

*against political opponents, and in particular with active members of the ECB in the second half of the twentieth century. There is no time for this, so we will try to fill this gap somewhat. The study found that the systematic use of psychiatry for the imprisonment of dissidents in a psychiatric hospital began in the late 1950's in connection with mass rehabilitation of political prisoners who, after returning from places of detention, openly opposed all kinds of abuse of power, lack of freedom of conscience and religion; it is proved that the Soviet regime under the psychiatric repressions was summed up the theoretical and legal basis, that led to the list of restrictions on so-called mentally ill: in professional capacity and in general, in capacity, in correspondence and many others, even if they were not brought to criminal responsibility; it was shown that in the 70–80s of the XX century. punitive and repressive machine of the totalitarian system, in the name of the leaders of the security forces and their analysts with maniacal zeal, developed anti-human torture for dissenters, the main role in their humiliation now relied on psychiatrists and their Jesuit methods based on the so-called «innovative» teaching of the Moscow school of psychiatrists A. Snezhevsky about «slowed down schizophrenia», this diagnosis was recognized only in the USSR and its satellites. Under the diagnosis of «delayed schizophrenia» could fall anyone who somehow expressed dissatisfaction with the actions of the ruling regime. It was found out that in the late 70's of the twentieth century threats with a psychiatric hospital to active believers have become systemic, especially the secret services have been pressured on the members of the Council of the Relatives of the ECB Prison, who were engaged in printing and publishing crimes of totalitarian power against humanity and freedom of conscience and religion; it is proved that in the early 1970's reports of unjustified hospitalization of political and religious dissidents in psychiatric hospitals reached the West and the United States. In order to prevent an international scandal, the leadership of a totalitarian state, together with intelligence agencies, decided to set up a group of advocacy specialists who also developed a plan of major measures to expose anti-Soviet slander campaign on so-called «political abuses» in psychiatry; in spite of the measures taken by the leadership and special services of the totalitarian regime, regarding the debunking of the so-called «myths about punitive medicine in the USSR,» the international community has gathered a lot of facts and interviewed persons over which there were inhumane torture in medical institutions throughout the communist state, which proved to be evidence the fact that the USSR in the 70's and 80's of the twentieth century the main method of combating dissent was the repressive psychiatry.*

*Key words: repressive psychiatry, Evangelical Christian Baptists, religious dissidents.*

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## **ORTHODOX RELIGIOUS TRADITIONS AND HISTORY OF ORTHODOX PILGRIMAGE IN UKRAINE**

*Ukraine has very old Orthodox religious traditions, as well as a long and stormy history of Orthodox pilgrimage. Just like in Spain and Italy, where pilgrimage routes in Santiago de Compostela and Via Francigena are popular today, Ukraine should popularize its own pilgrimage history. Numerous ancient holy places and shrines of Russia, Cossacks period, the Ukrainian lands under the Russian Empire, the Soviet period are waiting for their pilgrims today.*

*Despite the growing interest in religious travel, there is no analysis of Orthodox religious traditions and the history of Orthodox pilgrimage in Ukraine in historiography. Only certain issues of the problem are covered, mainly on the history of religion.*

*Religious journeys has a long tradition. This is not a new phenomenon. Orthodox religious traditions in Ukraine are very old and are associated with the development of the main religion – Orthodoxy. The pilgrimage has been rapidly intensified and has received a legal framework since the days of Kievan Rus and until the present days. Many prominent pilgrims are known in the history of Ukraine. Among of them: the Kiev Grand Duchess Olga the Monk Anthony of Caves, Varlaam Pechersky, Saint Ephraim of the Caves, bishop of Pereyaslav, Vasyl Hryhorovych-Barskyi and others. Since ancient times, Ukrainians*

*can be proud of their immemorial shrines, which attracted many pilgrims. Among them: the saints canonized in Kievan Rus', the Kiev-Pechersky Monastery and many others.*

*The tradition of Orthodox pilgrimage has become an integral part of the life of the Ukrainian people, despite the numerous obstacles that have arisen in the historical development of Ukraine. The full history of the Orthodox pilgrimage can not be analyzed in one article. There are many more questions that need to be discussed. It is necessary to pay attention to other religions and their traditions of pilgrimage in the history of Ukraine, as they developed in close cooperation with Orthodoxy in the territory of Ukraine.*

*Key words: Orthodoxy, religious traditions, pilgrimage, religious journeys.*

Today, spiritually and religiously motivated journeys occupy a prominent place in global tourism. The geography of religious journeys is quite wide, because almost all regions in the world have their own shrines and holy places. Religion and spirituality are still one of the most common reasons to travel. Every year millions of people travel to major pilgrimage destinations around the world, both ancient and modern in origin. Religiously or spiritually motivated journeys become widespread and popular, occupying an important segment of international tourism in the recent decades. Religious journeys have a long tradition. It is not a new phenomenon. Orthodox religious traditions in Ukraine are very old and are associated with the development of major religion – Orthodox.

There are a number of recent journal articles and book chapters that relate to various aspects of religion pilgrimage. However, the literature is still fragmented and lacks synthesis and holistic conceptualization. Today there is no single monograph or article that highlights the problems of Orthodox religious traditions and history of pilgrimage in Ukraine. But some aspects of religious journeys and history of pilgrimage at all are covered by some researchers [1; 3; 4; 5; 8; 9; 10; 16]. The aim of this article is analyses Orthodox religious traditions and history of pilgrimage in Ukraine.

The Orthodox pilgrimage begins in the first decades after the christening of Rus' in 988. Undoubtedly, the first Christians were taking a part in military campaigns, diplomatic travel and trade trips and were pilgrimage to Christian holy places from the second half of IX and X centuries. A striking confirmation of this is the state visit, made in 957 by the Kiev Grand Duchess Olga to Constantinople, where she took holy baptism with the name of Elena and bowed to the relics of Tsaregrad [29, p. 82, 83]. The holy Kiev Grand Duchess Olga is revered by the Church and people as the first known Rus' pilgrim since ancient times.

However, there could not be a mass pilgrimage in connection with the paganism of most of the population of Rus' principalities, in spite of individual praying trips of the first Christians,

before the adoption of Christianity as a state religion in Ancient Rus'. A mass pilgrimage did not exist in the first years after the christening of Rus', since the process of conversion of the pagan population to Christianity took considerable time at the Ancient Rus'.

Vladimir the Great built a pagan pantheon near his palace – set up statues of pagan gods: Perun, Khors, Dazhbog, Stribog, Simragl and Mokosh. The introduction of Perun's national cult had to unite Rus' as great state and approved the supremacy of Kiev and the Kiev grand duke. But it didn't work. According to legend, Vladimir offered Islam, Judaism and Christianity (Western and Eastern) [28]. He chose Orthodoxy because it had long been common and gave a strong ally – Byzantium.

In a massive compilation and edition of East Slavic the Nikon Chronicle there is a report about the important state journey of the ancient Rus' ambassadors. They directed by Kiev grand duke Vladimir the Great at the beginning of the XI century. Also the trip of Rus' people had the purpose of pilgrimage to Orthodox holy places. In this case, there is no list of Constantinople. This circumstance can be explained by the fact that the Orthodox relics of the Byzantine capital were well known at that time in Rus'.

Ancient Rus' chronicles and the lives of saints brought to us the story about of the Monk Anthony of Caves (983–1073) and the pilgrimage to the shrines of Mount Athos, which he made at the beginning of the 11th century. Rus' monks lived on Mount Athos and created a monastery known as Russik at the XI century. Athos for the Orthodox Church has been of great importance since the XI century: in the rich libraries of the Svyatogorsk monasteries in the Middle Ages, Rus' monks received the widest and most profound education, which also joined the centuries-old traditions of Christian monasticism. In 1028 the Monk Anthony returned from Athos to Kiev, settled in a cave outside the city and founded one of the greatest Orthodox shrines of the Rus' land – the Kyiv Monastery of the Caves, the future first Lavra [26].

In the middle of XI century pilgrimage to Constantinople, Jerusalem, Athos and to other holy places of Orthodoxy was no longer limited to isolated facts connected with the military, commercial or diplomatic activities of individual people. Now the pilgrimage could be carried out with the actual religious and spiritual purpose – the worship of holy places, miraculous icons and the relics of saints. For example, the first abbot of the monastery Kiev Pechersk Lavra Varlaam Pechersky made pilgrimage trips to the Orthodox East, to Constantinople and Jerusalem twice, both on personal attraction to holy places, and on church affairs [27]. Also Saint Ephraim of the Caves, bishop of Pereyaslav (now Pereiaslav-Khmelnytskyi, Ukraine), who has made a pilgrimage to Byzantine shrines at the middle of XI century [22].

The first metropolitans of Rus' were mainly Greeks, natives of the Byzantine Empire. They were in direct subordination to the Patriarch of Constantinople and were obliged to address him on all important issues. Therefore, because of their business necessity, they traveled to Constantinople to participate in church councils. In their position, the metropolitans could travel from Kiev to Constantinople only accompanied by a large suite. Among the attendants there could be bishops, priests, monks, servants and guardians. All these people, having arrived in Constantinople together with the Kyiv Metropolitan, worshiped the Orthodox shrines of the capital of the Byzantine Empire [15].

In the first decades after the adoption of Christianity in Rus' there were no native shrines, so the pilgrimage during this period could mainly be only foreign. However, already the Grand Duke Vladimir the Great brought with him to Kiev from Korsun holy icons and crosses, the relics of St. Clement, the Pope of Rome, and the Rus' people began to the pilgrimage to them [21, p. 63, 64]. Soon the relics appeared also in the Orthodox Church in Rus'. There were the relics of the Kiev Grand Duchess Olga and the prince-brothers Boris and Gleb. They were the first saints canonized in Kievan Rus' after the Christianization of the country. Boris and Gleb received the crown of martyrdom in 1015. The brothers became known as «Strastoterptsy» (Passion-Bearers), since they did not resist evil with violence. Boris and Gleb's relics were housed in the Church of St. Basil in Vyshhorod, later destroyed. Boris and Gleb were glorified (canonized) by the Orthodox church in Rus' in 1071. They were interred at the Vyshhorod Cathedral, which was reconsecrated in their name; many other Ukrainian and Russian churches were

later named after them [2]. Many pilgrims went to the first Rus' shrines from Kiev, Novgorod, Chernigov and other Rus' towns.

The pilgrimage to the Kiev-Pechersky Monastery began immediately after its foundation (approximately in 1030), according to the chronicles and the lives of the holy saints. Many pilgrims went to the Kiev-Pechersk monastery to receive a blessing from the holy hermits – the monks Anthony, Theodosius, Varlaam and many other holy ascetics of the Caves. Among those who came to the holy founding fathers of the monastery, there were great princes, boyars, voevods, merchants, and many simple pilgrims. The Kiev-Pechersky Monastery in the 11th–13th centuries, right up to the Mongol invasion, was the most revered holy place of Ancient Rus', where pilgrims came from all Russian lands [7].

A lot of monasteries appeared in Rus' in the pre-Mongol period, mainly in large cities and around them. Each of these monasteries became the object of local pilgrimage to the inhabitants of nearby towns and villages. Also, since the first decades after the Baptism of Rus', a lot of churches have been erected in Kiev and other cities [4, p. 13, 14]. Many generations of pilgrims worshiped to their shrines.

Well-known Rus' church writer Daniel the Traveller made a pilgrimage to Orthodox shrines at the beginning of the XII century. He was the first travel writer from Rus'. He is the founder of the genre of travel literature in Old Rus'. Daniel journeyed to the West from the Rus' monastery where he lived as an igumen in the twelfth century. This monastery was probably near Chernihiv in Ukraine, in the Land of Chernihivshchyna. He began his travels in the early 12th century and was likely in Constantinople around 1106 to 1108. While Daniel was not the first traveler to leave Rus', his travels were the first which there are written records of. Daniel was one of the first European travelers to travel long distances on foot and keep a written account of his travels. Daniel's journeys took him to Constantinople, then by way of Cyprus to the Holy Land. Daniel stayed in the Jerusalem area for over a year and took various trips around Palestine. During this time he explored the Dead Sea, Hebron, and Damascus. Daniel wrote his journeys in narratives he titled «Zhytye i khodinnya Danyla», also known as «Life and Pilgrimage of Danylo, Hegumen from the Land of the Rus» [20, p. 284].

Many researchers note increase of travel of Rus' people to Orthodox holy places at the



XII century. The dynastic and ecclesiastical ties of Rus' with the Byzantine Empire were strong. This made possible the numerous pilgrimage trips of the Kiev nobility to Constantinople. Rus' people of that time traveled to Constantinople, Jerusalem and Mount Athos for church affairs, and for educational, and business and personal purposes, even taking cover from persecution.

There are archaeological evidence of the active pilgrimage of Rus' with the Byzantine Empire and the Holy Land. Archaeologists have found many ampoule-vaulted Byzantine works intended for holy water and consecrated oil, which pilgrims received when visiting holy places [14]. Traditional and common pilgrim relics are the crosses and icons brought from the Holy Land and Mount Athos. Such a tradition existed already in the 11th–13th centuries, as evidenced by products made of mother-of-pearl found during excavations in ancient Russian cities [5, p. 111, 121].

The legal status of pilgrims was determined in the pre-Mongolian period of the history of Rus'. Travelers and pilgrims were legally under the control and protection of the Church (the jurisdiction of the Metropolitan Court) according to the Church Statute of the Kiev Grand Duke Volodimir the Great. A part of the pilgrimage infrastructure included in Vladimir's Statute is mentioned separately: houses and hotels for the pilgrims. Consequently, the houses and hotels for the pilgrims designated by the legislator mean that they could then exist separately from the temples and monasteries for convenience [11, p. 26]. Moreover, the mention of pilgrims in Rus' codes of Law (Sudebniki) evidence to constant need to regulate the legal relations associated with pilgrims. Its once again proves the mass character of pilgrimage trips to Rus' at the 11th–13th centuries.

Thus, it can be considered that the pilgrimage both foreign and domestic in the pre-Mongol period of the history of Ancient Rus' was quite widespread among all strata of society, from grand dukes to simple inhabitants of towns and villages.

In the second half of XIII century Mongol invasion of Rus' interrupted the established tradition of mass pilgrimage of the Russian people to domestic and foreign Orthodox shrines almost a century. A lot of the churches and almost all the monasteries were destroyed or devastated. The pilgrimage to the south of Rus' and Kiev also stopped with the disappearance of the main Rus' shrines.

The Principality of Galicia-Volhynia also suffered in terrible devastation, but it could find the strength to recover. Along with Novgorod

and Vladimir-Suzdal, it was one of the three most important powers to emerge from the collapse of Rus'. In these lands, old temples and monasteries have been saved and new ones have been built. There were transferred surviving shrines. The people of Kiev lost their Metropolitan to Vladimir-Suzdal in 1299 (who retained the title), but gained a new Metropolitan in Halych in 1303 [8].

During the first half of XIII and first half of XIV centuries, we knew a little bit about the pilgrimage from Rus' to Constantinople and Jerusalem. Generally chronicles inform about official trips of Rus' metropolitans to Constantinople.

The revival of pilgrimage to Orthodox shrines began in the XIV century. The creation of the Metropolis of Halych contributed to the active construction of churches and pilgrimage. During this period, all Rus' metropolitans and many bishops visited Constantinople on official business and to worship the relics of Tsaregrad [19].

The fall of Constantinople in 1453 led to significant changes in European political and spiritual life, and also had important geopolitical consequences, including for the history of pilgrimage. The main shrines of the Christian world were on the territory and in the power of the Ottoman Empire. Constantinople, having turned into Istanbul, has lost the status of a world Orthodox center, which was previously very attractive for pilgrims from many countries.

On the one hand, the fall of Constantinople, decline the other centre of pilgrimage and also active grewed the powerful the Metropolis in the Grand Duchy of Moscow made the possibility to formed ideological and political theory «Moscow is the Third Rome». This theory asserted the idea that Moscow is the world center of Orthodoxy and the heir of the traditions of the Roman and Byzantine empires, in which Christianity was the state religion [16]. The growing Russian state in the north sought to reunite the southern lands of Rus' with its successor state, and with the fall of Constantinople it began this process by insisting that the Metropolitan of Moscow and All Rus' was now the primate of the Rus' Church. On the other hand, for a simple people, no less significant was the pilgrimage to Russian Orthodox shrines, than to foreign ones.

Another force supporting the Orthodox was the Cossacks. Principally, the Eastern Orthodox Church was preferred and was a part of the national identity [9, p. 12]. Soon the Cossacks valued their traditions and culture opposed Polonization. In 1620 The Ecumenical Patriarch of

Constantinople reestablished the Kiev Metropolis for the Eastern Orthodox communities that refused to join the Union of Brest. Cossack-Polish War led to the creation of a Cossack Hetmanate in Ukrainian lands in 1648–1657.

The Cossacks reacted by becoming fierce proponents of Orthodoxy. Such feelings played a role in the mass uprising whose targets included all non-Orthodox religious proponents, the Catholic and Uniate clergy and Jews. Cossacks built a lot of churches, donated money to them, guarded priests [10]. During this time metropolitan Petro Mogila took full advantage of the moment to restore the Orthodox domination in Ukraine, including returning one of its sacred buildings, the Saint Sophia Cathedral in Kiev. There they held a ceremony of remission of sins to Hetman Bogdan Khmelnytsky in 1649.

Orthodoxy made Cossacks closer to the Tsardom of Muscovy. However, part of the Cossack elite considered Poland as the best ally of Hetmanate. Strong opponent was the Crimean Tatars, devastating the Hetmanate. It was also instrumental in the onset of the period of Ruin that followed, eventually destroying most of the achievements of the Khmelnytsky era. The period was characterized by continuous strife, civil war, and foreign intervention by neighbors of Ukraine.

After the conquest of the Ukrainian lands by the Tsardom of Muscovy, the internal pilgrimage revived. In 1686 the Orthodox Church in Ukraine changed from being under the jurisdiction of the Patriarch in Constantinople to being under the authority of the Patriarch of Moscow [23, p. 54]. Russian pilgrims had the opportunity to visit the shrines of Kiev, Chernigov, Pereyaslavl, Pochaev and others, and Ukrainian pilgrims began to go to worship the holy places of the Tsardom of Muscovy.

Hetman Ivan Mazepa provided donations of land, money and entire villages to the Church. He also financed the building of numerous churches in Kiev, including the Church of the Epiphany and the cathedral of St. Michael's Golden-Domed Monastery, and restoration of older churches such as Saint Sophia Cathedral in Kiev, which had deteriorated to near ruin by the mid-17th century, in a style known as Ukrainian Baroque [10, p. 19, 20].

The tradition of Ukrainian pilgrimage to national shrines continued in Russian Empire at the XVIII century. There were ordinary people and the nobility, and of course Russian emperors. The Russian Empire provided patronage to its pilgrims, which is reflected in the Russian-Turkish treaties of the 18th century.

Vasyl Hryhorovych-Barskyi made a long-term pilgrimage. He was an Eastern Orthodox monk and traveler from Kyiv, Ukraine (then part of the Russian Empire). He spent more than 20 years traveling around Southern Europe and the Middle East, leaving an autobiographic account of his journeys. During his travels, he kept notes, also performed numerous drawings and maps-schemes which are still important historical sources [12].

An internal pilgrimage to local holy shrines became a mass phenomenon at the XVIII century. Maintenance of this ancient church tradition became a mass pilgrimage to the shrines of the Kiev-Pechersk Lavra and many other holy monasteries and temples of the Russian Empire. Foreign pilgrimages to Orthodox holy places were single phenomena because of the Russian-Turkish military in the XVIII century.

However, citizens of the Russian Empire received the right to freely visit the Holy Land by the beginning of the 19th century. This right was enshrined in the relevant articles of the peace treaties of Russia with the Ottoman Empire. The Russian Empire demonstrated patronage of the Orthodox in the Balkans. As a result, members of the Russian imperial family and patriarchs quite often visited Orthodox holy places.

The heyday of pilgrimages to Palestine came in the XIX century. In 1857, flights of steamers from Odessa to Jaffa were established. «Pilgrim books» began to be sold with a 35% lower tariff for travel on Russian railways in 1893. Pilgrims traveled by train to Odessa, from there they traveled by boat to Constantinople (Istanbul). In Constantinople, they made excursions, and then went to the Holy Land [17]. In 1885 the magazine «Russian pilgrim» began to be published. The Russian spiritual mission owned large landed property in Palestine (over 100 hectares), on which churches, farmsteads, schools, as well as hotels, hospitals, bathhouses for visitors from Russia were built. Athos (in Greece) visited 8–10 thousand pilgrims a year, the Holy Land – about 30 thousand at the beginning of the XX century [13].

1917 radically changed the position of Russian pilgrimage, the live connection of Palestine for a long time was interrupted [13]. During the Soviet era, the church was persecuted, a lot of the temples and monasteries of the Russian Orthodox Church were closed. Some of them were destroyed [25, p. 21]. In the surviving temples and monasteries there were various economic objects (warehouses, garages) or museums. In some places shelters for patients, orphans, psychiatric hospitals, places of detention were organized.

In the first decades of Soviet power, the clergy was persecuted, many priests and monks were repressed [24, p. 105–107].

The Russian Orthodox Church regained its general monopoly in the Ukrainian SSR after World War II following another shift in the official Soviet attitude towards Christian churches. As a result, many started to accuse it of being a puppet of the Communist Party of the Soviet Union [6]. The accession of Western Ukraine to the USSR after the Second World War led to the restored the ecclesiastical link with the Moscow Patriarchate [1]. The Orthodox church of Volhynia region numbered thousand churches and clergy as well as many cloisters including the Pochayiv Lavra. Within months nearly a million Orthodox pilgrims, from all over the country, fearing that these reclaimed western parishes would share the fate of others in the USSR, took the chance to visit

them. The revival of the Orthodox pilgrimage began in the 1990s, which is rightly called the time of the second Baptism of Rus' [3].

Today, Ukraine is a multi-confessional state, where confessions function officially. The most numerous and influential are the Ukrainian Orthodox Church (UOC-MP) and the Ukrainian Orthodox Church (UOC-KP). The tradition of Orthodox pilgrimage has become an integral part of the life of the Ukrainian people, despite the numerous obstacles that have arisen in the historical development of Ukraine. The entire history of the Orthodox pilgrimage can not be analyzed in one article. There are many more questions that require discussion. It also follows to pay attention to other religions and their traditions of pilgrimage in the history of Ukraine, because they developed in close cooperation with Orthodoxy in the territory of Ukraine.

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### ПРАВОСЛАВНІ РЕЛІГІЙНІ ТРАДИЦІЇ ТА ІСТОРІЯ ПРАВОСЛАВНОГО ПАЛОМНИЦТВА В УКРАЇНІ

*Україна має дуже давні православні релігійні традиції, а також довгу і бурхливу історію православного паломництва. Тож як в Іспанії і Італії, де сьогодні популярні паломницькі маршрути в Сантьяго-де-Компостела і Віа Франчіджена, в Україні слід популяризувати власну історію паломництва. Численні стародавні святи місця і святини Русі, періоду Козацтва, українських територій Російської імперії, радянського періоду сьогодні чекають своїх прочан.*

*Не дивлячись на зростання інтересу до релігійних подорожей, у вітчизняній історіографії немає аналізу православних релігійних традицій та історії православного паломництва в Україні. Висвітлено тільки окремі питання проблеми, в основному, з історії релігії.*

*Релігійні подорожі мають давню традицію. Це не нове явище. Православні релігійні традиції в Україні дуже давні та пов'язані з розвитком основної релігії – православ'я. З часів Київської Русі й до наших днів паломництво стрімко активізувалося і отримало правові рамки. Традиція православного паломництва стала невід'ємною частиною життя українського народу, незважаючи на численні перешкоди, що виникли в історичному розвитку України. Вся історія православного паломництва не може бути проаналізована в одній статті. Є ще багато питань, які потребують обговорення. Також слід звернути увагу на інші релігії та їх традиції паломництва в історії України, оскільки вони розвивалися в тісному взаємозв'язку з православ'ям на території України.*

*Ключові слова: православ'я, релігійні традиції, паломництво, релігійні подорожі.*

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