

CHURCH AND LIFE IN UKRAINE IN THE POSTWAR YEARS

The author analyzes a wide range of historical sources and literature and presents thorough research of the state of Ukrainian religious confessions in the postwar years, the structure of the Christian religious organizations of the period. The research deals with legal base for regulating the issues of confessional religious activities. It reveals the role and tasks of individual state institutions in the implementation of government policy in relation to the Orthodox, Catholic and Protestant religious organizations, defines the methods and means of its implementation.

Keywords: government, church, religion, religious denomination, Christianity, Orthodoxy, Catholicism and Protestantism.

The problem of the relationship between party and state authorities and religious organizations of the Soviet era, the problem of religious consciousness and religious behavior related to important topics of modern Ukrainian history. Actuality also caused the need to determine the model of state-church policy in the current of modern political line.

A number of works of historians and researches are devoted to the study of state policy on religious denomination in the postwar Soviet state. A significant number of them characterizes aspects of life and activities of religious denominations, their relationship with the Soviet authorities, the reaction of the then policy on the development of religious organizations and believers attitude to the public policy, their anti-religious coloration (nuance [undertone]).

The objective illustration of the problem of state-religious relations, disclosing of the extent of repression and persecution of believers, a full description of religious denominations everyday life in the Soviet state of the postwar period became possible only after Ukraine gained its independence. It opened up some new possibilities for scientists, completely rejected the limitations in research approaches and findings.

Questions of religious policy, confessional life, relations between the state and Christian religious organizations in Ukraine of the postwar period are reflected in the monographs of modern historians such as P. Bondarchuk [1], V. Voinalovych [2], V. Yelenskyi [3], P. Panchenko [4], V. Paschenko [5], multi-authors book of Y. Kalnysh, W. Ostroukhov, W. Petrick and S. Semin [6].

The formation and operation of public authorities in matters of religion in the Soviet period are analyzed in studies of W. Havariivsky [7], G. Ermakova [8], L. Babenko [9], Y. Zinko [10].

The purpose of the article - science and theoretical understanding of the historical development of religions in the postwar period, relations between Christian religious organizations and institutions of the Soviet state administration in the sphere of religion.

The postwar period is a key phase in development of Soviet society and Soviet power. The political and economic system of the USSR have not changed. Significant changes related to the expectations that have emerged with the victory in World War II have happened inside the society. Religious institutions played an important role in the consolidation of society, strive to strengthen the country's defense. Believers assisted the Soviet armed forces, wounded soldiers, bereaved families, orphans. Therefore, the authorities could not ignore them. In such circumstances, the national regime had no choice but to overcome the traditional aversion to religion and church and resort to intrigue involving conformist-minded bishops.

Vector model of state-church policy postwar years has changed from a direct, open destruction to so-called «revival» under strict state control. Proof of this became the «Closed letter CC CP (B) U in matters of religion» from 1945, which stressed: «Our party and government have not changed their attitude to religion and the church ... we are the communists, must not forget even for a moment that church ideology contradicts our scientific Marxist-Leninist ideology which is deeply reactionary and ultimately must be overcome» [11, p. 267].

For this purpose, Russian Orthodox Church (ROC) was widely used. For June 5, 1943, Stalin signed a secret decree of the State Defense Committee «On approval of measures to improve the work of foreign intelligence agencies of the USSR,» in which religious organizations for the first entered the range of interests of foreign intelligence state [12, p. 67].

The overcoming of ideological barrier between the peoples of Central and Western Europe and the conquest of spheres of influence were dedicated to realise by using the Eastern Orthodox churches. A special place in this project allotted for consolidation of exclusive role of the Russian Orthodox Church in the Orthodox world space.

The goal motivated the need for change in relation to the existing state institutions ROC. There was declared a certain freedom of religious life in the country. They started to open new churches and houses of worship, religious communities and were allowed to establish religious schools. But positive

changes in religion were misleading the entire activity was completely controlled by the ROC government.

To cover all the levers of control over religious centers, the Council for Russian Orthodox Church (CROC) was organized, on 14 September 1943. The role of principal conductor of state religious policy obtained at the time of its ruling elite. CROC problems was a communication between the government of the USSR and the Patriarch of Moscow and All Russia on the Russian Orthodox Church and needed solving by the Government of the USSR [13, pp. 3].

The church has turned into an indisputable servant temporal power and received in return status of the established church, and some rights that other religious denominations didn't have. By its authorized ROC had to deal with the registration of religious communities and the opening of new parishes, examine the status and progress of internal church processes, report about them to higher government organs [14, p. 209].

For thorough control over religious life, and especially of various confessional groups, authoritative leadership had to organize a separate and independent from the ROC Council governing body. On May 19 1944 by the Council of People's Commissars (CPC) number 572 was created the Council in matters of worship at CPC (since 1946 the Council of Ministers) [15 ark.1].

The nature, methods and direction of work of Council of worship fixed on May 29, 1944 by Council of People's Commissars Decree № 628 «On Approval of the Council for worship at CPC, states of salaries.» It was assumed that this agency will carry out a preliminary examination of the spiritual heads of departments or worship; to develop draft laws and regulations on these cults, as well as instructions and other guidance on their implementation; oversee the correct and timely implementation into practice laws and regulations of the government regarding religious cults; prepare for People's Commissars of the USSR reports on religious cults; to inform the government about the state of religious cults, their situation and conduct records churches, houses of worship, making statistical reports according to which send authorized RSRS field. According the regulations the Council for Religious Cults had the right to demand from central and local government bodies to provide necessary materials to create a committee to develop specific questions related to religious worship [15, pp. 3–4].

Organs of NKVD (NKVD– until March 1946, MGB– until March 1953, the KGB – from March 1954). worked closely with the staff authorized RSRS. Their task was to monitor and regulate religious movement. Operational activities of the NKVD, directed against religious organizations conducted by specially created units. They specialize in tactical tools developed areas and the expansion of religious groups [16, p. 299].

Through the security organs were special forces Supervisory religious life: in the 1946 – 1949 biennium. – Second Department of the Ministry of State Security (hereinafter –MGB) of the USSR; in the 1949 – 1953 biennium. – Fifth MGB management; in the 1953 – 1954 biennium. – Fourth Department of the Ministry of Internal Affairs of the USSR; in the 1954 – 1960 biennium. – Fourth Management Committee of State Security (hereinafter – KGB) of the USSR (fight against anti-Soviet elements) [17, s.146].

Legitimate law on religious denominations, adopted the higher legislative bodies of Soviet power at the national or federal level does not exist. The draft law entitled «On the situation of the Church in the USSR» was developed in January 1944, but this work wasn't finished [18, p. 45]. State regulation of religious issues in the post-war period was based on directives, regulations, orders, government regulations and governing bodies. These documents are issued mainly marked «secret» and «top secret».

Particular attention was paid to the activities of Protestant worship. The informational report authorized Council of Worship USSR Ukrainian SSR in May-June 1945 are included concrete steps to religious communities of different faiths worship. The very report was created on the personal instructions of the Secretary of the CC CP (B) U and Chairman Khrushchev CPC SSR and sent to the CC CP (B) U KGB of USSR by People's Commissar S.Savchenko. These measures included: strengthening the work of keeping communities of different religious organizations and the completion of their registration by the end of 1945; accounting religious communities and groups of anti-Soviet sects, their leaders and transfer the information about them to NKVD to take appropriate measures; KGB transfer available materials on the facts of anti-Soviet manifestations or refusal of military service by members of religious communities; ban ceremonial baptisms sectarian water; claims of widespread community reunion «Evangelical» and «Baptist» and the submission of the All-Union Council of Evangelical Christians and Baptists; activation steps Party, Komsomol and NGOs to «processing and separation of youth from the influence of sects»; the introduction of penalties on religious communities in areas where special children's collection were made to promote religious doctrine; strengthening of the line of the KGB on the identification and application of repressive action on organizers and leaders of the anti-Soviet illegal religious organizations [19 ark.87–90].

Liberalization of religious life in the Soviet Union in the postwar period was not long.

The political orientation of the government to religion in the country was officially declared in the newspaper «Pravda» July 24, 1954 On behalf of the Soviet state in article reported that «our socialist society all the conditions to fully overcome the survivals of capitalism in people's minds, including religious prejudice. Should be given wide scope massive real scientific atheistic propaganda, vigorously improve its content» [20, p. 1].

It was noted that the idea of self-extinction of religion in the process of building communism is wrong. In connection with this problem were to diversify the forms and means of ideological and political influence different groups, to draw atheistic propaganda intellectuals, release and make extensive demonstration of anti-religious films and literature.

After the publication of the resolution, local authorities have undertaken resolutely implement it. This often instead of «ideological struggle against religion» in a number of newspapers in the speeches of speakers and presenters admitted insulting attacks against the clergy and the faithful. There were numerous occasions when in the press and in oral presentations promoters of some ministers of religious denominations and believers portrayed people who do not deserve political trust [21, p. 167].

Anti-religious campaign in 1954 was the significant increase in rigid administration. This caused acute discontent not only among the clergy and the faithful, but also the masses. CPSU leadership sought to shift responsibility to lower Communist Party and state organs. On November 10, 1954 the Central Committee adopted another resolution «On Errors in scientific atheistic propaganda among the population,» which stated the inadmissibility of insult religious feelings of believers in the scientific atheistic propaganda offered other based on increasing scientific and materialistic knowledge, measures to improve it [22, p. 89]. However, this decision was not aimed at weakening atheistic work, it only corrected methods of implementation.

State policy in the sphere of religious life period of the first postwar decade proves that the regime is only formally recognized the principles of separation of church and state, freedom of religion and worship. Church-state relations have developed at that time antagonistic model. Religion defined by the state as a foreign body that has not rights to existence in Soviet society. The government followed the principle of reducing the believing population and the destruction of religious centers of Protestant worship. Political ideology was based on support and development of atheistic propaganda, limiting activity and complete elimination of «harmful religious associations.» Negative stereotypes about the religion, the church and the faithful directed to overcome the political influence of religion in society, because the presence of religious associations, beliefs and groups could coexist with the ideological concept of «moral and political unity of the Soviet people.» What's in the final stage of relations between the state and religious denominations postwar period led to a complete isolation of the last one from the scope of the law and the establishment of the society of the Soviet state dominant position of atheism.

New political course of the country's leadership on confessions helped to put into practice the vast number of regulations, instructions to them, explanations and orders that had to legitimize the relationship of the state to religious organizations and, as stated in the Constitution of the USSR, to give religious organizations «complete freedom of religion. «But the implementation of methods and means of the religious policy of the Soviet executive authorities did not consider certain constitutional provisions. Actions aimed at large-scale weakening of the church position, violations of human rights undermined the integrity of religious organizations postwar period.

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Зинько І. Ю. Конфесійне життя України у повоєнні роки

У статті на основі широкого кола джерел та літератури комплексно досліджується становище релігійних конфесій України у повоєнні роки. Характеризується нормативно-правова база регулювання питань конфесійної релігійної діяльності. Розкрита роль і завдання окремих державних інституцій у здійсненні урядової політики щодо православних, католицьких та протестантських релігійних організацій. Визначені методи та засоби її впровадження.

Ключові слова: держава, церква, релігія, релігійна конфесія, християнство, православ'я, католицизм, протестантизм.

Зинько И. Ю. Конфессиональная жизнь Украины в послевоенные годы

В статье на основе широкого круга источников и литературы комплексно исследуется положение религиозных конфессий Украины в послевоенные годы. Анализируется состав христианских религиозных организаций данного периода. Характеризуется нормативно-правовая база регулирования вопросов конфессиональной религиозной деятельности. Раскрыта роль и задачи отдельных государственных институтов в осуществлении правительственной политики в отношении православных, католических и протестантских религиозных организаций. Определены методы и средства ее осуществления.

Ключевые слова: государство, церковь, религия, религиозная конфессия, христианство, православие, католицизм, протестантизм.

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