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The Impact of the Ukrainian Conflict on Church Life: Commentary on Accompanying Charts

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Numerical Losses

It is, of course, impossible to document fully the devastation and trauma suffered by the population of Ukraine following the Russian appropriation of Crimea and the conflict in eastern Ukraine. Civilian casualties in the military confrontation in the Donbas (the Don River Basin of Donetsk and Luhansk Regions) total nearly 7,000 dead and 14,740 wounded. Military losses include 1,657 Ukrainian Army dead, an unknown number of east Ukrainian separatist fatalities, and at least 220 Russian Federation fighters killed. The conflict has also made refugees of nearly one-and-a-quarter million people: 1,227,145 displaced, with 633,523 seeking safety in central and western Ukraine and 593,622 in Russia.¹ For the remaining 3.25 million people of the prewar Donbas population of 4.5 million, suffering in the past year has been intense, even for those who were not direct casualties of the fighting. The destruction of housing, the loss of heat and hygiene because of disrupted utilities, the malnourishment and starvation resulting from unemployment, loss of pensions, and food shortages—all threaten the very survival of the civilian population of eastern Ukraine.

In addition, in Donbas and Russian-annexed Crimea, believers not belonging to the Ukrainian Orthodox Church Moscow Patriarchate (UOCMP) have suffered severe infringements upon their free exercise of religion. At the same time, considerable numbers of UOCMP parishes, primarily in post-Maidan central and western Ukraine, have endured less-dramatic, but nevertheless troubling, harassment. The accompanying charts do not encompass all forms of violations of freedom of conscience as a result of the Ukrainian conflict, a dramatic example being the ongoing difficulties with Russian re-registration of a thousand-plus non-UOCMP churches and mosques in Crimea.² Nevertheless, documenting specific instances of troubles faced by individual churches, church-related institutions, pastors, priests, and parishioners, while admittedly incomplete, does graphically personalize the continuing affronts to religious liberty in war-torn Ukraine. A report prepared by a respected evangelical mission estimates that in 2014 some 100 non-UOCMP churches and church-related institutions were closed, 54 churches were seized or destroyed, and hundreds of clergy and church workers were abducted, with over 40 kidnapped persons unaccounted for.³

Representative of these infringements on freedom of conscience, the following charts provide a sampling of specific details: the seizure or closure of 30-plus Ukrainian Orthodox Church Kyiv Patriarchate (UOCKP), 24 Protestant, and two Ukrainian Greek

Catholic (UGCC) churches, schools, orphanages, and rehab centers in eastern Ukraine and Crimea between April 2014 and March 2015. Available documentation also allows the following charts to provide specifics of the detention (typically including threats and/or beatings) and/or flight of individual pastors, priests, and church workers (39 Protestant, 17 Roman Catholic, nine UOCKP, and three UGCC) in eastern Ukraine and Crimea between February and December 2014. In addition, reliable sources permit the identification of 41 individual Ukrainian Orthodox Church Moscow Patriarchate parishes that have suffered harassment or violence, primarily at the hands of Kyiv Patriarchate Orthodox supporters, between March 2014 and April 2015.

Sources

Underscoring the difficulty of identifying all instances of infringements of freedom of worship, Donetsk Pentecostal Pastor Sergei Kosiak, himself arrested and tortured by separatists, kept a tally of Protestant kidnappings and church seizures until there were “so many I stopped counting.”⁴ And as of April 2015 one pastor alone, Peter Dudnik of the Slaviansk Good News Church of God, knew of the repression in eastern Ukraine of 40 Protestant communities.⁵ For its part, the Ukrainian Orthodox Church Moscow Patriarchate charges that the Ukrainian Orthodox Church Kyiv Patriarchate has of late seized some 30 of its parishes in western Ukraine, with an additional 54 UOCMP parishes in Ternopol Region said to be under UOCKP threat.⁶

Four sources proved especially helpful in documenting specific instances of violations of religious rights. The 209-page report, *Religious Persecution in Eastern Ukraine and Crimea 2014*, was prepared by Mission Eurasia (formerly Peter Deyneka Russian Ministries, with offices in Irpen, Ukraine, and Wheaton, Illinois, USA). *When God Becomes the Weapon; Persecution Based on Religious Beliefs in the Armed Conflict in Eastern Ukraine* (April 2015; http://www.irs.in.ua/files/publications/2015.04_Report_Religious_persecution_in_occupied_Donbas_eng.pdf) is a 21-page report prepared by the International Partnership for Human Rights (Brussels), the Center for Civil Liberties (Kyiv), and the Institute for Religious Freedom (Kyiv), with funding from the Open Society Foundation. Paul Steeves, retired professor of history, Stetson University, Deland, Florida, USA, translates and posts reportage on his *Russia Religion News* website (www.2stetson.edu/~psteeves/re/news/). Finally, Norwegian-based *Forum 18 News Service*

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(www.forum18.org) monitors violations of religious rights in the former Soviet Union.

Caveats and Comments

In closing, regarding sources, a few caveats and comments are in order. As previously noted, the given tallies of infringements upon the free exercise of religion are admittedly incomplete. Moreover, with completely objective sources being rare commodities, weighing pro-Ukrainian against pro-Russian sources may afford some modicum of balance. Some accounts exaggerate while others minimize or deny church and clergy repression, with the facts of the matter presumably residing somewhere in between. Finally, individuals and locations in Ukraine identified in the following charts typically have both Ukrainian- and Russian-language variants. For reasons of space, only one is given in each instance. The editor requests readers' indulgence in the designation of some persons and place names in Ukrainian and others in Russian. Estimates of most common usage, rather than political or national preferment, determined given designations. ♦

Notes:

¹ Peter Leonard, "Ukraine President Says Almost 7,000 Civilians Killed in War," *Associated Press*, 8 May 2015; U.N. High Commissioner for Human Rights totals cited in Kateryna Smaglyi, "What's Next for Donbas?" *Wilson Center Kennan Cable*, No. 4 (January 2015); "Death Toll in Eastern Ukraine Crosses 6,000, Zeid Says, As UN Releases New Report," *United Nations in Ukraine*, 2 March 2015; www.un.org/ua/en/information—centre/news/1963; Howard Amos,

"Slain Opposition Leader's Report Counts Hundreds of Russian Dead in Ukraine," *Moscow Times*, 12 May 2015.

² Felix Corley, "Crimea: Only One Percent of Religious Organizations Re-registered," *Forum 18 News Service*, 26 March 2015.

³ Mission Eurasia, *Religious Persecution in Eastern Ukraine and Crimea 2014* (Wheaton, IL, and Irpen, Ukraine: 2014).

⁴ "Pastor From Donetsk Composes List of Churches Seized by Terrorists, Specifically for Fans of Putin," *Religious Information Service of Ukraine*, 2 January 2015.

⁵ William Yoder, "Cutting the Power Chord in Two; Report on a Visit in Slaviansk and Kiev," *Russian Evangelical Alliance*, 21 April 2015.

⁶ "What Was the Metropolitan Sitting For?" *UNIAN*, 10 May 2015. Pro-Ukrainian and pro-Russian sources claim and counter claim an additional 54 UOCMP parishes in the Ternopol Region *do or do not* desire to accept UOCKP jurisdiction: "54 UPTsMP Parishes in Ternopol Region Want to Transfer into UPTsKP," *RISU*, 28 April 2015; "Women Drive Militants of Right Sector Out of Village in Ternopol Province," *Ukrainian Orthodox Church*, 30 April 2015.

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In Donbas and Russian-annexed Crimea, believers not belonging to the Ukrainian Orthodox Church Moscow Patriarchate (UOCMP) have suffered severe infringements upon their free exercise of religion.

Detention, Threats, and Violence Against Christian Minority Believers in Eastern Ukraine and Crimea (February - December 2014)

Joy Ireland and Mark R. Elliott, compilers

BEGINNING DATE & LENGTH OF CONFINEMENT	NAME & (DATE OF BIRTH)	OCCUPATION	CHURCH OR DENOMINATION	CITY/REGION	CURRENT REFUGEE LOCATION	VIOLENCE & THREATS
February 2014	Fr. Mariusz Wozniak ¹	priest	Roman Catholic	Yalta, Crimea		fined 4,000 rubles (\$70 US) for serving as a priest on a tourist visa; forced to leave Crimea
March - 26 June 2014	names not noted ²	priests	UOCKP	Crimea		5 of 10 UOCKP priests departed the region
6 March 2014; questioned but not detained	Captain Rusian Zuyev ³	minister	Salvation Army	Simferopol, Crimea	Lviv	threatened with arrest; deported in June 2014 after frequent FSB interrogations
13 March 2014; hunted but not detained	Peter Martyschenko and son ⁴	entrepreneur	Divine Assembly Church	Donetsk, Donetsk Region	Chernigov Region	first attack - 13 March; severe beating of father & son - 3 May 2014; father sustained traumatic brain injury
20 March 2014; not detained	Mikhail Reshetnikov (1975) ⁵	independent businessman and minister	Word of Life Church	Donetsk, Donetsk Region	Kyiv (without his family)	beaten and hospitalized; multiple verbal threats
22 March 2014; not detained	Yana Gulyaeva (1973) ⁶	unemployed	unspecified Protestant	Donetsk, Donetsk Region	near Kylv	death threats; survived shot in the head after departing PrayerMarathon Tent; left Donetsk on 18 June 2014
fled in early April 2014; not detained	Miks Novozhilov (20 May 1972) ⁷	pastor	House of Light Church	Balaklava, Crimea	United States	critical media article; threatened with legal action
26 April 2014; not detained	Yelisei Pronin (17 June 1978) ⁸	pastor	Revival Church (Baptist)	Pervomaik, Luhansk Region	a military volunteer in eastern Ukraine	received numerous threatening phone calls; after multiple searches, church burned to the ground, 16 August 2014

BEGINNING DATE & LENGTH OF CONFINEMENT	NAME & (DATE OF BIRTH)	OCCUPATION	CHURCH OR DENOMINATION	CITY/REGION	CURRENT REFUGEE LOCATION	VIOLENCE & THREATS
5 May 2014; not detained	Sergey Zhuravlev (1960) ⁹	bishop/pastor	Word of Life Church	Ruvenky, Donetsk Region	Ivano-Frankivsk Region	family received death threats; church building seized; now used as separatist military base
7-8 May 2014; not detained	Gennady Kitaigora (1961) ¹⁰	pastor	Word of Life Church	Torez, Donetsk Region	current location not noted	questioned multiple times at church; threatened with death; church building confiscated
12 May 2014; not detained	Muslim Mernik ¹¹	pastor	City of Faith Church	Snezhnoye, Donetsk Region	Krivoy Rog, Dnipropetrovsk Region	questioned multiple times at church and home; intimidating meetings with separatists at his home
16 May 2014; 7 hours	Alexey Demidovich ¹²	bishop/senior pastor	Good News Church (Church of God)	Slaviansk, Donetsk Region	Slaviansk, Donetsk Region	multiple interrogations with eyes taped shut
24 May 2014; 4 - 5 hours	Sergey Kosyak ¹³	pastor	Assemblies of God	Donetsk, Donetsk Region		threats and beatings
27 May 2014; one day	Fr. Pavel Vitek ¹⁴	priest, Prayer Marathon participant	Polish Roman Catholic	Donetsk, Donetsk Region		abducted at site of Prayer Marathon Tent
1 June 2014; departed before being detained	Ivan Katkalo ¹⁵	priest	Church of the Protection of the Holy Mother of God (UOCKP)	Perevalnoe, Simferopol District, Crimea	Canada	family harrassed; property vandalized; church closed
2 June 2014; 3 days	Gennady Lysenko ¹⁶	pastor	Good News Church	Slaviansk, Donetsk Region		eyes taped shut; stabbed and beaten; threatened with execution
seized 8 June 2014; killed 9 June 2014	Vladimir Velichko (1973) ¹⁷	deacon	Transfiguration of the Lord Church (Pentecostal)	Slaviansk, Donetsk Region	deceased	tortured and shot; left wife and 8 children
seized 8 June 2014; killed 9 June 2014	Viktor Bradarskii (1974) ¹⁸	deacon	Transfiguration of the Lord Church (Pentecostal)	Slaviansk, Donetsk Region	deceased	tortured and shot; left wife and 3 children
seized 8 June 2014; killed 9 June 2014	Ruvim Pavenko (1984) ¹⁹	son of senior pastor	Transfiguration of the Lord Church (Pentecostal)	Slaviansk, Donetsk Region	deceased	tortured and shot
seized 8 June 2014; killed 9 June 2014	Albert Pavenko (1990) ²⁰	son of senior pastor	Transfiguration of the Lord Church (Pentecostal)	Slaviansk, Donetsk Region	deceased	tortured and shot
9-10 June 2014; not detained	Oleg Shtein ²¹	vice-rector, Donetsk Christian University	Protestant	Donetsk, Donetsk Region	United States	pressured to leave via threatened "frame up"; DCU now occupied by separatists
10 June 2014; 3 days	Tatiana Nosacheva ²²	furniture retailer	Transfiguration of Our Lord Church (Pentecostal)	Slaviansk, Donetsk Region	Dnepropetrovsk	detained, but not physically harmed
14 June 2014	Sergei Skorobagach ²³	pastor; chair of Mariupol Council of Churches	Renewal Church	Mariupol, Donetsk Region	deceased	killed on Mariupol bridge by artillery shell
16 June 2014; approximately one day	Sergey Levkovich ²⁴	employee, New Generation Church Rehab Center	New Generation Church	Horlivka, Donetsk Region	departure noted, but location not noted	interrogated and beaten; several blows to the head; held at gunpoint

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Detention, Threats, Violence Against Christian Minority Believers (continued from page 3)

BEGINNING DATE & LENGTH OF CONFINEMENT	NAME & (DATE OF BIRTH)	OCCUPATION	CHURCH OR DENOMINATION	CITY/REGION	CURRENT REFUGEE LOCATION	VIOLENCE & THREATS
21 June 2014; one evening	Nikolai Kalinichenko ²⁵	pastor	Word of Life Church	Shakhtersk, Donetsk Region	Poltava Region	beatings; threatened with shooting; car stolen; church building confiscated
22 June 2014; apparently one day	Oleksandr Pohrebnyi (4 July 1970) ²⁶	business owner	Protestant Church (in Torez)	Shakhtersk, Donetsk Region	left town; location not given	numerous beatings; electric shock; shots fired above head
23 June 2014; not detained	Aleksey Ulyantsev ²⁷		Protestant	Donetsk, Donetsk Region	departure noted, but location not noted	rehab center taken over by separatists
26 June 2014; 6 days	Pavlo Lisko and wife, Vasilina Lisko ²⁸	pastor and wife	Church of the Victors	Druzhivka, Donetsk Region		pastor was denied needed medications; charged with cooperating with Americans; money and computers taken
26 June 2014	Elena Velichko ²⁹	pastor's wife	Transfiguration of the Lord Church (Pentecostal)	Slaviansk, Donetsk Region	western Ukraine	husband detained and killed
28 June 2014; 2 days	Viktor Kotsanrenko (1975) ³⁰	pastor	Word of Life Church	Lisichansk, Privolie District, Luhansk Region	moved, though location not noted	beatings; broken jaw; gunfire above his head
July 2014; 2 months	Fr. Valentin Serovetskiy ³¹	priest	UOCKP	Luhansk Region		forced to dig trenches and graves; beaten; broken ribs; contracted Hepatitis C
3 July 2014; 2 days	Aleksandr Reshetnik ³²	independent businessman and minister	Good News Church	Slaviansk, Donetsk Region		bound and held; but not physically hurt
3 July 2014; 12 days	Father Tykhon (Sergey Kulbaka) (5 November 1971) ³³	priest; Prayer Marathon organizer	Ukrainian Greek Catholic Church	Donetsk, Donetsk Region	western Ukraine	denied diabetes medications, food, water; blindfolded; Russian Orthodox Army death threats via text; shots fired over head; three mock executions
early July and 3 August 2014; arrested twice (lengths not specified)	Anatoly Onishchenko (1971) ³⁴	former pastor	Living Water Church	Krasny Luch, Luhansk Region	Slaviansk, Donetsk Region	beaten and threatened with execution (2nd arrest)
8 July 2014; about 20 days	Fr. Yury Ivanov ³⁵	archpriest	Church of the Protection of the Mother of God (UOCKP)	Petrovsk District, Donetsk Region		threatened by phone; kidnapped; subjected to forced labor; released 31 July 2014
15 July 2014; 10 days	Fr. Viktor Vonsovych (1975) ³⁶	priest	Roman Catholic	Horlivka, Donetsk Region		taken hostage; threatened with execution if he returned
18 July 2014; 24 hours	Anatoliy Karpenko ³⁷	assistant director of Christian NGO, The Ark	Protestant	Donetsk, Donetsk Region		eyes covered with bag; leg broken
2 August 2014; 25 days	Viktor Chemiyavsky (9 December 1987) ³⁸	businessman; minister	Word of Life Church	Luhansk, Luhansk Region	Kyiv	interrogated 8 times; numerous beatings; electric shock; threatened with execution
3 August 2014; 20 days	Yevheniya Frantsuk ³⁹	lay believer	Assemblies of God	Donetsk, Donetsk Region		Prayer Marathon participant; held in trench
3 August 2014; part of 1 day	Roksalina Shvdika ⁴⁰	lay believer	Protestant	Donetsk, Donetsk Region		Prayer Marathon participant; interrogated; tortured

BEGINNING DATE & LENGTH OF CONFINEMENT	NAME & (DATE OF BIRTH)	OCCUPATION	CHURCH OR DENOMINATION	CITY/REGION	CURRENT REFUGEE LOCATION	VIOLENCE & THREATS
8 August 2014; 4 days	Aleksandr Khomchenko ⁴¹	minister, prison chaplain, and Prayer Marathon organizer	Protestant	Donetsk, Donetsk Region		tortured during 3 consecutive nights; shots fired above head and at feet; three mock executions
8 August 2014; several days	Valery Yakubenko ⁴²	pastor	Protestant	Donetsk, Donetsk Region		interrogations
20 August 2014; not detained	Sergey Kazmenko (1970) ⁴³	auxiliary bishop & pastor	Word of Life Church	Elenovka, Donetsk Region	departure noted, but location not noted	rehab center and church seized
2 September 2014; 1 day	Fr. Bogdan Kostetsky ⁴⁴	priest	UGCC Holy Virgin Church	Yevpatoriya, Crimea		arrested along with 15 parishioners and released the following day
8 September 2014; not detained	Dmitriy Kuchmiev ⁴⁵	disabled and unemployed	Evangelical Christian — Baptist House of Prayer of All Peoples	Anratsyt, Luhansk Region	still in Anratsyt	church seized by 2nd Cossacks Battalion
27 September 2014 20 days	Sergei Litovchenko ⁴⁶	pastor	Seventh-day Adventist Church	Horlivka, Donetsk Region		armed troops broke up church service – 27 Sept. 2014; released 16 October 2014
October 2014	Father Peter Rosochaki ⁴⁷	priest	Roman Catholic Church of the Assumption of the Blessed Virgin Mary	Simferopol, Crimea		Polish citizen forced to depart the region
14 October 2014; 4 days	Sergei Saikov and son Daniil (age 14) ⁴⁸	assistant pastor and son	Word of Life Good News Church	Krasnodon, Luhansk Region	pastor and family now in western Ukraine	pastor and son tortured
3 November 2014; not detained	Father Yaroslav Gontar ⁴⁹	priest	UOCKP	Crimea	still in Crimea	church burned
25 November 2014	Serhiy Reut ⁵⁰	pastor	Living Word Church	Luhansk, Luransk Region	wife and 3 children now in Kyiv	served in Volunteer Battalion “Dnepr-1;” killed by shell at Pisky, Donetsk Region
as of December 2014	names not noted ⁵¹	nuns	Roman Catholic Franciscan Missionaries of Mary	Simferopol, Crimea		3 nuns refused residence permit extensions; departed in November 2014; nunnery closed
as of 31 December 2014	names not noted ⁵²	priests	Roman Catholic	Crimea		all 12 priests departed from the region
14 February 2015; about 49 days	Fr. Ihor Petrenko ⁵³	chaplain and priest	Cathedral of Purification (UOCKP)	Kherson	Kyiv	abducted by separatists on Mariupol-Donetsk highway near Olenivka
no date noted	Fr. Volodymyr Koskin ⁵⁴	priest	UOCKP	Slaviansk, Donetsk Region	Mariupol	taken hostage
no date noted	Archbishop Stefan Meniok ⁵⁵	Exarch of Donetsk	UGCC	Donetsk, Donetsk Region		fled the fighting
no date noted	Fr. Pavel Minkov ⁵⁶	priest	UOCKP	eastern Ukraine		kidnapped; subjected to forced labor
no date noted	Fr. Aleksander Shumm ⁵⁷	priest	UOCKP	eastern Ukraine		abducted at gunpoint and beaten
no date noted	Fr. Valeriy Lotorev ⁵⁸	priest	UOCKP	eastern Ukraine		abducted at gunpoint and beaten

Notes:

¹ Felix Corley, “Crimea: Religious Freedom Survey, March 2014,” *Forum 18 News Service*, 27 March 2014.

² Felix Corley, “Crimea: Raids, Violence, Threats—But What Protection Do Victims Get?” *Forum 18 News Source*, 26 June 2014.

³ Mission Eurasia, *Religious Persecution in Eastern Ukraine and Crimea 2014*; Felix Corley, “Crimea: Enforced Departure of Turkish Imams; FSB Surveillance,” *Forum 18 News Service*, 3 September 2014.

⁴ Mission Eurasia, *Religious Persecution*.

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Detention, Threats, Violence Against Christian Minority Believers (continued from page 5)

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*; "Slaviansk Separatists Release Protestant Bishop Aleksei Demidovich," *Portal-Credo.ru*, 19 May 2014.

¹³ Mission Eurasia, *Religious Persecution*.

¹⁴ *When God Becomes the Weapon: Persecution Based on Religious Beliefs in the Armed Conflict in Eastern Ukraine* (Brussels: International Partnership for Human Rights, 2015).

¹⁵ Mission Eurasia, *Religious Persecution*; Felix Corley, "Crimea: Raids, Violence, Threats."

¹⁶ Mission Eurasia, *Religious Persecution*.

¹⁷ *Ibid.*; William Yoder, "Churches Too Are Donating Munition; The Situation in Ukraine at Year's End," *Russian Evangelical Alliance Release*, #14-17, 31 December 2014; "Mikhail Panochko Expresses Condolences to Families of Late Christians in Slaviansk," *Baznika.info*, 16 July 2014; "Ukraine: Memorial Service Held for Four Murdered Christians," *Church in Chains*, 31 July 2014.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ Mission Eurasia, *Religious Persecution*.

²² *Ibid.*

²³ "Artillery Shell Kills Pastor of Local Church in Mariupol," *Invictory.com*, 15 June 2014.

²⁴ Mission Eurasia, *Religious Persecution*.

²⁵ *Ibid.*; "Terrorists Seize Church and Threaten to Shoot Pastor in Shakhtersk," *Religious Information Service of Ukraine (RISU)*, 24 June 2014; "Pastor from Donetsk Composes List of Churches Seized by Terrorists, Specifically for Fans of Putin," *RISU*, 2 January 2015.

²⁶ Mission Eurasia, *Religious Persecution*.

²⁷ *Ibid.*

²⁸ "Terrorists Charge Protestant Pastor with 'Crime' of Receiving Refugees," *RISU*, 27 June 2014; "Pastor from Donetsk," *RISU*, 2 January 2015.

²⁹ Mission Eurasia, *Religious Persecution*.

³⁰ *Ibid.*

³¹ *When God Becomes the Weapon*.

³² Mission Eurasia, *Religious Persecution*.

³³ *Ibid.*; "Exarch of UGKTs Calls for Prayer for Release of Father

Tikhon," *RISU*, 6 July 2014; "UGKTs Priest Captured by Russian Orthodox Army," *Religiia v Ukraine*, 9 July 2014.

³⁴ Mission Eurasia, *Religious Persecution*.

³⁵ "Kiev Patriarchate Priest Kidnapped in Donetsk," *Press Center of Kiev Patriarchate*, 8 July 2014; "Priest of UOC-KP Yuriy Ivanov Rescued from Captivity," *RISU*, 31 July 2014.

³⁶ *When God Becomes a Weapon*.

³⁷ Mission Eurasia, *Religious Persecution*.

³⁸ *Ibid.*

³⁹ "Ukraine: Rebel Forces Detain, Torture Civilians; Dire Concerns for Safety of Captives," *Human Rights Watch*, 28 August 2014.

⁴⁰ *Ibid.*

⁴¹ Mission Eurasia, *Religious Persecution*.

⁴² "Ukraine," *Human Rights Watch*, 28 August 2014.

⁴³ *Ibid.*; "Pastor: 'Red Orthodoxy' Commits Violent Acts in Donetsk," *Religiia v Ukraine*, 29 September 2014.

⁴⁴ Felix Corley, "Crimea: Enforced Departure of Turkish Imams; FSBS Surveillance," *Forum 18 News Service*, 3 September 2014.

⁴⁵ Mission Eurasia, *Religious Persecution*.

⁴⁶ "Pastor Sergei Litovchenko Released from Captivity of Militants of 'DPR'," *Institute of Religious Liberty*, 16 October 2014; "Pastor from Donetsk," *RISU*, 2 January 2015.

⁴⁷ Willy Fautre, "Catholic and Ukrainian Orthodox Churches Squeezed in Crimea," *Human Rights Without Frontiers*, 24 November 2014; Felix Corley, "Crimea: Religious Freedom," *Forum 18 News Service*, 27 March 2014.

⁴⁸ "Kidnapped Minister in Luhansk Province Now Free," *Invictory.com*, 20 October 2014.

⁴⁹ Mission Eurasia, *Religious Persecution*.

⁵⁰ "A Pastor Who Fought on the Side of Ukraine Got Killed in Pisky Near Donetsk," *Invictory.com*, 25 November 2014.

⁵¹ Felix Corley, "Crimea: Convent Closed Following Nuns' Enforced Departure," *Forum 18 News Service*, 20 January 2015.

⁵² Gavin Drake, "Religious Leaders in Crimea Face Expulsion by Russia," *Church Times*, 7 November 2014; <http://www.churchtimes.co.uk/articles/2014/7-november/news/world/r>

⁵³ "A Ukrainian Orthodox Priest (Kyiv Patriarchate) from Kherson Released from Captivity in Donetsk People's Republic (DPR)," *RISU*, 4 April 2015.

⁵⁴ *When God Becomes the Weapon*.

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

Romanian Baptist Foreign Missions (continued from page 15)

departure abroad.

Today, Romania has two indigenous mission agencies and ten international missionary-sending organizations. The indigenous mission agencies are closely connected with two denominations of the Romanian Evangelical Alliance: Pentecostals (<http://www.apme.ro/>) and Brethren (<http://www.agentiakairos.ro/en/>). International mission agencies working in Romania and involved in sending Romanian missionaries to other parts of the world are: Wycliffe, Operation Mobilization, Alega Viata (Campus Crusade), OCI (One Challenge International), ReachGlobal (Evangelical Free Church of America), Frontiers, Youth With a Mission/The Pentecostal Mission (TPM), and Greater Europe Mission.

In Conclusion

In the 25 years since the fall of Communism in Romania, Baptists and other evangelicals have successfully launched a movement sending Romanian cross-cultural missionaries abroad. Many young

people have been stirred by the Holy Spirit to serve on the mission field. They are members of God's army willing to go to difficult places to serve Him. In addition, churches and their leaders are taking up the cause and are becoming involved in support of missions. Short-term mission trips also promote long-term mission activity in various parts of the world. An increasing number of churches are designating funds for missions on a regular basis. In addition, pastors are leading church mission conferences to promote the spread of the gospel abroad. It can safely be said that a mission movement is alive and well in Romania today. Joining hands with our brothers from the West and learning from each other, the potential exists to expand Romania's part in answering God's call to spread His Word across the globe. ♦

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Church and Christian NGO Seizures, Restrictions, and Damage in Eastern Ukraine and Crimea (April 2014 - March 2015)

Joy Ireland and Mark R. Elliott, compilers

CHURCH OR NGO	CITY/ REGION	DATES	ACTIONS	LEADER	ADDITIONAL INFORMATION
St. Kliment Church (UOCKP) ¹	Sevastopol, Crimea	20 April 2014	church closed		
UOCKP church on Karl Marx Street ²	Slaviansk, Donetsk Region	May 2014	priest fled after separatists threatened him	Archimandrite Savva	returned following separatist withdrawal
Church of Christ ³	Horlivka, Donetsk Region	May 2014	church occupied, all property removed; office equipment stolen	now serves as Donetsk People's Republic headquarters	
City of Faith Church ⁴	Snezhnoye, Donetsk Region	May 2014	service broken up; building sealed		
Prayer Marathon Tent on Constitution Square ⁵	Donetsk, Donetsk Region	23 May 2014	15 pro-Russian gunmen destroyed tent		all equipment taken; gunmen threatened to shoot anyone returning to pray
Good News Church, orphanage, and rehab center (Church of God) ⁶	Slaviansk, Donetsk Region	late May 2014	church was occupied in late May 2014; around 100 combatants billeted at church	Peter Dudnik	separatists evacuated church and city in early July 2014
UOCKP church ⁷	Perevalnoe, Simferopol, Crimea	early June 2014	church closed; some murder threats		4 other UOCKP churches closed in Crimea
Evening Light Christian Rehab Center ⁸	Donetsk, Donetsk Region	June 2014	Sunrise Battalion seized facility		30 taken prisoner, then released; building sealed; bus stolen
Rock of Salvation Rehab Center ⁹	Donetsk, Donetsk Region	June 2014	building seized; turned into barracks		
New Generation Church ¹⁰	Horlivka, Donetsk Region	15 June 2014	armed men broke up radio equipment and vandalized church premises		computers and other office equipment taken
Word of Life Church ¹¹	Horlivka, Donetsk Region	16 June 2014	building seized		
Word of Life Church ¹²	Torez, Donetsk Region	19 June 2014	Cossack Guard seized church; sixth church seized as of 19 June 2014		church furniture removed; parishioners threatened with shooting if church assembled again
Word of Life Church ¹³	Shakhtersk, Donetsk Region	21 June 2014	Donetsk Peoples Republic supporters seized church	Nikolai Kalinichenko	pastor's car stolen; pastor threatened; now housing DPR troops
Donetsk Christian University (DCU) ¹⁴	Donetsk, Donetsk Region	9 July 2014	facilities occupied; 400 troops now billeted there		on 8.5 hectares including classroom building, Gloria School (primary and kindergarten), gym, cafeteria, 3-story dormitory with 40 apts. in 75 rooms (27.7 square meters)
Seventh-day Adventist Church ¹⁵	Debaltseve, Donetsk Region	end of July 2014	church destroyed	Serhiy Kobzar	church caught in artillery crossfire
Word of Life Center ¹⁶	Donetsk, Donetsk Region	August 2014	service broken up; church complex seized		
Pentecostal church in rented space ¹⁷	Donetsk, Donetsk Region	August 2014	30 armed separatists broke up worship	Ivan Pryadka	worshipper interrogated and threatened with shooting; 30 fled to Mariupol

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Church & Christian NGO Seizures, Restrictions, & Damage in Eastern Ukraine & Crimea (continued from page 7)

CHURCH OR NGO	CITY/ REGION	DATES	ACTIONS	LEADER	ADDITIONAL INFORMATION
unnamed Protestant church ¹⁸	Elenovka, Donetsk Region	August 2014	service broken up; church building and parsonage seized		
Ukrainian Greek Catholic Cathedral and the Convent of All Saints of Ukrainian People ¹⁹	Donetsk, Donetsk Region	16 August 2014	separatists seized cathedral and convent		3 UGCC convent nuns departed Donetsk in July 2014 for reasons of safety
Church of Christ the Savior ²⁰	Donetsk, Donetsk Region	September 2014	service broken up; church building seized		
Word of Life Church ²¹	Ruvenky, Luhansk Region	September 2014	service broken up; church building seized		
Evangelical Christian — Baptist House of Prayer of All Peoples ²²	Antrasit, Luhansk Region	church occupied by separatists; September 2014, then evacuated	2nd seizure: 4-18 March 2015	Pastors Leonid & Dmitriy Kuchmiev	
Church of Christ ²³	Petrovsky District, Donetsk Region	October 2014	Oplot Battalion seized church	Elder Leonid Kryzhanovsky	housed separatist troops for 2 weeks; November 2014 to present — once again billeting troops
Evangelical Christian — Baptist Church ²⁴	Krasnyi Luch, Luhansk Region	27 October 2014	separatists seized church		
4 of 5 UGCC churches in Crimea without priests ²⁵	Crimea	as of 7 November 2014			
UOCKP ²⁶	separatist-controlled territory of eastern Ukraine	as of February 2015	30 of 40 parishes no longer functioning	Archbishop Serhiy Gorobtsov	most clergy and their families evacuated
Transfiguration of the Savior Church (UOCKP) ²⁷	Oktiabr, Novoazovsk District, Donetsk Region	March 2015	separatist troops tore off the church cupola		
Bethany Evangelical Christian — Baptist Church ²⁸	Donetsk, Donetsk Region	as of March 2015	occupied by separatists troops		used as military infirmary, troop exercise and rest area, and canteen
all churches ²⁹	Crimea	as of 26 March 2015	14 of 1,546 religious communities successfully re-registered		602 Orthodox, 283 Protestant, and 22 Catholic churches previously registered under Ukrainian law
Evangelical Christian — Baptist church ³⁰	Gorskoe, Luhansk Region	1st quarter 2015	church seized		
Evangelical Christian - Baptist church ³¹	Luhansk, Luhansk Region	1st quarter 2015	church seized		
UOCKP ³²	Novoazovskiy District	no date given	numerous threats	Fr. Alexander Shkumat	church and priest's home pillaged; icons and personal belongings burned

Notes:

¹ Felix Corley, "Crimea: Raids, Violence, Threats— But What Protection Do Victims Get?" *Forum 18 News Service*, 26 June 2014.

² *When God Becomes the Weapon: Persecution Based on Religious Beliefs in the Armed Conflict in Eastern Ukraine* (Brussels: International Partnership for Human Rights, 2015).

³ "Pastor from Donetsk Composes List of Churches Seized by Terrorists, Specifically for Fans of Putin,"

Religious Information Service of Ukraine (RISU), 2 January 2015.

⁴ *Ibid.*

⁵ *When God Becomes the Weapon*.

⁶ "Pastor from Slaviansk: Militants Have Left City," *Invictory.com*, 5 July 2014; "Slaviansk Separatists Release Protestant Bishop Aleksei Demidovich," *Portal-credo.ru*, 19 May 2014.

⁷ Felix Corley, "Crimea: Raids, Violence, Threats," *Forum 18 News Service*, 26 June 2014.

⁸ “Donbass Militants Conduct Raids to Abolish Nonorthodox Confessions,” *Religiia v Ukraine*, 2 June 2014; “Pastors from Donetsk,” *RISU*, 2 January 2015.

⁹ “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹⁰ “Separatists Trashed Two Protestant Churches in Gorlovka,” *RISU*, 17 June 2014.

¹¹ “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹² “Donbass Militants,” *Religiia v Ukraine*, 2 June 2014.

¹³ “Terrorists Seize Church and Threaten to Shoot Pastor in Shakhtersk,” *RISU*, 24 June 2014; “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹⁴ “Militants Commandeered Building of Donetsk Christian University,” *Religiia v Ukraine*, 10 July 2014; “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹⁵ *When God Becomes the Weapon*.

¹⁶ “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹⁷ *When God Becomes the Weapon*.

¹⁸ “Pastor from Donetsk,” *RISU*, 2 January 2015.

¹⁹ “Separatists Seize Catholic Churches and Monastery in Donbass,” *Portal-credo.ru*, 20 August 2014.

²⁰ “Pastor from Donetsk,” *RISU*, 2 January 2015.

²¹ *Ibid.*

²² “LPR Militants Return Church Building to Baptists in Antratsit,” *Religiia v Ukraine*, 24 March 2015; “Baptist Church Building Commandeered a Second

Time in Luhansk Province,” *Baznica.info*, 5 March 2015; “Pastor ‘Red Orthodoxy’ Commits Violent Acts in Donetsk,” *Religiia v Ukraine*, 29 September 2014; “Terrorists Have Seized Baptist Churches in Four Cities of Luhansk Region,” *RISU*, 22 April 2015.

²³ *When God Becomes the Weapon*.

²⁴ “Militants of Luhansk People’s Republic Seize Central Churches of Baptists in Krasnyi Luch,” *Religiia v Ukraine*, 28 October 2014; “Terrorists Have Seized Baptist Churches,” *RISU*, 22 April 2015.

²⁵ Gavin Drake, “Religious Leaders in Crimea Face Expulsion by Russia,” *Church Times*, 7 November 2014; <http://www.churchtimes.co.uk/articles/2014/7-november/news/world/r...> The same article reported the expulsion from Crimea of 18 of 23 Turkish Muslim imams.

²⁶ *When God Becomes the Weapon*.

²⁷ “Russian Occupiers Tear Roof from UPTsKP Church Not Far from Novoazovsk,” *RISU*, 30 March 2015.

²⁸ *When God Becomes the Weapon*.

²⁹ Felix Corley, “Crimea: Only One Percent of Religious Organizations Re-registered,” *Forum 18 News Service*, 26 March 2015.

³⁰ “Terrorists Have Seized Baptist Churches,” *RISU*, 22 April 2015.

³¹ *Ibid.*

³² *When God Becomes the Weapon*.

Post-Maidan Harrassment and Violence Faced by the Ukrainian Orthodox Church Moscow Patriarchate (UOCMP) (March 2014-April 2015)

Joy Ireland and Mark R. Elliott, compilers

DATE	CHURCH NAME	CITY / VILLAGE	DISTRICT/REGION/ DIOCESE	ACTIONS
10 March 2014 ¹	Church of St. John the Divine	Solnechnoye	Zhitomir Diocese	graffiti vandalism
1 April 2014 ²	Church of St. Tatiana	Odessa	Odessa Region	attempted arrest with 10 automatic weapons; priest not home
2 May 2014 ³	Holy Dormition Cathedral	Odessa	Odessa Diocese	shots fired; 4 killed, several dozen wounded
9 May 2014 ⁴	Church of St. Dimitry of the Don	Druzhkovka	Donetsk Region; Gorlovka Diocese	shooting death of Father Pavel Zhuchenko at a roadblock checkpoint
20 May 2014 ⁵	The Church of Peter and Paul	Khartsyzske	Donetsk Region	Father Vladimir Ocheretianin kidnapped while receiving hospital treatment
4 June 2014 ⁶	unnamed churches	various	various	UOCMP Archpriest Andrei Tkachev relocated to Moscow following receipt of threats in Ukraine; UOCMP Archpriest Oleg Trofimov relocated to Russia to avoid threats and sniper presence around his home
9 June 2014 ⁷	St. Andrew’s Church	Mirnyi District, Luhansk	Luhansk Region	church sustained damage in two days of shelling
26 June 2014 ⁸				UOCMP Metropolitan Onufry cited attacks on churches and alleged false reporting of news media approximately
30 June 2014 ⁹	Alexander Nevsky Cathedral	Slaviansk	Slaviansk Diocese	30 minutes of shelling at the church while some 1,000 were in attendance for services
15 July 2014 ¹⁰	St. Michael’s Church	Novostav	Shumsk District; Ternopol Region	attempted takeover of church by Kyiv Patriarchate loyalists
28 July 2014 ¹¹	Hospital Church of the Great Martyr Panteleimon	Horiivka	Donetsk Region; Holivka Diocese	extensive damage from shelling by the Ukraine Army
28 July 2014 ¹²	Saints Peter and Paul Church	Pervomaisk	Severodonetsk Diocese	Priest Georgy Nikishov killed by shrapnel

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Post-Maidan Harrassment & Violence Faced by Ukrainian Orthodox Church (continued from page 9)

DATE	CHURCH NAME	CITY / VILLAGE	DISTRICT/REGION/ DIOCESE	ACTIONS
30 July 2014 ¹³		crossroads of Ambrosievka-Blagodatnoe-Rodniki	Ambrosiev District; Donetsk Region	Archpriest Evgeny Podgorny, dean of the Ambrosiev District, insulted and threatened
31 July 2014 ¹⁴	St. George's Church	Luhansk	Luhansk Region	Returning home from worship service, Archpriest Vladimir Kreslianskii was killed by a Ukrainian Army artillery shell
1 August 2014 ¹⁵	St. Alexander Nevsky Church	Krasnoarmeiskoe	Novoazovsk District; Donetsk Region	Archpriest Igor Sergienko searched and threatened (30 July 2014)
7 August 2014 ¹⁶	Church of the Annunciation	Horlivka	Donetsk Region	artillery shelling set fire to and destroyed church
11 August 2014 ¹⁷	Epiphany Cathedral Church	Horlivka	Donetsk Region	six parishioners wounded
15 August 2014 ¹⁸	Holy Protection Church	Chervonaia Motovilovka	Kyiv Region	Priest Vladimir Navozeno interrupted by Ukrainian nationalists from the Svoboda Party during the worship service; graffiti put on church fences
21 August 2014 ¹⁹	Refectory Church Consecrated to the Compassion Icon	Luhansk	Luhansk Region	church hit by Ukrainian artillery
22 August 2014 ²⁰	Holy Protection Church	Novosvetlovka	Krasnodonsk District; Luhansk Region	church hit by Ukrainian artillery
24 August 2014 ²¹	Saint John of Kronstadt Church	Kirovskoe	Donetsk Region	church destroyed, killing 3 and wounding several
26 August 2014 ²²	Church of St. John	Kronstadt	Donetsk Region	church burned to the ground after being struck by an artillery shell
24 September 2014 ²³	unnamed Orthodox Church	Khodosy	Rovno District	prayer meeting disturbed; doors dismantled with crowbars
25 September 2014 ²⁴	Holy Iberian Convent	Donetsk	Donetsk Region	church taken over by Ukrainian National Guard; civilians forced out; property now used to shell opposing forces
3 October 2014 ²⁵	Church of the Protection of the Mother of God	Turka	Lvov Region	priests injured and parishioners chased out of the church by a group of 50 with police support
6 October 2014 ²⁶	Church of Boris and Gleb	Pereiaslav—Khmelnitskii	Borispol Diocese; Kyiv Region	priest threatened; attempt made to seize church
25 October 2014 ²⁷	Holy Trinity Church	Povcha	Rovno Region	church seized
26 December 2014 ²⁸	two unnamed churches	Badovka and Ptichya	Rovno Region	churches seized by fighters of the Right Sector and Igor Zagrebelny, a Kyiv Patriarchate benefactor
27 January 2015 ²⁹	unnamed church	Desna	Kyiv Region	arson
3 February 2015 ³⁰	unnamed churches	specific cities not named	Rovno, Vinnytsia, Ternopol, Lvov, and other regions	Patriarch Kirill recounted the seizure of 18 UOCMP churches in multiple regions
3 February 2015 ³¹	unnamed church	Chudnitsa	Goshcha District; Rovno Region	unsuccessful attempt to seize church
13 February 2015 ³²	Church of the Elevation of the Cross	Bolshaia Sevastianovka	Cherkassy Region	harassment and intimidation of parishioners following the liturgy
1 March 2015 ³³	Transfiguration of the Savior Orthodox Cathedral	Sumy	Sumy Diocese	contradictory reports regarding a confrontation outside the cathedral said to involve a church security guard and Right Sector members
3 March 2015 ³⁴	Church of Saints Joachim and Anna	Preobrazhenka	Chaplin District; Kherson Region	UOCKP attempt to replace UOCMP
6 March 2015 ³⁵	Church of Saint Paraskeva	Chudnitsa	Rovno Region	violent seizure of church by pro-UOCKP villagers; led by UOCKP priest; pro-UOCMP women beaten
18 March 2015 ³⁶	Church of the Elevation of the Cross of the Lord	Ugrinov	Gorokhov District; Volyn Region	September 2014 - UOCKP seized UOCMP church; Archpriest Rostislav Sapozhnik beaten when he returned to his already-seized church to check on illegal architectural monument changes being made

DATE	CHURCH NAME	CITY / VILLAGE	DISTRICT/REGION DIOCESE	ACTIONS
22 March 2015 ³⁷	Church of the Nativity of the Most Holy Mother of God	Stenka	Buchach District; Ternopol Region	UGCC attempted to seize UOCMP church
30 March 2015 ³⁸	Church of the Transfiguration of the Savior	Oktiabr	Novoazovsk District; Donetsk Region	separatist troops removed church cupola
1 April 2015 ³⁹	Church of the Transfiguration of the Savior	Gusintsy	Borispol District; Kyiv Region	illegal inspection that led to the dismantling of the church's sacred throne and other sacred items
8 April 2015 ⁴⁰	Holy Dormition Church	Ptichia	Rovno Region	door locks sawed off and church seized by Kyiv Patriarchate representatives
21 - 24 April 2015 ⁴¹	Church of the Icon of the Mother of God the Joy of All Who Sorrow	Babi Yar, Kyiv	Shevchenko Deanery	arsonists set fire to church for a third time; firefighters extinguished flames

Notes:

¹ "Orthodox Church Desecrated in Zhitomir Province," *Ukrainian Independent Information Agency (UNIAN)*, 10 March 2014.

² "Ukrainian Special Forces Try to Arrest Odessa Priest," *Interfax-Religiia*, 1 April 2014.

³ "Fights Break Out on Odessa's Cathedral Square Immediately after Akathist Hymn Performed by UPTsMP Metropolitan," *Portal-credo.ru*, 2 May 2014.

⁴ "Ukrainian Orthodox Priest Shot in Donbass," *Religiia v Ukraine*, 12 May 2014.

⁵ "Orthodox Priest Kidnapped in Donetsk Province," *Interfax-Religiia*, 20 May 2014.

⁶ "Priests of UPTsMP and UPTsKP in Hiding Fearing Persecution by Local Authorities and Extremists," *Religiia v Ukraine*, 6 June 2014.

⁷ "Whom Do Luhansk Priests Support?" *Pravoslavie v Ukraine*, 4 June 2014; Russian original posted on *Portal-credo.ru*, 10 June 2014.

⁸ "Metropolitan Onufrey Complains to Poroshenko about Vandals and Journalists," *Religious Information Service of Ukraine (RISU)*, 26 June 2014.

⁹ "Slaviansk Church Shelled during Sunday Liturgy," *Portal-credo.ru*, 30 June 2014.

¹⁰ "Attempt to Seize UPTs Church by Force in Ternopol Region," *UNIAN*, 15 July 2014.

¹¹ "UPTsMP Hospital Church Seriously Damaged by Shelling in Gorlovka in Ukraine," *Portal-credo.ru*, 28 July 2014.

¹² "Church in Donetsk Province Burns Down as Result of Shelling," *Interfax-Religiia*, 7 August 2014.

¹³ "Metropolitan Onufrey Again Complains to President," *RISU*, 1 August 2014.

¹⁴ "UPTsMP Priest Dies During Shelling of Luhansk by Ukrainian Troops," *Portal-credo.ru*, 5 August 2014.

¹⁵ "Church in Donetsk Province Burns Down as Result of Shelling," *Interfax-Religiia*, 7 August 2014.

¹⁶ "Third UPTsMP Priest Dies in Southeast Ukraine as Result of Military Actions," *Portal-credo.ru*, 7 August 2014.

¹⁷ "Ukrainian Forces Shell Main Cathedral of Gorlovka," *Interfax-Religiia*, 11 August 2014.

¹⁸ "Nationalists Disrupt Service and Threaten Priest with Violence in Kiev Province," *Newsru.com*, 15 August 2014.

¹⁹ "Ukrainian Shell Fell into Church in Center of Luhansk," *Interfax-Religiia*, 21 August 2014.

²⁰ "Terrorists' Shell Falls into Church Where Civilians Took Shelter," *RISU*, 22 August 2014.

²¹ "Three People Killed When Shell Hits Church in Donetsk

Province," *RISU*, 24 August 2014.

²² "UPTsMP Church in Donetsk Completely Burned Down as Result of Direct Artillery Shell Hit," *RISU*, 26 August 2014.

²³ "Schismatics Seize Orthodox Church in Rovno Province of Ukraine by Force," *Interfax-Religiia*, 24 September 2014.

²⁴ "Ukrainian Army Occupies Church in Donetsk and Shells From It," *Interfax-Religiia*, 25 September 2014.

²⁵ "Church Building of Canonical Church Seized in West Ukraine," *Interfax-Religiia*, 3 October 2014.

²⁶ "Nationalists Try to Seize Church in Kiev Province," *Interfax-Religiia*, 6 October 2014.

²⁷ "Schismatics Seize Another Church in Rovno Province," *Interfax-Religiia*, 23 October 2014.

²⁸ "At Night Schismatics Seize Two UPTs Churches in Rovno Diocese," *Press Service of Ukrainian Orthodox Church*, 26 December 2014.

²⁹ "Russian Church Says Arsonists of Churches in Ukraine Despise Own People," *Interfax-Religiia*, 27 January 2015.

³⁰ "Patriarch Laments That 'Schismatics' Are Seizing UPTsMP Churches," *RISU*, 3 February 2015.

³¹ "Schismatics Try to Seize Orthodox Church in West Ukraine," *Interfax-Religiia*, 3 February 2015.

³² "Representatives of Right Sector in Ukraine Seize Orthodox Church," *Interfax-Religiia*, 13 February 2015.

³³ "Nationalists in Ukraine Attack Orthodox Cathedral," *Interfax-Religiia*, 2 March 2015; "Quarrel Near Church in Sumy Turns Into Blatant Scandal," *RISU*, 3 March 2015.

³⁴ "Property Conflicts between UPTsKP and UPTsMP," *Religiia v Ukraine*, 20 April 2015.

³⁵ "Schismatics Seize Orthodox Church Building in West Ukraine," *Interfax-Religiia*, 6 March 2015.

³⁶ "Supporters of Kiev Patriarchate in Volyn Beat UPTs Priest," *Ukrainska Pravoslavna Tserkva*, 23 March 2015.

³⁷ "RPTs Worried by Uniates' Attempt to Seize Church in Ukraine," *Russian Information Agency (RIA) Novosti*, 2 April 2015.

³⁸ "Russian Occupiers Tear Roof," *RISU*, 30 March 2015.

³⁹ "Desecration of Altar of Old Church in Kiev Province Committed by Uniformed Persons Under Pretext of Weapons Search," *Ukrainian Orthodox Church Moscow Patriarchate*, 6 April 2015.

⁴⁰ "During Passion Week, Schismatics Once Again Attempt to Seize Church in Ptichia," *Ukrainian Orthodox Church Moscow Patriarchate*, 9 April 2015.

⁴¹ "Unknown Persons Set Fire to UPTsMP Church in Babi Yar," *RIA Novosti*, 22 April 2015.

Correction

In "Keston-Funded Scholars (2009-2014)," *East-West Church and Ministry Report* 23 (Spring 2015), 13, the correct spelling for the University of Kentucky Ph.D. candidate is Ryan Voogt.

Budapest – A Missions Hub for 25 Years

Avi Snyder and James Lauderdale

The Right Time, the Right Place

With the collapse of the Soviet Union, mission agencies and Christian initiatives looked to Budapest as the place to establish their headquarters for Central and Eastern Europe. Many of the reasons for choosing Budapest were stated in Barbara Kertai's article, "Budapest as a Missions Headquarters," which appeared in the Fall 1999 *East-West Church & Ministry Report*. Those reasons included: the geographical centrality of Budapest; a reasonable tax system; a modern airport, along with good roads and an excellent railway system; a low cost of living and reasonable housing options; and the establishment of the International Christian School of Budapest, which offered an English-based education to the children of missionaries from the West.¹

Add to all these favorable circumstances the fact that people across the region were ready to listen to what missionaries had to say, and an even more promising picture emerges. Attila Kapocs of Operation Mobilization states, "There was an openness for the Gospel in the early 90s, plus it was attractive for Western churches and missionaries to come and serve."²

Good, but Not Perfect

Of course, challenges did exist, even amidst such encouraging developments. Good communications in Hungary were only as good as the country with which the Hungarian regional office wished to speak. Some indigenous churches that had for so long focused on survival looked with understandable apprehension upon foreign missionaries who advocated reaching out. As for transportation, even as recently as 2012, travel glitches could take place which now seem absurdly comical, but which were no laughing matter at the time -- such as when Malev Hungarian Airlines permanently closed up shop, virtually in a single day, with no forewarning to passengers who had their tickets in hand but no planes to board.

Nevertheless, regional offices experienced successes that at times looked too good to be true. Mark van Bebber, based with Entrust (formerly Biblical Education by Extension) in the Budapest suburb of Diosd, comments upon the region-wide fruitfulness that their workers observed as they saw a new generation of pastors come to maturity. According to van Bebber, reports of the work in villages among the Roma populations were especially encouraging.³ Todd Hiltibrant of ReachGlobal (Evangelical Free Church of America) cites the way in which Budapest became a resource location for regional missions as well -- a gathering point where leaders from different countries and different ministries could come together for fellowship, encouragement, and the exchange of ideas.⁴

Two Decades Later

Today, over 20 different mission organizations make Budapest and the surrounding vicinity their base of operations for Central and Eastern Europe. The variety of ministries matches the number of organizations coordinating outreach throughout the region. In addition to more generalized missionary work, CRU (formerly Campus Crusade for Christ) and OM focus heavily on campus work and youth camps. Additionally, YWAM, ReachGlobal, ABWE, Pioneers, SEND, Greater Europe Mission, and United World Mission are working

regionally in areas such as mission mobilization, pastoral development, spiritual formation, and ministry to Roma. More recently, Jews for Jesus and Ariel Ministries have established offices in Budapest from which they oversee their ministries' efforts to evangelize the Jewish people, from Central Europe to the former USSR. In short, Budapest continues to serve as a hub for fruitful ministry throughout Central and Eastern Europe.

New Challenges

However, events are taking place in Hungary that may not only affect the course of local ministry, but may impact Budapest in her role as the coordination point for ministry on a regional level. Genuine concerns are being expressed about growing xenophobia in Hungary, as evidenced by the rise of far-right political influence. Similarly, alarms are being sounded about the future of free speech since the passage of a law in 2010 that places restraints upon media reportage.⁵

A far-right political drift and restrictions on free press are serious matters, and they raise questions about the impact that these trends may have on local Gospel proclamation. However, it is difficult to assess what affect xenophobia and censorship may have on a regional level. Of more immediate and measurable concern is the impact that may be felt by laws that affect church/mission status, as well as new tax legislation.

In January 2012, the Hungarian government passed a new Church Act which gave Parliament the right to decide via a two-thirds majority vote whether or not a religious body may receive official status as a church and thereby receive state subsidies.⁶ This immediately affected the legal standing of many non-mainline church bodies. But missions that had been legally incorporated as churches also lost their status and had to go through the process of re-registering as foundations or associations in order to continue in a legal fashion. The new status, however, did not carry with it the tax advantages that came with being a church. As a result, mission agencies faced new challenges in the area of providing support for their workers. That, in turn, presented challenges to the ongoing "international" administrative work of the regional offices located in Budapest. In September 2014, the European Court of Human Rights overturned the Church Act, but how this will impact affected churches and mission agencies is not yet clear.⁷

The initial loss of subsidies most immediately affected indigenous workers in mission agencies. However, another law threatens foreign workers who live in Budapest but who minister on a regional level. The Hungarian government determined that starting in 2012, foreign workers who remained in Hungary after a two-year period would be required to pay a 47 percent tax on their worldwide income, regardless of whatever other taxes they paid to their home governments. This tax law does not apply to foreign workers from countries that had an understanding of reciprocity with Hungary. But since a majority of the foreign mission workers are from the United States, and since no such reciprocity exists between the U.S. and Hungary, the ability of these workers to continue living in Budapest is now called into question. Whether or not the International Christian School of Budapest should consider relocating

Today, over 20 different mission organizations make Budapest and the surrounding vicinity their base of operations for Central and Eastern Europe.

to another country became the subject of informal conversations. Should that occur, it would bring about the departure of a number of workers in regional offices whose children attend the school.⁸

In 2015, the matter seems to have settled a bit; on 3 February 2015, the U.S. and Hungary signed a “totalization” agreement.⁹ Although the exact parameters of the agreement are not yet known, its signing does bring a large sense of relief – at least to the many American missionaries located in Hungary.

In the Foreseeable Future

At the present time, nearly 200 foreign Christian workers serve in regional offices that operate out of Budapest or one of its suburbs, and there are no indications that any of these offices plan to relocate or close. A quarter of a century after the demise of Communist regimes in the region, Budapest remains a hub for missions in Hungary and throughout Central and Eastern Europe. ♦

Notes:

¹ Barbara Kertai, “Budapest as Mission Headquarters,” *East-*

West Church & Ministry Report 7 (Fall 1999), 3-4.

² Interview with Attila Kapocs.

³ Interview with Mark van Bebber.

⁴ Interview with Todd Hiltibran, 1 March 2015.

⁵ “Hungary, Freedom of the Press, 2012,” *Freedom House*, 2012; <https://freedomhouse.org/report/freedom-press/2012/hungary#.VPNjt890zmQ>.

⁶ Veronika Gulyas, “European Court of Human Rights: Hungary Breached Freedom of Religion,” *Wall Street Journal*, 8 April 2014; <http://blogs.wsj.com/emerging-europe/2014/04/08/european-court-of-human-rights-hungary-breached-freedom-of-religion/>.

⁷ “European Court Rules Hungarian Church Act Violates Freedom of Religion,” *IFEX*, 11 September 2014; https://www.ifex.org/hungary/2014/09/11/church_act/.

⁸ Avi Snyder interview with unnamed source.

⁹ “U.S. – Hungary Sign Totalization Agreement,” *XpatLoop*, 3 March 2015; http://www.xpatloop.com/news/us-hungary_sign_totalization_agreement.

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A quarter of a century after the demise of Communist regimes in the region, Budapest remains a hub for missions in Hungary and throughout Central and Eastern Europe.

Missions with Regional Offices in Budapest

Mission	Contact Person	E-mail
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Romanian Baptist Foreign Missions

Alexandru Vlasin

Aspects of Communist Repression that Fostered Faith and Witness

Romania’s Communist regime left both a positive and negative legacy for the country’s Baptist churches. One positive element is that Communist repression drove churches and their members to be well-anchored in the Bible and prayer. Many believers learned portions of the Bible by heart and met regularly in prayer for hours. Also, in spite of severe restrictions, many believers

took evangelism very seriously, sharing with others around them stories of their journey with God. In doing so, they used their own life experiences, rather than set evangelistic methods, of which they had no knowledge anyway. Moreover, church members had good reputations among their neighbors. Helping each other and helping neighbors and colleagues was part of their lifestyle. People outside the churches used mocking names for believers such as “the repenters.” However,

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these same mockers acknowledged the help and assistance they were able to obtain from the very people they mocked. So, in difficult times, believers were a source of love and care for others.

Regarding specific cross-cultural missionary work, other positive influences derived from Romania's Communist era. First, after 1990, Romanians began to have access to difficult-to-reach countries in North Africa and Asia. The former Communist dictator Nicolae Ceausescu had formed good relations with leaders of such countries, and therefore Romanians are fairly easily accepted in these parts of the world today. In addition, because of their past sufferings it is easier for Romanians to wait in long lines for their documents to be approved, as is the case in many non-Western countries. Also, not having had access to indoor plumbing and other modern conveniences has made it easier for Romanian missionaries to adapt to difficult living conditions in Africa, the Peruvian jungle, and the slums of the Philippines. Furthermore, Romanian missionaries are able to survive on limited resources.

Negative Consequences of the Communist Legacy

On the other hand, the legacy of Communism has left its negative marks on Romanian churches. First, mission was mainly understood as visiting neighboring churches. Fellowship among churches was and is a very important element, but it cannot replace the work of mission on behalf of people outside the church. Moreover, no foreign mission agency could be registered in Romania under Ceausescu. However, missionaries residing mainly in Austria were active in Romania. These workers could not live in Romania, but travelled extensively here. Their presence was sporadic. Nevertheless, they were welcomed basically as brothers who came from Western churches to encourage local believers. Therefore, in the view of most Romanian pastors, the work of missionaries was not associated with formal mission agencies. Also, unfortunately, because of Communist restrictions, missionaries had to work exclusively within church premises. Communist authorities did not allow any spiritual activity outside church buildings. However, believers found ways to organize events in homes, such as frequent "birthday parties" as covers for prayer meetings and Bible studies. "Birthday parties" were also used as evangelistic events and even in church planting.

After 1989 mission outreach continued to be limited by an incomplete theological understanding of mission. Most pastors interpreted Acts 1:8 as a sequential mission: first "You will be my witnesses in Jerusalem, and [then] in all Judea and Samaria, and [then] to the ends of the earth." Working simultaneously at home and abroad was not really considered. Another misunderstanding involved Romanian church leaders receiving international missionaries and resources after 1989 as before, but very rarely going or sending cross-cultural workers abroad.

After 1989 churches also focused on building projects. It is true that buildings expressed the identity of the church under Communism. If the church building remained standing in a community, it meant the church was able to continue its activity. However, if the church was destroyed by bulldozers—which happened many times—the church felt it had failed. This mentality was not easily changed after 1989. Believers continued to build buildings as part of their identity in the community.

Another development that hindered the growth of cross-cultural missions after 1990 involved the desire of local churches to reassert their autonomy, reversing the trend before 1989 of ever-more centralized unions of churches. Thus, as local churches began to exercise greater independence, they also developed mission projects on their own that sometimes lacked sufficient vision and coordination.

Furthermore, after 1990 foreign missionaries started to introduce themselves as representatives of mission agencies. They were no longer seen as brothers from the West eager to help Romanian churches, but rather as personnel of mission organizations with their own agenda. This shift was so pronounced that some church leaders advised against working with so-called parachurch agencies.

For Romanian Baptists, the highest position in the church is the office of pastor. Sometimes missionaries have been viewed as "second-string ministers," not able to prove themselves as good enough, despite their work and effort. On the other hand, it should be said that most international missionaries are very much appreciated by church members and many pastors.

Communist attacks on religion meant that churches were always on the defensive. Therefore, pastoral training focused on the study of biblical apologetics, an emphasis that continues in Romanian theological education. This almost exclusive concentration upon apologetics and pastoral work in theological schools gives practically no room for courses on missionary subjects and even fewer designed to develop skills and attitudes for effective cross-cultural mission.

In the first years after 1989 an additional impediment to effective Romanian participation in cross-cultural missions was top-down decision-making, often by single individuals in foreign agencies. Romanian pastors had little input beyond asking for funds. Therefore, some believers came to the conclusion that Romania was the final beneficiary of missions. However, in time Romanian Baptists came to understand that the Bible teaches that we are not the end of mission, or as David Bosch said, the "waiting room for hereafter" (*Missions and Theological Education in World Perspective*, ed. by Harvie M. Conn and Samuel F. Rowen [Farmington, Michigan: Associates of Urbanus, 1984], xxiv). Rather, we are the means to God's end—reaching others with the Gospel beyond our borders. To that end, Romanian Baptists are seeking a fresh understanding of mission and are striving to increase cooperation among churches and between churches and mission agencies.

Romanian Baptist Missions Today

With slowly growing interest in international mission among Romanian Baptists, the denomination's leadership established the Mission Department of the Baptist Union of Romania to assist churches in the task of making disciples of all nations, as commanded in Scripture. This department exists to serve churches and pastors in their missionary effort. Underscoring the importance of cross-cultural ministry is a limited but powerful Romanian-language literature depicting the sacrifices missionaries have made in Africa, India, and other parts of the world. At the same time, international mission agencies have the intention of sending Romanian missionaries abroad with Romanian support, an approach that has not been received so well by churches that considered themselves

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entitled to continuing help from foreign churches and missionaries. Foreign mission agencies moved forward recruiting Romanians for missionary service abroad, but often without the support of Romanian churches and pastors. Newly formed Romanian mission agencies hope churches will cooperate with them, but it has not happened yet.

What are some of the advantages and disadvantages of having a national mission organization helping churches participate in international missions? A local mission agency can bring churches together to work cooperatively and to design a common strategy for mission. It can also educate churches for mission and coordinate national mission events and conferences. As to disadvantages, a local mission organization just underway cannot move as rapidly as can long-established international mission agencies. In addition, a local mission agency has a limited capacity to send cross-cultural missionaries. Thus, a need exists for partnership with international mission agencies.

Examples of Baptist Cross-Cultural Ministry

Currently, Romanian Baptist churches support 40 cross-cultural missionary families and singles. They are scattered around the globe in the Balkans (Serbia and Bulgaria), Eurasia (Moldova and Ukraine), Africa, Asia (the Middle East and the Far East), and Latin America (Peru and Bolivia). Some of these missionaries serve abroad with the support of a sending mission agency, while others are serving with international mission agencies based in Romania. Romanian cross-cultural

missionaries currently engage in a variety of ministries including church planting, evangelism, social projects, and educational efforts. Examples of outreach by Romanian Baptist missionaries include the development of discipleship programs in Central Asia, planting churches in Peruvian jungles, and the founding of a medical clinic in the Philippines. Romanian Baptist pastors who are especially active in support of cross-cultural missions are Cornel Boingeanu, Benjamin Poplaceanu, Romica Iuga, and Viorel Candrianu.

In addition to the Romanian Baptist mission department coordinator, Romanian Baptist missionaries themselves promote missions as they travel back home, encouraging their churches to support the sharing of the gospel abroad. Among the greatest personal needs of Romanian Baptist missionaries are consistent spiritual, moral, and financial support from their sending churches and effective ways to educate their children on the field.

It should be noted that the profile of Romanian mission candidates is changing. A decade ago, Romanian missionaries left for the field with very little preparation and few resources. And they did not hesitate to move to difficult situations, as was the sacrificial practice modeled by Romanian pastors in the past. However, today expectations have changed. Prospective missionaries ask for a salary or make inquiries about the safety of a prospective country. Current missionary candidates also tend to have less experience in evangelism, church planting, and discipleship in Romania prior to their

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Currently, Romanian Baptist churches support 40 cross-cultural missionary families and singles in the Balkans, Eurasia, Africa, Asia, and Latin America.

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of Polish Catholic knowledge of core doctrines have yielded discouraging results, leading sociologist and priest Wladyslaw Piwowarski to lament that two thirds of Poles were in fact “unwitting heretics.”⁴

Conclusion

Polish society has participated in the educational revolution that has transformed much of the modern world: the requirement that all children and young adults pass through many years of general education designed to forge them into loyal citizens capable of flourishing in dynamic modern economies. The state has exercised a leading role in managing this education, in part because it has had the capacity to do so, and in part because such management has been politically expedient.

The Catholic Church in Poland has not been indifferent to the growing educational brief of the state, and it has defended its traditional prerogatives. This defense has been rooted in the Catholic understanding of education’s function in the cultivation, not just of patriotism and productivity, but also piety, a vibrant religious belief and discipline conducive to salvation. In Poland, the Church’s track record in preserving its claims has been decidedly mixed.

The irony is that the Polish Catholic Church often was more successful in forming faithful Catholics when it faced concerted opposition from the state. In the Communist era, when the government reduced or eliminated the Church’s role in education, Catholics tended to rally to the Church’s defense, giving rise to creative educational initiatives that fostered vibrant connections with the faith. However, as the Church has managed to reassert its vision, such as in the post-Communist period, it has generated resentment

among Catholics and non-Catholics alike, rooted in the conviction that the Church was overstepping its proper limits in a democratic society. Behind this dynamic is another signal feature of modernity: the high esteem for human autonomy, especially in matters of conscience. The Polish Catholic Church has violated this principle at its own risk. ♦

Notes:

¹ Andrzej Janowski, “Polish Education: Changes and Prospects” in *Education and Economic Change in Eastern Europe and the Former Soviet Union*, ed. by David Phillips and Michael Kaser (Wallingford, UK: Triangle, 1993), 41-46.

² Marian Zajac and Pawel Makosa, “Poland: Faithfulness to God and to People” in *How Teachers in Europe Teach Religion: An International Empirical Study in 16 Countries*, ed. by Hans-Georg Ziebertz and Ulrich Riegel (Berlin: Lit Verlag, 2009), 170.

³ Katarzyna Zielińska and Marcin K. Zwierzdzyński, “Religious Deucation in Poland” in *The Routledge International Handbook of Religious Education*, ed. by Derek H. Davis and Elena Miroshnikova (New York, NY: Routledge, 2013), 266-68.

⁴ Edmund Lewandowski, “Oto Polak,” *Polityka* 16 (19 April 2007), 36-39.

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Catholic Identity and Education in Modern Poland

Robert E. Alvis

In 1961, the state banned religious instruction from public school curricula.

In practice well over 90 percent of religion classes at every level of schooling are explicitly Catholic. Even though a large majority of Poles have identified as Catholic, many have come to regard the Church as overstepping its bounds in a democratic society.

One of the hallmarks of modernity is state-sponsored universal education for children and young adults. Factors driving this development have included the demands of industrial economies and education's potential to strengthen social cohesion and the legitimacy of the state. As the modern education paradigm took root many Catholics fought hard to defend the Church's traditional vision of education, which has emphasized the cultivation of knowledge *and* faith, forming people who can contribute to the common good with a Christian moral framework.

Poland under Communism

In the post-World War II era, the Soviet Union was determined to keep Poland in its sphere of influence. Toward that end, it shepherded the rise of the Communist Polish United Workers' Party (PZPR). As it consolidated its authority, the PZPR proceeded cautiously with the Catholic Church. Communist leaders allowed religious instruction in public schools and for priests and religious to serve as instructors. At the same time, it began shaping the curriculum according to its own priorities.¹

In 1948, Stalinist hardliner Boleslaw Bierut displaced the more moderate Wladyslaw Gomulka as head of the PZPR, and he initiated a more aggressive stance toward the Church. The regime sought to undermine the Church's influence in many ways, including its role in education. It shuttered private Catholic schools and banned priests and religious leaders from teaching religion in public schools.

The PZPR's campaign inspired some daring acts of resistance by clergy and laity alike. In 1952 in the Diocese of Katowice Bishop Stanislaw Adamski organized a petition which demanded that religious education be restored to schools and that clergy not be prohibited from teaching in such schools. Over 72,000 Catholics signed the document, despite the potential dangers of doing so. The state arrested Bishop Adamski

and appointed a more pliable priest to lead the diocese in his stead. Like other attempts to beat the Church into submission, though, this one only boosted its moral authority and embarrassed the regime.

Gomulka returned to power in 1956 and sought to lead the country once again down a gentler, "Polish path to socialism." So began the "thaw," a brief period of enhanced freedom. One of its features was a return of religious education, with clergy and religious as the primary instructors. However, the political climate once again grew colder by the early 1960s. In 1961, the state banned religious instruction from public school curricula. This policy remained in effect until the collapse of Communism in 1989.

As it happens, the elimination of religious education in public schools did not mean that Polish Catholic children were not instructed in the faith. It simply required clergy and lay people to create new ways for this instruction to take place, which they did with alacrity. The most notable expression was the creation of a comprehensive system of catechesis based in parishes across the country.²

After 1989

With the transition to democracy in 1989, Church leaders sought once again to shape the country according to Catholic values. In 1990 the Ministry of Education reintroduced religious education to elementary and high schools. The policy, which is still in effect, requires all schools to provide religious education to their students. Religious organizations oversee the curriculum, and instructor salaries are funded from state coffers. Students and their parents have the right to receive the instruction provided by their particular religious organization, to participate in a non-denominational ethics curriculum, or to opt out altogether. In practice well over 90 percent of religion classes at every level of schooling are explicitly Catholic.³

The successful reestablishment of religious education in schools was part of a larger pattern of political engagement by Church leaders, and the substantial gains they achieved generated considerable backlash. Even though a large majority of Poles have identified as Catholic, many have come to regard the Church as overstepping its bounds in a democratic society. In a 1993 article in *Tygodnik Powszechny*, priest and intellectual Józef Tischner suggested that the Church's recent course raised doubts about its commitment to democracy (8-9). Polling data reveal that the Church's endeavor to bring Poland's legal and political order into greater alignment with Catholic values has not been very popular. A 1993 survey revealed that less than 40 percent supported without reservation the law reinstating religious education in schools.

It is difficult to measure how effective religious education has been in promoting Catholic identity and understanding in the post-Communist era. It has been one element in an array of factors that has shaped values and worldviews. What is clear, though, is that Polish Catholics have grown less religiously observant in recent years, and their grasp of Catholic teaching is by some measures surprisingly weak. Recent surveys

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