statement of the Evangelical Faith, or the Creed of Evangelical Christians, compiled by I.S. Prokhanov (1910)"] (Additionally: Chapter sixteen of this book (History of Evangelical Baptists in the USSR) gives a brief overview of the ten doctrines that were created during the hundred-year history of the fraternity).

country,” Baptist historians say.¹³ Thus, from 1917 to 1926, the Baptist Union held six congresses. “This organizational growth and strengthening were facilitated by the emergence of several all-Ukrainian centers representing the largest Protestant communities—the All-Ukrainian Union of Baptist Associations and the All-Ukrainian Union of Evangelical Christians. These communities sought their own format of relations with the former All-Russian centers, implemented their plans to build the structure and network of communities, and had the prospect of expanding in the all-Ukrainian dimension.”¹⁴

All churches tried to use the opportunity to provide their faithful with spiritual literature. From 1926 to 1928, the All-Ukrainian Union of Baptists published the *Baptist of Ukraine* magazine with a circulation of 5,000 copies. Collections of spiritual hymns were published in all churches. In the socio-economic sphere of Protestant life in the first decade of Soviet rule in Ukraine, a separate phenomenon in the 1920s was the Protestant labor communes. Their roots go back to pre-revolutionary times when the leaders of the evangelical Baptist movement (Vasyl Pashkov, Ivan Prokhanov) made separate attempts to create evangelical labor communes (particularly in the Crimea).

However, the personal intervention of Joseph Stalin prevented the implementation of the project of the Soviet City of the Sun--Evangelical. Communes and guilds established by late Protestant churches, including in Ukraine, embodied one of the principles of the Reformation; according to which, work is a blessing and the vocation of a Christian, and the mission in the profession is considered no worse than the mission of priests. Thus, some Baptist leaders spoke of Protestant communes as the embodiment of collectivism at its best, as a reflection of the community spirit.¹⁵ And, for later Protestants, the church was primarily a community of brothers and sisters—not an organization, institution, or church hierarchy. “Under conditions of shaky political balancing of religious communities to the limits allowed by the authorities, Protestants...tried to prove to the authorities their political neutrality, impartiality, and general support for the ‘freedom of conscience’ proclaimed by Lenin’s decrees...However, Protestants’ declarations of political loyalty were not proof to the

¹³ *История евангельских христиан-баптистов в СССР* (Москва: Всесоюзный совет евангельских христиан-баптистов, 1989), 183. [History of Evangelical Christians-Baptists in the USSR. Moscow: All-Union Council of Evangelical Christians-Baptists]

¹⁴ А. Ігнатуша, “Протестантські громади Сумщини 20-30-х рр. ХХ ст.,” *Сумська старовина*, no. 25 (2011): 145. [Ignatusha, A. “Protestant Communities of Sumy Region in the 20s and 30s of the 20th Century.” Sumy antiquity]

¹⁵ *История евангельских христиан-баптистов в СССР* (Москва: Всесоюзный совет евангельских христиан-баптистов, 1989), 175. [History of Evangelical Christians-Baptists in the USSR. Moscow: All-Union Council of Evangelical Christians-Baptists]

Bolsheviks."¹⁶ Therefore, in 1928, the Soviet authorities began large-scale harassment and repression of religious organizations. Religious literature was banned and considered illegal, printed publications were closed, churches were even required to change their structure, and mass arrests of leaders were being prepared. Factors in the growth of Protestant churches in the first decade after the Bolshevik seizure of power were that in the wake of the upheavals of the revolution and the civil war. The search for God intensified in many people, pressure from state Orthodoxy disappeared, and Protestants proclaimed “socio-political slogans calling for universal brotherhood.”¹⁷ In particular, “in 1925 the All-Ukrainian Union included 40,000 Baptists (from 100,000 in the USSR), and in 1928 their number increased to 60,000.”¹⁸ Only large-scale repression of believers in the USSR during the 1930s prevented such rapid growth.

A Huge Slot in the Soviet History of Baptism (1929-1991)

Quantitatively, all Protestant communities in Ukraine grew significantly in 1990-1995. With the fall of the Iron Curtain, it became clear that thousands of Ukrainians were experiencing an informational and spiritual vacuum. As a result, mass forms of evangelization (sermons in stadiums and large rented halls) were particularly effective at the time. According to Professor Petro Yarotskaya, Baptist communities in that period were replenished by almost 50% with new members.¹⁹

It was during the period of Ukraine's independence that late Protestants, including Baptists, began to rethink the role of the church in society and its evangelical mission in accordance with the new conditions of religious freedom.

By the late 1990s and early 2000s, the effectiveness of preaching designed to quickly convert and join the church declined significantly. It is becoming increasingly clear to Protestant ministers that people have many other needs besides spiritual hunger—without which it is impossible to bring the gospel to society. As a result, the priority in the minds of

¹⁶ А. Ігнатуша, “Протестантські громади Сумщини 20-30-х рр. ХХ ст.,” *Сумська старовина*, no. 25 (2011): 147. [Ignatusha, A. “Protestant Communities of Sumy Region in the 20s and 30s of the 20th Century.” *Sumy antiquity*]

¹⁷ Т. Грушова, “Радянська держава та секта п’ятидесятників в Україні (початок 1920-х- 1991 рр.)” (автореф. дис. на здобуття наук. ступеня канд. іст. наук : спец. 07.00.01 “Історія України,” 2000), 10 <http://cheloveknauka.com/sovetskoe-gosudarstvo-i-sekta-pyatidesyatnikov-v-ukraine-nachalo-1920-h-1991-gg>. [Hrushova, T. “The Soviet State and the Pentecostal Sect in Ukraine (early 1920s-1991).” Autoreferat dis. for science. degree of Cand. ist. Science: special. 07.00.01 “History of Ukraine”].

¹⁸ Ю. Зінько, “Влада і протестантизм в Україні: проблеми протистояння (1920-1930-ті рр.),” *Історія України: маловідомі імена, події, факти*, no. 31 (2005): 57. [Zinko, Yu. “Power and Protestantism in Ukraine: Problems of Confrontation (1920-1930s).” *History of Ukraine: little-known names, events, facts*].

¹⁹ П. Яроцький, “Інституалізація протестантизму як вихід у світ,” *Українське релігієзнавство*, no. 35 (2005): 240. [Yarotsky, P. “Institutionalization of Protestantism as a way out.” *Ukrainian religious studies*].

missionaries is not only becoming more about the spiritual choice of the individual but also the person as such, regardless of the person's religious choice. Protestants are beginning to be recognized through a variety of social services including medical, chaplaincy, service to prisoners, people with hearing and vision problems, orphans, assistance in the fight against alcohol and drug addiction, and the development of Christian education. Theologians claim that there has been a shift in thinking "from a ministry aimed at converting individuals and changing their lives to realizing the social dimension of their mission."²⁰

Conclusions

Evangelical Baptists (before uniting in 1944 in one union in the USSR, they represented different, although close in doctrine, churches and groups, now is the largest Protestant denomination in Ukraine) first appeared in Ukraine in the mid-nineteenth century. Together with the German colonists, they later spread to the south, then to the west and central Ukraine. Until 1905, when the law on religious tolerance was passed, Baptists were severely persecuted and regularly subjected to brutal repression and persecution. In the Soviet Union after 1929 and in Romania after the First World War, the situation was similar; while in Poland, the persecution did not take place at the national level but existed locally.

Protestant denominations in independent Ukraine developed such ways of integration into society that later defined their program for decades to come. Unlike the identification of Protestants in the early 1990s as exclusively evangelical missionaries, they are now identified as philanthropists, volunteers, and initiators of humanitarian programs for the vulnerable. From the Maidan and the beginning of the war in the Donbas, patriotism and the growth of Protestant political activity became more and more noticeable. The modern integration of Protestant churches into Ukrainian society demonstrates their dynamism and ability to respond to the challenges of the times, resulting in a ministry focused on the highest levels of society.

²⁰ Меренков, Г. "Роман Соловій: 'Досвід Реформації повторити неможливо, але її уроки необхідно врахувати.'" "Історична правда," December 27, 2017. <http://www.istpravda.com.ua/articles/2017/12/27/151830/>. [Merenkov, G. Roman Solovyi: 'The experience of the Reformation cannot be repeated, but its lessons must be taken into account.'" Historical truth."].

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