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REPORT

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1. As a result of the peculiar historical and political development of the Carpatho-Ukraine, there was always a mixture of peoples belonging to various religious faiths in this area. However, in the period following World War I and up to 1947, when the Soviets started reorganization of churches in the Carpatho-Ukraine, all churches enjoyed complete freedom and independence, and there was no state interference in religious matters. Although there was a rather large number of religious denominations in the Carpatho-Ukraine, there was not much animosity between the various churches or between their parishioners, except between the Greek Catholic and Eastern Orthodox churches. The Eastern Orthodox Church was active in its attempts to bring Greek Catholics into the Eastern Orthodox faith, however, without much success. There was also a certain animosity of all Christian churches toward the adherents to the Jewish faith.

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this animosity was based on the general dislike of Jews so common in Eastern European countries.

2. Five main religious groups existed in the Carpatho-Ukraine until 1947. They were:
- a. Greek Catholic Church (Grechesko Katolicheskaya) often referred to as Uniat Church (Uniatskaya Tserkov'). This church was organized in the 16th Century by a union of Eastern Orthodox and Roman Catholic churches. The members of this church were mainly Ukrainians, old inhabitants of the Carpatho-Ukraine, and they were rather pronounced Ukrainian nationalists and enemies of Russia and Russians. Until 1947, the Greek Catholic Church in the Carpatho-Ukraine was under the Bishop of Uzhgorod N 48-38, E 22-19/, who was directly subordinate to the Pope in Rome.

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- b. Roman Catholic Church. Members of this church were Hungarians and some mixed groups of national minorities such as Slovaks, Germans, and others.
- c. Jewish Synagogue: this was small in terms of the number of its members, but very wealthy.
- d. Protestant Church: [redacted] the Protestants in this region belonged mostly to the Baptist denomination. Its members were mainly Hungarians. The Hungarians in this region were divided half and half between the Roman Catholic and Protestant faiths. 25X1
- e. Eastern Orthodox Church (Pravoslavnaya Tserkov'): the members of this church were mostly settlers from the Russian Ukraine, who came to the Carpatho-Ukraine after World War I, and a few Ukrainian families who had lived in Carpatho-Ukraine for several generations. Until 1947, this church was under the Serbian Orthodox Mitropolit (Patriarkh Serbskoy Pravoslavnoy Tserkvi) whose seat was in Sremski Karlovci in northern Yugoslavia. [redacted] 25X1  
[redacted] this church had a bishop for the Carpatho-Ukraine whose seat was in Khust N 48-10, E 23-16. A numerical breakdown of the various religious groups in the Carpatho-Ukraine is presented in Annex A. 25X1
3. The Soviet Army occupied the Carpatho-Ukraine late in 1944, and in 1945 this region was officially incorporated into the USSR. However, until late 1946 and the beginning of 1947, nothing was done about the reorganization of churches in the Carpatho-Ukraine. Except for the closing and conversion to other purposes of several Jewish synagogues, of which there were indeed more than were needed in Mukachevo N 48-26, E 22-42 and Uzhgorod, everything remained unchanged. Persecution of the Greek Catholic Church started late in 1946. At that time the Greek Catholic bishop from Uzhgorod went to the village of Kaydanovo, 10 km. northwest of Mukachevo, to dedicate a new church. On the way back his car was stopped by some alleged "out-laws", who beat him almost to death. Taken to Uzhgorod, he was placed in a hospital and there, it was rumored, he was eventually poisoned by a physician sent from the USSR. His place remained vacant, and shortly afterwards the Soviet authorities called a conference of all Greek Catholic priests in the Carpatho-Ukraine to discuss the position of this church in the USSR. The priests were told bluntly by the Soviet officials that the former dependence of the Greek Catholic Church on Rome was out of the question, since the USSR does not maintain relations with the Vatican and does not recognize the Pope. It was presented very clearly that the only way left to the Greek Catholic Church in this new situation was to join the Russian Orthodox Church. The conference ended in a deadlock, as the Greek Catholic priests refused to cooperate on this basis. A new conference was called several months later, after some behind-the-scenes work had been done on a number of Greek Catholic priests. The new conference resulted in a split, some priests accepting the command to join the Russian Orthodox Church, while the others refused. Those who refused were fired either immediately or as soon as their replacements had arrived from the USSR. The Bishopric of Uzhgorod was abolished and the Russian Orthodox Church in the Carpathian Oblast was put under the Russian Orthodox Mitropolit (yepiskop) in L'vov. Eventually even those Greek Catholic priests who had accepted the change were either arrested for some invented crime or were simply transferred from the territory of the Carpathian Oblast. Those who resisted the Orthodox Church had been arrested under various pretexts much earlier, and most of them were put in forced labor camps.

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4. The switch from Rome to Moscow affected the church services very little. Because of the fact that the inside furnishings of the Greek Catholic churches were very similar to the Russian Orthodox and that the Greek Catholic priests wore the same clothes as Russian Orthodox priests, these changes in the church subordination did not bring about any noticeable innovations. What was quite new was the type of priest sent from the USSR. These priests had studied at Soviet religious schools (Dukhovnaya Seminariya) and had been educated under Communist Party auspices. They preached about love for the Soviet State, which is protected by God, and about the obedience which the Lord requires from His faithful people to His beloved Soviet Government. In all other respects, these priests had not learned anything priestly; they were Soviet officials like any other.
5. Since the church in the USSR was independent and not supported by the state, and all church properties in the Carpatho-Ukraine had been taken over by the state in 1947, all clergy regardless of denomination had to hold an additional job to make a living. Many of them worked in government administrative agencies, municipal offices, industrial enterprises, etc. What they received for religious services from their parishioners was left entirely out of the state's jurisdiction and depended solely on local private agreements. 25X1  
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 in some villages around Mukachevo such agreements called for an annual fee of 36 rubles from each house, which amount could be paid either in money or in goods. For such a fee, the priest agreed to perform two weekly services in the church (Saturday evening and Sunday morning), to baptize children, and to bury the dead. Such special church services as the Te Deum and Requiem might be ordered by individual churchgoers and paid for with an extra fee of approximately 25 rubles. Similar agreements between priests and parishioners were made in the towns.
6. Monasteries and convents in the Carpatho-Ukraine were not closed or confiscated by the state but were reorganized into kolkhozy and left to the monks and nuns for utilization under the same conditions as any other collective farm. After the abolition of the Greek Catholic Church, the Vasilian Monastery (Vasilianov Monastyr') in Mukachevo, which actually consisted of a monastery and a convent, was taken over by Orthodox monks and nuns from the USSR. They took over all the property and expelled the former Greek Catholic monks and nuns. A large number of these monks and nuns were arrested at the same time for antistate activity and sent to forced labor camps in Siberia. The Soviet monks and nuns wore the customary black habits. They worked on the monastery fields and farms, supporting themselves in this way and paying taxes to the state. Otherwise, they were free to perform and attend religious services in their churches as it pleased them. The same happened to the convent in Uzhgorod, the monastery in Vel Berezhno, and monasteries in several other places.
7. A certain number of churches of all denominations were closed in 1947 and the years following. This was done in villages where there were two or more churches of the same faith. Normally only one was left for each religious group and the others were closed and made into libraries, clubs, and such. No Christian churches, however, were closed in Mukachevo or Uzhgorod.
8. A special attitude was taken toward the Jewish faith. Immediately after the incorporation of the Carpatho-Ukraine into the USSR, the Soviet authorities launched a strong persecution campaign against Jews and especially against Jewish rabbis. Several court proceedings were staged in which Jewish synagogues were presented as meeting places for anti-Soviet activities and the rabbis as Western spies

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and saboteurs. Normally, such court proceedings ended with the arrest of the rabbi and closing down of the synagogue. Finally, only one synagogue remained in Mukachevo, and in 1950 even this one was closed. Prior to 1947, there were seven synagogues in Mukachevo.

9. In June 1952, Mukachevo had six Orthodox churches, one Roman Catholic church, and one Protestant church. [redacted] clergymen [redacted] were [redacted] in Mukachevo at that time [redacted] were about 10. Almost every village had a church and a priest. The Sovietization of the Greek Catholic Church in the Carpatho-Ukraine did not affect the number of churchgoers in rural areas. In the villages and kolkhozy the people continued to attend church as before. A definite drop in the number of churchgoers could be noticed in urban areas, partly because of the general dislike of the people for the new Soviet-type priesthood and partly because of the pressure to which the Greek Catholic Church was subjected to join the Russian Orthodox Church. There were still a rather large number of churchgoers in cities, and religious services of all recognized denominations were fairly well attended. As distinct from the USSR proper, where mostly only old people go to church, quite a number of middle aged and young people in the Carpatho-Ukraine still attended church services.
10. Religious contributions as such were put on a purely voluntary basis. Maintenance of churches was done from collections conducted during the religious services. [redacted] 25X1

## Annex:

- A. Estimated Percentage Breakdown of Population in the Carpatho-Ukraine by Religious Affiliation up to 1947

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Estimated Percentage Breakdown of Population in the Carpatho-Ukraine by Religious Affiliation up to 1947

Faith	R E G I O N				
	City of Mukachevo	City of Uzhgorod	Rural Area of Mukachevo and Uzhgorod	Okrug (Rayon) Beregovo	Okrug (Rayon) Khust
Greek Catholic	65% - 70%	80%	90%	10%	60%
Roman Catholic	15%	10%	2%	20%	
Jewish	10% - 15%	5%	2%		5%
Protestant	8% - 10%	2%	2%	70%	
East Orthodox	3% - 5%	3%	4%		35%

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