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**THE ATTITUDE OF THE ORTHODOX CHURCH TOWARDS
THE LATE PROTESTANT MOVEMENTS IN THE KYIV PROVINCE
OF THE SECOND HALF OF THE XIX AND EARLY XX CENTURIES**

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**СТАВЛЕННЯ ПРАВОСЛАВНОЇ ЦЕРКВИ
ДО ПІЗНЬОПРОТЕСТАНТСЬКИХ РУХІВ В КИЇВСЬКІЙ ГУБЕРНІЇ
ДРУГОЇ ПОЛОВИНИ ХІХ – ПОЧАТКУ ХХ СТОЛІТТЯ**

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The article deals with the issues of relations between the Orthodox Church and Protestant movements at the stages of their birth, formation and spread. The process of the reaction of the orthodox clergy to the religious challenges of the time has been investigated on the basis of archival and documentary sources.

The reasons for the emergence of Protestantism in the Kyiv province have been investigated through the prism of the views of the spiritual power. The changes in the conscious guidelines of the Orthodox population of the province, as well as the reactionary policy of the hierarchs on the appearance of the "foreign body" in the religious organism of the Russian Empire, are analyzed.

The Orthodox Church, which for a long time was guarded by the state, was not ready for reform movements among its subjects, therefore, at the beginning, it acted with a delay and rather sluggish. Instead, the Protestant movements took advantage of the conservatism of the church and became a new religious center in the Russian Empire.

Key words: *Late Protestantism, clergy, creeds, bishop conventions, missionary work.*

INTRODUCTION. Recently, interconfessional relations between different religious areas and centers in the Ukrainian society are beginning to play an increasingly important and decisive role. The coverage of the relations of religious figures of various denominations in the media, discussions in the home, testify to the great interest and their powerful influence on the life of the population. That is why today, as never before, relevant research in the field of relations between different religions, denominations or denominations becomes relevant. To explain many of the present-day processes, one has to turn to the past for advice.

Formulation of the problem. Relations between different religious organizations, their coexistence, struggle for the souls of the faithful often influenced the

political life of the states. Despite the departure of the distant past of religious wars and conflicts, the problem of the relations of various churches has not disappeared, but is gaining momentum, and this has not happened to Ukraine. One such typical example is the problem of our study, in particular, the relations of the Orthodox Church and the Reformed Protestant movements of the Russian Empire, their position, the reactionary politics of the clergy, the struggle with the "believers" through missionary and spiritual activities.

The purpose of the article. On the basis of available sources, to investigate the attitude of the spiritual authority to the Protestant movements in the Russian Empire, to analyze the reaction of the clergy to their appearance.

Research results. It happened ... And on the territory of the Kiev province there were representatives of late Protestantism. How long has the Orthodox Church been in trouble with its enemies, since the times of the Union of Brest and the Nikon reforms. For many centuries, being under the wing of the autocracy, it was not adapted to the appearance of various kinds of "infections". Therefore, we will try to investigate what was the reaction of the Orthodox Church to the emergence of a new doctrine within the Kyiv region.

The attitude of the Orthodox Church to Protestant movements throughout the period we study does not change. On the contrary, the negative attitude toward them as a "sect", which violated the peaceful and troublesome position of the church, changed with force and tactics, but never became, and could not, become positive.

To identify the causes of the emergence of a "new" faith among the Orthodox peasants and townspeople, the clergy abandoned all their forces, while not giving an estimate of the Protestants in the future.

According to the hierarchs of the Orthodox Church of Kyiv region, there are reasons in the vicinity of the center of spiritual awakening of Orthodox Ukrainians and German colonists - Kherson region to the Kiev province. The second reason, in the visit of priests, is the seasonal migration of the peasants of the Kyiv region to earn money in the same Kherson region, where, as stated above, the religious upheaval among the common population aroused.

With the advent of the Protestant movement, the Orthodox Church demanded from the government bodies of radical and decisive action, assuming the role of spiritual pastor. The Church could only influence the people during liturgy, through sermons and "exhortations." The method of "exhortation" of the so-called apostates did not bring and could not bring the desired results, the moral authority of the common people among the common people was too low, to the extent that most neo-Protestants were already "tempered" in the faith.

Quite often, from the mouths of the Protestants, such replicas were heard that they "are ready to sacrifice everything and all endure for the teaching preached by them, being deeply convinced that their teaching alone is true" [1, ark.61] and "no one instigated them, and they themselves did not want to practice the Orthodox faith through the reading of the Gospel and the Bible" [2, ar.12]. Moreover, the sermon against them was based on the principle of "forbidden fruit - the most delicious", and this tempted many believers to be interested in the teachings of innovators.

When, as a result, the methods of "exhortation" turned out to be ineffective, the church moved to new methods: protection against "spiritual illness" is not yet "infected" believers. The first thing that she was able to do was tarnish the Protestants before the parishioners and make them enemies not only of the Panothets but also of the entire population. The big problem was that they had "exemplary morality." [3, ark.9] They had no claims from the side of the villagers and government officials for their behavior. This significantly prevented the church from carrying out anti-protest propaganda. The second is a detailed explanation to the parishioners of all the dogmas of the Orthodox Church and criticism, on the basis of the Holy Scriptures, the dogmas of the Protestants. [4, p.13,24] This method was quite effective, as most laymen did not even know the main theses of Orthodox theology, unlike the Protestants who perfectly possessed their own theology.

Knowing about one of the main reasons for the conversion of the Orthodox to the Protestants, which "arises as a consequence of the payment of the payment for the commission of the sacraments and the need for fulfillment" [5, p.12], the clergy resorted to the following actions: in parishes, where the Protestant movement gained considerable scope, the priests refused retention at community expense, from paid fees, in order to raise their own credibility in the eyes of the laity.

And only in 1884, when the "spiritual infection" of Protestantism for 15 years of its existence turned into a "spiritual plague" for Orthodoxy, in Kiev, on the initiative of Chief Procurator of the Holy Synod, KP Pobedonostsev, a congress of bishops of the South took place - The western edge, which lasted from September 8 to October 2. But on the first day between metropolitan Kiev and Galician Plato and the initiator there was a misunderstanding. Pobedonostsev wanted to immediately start the question of "sputum", but Plato outlined such a range of issues on the agenda of the congress, where this issue was not too acute. Yet the topic of "Stundism" was raised.

In the adopted at the congress "Pastoral message to the flock" [5, p.13], bishops address priests wards and the laity themselves. The first ones are asked to give an example to the pastures, the latter - not tempted because of those clerics who do not live properly. In the main, the text is full of criticism of Protestants as a heresy brought by foreigners, and as an anti-state movement that undermines the foundations of autocracy, arguing its vision of places from the Bible.

The priests finally realized that it was not necessary to fight the promise, but to stand up for the protection of their own "sheep." [6, p.152] As usual, this decision came late, but brought many benefits to pastors. According to the decision of eating, a section on "Stundists" was developed in theological seminaries in the course of the struggle against the "heresy". It gave students an opportunity to understand the doctrine, to know the history of movements, that is, to understand more closely and more about those that will protect their lay people in the future. It is these prepared persons who can now be sent to missions to the parishes where the Protestants lived. [7, p.28-30] And the very system of missionary activity was resolved to be strengthened by sending a large number of capable and savvy missionaries to theology. [8, arc.4-7]

Among the local population, they decided to distribute leaflets explaining the places of the Bible used by the Protestants against Orthodoxy. But for this peasants had to be able to read, so the priests were supposed to ensure the functioning of church parish schools, libraries and fraternities. To attract as many young rural teenage boys as possible to study in similar educational institutions. The "infected" parishes sent the best priests who should read and interpret the Bible to the peasants, explaining in detail the infidelity of Protestant dogmas. They urged them to do all the church's requests correctly and in time, taking only voluntary donations for them. [9, p.21] In addition, the clergy were to be an example for the "flock", living a pious and honest life.

Regarding the leadership of the Orthodox Church, their actions were not aimed at reconciliation, but on the complete elimination of dissent. Without the influence of the Holy Synod, the laws restricting the activities of the Protestants would not have been adopted. Kyiv spiritual consistory participated in court sessions and

conversations with Protestants, often using the examples and methods of Kherson colleagues.

In the spiritual seminaries, special courses for "exposing" Protestants began to be taught, on which the students were offered to practice on the Protestants themselves. In the Kyiv Theological Academy, the professor of this discipline was the professor of this academy and private associate professor of the Imperial University of St. Vladimir Stepan Timofeyevich Golubev, about the level of preparation of students under the guidance of such an outstanding teacher is not to speak.

In the province, the church did not have ample opportunity to oppose the Protestants. Competition with local authorities often became an obstacle. Indeed, the example given by the priests to the local population was not very positive, while the Protestants had a high authority, earning his own life without alcohol, quarrels, and fights. And for ordinary aristocratic affairs, as a rule, eloquent than words.

Therefore, in order to rehabilitate their mistakes, the clergy resorted to various measures: they did not allow the burying of the dead Protestants on general cemeteries, believing that "heretics" and after the death of no months among the Orthodox; marriages concluded by Protestants were considered illegal and children born in such marriages were illegitimate. Thus, the priesthood managed to persecute the "heretics" at least something, condemning them for "non-sacred" lives, thus lowering their credibility in the eyes of the peasants. And those who were born and was not baptized in the Orthodox rite, were not recorded in the metric books that put these children out of the law.

One of the important changes was the construction of temples in those parishes where they did not exist, because the inhabitants of such villages first became Protestant faiths, tired of walking for many versts in the neighboring villages to send their religious needs there.

The attitude of the Orthodox clergy to the Protestants remained invariably negative all the time. They were considered the main enemies of Orthodoxy, because when they appeared, the Protestants not only did not disappear, but spread throughout the Russian Empire, undermining the authority and monopoly right of the Orthodox Church to the soul of the subjects of the emperor. And the Orthodox Church, tightly hidden under the wings of the n autocracy, was not able to overcome the "infection" of Protestantism. Yet, after several unsuccessful attempts and the loss of a large number of faithful souls, she succeeded in imposing a struggle on various Protestant religious movements and defending their lay people. But still radically destroy their religious "enemies" failed, managed to only stabilize their constant growth.

Conclusion After observing the attitude of the spiritual authority to the Protestant movements, one can draw the following, quite important, conclusion: the state protection of the Orthodox Church, rather preserved and not a dynamic view of all spheres of life, the lack of practice of combating "dissenters" led to the

emergence and mass spread of late Protestant movements in Russian Empire, in particular in the Kiev province. But their rise was raised on the agenda of the reformation of religious life in parishes away from the spiritual centers. And this call for Orthodoxy was accepted, but did not give a concrete answer. As for Protestantism, he managed to break the religious monopoly of the ruling church, take advantage of its conservatism and become a new component of the religious map of the Russian Empire. The orthodox church could not completely defeat its opponents and carry out urgent reforms, which led in the near future to separate the church from the state.

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Кравчук Б.В. Ставлення Православної Церкви до пізньопротестантських рухів в Київській губернії другої половини XIX – початку XX століття

У статті розглянуто питання відносин Православної Церкви та протестантських рухів на етапах їх зародження, становлення та поширення. На основі архівних та актових джерел досліджено процес еволюції взаємовідносин ортодоксального духовенства та протестантів. Проаналізовано зміни в свідомісних орієнтирах православного населення губернії, а також реакційна політика ієрархів на появу «інородного тіла» в релігійному організмі Російської імперії

Ключові слова: пізній протестантизм, духовенство, віровчення, єпископські з'їзди, місіонерство.

Кравчук Б.В. «Отношение Православной Церкви к познепротестантским движениям в Киевской губернии второй половины XIX - начала XX века»

В статье рассмотрены вопросы отношений Православной Церкви и протестантских движений на этапах их зарождения, становления и распространения. На основе архивных актовых источников исследован процесс эволюции взаимоотношений ортодоксального духовенства и протестантов. Проанализированы изменения в сознании православного населения губернии, а также реакционная политика иерархов появления «иностранного тела» в религиозном организме Российской империи

Ключевые слова: поздний протестантизм, духовенство, вероучения, епископские съезды, миссионерство.

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