

23.Парійський Є. Зруйнований красень-собор. Є. Парійський. Лондон : Час, 2001 С. 311.

24.План города Полтавы 1722г. Ивана Бишева, Л. А. Гольденберг Города феодальной России. Сб. статей памяти Н. В. Устюгова. М. : Наука, 1966. С. 425-427.

25.Подвірний перепис по окремих вулицях Полтави за матеріалами Рум'янцевського опису 1 листопада 1765 р.. Полтаві 800 років: 1174–1974 р. К.: Наук. думка, 1974. С.32-36.

26.Полтавщина : енциклопед.довідник. А. В. Кудрицький. К.: Українська енциклопедія ім. М. П. Бажана. 1992. С.1472.

27.Православний вісник. 1980. № 2. С. 3–4 ; № 4. С. 5.

28.Протест штукатура Стефана Стобанского которим он представлял что ктиторе Полтавской соборной церкви не стояли по контракте соустройке каменной церкви (16 лютого 1779 р.). Центральний державний історичний архів України (м.Київ). Ф. 269: Канцелярія гетьмана К.Г.Розумовського. Оп. 1, спр. 2449. 20 арк.

29.Прошение об спасении собора (1934 р.). Державний архів Полтавської області (далі ДАПО). Ф.П-9032. Оп. 1. Спр. 37. Арк. 103.

30.Ротач П. Спогад біля дзвіниці. П. Ротач. Літературна Полтавщина. 1993. № 12. С. 7.

31.Трегубов В. Собор від народження до воскресіння. В.Трегубов. ПСВ. 1996. № 3. С. 28–29.

Довідка про автора.

Гура О.А. перший проректор ПНПУ імені В.Г. Короленка, кандидат історичних наук, доцент кафедри історії України.

УДК [271.2:322](477) «1921/1928»

*Валентина Олянич,  
Лариса Олянич,  
Кирило Жуковський  
(м. Харків)*

### **РЕПРЕСІЇ ПРОТИ ПРАВОСЛАВНОЇ ЦЕРКВИ В ХАРКІВСЬКІЙ ОБЛАСТІ У 1920-1930-ТІ РР.**

*Зроблено аналіз репресій проти православної церкви на Харківщині у 1920-1930-ті рр. з боку органів влади, партійного апарату, правоохоронних органів, з'ясовані особливості регіонального характеру. Охарактеризовано комплекс антицерковної політики на Харківщині, становище церков та духовенства, розкрито репресивні механізми проти православної церкви. З'ясовано основні напрямки, форми, методи репресій проти духовенства Харківщини у 1920–1930-ті рр. Зроблена спроба визначити загальну кількість репресованого та знищеного духовенства, закритих та зруйнованих церков дослідженого регіону. Визначено роль місцевої влади у реалізації репресій на Харківщині.*

*Ключові слова: арешт, віруючі, духовенство, конфесія, православна церква, репресії, Харківщина, храм.*

## **REPRESSIONS AGAINST THE ORTHODOX CHURCH IN KHARKIV REGION IN THE 1920S AND 1930S**

*The analysis of repressions against the Orthodox Church in Kharkiv region in the 1920s and 1930s by the authorities, party apparatus, law enforcement agencies, and clarification of regional features is made. The article describes the complex of anti-church policy in Kharkiv region, the situation of churches and clergy, reveals repressive mechanisms against the Orthodox Church. The main directions, forms, and methods of repression against the clergy of Kharkiv region in the 1920s and 1930s are clarified. An attempt is made to determine the total number of repressed and destroyed clergy, closed and destroyed churches in the studied region. The role of local authorities in the implementation of repressions in Kharkiv region is determined.*

**Keywords:** *repression, Kharkiv region, Orthodox Church, clergy, church, arrest, believers, confession.*

**Relevance.** The chosen topic becomes very relevant due to the revival of historical events related to the repressions of the Orthodox Church in the 1920s and 1930s. The events of those times had sad consequences for the present, they led to the substitution of established spiritual and moral norms. Coverage, awareness and understanding of the mechanisms of totalitarianism will help determine the cause of church-state relations and the loss of spirituality and family traditions by Ukrainian society.

**The purpose** of our research is to highlight the repressions against the Orthodox Church and clergy in Kharkiv region, which were carried out by punitive bodies, the party apparatus, as well as to analyze the regional characteristics of Kharkiv region.

**Historiography.** The history of the repressions of the 1920s and 1930s in Ukraine includes a large number of historical studies, monographs, and articles. Declassification and access to archival materials provided an opportunity to investigate the issue of repression against the Orthodox Church, the fate of the affected clergy, and other important issues on this topic. During the period of independence of Ukraine, the problem of the history of the Orthodox Church during the Soviet era was developed in his research by V. Pashchenko [1]. Significant

research is continued by L. Babenko [2], O. Ignatusha [3], A. Kiridon [4], O. Trigub [5].

**Presentation of the material.** Political changes in the state could not leave the Orthodox Church in Kharkiv region. In order to eliminate the church, the Soviet government begins to persecute the clergy and the Orthodox Church. The repressive policy of Kharkiv region in the early 1920s was influenced by various factors, including the Famine of 1921-1923. on January 2, 1922, the Presidium of the All-Russian Central Executive Committee adopted a resolution "on the liquidation of church property", and on February 23 – a resolution on the seizure of church valuables." It is accepted as if to help the hungry, but in fact repression and persecution of the Orthodox Church begin.

The legislative framework for the process of destroying the Russian Orthodox Church in Ukraine, in particular the removal of religious items from churches, in fact, was laid in the first years of Soviet power. It was, in particular, based on the decree of the Council of people's commissars of the RSFSR "on the separation of church from state and school from Church" of January 23, 1918 and a similar document adopted by the provisional workers 'and peasants' government of Ukraine on January 19, 1919. They do not have the rights of a legal entity" (paragraph 12). Following the decree of the Council of people's commissars of the RSFSR of January 23, 1918, the instruction of the liquidation commission (then – VIII, and from 1922 V Department) of the nkj of the Council of people's commissars of the RSFSR of August 24, 1918 on the procedure for its application provided for a number of strict measures in this direction, among them – the withdrawal of capital, valuables, land and other property of churches and monasteries, which were to be transferred to the balance of local councils [6].

In the end, Soviet ideologists defined the so-called "New Economic Policy" (NEP) as a forced way out of the crisis economic situation, which primarily provided for the development of private entrepreneurship and support for personal employment.

In early May 1921, a secret Plenum of the Central Committee of the RCP(B) was held on strengthening the party's anti-religious activities. As a follow-up to his decisions, the resolution of the Council of people's commissars of the Ukrainian SSR

of May 10, 1921 "on the work of the NKYU" was adopted, where he was firmly required to complete the work on the separation of church and state by September 1, 1921 and at the same time use the investigative and judicial apparatus to combat "deceptions of the church". Consequently, the political leadership of Soviet Ukraine set the task for state authorities to create a system of total control over the activities of religious organizations, in which the main role was assigned to the bodies of the vnk [7, p. 93-94].

It should be noted that the initial forms of harassment of clergy by the Soviet authorities were well thought out and quite revealing, since as a result of the implementation of these measures, the Bolsheviks quickly demonstrated that the religious element has no place in the New, already Soviet society. We are talking about the fact that despite the proclaimed freedom of free use of civil and political rights by all citizens, regardless of religious beliefs, in fact, the clergy did not have any political rights. This exception in relation to clergy and monasticism fully corresponded to Soviet legislation, since, according to Article 21 of the Constitution of the Ukrainian SSR of 1919, cult servants were deprived of active and passive suffrage [8, p. 11]. The current government explained this approach to the clergy as follows: the clergy are allegedly harassed not as believers who suffer for their religious beliefs, but as an "unearned element". In the end, the deprivation of clerics' political rights forced some of them to renounce their priestly dignity.

It should be noted that the procedure for priests to abdicate their dignity and ministry was also regulated in detail. First of all, such a priest had to report in the official local magazine about the refusal to serve in the church, and then submit to the district executive committee or district administrative department a standard application for his abdication and with a request to grant him electoral rights. The administrative authorities had to submit this petition to the District Election Commission for final resolution of the issue [9].

At the same time, the Soviet government created unacceptable living and working conditions for the clergy. The facts of eviction of clerics from apartments, unjustified increase in their fees for housing and utilities, high taxes, involvement in

the performance of Labor service, in particular, forcible involvement in heavy work, as well as obstruction of worship services were common.

In the late 1920s and early 1930s, a new stage of increasing state economic pressure on the Russian Orthodox Church began. In 1925, at the XIV Congress of the CPSU(B), the Soviet government proclaimed a course towards industrialization, according to which church property was proposed to be used as one of the sources of economic modernization.

In the Kharkiv region, a mass campaign to seize church valuables began in April 1922 [10, p. 26] it was planned to be held in Kharkiv until May 5, in counties until May 15, in volosts until May 25 [11]. The seizure of church valuables has already begun, property was humiliatingly and decisively confiscated, and the clergy and their families were persecuted. For example, church silver with a total weight of more than 5 pounds was taken from the Annunciation Cathedral on April 10 and May 23 [12]. As a result of such confiscation, real masterpieces of religious art were very often killed. These events negatively affected the spiritual state of believers, who were also harassed and persecuted. This was the beginning of terrible events of repression, persecution, and robberies. They began to close church institutions en masse. So, during the period from January 1, 1929 to May 1, 1930, 12 Orthodox churches were closed in Kharkiv, which were gradually closed in the district. In the context of the mass closure of churches and prayers, the authorities actively used the method of evicting representatives of the clergy from their hired and own apartments. July 2, 1929 The Kharkiv regional executive committee (pursuant to the relevant decree of the government of the USSR of January 4, 1928) adopted a resolution on the eviction of persons of non-working categories from nationalized households in the cities of the Kharkiv district.

It was extremely difficult for the clergy who were forcibly evicted with their families to find new housing. And not only as a result of the acute housing crisis, but also, mainly, because of the fear of citizens to incur the anger (with all possible consequences) of local authorities due to the delivery of Housing to representatives of the clergy. At the same time, the authorities have strengthened control over the

activities and movement of clergy. In particular, in the spring of 1930, the Administrative Departments of the District Executive Committees of Kharkiv region were instructed: "when re-registering servants of the cult, accurately determine the area of their activity. .. and in the future, prevent servants from traveling to other districts and villages without the permission of the District Executive Committee and the District Administrative Department."

Under such conditions, which effectively made it impossible for the normal religious life and the full functioning of the church as a public institution, many ministers of religious worship belonging to different faiths were forced to abdicate. If in 1926 81 people refused the rank in Ukraine, in 1927 – 179 people, in 1928 – 439 people, then in 1928/1929 (according to data from 28 districts of the Ukrainian SSR) – 429 people, and in 1929/1930 – 2000 people.. That is, this phenomenon has become widespread. Only in the Kharkiv district (the first half of 1930), almost 80 people were forced to abdicate as a result of tax and administrative pressure. As of 1930/1931, 214 ministers of religious worship of all faiths were registered in Kharkiv and the district. But it is unlikely that these data of the Kharkiv financial department are complete and exhaustive, since as a result of the campaign to evict clergymen from the state and cooperative housing stock, a certain number of them were not taken into account. For comparison, according to the demographic census of 1926. 653 representatives of clergy of all faiths were registered in the Kharkiv district (149 of them in Kharkiv). As you can see, in the period of time less than 5 years that have passed since the 1926 census, the number of representatives of the clergy in Kharkiv and the district has tripled [13].

If in the 1920s the clergy were equated with persons of liberal professions in terms of taxation, then by the end of the 1920s the tax pressure on them was significantly increasing. Complaints about exorbitant taxes on representatives of different faiths by the authorities remained without consequences. Since 1930, clergy and clerics have paid 75% of their "unearned income " as taxes." At the same time, the ability of clergy to collect donations in kind before Christmas and Easter was limited.

On November 7, 1929, the Departments of the GPU of the Ukrainian SSR planned to arrest 172 people, including 2 bishops, 71 priests, 10 deacons and 89 believers. Directly in Kharkiv and the District, 1 priest, 1 Deacon and 25 lay people were planned to be arrested. On December 15, 1929, A. P. Popov, a priest of the village of Gubarevka, Bogodukhov district, was imprisoned for 3 years in a concentration camp on charges of anti-Soviet agitation by the decision of a special meeting at the OGPU board. Earlier, in November 1929, on a similar charge, the Regent of the intercession church S. Liptyy P. was sentenced to exile to the North by a special meeting of the board of the GPU of the Ukrainian SSR. Baked. In the following years, the repression of churchmen tended to increase. In just 6 months of 1930, 800 priests and deacons of the UAOC were arrested in Ukraine, not counting the repressed clergy of other faiths.

The facts of bullying clergymen have become commonplace. Here is a typical example. In his report addressed to the Exarch of Ukraine, Metropolitan Konstantin (Dyakov) of the Russian Orthodox Church in October 1932, archpriest of the Resurrection Church in the village of Khoroshev, Kharkiv region, I. Zakritsky complained that the attempts of the village council (represented by its chairman) to close the church "... got it ... almost a terrorist shade." On major holidays and Sundays, the village council constantly sent members of the parish council who were necessary for worship (churchwarden, treasurer) to various jobs. Chairman of the local collective farm, " watching the visitors of the temple ... in a very rough form, he expressed his opinion about the church and its worshippers." He arbitrarily evicted a priest from the church gatehouse and moved the collective farm workers there. To the priest, the chairman of the collective farm Godovanyuk said: "Whoever rings the bell, I will shoot him." While in the church, he defiantly burned, which caused indignation of parishioners. Within one year, priest I. Zakritsky was evicted three times from his rented apartments and had to live in the poorest house in the village. His apartment was monitored by the chairman of the collective farm so that parishioners had to come to the priest secretly. Since the local authorities failed to close the church in the village of Khoroshev, they blamed I. Zakritsky for this. The chairman of the village

council directly suggested that he move out of the village, threatening: “go, otherwise we will sew you a case” [14].

The fact that arbitrariness and bullying towards the clergy then became widespread in the country is also evidenced by a letter addressed to the chairman of the Central Committee of the CPSU(B) G. Ordzhonikidze: “in some places, these harassment of servants of a religious cult turns into literal bullying. For example, cases of mobilization of Ministers of worship... for cleaning pigsties, stables, latrines, etc.” Local authorities in rural areas constantly imposed various kinds of illegal in-kind levies on clergymen, forcing them to often give up the latter. So, for example, in the autumn of 1932. (that is, in the conditions of the Holodomor), the village council of Vysoky ordered archpriest–rector of the Transfiguration Church I. Rechkin to prepare 128 kg of potatoes. On the free market, the cost of such a large amount of potatoes was 300 rubles. at the same time, other residents of this village were not subject to such penalties [15].

Thus, in the 1920s and 1930s, there was an increased offensive of repression against the Orthodox Church, clergy, and believers. In the Kharkiv region, the authorities caused repression and other harassment against church servants. The anti-religious offensive resulted in a reduction in the number of Ministers of the Orthodox Church in Kharkiv and the district. This was a systematic violation of the legal rights of believers and ministers of the Orthodox Church.

#### ДЖЕРЕЛА ТА ЛІТЕРАТУРА

1. Пашенко В. *Православ'я в Україні. Державно-церковні стосунки. 20-30-ті роки ХХ ст.* Полтава, 1995. 289 с.
2. Бабенко Л. *Радянські органи державної безпеки в системі взаємовідносин держави і Православної церкви в Україні (1918-середина 1950-х рр.).* Полтава, 2014. 549 с.
3. Ігнатуша О. *Інституційний розкол православної церкви в Україні: генеза і характер (ХІХ ст.-30-ті рр. ХХст.).* Запоріжжя, 2004. 440 с.
4. Киридон А. *Держава – церква – суспільство.* Рівне, 2011. 216 с.
5. Тригуб О. *Розкол Російської православної церкви в Україні (1922-1939 рр.): між державним політичним управлінням та реформацією.* Миколаїв, 2009. 300с.
6. ЦДАВО України. Фонд 1. Опис 8. Справа 131.



7. Овчаренко В. П. Ліквідаційний відділ з відокремлення церкви від держави Наркомату юстиції УСРР: історія утворення та діяльності. *Наука. Релігія. Суспільство*. 2011. № 2. С. 92-99.
8. Конституція Української Соціалістическої Советської Республіки. Утв. Всеукраїнським съездом Советов на засіданні 10 марта 1919 года и принятая в окончательной редакции Центральным Исполнительным Комитетом на засіданні 14 марта 1919 г. Харьков: Всеукр. изд., 1920. 14с.
9. ЦДАВО України. Фонд 5. Опис 3. Справа 1174. Арк. 1 – 3.
10. Скрипчук В.П. Участь органів ДПУ Харківщини в проведенні кампанії з конфіскації церковних цінностей 1922р. *Чорноморський літопис*. 2016. Вип. 11. С. 114-120.
11. ДАХО Ф. Р-203.Оп.1 Спр.887. арк.26.
12. ДАХО. Ф. П-1 Оп.1 Спр.715 арк.22-26/
13. Волосник Ю. Наступ радянської влади на релігійні конфесії та переслідування духовенства на Харківщині (кінець 1920-х – початок 1930-х рр.). *Вісник ХНУ імені В.Н.Каразіна Серія «Історія»*. Вип. 58.
14. ДАХО, ф.Р-408, оп.8, спр.1913 б.арк.6-8.
15. ДАХО, ф.Р-408, оп.8, спр.1913 б.арк.17-18.

УДК 719(477.53-25)

*Роман Сітарчук,  
Алла Юрченко  
(м. Полтава)*

### **ПОЛТАВСЬКІ ОСЕРЕДКИ ОХОРОНИ ІСТОРИКО-КУЛЬТУРНОЇ СПАДЩИНИ**

*У повідомленні йдеться про заснування церковно-археологічного музею і сховища при Полтавській єпархії з метою збереження історичної національної спадщини, пам'яток старовини Полтавщини.*

**Ключові слова:** *єпархія, музей, пам'ятка, Полтавщина, сховище.*

Відомо, що охорона історико-культурної спадщини поступово була зосереджена в наукових товариствах, починаючи ще з другої половини ХІХ – початку ХХ ст. Саме тоді було засновано низку церковно-археологічних музеїв і давньосховищ, у тісному зв'язку з якими діяли церковно-історичні товариства при єпархіях і духовних школах. Дослідження історії церковних й інших музеїв, створених зусиллями церковно-історичних товариств, давньосховищ того часу актуально, оскільки знайомство з цією історією є однією з важливих складових залучення до історичної національної спадщини [2, с. 66].