

UKRAINE

Ukrayina (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

Development Index (max 100)	75	Education	95%
Corruption Index (max 100)	68	Adult literacy	100%
Income per capita (US\$)	\$7,900	Internet use	52%

Health

Physicians per 10,000	30.0	HIV per 1,000	9
Infant mortality per 1,000	6	Malaria per 1,000	0
Life expectancy	73	Safe water	98%

Gender

Female/male ratio	54/46
Gender gap	1%
Inequality Index (max 100)	28

Religions in Ukraine, 1900–2050

	1900		1970		2000		1900–2000 % p.a.	2015		2020		2000–2020 % p.a.	2050	
	Adherents	%	Adherents	%	Adherents	%		Adherents	%	Adherents	%		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.

Independents. 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)

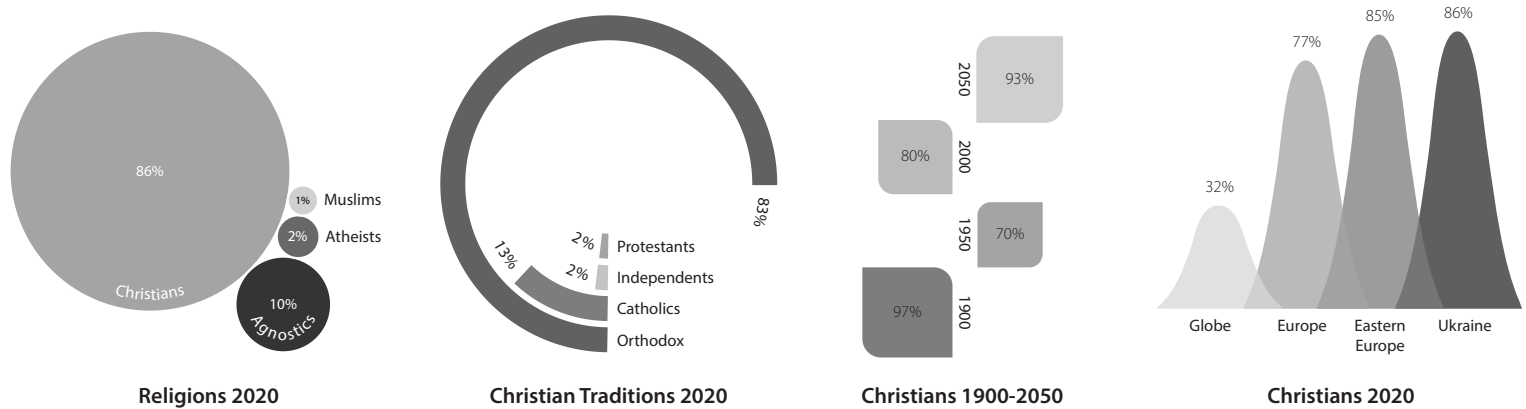
Christian diversity (max 10): 1900 (5.4), 2020 (3.7)

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 Autocephalous 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 'tomo 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.

Protestants

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.

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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)