

## ІСТОРИЧНІ ПЕРЕДУМОВИ УТВОРЕННЯ ТА ОРГАНІЗАЦІЙНЕ СТАНОВЛЕННЯ ДОНЕЦЬКО- ЛУГАНСЬКОЇ ЄПАРХІЇ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ КИЇВСЬКОГО ПАТРІАРХАТУ (1991–1993)

### THE HISTORICAL BACKGROUND OF THE FORMATION AND ORGANIZATIONAL ESTABLISHMENT OF THE DONETSK-LUHANSK DIOCESE OF THE UKRAINIAN ORTHODOX CHURCH – KYIVAN PATRIARCHATE (1991–1993)

**Relevance and problem statement.** The process of institutional establishment of the Donetsk-Luhansk Diocese of the Kyivan Patriarchate in the first half of the 1990s is one of the least investigated pages in the history of Ukrainian Orthodoxy. Nowadays, there is a widespread misconception that the origins of the Kyivan Patriarchate in the Donbas date back only to the beginning of the organizational activity of the initiative group of Donetsk priest Yurii Yurchyk (1993 – 1994), who afterwards, upon his ordination, for a long time was the head of the Donetsk-Luhansk (later Donetsk) Diocese (1999 – 2008) [*Narechennia*, 1999]. However, the figure and cir-

*У статті проаналізовано історичні передумови та обставини утворення й організаційного становлення Донецько-Луганської єпархії Української Православної Церкви Київського Патріархату 1991 – 1993 рр. Процес інституалізації автокефального руху в першій половині 1990-х років є однією з найменш досліджених сторінок вітчизняної церковної історіографії, оскільки існує велика кількість питань, які потребують своєї детальної розробки. Отже, мета запропонованої розвідки – окреслення історичних подій раннього періоду інституалізації*

\* Аспірант Східноукраїнського національного університету імені Володимира Даля, магістр Київської православної богословської академії, член Національної спілки краєзнавців України.

\*\* Post-graduate of the Volodymyr Dahl East Ukrainian National University, Master of Theology of the Kyiv Orthodox Theological Academy, member of the National Union of Local Lore Specialists of Ukraine.

cumstances of the arch-pastoral ministry of Bishop Polycarp (Huts), the first hierarch of the Ukrainian Orthodox Church in the Donbas, which was elevated to be worthy of becoming a patriarchate, remain unknown to the public at large. 2018 marked the 25th anniversary of the episcopal ordination and blessed demise of Bishop Polycarp (October 10, 1927 – August 16, 1993 †), which has created the need for a proper assessment of the early period of the formation and development of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate and, above all, the role of its first hierarch in this process.

**Analysis of research and publications.** The history of the organizational formation of Orthodox dioceses in the Donbas is presented in a number of historical and religious publications [Ioanikiy, 2000; Sumishyn, 2011; Ihor (Isichenko), 1999; Kyivskyi Patriarkhat, 2016], in particular, in the works of local researchers I. Lukovenko, O. Petrov, O. Forostiuk, S. Tatarynov, etc. [Lukovenko, 2008; Petrov, 2010; Forostiuk, 2004, Tatarinov & Ruban, 2017]. The official view of the historiographical school of the Moscow Patriarchate on the divisions within Ukrainian Orthodoxy is covered in the monographs by V. Petrushko and O. Drabynko [Petrushko, 2008; Drabynko, 2002]; a number of the author's studies are dedicated to the clarification of some aspects of the extra-liturgical activities of Bishop Polycarp (Huts), the first hierarch of the restored Donetsk-Luhansk Diocese [Ruban, 2017; 2018; 2019];

*Донецько-Луганської єпархії УПЦ Київського Патріархату. Актуальність статті полягає у спробі дослідження подій довкола історії Православної Церкви на Донбасі без традиційних історичних кліше, оскільки потреба системного підходу до формування концептуальних стратегій подолання церковного розділення потребує врахування регіональних тенденцій релігійного життя українського суспільства ХХ ст. Вважаємо, що причини розколу Українського Православ'я ґрунтувались не тільки на суперечності визначення канонічного статусу УПЦ, але й на неусвідомленні глибоких потреб нормалізації внутрішньоцерковного життя, переосмислення сталих норм позабогослужбової діяльності громад у посттоталітарний період. Висвітлено обставини архіпастирського служіння єпископа Донецького та Луганського Полікарпа (Гуца) – першого ієрарха УПЦ Київського Патріархату на Донбасі, форми громадської і суспільно-політичної діяльності архіпастиря. На початку 1990-х років єпископу Полікарпу вдалося закласти фундамент процесу інституалізації УПЦ Київського Патріархату на Донбасі та ініціювати низку загальних соціальних проектів, які, на жаль, не були повністю реалізовані через складне соціальне, політичне та економічне становище перших років незалежності України і особливо – передчасну кончину*

however, the above mentioned historiography does not fully cover the outlined task, since there is a number of issues that need clarification and proper elucidation.

**The purpose of the article** is to clarify the circumstances of the institutional establishment of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate in 1992–1993 on the basis of a comprehensive analysis of historical sources, periodicals and scientific literature.

**Presentation of the main material.** The late 1980s witnessed landmark events in the life of the Orthodox Church in the USSR, which significantly influenced its further institutional development. Due to the activity of the democratization processes of the Soviet Union, the party elites resorted to an attempt to liberalize the church-state relations, thereby recognizing the devastating defeat of the long-standing atheistic regime. Since the transfer of the Voroshilovgrad (Donetsk-Luhansk) Diocese of the Ukrainian Exarchate of the Moscow Patriarchate to the jurisdiction of the ruling bishops of the Odessa Diocese in 1948, the Orthodox Church in the Donbas did not have its own hierarchy for 40 years. Only on December 13, 1988, Archimandrite Ioanikii (Kobziev) was ordained into the Bishop of Sloviansk and the vicar of Serhii (Petrov), the Metropolitan of Odessa, in Donetsk and Luhansk Oblasts. On February 19, 1990, Bishop Ioanikii was appointed the ruling bishop of the Donetsk-Luhansk Diocese [*Sumishyn*, 2011, p. 19].

*ієрарха. У наш час вивчення історії розвитку православних конфесій на Донбасі ускладнюється нестабільною політичною ситуацією в регіоні. На жаль, унікальні матеріали фондів Луганського та Донецького обласних архівів залишаються недоступними для українських дослідників, утім, поступова актуалізація цієї проблеми відкриває шляхи до вдалих перспектив її подальшого дослідження.*

**Ключові слова:** єпископ Полікарп (Гуц), Донбас, Православ'я, Українська Православна Церква Київський Патріархат, інституалізація.

*The article attempts to analyze the historical background and the circumstances of the formation and organizational establishment of the Donetsk-Luhansk Diocese of the Kyivan Patriarchate of the Ukrainian Orthodox Church – Kyivan Patriarchate in 1991–1993. The process of the organizational formation of the autocephalous movement in the first half of the 1990s is one of the least investigated pages in the history of the Ukrainian Church historiography due to a large number of issues that require elaboration. Thus, the objective of the proposed study is to outline the historical events of the early period of the institutional establishment of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate. The relevance of the article consists in an attempt to research the events of the Orthodox Church history in the Donbas without traditional historical clichés since the need for a systematic approach to the*

Meanwhile, Archimandrite Polycarp (Huts), the former abbot of the Assumption Monastery of Odessa, the long-time archpriest of the local St Nicholas Church, Candidate of Theology, who was elected the deputy of Artemivsk City Council in the summer of 1990, became a key figure in the religious life of Artemivsk (now Bakhmut), the ancient spiritual and cultural center of Donetsk Oblast [O vyborakh, 1990; Ruban, 2017]. The clergyman's spiritual experience, thorough education, tireless pastoral activity and social activism in combination with his personal moral qualities led to a marked increase in his prestige among the locals and laid down a strong foundation for the expansion of pastoral ministry forms within the post-totalitarian society of the industrial region. However, Archimandrite Polycarp's social, political and civil, though moderate, position caused strong indignation of the local officials, who were skeptical of society democratization processes and, above all, the growing influence of the local clergy that had become independent. Numerous secular officials and individual representatives of the clergy sided against the figure of Archimandrite Polycarp. The diocesan administration, the metropolia and even the cyriarchal patriarchate started receiving numerous anonymous complaints about the Bakhmut archimandrite and his public activities. In the fall of 1991, a diocesan commission was set up to investigate the situation on

*formation of conceptual strategies for overcoming Church division requires consideration of regional trends in the religious life of the Ukrainian society in the 20<sup>th</sup> century. It is our strong opinion that the reasons for the schism within the Ukrainian Orthodox Church were based not only on the contradictions in determining the canonical status of the UOC, but also on the ignorance of the deep needs of the interecclesiastic life's normalization and thereinterpretation of the stable norms of extraliturgical activities in the post-totalitarian period. The article outlines the circumstances of the arch-pastoral ministry of the Bishop of Donetsk and Luhansk Polycarp (Huts), the first hierarch of the UOC-Kyivan Patriarchate in Donbas, as well as the forms of public, social and political activity of the arch-pastor. In the early 1990s, Bishop Polycarp (Huts) managed to lay the foundations for the process of institutional establishment of the UOC-Kyivan Patriarchate in the Donbas and initiate a series of urgent social projects, which, unfortunately, were not fully realized due to the complicated social, political and economic situation of the first years of Ukraine's independence, and especially due to the untimely death of the hierarch. Studying the Donbas local Church history nowadays is complicated by the difficult political situation in the region. Unfortunately, the unique materials of the funds of Luhansk and Donetsk Oblast archives remain unavailable for the Ukrainian researchers, but the gradual actualization of the problem paves the way for good prospects for its future research.*

the ground and relieve Archimandrite Polycarp of his duties [Ruban, 2019, p. 134].

Initially, Archimandrite Polycarp's relations with the diocesan administration, represented by the then ruling Bishop Ioanikii (Kobziev), who, under the vicegerency of Archimandrite Polycarp, belonged to the brotherhood of the Assumption Monastery of Odessa, were surprisingly successful. The appointment of the parish Archimandrite Polycarp as the abbot of one of the central monasteries of Ukraine with a patriarchal residence undoubtedly served as a stepping stone to the bishop's ministry, however, the clergyman's candidacy probably did not receive the appropriate approval of the state structures. Therefore, it is obvious that the abbot had a good reputation of an outstanding clergyman among the members of the former monastic brotherhood. There is evidence that Bishop Ioanikii repeatedly intended to visit St Nicholas Church in Bakhmut [*Bozhestvennaya liturgiia*, 1991] and performed the presbyterian ordination of priest Hennadii Ohurtsov, the spiritual son of Archimandrite Polycarp, appointing the former as the clergyman of the parish [49].

With the separation of the Donetsk Diocese on October 6, 1991, and the appointment of the newly ordained Bishop Alipii (Pohriebniak) as its head [*Narechennia*, 1991], Archimandrite Polycarp's position in the midst of the representatives of the newly formed Donetsk Diocesan Administration significantly worsened. In addition, the clergyman suffered a foot injury and for some time was not able to move and celebrate liturgies [55]. On November 11, 1991, Archimandrite Polycarp was relieved of his duties as the archpriest of St Nicholas Church and, together with priest H. Ohurtsov, was fired, the latter even being banned from celebrating liturgies [49]. The removal of Archimandrite Polycarp caused an acute crisis in the ancient Bakhmut parish and marked a series of events that subsequently led to the formation of a public basis for the movement for the autocephaly of Ukrainian Orthodoxy in the Donbas.

In August 1989, a broad movement for the autocephalous status of the Orthodox Church emerged in Ukraine, which became the basis for the revival of the Ukrainian Autocephalous Orthodox Church (hereinafter referred to as the UAOC) that had ceased to exist as a result of the repressive actions of the Soviet authorities at the end of World War II. The peak of the organizational formation of the UAOC was the Local Council on June 5-6, 1990, which proclaimed the restoration of the UAOC activity in Ukraine and elected the first patriarch

**Keywords:** *Bishop Polycarp (Huts), the Donbas, Orthodoxy, the Ukrainian Orthodox Church, the Kyivan Patriarchate, institutional establishment.*



of Ukrainian Orthodoxy – Mstyslav (Skrypnyk). In the Donbas, the regional parish brotherhoods of the UAOC formed in Luhansk and Sloviansk [*Ihor (Isichenko)*, 1999, p. 217; *Shmyhelskyi*, 2013, p. 75]. On January 22, 1991, the Donetsk and Luhansk Dioceses of the UAOC were formally established (since January 22, 1992 they were united in the Chernihiv Metropolia) [*Zhukovskyyi*, 1994, p. 25], which actually did not function and remained vacant for their entire but short existence, formally submitting to Bishop (later Archbishop) Roman (Balashchuk) of Chernihiv and Sumy [*Shostak*, 2017, p. 257].

The declaration of Ukraine's independence created canonical grounds for gaining the autocephalous status of the autonomous UOC of the Moscow Patriarchate. On September 6-7, 1991, the Bishops' Council of the UOC decided to convene the Local Council to address the issue of the further canonical status of the UOC. On November 1-3, 1991, Kyiv hosted the UOC Local Council, which unanimously decided to ask the Moscow Patriarchate to grant full canonical autonomy to the Ukrainian Church, and then promote the formation of the Kyivan Patriarchate by the Eastern Patriarchs and the Primates of other Local Churches. The conciliar definition stated: "*The independence of the UOC in an independent Ukraine was canonically justified and historically inevitable*" [*Opredeleniya*, 1992, p. 39].

As the time passed, the positions of the Moscow Patriarchate's leadership on the issue of an ever increasing administrative independence of the Ukrainian Orthodox Church were still not made public, but at the same time, a number of leading Russian periodicals launched a broad slanderous campaign against Metropolitan Filaret on charges of collaboration with the KGB and breaking the monastic vows [*Zarichnyi*, 1995, p. 128], which eventually made the lay parishioners doubt the true reasons and possible consequences of Metropolitan Filaret's autocephalous course. Moreover, the situation was complicated by the provocations of some openly pro-Russian hierarchs hostile to the processes of Ukraine's increasing political independence. In particular, among the participants of the Local Council on November 1-3, 1991, signatory to the Conciliar Address, there were also members of the delegation of the Donetsk Diocese, headed by Bishop Alipii (Pohrebniak). However, Bishop Alipii, who had been ordained only one month before the Council, started deliberately discrediting the autocephalous course of the head of the UOC and the actual organization of the schism among the clergy of the Donetsk Diocese, and on January 3, 1992, he addressed Metropolitan Filaret with a request to remove him from the administration of the Diocese on health grounds [32].

On January 22, 1992, Kyiv hosted a meeting of Ukrainian bishops, which adopted a renewed appeal to Patriarch Alexy II and the episcopate of the ROC stating that *“some forces, including those from Moscow, are wreaking havoc among monks, clergy and laymen in certain areas and thus are effectively against Orthodoxy in Ukraine”* [11]. It was also emphasized that *“in light of the declaration of the Ukrainian state’s independence, the time has come for the Ukrainian Orthodox Church to get full independence and autocephaly”* [11]. Bishop of Donetsk Alipii unexpectedly became one of the first three Ukrainian hierarchs who flatly refused to support the renewed appeal, revoking his previous signature under the conciliar appeal of November 1-3, 1991. By the decree of the Holy Synod of the UOC of January 23, 1992, and in accordance with a previously stated request, Bishop Alipii was removed from his administration of the Donetsk Diocese and appointed the Bishop of Cherkasy and the vicar of the Kyiv Diocese [32]. Refusing to comply with the decree, the hierarch remained in Donetsk Oblast, asking the Holy Synod of the UOC to retire him in view of his *“serious back disease”* [33]. On January 23, 1992, Metropolitan Leontii (Hudymov), one of the oldest hierarchs of the UOC, was appointed the head of the Donetsk Diocese in order to normalize the situation there [32].

On February 18-19, 1992, the Holy Synod of the Russian Orthodox Church received a message to the Metropolitan of Kyiv Filaret and Ukrainian hierarchs that violated the previously vested right of the UOC to self-government and laid the foundation for a future schism in Ukraine, creating the possibility of the UOC’s withdrawal from the subordination to its canonical primate. The text contained a firm request to review the resolutions of the Holy Synod of the UOC of January 23, 1992, concerning the relocation of bishops and the following appeal: *“We sincerely hope that the issue of the future of the Ukrainian Orthodox Church will be addressed with a conciliar mind and will be based on Church canons and in accordance with the hopes of the people of God. But if, God forbid, this one and canonically legitimate principle is violated, then everyone who has remained faithful to Orthodoxy will receive our canonical guidance and will not be abandoned to the forces of evil”* [Zarichnyi, 1995, p. 128].

The pro-Russian clergy immediately took the message, published by the Holy Synod of the ROC, as an instruction for action. In Donetsk Oblast, the clergy, instigated by the former ruling Bishop Alipii and the odious Archimandrite Savvatii (in the schema – Zosyma (Sokur)), started a virtual rebellion against the newly appointed Metropolitan Leontii [*“O chem dusha skorbit”*, 2016, p. 124], which

gained support only in a part of the northern districts of the oblast, making the bishops' residence move to St Nicholas Cathedral in Horlivka. On March 3-4, 1992, the meeting of the Holy Synod of the UOC with the participation of Metropolitan Leontii (Hudymov) thoroughly studied the current situation in a number of dioceses, including the Donetsk Diocese, after which it was decided to uphold the Resolutions of the Holy Synod of January 23, 1992, despite the threats of the Moscow Patriarchate [33].

These events led to the separation of the Bakhmut community of St Nicholas Church, part of which, headed by its long-time archpriest Archimandrite Polycarp, supported the policy of Metropolitan Filaret, the primate of the UOC, and recognized the authority of Metropolitan of Donetsk Leontii (Hudymov). However, on March 16, 1992, on the day when, as N. Nepop-Rumiantseva recalls, Metropolitan Leontii was to receive a delegation of the Bakhmut parishioners led by Archimandrite Polycarp, the hierarch suddenly died under mysterious circumstances [Ruban, 2018, p. 284]. After the death of Metropolitan Leontii on March 16, 1992, the leadership of the Donetsk-Sloviansk Diocese was provisionally handed over to Bishop of Luhansk and Starobilsk Ioanikii (Kobziev), however, the actual leadership was still carried out by Bishop Alipii who had been relieved of his duties.

The rebellious activity of the pro-Russian bishops culminated in the Bishops' Council of the ROC on March 31-April 5, 1992, which indefinitely postponed the issue of granting autocephaly to the UOC and placed the blame for the problems of the religious situation in Ukraine squarely on Metropolitan of Kyiv Filaret (Denysenko), who was put by the Council under intense pressure to leave his post as primate of the UOC [Zarichnyi, 1995, p. 129]. On April 6, 1992, a number of opposition bishops, including Bishop of Donetsk Alipii (Pohrebniak), were restored as ruling bishops by the Decree of the Holy Synod of the UOC in accordance with the decisions of the Bishops' Council of the ROC [Alipiy, 1992]. However, on April 7, 1992, during a liturgy at St Volodymyr's Cathedral in Kyiv, Metropolitan Filaret flatly refused to resign from his position of the head of the UOC for the benefit of the Moscow Patriarchate. Under these circumstances, the appeals from the Bakhmut community led by Archimandrite Polycarp to the Kyivan Metropolia were meaningless. On April 20, Metropolitan Filaret for the last time called on the Donetsk Diocesan Administration to renew Archimandrite Polycarp as the archpriest of the local St Nicholas Church in order to establish Church peace in Bakhmut [31]. However, the local



pro-Russian clergy blatantly ignored this call as well as the subsequent orders of Metropolitan Filaret. The general character of the religious sentiment of most of the lay parishioners and clergymen in the Donbas is illustrated by an interview of Bishop Alipii to the Donetsk newspaper *Aktsent* on April 25, 1992, in which the hierarch deceptively distorted the theological notion of Church unity and stated that during the breaks between the meetings of the Bishops' Council "some priests from Luhansk Oblast came up to me and said that if Archbishop Ioanikii voted for autocephaly, he had better not return to the Diocese" [Alipiy, 1992].

The leaders of the Moscow Patriarchate decided to remove Metropolitan Filaret from his position of the primate of the UOC and replace him with a hierarch controlled by them. On April 30, 1992, Zhytomyr hosted a meeting of the representatives of the clergy, monasteries, and laity, with active participation of the former ruling Bishop Alipii from Donetsk Oblast. The final resolution of the event expressed the lack of confidence in Metropolitan Filaret and made a strong demand for his resignation [Drabinko, 2002, p. 82]. In order to give the Zhytomyr assembly a "canonical importance" at the extended meeting of the Synod of the ROC under the threat of court proceedings by the Bishops' Council of the ROC, in the absence of Metropolitan Filaret, he was obliged to convene the Bishops' Council of the UOC by May 15, 1992, and apply for resignation at the council [Drabinko, 2002, p. 83 – 84]. Finally, in violation of the canons, the Statute of the UOC and the resolutions of the Bishops' Council of the ROC on the autonomy and independence in the administration of the UOC, according to the instructions of Patriarch Alexy, the diocesan bishop Metropolitan Nicodemus (Rusnak) convened the Kharkiv Council on May 27-28, 1992. At the council, a number of bishops carried out the organizational formation of a new religious organization – the UOC of the Moscow Patriarchate – and elected Volodymyr (Sabodan), the Metropolitan of Rostov and Novochoerkassk and hierarch of the Russian Church, as its primate.

On May 26, 1992, the representatives of the Donetsk Diocese Archimandrite Polycarp and priest H. Ohurtsov participated in the All-Ukrainian Forum of the Clergy and Laity on "Protection of the Canonical Rights of the UOC", whose participants supported Metropolitan Filaret's autocephalous course. Given the brutal intervention of the ROC Synod in the internal affairs of the Ukrainian Church, they called on the Patriarch of Constantinople to abolish the non-canonical act of annexation of the Kyivan Metropolia to the Moscow Patriarchate in 1686 [Zarichnyi, 1995, p. 130]. The Bakhmut

Initiative Group of the local Committee for the Protection of the Canonical Rights of the UOC, headed by Archimandrite Polycarp, launched a newspaper called *Bakhmut Orthodox Bulletin*. The purpose of the publication was to inform the clergy and the laity of the Donbas about the activity of Bishop Alipii on the defamation of Metropolitan Filaret. In his interview with a journalist of the newspaper, Archimandrite Polycarp justified the expediency of acquiring the autocephalous status for the UOC, emphasizing that he personally would always oppose the schism and canonical deception of Bishop Alipii [Kononova, 1992]. It is important to mention the incident described in the newspaper concerning the creation of the so-called Orthodox Brotherhood in Donetsk Oblast, aimed at supporting the actions of Bishop Alipii. Thus, Archimandrite Polycarp sent a telegram to the newspaper *Aktsent* informing the editors about the fact of forgery of his and priest H. Ohurtsov's signatures under the brotherhood's appeal to the Moscow Patriarchate, but the eventually published text of the telegram was substantially changed. Finally, Archimandrite Polycarp made a correct and partly prophetic conclusion that those actions were beneficial only to those who were interested in the schism among the faithful and the separation of the Donbas from Ukraine [Kononova, 1992].

As the Local Council of the UOC on November 1 – 3, 1991, unanimously stated its desire to resolve the long-standing issue of the normalization of its canonical status, there emerged the prospect of overcoming the confessional division of Ukrainian Orthodoxy through the process of unification of the UOC and the UAOC. On June 25, 1992, the All-Ukrainian Orthodox Council was held in Kyiv, proclaiming the unification of the UOC and the UAOC into a united local Ukrainian Orthodox Church – Kyivan Patriarchate, which became the only legitimate canonical successor to both denominations. Patriarch Mstyslav (Skrypnyk) was recognized as the head of the united Church, and, given his permanent absence, the post of Deputy Patriarch was introduced in Ukraine, which was taken by Metropolitan Filaret (Denysenko) [Zarichnyi, 1995, p. 135].

After the notorious Kharkiv Council of the UOC of the Moscow Patriarchate, which practically led to the elimination of the canonical diocesan authorities in the Donbas, the interim leadership of the parishes in the region was taken by Metropolitan Filaret himself, by whose decree Archimandrite Polycarp was appointed the Rural Dean of Donetsk Oblast on July 13, 1992 [55]. Despite the restoration of Archimandrite Polycarp to the position of the archpriest of St Nicolas Church by Metropolitan Filaret, some of the parishioners,

who were incited by the outright slander of the local pro-Russian clergy, did not allow the clergyman to enter the church. Notably, these measures met the indifference of local officials, who stated that “since the parishioners did not recognize this appointment and did not accept Archimandrite Polycarp and priest H. Ohurtsov as their spiritual leaders, their appointment became null and void” [55]. During an arch-pastoral visit to the Bakhmut parish of St Nicholas Church on July 26, 1992, Bishop Alipii (Pohrebniak) expressed support for the actions of the local clergy, publicly calling Archimandrite Polycarp “a Rukhist” [translator’s note: *Rukh, or the People’s Movement of Ukraine, is a Ukrainian center-right political party, founded in 1990*] and “a Catholic” [Zayavleniye, 1992]. On August 31, 1992, by the decree of Bishop Alipii, the “non-appointed clergyman” Archimandrite Polycarp (Huts) and priest Hennadii Ohurtsov were disrobed for the support of Metropolitan Filaret [47; 48].

At the end of June 1992, the constituent assembly of the City Committee for the Protection of Canonical Rights of the UOC, chaired by Archimandrite Polycarp, was held in the Bakhmut Museum of Local History. Elected representatives of the clergy and parishioners of two city churches, as well as S. Tatarynov, the head of the Permanent Commission on Culture and Youth at the City Council, participated in the activities of the organizing committee. Having examined the unlawful actions of the pro-Moscow clergy aimed at destabilizing the religious situation, the committee stated its desire to promote the restoration of civil peace in the region, support the canonical rights of Metropolitan Filaret, the primate of the UOC, and exercise the legal protection of the clergy and the faithful from the encroachment on their honor and dignity [Iz pervykh ruk, 1992]. However, only on August 5, 1992, by the decision of the City Council Executive Committee No. 295, the Artemivsk City Committee for the Protection of the Canonical Rights of the UOC was granted state registration [55].

In August 1992, Rural Dean of Donetsk Oblast Archimandrite Polycarp initiated the restoration of the destroyed Bakhmut Pokrovska Church, which was to become a new cathedral of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate. The cathedral was also supposed to comprise a complex of administrative buildings, including the diocesan administration, a nursing-care facility and a free canteen for the poor of the city. The estimated cost of the project was more than 5 million karbovanets. [Martynov, 1992]. It was also announced about the creation of the diocesan publishing house ANTEKS, which, while operating under the subscription system,

had to publish a number of liturgical, ecclesiastical and historical as well as theological literature, including works by Archimandrite Polycarp [*Iz pervykh ruk*, 1992; *Minuya ruki prodavtsov*, 1992].

By a decree of the Holy Synod of the UOC-Kyivan Patriarchate of November 19, 1992, Rural Dean of Donetsk Oblast Archimandrite Polycarp was elected Bishop of Donetsk and Luhansk [35]. On November 30, 1992, by a resolution of the Council for Religious Affairs under the Cabinet of Ministers of Ukraine, the statute of the diocesan administration of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate was registered [50; 52]. Priest H. Ohurtsov was appointed Secretary of the Diocese [57].

Since the early 1990s, one of the manifestations of the external influence on social and political processes in Ukraine has been the free ownership of the regional information space by the pro-Russian figures, which significantly influenced the molding of public opinion, in particular, in religious matters. On December 19, the announcement about the election of Archimandrite Polycarp as a bishop, published in the leading local newspaper *Vpered* [*Episkop*, 1992], met a sharp response from the journalists of the newspaper *Meridian* in a note titled *Rehearsal of Riots*, which reported that “priest Hennadii Ohurtsov, who was banned from celebrating liturgies, and the non-appointed Archimandrite Polycarp are disrobed for their communion with Filaret” [*Repetitsiya*, 1992]. In addition, the announcement about the election of Bishop Polycarp, published shortly before the new bishop of the Donetsk UOC of the Moscow Patriarchate was officially appointed, was viewed as an attempt of provocation, “a disregard for the feelings of the faithful” and “a rehearsal to trigger unrest on the basis of religion” [*Repetitsiya*, 1992].

On January 11, 1993, the newspaper *Meridian* published a Christmas interview with the Rural Dean of Artemivsk of the Moscow Patriarchate of the UOC, which contained negative characteristics of the activities of Metropolitan Filaret, who was described as a “schismatic”, and a reassurance of a flat rejection of the autocephalous status for the Orthodox Church by the parishioners: “We are Slavs and there is nothing to share here, nothing to look for. We have a common area of activity and a common native language – Slavic. And we have a common attitude towards and love for God. And if we have so much in common, then why take steps in a hurried, hasty way?” [*Rozhdestvo*, 1993]

On January 28, 1993, the newspaper *Vpered* published a notice of a joint lawsuit with priest H. Ohurtsov, the clergyman of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate, accusing the editors of the newspaper *Meridian* of the encroachment on their

honor and dignity [Sud, 1993]. The claimant party demanded a public apology from the editors and a compensation for moral damage. The response came already on January 30, when the newspaper *Meridian* issued another note in which the unchurched workers of the secular edition, who had been flatly dissociating themselves from the role of arbitrators in the intrachurch polemics only a couple of months ago [Zayavleniye, 1992], freely referred to Canon VI of the Second Vatican Council and again made their own subjective value judgments regarding the canonicity of Bishop Polycarp [Skazhesh gop, 1993]. In a comparative analysis of the stylistics of the critical notes in the newspaper with the interview text of the Rural Dean of the UOC of the Moscow Patriarchate, there is no doubt about the identity of the author they belong to.

Meanwhile, in the environment of Eastern Ukrainian post-colonial political elites, a clear concept of religious policy was formed, aimed at the priority development of the dioceses of the UOC of the Moscow Patriarchate in the region, which made the relations of the high-principled hierarch with the local officials even more uneasy. It should be noted that due to his illness and grave financial situation, Bishop Polycarp found it difficult to move physically, and the actual representative of the diocesan administration at the local authorities was the Secretary of the Diocese, priest H. Ohurtsov. Being not very good at official record keeping, he unconsciously created formal reasons for not complying with the official appeals of the hierarch by his partial incompetence in record keeping. However, in a letter to the chairman of the Religious Council, the head of the local department hypocritically emphasized that Bishop Polycarp did not want to talk face-to-face to the leadership of the City Council and the Executive Committee for “unclear reasons”, but despite such a “disrespectful” attitude of the hierarch on the part of the authorities of Bakhmut, there were no obstacles to the activities of the diocesan administration of the UOC-Kyivan Patriarchate [54].

At the end of 1992, the parishioners of the Pokrovska Church, headed by its archpriest Archbishop Polycarp, managed to get the permission from the local administration to lease an old abandoned building to equip the temporary premises for a planned nursing-care facility, and the opening ceremony took place already on January 19, 1993. In the interview on the occasion with a local newspaper, Archimandrite Polycarp expressed hope that the temporary premises could host about 6-7 people in the near future [Matsak, 1993].

However, as early as February 1993, the City Department on Architecture unexpectedly refused to allot a land plot in the historic



center on the site of the ancient Pokrovska Church to the community of the UOC-Kyivan Patriarchate, instead giving it to private developers [Diachenko, 1993]. The conflict became deadlocked. On March 3, Archimandrite Polycarp appealed to the head of the City Council Executive Committee with a request to assist in the allotment of a land plot for the construction of the planned architectural complex at least in the outskirts of the city, which, however, was not considered under a formal pretext. Only after the intervention of the journalist O. Diachenko did the case move from the dead point and the parishioners regained their right to the historical site [Diachenko, 1993].

In his letter to the Member of the Ukrainian Parliament M. Porovskyi, priest H. Ohurtsov, the Secretary of the Donetsk-Luhansk Diocesan Administration, stated: “... for more than 7 months the parishes belonging to the UOC KP on the ground have not been registered on the territory of the Commissioner for Religious Affairs by the regional administration of Donetsk. The persons who have signed the documents on the part of Comrade Serpilin [note: he headed the Regional Department of Religious Affairs – M.R.] are under pressure. The signature of Metropolitan Filaret is not recognized by the Council on Religious Affairs” [57]. However, the Member of Parliament’s order “to influence the Department of Religious Affairs of Donetsk and Luhansk regional administrations and remove impediments in the registration of the communities of the UOC KP” [56] got a response that “according to the Head of the Donetsk Regional Department for Religious Affairs, the facts stated in the letter of the Donetsk diocesan administration are not true” [58].

The tumultuous events of the ecclesiastical division and the outright persecution had a significant impact on the health of Archimandrite Polycarp, who had been suffering from diabetes and a pulmonary disease for a long time [54]. Due to the significant deterioration of the future hierarch’s health, the date of his episcopal ordination was postponed several times. It was not until April 10, 1993, that the episcopal ordination of Archimandrite Polycarp (Huts) to the bishop of Donetsk and Luhansk was held at Saint Philaretos Home Church of the Kyivan Patriarchate. He became the first hierarch of the Ukrainian Orthodox Church in the Donbas, which was elevated to be worthy of becoming a patriarchate [Arkhi-pastyrskie sluzhinnia, 2011, p. 17]. By the decree of Metropolitan Filaret, the Deputy Patriarch of Kyiv and All Rus-Ukraine, according to the decision of the Holy Synod, the newly ordained bishop was officially appointed head of the Donetsk-Luhansk Diocese [51].

On April 17, 1993, the Easter Message of the Most Reverend Polycarp, Bishop of Donetsk and Luhansk, to all the faithful of

the UOC-Kyivan Patriarchate in the Donbas was published, in which the hierarch emphasized that *“these are difficult times for our Ukrainian Orthodox Church. There are forces trying to divide and upset it. However, we know that the evil of the world is defeated by the sacrament of Christ’s Resurrection; His power overcomes suffering and human injustice, as Christ fills himself with everything”*, finally calling for *“offering prayers to the Lord to bless our young Ukrainian nation and send spiritual renewal, peace and blessing to its people,”* [Paskhalnoye poslaniye, 1993].

Together with the difficulties connected with his pastoral ministry, Bishop Polycarp’s health deteriorated due to his pulmonary disease and diabetes that later resulted in gangrene that made it necessary for the half of his foot to be amputated, which made him almost absolutely unable to move. On August 16, 1993, Bishop Polycarp died at the age of 66 [Spivchuttia, 1993; 35]. The Artemivsk City Council and its Executive Committee, the Permanent Commission on Culture and Youth as well as the staff of the Museum of Local History expressed their condolences on Bishop Polycarp’s death in the leading local newspaper *Vpered*; notably, only the last message emphasized the hierarch’s priesthood.

On August 20, 1993, given the untimely demise of Bishop Polycarp (Huts), by the Decree of the Holy Synod of the UOC-Kyivan Patriarchate, Bishop of Kharkiv and Poltava Roman (Popenko) was entrusted with the provisional leadership of the Donetsk-Luhansk Diocese [35]. However, already in December 1993, he joined the UOC-Moscow Patriarchate with a number of bishops through a demonstrative “repentance”, and Metropolitan Filaret again took the diocesan administration. After the death of Bishop Polycarp, the structure of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate covered six parishes in Bakhmut, Horlivka, Siversk, Pokrovske and two parishes in the oblast’s center, Donetsk [57]. The UAOC communities in Sloviansk and Luhansk, whose confessional affiliation was not specifically identified for a long time, should also be taken into account [55]. In September 1993, priest Yurii Yurchyk joined the UOC-Kyivan Patriarchate, and due to his efforts, the Donetsk Rural Dean’s District was established [Narechennia, 1999]. The appointment of Bishop Iziaslav (Karha) to the See in the fall of 1994 began a new period in the history of the Donetsk-Luhansk Diocese.

**Conclusions.** Thus, the historical circumstances surrounding the schism of Ukrainian Orthodoxy in the Donbas and the institutional restoration of the Donetsk-Luhansk Diocese within the UOC-Kyivan Patriarchate (1992-1993) remained unexplored and the figure of Bishop Polycarp (Huts) undeservedly forgotten for a long time.

Despite his relatively short pastoral ministry, Bishop Polycarp managed to lay the foundations for the process of restoration and institutional establishment of the Donetsk-Luhansk Diocese of the UOC-Kyivan Patriarchate, as well as initiate a number of urgently relevant social projects, which, unfortunately, due to the complicated political and economic circumstances of that time and, above all, the hierarch's untimely death, were not fully realized. During many years after his death, Bishop Polycarp's active civil initiative, social ministry and benevolence became the role models and priorities for the activities of the hierarchs of the UOC-Kyivan Patriarchate in the Donbas. We hope that the active development of the extralitururgical forms of arch-pastoral ministry will dominate the process of establishing the Local Orthodox Church of Ukraine.

1. Алипий, епископ. «Когда я услышал заявление Блаженнейшего, мне стало страшно» // «Акцент» (Донецк). 1992. 25 апреля. С. 2.
2. Архіпастирське служіння Святійшого Патріарха Київського і всієї Руси-України Філарета за 50 років в архієрейському сані: [В 3 т.]. Київ: Видавничий відділ УПЦ Київського Патріархату, 2011. Т. 1: 1969–1990 роки. 642, [6] с.
3. Божественная литургия // «Вперед» (Артемовск). 1991. 6 августа, № 112 (15227). С. 4.
4. Драбинко А. Православие в посттоталитарной Украине (вехи истории). Киев: Изд. Свято-Успенской Киево-Печерской Лавры, 2002. 287 с.
5. Дьяченко А. У святых камней // «Вперед» (Артемовск). 1993. 20 мая, № 55 (15599). С. 4.
6. Епископ Донецкий и Славянский // «Вперед» (Артемовск). 1992. 10 декабря, № 132 (15435). С. 4.
7. Заявление Комитета по защите канонических прав Украинской Православной Церкви г. Артемовска // «Меридиан» (Артемовск). 1992. 29 августа, № 47 (58). С. 2.
8. Жуковский А. Стан Православної Церкви в Україні (Доповідь на Соборі українських православних єпископів діаспори) // Православний вісник. Київ, 1994. № 1–3. С. 21–32.
9. Заради служіння Богові та порятунку людини» // Людина і світ. (Київ). 1991. № 10. С. 14–15.
10. Зарічний О. Митрополит Філарет. Львів: Логос, 1995. 175 с.
11. Звернення єпископату Української Православної Церкви до Святійшого патріарха Московського та всієї Русі Алексія II, Священного Синоду та всіх архієреїв Руської Православної Церкви // Православний вісник. Київ, 1992. № 4. С. 8–9.
12. Из первых рук // «Меридиан» (Артемовск). 1992. 27 июня, № 36 (49). С. 1.
13. Иоанникий (Кобзев), архиеп. Краткий исторический очерк Луганско-Старобельской епархии. Киев: Информационно-издательский центр Украинской Православной Церкви, 2000. 109 с.
14. Ігор (Ісиченко), архієп. Історія Церкви Христової в Україні: Конспект лекцій для студентів духовних шкіл. Харків, 1999. 264 с.
15. Київський Патріархат під омофором Святійшого Патріарха Філарета / [автор-упоряд. прот. Олександр Трофимлюк]. Київ: Видавниче управління УПЦ Київського Патріархату, 2016. 240 с.
16. Кононова Н. Интервью с архимандритом Поликарпом // Бахмутский православный вестник (Артемовск). 1992. № 1. С. 1.

17. Луковенко І. Г. Православна Церква на Донеччині // Религиозная палитра Донецкой области: справочник религиозных организаций / [под ред. д. богосл. н., проф. А.И. Шевченко и доц. И.А. Козловского. Донецк, 2008. С. 45–52.
18. Мартынов М. Приют в Свято-Покровском соборе // «Меридиан» (Артемовск). 1992. 15 августа, № 45 (56). С. 1.
19. Мацак Л. Открыт дом приюта // «Вперед» (Артемовск). 1993. 4 февраля, № 13 (15557). С. 4.
20. Минуя руки продавцов // «Меридиан» (Артемовск). 1992. 10 октября, № 53 (84). С. 2.
21. Наречення і хіротонія архімандрита Аліпія (Погребняка) в єпископа Донецького і Слов'янського. Православний вісник. Київ, 1991. № 12. С. 8–11.
22. Наречення і хіротонія архімандрита Юрія (Юрчика) в єпископа Донецького і Луганського // Православний вісник. Київ, 1999. № 5–6. С. 17–20.
23. Новості Сообщения // «Меридиан» (Артемовск). 1991. 7 октября, № 16 (27). С. 7.
24. О выборах депутата Артемовского городского Совета народных депутатов XXI созыва по избирательному округу № 133 // «Вперед» (Артемовск). 1990. 27 июля, № 119 (15026). С. 1.
25. О чем душа скорбит: Жизнеописание, пастырские труды, воспоминания духовных чад схиархимандрита Зосимы (Сокура) / Авт.-сост. Иеромонах Тихон (Васильев), иеромонах Зосима (Мельник), схимонахиня Евфросиния (Бондаренко). Москва, 2016. 672 с.
26. Обращение Собора Украинской Православной Церкви к Святейшему Патриарху Московскому и всея Руси Алексию II и епископату Русской Православной Церкви // Собор Украинской Православной Церкви 1–3 ноября 1991 г. Киев: Издание УПЦ, 1992. С. 34–35.
27. Определения Собора Украинской Православной Церкви по вопросу полной самостоятельности Украинской Православной Церкви 1–3 ноября 1991 г. // Собор Украинской Православной Церкви 1–3 ноября 1991 г. Киев: Издание УПЦ, 1992. С. 36–39.
28. Пасхальное послание преосвященного Поликарпа, епископа Донецкого и Луганского // «Вперед» (Артемовск). 1993. 17 апреля, № 43 (15587). С. 1.
29. Петров О. Сучасний стан і розвиток християнських релігійних течій на Донеччині // Схід (Донецьк). 2010. № 7 (107). С. 111–115.
30. Петрушко В. О попытках создания Киевского патриархата украинскими униатами и раскольниками-автокефалистами в XX веке. Москва: ПСТБИ, 2008. 407 с.
31. Письмо митрополита Филарета епископу Донецкому и Славянскому Алипию // Бахмутский православный вестник (Артемовск). 1992. № 1. С. 2.
32. Постанови Священного Синоду Української Православної Церкви від 23 січня 1992 р. // Православний вісник. Київ, 1992. № 4. С. 6–8.
33. Постанови Священного Синоду Української Православної Церкви від 3–4 березня 1992 р. // Православний вісник. Київ, 1992. № 5. С. 2–3.
34. Постанови Священного Синоду Української Православної Церкви Київського Патріархату від 19 листопада 1992 р. // Православний вісник. Київ, 1992. № 9–12. С. 7–8.
35. Постанови Священного Синоду Української Православної Церкви Київського Патріархату від 20 серпня 1993 р. // Православний вісник. Київ, 1993. № 7 – 8. С. 2 – 8.
36. Репетиция беспорядков? // «Меридиан» (Артемовск). 1992. 19 декабря, № 63 (74). С. 4.
37. Рождество Христово пришел на землю Бог // «Меридиан» (Артемовск). 1993. № 1 (77). С. 1.
38. Рубан М., дияк. Громадська та суспільно-політична діяльність єпископа Полікарпа (Гуца) // Труди Київської духовної академії: Науковий збірник

- Київської православної богословської академії. Ред. кол.: прот. Олександр Трофимлюк (гол. ред.) [та ін.]. Київ, 2019. № 19 (191). С. 128–141.
39. Рубан М., дяк. Постать єпископа Полікарпа (Гуца) в історії Свято-Успенського Одеського монастиря (до 90-ліття від дня народження ієрарха (1927–1993) // Південь України: етноісторичний, мовний, культурний та релігійний виміри: зб. наук. праць Вип. 6. відп. ред. М. І. Михайлуца. Херсон, 2017. С. 287–293.
40. Рубан М., дяк. Соціальне служіння та благодійницька діяльність єпископа Полікарпа (Гуца): до 90-ї річниці з дня народження ієрарха (1927–1993†). Православ'я в Україні: збірник матеріалів VII Міжнародної наукової конференції присвяченої 25-літтю відновлення Київської православної богословської академії (1992–2017) / Під ред. д. богосл. н., проф., митроп. Переяслав-Хмельницького і Білоцерківського Єпіфанія (Думенко), д. іст. н. Г. В. Папакіна, Н.М. Куковальської та ін. Київ: [Київська православна богословська академія], 2017. С. 339–344.
41. Рубан М., дяк. Церковно-просвітницька діяльність єпископа Донецького та Луганського Полікарпа (Гуца) – першого ієрарха УПЦ Київського Патріархату на Донбасі (10.10.1927 – 16.08.1993) // Труди Київської духовної академії: Науковий збірник Київської православної богословської академії / Ред. кол.: митр. Переяслав-Хмельницький і Білоцерківський Єпіфаній (Думенко) (гол. ред.) [та ін.]. Київ, 2018. № 18 (190). С. 280–289.
42. Скажеш гоп... // «Меридиан» (Артемівск). 1993. 30 янв. № 3 (80). С. 1, 3.
43. Співчуття з приводу кончини єпископа Полікарпа (Гуца) // «Вперед» (Артемівск). 1993. 19 августа, № 94 (15638). С. 4.
44. Суд рассудит // «Вперед» (Артемівск). 1993. 28 янв. № 10 (15554). С. 1.
45. Сумішин Ю. С., Корнеев Є. С., Брель Я. М., Кравченко Г. М. Луганська єпархія. Інформаційно-довідкове видання [під загальною редакцією секретаря Лугансько-Алчевської єпархії прот. Іакова Лобова]. Львів: Максим, 2011. 600 с.
46. Татаринів С. Й., Рубан М. Ю. Нариси історії Православ'я Донеччини. Бахмут, 2017. 300 с.
47. Указ заперещеному в священнослуженні іерею Геннадію Огурцову // «Меридиан» (Артемівск). 1992. 7 нояб. № 57. С. 3.
48. Указ заштатному Архимандриту Поликарпу (Гуц Ивану Максимовичу) // «Меридиан» (Артемівск). 1992. 7 нояб. № 57. С. 3.
49. Указ клирику Св. Никольского храма г. Артемовска Геннадію Аркадьевичу Огурцову // «Меридиан» (Артемівск). 1992. 7 нояб. № 57. С. 3.
50. Фонди Бахмутського краєзнавчого музею (далі – Ф. БКМ). НДФ. 1405.
51. Ф. БКМ. НДФ. 1406.
52. Ф. БКМ. НДФ. 1407. Ф. 103. Спр. 5.
53. Форостюк О. Д. Луганщина релігійна. Історичний і правовий аспекти. Львів, 2004. 206 с.
54. Центральний державний архів вищих органів влади України. (далі – ЦДАВО України). Ф. 4648. Оп. 7. Спр. 695. Арк. 119–120.
55. ЦДАВО України. Ф. 4648. Оп. 7. Спр. 695. Арк. 123–125.
56. ЦДАВО України. Ф. 4648. Оп. 7. Спр. 710. Арк. 24.
57. ЦДАВО України. Ф. 4648. Оп. 7. Спр. 710. Арк. 25.
58. ЦДАВО України. Ф. 4648. Оп. 7. Спр. 710. Арк. 26.
59. Шмигельський І. В. Демократичні процеси на Луганщині: кінець 1980-тих, початок 2000-них років (з історії становлення Народного Руху України та його роль у розвитку демократичних процесів). Львів: Промдрук, 2013. 148 с.
60. Шостак А. Православні конфесії Півдня України в період становлення незалежної держави (1991–1999 рр.). Монографія. Миколаїв: ФОП Швець В. М., 2017. 273 с.



1. Alipiy, episkop. «Kogda ya uslyshal zayavleniye Blazhenneyshego, mne stalo strashno» // «Aktsent» (Donetsk). 1992. 25 aprelya. S. 2. (Alipii, Bishop. «When I heard the statement of His Beatitude, I got scared» // Aktsent (Donetsk). 1992. April 25. P. 2.)
2. Arkhiepastsyrskye sluzhinnia Sviatiishoho Patriarkha Kyivskoho i vsiiei Rusy-Ukrainy Filareta za 50 rokov v arkhiiereiskomu sani: [V 3 t.]. Kyiv: Vydavnychi viddil UPTs Kyivskoho Patriarkhatu, 2011. T. 1: 1969–1990 roky. 642, [6] s. (The Arch-pastoral Service of His Holiness Filaret, Patriarch of Kyiv and All Rus-Ukraine, During His 50-year Episcopal Order: [In 3 volumes]. Kyiv: Publishing Department of the UOC-Kyivan Patriarchate, 2011. Vol.1: 1969–1990. 642 [6] p.)
3. Bozhestvennaya liturgiya // «Vpered» (Artemovsk). 1991. 6 avgusta № 112 (15227). S. 4. (Divine Liturgy // Vpered (Artemivsk). 1991. August 6 № 112 (15227). P. 4)
4. Drabinko A. Pravoslaviye v posttotalitarnoy Ukraine (vekhi istorii). Kiev: Izd. Svyato-Uspenskoy Kiyev-Pecherskoy Lavry. 2002. 287 s. (Drabynko O. Orthodoxy in Post-Totalitarian Ukraine (Milestones of History). Kiev: the Publishing House of Kyiv Pechersk Lavra, 2002. 287 p.)
5. Diachenko A. U svyatykh kamney // «Vpered» (Artemovsk). 1993. 20 maya № 55 (15599). S. 4. (Diachenko A. At the Holy Stones // Vpered (Artemivsk). 1993. May 20. № 55 (15599). P. 4.)
6. Episkop Donetskii i Slavyanskiy // «Vpered» (Artemovsk). 1992. 10 dekabrya № 132 (15435). S. 4. (Bishop of Donetsk and Sloviansk // Vpered (Artemivsk). December 10. № 132 (15435). P. 4.)
7. Zayavleniye Komiteta po zashchite kanonicheskikh prav Ukrainskoy Pravoslavnoy Tserkvi g. Artemovska // «Meridian» (Artemovsk). 1992. 29 avgusta №47 (58). S. 2. (The Statement of the Committee for the Protection of the Canonical Rights of the Ukrainian Orthodox Church in Artemivsk // Meridian (Artemivsk). 1992. August 29, № 47(58). P. 2.)
8. Zhukovskiy A. Stan Pravoslavnoi Tserkvy v Ukraini (Dopovid na Sobori ukrain-skykh pravoslavnykh yepyskopiv diaspori) // Pravoslavnyi visnyk. Kyiv, 1994. № 1–3. S. 21–32. (Zhukovskiy A. The State of the Orthodox Church in Ukraine (Report at the Council of the Ukrainian Orthodox Bishops of the Diaspora). The Orthodox Bulletin. Kyiv, 1994. № 1–3. P. 21–32.)
9. Zarady sluzhinnia Bohovi ta poriatunku liudyny» // Liudyna i svit (Kyiv) 1991. zhovten № 10. S. 14–15. (For the Service of God and the Salvation of Man. Human and the World (Kyiv). 1991. October № 10. P. 14–15.)
10. Zarichnyi O. Mytropolyt Filaret. Lviv: Lohos, 1995. 175 s. (Zarichnyi O. Metropolitan Filaret. Lviv: Lohos, 1995. 175 s.)
11. Zvernennia yepyskopatu Ukrainskoi Pravoslavnoi Tserkvy do Sviatiishoho patriarkha Moskovskoho ta vsiiei Rusi Aleksiiia II, Sviashchennoho Synodu ta vsikh arkhiiereiv Ruskoi Pravoslavnoi Tserkvy // Pravoslavnyi visnyk. Kyiv, 1992. № 4. S. 8–9. (The Address of the Episcopate of the Ukrainian Orthodox Church to the Patriarch of Moscow and All Rus Alexy II, the Holy Synod and all the Bishops of the Russian Orthodox Church. The Orthodox Bulletin. Kyiv, 1992. № 4. P. 8–9.)
12. Iz pervykh ruk // «Meridian» (Artemovsk). 1992. 27 iyunya № 36 (49). S. 1. (First-Hand // Meridian (Artemivsk). 1992. June 27. № 36 (49). P. 1.)
13. Ioannikyy (Kobzev). arkhiep. Kratkiy istoricheskiy ocherk Lugansko-Starobelskoy eparkhii. Kiev: Informatsionno-izdatelskiy tsentr Ukrainskoy Pravoslavnoy Tserkvi. 2000. 109 s. (Ioannikii (Kobziev), Archbishop. A Brief Historical Outline of the Luhansk-Starobilska Diocese. Kyiv: Information and Publishing Center of the Ukrainian Orthodox Church, 2000. 109 p.)
14. Ihor (Isichenko), arkhiep. Istoriia Tserkvy Khrystovoi v Ukraini: Konspekt lektsii dlia studentiv dukhovnykh shkil. Kharkiv., 1999. 264 s. (Ihor (Isichenko), Archbishop. The History of the Church of Christ in Ukraine: Lecture Notes for Students of Theological Schools. Kharkiv, 1999. 264 p.)
15. Kyivskiy Patriarkhat pid omoforom Sviatiishoho Patriarkha Filareta. [avtor-uporiad. prot. Oleksandr Trofymliuk]. Kyiv: Vydavnyche upravlinnia UPTs Kyivskoho

- Patriarkhatu, 2016. 240 s. (The Kyivan Patriarchate under the Aegis of His Holiness Patriarch Filaret. [author and compiler Archpriest Oleksandr Trofymluk]. Kyiv.: Publishing House of the UOC-Kyivian Patriarchate, 2016. 240 p.)
16. Kononova N. Intervyu s arhimandritom Polikarpom // Bakhmutskiy pravoslavnyy vestnik (Artemivsk). 1992. № 1. S. 1. (Kononova N. The Interview with Archimandrite Polycarp // Bakhmut Orthodox Bulletin (Artemivsk). 1992. № 1. P. 1.)
  17. Lukovenko I.H. Pravoslavna tserkva na Donechchyni. Religioznaya palitra Donetskoy oblasti: spravochnik religioznykh organizatsiy / [pod red. d. bogosl. n., prof. A. I. Shevchenko i dots. I. A. Kozlovskogo. Donetsk. 2008. S. 45–52]. (Lukovenko I.H. The Orthodox Church in the Donetsk Oblast. The Religious Variety of the Donetsk Oblast: a Companion to Religious Organizations / [edited by ThD, Prof. A. I. Shevchenko and Assoc. Prof. I. A. Kozlovskiy. Donetsk, 2008. P. 45–52].)
  18. Martynov M. Priyut v Svyato-Pokrovskom sobore // «Meridian» (Artemivsk). 1992. 15 avgusta № 45 (56). S. 1. (Martynov M. A Shelter at the Cathedral of the Intercession // Meridian (Artemivsk). 1992. August 15, № 45 (56). P. 1.)
  19. Matsak L. Otkryt dom priyuta // «Vpered» (Artemivsk) 1993. 4 fevralya № 13 (15557). S. 4. (Matsak L. A Shelter House Is Open // Vpered (Artemivsk). 1993. February 4, № 13 (15557). P. 4.)
  20. Minuya ruki prodavtsov // «Meridian» (Artemivsk). 1992. 10 oktyabrya № 53 (84). S. 2. (Escaping the Sellers' Hands // Meridian (Artemivsk). 1992. October 10. № 53 (84). P. 2.)
  21. Narechennia i khirotoniia arhimandryta Alipiia (Pohrebniaka) v yepyskopa Donetskoho i Slovianskoho // Pravoslavnyi visnyk. Kyiv, 1991. № 12. S. 8–11. (The Nomination and Ordination of Archimandrite Alipii (Pohrebniak) in the Bishop of Donetsk and Sloviansk // The Orthodox Bulletin. Kyiv, 1991. № 12. P. 8–11.)
  22. Narechennia i khirotoniia arhimandryta Yurii (Yurchyka) v yepyskopa Donetskoho i Luhanskoho // Pravoslavnyi visnyk. Kyiv, 1999. № 5–6. S. 17–20. (The Nomination and Ordination of Archimandrite Yurii (Yurchyk) in the Bishop of Donetsk and Luhansk. The Orthodox Bulletin. Kyiv, 1991. № 5–6. P. 17–20.)
  23. Novosti Soobshcheniya // «Meridian» (Artemivsk). 1991. 7 oktyabrya № 16 (27). S. 7. (The News of the Message // Meridian (Artemivsk). 1991. October 7. № 16 (27). P. 7)
  24. O vyborah deputata Artemovskogo gorodskogo Soveta narodnykh deputatov XXI sozyva po izbiratelnomu okrugu № 133 // «Vpered» (Artemivsk). 1990. 27 iyulya № 119 (15026). S. 1. (On the Election of a Deputy of the Artemivsk City Council of People's Deputies of the 21st convocation in the electoral district № 133 // Vpered (Artemivsk). 1990. July 27. № 119 (15026). P. 1.)
  25. O chem dusha skorbit: Zhizneopisaniye, pastyrskiy trudy, vospominaniya dukhovnykh chad skhiarhimandrita Zosimy (Sokura). Avt.-sost. Ieromonakh Tikhon (Vasilyev), ieromonakh Zosima (Melnik), skhimonakhinya Evfrosiniya (Bondarenko). Moskva, 2016. 672 s. (What the Soul Grieves for: Biography, Pastoral Works, Memoirs of the Spiritual Children of Schema-Archimandrite Zosima (Sokur). Authors and compilers – monk-priest Tikhon (Vasilyev), monk-priest Zosima (Melnik), schemanun Evfrosiniya (Bondarenko). Moskva, 2016. 672 p.)
  26. Obrashcheniye Sobora Ukrainskoy Pravoslavnoy Tserkvi k Svyateyshomu Patriarkhu Moskovskomu i vseya Rusi Aleksiyu II i episkopatu Russkoy Pravoslavnoy Tserkvi // Sobor Ukrainskoy Pravoslavnoy Tserkvi 1–3 noyabrya 1991 g. Kiev: Izdaniye UPTs. 1992. S. 34–35. (The Address of the Council of the Ukrainian Orthodox Church to His Holiness Patriarch of Moscow and All Rus Alexy II and the Bishops of the Russian Orthodox Church // The Council of the Ukrainian Orthodox Church on November 1–3, 1991. K. : Edition of the UOC, 1992. P. 34–35.)
  27. Opredeleniya Sobora Ukrainskoy Pravoslavnoy Tserkvi po voprosu polnoy samostoyatel'nosti Ukrainskoy Pravoslavnoy Tserkvi 1–3 noyabrya 1991 g. // Sobor Ukrainskoy Pravoslavnoy Tserkvi 1–3 noyabrya 1991 g. Kiev: Izdaniye UPTs. 1992. S. 36–39. (The Definitions of the Council of the Ukrainian Orthodox Church on the

- Full Independence of the Ukrainian Orthodox Church on November 1–3, 1991 // The Council of the Ukrainian Orthodox Church on November 1–3, 1991. Kyiv: Edition of the UOC, 1992. P. 36–39.)
28. Paskhalnoye poslaniye preosvyashchennogo Polikarpa, episkopa Donetskogo i Luganskogo // «Vpered» (Artemivsk). 1993. 17 aprelya № 43 (15587). S. 1. (The Easter Message of the Most Reverend Polycarp, Bishop of Donetsk and Luhansk // Vpered (Artemivsk). 1993. April 17. № 43 (15587). P. 1)
  29. Petrov O. Suchasnyi stan i rozvytok khrystyianskykh relihiinykh techii na Donechchyni // Skhid (Donetsk). 2010. № 7 (107). S. 111–115. (Petrov O. The Current State and Development of Christian Religious Movements in the Donetsk Oblast // The East (Donetsk). 2010. № 7 (107). P. 111–115.)
  30. Petrushko V. O popytках sozdaniya Kiyevskogo patriarkhata ukrainskimi uniatami i raskolnikami-avtokefalistami v XX veke. Moskva: PSTBI. 2008. 407 s. (Petrushko V. On the Attempts to create the Kyivan Patriarchate by Ukrainian Uniates and Schismatics-Autocephalists in the 20th century. Moskva: PSTBI, 2008. 407 p.)
  31. Pismo mitropolita Filareta episkopu Donetskomu i Slavyanskomu Alipiyu // Bakhmutskiy pravoslavnyy vestnik (Artemovsk). 1992. № 1. S. 2. (The Letter from Metropolitan Filaret to Bishop of Donetsk and Sloviansk Alipii // Bakhmut Orthodox Bulletin (Artemivsk). 1992. № 1. P. 2.)
  32. Postanovy Sviashchennoho Synodu Ukrainskoi Pravoslavnoi Tserkvy vid 23 sichnia 1992 r. // Pravoslavnyi visnyk. Kyiv, 1992. № 4. S. 6–8. (The Resolutions of the Holy Synod of the Ukrainian Orthodox Church of January 23, 1992 // The Orthodox Bulletin. Kyiv, 1992. № 4. P. 6–8.)
  33. Postanovy Sviashchennoho Synodu Ukrainskoi Pravoslavnoi Tserkvy vid 3–4 bereznia 1992 r. // Pravoslavnyi visnyk. Kyiv, 1992. № 5. S. 2–3. (The Resolutions of the Holy Synod of the Ukrainian Orthodox Church of March 3–4, 1992 // The Orthodox Bulletin. Kyiv, 1992. № 5. P. 2–3.)
  34. Postanovy Sviashchennoho Synodu Ukrainskoi Pravoslavnoi Tserkvy Kyivskoho Patriarkhatu vid 19 lystopada 1992 r. // Pravoslavnyi visnyk. Kyiv, 1992. №9–12. S. 7–8. (The Resolutions of the Holy Synod of the Ukrainian Orthodox Church – Kyivan Patriarchate of November 19, 1992 // The Orthodox Bulletin. Kyiv, 1992. № 9–12. P. 7–8.)
  35. Postanovy Sviashchennoho Synodu Ukrainskoi Pravoslavnoi Tserkvy Kyivskoho Patriarkhatu vid 20 serpnia 1993 r. // Pravoslavnyi visnyk. Kyiv, 1993. № 7–8. S. 2–8. (The Resolutions of the Holy Synod of the Ukrainian Orthodox Church – Kyivan Patriarchate of August 20, 1993 // The Orthodox Bulletin. Kyiv, 1993. № 7–8. P. 2–8.)
  36. Repetitsiya besporyadkov? // «Meridian» (Artemovsk). 1992. 19 dekabrya № 63 (74). S. 4. (Rehearsal of Riots? // Meridian (Artemivsk). 1992. December 19. № 63 (74). P. 4.)
  37. Rozhdestvo Khristovo prishel na zemlyu Bog // «Meridian» (Artemovsk). 1993. № 1 (77). S. 1. (Christmas. God Has Come to Earth // Meridian (Artemivsk). 1993. № 1 (77). P. 1.)
  38. Ruban M., dyiak. Hromadska ta suspilno-politychna diialnist yepyskopa Polikarpa (Hutsa) // Trudy Kyivskoi dukhovnoi akademii: Naukovyi zbirnyk Kyivskoi pravoslavnoi bohoslovskoi akademii. Red. kol.: prot. Oleksandr Trofymliuk (hol. red.) [ta in.]. Kyiv, 2019. № 19 (191). S. 128–141. (Ruban M., Deacon. Public, Social and Political Activities of Bishop Polycarp (Huts) // Proceedings of the Kyiv Theological Academy: Scientific Collection of the Kyiv Orthodox Theological Academy. Editorial board: Archpriest Oleksandr Trofymliuk (chief editor) [and others]. Kyiv, 2019. № 19 (191). P. 128–141.)
  39. Ruban M., dyiak. Postat yepyskopa Polikarpa (Hutsa) v istorii Sviato-Uspenskoho Odeskoho monastyrnia (do 90-littia vid dnia narodzhennia ierarkha (1927–1993)) // Pivden Ukrainy: etnoistorychni, movnyi, kulturnyi ta relihiinyi vymiry: zb. nauk. prats Vyp. 6. vidp. red. M.I. Mykhailutsa. Kherson, 2017. S. 287–293. (Ruban M.,

- Deacon. The Figure of Bishop Polycarp (Huts) in the History of the Assumption Monastery of Odessa (on the Occasion of the 90th Anniversary of the Hierarch's Birthday (1927–1993) // Southern Ukraine: Ethnic, Historical, Linguistic, Cultural and Religious Dimensions: a Collection of Scientific Works. Ed. 6, according to the edition by M.I. Mykhailuts. Kherson, 2017, P. 287 – 293.)
40. Ruban M., dyiak. Sotsialne sluzhinnia ta blahodiinytska diialnist yepyskopa Polikarpa (Hutsa): do 90-i richnytsi z dnia narodzhennia iierarkha (1927 – 1993+) // Pravoslavia v Ukraini: zbirnyk materialiv VII Mizhnarodnoi naukovoï konferentsii prysviachenoï 25-littiu vidnovlennia Kyivskoi pravoslavnoi bohoslovskoi akademii (1992–2017). Pid red. d. bohosl. n., prof., mytrop. Pereiaslav-Khmelnytskoho i Bilotserkivskoho Epifanii (Dumenko), d. ist. n. H. V. Papakina, N. M. Kukovalskoi ta in. Kyiv: [Kyivska pravoslavna bohoslovskia akademiia], 2017. S. 339–344. (Ruban M., Deacon. The Social Ministry and Charity Activities of Bishop Polycarp (Huts): on the Occasion of the 90th Anniversary of the Hierarch's Birthday (1927 – 1993 +) // Orthodoxy in Ukraine: Proceedings of the 7th International Scientific Conference Dedicated to the 25th Anniversary of the Restoration of the Kyiv Orthodox Theological Academy (1992–2017). Edited by ThD, Prof., Metropolitan of Pereiaslav-Khmelnytskyi and Bila Tserkva Epiphanius (Dumenko), Doctor of Historical Sciences. H. V. Papakina, N. M. Kukovalska and others. Kyiv: [Kyiv Orthodox Theological Academy], 2017. P. 339–344.)
41. Ruban M., dyiak. Tserkovno-prosvitnytska diialnist yepyskopa Donetskoho ta Luhanskoho Polikarpa (Hutsa) – pershoï iierarkha UPTs Kyivskoho Patriarkhatu na Donbasi (10.10.1927 – 16.08.1993) // Trudy Kyivskoi dukhovnoi akademii: Naukovyi zbirnyk Kyivskoi pravoslavnoi bohoslovskoi akademii. Red. kol.: mytr. Pereiaslav-Khmelnytskyi i Bilotserkivskiy Epifanii (Dumenko) (hol. red.) [ta in.]. Kyiv, 2018. № 18 (190). S. 280–289. (Ruban M., Deacon. Church and Educational Activity of Polycarp (Huts), the Bishop of Donetsk and Luhansk and the First Hierarch of the UOC-Kyivan Patriarchate in the Donbas (10.10.1927 – 16.08.1993) // Proceedings of the Kyiv Theological Academy: Scientific Collection of the Kyiv Orthodox Theological Academy. Editorial board: Metropolitan of Pereiaslav-Khmelnytskyi and Bila Tserkva Epiphanius (Dumenko) (chief editor) [and others]. Kyiv, 2018. № 18 (190). P. 280–289.)
42. Skazhesh gop... // «Meridian» (Artemovsk). 1993. 30 yanvarya, № 3 (80). S. 1. 3. (Say "gop"... // Meridian (Artemivsk). 1993. January 30. №3 (80). P. 1, 3.)
43. Spivchuttia z pryvodu konchyny yepyskopa Polikarpa (Hutsa) // «Vpered» (Artemovsk). 1993. 19 avgusta № 94 (15638). S. 4. (Condolences on the Demise of Bishop Polycarp (Huts) // Vpered (Artemivsk). 1993. August 19, № 94 (15638). P. 4.)
44. Sud rassudit // «Vpered» (Artemovsk). 1993. 28 yanvarya № 10 (15554). S. 1. (The Court Will Judge // Vpered (Artemivsk). 1993. January 28. № 10 (15554). P. 1.)
45. Sumishyn Yu. S, Kornieiev Ye. S, BrelYa.M., Kravchenko H. M. Luhansky eparkhiia. Informatsiino-dovidkove vydannia [pidzahalnoiuredaktsiieiusekretariaLuhansko-Alchevskoiyparkhiiprot. IakovaLobova]. Lviv: Maksym, 2011. 600 s. (Sumishyn Yu. S, Kornieiev Ye. S, BrelYa. M., Kravchenko H. M. The Luhansk Diocese. Reference Book [edited by the Secretary of the Luhansk-Alchevsk Diocese of Archpriest Iakov Lobov]. Lviv: Maksym, 2011. 600 p.)
46. Tatorynov S.Y., Ruban M.Yu. Narysy istorii Pravoslavia Donechchyny. Bakhmut, 2017. 300 s. (Tatorynov S.Y., Ruban M.Yu. Essays on the History of Orthodoxy in Donetsk Oblast. Bakhmut, 2017. 300 p.)
47. UkazzapreshchennomuvsvyashchennosluzheniiyereyuGennadiyuOgurtsovu // «Meridian» (Artemovsk). 1992. 7 noyabrya, № 57. S. 3. (Decree to the disroffed priest Hennadii Ohurtsov // Meridian (Artemivsk). 1992. November 7. № 57. P. 3.)
48. Ukaz zashtatnomu Arkhimandritu Polikarpu (Guts Ivanu Maksimovichu) // «Meridian» (Artemovsk). 1992. 7 noyabrya, № 57. S. 3. (The Decree to the Non-Appointed Archimandrite Polycarp (Huts Ivan Maxymovych) // Meridian (Artemivsk). 1992. November 7, № 57. P. 3.)

49. Ukaz kliriku Sv. Nikolskogo khrama g. Artemovska Gennadiyu Arkadyevichu Ogurtsovu // «Meridian» (Artemivsk). 1992. 7 noyabrya, № 57. S. 3. (The Decree to Hennadii Arkadiiovych Ohurtsov, the Clergyman of St Nicholas Church in Artemivsk // Meridian (Artemivsk). 1992. November 7. № 57. P. 3.)
50. Fondy Bakhmutskoho kraieznavchoho muzeiu. NDF. 1405. (Funds of the Bakhmut Museum of Local History. Scientific research fund. 1405)
51. Fondy Bakhmutskoho kraieznavchoho muzeiu. NDF. 1406 (Funds of the Bakhmut Museum of Local History. Scientific research fund. 1406)
52. Fondy Bakhmutskoho kraieznavchoho muzeiu. NDF. 1407. F. 103. Spr. 5. (Funds of the Bakhmut Museum of Local History. Scientific research fund. 1407. Fund 103. File 5)
53. Forostiuk O.D. Luhanshchyna relihiina. Istorychnyi i pravovyi aspekty. Lviv, 2004. 206 c. (Forostiuk O.D. Religious Luhansk Oblast. Historical and Legal Aspects. Lviv, 2004. 206 p.)
54. Tsentralnyi derzhavnyi arkhiv vyshchykh orhaniv vldy Ukrainy. F. 4648. Op. 7. Spr. 695. Ark. 119–120. (The Central State Archive of the Supreme Authorities of Ukraine. Fund 4648. Inventory 7. File 695. Sheets 119–120.)
55. Tsentralnyi derzhavnyi arkhiv vyshchykh orhaniv vldy Ukrainy. F. 4648. Op. 7. Spr. 695. Ark. 123–125. (The Central State Archive of the Supreme Authorities of Ukraine. Fund 4648. Inventory 7. File 695. Sheets 123–125.)
56. Tsentralnyi derzhavnyi arkhiv vyshchykh orhaniv vldy Ukrainy. F. 4648. Op. 7. Spr. 710. Ark. 24. (The Central State Archive of the Supreme Authorities of Ukraine. Fund 4648. Inventory 7. File 710. Sheet 24.)
57. Tsentralnyi derzhavnyi arkhiv vyshchykh orhaniv vldy Ukrainy. F. 4648. Op. 7. Spr. 710. Ark. 25. (The Central State Archive of the Supreme Authorities of Ukraine. Fund 4648. Inventory 7. File 710. Sheet 25.)
58. Tsentralnyi derzhavnyi arkhiv vyshchykh orhaniv vldy Ukrainy. F. 4648. Op. 7. Spr. 710. Ark. 26. (The Central State Archive of the Supreme Authorities of Ukraine. Fund 4648. Inventory 7. File 710 Sheet 26.)
59. Shmyhelskyi I. V. Demokratychni protsesy na Luhanshchyni: kinets 1980-tykh, pochatok 2000-nykh rokiv (z istorii stanovlennia Narodnoho Rukhu Ukrainy ta yoho rol u rozvytku demokratychnykh protsesiv). Lviv: Promdruk, 2013. 148 s. (Shmyhelskyi I.V. The Democratic Processes in Luhansk Oblast: the Late 1980s – Early 2000s (from the History of Formation of the People's Movement of Ukraine and Its Role in the Development of Democratic Processes). Lviv: Promdruk, 2013. 148 p.)
60. Shostak A. Pravoslavni konfesii Pivdnia Ukrainy v period stanovlennia nezaleznoi derzhavy (1991–1999). Monohrafiia. Mykolaiv: FOP Shvets V. M., 2017. 273 s. (Shostak A. The Orthodox Denominations of Southern Ukraine in the Period of the Establishment of the Independent State (1991–1999). Monograph. Mykolaiv: individual entrepreneur Shvets V.M., 2017. 273 p.).