

INTERRELATION OF THE ARISING RUSSIAN PROTESTANTISM AND THE MOLOKAN MOVEMENT IN THE 19TH CENTURY

Yuliya G. Matushanskaya¹
Valeriya A. Samatova¹
Yuliya T. Tulyanskaya¹

¹Kazan Federal University
E-mail: nille@inbox.ru

ABSTRACT

The article discusses religious discourses that influenced the formation of South Russian Baptism in the 19th century. It is shown that in addition to the well-known components of Baptism (Stunda) - Lutheranism, Reformed and Mennonism, Molokanism played a significant role. The influence of two branches of Russian Molokanism is revealed. The participation in the formation of Baptism of the Transcaucasian Molokans ("water molokans") of Tiflis and the Baku province, a native of which N.G. Pavlov was a translator of the Hamburg Confession, which formed the basis of the theology of Baptists of a Calvinistic orientation, is considered. The influence of the Molokans of the Don persuasion, whose communities completely merged into Baptism at the end of the 19th century, is analyzed more deeply. Soteriology and the approach to the sacraments of the Molokans of the Don persuasion ("Zakharovites"), the specifics of which consisted in the fact that they, even when they were Molokans, learned a number of representations of Orthodox discourse, are examined in detail. In particular, they recognized all seven sacraments and shared a semi-Pelagian view of salvation, denying predestination. Having become an integral part of the Baptist movement, they influenced the soteriology of Russian Baptism and evangelical Christianity by setting the Arminian vector, as well as a special approach to the Eucharist and water baptism, which, up to the present, can be performed only by the ordained presbyter (which is an echo of the approach to Eucharist as a sacrament). The influence of Molokanism also explains the pacifism of Russian Protestants. The conclusion is drawn about the prospects for further research on the influence of Molokan discourse on the theology and practice of Russian Baptism.

Keywords: Protestantism, Russian religious movements, Molokans, Stunda, Baptism, religious discourse

1. INTRODUCTION

Russian Protestantism is a complex and multifaceted phenomenon. The study of all its components is important and relevant for interfaith and state-religious dialogue, a comprehensive understanding of the processes taking place in the religious consciousness. Protestantism on the territory of Russia was formed in several stages, and the first of its directions, Baptism, was also a composite phenomenon, which had at least three sources: Mennonites, Lutheranism, and Reformed. It seems important to

consider another source and component of Russian southern Baptism - namely, Molokanism. Molokanism, as is known, does not belong to the movements of Protestantism, but qualifies as a Russian religious movement of spiritual Christians, along with the Dukhobors, Christ-believers, etc. It belongs to rationalist movements. Understanding the components, theology and worldviews that made up Russian southern Baptism at its inception will provide an opportunity to realize this phenomenon more deeply and comprehensively and consider all the discourses that influenced its formation. The influence of various views and systems on the creed and practice of Russian Baptism is considered by such researchers as K. Prokhorov [1] (the influence of the Orthodox discourse), [2] (the ratio of the Calvinist and Arminian orientation of the soteriology of Russian Baptism, with reference to the influence of the Molokans), [3] (on the influence of the views of the Dukhobors and Molokans on the pacifist views of evangelical Christian Baptists), A. Vardin [4] (identity of the Baptists), V. Kirillov [5] (the influence of the Mennonites), and others. This article provides an overview of the elements of Molokan discourse in Russian southern Baptism.

2.METHODS

We adhered to the paradigm of research on religious discourses, which are the subject of “discursive religious studies” (Discursive Religionswissenschaft), which has become one of the most notable achievements of science in recent years. It is represented by Rainer Keller, who offers a methodology to study how discourse is constructed and legitimized in Social Practices - Wissenssoziologische Diskursanalyse - the Sociology of Knowledge Approach to Discourse (SKAD)[6]. In the field of religious studies, research in this paradigm is conducted by K. von Strukrad [7], [8]. We used historical, typological, and comparative methods, involving Orthodox scholars, such as Hierodeacon Paisius (Odyshev) [9], who wrote in detail about the Molokan influence on the formation of soteriology and the practice of Baptism in Russia for analysis; representatives of the Baptist Union, such as A.V. Sinichkin [10], N. Savinsky [11], and studies of religious scholars, for example, Yu.T. Tulyanskaya [12] (the influence of Calvinist discourse through the reformers and the Plymouth brothers), M.V. Ivanova [13]. L. N. Mitrokhin [14]. The hermeneutic method was used to analyze the text of the teaching of the Don Molokans.

3.RESULTS AND DISCUSSION

One of the sources of Russian Baptism is Stunda. As it is known, there are two main directions of stundism [12]. The first of these was the stand of pietism (circle “Brotherhood of the Friends of God”). The followers of the Württemberg pietists who moved from Germany to the Black Sea region in 1817–1821, in particular in the Rohrbach and Worms colony, belonged to this movement. The development of the movement was facilitated by the Reformed pastor Johann Bonekemper, who arrived in Russia in 1824. Followers of Bonekemper remained members of both Reformed and Lutheran communities. Baptist history researcher S. N. Savinsky writes: “They were called separatists (stand out) ... A significant part of the pietists (including the pietists-separatists) began to relocate in large numbers to other countries, mainly to the northern Black Sea coast, forming their own colonies. So the colonies of Rohrbach,

Worms, Neigoffung and others were formed. These relocations, mainly motivated by religious motives, constituted the second wave of immigration to Russia” [11].

The “second wave” of the Stunda was the new pietist movement in the south of Ukraine in the 1850s, founded by the Lutheran preacher Edward Wüst. The followers of the new-pietist Stunda were Lutherans (in the “Wüstist circles”) and Mennonites, and unlike the participants in the first pietist Stundist movement, they immediately left their Lutheran and Mennonite parishes and communities. Under the influence of new-pietist Lutheran circles, the Stundists from Ukrainians began to appear, who, in turn, also immediately announced their withdrawal from the Orthodox Church. Subsequently, Stundists of local origin founded their own, separate circles, also called Stunda. They did not interrupt the contact with the first wave of the pietists. N. S. Savinsky writes: “In the villages of Karlovka and Lubomirka, the Shtundists-Ukrainians arose almost simultaneously as a result of a wide evangelical awakening in the spirit of new pietism, which had embraced Lutherans in the New and Old Danzig colonies since 1859 (...) In 1867, a community of Little Russian Stundists was formed New-pietist direction, whose members immediately separated from Orthodoxy. In the village of Lyubomirka, the first Ukrainian stundist was Ivan Ryaboshapka (1831 - 1900)” [11], who was converted to the new movement under the influence of Martin Gübner, resident of the Old Danzig colony.

The transition to the Baptism was marked by the fact that the members of the circles recalled the teachings of the founder of the Mennonite movement Menno and began to practice adult baptism. “Since 1864, these Lutherans have already practiced water baptism by faith. (...) In 1867, in Karlovka and Lubomirka, thanks to the zealous activities of Efim Tsymbal, Tryphon Khlystun, Ivan Ryaboshapka and Maxim Kravchenko, already Baptist communities were organized” [11].

Next, we consider the participation in the formation of this movement of Russian Molokans. As soon as the New Testament was first published in Russian (1822), the Molokans began to read it thoughtfully, which intensified with the spread of the New Testament in the Synodal translation. It was among the Molokans at the beginning of the XIX century the prophecy of the pietist Jung Stilling about the imminent (in 1836) coming of Christ spread. Among this group, various prophets began to appear. Disappointment at the advent led to the emergence of several Molokan movements - some returned to Orthodoxy, others developed mystical practices. One of the new branches of Molokanism was the Transcaucasian so-called “water” Molokans, who turned out to be the predecessors of the Baptists. Studying the Scriptures, they came to the conclusion that water baptism should be accepted as an adult, in conscious age.

It is important to note that the movement began almost simultaneously and independently in the south of Ukraine (among the already mentioned German colonists) and in the Caucasus (among the Molokans). Water Molokans appeared at the turn of the 40-50's of XIX century in the Lenkoran and Shemakha districts of Baku province. Their moods began to spread in the Lower Volga region (Akhtuba Territory). The teachings of water Molokans in this case did not differ much from the Molokans in principle - according to their soteriology, salvation was acquired by deeds. In the 60's. the Molokan from Tiflis, presbyter of the Molokan community N.I. Voronin (1840-1905) noticed the incompleteness of this theology (the absence of the atoning role of Christ and grace in salvation), and his worldview began to acquire Western Protestant features. The name Baptists was then unfamiliar to the Russian inhabitants of Tiflis. M.K. Calveig lived in the city, the former Lutheran, at that time - a Baptist. N.I. Voronin met him through the

Presbyterian Y. Delyakov (who was a colporteur). August 20, 1867 M. Calveit baptized N.I. Voronin in the waters of the river Kura. This day is considered to be the date of the birth of Russian-Ukrainian Baptism. Further N.I. Voronin, as the presbyter of the local Molokans, began to preach salvation by grace and baptism by faith in his community. Thus the rapprochement of Russian Molokanism with classical Protestantism took place, and these views were spread among the Molokans. For 10 years, the Molokans who accepted this soteriology and practice were called Christians baptized by faith. Then, by the similarity of their theology and practice with the German Baptists, they began to be called in the same way. N. Voronin drew up the document "The worship and dogmas of faith", which guided the Tiflis community. In 1875, by the decision of the community, the 17-year-old Vasily Guryevich Pavlov (1854–1924), who had been converted in 1871, was sent to the Theological Seminary in Hamburg to get a theological education and study the church organization of Baptist communities. This well-known figure of Russian Baptism and missionary subsequently translated and edited the Hamburg Confession of the Baptist Faith, which had a Calvinist orientation in matters of soteriology. He was actively engaged in missionary work, which also included E. Bogdanov, V. Ivanov-Klyshnikov, A. Mazaev. As a result, new communities appeared in the Caucasus: Vladikavkaz, Vorontsov, Malkhazov, Novo-Ivanovskaya, Pavlodolskaya, and others. Next, we can talk about the Baptist organization.

Among the Molokans of the Tauride province there appeared the so-called Novomolokans (New Molokans) or evangelical Christians - "Zakharovites". In the study of Hierodeacon Paisius (Odyshev) in the journal "Church and Time" "On the influence of the Molokans of the Don persuasion on the soteriology and liturgical practice of Russian Baptism at the end of the 19th - beginning of the 20th centuries" [9] the author argues that it was not only Western Protestant theology that brought their views to the Russian Baptists: after all, these doctrines were "perceived by people who already had religious experience (in Orthodoxy, Molokanism, etc.), and thus received a special, "local" interpretation. Moreover, the often declared theological position was significantly different from the real one" [9]. So, M.V. Ivanov claims that the formation of the theology of Russian Baptists was influenced by Mennonism, Molokanism, and Orthodoxy, the latter both directly and indirectly, through Molokanism itself [13, p. 43]. This was due to the soteriology of both Molokanism and (in general terms) Orthodoxy Molokanism professed salvation by faith and deeds (which, in general, corresponded to the general contours of Orthodox soteriology).

During the period, Baptists-Arminians (the General Baptists) and Calvinists (the Particular Baptists) existed in Russia. The modern Baptist theologian A.V. Sinichkin [10] describes these two directions in the soteriology of Baptism in detail. The Arminian documents include the "Rules of Religion of the Convert Russian Brotherhood" and "Statement of the Gospel Faith" by I.S. Prokhanov, the ideas of the Particular Baptists are expressed in the confessions of faith of V.G. Pavlov and N.V. Odintsov, based on the "Hamburg Confession" of I. Onken in 1872, which, as it was already mentioned, had been translated by V.G. Pavlov. Nevertheless, according to the remark of A. V. Sinichkin, there were no contradictions and conflicts on the issue of election and predestination, since "the reason for this was <...> the Molokan roots of Russian Baptism" [10, p. 58]. The semi-Pelagian attitude of the Molokans became a counterweight to the Calvinist ideas of Baptism on Russian soil. Although V.G. Pavlov, as it was mentioned earlier, was originally a Molokan; he adopted Calvinism in Germany. However, A.V. Sinichkin writes,

“the doctrine of the election of V.G. Pavlova was more declarative in nature and was significantly different from practical theology in local churches” [10, p. 52].

The article of Hierodeacon Paisius gives extensive material about the Molokans-Zakharovites. In particular, one of the Molokan confessions of the end of the 19th century, “Brief Rules of Faith of Christians of the Gospel Confession, called the Don Molokans”, was compiled by Z.D. Zakharov. At the same time, the author notes that “there are distinctive touches in the dogma of the Zakharovites Christian that cannot be overlooked. These differences tell us about their Molokan roots: the doctrine of God does not say that God the Father is equal in His divinity to God the Son and the Holy Spirit. The civil order section does not say anything about military service and oath. We can also see the influence of Yakov Delyakov, who was a Presbyterian and supporter of the baptism of children” [9].

Don Molokans of the Salamatiens type (followers of the teachings of A. Salamatin) stood out in the middle of the 19th century from the Ukleinian Molokans (followers of the teachings of the founder of the Molokanism S. Uklein), who gave an exclusively spiritual interpretation of baptism and communion (did not consider them mandatory). Baptism researcher L.N. Mitrokhin shows that Don Molokans, unlike the Ukleinites, recognized the sacraments of the Orthodox Church “precisely as sacraments, and not just rites” [14]. “Of the seven sacraments of the Orthodox Church, Salamatin recognized five, with the exception of anointing and priesthood; he introduced the baptism of infants and the Eucharist (Bread-breaking) and taught about them in the spirit of the Orthodox Church <...> Salamatin’s Doctrine, therefore, looked like a return to Orthodoxy” [14, p.202].

Z.D. Zakharov was the leader of the Don Molokan community in the village of Astrakhanovka in the Tauride province. This community has fully joined the Baptists.

“Brief Rules of the Faith of Christians of the Gospel Confession” contains twenty-one sections. The first (“On God”) coincides with the Nicene-Constantinople creed, the fourth (“On Salvation”) has a pronounced Arminian character, coinciding with the Arminian “Statement of the Gospel Faith” by I.S. Prokhanov in contrast to the Calvinistic “The Doctrine of Russian Evangelical Christians-Baptists” of V.G. Pavlov. Section six, “On the means to attaining grace and the ordinances of God about this” in Z.D. Zakharov’s “Brief Rules of the Faith of Christians of the Gospel Confession” lists the following means: “1. Word of God, the Holy Scripture; 2. living heartfelt prayer, followed by repentance, confession of sins, contrition, tears, and fasting; 3. The repentant through the word of God under the action of the Holy Spirit prays and then joins the Church through Baptism; 4. the members of this church, in the Breaking of bread, become partakers of the of the Body of Christ and His Holy Blood <.> And together they remember the atoning death of Christ for us” [9]. Section eight (“On Baptism”) and ninth (“Who can perform baptism”) contain the doctrine of baptism, it is noteworthy that Z.D. Zakharov considers it possible to baptize infants. He also believes that the baptism of water and the adoption of the Holy Spirit here constitute a single action. Baptism can only be performed by an ordained presbyter, like the Eucharist, as described in the sections “On the Lord's Supper” and “Who can perform the Lord’s Supper”. Also, a completely Orthodox interpretation of anointing as a sacrament is given, which is essentially Orthodox, and marriage is considered the same. Thus, Z.D. Zakharov in The Brief Rules of Faith discovers elements of the Orthodox interpretation of baptism, the Eucharist and anointing as the Sacraments; the question of salvation is also considered in a completely Orthodox discourse. Hierodeacon Paisius concludes that “these features

could affect the development of theology and liturgical practice of Baptism - in particular, the triumph of the Arminian point of view and the consolidation of the practice of baptism and Bread-breaking by ordained presbyters" [9]. K. Prokhorov also writes about the tendency of Russian Baptists to accept faith in the Sacraments [1]; he also explains the tendency toward Arminian soteriology with is the influence of Molokans [2]. With this influence, the researcher also explains the phenomenon of pacifism of Russian Protestantism of the late 19th and early 20th centuries [3]; pacifism and refusal to take up arms, take the oath remained among Russian and Soviet Protestants throughout the 20th century.

There were also Molokans of another Don village of Novo-Vasilievka. At the end of the 19th century, they also almost merged into Baptism, remaining Molokans only by name. The only thing that separated them from the Baptists was the issue of infant baptism, but soon the Molokans abandoned this practice.

"The first evangelical communities initially had different names. Believers who came from the midst of Mennonites were called "fraternal Mennonites," those who came out of the Lutherans immediately adopted the name "Baptists". At first, Ukrainian believers and Russians (who came out of the Molokans) were called "Christians baptized by faith", and only later they adopted the name "Baptists" - by the similarity of their beliefs with the German Baptists. And the believers of the "St. Petersburg awakening" were simply called St. Petersburg believers, or (later) evangelical believers" [11], writes S. N. Savinsky.

4.SUMMARY

The Molokans of Russia played a key role in the formation of southern Russian Baptism. It was from the Molokans that such famous figures of Russian Baptism as Nikita Voronin, Vasily Pavlov, Dey Mazayev, Ivan Zhidkov, Fedor Balikhin and others came out. Don Molokans, Astrakhanovka and Novo-Vasilyevka, actually constituted the Baptist communities, and their ideological leader Z.D. Zakharov compiled a doctrine document, in which, following the influence of Orthodox discourse, he adhered to both Orthodox soteriology and view of the Sacraments. These positions differ from the Calvinist views adopted among authoritative Baptist teachers of that time, which even the famous Baptist from the Molokans V. Pavlov had shared. The views of the Don Molokans influenced the teachings and practices of South Russian Baptism, namely, the triumph of Arminian soteriology and the consolidation of the practice of baptism and the Bread-breaking by ordained presbyters

5.CONCLUSIONS

As is can be seen, Stundism was originally a multi-denominational phenomenon, it can reveal both Lutheran and Mennonite and Reformed roots, but its origins are not only in the Protestant movements of the West. Russian religious movements also influenced the theology of Baptism. A significant component is Molokanism, which influenced the soteriology of Russian Baptism and its attitude to the Bread-breaking (the Eucharist) and water baptism (in particular, that only the ordained presbyter has the right to make them). The study of the influence of Molokan discourse on the theology and practice of Russian Baptism opens up significant prospects for further research.

ACKNOWLEDGEMENTS

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

BIBLIOGRAPHY

1. Prokhorov S. The “Seven Sacraments” of Russian Baptists // “Theological Reflections”, 2014. Vol. #fifteen. P. 161 - 178.
2. Prokhorov C. Why the Russian Baptists Are Neither Arminians nor Calvinists // Theological Reflections, 2013. Vol. #fourteen. P. 199-212
3. Prokhorov C. On Christian pacifism // Theological Reflections, 2008. Vol. #9. P. 124-141.
- A. Wardin, (ed.), Baptist Identity, in: Baptists Around the World: A Comprehensive Handbook. Nashville, Tenn.: Broadman & Holman Publishers, 1995. P. 1-6.
4. Viacheslav Kirilov. Anabaptist Teaching on Community and its Influence on the Ecclesiology of the Russian ECB Brotherhood [Electronic resource] URL: <https://cyberleninka.ru/article/n/anabaptist-teaching-on-community-and-its-influence-on-the-ecclesiology-of-the-russian-ecb-brotherhood> (Date 05/30/2019).
5. Keller R. The Sociology of Knowledge Approach to Discourse (SKAD) // Human Studies. 2011. Vol. 34. P. 43–65.
6. Von Stuckrad K. Reflections on the Limits of Reflection: An Invitation to the Discursive Study of Religion // Method and Theory in the Study of Religion. 2010. Vol. 22. P. 156–69.
7. Stuckrad K. von. Making religion: theory and practice in the discursive study of religion / F. Wijsen, K. von Stuckrad, eds. Boston: Brill, 2016. VIII. 334 p.
8. Hierodeacon Paisius (Odyshev). On the influence of Don Molokans on soteriology and liturgical practice of Russian Baptism at the end of the 19th and beginning of the 20th centuries // Church and Time, No. 64 [Electronic resource] URL: <https://mospat.ru/church-and-time/1180> (Date 06/06/19)
9. Sinichkin A. Soteriological views in the teachings of evangelical Christians of the Baptists from the end of the XIX to the beginning of the XX century // Ways of Slavic theology of the Arminian tradition: Materials of the conference. - Lviv: Ukrainian Baptist Theological Seminary, 2009. - P.50 - 59.
10. Savinsky S. N. The Emergence of Baptism in Russia. [Electronic resource] URL: http://www.textfighter.org/teology/History_Church/biblioteka_2_vremeni.php (Date 05.06.19)
11. Tulyanskaya Yu.T. Russian Protestant denominations and Calvinism: the genesis of Baptism // Religious Studies. - Blagoveshchensk: AmSU Publishing House, 2016, No. 1. - p. 15 - 18.
12. Ivanov M.V. Current trends in the theology of Russian evangelical Christians-Baptists: the dissertation ... candidate of philosophical sciences: 09.00.14 / Ivanov Mikhail Vyacheslavovich; [Place of protection: Ros. Acad. Nar households and state services under the President of the Russian Federation]. - M., 2012.- 173 p.
13. Mitrokhin L. N. Baptism: history and modernity. - St. Petersburg: Publishing House of the Russian State Art Institute for Contemporary Art, 1997. -- 480 p.