UKRAINE





Demographics

Population 43,579,000 (2020)

Area 600,000 sq. km. (230,000 sq. mi.)

Population density 72/sq.km. (190/sq.mi.)

Growth rate p.a. -0.49% (per 1,000: births 10, deaths 15)

Under 15 years 16%

Urban dwellers 70% (-0.27% p.a.)

Largest cities Kiev 2,988,000; Kharkiv 1,429,000; Odesa 1,009,000; Dnipro

957,000; Donetsk 906,000; plus 10 over 300,000

Languages 76% Ukrainian, 17% Russian, 1% Romany, 1% Rusyn, 1%

Romanian, plus 58 others

Peoples 76% Ukrainian; 17% Russian; 1% Ruthene (Ruthenian); 1%

Balkan Gypsy; 1% Byelorussian; plus 64 others

Socioeconomics				Health		Gender			
Development Index (max 100)	75	Education	95%	Physicians per 10,000	30.0	HIV per 1,000	9	Female/male ratio	54/46
Corruption Index (max 100)	68	Adult literacy	100%	Infant mortality per 1,000	6	Malaria per 1,000	0	Gender gap	1%
Income per capita (US\$)	\$7,900	Internet use	52%	Life expectancy	73	Safe water	98%	Inequality Index (max 100)	28

Religions in Ukraine, 1900-2050

,	1900		1970		2000		1900-2000	2015		2020		2000-2020	2050	
	Adherents	%	Adherents	%	Adherents	%	% p.a.	Adherents	%	Adherents	%	% p.a.	Adherents	%
Religious	29,271,000	99.8	28,992,000	61.6	40,091,000	82.1	0.32	38,603,000	86.4	38,379,000	88.1	-0.22	34,579,000	95.0
Christians	28,501,000	97.2	28,170,000	59.8	39,064,000	80.0	0.32	37,777,000	84.6	37,663,000	86.4	-0.18	34,013,000	93.4
Orthodox	20,781,000	70.8	25,191,000	53.5	33,646,000	68.9	0.48	31,883,000	71.4	31,715,000	72.8	-0.30	27,669,000	76.0
Catholics	5,220,000	17.8	1,667,000	3.5	4,312,000	8.8	-0.19	4,900,000	11.0	4,900,000	11.2	0.64	5,000,000	13.7
Protestants	500,000	1.7	1,562,000	3.3	754,000	1.5	0.41	816,000	1.8	830,000	1.9	0.48	950,000	2.6
Independents	0	0.0	188,000	0.4	607,000	1.2	11.64	768,000	1.7	800,000	1.8	1.39	900,000	2.5
doubly-affiliated	0	0.0	-929,000	-2.0	-266,000	-0.5	10.73	-600,000	-1.3	-592,000	-1.4	4.08	-516,000	-1.4
unaffiliated Christians	2,000,000	6.8	492,000	1.0	10,600	0.0	-5.11	9,600	0.0	10,000	0.0	-0.28	10,000	0.0
*Pentecostals/Charismatics	0	0.0	469,000	1.0	1,215,000	2.5	12.42	1,378,000	3.1	1,400,000	3.2	0.71	1,800,000	4.9
*Evangelicals	491,000	1.7	654,000	1.4	408,000	0.8	-0.19	485,000	1.1	520,000	1.2	1.22	700,000	1.9
Muslims	50,000	0.2	250,000	0.5	876,000	1.8	2.90	731,000	1.6	635,000	1.5	-1.59	500,000	1.4
Jews	720,000	2.5	572,000	1.2	108,000	0.2	-1.88	53,300	0.1	45,000	0.1	-4.30	25,000	0.1
Buddhists	0	0.0	0	0.0	18,700	0.0	7.83	18,100	0.0	17,300	0.0	-0.40	20,000	0.1
Sikhs	0	0.0	0	0.0	8,100	0.0	6.92	7,800	0.0	7,500	0.0	-0.36	9,000	0.0
Ethnoreligionists	0	0.0	0	0.0	10,700	0.0	7.23	9,800	0.0	6,000	0.0	-2.87	6,000	0.0
Hindus	0	0.0	0	0.0	4,800	0.0	6.38	4,700	0.0	4,500	0.0	-0.36	4,000	0.0
Chinese folk-religionists	0	0.0	0	0.0	760	0.0	4.43	910	0.0	1,000	0.0	1.36	2,000	0.0
Baha'is	0	0.0	0	0.0	240	0.0	3.25	220	0.0	220	0.0	-0.52	200	0.0
New religionists	0	0.0	0	0.0	110	0.0	2.43	100	0.0	94	0.0	-0.78	300	0.0
Nonreligious	62,000	0.2	18,095,000	38.4	8,749,000	17.9	5.07	6,055,000	13.6	5,200,000	11.9	-2.57	1,837,000	5.0
Agnostics	60,000	0.2	10,559,000	22.4	6,698,000	13.7	4.83	5,069,000	11.4	4,300,000	9.9	-2.19	1,087,000	3.0
Atheists	2,000	0.0	7,536,000	16.0	2,051,000	4.2	7.18	985,000	2.2	900,000	2.1	-4.03	750,000	2.1
Total population	29,333,000	100.0	47,087,000	100.0	48,840,000	100.0	0.51	44,658,000	100.0	43,579,000	100.0	-0.57	36,416,000	100.0

Source: Todd M. Johnson and Gina A. Zurlo, eds. World Christian Database. Leiden/Boston: Brill, accessed April 2019.

*These movements are found within Christian traditions listed above.

Censuses

No religion question has been asked.

Notes on religions

Baha'is. After Independence in 1991, the Baha'i faith experienced widespread interest, growing to 18 local spiritual assemblies

Buddhists. Mahayanists 95%, Lamaists 5%. Ukrainians, Vietnamese and others.

Ethnoreligionists. Shamanists among the Komi, Mari, Buryat, Udmurt and Yakut. Also Koreans.

Hindus. Saktists 50%, Shaivites 50%. Punjabis and others.

 $\textbf{Independents.} \ \textit{Jehovah's Witnesses, Evangelical Christian Pentecostal Zionists and others.}$

Jews. Declining due to emigration to Israel.

Muslims. Sunnis 90%, Shias 10%. Balkan Gypsies, Crimean Tatars and others.

Religion indicators

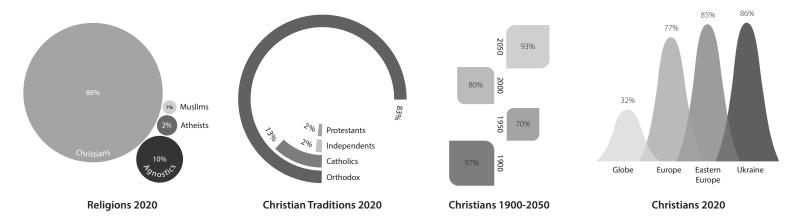
Religious restrictions (max 10): 3.5

Religious diversity (max 10): 1900 (0.6), 2020 (2.6) Christian diversity (max 10): 1900 (5.4), 2020 (3.7)

Christianity

According to tradition, the Apostle Andrew came up through the Black Sea, landed on the Crimean Peninsula and preached in the city of Chersonesus, on the outskirts of present-day

Sevastopol. He later sailed up the Dneiper River and preached to those who lived along its banks, predicting that one day a powerful holy city would be built there. Chersonesus is also where Prince Vladimir's baptism took place, inaugurating the official acceptance of Christianity in the region. In 988, Vladimir adopted Christianity as the religion of his territory and had the inhabitants of Kiev baptised. Byzantine Christianity was established and quickly permeated the culture. A church



Source: World Christian Database

hierarchy was founded, headed by the Metropolitan of Kiev, who was appointed by the Patriarch of Constantinople. Along with Christianity came new forms of architecture, art and music, as well as a written language (Church Slavonic). Vladimir's son Yaroslav continued in his father's footsteps and developed the first Slavic code of laws, established churches, translated Greek religious works into Slavic and built the Cathedral of Saint Sophia.

Orthodox

The Orthodox church has a history of over a thousand years starting from the first baptisms in Kiev. Over 50% of the population are members of three major rival bodies: the Ukrainian Orthodox Church (Moscow Patriarchate) – still claiming jurisdiction – and two nationalist bodies, the Ukrainian Orthodox Church – claiming to be a patriarchate under Kiev – and the long-standing Ukrainian Autocephalous Orthodox Church. The Orthodox church was inaugurated upon the acceptance of Christianity by Prince Vladimir, and this adherence brought a political relationship with

the Byzantine Empire. Such a relationship facilitated the marriage of Vladimir to the sister of the Basileus of Byzantine Constantinople. Vladimir saw to it that the people had genuine conversions by having priests come and teach the people and calling for the construction of churches throughout the region. His son and subsequent leaders followed his steps, and during the 11th century a strong church emerged, bishops were appointed and monastic communities were established.

In the 13th century a series of Mongol invasions fractured the Kievan state into a number of smaller principalities, and the centre of political activity shifted away from Kiev to the north-east. Eventually, most of present-day Ukraine fell under the rule of the Grand Duchy of Lithuania, which had lasting impact upon the Orthodox church. In 1299, the metropolitan of Kiev moved north and settled in Moscow. His claiming the title Metropolitan of Kiev and all Rus caused great dispute amongst the Lithuania rulers, and the appointment for a separate metropolitan to reside in Kiev was initiated. This conflict resulted in a split after 1448.

The schismatic group, headed by the Moscow metropolitan, declared its independence from Constantinople, and a separate Russian Orthodox Church was founded and brought to finality 150 years later in 1598 with the establishment of the Patriarchate of Moscow.

Divisions in the Orthodox Church persist to the present day. The Ukrainian Orthodox Church (Moscow Patriarchate) was headed by the Metropolitan of Kiev and All Ukraine. This group tends to be seen as an 'instrument of Russian imperialism' and has little support from state officials. Most church services still use Old Slavonic. Many members have left and joined the Kiev Patriarchate because of the Russian military intervention in Ukraine that began in 2014. In 2014 alone, 30 parishes switched from Moscow to Kiev.

The Ukrainian Orthodox Church (Kiev Patriarchate) is headed by the Patriarch of Kiev and All Rus-Ukraine. This group came into being in 1991 when Metropolitan Filaret was expelled by the Moscow Patriarchate. He was also defrocked by the bishops' council for cooperation with the





Left. A girl lights candles at St Vladimir Cathedral in Kiev (1988). **Above.** Baptism of 130 new Christians by the Good Samaritan Mission (1996). **Top right.** Ukrainian Orthodox celebration of Epiphany by descending into cold water (2009). **Bottom right.** Sunday service at the Seventh-day Adventist Church (1990s).







The Evangelical Baptist Church in Vinnytsia, opened in 1996.

Soviet state. After gaining much support from church officials who disagreed with the council's decision, a schism occurred, separating the groups into the aforementioned units with both still claiming to be the rightful church. The church uses Ukrainian and common Slavonic in worship services and is still unrecognised by the Russian Orthodox Church and the Patriarchate of Constantinople.

The Ukrainian Autocephalous Orthodox Church had its roots in the Ukrainian Autocephalist Orthodox Church, which was formed out of the Ukraine Church movement in 1921, and the Ukrainian Autocephalous Orthodox Church that was established in 1942 during the German occupation of Ukraine. It was banned during the Soviet era and reestablished in 1989 and uses Ukrainian as its liturgical language.

In December 2018, the Ecumenical Patriarch restored recognition of the Kiev Patriarch and the UAOC Patriarch and granted a 'tomos of autocephaly' for a new Orthodox Church of Ukraine (OCU). Already over 500 parishes have switched from the Ukrainian Orthodox Church (Moscow Patriarchate) to the new OCU.

The divide in the Orthodox church has little to do with theology and everything to do with history and national identity. Some believe that Vladimir Putin's efforts to undermine the Ukrainian state could help empower and unify the Ukrainian church.

Catholics

At the Council of Brest in 1596, the Ruthenian Church (Orthodox) officially united with the Roman Church and accepted the primacy of the Roman Pontiff as well as Catholic creedal and doctrinal stances. The church was allowed to retain its Byzantine heritage and its Church Slavonic liturgical language. Full autonomy as a 'particular' church was guaranteed.

The partitions of Poland (1772–95) allowed the Russian territory to advance the cause of Orthodoxy, leading to great restrictions upon Uniate

(Catholic) territory. This period of persecution elicited a Russian imperial decree in 1839 that called for complete elimination of the Catholic Church, forcing it underground even as it continued to thrive in western regions that were part of the Austrian Empire. An act of state in 1946 rejected the validity of Ukrainian Catholicism and was translated into a law that deprived Eastern Catholics of all civil rights, with no spiritual or legal legitimacy. In spite of the massive persecution that continued after World War II, the 'Church of the Catacombs', as it came to be known, survived in this capacity for nearly five decades. Immediately after independence in 1991, the 3.5 million Ukrainian-rite Catholics brutally persecuted under Stalin reclaimed many of their church buildings and were reorganised by the Vatican. This perpetuated yet another period of hostile relations between Rome, Moscow and Kiev. Today, the Catholic Church is the second-largest denomination in the country. Byzantine Catholicism - the larger rite is concentrated in the western part of the country and Latin-rite Catholicism can be found in small numbers in the western and central regions.

Evangelical Christianity has grown rapidly since 1991 in Ukraine, dubbed the 'Bible belt' of eastern Europe. Missionaries are frequently sent from Ukraine, and it is thus a key centre for training Evangelical leaders and producing Evangelical literature. While mainline groups such as Baptists, Presbyterians and Lutherans are present, they are small, and Evangelical and Pentecostal churches are the most prominent Protestant traditions. Non-Trinitarian Pentecostal churches have attracted members with personal invitations to worship services, large physical spaces to hold religious revivals and pronounced evangelistic efforts among the poor and marginalised. There has also been a significant amount of financial support from the United States for church planting. The Second World Congress of Churches of Evangelical Christians was held in Lviv in October 2016 with 2,000 people in attendance.

Pentecostals/Charismatics

The largest Protestant group in Ukraine is Christians of Evangelical Faith, a Pentecostal group organised in 1926 by Katherine and Ivan Voronaev and initially supported by the Assemblies of God USA. The couple established the first Pentecostal church in 1920 in Odessa. They were arrested by the Soviets in the 1930s and subjected to hard



A woman praying in an Orthodox church in Kiev (2014).

labour in a prison camp for several years. The denomination was revived in 1990.

One of the most famous - though controversial - Independent Charismatic groups is Nigerian pastor Sunday Adelaja's Embassy of the Blessed Kingdom of God for All Nations. Adelaja founded the church in 1994 and in just a few years it was the largest single congregation in Europe, with more than 15,000 members. In 2008, however, he was accused of stealing USD \$100 million from parishioners in a Ponzi scheme called King's Capital. In 2016, Adelaja came under fire again for having multiple sexual affairs with parishioners.

Mission

Ukrainian Christians sent missionaries to surrounding countries beginning shortly after the introduction of Christianity to the region in the 10th century. This continued throughout the centuries but was interrupted by Communist

Religious freedom

The constitution provides for freedom of religion and worship, a right that 'may be restricted by law only in the interests of protecting public order, the health and morality of the population, or protecting the rights and freedoms of other persons'. The constitution provides for the separation of church and state and stipulates that 'no religion shall be recognised by the state as mandatory.' The law allows religious groups to establish theological schools to train clergy and other religious workers. The law restricts the teaching of religion as part of the public school curriculum. The law allows alternative non-military service for conscientious objectors and bans the creation of religious organisations in military institutions and military units. The law restricts the activities of foreign-based religious groups to working with their religious organisational sponsor.

rule in the 20th century. After the collapse of the Soviet Union, churches resumed sending missionaries outside of the country, but in late 2018 the Russian-occupied territories began shutting down most non-Moscow Patriarchate churches and banning their activities. There is a substantial Evangelical missionary movement of Ukrainians to Russia and other countries of the former Soviet Union.

Media

Media ministry is extremely important for Pentecostal churches in Ukraine. These churches run over 20 radio programmes, 11 television programmes, 34 newspapers and two magazines. The Union of Christians of the Evangelical Faith has several press outlets.

Ecumenism

The Ukrainian Bible Society has branches in Kiev, Kherson, Kharkiv and Lviv and brings together Orthodox, Greek Catholics, Evangelicals, Pentecostals, Seventh-day Adventists and Lutherans. Bible Day was celebrated for the first time in Ukraine in 2004.

The Organisation for Security and Co-operation in Europe (OSCE) held a seminar on peaceful relations between religious community in July 2017 to encourage inter-confessional dialogue. The seminar was part of larger efforts of the OSCE to monitor inter-denominational disputes across the continent.

Emigration

Millions of Catholic Ruthenians emigrated to the US in the early 1900s, but in 1938 many of them left the Catholic Church and returned to Orthodoxy, either as the new Carpatho-Rusyn (Slavic for 'Ruthenian') Orthodox Church under the Patriarch of Constantinople or in other Orthodox jurisdictions. Millions of Ukrainians also emigrated to the US and formed the Ukrainian Orthodox Church-USA, which in 1995 came under the Patriarch of Constantinople.

Religions

Atheism was formally promoted during the Soviet regime, when religion was persecuted and driven underground. Although numbers of atheists and *agnostics* have decreased since 1991, 12% of Ukrainians are still nonreligious.

Islam has a long history in Ukraine that dates back to the 15th century. Most Muslims are Sunni (Hanafi school) and Crimean Tatars. Nearly every major city in Crimea had a significant Muslim population until mass deportation efforts by Joseph Stalin in 1944. Today, 12% of Crimea is Muslim. The population increased after independence in 1991, and there are at least 160 mosques throughout the country.

Contributions by Anatole Glukhovskyy and Robert Hosken

Bibliography

Batalden, S.K., ed. Seeking God: The Recovery of Religious Identity in Orthodox Russia, Ukraine, and Georgia. DeKalb, IL: Northern Illinois University Press, 1993.

Bociurkiw, B.R. *Ukrainian Churches Under Soviet rule: Two Case Studies*. Cambridge, MA: Ukrainian Studies Fund, Harvard University, 1984.

Chirovsky, Nicholas L., ed. *The Millennium of Ukrainian Christianity*. New York: Philosophical Library, 1988.

Chubaty, M. *Istoriia khrystiianstva na Rusi–Ukraini* (*History of Christianity in Rus'–Ukraine*). Rome: Ukrainian Catholic University Press, 1965.

Friesen, Leonard G, ed. Minority Report: Mennonite Identities in Imperial Russia and Soviet Ukraine Reconsidered, 1789-1945. Toronto: University of Toronto Press, 2018.

Gerus, O.W., and A. Baran. *Millennium of Christianity in Ukraine*, 988–1988. Winnipeg, Canada: Ukrainian Academy of Arts and Sciences in Canada, 1989.

Heyer, F. *Die Orthodoxe Kirche in der Ukraine von* 1917 bis 1945. Cologne: Ost-Europa und der deutsche Osten, 1953.

Himka, John-Paul. Religion and Nationality in Western Ukraine: The Greek Catholic Church and Ruthenian National Movement in Galicia, 1867-1900. Montreal: McGill-Queen's University Press, 1999.

Himka, John-Paul, and Andriy Zayarnyuk, eds. *Letters from Heaven: Popular Religion in Russia and Ukraine*. Toronto: University of Toronto Press, 2006.

Hryn, Halyna. Churches and States: Studies on the History of Christianity in Ukraine. Cambridge, MA: Harvard Ukrainian Research Institute, 2010.

Keleher, S. Passion and Resurrection: The Greek Catholic Church in Soviet Ukraine, 1939–1989. Lvov: Stauropegion, 1993.

Krawchuk, Andrii, and Thomas Bremer, eds. *Churches in the Ukrainian Crisis*. Switzerland: Palgrave Macmillan, 2017.

Labunka, M., and L. Rudnytsky, eds. *The Ukrainian Catholic Church* 1945–1975. Philadelphia: St. Sophia Religious Association, 1976.

Luznycky, G. Persecution and Destruction of the Ukrainian Church by the Russian Bolsheviks. New York: Ukrainian Congress Committee, 1960.

Marynovych, Myroslav. *An Ecumenist Analyzes the History and Prospects of Religion in Ukraine*. Lviv: Ukrainian Catholic University Press, 2004.

Plokhy, Serhii, and Frank E. Sysyn. *Religion and Nation in Modern Ukraine*. Edmonton, Canada: Canadian Institute of Ukrainian Studies Press, 2003.

Pospishil, J.V., and H.M. Luzhnycky. *The Quest for an Ukrainian Catholic Patriarchate*. Philadelphia: Ukrainian Publications, 1971.

Sorokowski, A., ed. *A Millennium of Christian Culture in Ukraine*. London: Ukrainian Millennium Committee in Great Britain, 1988.

Tataryn, Myroslaw I. Christian Churches in the New Ukraine. Saskatoon, Canada: Heritage Press, 2001. Vavzhonek, Mikhal. Religion and Politics in Ukraine: The Orthodox and Greek Catholic Churches as

upon Tyne: Cambridge Scholars Publishing, 2014. Wanner, Catherine. *State Secularism and Lived Religion in Soviet Russia and Ukraine*. Washington, DC: Woodrow Wilson Center Press, 2012.

Elements of Ukraine's Political System. Newcastle

Churches and Denominations in Ukraine, 1970–2015

	Year				Affiliated			Congs	
Denomination Name	Begun	Туре	Traditions	1970	2000	2015	G%*	2015	Adults 2015 Note *Growth % p.a. 1970–2
Armenian Apostolic Church			Armenian	23,000	100,000	100,000	3.32	20	84,900 Gregorians. M=AAC (Armenian).
Basic Link of Christ			True Orthodox	3,000	4,000	4,000	0.64	80	3,400 Osnovnoe Zveno Khrista. True Orthodox Christians in Crimea & Ukraine. Underground.
Brethren of Christ			Orthodox sect	50,000	28,000		-1.71	42	19,500 Skoptsy (Castrated Ones). White Lambs, Spiritual Christians. Danube delta.
Brotherhood of Christian Baptists	1940		Baptist	12,844	15,000	11,000		150	9,300
Bulgarian Orthodox Church Catholic Church in the Ukraine	1004		Bulgarian Latin/Eastern	20,000	140,000	140,000	4.42	30	119,000 Balgarskata Prayoslavna Crkya. Bulgarians in Moscow; resident bishop of Kropunich.
M Ivan-Frankivsk (Stanislaviv)			Ukrainian	1,667,000 150,000	4,312,383 613,385	4,899,732 580,354	3.05	391	4,162,000 Rimsko-Katolicheskaya Tserkov. Survived, 1944-91. 493,000 M=OSBM, CSSR, SVD.
D Kolomyia-Chernivtsi			Ukrainian	130,000	240,960	238,000		282	202,000 Restored diocese where once severe persecution.
M Kyiv			Latin-rite	0	120,000	500,000		81	425,000
M Lviv of the Ukrainians (Lvov)			Ukrainian	1,300,000	650,000	811,625		287	689,000 MM=Great/Major Archdiocese(1 of only 2 in world).
D Sambir-Drohobych			Ukrainian	0	406,708	359,798		227	306,000 M=MSU.
D Sokal-Zhovkva			Ukrainian	0		318,640		364	271,000
D Stryj			Ukrainian	0	320,000	303,815		359	258,000
M Ternopil-Zboriv			Ukrainian	0	277,830	475,100			404,000 M=CSSR.
D Bucach			Ukrainian	0	218,500	221,000		325	188,000
D Kamyanets-Podilskyi	2015	Cath	Ukrainian	0	0	20,000	18.40	54	17,000
M Lviv of the Latins (Lvov)	1412	Cath	Latin-rite	10,000	170,000	140,000	6.04	278	119,000 Southwest. In 1935, 1,015,000 RCs. M=OFMConv.
D Kamyanets-Podilskyi	1350	Cath	Latin-rite	100,000	300,000	249,000	2.05	222	212,000 M=MIC,OFM.
D Kharkiv-Zaporizhia	2002	Cath	Latin-rite	0	0	42,000	-2.39	52	35,700
D Kyiv-Zhytomyr (Zhitomir)	1321	Cath	Latin-rite	100,000	300,000	219,400	1.76	166	186,000 Volhynia. In 1910, diocese had 489,924 Catholics.
D Lutsk			Latin-rite	5,000	30,000	25,000	3.64	34	21,200 Formerly Polish territory. 1935: 260,000 Catholics.
D Mukachevo			Ruthenian	1,800	320,000	56,000	7.94	100	47,600 Ruthenians. 1949, forced into Orth D Mukachevo.
D Odessa-Simferopol			Latin-rite	0	0	18,000	0.91	156	15,300
AD Lviv of the Armenians (Lvov)	1350		Armenian	200	2,000			4	1,700 Lviv=one of only 2 Major Archdioceses in world (other, Ernakulam in India).
D Mukacheve Byzantine			Byzantine-rite	0	0	320,000			272,000
Christians of the Ev Faith (Pentecostal)	1921		Baptistic-Pent.	220,000	240,000	267,291		4,264	227,000 AUUCEFP. All Ukrainian Union of Christians of the Evangelical Faith (Pentecostal) M=AoG.
Christians of Zion	1935		Baptistic-Pent.	5,000	16,000	20,000	3.13	70	17,000 Khristiane Siona. Murashkovtsy (founder Murashko). Polish Ukraine; across USSR.
Church of God (Cleveland)	1989		Holiness-Pent.	0	5,000			87	5,750 M=CoG(Cleveland).
Ch of God of Prophecy	1985		Holiness-Pent.	0	90,000	140,000			119,000
Ch of Jesus Christ of Latter-day Saints	1989		Latter-day saints	0	7,221	11,097		47	9,400 M=CJCLdS (Utah, USA). Scriptures include Book of Mormon. Small beginnings.
Churches of Christ	1989		Disciple	0	7,000	13,800		77	11,700
Embassy of the Blessed Kingdom of God			Charismatic	20,000	20,600	30,000		30	25,500 The Embassy of the Blessed Kingdom of God for all Nations. F=Sunday Adelaja, Nigerian.
Ev Christian Pentecostal Zionists Followers of John	1920		Baptistic-Pent. Orthodox sect	20,000	42,000	45,000	1.82	200	38,200 Evangel'skie Khristiane Pyatidesyatniki-Sionisty. Ukraine; split ex CEF. 7th-day.
	1883 1989		Full Gospel	2,000	1,300 13,000	1,000	3.84	40	850 <i>loannitsy</i> . Founder John Kronshtadtsky. Still active Ukraine, Voronezh, Krasnodar. 13,600 Large Ukrainian church of Full Gospel theology.
Full Gospel Church of Lutsk Georgian Orthodox Church	1100		Georgian	1,000	10,000	10,000		8	8,500 Catholicate of Mtskheta & Tiflis.
German Evangelical Lutheran Church	1950		Lutheran/Ref.	2,000	3,000	3,000	0.91	30	2,500 Among 150,000 German-speaking farmers: Altai, Kirgizia, Kazakhstan. Unregistered.
Greek Orthodox Church	1930		Greek	15,000	70,000	70,000	3.48	12	59,500 Among Greek residents and transients.
Jehovah's Witnesses	1920		J. Witnesses	10,000	225,000	283,000		1,578	141,362 <i>Svideteli legovi</i> . Deportations 1948-51 Siberia, Arctic. In USSR, strongest in Ukraine.
Mennonite Brethren (New Mennonites)	1750		Mennonite	40,000	3,000	2,700		10	2,300 AUCECB 1963. German-speaking. Siberia, Frunze, Karaganda; rapid growth in Ukraine.
Messianic Congs & Synagogues	1975		Messianic Jew	0	6,000	10,000	3.98	50	8,500 <i>Messianic Jews</i> . Main work centers on Odessa. M=JFJ(19f),UMJC,IAMCS. et alia.
New Apostolic Church	1971		Apostolic	0	2,000	5,115		77	4,300 Recent arrival. Small but fast-growing. M=NAK (Germany).
Old Ritualist Ch Belokrinitsa Concord	1666		Old Believer	290,000	440,000	400,000	0.72	60	340,000 AD Moscow. Raskolniki (Schismatics), Popovtsy (Priestists). 5 Dioceses.
Reformed Church in Carpatho-Ukraine	1945		Reformed	120,000	130,000	130,000	0.18	95	110,000 Until 1918 in Ref Ch of Hungary, till 1945 Ref Ch of Slovakia. Hungarians.
Russian Orthodox Ch in Exile	1990		Russian	0	800,000	800,000	1.80	250	680,000 Russian Orthodox Church Outside of Russia. M=ROCOR(until 1990, in exile in USA).
Seventh-day Adventist Church	1883	Prot	Adventist	100,000	68,700	57,400	-1.23	900	51,083 SDA. Organized 1920. Strong in Ukraine, Siberia, Central Asia.
Ukrainian Autocephalous Orthodox Ch	1918	Orth	Ukrainian	300,000	600,000	800,000	2.20	750	680,000 1917-35, 1941-42 UAOC. 3 million former RC Uniates. 1991 large influx from UOC.
Ukrainian Orthodox Ch: (P Kiev)	1991	Orth	Ukrainian	0	4,000,000	16,000,000	6.61	4,738	13,590,000 Anti-Russian schism, forming own Patriarchate. Increase after 2010.
Ukrainian Orthodox Ch: (P Moscow)	991	Orth	Ukrainian	24,480,000	27,430,000	13,500,000	-1.31	12,241	11,467,000 Formerly <i>Russian Orthodox Church, Exarchate of the Ukraine</i> , under P Moscow. 37 bishops.
M Kiyev (Kiev) & Galitsiya	991	Orth	Ukrainian	2,500,000	2,802,000	1,380,000	-1.31	975	1,172,000 Diocese of exarch. 57% urban. 1959, 680 churches open; 1971, 220.
D Chernigov & Nezhin	992	Orth	Ukrainian	780,000	874,000	430,000	-1.31	503	365,000 35% urban. 1961 bishop given 8 years prison. 1973 cathedral closed, bishop removed.
D Chernovtsy & Bukovina	1945	Orth	Ukrainian	420,000	469,000	231,000			196,000 Traditionally 95% Orthodox. Romanian Orth until forced into ROC 1945. 35% urban.
D Dnepropetrovsk & Zaporozhye			Ukrainian	2,560,000				444	1,199,000 73% urban. Vacant since 1965, administered as part of D Simferopol & Crimea.
D Ivano-Frankovsk & Kolomyya			Ukrainian	630,000	706,000	347,000		521	295,000 Traditionally Orthodox. Uniate D Stanislav till 1946 forced into ROC. 31% urban.
D Kharkov & Bogodukhov			Ukrainian	1,410,000		778,000		444	661,000 1833 named Kharkov. 69% urban. Many illegal beatings-up and trials of believers.
D Khmelnitskiy & Kemenets-P			Ukrainian	810,000	907,000			289	379,000 Kemenets-Podolskiy. 27% urban. Since 1966 administered as part of D Vinnitsa.
D Kirovograd & Nikolayev			Ukrainian		1,345,000			433	563,000 48% urban. Many former and present Uniate Roman Catholics in area.
D Lugansk & Donetsk			Ukrainian			2,106,000		186	1,789,000 80% workers, 86% urban. Vacant 1965; under D Odessa. 1,500 parishes, only 40 open.
D Lvov & Ternopol			Ukrainian	2,290,000					1,073,000 Uniate D Lvov till 1946. Includes D Drogobych & Sambor. 1959, 1,300 churches open.
D Mukachevo & Uzhgorod			Ukrainian	530,000	593,000	292,000			248,000 Zakarpat. RC Greek-Ruthenian diocese till forced into ROC in 1946. 30% urban.
D Odessa & Kherson			Ukrainian	1,710,000		944,000		433	801,000 1959, 400 churches open. Still open: Rozhdestvensky convent, Uspensky monastery.
D Poltava & Kremenchug D Simferopol & Crimea	1859		Ukrainian Ukrainian	850,000 910,000	953,000 1,019,000	469,000 501,000		258 42	398,000 40% urban. Theological materials circulate in typewritten samizdat form. 426,000 First Christian settlements AD 250. Now 63% urban. Cathedral re-opened 1965.
D Sumy & Akhtyrka	1860		Ukrainian	750,000	840,000	413,000		247	351,000 44% urban. Vacant since 1959; 1964, under D Chernigov; 1973 bishop appointed.
D Vinnitsa & Bratslav			Ukrainian	1,070,000		590,000		359	501,000 25% urban. Many Protestants in area, also Uniates; systematic beatings-up reported.
D Volhynia & Rovno	992		Ukrainian	1,430,000		789,000		444	670,000 Lutsk. Traditionally 95% Orthodox. 30% urban. Strong religious life. 1e(Pochaev).
D Zhitomir & Ovruch	1795		Ukrainian	810,000	907,000	446,000		289	379,000 35% urban. 1961 Ovruch Convent closed at gun-point. 1973 lay protests at closures.
Union of Ev Chr-Baptists	1900		Baptist	300,000	177,000	172,000			146,000 ECBs=Evangelical Christians-Baptists. Former AUCECB, after Pentecostals left in 1992.
other Independents	. 200		multiple trad.	100,000	250,000	320,000		1,600	272,000 In about 65 networks, including 7 listed below.
other Orthodox			multiple trad.	7,000	23,000	35,000		35	29,700 In about 10 networks, including Assyrian Church of the East.
other Protestants			multiple trad.	820,000	40,000	40,000		400	34,000 In about 30 networks, including 3 listed below.
doubly-affiliated			pic add.	-929,436	-266,015			0	-509,000 Pentecostals and Evangelicals who are also baptized Orthodox or Catholics.
unaffiliated Christians				491,853	10,587		-8.38	0	8,200 Persons professing publicly to be Christians but not affiliated to churches.

Source: World Christian Database

D Donetsk; D Dzhankoy; D Fedosia; D Horlivka; D Izium; D Kamianske; D Kherson; D Khust; D Kiev; D Konotop; D Kremenchuk; D. Kryvyi Rih; D. Mohyliv-Podilskyi; D. Mykolaiv; D. Nizhyn; D. Nova; D. Oleksandria; D. Ovruch; D. Rivne; D. Oleksandria; D. Ovruch; D. Ovruch; D. Oleksandria; D. Ovruch; D. Ovruch; D. Oleksandria; D. Ovruch; D. Ovru

Ukrainian Orthodox Ch: (P Moscow) newer dioceses D Balta; D Berdyansk; D Bila Tservka; D Boryspil; D Cherkasy; D Sarmy; D Sarmy; D Shepetivka; D Syevyerodonetsk; D Ternopil; D Tulchyn; D Uman; D Volodymyr-Volynskyi; D Volyn; D Zaporozhe.

146 UKRAINE

(continued from previous page)

Other Independents including Apocalyptic Orthodox Church; Apocalyptists; Assembly Hall Churches; Christian Charismatic Church; Council of Churches of Ev Chr-Baptists; Ev Christians in the Apostles' Faith; Independent Pentecostal Union.

Other Protestants including Church of the Nazarene; Methodist Church in Ukraine; radio believers.

Christian indicators National workers: 14,000 Missionaries sent: 440 Missionaries received: 6,000

Non-Christians who know a Christian: $\,102\%$

Access to the Christian message: 1900 (100%), 2020 (99%)

Languages (67): Portions only (7), New Testament only (16), Full Bible (41)