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INTERFAITH INTENTIONS IN THE MODERN RELIGIOUS PROGRESS OF UKRAINE

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Interfaith relationships are an important component of society. The peculiarities and effectiveness of the influence of confessional relations on social processes depend on the forms and nature of their influence. Religious pluralism in Ukraine requires the priority of the contradictory type of interfaith relations, the dialogue between the carriers of different confessions, mutual understanding, trust between them to ensure stability in civil society. The common mentality and poly-confessional historical experience of the Ukrainian population a priori necessitates interfaith dialogue as a significant factor not only for the existence but also of the cohabitation of believers with different cult practices. A productive dialogue is an effective means of perceiving opponents to each other, finding answers to urgent common issues of the religious segment, which contributes not only to the reconciliation and emergence of constructive semantics, but also to the interpenetration of microcosm of confessional worlds.

The purpose of the article is the analysis of interfaith relations in the context of globalization challenges and the determination of trends in the development of the ecumenical movement in the modern religious space of Ukraine. The realization of the goal made it possible to establish that in order to achieve harmony and peace in a multicultural and multi-confessional society, to balance inter-confessional, state-confessional relations, it is necessary to establish such life priorities and values that will reduce tensions in society and contribute to the formation of respect and tolerance for different positions. Such a key principle and value basis for harmonious coexistence and development of the modern community is dialogue as a guarantee of reaching understanding and developing common positions, as well as a metaform of relations between members of different faiths. It was found that the introduction of dialogue into the practice of interfaith relations is an effective means of promising trust between its subjects. The dialogue of confessions is cultivated by a kind of dialogue of cultures in the modern field of the confessional space of Ukraine, which is caused by the dependence on the religious tradition of understanding the picture of the world by an adept of a certain confession. It is proved that the ambiguity of the religious and church life of modern Ukraine, which is caused by its multi-confessional nature, became one of the factors that inspired the aggravation of inter-church and intra-church disputes within Christianity, and also actualized the problem of inter-confessional dialogue as a necessary condition for the stabilization and optimization of religious relations.

Keywords: *interfaith relations, pluralism, ecumenism, interfaith dialogue, Christianity, Protestantism, Orthodoxy.*

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МІЖКОНФЕСІЙНІ ІНТЕНЦІЇ В СУЧАСНОМУ РЕЛІГІЙНОМУ ПОСТУПІ УКРАЇНИ

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Міжконфесійні відносини постають важливим компонентом соціуму. Особливості та ефективність впливу конфесійних відносин на суспільні процеси залежать від форм і характеру їх впливу. Релігійний плюралізм в Україні потребує пріоритетності антагонального типу міжконфесійних відносин, діалогу між носіями різних конфесій, взаєморозуміння, довіри між ними для забезпечення стабільності у громадянському суспільстві. Спільний менталітет і поліконфесійний історичний досвід українського населення априорі обумовлюють необхідність міжконфесійного діалогу як значущого чинника не лише для існування, але й співбуття вірян з відмінними культовими практиками. Плідний діалог постає ефективним засобом сприйняття опонентів один до одного, пошуку відповідей на нагальні спільні питання релігійного сегмента, що сприяє не лише примиренню і зародженню конструктивної семантики, але й взаємопроникнення мікрocosmів конфесійних світів.

Метою статті є аналіз міжконфесійних відносин в умовах глобалізаційних викликів та визначення тенденцій розвитку екуменічного руху в сучасному релігійному просторі України. Реалізація мети уможливила встановити, що для досягнення злагоди, миру в полікультурному і поліконфесійному соціумі для врівноваження міжконфесійних, державно-конфесійних відносин необхідно утвердження таких життєвих пріоритетів і цінностей, які нівелюють напруженість у суспільстві та сприятимуть формуванню поваги й терпимості до різних позицій. Таким стрижневим принципом і ціннісною основою для гармонійного співіснування та розвитку новітньої спільноти стає діалог як гарантія досягнення розуміння і вироблення спільних позицій, а також метаформою відносин між носіями різних конфесій. З'ясовано, що впровадження діалогу в практику міжконфесійних відносин є дієвим засобом перспективної довіри між його суб'єктами. Діалог конфесій культивується своєрідним діалогом культур у сучасному поліконфесійному просторі України, що спричинено залежністю від віросповідної традиції осягнення картини світу адептом певної конфесії. Доведено, що неоднозначність релігійно-церковного буття сучасної України, що обумовлене її поліконфесійністю, стала одним із факторів, який інспірував загострення між церковних і внутрішньо церковних суперечок у межах християнства, а також актуалізував проблему міжконфесійного діалогу як необхідної умови стабілізації й оптимізації релігійних відносин.

Ключові слова: міжконфесійні відносини, плюралізм, екуменізм, міжконфесійний діалог, християнство, протестантизм, православ'я.

Formulation of the problem. An important segment of the religious-church aspect of spirituality, which to some extent influences the state of socio-cultural, ethno-national, political, legal life of the Ukrainian community, is interfaith relations. Historically, the relative automation of religion has led to the specification of its diverse functioning, its influence on the content and form of national, social and cultural existence, deepening the differentiation of Christian entities. The dynamic development of the confessional chain of Ukraine, which occurs during the years of its independence, is characterized by

the processes of becoming a new level of inter-religious and inter-denominational relations. Christian churches consolidate not only the social sphere, they are also united by the problems of communication with the Holy Trade, the degree of significance of which each denomination determines in accordance with its religious principles.

In the modern realities of globalization, crisis phenomena in all spheres of social existence, confessional pluralism and contradictions, the problems of reconstruction and substantiation of the foundations and patterns of Orthodox and Protestant

inter-confessional experience of interactions are actualized. This will contribute to the reproduction of the origins of the peculiarities of the spiritual paradigm of the Ukrainian community in the diversity of its religious dimensions. Confessional relations are understood to understand the integration of sustainable, dynamic interconnections between the expressions of heterogeneous confessional identities from a wide range of canon and status law. The adaptation to regional ethno-religious established principles and the direction of reformers to the middle layers of Orthodox Ukrainian was caused by the tolerance of the average Ukrainian to confessional diversity and the development [1: 221].

The purpose of the article is the analysis of interfaith relations in the context of globalization challenges and the determination of trends in the development of the ecumenical movement in the modern religious space of Ukraine.

Discussion and results. The inter-confession of the reformist is based on J. Calvin's teaching of the Church, which is not achieved by salvation as a spiritual organism, but belonging to the "visible" church does not limit the possibility of salvation. The inter-confession implementation of reformers is built on an ecclesiological doctrine, according to which Christ accepts people of all nations into his Church, creates unity of differences through unification in true faith. Thus, the Calvinist idea of the mission of the Cathedral Church is based on the belief that "the Son of God from the whole of humanity has chosen the Church for eternal life and preserves it in the unity of the true faith from the beginning to the end of the world" [2:21]. Vectors of the cult and outside the cult activity, in particular between Christian interactions, are documented in Belgian religion, Heidelberg catechism, the canons of the Dort Synod and the Westminster recognition of faith.

The beginning of political dialogues of Calvinists with the Orthodox took place

at the Seimas, which considered the issues of compliance with the Acts of the Warsaw General Conference in 1573. The Orthodox was perceived primarily as evidence of the Orthodox faith, which did not have a "single clear position to another faith" [3: 56] at that time in theological dialogues. This designed episodic interfaith relations of the Orthodox Church with the reformers. Therefore, the dialogues between the Orthodox and Protestants continued at the Cathedral in Vilna, whose participants intended to unite efforts in defending religious rights. It was also envisaged to create, along with the political union and church on the basis of reconciliation of religious positions. However, on the part of the Orthodox clergy, it was stated that in matters of faith, it cannot yield, as well as to agree, without the knowledge and blessing of the Patriarch of Constantinople. Therefore, the case was limited to the political union of Orthodox and Protestants, which was consolidated in 1599 by the confederation act [4: 8–9].

Attempts of interfaith rapprochement were confirmed by the dialogues and joint actions of the Orthodox and reformers at the Warsaw Seimas in 1597 and 1601. Thanks to such inter-confession relations of Calvinism in Ukraine, he helped the Orthodox Church in its struggle for self-preservation. Despite its own internal problems, Protestantism was a leader of the religious and political union, which allowed Ukrainian Orthodoxy to maintain its identity and church autonomy in the Christian world [3: 35]. Perception of the possibility of rapprochement of Orthodox and Protestants originated in the period of the late XVI – early XVII centuries. They were conditioned by the proposals of the Raptized Prince Ostrozky to unite with Protestants in the fight against the union; by Protestant authorship of the polemical work of Orthodox "apocrisis" by Christophor Filalet, directed against the union and written at the request of Prince Ostrozky; by the birth of Cyril

Lukaris Calvinist sympathies in Ukraine, around which a circle of Protestant theologians was formed; by the spread of Protestant doctrine in Ukraine in the work of Zechariah Herganus [5: 30].

The efforts of reformers to support Orthodox Ukrainian in upholding religious interests and the struggle for national self-preservation found positive feedback in the society and the activities of the Ukrainian Evangelical-Reformed Church (UERC). The activity of the UERC followers as a special, conditioned by religious factors, the manifestation of human activity is based on the principle of cooperation, peaceful coexistence of the church and the state as God's institutions and provides for the improvement of human existence. Since its emergence on Ukrainian lands, the church has developed the basic principles of extra-religious practice – it is a clear national orientation, an advantage in the outlook of national priorities over denominational, openness to inter-church dialogue. It was these factors that contributed to the fact that the Ukrainian evangelical-reformed movement paid considerable attention to cultural and educational activities, which, despite the certainty of the confessional tasks, became a noticeable progressive phenomenon in the cultural and spiritual development of Ukraine. This led to active participation of denominations in the formation of the education system in Western Ukrainian lands in the conditions of the Second Commonwealth. Thus, in the structure of the Union of Ukrainian Evangelical and Reformed Communities, a school department was created to take care of religious and educational issues [6: 260–261].

The peculiar opposition of Catholicism, the influence on the development of Protestantism of theological teachings of traditionalism, pietism, liberalism and common social evangelical movements laid feelings not only between Protestant, but also of inter-confessional affinity and unity. In their confrontations of polonization,

relevance in national-spiritual receptions, and the Ukrainianization of the church, the reformers were already seen in the XX century Orthodox allies. It is no coincidence that the head of the Ukrainian Evangelical Association V. Kuzov in 1926 at a meeting with the figure of the Ukrainian Autocephalous Orthodox Church (UAOC) V. Chekhovsky discussed and identified ways of development of their churches in the realities of today. As a result in 1927, the Gospel pastor negotiated with the head of the UAOC V. Lipinski and called on the Orthodox Church to cooperate with the Union of Ukrainian Evangelical and Reformed Communities. However, in the day, postmodern Orthodox and reform relations were minimized. In particular, in 1988, the theological dialogue between the Orthodox Church and the World Alliance of Reformed Churches on the symbol of faith, Trinity, Christology, sacrament, etc. was officially initiated at the international level.

In the modern religious space of Ukraine, the Calvinist direction is integrated into various organizations of the world and international level: the International Council of Reformed Churches, the World Union of Reforming Churches, the Presbyterian World Alliance and so on. Among the foreign national associations, we distinguish the General Synod of the Hungarian Reformational Church, the General Council of the Hungarian Reformational Church, the Ecumenical Council of the Hungarian Churches, the Consistory of the Reformational Church of Poland. The Transcarpathian Reformational Church on the basis of autonomous management coordinates canonical and organizational issues with the guidelines of the World Reformational Union. On a regional scale of one country, Calvinist followers are consolidated in the Union of Evangelical Reforming Churches of Ukraine, which includes reform and preservatives. As of 2021, the Transcarpathian Reformational Church has 114 communities, one center and three managements [7]. They make joint

positions on identifying and consolidating approvals in matters between church unity, state-church interactions and ecumenical aspirations.

Ecumenism is one of the phenomena of religious existence of the modern period. The study of this phenomenon is due to the growth of the role of the church in society, the existence of a large space for dialogue and cooperation between the state and religious organizations, the intensification of inter-religious and inter-confessional relations. The tendency of the revival of traditional and new religious denominations and currents, which has an ambiguous attitude towards ecumenism, is characterized by Ukrainian society. The comprehension of the ecumenical manifestations of each church or denomination constructs the implementation of practical requests in the direction of stabilization and toleration of religious life in modern conditions of globalization and confessional polyphony. In a broad sense, it will contribute to the deep knowledge of the origins and the essence of the spiritual paradigm of Ukrainian. In this context, the peculiarities of Christian ecumenical interactions are important. Protestant religious organizations played an important place in this process, whose supporters in the course of assimilation of their doctrine in the Ukrainian spaces declared repeated attempts to converge and integrate with certain Christian churches.

There are numerous attempts in the scientific discourse of the adequate definition of ecumenism. Analyzing the phenomenon of ecumenism, one should take into account the meaningful ambiguity when operating in this term. First, the identification of the concepts of "ecumenism" and "ecumenical movement", which follows the understanding of ecumenism as the movement for the rapprochement and unity of Christians; Secondly, as a direction of theological thought, according to which the problem of Christian unity is studied; Third, in the

sense of "broad ecumenism" as a "movement for the dialogue and the rapprochement of Christians and followers of other religions" [3: 8]. In the early 20's of the XX century, the term "ecumenical" is verbally rooted in the countries of the Western European space, first of all, as a designation of the movement for the rapprochement and unification of Christians. At the World Missionary Conference in Edinburgh there was a legitimization of the ecumenical movement. The conference raises the question of the need for evangelization in many countries of the world, proclaimed the thesis that the unification of churches will consolidate and enhance the confidence in the Gospel.

The dynamics of ecumenical movement, theoretical substantiation and practical embodiment of expediency and importance of ecumenism for the settlement of inter-confessional relations and for the implementation of human life projects are related to the functioning of the World Council of Churches (WCC). Creation of the WCC is caused by the need to have a single coordinator to unite and prospects the efforts of representation of ecumenical movements (The International Missionary Council 1921, Pastoral movement of practical Christianity "Life and Work" in Stockholm 1925, and Doctrinal Movement "Faith and Church System" in Lausana 1925). The reform church shared ecumenical initiatives and took an active part in the organization of the WCC, which certifies the activities of the Pastor of the Reformatian Church of Leiden in the Netherlands VistrtGuft. In 1938 he became the secretary of the Provisional Committee on the preparation of the WCC and the first secretary of the World Council of Churches established in 1948 [8:268-269].

Therefore, the above argument for the geography of distribution, depth of awareness of the need for unity of all Christians, the intensity of the theoretical and practical

accomplishments of the World Council of Churches as a centralized body of ecumenical movement, fixing and use of the term "ecumenism" gives grounds for determining the XX century by the period of formation of ecumenism as the world importance of the movement for the unification of Christians. With regard to the Calvinist branches, we can state the fact of active involvement of spokes of the reform church in the Netherlands before the processes of origin, as well as development. This is confirmed by numerous dialogues of the world scale of reform with Roman Catholics (1969), Baptists (1974), Anglicans (1984), Methodists (1987) of the ecumenical movement of the modern day.

Personal and denominational initiatives for the unification of Christians have become a kind of embankment in the deployment of ecumenical processes. First of all, let's find out what manifestations can be considered ecumenical initiatives. First, ecumenical is characterized by the focus on the search for common positions in different faith-teaching systems for the purpose of convergence or prospects of unification. Secondly, the initiatives are not inherent in mass, widely scale and expected efficiency. One example of multidimensional initiatives Lutheran of the second half of the XVI century can be marked by the unpromising correspondence of their theologians with Hieremia II. They in the context of the biblical narrative focused on the faith-teaching communities based on the purity of faith [5: 27]. The idea of a certain dogmatic similarity between the reformers and the Orthodox is due to the presence of two positions, which revealed the spiritual tangibility of these branches of Christianity. It is the priority of the sacralized, unchanged, and codified in the form and content of Scripture as part of the Christian narrative tradition and the rejection of Catholicism.

Ecumenical manifestations were repeatedly expressed in the practical efforts of convergence of geese and Orthodox in the form of integration into a

church-political alliance in the first half of the IX century, at the level of negotiation interactions, in order to find doctrinal parallels of the "Czech symbol of faith" with the principles of the Orthodox doctrine in the middle of the XV century, the Hieronym Prague, being in 1405 in the Grand Duchy of Lithuania, he visited Orthodox temples and argued with the prince Vitovto on the "creation of a single Christian church" [9: 187].

Particularly noteworthy are personal initiatives based on certain ecumenical plans and contacts. These include the activities of Prince Zhigmont Koributovich in the 20-30's of the XV century, which served as laying the foundation for the unification of geese and Orthodox. The efforts of the Superintendent of the Czech Brothers Theophil Turovsky and the Orthodox on the lands of the Commonwealth, speaking at a congress in Torun in 1595, in Vilnius in 1599. His proposals concerned the help of joint dialogue, practical services and interactions in the educational sphere. As a result of these powerful initiatives, there was a real perspective of the Union of Czech Reformers and Orthodox Ukrainians who could be a connecting link between Orthodox Eastern Europe and classical reformers [10: 19].

Thus, analyzing the problem of ecumenism origins, we state that ecumenism in the history of human development appears as a difficult, multidimensional phenomenon that manifests itself at the following levels: planning of the possibilities of interfaith cohesion and implementation of personal excitation contacts (XI – XV centuries); introduction of initiatives on the inter-Christian association (XVI century); the emergence of the idea of ecumenical movement (XIX century); formation as a world scale (XX century).

In the face of global problems, ecumenism is indicated by ambiguous and contradictory tendencies, which are caused by socio-cultural, religious, economic and other factors. Protestant ecclesiology provides the basis for the

spread and rooting of ecumenism as a phenomenon of modern Christianity of world and domestic scale. Therefore, the functioning in our country of the Council of Evangelical Churches of Ukraine (CECU), which envisages coordination and coordination of interactions at different levels, as well as cooperation in religious and non-religious (public) spheres in order to spread Christian evangelical values and morality. CECU is open to those Protestant denominations that "recognize the priority of evangelization over political activity, the capture of which can adversely affect the prospects of Protestantism in Ukraine. The Council members state that the church should respond adequately to the events of public life and, which does not contradict the confessional dogmatic and ideology, to participate in social and political projects"[11: 80]. Protestant denominations of the Calvinist direction are consolidated in the Union of Evangelical Reformed Churches of Ukraine, which includes reform and Presbyterian churches. They produce common positions on the identification and consolidation of positions in matters of inter-church unity, state-church relations, etc.

In the religious space of Ukraine, among the Protestant religious organizations, the most active subject of ecumenism is the Trans-Carpathian Reformational Church (TCRC). It has traditionally been involved in ecumenical processes at the regional, all-Ukrainian and world levels, which is demonstrated by historically and socio-political-conditioned inter-denominational associations. In particular, the internal confrontation and separation of the TCRC into three groups, the illegal status of the church complicated the already easily existence of reform communities. The circumstances were so that the extremely difficult position of the church could be improved by the accession of reformers to the Union of Gospel Baptist Christians (UGBC). The Union was under the jurisdiction of the All-Union Council of Evangelical Baptist

Christians (AUCEBC) and under state control.

Some of the pastors did not agree with the UGBC of the reforming church in 1945 because of the differences in dogmatic principles, cult and linguistic peculiarities. Most of the reformers of Trans-Carpathian agreed with the proposal of the Chairman of the General Council of the Hungarian Reformational Church to unite with the Union of Gospel Baptist Christians in order to obtain spiritual, material and legal support and cooperation. Despite the fact that the meetings, a number of organizational issues were agreed, which contributed to the rapprochement between the participants of the association, but the Commonwealth between the TCRC and AUCEBC did not happen.

The modern Trans-Carpathian reform church functions in ethno-confessional realities, in which the majority of the region is inhabited by Ukrainians and there are denominations of Orthodox, Greek Catholic, Roman Catholic Churches and various Protestant currents. However, this does not interfere with the Trans-Carpathian Reformational Church to take the leading positions on the number of communities and to dialogue with the reformers of Hungary, Romania, Slovakia and the United Kingdom. A new impetus for the intensification of the TCRC at both the domestic regional level and the consolidation of reformers on international scale was the period of independence by Ukraine. Modern regional ecumenical shifts of the TCRC are to invite its followers of the clergy of the Greek Catholic and Roman Catholic Churches to participate and joint worship services at solemn events.

The Trans-Carpathian Reformational Church as a member of the All-Ukrainian Council of Churches and Religious Organizations (AUCCRO) supported the content of its main tasks: "discussion of topical issues of religious life and preparation of mutually agreed proposals for improving the current legislation on freedom of conscience and

religious organizations; uniting the efforts of religious organizations in charitable activity; promotion of interfaith mutual understanding and harmony; intensification of participation of religious organizations in the spiritual revival of Ukraine, strengthening the humanistic foundations of society; organization and holding of conferences, seminars, meetings, etc. on the issues of spirituality, application and observance of legislation on freedom of conscience and religious organizations" [12]. Members of AUCCRO as participants in the ecumenical dialogue, while remaining within their religious systems, try to promote Ukrainian spiritual revival in every possible way. To do this, they seek to establish relations with the state in accordance with the general Christian principles.

It should be noted that one of the main causes of inter-confessional distance is the inconsistency of the problem of the correlation of faith and science, which in the theories of ecumenists is to justify the importance of Scripture. Ecumenists focus on the Christian hermeneutic tradition of interpretation of sacred texts. They are confident in the ability to identify the Scriptures as historical documents that certify the events of a certain period. The content of the interpretation of texts is characterized by an allegorical form, the delimitation of divine and human, demythologization. Ecumenists seek to adapt the texts of Scripture to the level of spiritual requests of modern society. The ideas of traditional theological understanding of his texts are related to the teachings of philosophical hermeneutics. Ecumenists of the XX century interpret the events of Scripture by applying the modern meaningful levels of biblical interpretation. Modern ecumenists have not defined the principles of all Christian communities of understanding of biblical texts [13: 363]. Thus, the ecumenists did not develop a common position on the correlation of Scripture and Holy Trade as one of the main and most controversial issues of Christianity. Settlement of problems of

attitude to the holy transfer of different Christian communities will prevent religious confrontation and will contribute to the realization of the idea of Christian unity.

Calvinist theologians, defining the duties of the state to the church, focus on guaranteeing the state of freedom of conscience, religion and religious beliefs to all citizens, regardless of their confessional choice. The most optimal participation of the state in the development of churches will be when the state overcomes obstacles to the free development of churches [14: 153]. These ideas of Calvinism design a positive attitude and practical embodiment of the ecumenical intentions of the Trans-Carpathian Reformational Church. However, ecumenical dialogues in Ukraine continue to discuss interactions on social perspectives and urgent political and spiritual problems of modern society.

Against the background of antagonistic tendencies between Catholics and Orthodox, disintegration processes in Orthodoxy in Ukraine, the problem of ordering religious and religious practice of Protestant religious organizations is updated. Positive tendencies in the spread and development of ecumenism certify creation the Council of Evangelical Protestant Churches of Ukraine (CEPCU) in 2005. The activity of this representative body is aimed at consolidating the efforts of Protestants in order to equality of all religious organizations in their rights.

The conditions of stay of churches in certain associations are determined by the specificity of their ecclesiology. Among the possible forms of joint existence of the united churches, the Ecumenists consider the Federation, the Association, the Brotherhood, the Union of Churches, the interfaith movement, the conference. Most of the Protestant associations of Ukraine are part of the Council of Evangelical Protestant Churches of Ukraine, open to those Protestant denominations that recognize the priority of evangelization over political activity. The council members state that

the church should respectively respond to the events of public life and participate in social projects. Thus, Protestant ecclesiology has identified the peculiarities of ecumenical dialogue and cooperation that the Church is implemented primarily in the direction outside of religious practice. In addition, the establishment of current ecumenical challenges is a significant prerequisite for Ukraine's successful integration into the European community.

Conclusions. Thus, as a result of the study of inter-confessional intentions in the modern religious progress of Ukraine, it is possible, first, to argue that the

existence of patterns in the development of inter-confessional relations depends directly on the social significance and duration of the denomination of denominations; secondly, to record the constructive possibility of existence in different forms of inter-confirmation between Christian roots and different in attitude to Christian cooperation and the unity of inter-confessional relations; Third, to consider the urgent need to form a value foundation, to study possible conditions, real models of development and optimal arrangement of inter-confessional living in the poly-confessional space of Ukraine.

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