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**THE LIPOVAN CLERGY: THE CONNECTION BETWEEN THE
UKRAINIAN AND ROMANIAN DANUBE REGION
IN THE 20th CENTURY**

Abstract: The Old Believers of the Ukrainian and Romanian Danube regions share a common history. The Belokrinitskaya Metropolitanate was established in 1846 on the territory of modern Ukraine. In 1940, with the advent of Soviet power, the center was moved to Romania in Braila. Since the Ukrainian Danube region repeatedly belonged to Romania in the first half of the 20th century, the Old Believer dioceses on both sides of the Danube were under common jurisdiction. The fates of the clergy were closely intertwined. This included not only common issues resolved at the Consecrated Councils, but also personal stories, which can be traced through the analysis of the biographies of the priests of the Izmail diocese in the middle of the 20th century. A third of the priests came from Old Believer villages in Romania and began their service there. In the questionnaires they filled out after the war, it was noted that relations with relatives from Romania were lost. Some of them were accused of Romanian-phileism, counter-revolutionary activities, for which they were subjected to repression.

Metropolitans Tikhon (Tit Kachalkin) (1942-1968) and Iosaf (Ioan Timofeev) (1968-1985) of Belokrinitsa were born in the Ukrainian Danube region. The latter, a priest in Izmail, fled to Romania in 1944 with the advent of the new regime.

The main points of intersection of the Lipovan clergy in the 20th century are outlined, it is stated that despite the ban on communication by the Soviet authorities, information about important events in the life of Old Believers in Romania reached the Ukrainian side and vice versa.

Keywords: Danube region, Lipovans, Old Believers, Izmail diocese, repressions, Belokrinitskaya Metropolitanate

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The Old Believers (Ancient Orthodox Christians, Starovery, Lipovans) of the Ukrainian and Romanian Danube regions have many points of intersection. After the reforms of Patriarch Nikon in the middle of the 17th century, supporters of Ancient Orthodoxy were oppressed and persecuted, they were forbidden to ordain new bishops. Many of them changed their place of residence, emigrated to other countries in order to preserve their faith and traditions. In 1846, the Old Believers were able to renew the priestly hierarchy: in the village Belaya Krinitsa (territory of modern Ukraine, then the Austrian Empire) was created the Belay Krinitsa Metropolis headed by Metropolitan Amvrosiy. Subsequently, new bishops were ordained and the dioceses of Slava (1847), Tulcea (1847), Vasluy (1854), Izmail (1857) and other dioceses, including those in Russia, were established. Since the Belokrinitsk agreement spread rapidly, from the end of the 19th century, agreements were reached on the affiliation of dioceses: dioceses within the Russian Empire were subordinated to the Moscow Archdiocese, while those abroad were under the jurisdiction of the Belokrinitzkaya Metropolitanate.

The fate of the Izmail eparchy is quite interesting, as due to its geopolitical position in the 20th century it was in the territory of the Russian Empire, Romania, and the USSR. Accordingly, the canonical subordination also changed - sometimes as a part of the Moscow Archdiocese, then as part of the Belokrinitzkaya Metropolitanate. This feature of the diocese was emphasized by the well-known Old Believer apologist F. Melnikov¹. Between the First and Second World Wars, Bessarabia and Bukovina were under the rule of Romania. Accordingly, the communities of the Old Believers on both sides of the Danube had a common subordination, were under the authority of the Metropolitan of Belokrinitsa. In 1940, with the arrival of Soviet power in Belaya Krinitsa, the metropolitanate was transferred to Romania in the city of Braila, where it is located today, by the decision of the Holy Cathedral headed by Metropolitan Siluyan (Stefan Kravtsov).

Various problems of the Old Believers of the Danube region were studied both by Ukrainian (A. Prigarin, S. Taranets, A. Fedorova, I. Kucheryavenko, O. Lunyova and others) and Romanian (F. Kirile, S. and A. Fenoghen, I. Danilov, A. Crasovschi, A. Varona, I. Ivlampie and others) scientists. Researchers of the history and culture of the Lipovan Old Believers participate in joint conferences, for example, *"The culture of Russian-Lypovans in the national and international context"* (Romania), *"Lipovane: history and culture of Russian Old Believers"*

¹ Федор Мельников, *Краткая история древлеправославной (старообрядческой) церкви* (Барнаул: Изд-во БГПУ, 1999), 321

(Ukraine). I. Verkhovtseva², A. Akchebash³, L. Babenko⁴, O. Lunyova⁵ have touched upon the repressive policy of the Soviet authorities towards Old Believers in their works. Romanian researchers G. Enache, I. Suscanu⁶ using archival documents, analyze the position of the Lipovans in Romania during the interwar period and the first decade of the communist regime. The activities of the Izmail Old Believer Diocese during World War II and the early post-war years have been examined by A. Fedorova, A. Prigarin. The activities of the Izmail Old Believer Diocese during World War II and the early post-war years have been examined by A. Fedorova, A. Prigarin⁷. However, the points of intersection of Ukrainian and Romanian Old Believers have not yet received proper special coverage.

²Ірина Верховцева, „Церковно-державні відносини у Подунав’ї у добу радянізації краю,” *Південь України: етноісторичний, мовний, культурний та релігійний виміри*, 3 (2011): 316–320.

³Alyona Akchebash, „Religious processes in Southern Bessarabia in the 1940s and early 1950s,” *Scientific Bulletin of Izmail State Humanitarian University*, 52 (2021): 9-18; „Religious repression in the Ukrainian SSR: the case of the Orthodox Church from Southern Bessarabia,” *Analele Universității „Dunărea de Jos” din Galați, Seria 19, Istorie*, tom XX (2021): 95-107.

⁴ Людмила Бабенко, „Православне священництво періоду нацистської окупації в документах радянських органів державної безпеки,” *Література та культура Полісся. Вип. 65*. (2011): 253-262.

⁵ Ольга Лунева, „Советская власть и липоване: судьбы «первого знакомства»,» *Липоване: история и культура русских-старообрядцев*, IX (2012): 61–64; „Изменения в хозяйственной практике липован Придунайского края Украины в условиях коллективизации,” *Культура русских-липован в национальном и международном контексте*, 6 (2013): 281–288; „К вопросу об имущественных потерях липован Буджака в период румынской эвакуации: год 1940-й,” *Старообрядчество: история, культура, современность*, 15 (2015): 89–92.

⁶ George Enache, Ion Șișcanu, „Aspecte privind istoria cultului creștin de rit vechi (lipovenii) în România în perioada interbelică și la începutul regimului comunist,” *Analele Universității „Dunărea de Jos” din Galați, Seria 19, Istorie*, tom XIII (2014): 167-198.

⁷Alla Fedorova, „Izmail Old Believer diocese in the first post-war years (1945-1947),” *Antiquities of Lukomorya*, 2 (5) (2021): 124-134; Alla Fedorova, Alexandr Prigarin, „Arseny Lysov — last bishop of the Ismail old belief diocese,” *Old Believers: History and Modernity, Local Traditions, Russian and Foreign Relations: Materials of the VII Intern. scientific-practical conf. Ulan-Ude* (2021), 95-110; Александр Пригарин, „Автобиографические материалы священства как источник для изучения вхождения липован в советское пространство (вторая половина 1940-х гг.),” *Культура русских-липован в национальном и международном контексте*, 7 (2019): 287-303.

This article is based on the analysis of documents from the Archive of the Kishinev Diocese of the Russian Orthodox Old Believer church, State Archives of the Odesa Region, and Communal Institution "Izmail Archive", we will examine the relationship between Ukrainian and Romanian Old Believer clergy⁸ in the 20th century, analyzing the biographies of individual clergy members who were born in the Ukrainian Danube region and later served in Romania, or vice versa. These individuals played a rather powerful role both in the history of the entire ancient Orthodoxy and of a separate parish.

The fates of the Lipovan clergy were closely intertwined. And these are not only common problems that were resolved at the Consecrated Councils (for example, the process of legalization of the Old Believer church in Romania, the issue of the new calendar, since the Old Believers, according to tradition, followed the Julian calendar and did not want to switch to the Gregorian calendar, and accordingly they were considered "old-style", etc.), but also personal stories, which can be traced on the basis of the analysis of the biographies of the priests of the Izmail diocese.

Priests of the Izmail diocese, natives of Romania

More than a third of the priests of the Izmail diocese in the middle of the 20th century were born on the territory of Romania and began their service to the church there. We will provide their brief biographical data. Since 1945, all clergy were required to complete autobiographies and questionnaires according to government instructions. The Commissioner for Religious Affairs carefully examined them. Based on "benevolence", he could not appoint a person to the desired position or send him to serve the parish at his own request.

Filipov Feodor Kalistratovich was born in 1883 in the village of Khutor in the family of the priest Kalistrat Filipovich. In 1911-1916 he served as a psalmist in Galati. In 1917, he found himself in the city of Izmail, where he served as a parish priest in the church of the Nativity of Christ. In 1920, he was ordained a priest of the village of Staraya Nekrasovka by Bishop Feogen of Izmail. He was known as an icon painter (the church in the village of Staraya Nekrasovka was painted with his efforts). Please note that Filipov F. moved to Izmail during the First World War, when this territory was part of Russia. In Romania, his brothers Yakov and Lazar lived in Galati, contact with whom was lost after the establishment of Soviet power⁹.

⁸"Ukrainian", "Romanian" Old Believers - this term is used taking into account the current situation of certain communities of Old Believers.

⁹Arkhiv Kishinevskoy yeparkhii Russkoy pravoslavnoy staroobryadcheskoy tserkvi (Mazarakiyevskiy arkhiv – MA). F. Avtobiografii i ankety (15.11.1945 – 22.08.1947). P. 39; F. Spiski tserkovnosluzhiteley i chlenov ispolnitel'nikh organov. P.10. *The archive is in the*

At least this is what all the clergymen stated in their autobiographies. However, occasional news from Lipovans in Romania still reached the Ukrainian side.

Sipatkin Moisei Markovich was born in 1912 in the village of Svystovka in the family of priest Mark Feopentiyovych. Since 1936, he served as a psalmist in his native village. In 1937, he was made a deacon by bishop Siluyan, and in 1941, he was made a priest of the church of the Nativity of the Most Holy Theotokos in Vylkovo by bishop Arseniy¹⁰. Under the Romanian authorities, he defended the old style, for which he was repeatedly caught by the police.

Sukhov Yevpsikhiy Efimovich. He was born in 1910 in the village of Svystovka. He was married to the daughter of the priest of the village of Periprava, Usova Mavra Gavrilivna. 1934 - psalmist of the Peter and Paul church in Sulina, 1935-1940 - psalmist of the Christmas church in Vilkovo. In 1940, Bishop Arseny appointed him a priest of the Nikolsky church in Vilkovo¹¹.

Romanov Ioan Maksymovich was born in 1900 in the village of Svystovka. He stood out among other priests for his education, having completed five grades of Romanian school. He spoke several foreign languages, including Greek and Turkish. 1929-1932 - psalmist in the city of Sulina. In 1932, he was ordained a deacon in the village of Muravlovka by Metropolitan Pafnuty (Fedoseev) of Belokrinitsa, in 1935 - by Bishop Siluyan (Kravtsov) of Izmail¹².

Detkov Semeon Seliverstovych was born in 1883 in the village of Periprava. In 1902, he got married. Shortly after that, his mother Yefrosyniia had her hair cut by a nun named Utopia. She lived in the monastery of Slava for 31 years, was an abbess¹³. Since 1914, S. Detkov served as a psalmist in the village of Periprava, since 1919 - in the village of Mahmudiya, since 1925 - in the city of Sulina. In 1931, he was ordained a priest in the village of Zhebriany (Prymorskoe) by Metropolitan Pafnuty of Belokrinitsa, in 1941 - to the rank of archpriest by Bishop Arseniy of Izmail¹⁴.

process of systematization. The names of the cases are given according to the names of the folders in which the documents were found.

¹⁰МА. F. Avtobiografii i ankety. P. 8,16-17; F. Spiski tserkovnosluzhiteley. P. 10; DAOO. Fund R-7746. List 1. File 120. P. 4.

¹¹МА. F. Avtobiografii i ankety. P. 21; F. Spiski tserkovnosluzhiteley. P. 10; DAOO. Fund R-7746. List 1. File 120. P. 4.

¹²МА. F. Avtobiografii i ankety. P. 38; F. Spiski tserkovnosluzhiteley. P. 10; DAOO. Fund R-7746. List 1. File 131. P. 16-17; File 120. P. 5.

¹³Recorded by the author from the words of S.Detkov's granddaughter F.T. Kireva, 2021.

¹⁴ Алла Федорова, „Доля старообрядницького священника Симеона Деткова (за даними Мазаракіївського архіву),” *Південь України: етноісторичний, мовний, культурний та релігійний виміри: збірка наукових праць*, 8 (2021): 404-412; МА. F.

In general, you can agree with G. Enache, that the Lipovans between the World Wars II were free in religion and tolerant of Romanian society¹⁵. However, we cannot define lipovans as apolitical. For example, Andriy Isarev, a priest in the city of Kilia, was a member of the Romanian Liberal Party. A. Ostapenko, Commissioner for Religious Cults in the Izmail Oblast, noted that A. Isarev had a close relationship with the gendarmerie and later with the Siguranta¹⁶. Lypovans were also members of the Kuzist party.

On July 17, 1941, 7 people were arrested in Zhebriyany, members of the "Kuzist party". M. Lobanov, A. Tarasov, K. Izotov, G. Ivanov, S. Molodtsov, P. Medvedeva and P. Buryanova were charged with anti-Soviet attitudes and actions, counter-revolutionary terrorist activities. By the decision of the Military Tribunal dated July 28, 1941, all "Kuzists" members involved in the case were sentenced to the highest punishment - execution¹⁷.

The Soviet authorities were wary of priests from Romania. Sometimes fellow villagers wrote slander on them. For example, the psalmist Larchenkov Gerasim of the Staronekrasiv church testified to A. Ostapenko, the commissioner for religious cults in the Izmail region, that "Filipov was close to the Romanians, hosted Romanian soldiers, and, despite his outward loyalty, remains a Romanophile and anti-Soviet". Based on these testimonies, A. Ostapenko reported that F. Filipov had initially been connected to the gendarmerie and later the Siguranta, and that he gave out individuals sympathetic to the Soviet regime¹⁸.

In March 1947, S. Detkov was arrested. He was accused of having "organized a solemn meeting of the Romanian-German troops", "established a close relationship with the head of the gendarmerie, was his adviser", and at the end of 1942 expressed "the need to carry out a terrorist attack against the head of the Communist Party of Ukraine and Sovietsky government"¹⁹. Convicted by the Izmail Regional Court under Article 54-10 part 2, 54-3 of the Criminal Code of the Ukrainian SSR to imprisonment for 5 years with impairment of rights for 3 years²⁰.

Avtobiografii i ankety. P. 27; F. Avtobiografii vzyat' v Moskvu. Pp. 16, 25; F. s. Primorskoye Kiliyskogo rayona (01.01.1945-31.12.1961). P. 273.

¹⁵ George Enache, „Problema "sectelor" în Romania. Din a doua jumătate a secolului al XIX-lea până în 1948 (I),” *Analele Universității Dunărea de Jos din Galați. Seria Istorie*, 6 (2007): 117.

¹⁶ DAOO. Fund R-7746. List 1. File 131. P. 15-16; File 185. P. 11; File 127. P. 17.

¹⁷ Ольга Лунева, Советская власть и липоване, 62–63.

¹⁸ DAOO. Fund R-7746. List 1. File 118. P. 73; File 120. P. 4; File 131. P. 1.

¹⁹ Людмила Бабенко, Православне священництво, 259.

²⁰ MA. F. Avtobiografii vzyat' v Moskvu. P. 17.

The fate of Archpriest *Romanov Artemon Omelyanovich*, who was born in 1900 in the village of Svystovka, is also noteworthy. From childhood, he was brought up in a religious spirit, studied in the monastery of Slava. In 1937, Bishop Savvatii Slavsky appointed him a priest in the village. Old Kiliya (Romania), in 1941 he was transferred to the village of Nevodar (Carachioi), where he was elevated to the rank of archpriest²¹. In 1945, together with the believers, they expressed a desire to move to the territory of the Soviet Union. They were allowed to take some of the church inventory with them. First, they were settled in the village of Sinyavka (Synyavskoe), Rostov region. However, the local administration had not prepared proper living conditions for the settlers. Not only was there no housing, but even finding drinking water was problematic. As a result of numerous petitions, all of them were sent in an organized manner to the Artsyz district of the Izmail region, closer to the border with Romania, where compact Old Believer settlements existed. Based on documents from the State Archives of the Russian Federation, the process of relocation of Old Believers from Romania is revealed quite thoroughly by A. Prigarin, including analyzing a unique photo album that has a clearly ideological nature and reflects the described events²².

In November 1945, A. Romanov with a small part of his co-religionists was transferred to the village of Denevitsa (Pryamaya Balka), a former German settlement. By order of November 21, 1945, Bishop Arseniy of Izmail appointed A. Romanov as the leader of the believers of the village of Denevitsa. They were given the premises of the former German monastery for religious needs, but few believers gathered there. Most of the immigrants from Romania were settled in the village. Novaya Sarata (Dolynivka). They did not want to unite in a religious community, they had to send the psalmist Nikitov Sofron Filaretovich and the priest Alekseev Potapiy Kononovych for them, they also had most of the liturgical books that were brought from Romania. With great difficulty, A. Romanov managed to collect "twenty" from the families living in the village. Denevitsa But he well understood that a community with such a large number of believers would not be able to exist and support a priest²³.

New living conditions, difficulties in establishing a life, collectivization, hunger, bureaucratic pressure - this is not how the immigrants imagined life in the Soviet Union with its rosy promises. They repeatedly petitioned to return to Romania, but this was not possible. A group of kulaks was discovered that was

²¹MA. F. Avtobiografii vzyat' v Moskvu. Pp. 11,13; F. Spiski tserkovnosluzhiteley. P. 11.

²²Alexander Prigarin, „Resettlement of Old Believers from Romania to the USSR in 1944–1945,” *Old Believer*, vol. 1, no. 4 (2023): 41–67.

²³DAOO. Fund R-7746. List 1. File 120. Pp. 8, 31; File 118. P. 47.

"hostile to the Soviet authorities" and "created sentiments in favor of leaving Romania." This "Kurkul group" included A. Romanov, S. Petrov, G. Osypov, S. Filaretov, K. Rakovitsa, F. Ivanov, M. Kirsanov²⁴. In November 1946, A. Romanov was sentenced to six years of imprisonment under Article 54-10, Part 2 of the Criminal Code of the Ukrainian SSR. Romanov explained his arrest, stating that in 1946, a drought made life difficult for the settlers, and some of his parishioners began to grumble and slander him to higher authorities, leading to his arrest²⁵.

During an expedition to the village of Nova Nekrasivka, a 1914 "Chasovnyk" belonging to Artemon Romanov was found, bearing a "Nevodar" seal, indicating the book was brought by Romanov from his previous place of service. In the same village, the "Tolkovoye Yevangelie" (Interpretative Gospel) contains an entry: *"1956 года мѣсѣца Генваря 1 День был избран новы Дѣяк прѣселенец сромынии селение Каракоя Констанская облости Филаретов Сафрон Филоретивич [In 1956, the month of January, the 1st day, a new Dyak was elected from the village of Carachioi, Constanta region, Filaretov Safron Filoretivych]"*.

Ilya Sosin, the priest of the Intercession church in Kiliya, also suffered Soviet repression. The commissioner reported that he maintained contact with the Romanian Siguranta, often visited the gendarmerie, openly conducted anti-Soviet propaganda, the Romanians arrested the priest A. Isarev based on his denunciation. His two daughters worked for the Siguranta and lived with its commissioners, with whom they later moved to Romania²⁶. On October 30, 1949, he was arrested for counter-revolutionary agitation and propaganda (Article 54-10, Part 2 of the Criminal Code of the Ukrainian SSR), sentenced on March 31, 1949 to 10 years in Vorkutlag²⁷.

Metropolitans of Belokrinitsa, natives of the Ukrainian Danube region

Metropolitan Tikhon (1942-1968). Tit Deevich Kachalkin was born in 1878 in the village of Novaya Nekrasovka (now Izmail district, Odesa region) in a fisherman's family. He was repeatedly offered to become a bishop, but he refused.

On August 4, 1940, at the Consecrated Cathedral in the monastery of Slava, a decision was made to make him a bishop for the Manchurian diocese. When he became a monk, he took the name Tikhon. However, due to the war, he could not take over the Manchurian diocese and was instead temporarily assigned to the Tulcea diocese. After the death of Metropolitan Innokentiy on April 12, 1942, in the

²⁴Alexander Prigarin, *Resettlement of Old Believers*, 49-50

²⁵MA. F. *Avtobiografii vzyat' v Moskvu*. P. 11.

²⁶DAOO. Fund R-7746. List 1. File 118. P. 18.71; File 180. P. 23; File 131. P.15.

²⁷ Alyona Akchebash, „Religious processes in Southern Bessarabia,”14; Alyona Akchebash, „Religious repression,” 102; DAOO. Fund R-7746. List 1. File 127. P. 17.

village of Pisk, he was elevated to the post of Metropolitan²⁸. As a Romanian subject, he obtained a permit to leave for Bila Krynysia, where he set up his residence.

Tikhon ruled the metropolis in rather difficult times (1942-1968). Actively opposed the transition of the Old Believers to the new Gregorian calendar, for which he was arrested and held in the Tisman monastery for several months²⁹. Even the head of the Orthodox Mission in Transnistria, Vissarion (Puyu), intervened in the case, who appealed to Marshal Antonescu to release T. Kachalkin, justifying such a need by the metropolitan's respectable age and "political determination."

The Commissioner O. Ostapenko in the mid-1940s characterized the metropolitan as follows: "Metropolitan Tikhon Kachalkin, a beekeeper of the village of St. Nekrasovka, went to Romania as an opponent of Soviet power, engaged in the Romanianization of the Old Believers and actively supported all activities of Romanians against Soviet power"³⁰. However, this was not entirely true.

Under Metropolitan Tikhon in 1947, the Old Believer church in Romania was legalized. The Statute was approved. But the Old Believers in Romania were also under the watchful eye of the local security service, especially the priests, members of the diocesan council. A case was filed against the metropolitan, as noted by G. Enake and I. Suscanu. According to the documents published by Romanian researchers, a great influence on the actions of Metropolitan Tikhon was exerted by the priest Kiril Ivanov, who served in the cathedral in Braila. In fact, he led the Lipovan church in Romania, his word was decisive in all matters³¹. K. Ivanov is a rather interesting figure in the history of Old Believers. At one time, he was closely connected with Innokentiy Usov. And if he really managed all the affairs, then we can talk about the continuation of "Russian" politics in the metropolis.

Iosaf (Ivan (Ioan) Timofeev) became Tikhon's successor. In the 1930s, priest Ioan Timofeev, together with archpriest Yevfim Kovalev, served in the Old Believer churches of Izmail - in Nikolska and Christmas³². During the so-called "Feogen turmoil" - a conflict that raged in the Izmail diocese in the 1930s, I. Timofeev took the position of the local Izmail bishop Feogen. At the diocesan congress of the Izmail Old Believer diocese in December 1935, Ivan Vorobyov accused I.

²⁸Федор Мельников, *Краткая история*, 314.

²⁹ George Enache, Ion Șișcanu, „Aspecte privind istoria cultului creștin de rit vechi,” 167-198.

³⁰DAOO. Fund R-7746. List 1. File 118. P. 71.

³¹ George Enache, Ion Șișcanu, „Aspecte privind istoria cultului creștin de rit vechi,” 174, 189.

³²Public Utility Service “Izmail Archive”. Fund 312. List 1. File104. P.184.

Timofeev, together with Bishop Feogen, of the misappropriation of the diocesan candle factory by the Izmail parish. Yeufimiy Kovalev was on the other side of the conflict, together with F. Melnikov. The future Metropolitan of Belokrinitsa, Tit Deevich Kachalkin, was also in this group³³.

By the way, on July 4, 1941, in the city of Izmail the aforementioned Vorobyov I.A., the son of a clergyman, born in 1893, and Guslyakov N.M., born in 1887, were arrested on charges of involvement in the activities of the bourgeois National Liberal Party. It was noted in the case that I. Vorobyov "groups around himself an Old Believer element, with whom he discusses the issue of establishing an anti-Soviet order"; "Vorobiov and Guslyakov... before the establishment of Soviet power in Bessarabia maintained anti-Soviet ties with the Old Believer Melnikov, who fled the Soviet Union and who in the city of Izmail openly spoke at meetings of believers with malicious slander against the Soviet Union..."; "Taking into account the special state of the war and the impossibility of considering the case against them in court, a decision was made to shoot I.A. Vorobyov and N.M. Guslyakov without considering the case in a court session"³⁴.

In 1944, I. Timofeev moved to Romania with the arrival of the new government. The Soviet authorities saw him as an enemy who "met Romanians with bread and salt, carried out anti-Soviet propaganda, and carried out the Romanianization of Old Believers"³⁵. Although he was part of the commission that defended the interests of the Old Believer church before the Romanian authorities³⁶.

I. Timofeev, after moving to Romania, first served in the church of St. Nicholay in the village of Pisk³⁷. From 1958 to 1960, he was the bishop of Slava, and from 1960 to 1968 - the bishop of Tulcea, and from 1968 to 1985, he was the metropolitan of Belokrinitsa, known by the name Iosaf.

I would like to dwell on the figure of *Ivan Yakovych Sychov*, who was born in 1909 in Izmail. From 1938 to 1940, he was a psalmist in the Old Believer church in Galati (Romania). In July 1940, together with his family (wife and two children),

³³Ibid. P.12, 117-118.

³⁴Алла Федорова, Ізмаїльська старообрядницька єпархія в роки Другої світової війни. *Гуманітарні виміри воєнних часів: наукове та філософське осмислення* (Одеса: Олді+, 2024), 26-27; Ольга Луньова, Советская власть и липоване, 64.

³⁵ДАОО. Fund R-7746. List 1. File 120. P. 16.

³⁶ Валерий Тимофеев, „Белокриницкая митрополия в годы Второй мировой войны: Освященный собор в г. Яссы, 1943 г.,” *Культура русских-липован в национальном и международном контексте*, 6 (2013): 458, 461, 458, 461.

³⁷ George Enache, Ion Șișcanu, „Aspecte privind istoria cultului creștin de rit vechi,” 176-177.

he returned to Izmail. In 1942-1945 he was a psalmist in the Izmail Old Believer of Christmas church. On April 28, 1945, he was ordained a deacon at the St. Nicholay church in Izmail by bishop Arseniy Izmailskyi, and on December 6, 1945, he was ordained a protodeacon. In 1945, he was elected secretary of the Izmail diocese, and since 1952 he has served as a priest in Odesa³⁸.

In his autobiography, I. Sychov deliberately did not indicate that his wife was the niece of Metropolitan Tikhon of Belokrinitsa, that his brother lives in Romania. But I. Sychov corresponded with the metropolitan. The letter addressed to I. Sychov, dated October 1, 1958, was signed by the metropolitan with the following words: "By the grace of God, the Humble Archbishop Tikhon, the former bishop of Belokrinitskyi, and now after the ordination of the Soviet Government, Brailovsky. But let's hope for the Grace of God that Belaya Krinitza will be back in Romania, because complete godlessness has appeared there, as they tell me from Bukovyna. And our spiritual authorities do not persecute and, as you can see, they are not interested in the religious service of the church. Let's see what will happen next, from Bukovyna?.." ³⁹. This passage shows his vision of the state of things.

So, we outlined the main points of intersection of the Lipovan clergy of the Ukrainian and Romanian Danube in the 20th century. In the interwar period and the times of the Soviet-German war, they were jointly subordinated to the Belokrinitzkaya Metropolitanate and closely interacted. With the arrival of Soviet power, the Izmail diocese became part of the Moscow archdiocese. In the USSR, the Old Believer Church was subordinate to the Council for Religious Cults. Religious communities and their priests were under the watchful eye of the Commissioner for Religious Cults, especially those from Romania.

The destinies of the clergy are closely intertwined between the Ukrainian and Romanian Danube regions. A third of the priests of the Izmail diocese (according to data for 1946) were born and began serving the church in the territory of modern Romania: Filipov Feodor (born in the village of Khutir in the family of a priest, served as a psalmist in the city of Galati), Sukhov Yevpsihiy (born in the village Svistovka, psalmist of the Peter and Paul Church in Sulina); Romanov Ioan (born in the village of Svistovka; served as a psalmist in the city of Sulina); Detkov Semeon h (born in the village of Periprava, served as a psalmist in the village of Periprava, Mahmudiya, Sulina); Sipatkin Moisei (born in the village of Svistovka in

³⁸МА. F. Avtobiografii i ankety. P. 12; F. Spiski tserkovnosluzhiteley. P. 10; DAOO. Fund R-7746. List 1. File 120. P. 6; Александр Пригарин, Алла Федорова, Русские старообрядцы Одессы: этноконфессиональность в условиях поликультурного города (Одесса – Измаил : «ИРБИС», 2020), 269-271, 276.

³⁹МА. F. g. Odessa (1946-1961). P.341.

the family of a priest; served as a psalmist in his native village); Romanov Artemon (born in the village of Svistovka; served as a priest in the village of Stara Kiliya, the village of Nevodar; in 1945 he moved to the territory of the Soviet Union together with the believers). A number of them were accused of counter-revolutionary activities, Romanian philanthropy, cooperation with the security forces, etc. and subjected to repression.

In the questionnaires that the priests were required to fill out after the annexation of the territory of the Ukrainian Danube region to the USSR, they noted that their relations with their relatives from Romania had been lost. Despite the ban on communication by the Soviet authorities, information about important events in the life of Old Believers in Romania in the second half of the 20th century reached the Ukrainian side and vice versa.

In the second half of the 20th century Belokrinitskaya Metropolitanate was ruled by natives of the Ukrainian Danube region - Metropolitans Tikhon (Tit Kachalkin) (1942-1968) and Iosaf (Ioan Timofeev) (1968-1985). The latter, being an Izmail priest, fled to Romania in 1944, with the arrival of a new government. At first he served in the Nikolsky church in the village of Pisk, later he was the bishop of Slava and Tulcea.

The Ukrainian Old Believers-Lipovans were part of the Moscow Archdiocese until 2022. Since November 2022, an independent structure - the Ancient Orthodox Church of Ukraine - has been operating in Ukraine.

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