The historical circumstances of the organizational development of the Renovationist movement in the Orthodox Church in Donbass still remain one of the less investigated pages of the Ukrainian Local Church history. Despite the fact that the problem of Ukrainian Church history of interwar period has been studied by many researchers, a large number of questions exist which require elaboration. Nowadays on the basis of the earlier unknown material it is possible to widen the general picture of the mentioned events. That’s why the main purpose of the article is to figure out the circumstances of the organizational development of the Renovationist movement in the Orthodox Church in Mariupol region during the first decades of the Soviet rule in Ukraine.

The originality of the article involves an attempt to research the events of Donbass Church history without traditional historical clichés, and in this case all the trends of Ukrainian ecclesiastic life of that time should be considered. In our strong opinion ignoring the deep needs of interecclesiastic life’s normalization led to a Church split. With help of the atheistic government the Renovationist movement achieved its institutional organization. The characteristic issue of the religious life in Donbass was its relative conservatism. That was the main cause of the slow development pace of the reformationally oriented Ukrainian Orthodox Autocephalous Synodal Church. Moreover, while speaking about the Synodal Church should be taken into consideration the demonstratively loyal attitude of the Ukrainian Renovationist hierarchs to the atheistic government. That’s why despite the renovationist hierarchs’ attempts to minimize the reformative tendencies the Synodal Church in Mariupol region could cover only half of the Orthodox parishes on the land’s territory. The Mariupol eparchy was one of the biggest in Donbass.

In conclusion it’s worth mentioning that nowadays the research of Donbass church history of interwar period is complicated by the difficult political situation in the region. Unfortunately the material of the Lugansk and Donetsk archives is unavailable for Ukrainian researches, but gradual actualization of this problem makes the strong prospects for its fast research in future.

Keywords: Orthodoxy, Renovationist movement, Ukrainian Orthodox Autocephalous Synodal Church, Mariupol Eparchy.

Activity and problem statement. The historical events around the organizational development of the Renovationist movement in the Orthodox Church in Donbass belong to perhaps the least illuminated pages of the national interwar period historiography. Owing to persecutions the possibility of a diplomatic settling of the interdenominational dialogue regarding solving actual ecclesiastical life problems and searching for an optimal model of an institutional reunion of the Ukrainian Orthodoxy was lost. Thus, church disunity resumed under the conditions of a relaxation of state control over the Orthodox Church in the late 1980s.

Regardless of considerable achievements of Ukrainian politicians in the field of normalization of the canonical status of the Orthodox Church of Ukraine (hereinafter OCU) and receiving the long awaited Tomos, which recognized OCU’s autocephaly by Constantinople Patriarchate, the institutional crisis of the Ukrainian Orthodoxy isn’t overcome and the general religious situation in the country until now has been characterized by difficulty of interdenominational dialogue.

This problem is felt especially acute in the Donetsk region, where the process of Church reunion is carried out extremely slowly. Specifically, the internal ecclesiastic life is marked by excessive conservatism and marginalization. Also it’s worth mentioning that against the background of the warfare and Donetsk occupation administrative center of the local OCU’s eparchy has been moved specifically to Mariupol. From here it follows that actuality of studying the historical experience of organizational evolution of the reformational Orthodox denomination in Donbass, and more so in Mariupol region, is gaining an exceptional
meaning in the context of defining new conceptual approaches to OCU’s eparchies development in the complex multicultural region of the Ukrainian-Russian borderzone.

Analysis of research and publications. The history of organizational development of the Renovationist Church in Ukraine in view of the regulation problem of interdenominational and state-Church relations across the republic is represented in works of a range of homeland historians and religion scholars, in particular H. Bilan [1], O. Boiko [2], S. Zhiliuk [5], V. Pashchenko [15, 16], A. Kyrydon [16], O. Sahan [20], O. Ihnatusha [8, 9], O. Tryhub [22] etc. However, the subject matter of the above-noted works is characterized by attempts of building a general picture of the denomination’s development in interwar Ukraine but a solid regional illuminating of this issue is lacking.

In foreign church historiography to this day the prominent position hold chapters from master’s theses of metropolitans-historians Feodosii (Protsiuk) and Yoann (Snychov) [7], which cursorily present characteristics of the Church movements in Ukraine in the first half of the 20th century. However, written back in the middle 1960s these works are characterized by numerous factual inaccuracies and distortions partially due to the authors’ subjective disposition towards the numerous factual inaccuracies, correction of which requires denominational perception. They don’t exhaust the archives of Donetsk and Luhansk, and presented unique key role in religious history of the land, having key events, figures of bishops and priests, who played a was the first to introduce a wide layer of material on the lawyer and scholar of religion O. Forostiuk [25]. He dissertation, later extended to a monograph, by Luhansk the state-Church relations specifically in Donbass was a Orthodox denominations in the context of regulation of emerging, activity and dissolution of organized of the Pre-Council Presences in 1905-1906. That was designing of this movement fell on the time of existence and politics among other things [3, p. 91]. Conceptual Church’s ideological submission to the state authority transformations, which was never implemented. From the interesting evidence by UAOCh metropolitan Vasyl Lypkivskiy, this movement emerged as a result of Church’s ideological submission to the state authority and politics among other things [3, p. 91]. Conceptual designing of this movement fell on the time of existence of the Pre-Council Presences in 1905-1906. That was also when emerged a circle of 32 clergymen, which relied on bishop of Narva Antonin (Hranovskiy) and lasted until 1908 when the group’s activity was stopped and bishop Antonin was retired.

At the beginning of the 20th century the parishes in Mariupol district belonged to Katerynoslav eparchy and spiritual guidance over them was effected directly by Katerynoslav archpastors, who had the title “of Katerynoslav and Mariupol” and, with the formation of Tahanrog vicariate on the 1st of April, partially by their Tahanrog vicars. In the result, lack of a local bishop and structural archaisms of the churchdom didn’t fully meet spiritual needs of the region that was going through a fast administrative growth.

Thus, the subject of the proposed study is the activity of the Mariupol eparchy of the Ukrainian Orthodox Autocephalous Synodal Church (hereinafter UOASC), which entails addressing following research problems: firstly, highlighting the ideological origins of the Renovationist movement; secondly, trace the evolvement of the organizational structure of the Orthodox Church in Mariupol district; thirdly, find out particularities of the Renovationist Mariupol eparchy’s institutional development against the background of the general church division events in Ukraine in 1920s–1930s. The study’s chronological borders encompass the period from the formation of the Mariupol vicariate of the Katerynoslav eparchy in 1919 until the factual elimination of the Renovationist movement at the end of 1930s.

The article’s aim is to recreate a holistic picture of the preconditions of the formation and organizational development of the Mariupol eparchy of the Ukrainian Orthodox Autocephalous Synodal Church in 1922 – 1937 on basis of an integral analysis of historical sources and scientific literature.

Exposition of the main material. The origins of the ideology of the All-Russian Church renovation (reformation) go as far back as 1860s-1870s, the time of the preparation for a program of church transformations, which was never implemented. From the interesting evidence by UAOCh metropolitan Vasyl Lypkivskiy, this movement emerged as a result of Church’s ideological submission to the state authority and politics among other things [3, p. 91]. Conceptual designing of this movement fell on the time of existence of the Pre-Council Presences in 1905-1906. That was also when emerged a circle of 32 clergymen, which relied on bishop of Narva Antonin (Hranovskiy) and lasted until 1908 when the group’s activity was stopped and bishop Antonin was retired.

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On the 5th of February 1919 by a decree of Council of People’s Commissars in the territory of Bakhmut and Slovyanooserbsk districts was formed separate Donetsk governorate, which incorporated Mariupol, Starobel and Tahanrog districts as well as individual lands and volosts of Kharkiv and Katerynoslav governorates and the Province of the Don Cossack Host. Fast-paced administrative and economic development of the
industrial region required corresponding institutional development of the Church administration forms. At the same time liberated from excessive monarchic “care” the Orthodox Church needed a substantial rethinking of its ideological principles.

The revolutionary events of 1917 favored the actualization of the Renovationist movement’s ideology in the activity of the All-Russian Union of Democratic Orthodox Priesthood and Laypeople headed by protopriest O. Vvedenskyi. The organization found favor with Chief Procurator of the Provisional Government’s Most Holy Synod V. Lvov.

Seeking for an ecclesiastical life renewal and the impossibility of further functioning of the church administration system in force led to convening the All-Russian Council 1917-1918 at which was restored the Moscow Patriarchy. In the course of the Council’s work were adopted some regulations concerning democratization of the Church administration. A wide program of modernizational reforms of canonical norms and divine services, however, didn’t find support at the Council. At the same time by the All-Russian Council’s decrees “Regarding vicar bishops” the latter’s authority was significantly broadened and the vicariates’ number increased [14, p. 42]. Also a new order of bishop elections was assumed, in whichnow participated both district’s hierarchs and clergy with laypeople of the eparchy.

On the 22nd of May 1919 by a Stavropol Council Decision the Tahanrog vicariate of the Katerynoslav eparchy was reassigned as separate Rostov eparchy. In return in 1919 as a part of the Katerynoslav eparchy was restored the Mariupil vicarial cathedra, headed by a years-long eparchy’s cleric, lecturer at Katerynoslav seminary, newly ordained 57-years-old bishop Andrii (Odintsov) [10, p. 109].

The ideological ground of the concept of institutional segregation of the Renovationist movement was formed by Leon Trotsky in March 1922. An experienced theoretician, Trotsky reasonably noticed that in the face of the lack of a reformation in the Russian Orthodox Church against the background of Soviet authority establishing, gradually emerged a loyal “Soviet” clergy movement, making use of which was planned for removing from power the old-regime episcopacy and carrying out a reformation “under the Soviet flag” [6]. The organization of the Church revolution was directly related to the confiscation of the church valuables on the back of the famine growing in the country in 1921, which was creating an opportunity for episcopacy discreditation. At the same time, L. Trotsky specified that the Soviet clergy were very nearly the biggest threat for the future working society, since they would have wide possibilities for entering the masses of people, for which reason was decided to create in advance a solid theoretical-ideological base against the renovated and reformedt Church [6].

Bringing into action the articles of the briefing note by L. Trotsky in May 1922 with SPD’s hands-on assistance a group of Renovationist clergymen at the top with protopriest O. Vvedenskyi visited imprisoned patriarch Tikhon and persuaded him to resign from the Church affairs in favour of metropolitan Ahaphangel (Preobrazhenskyy). Inasmuch as metropolitan Ahaphangel was soon imprisoned as well, representatives of the Renovationist priesthood and laity created a group called “Living Church”, and as soon as 29 May 1922 in Moscow took place a constituent assembly of the Highest Church Government (hereinafter HCG) chaired by loyal to the Renovationist movement bishop Antonin (Hranovskyi).

The HCG’s main task was defined as an All-Russian Council convocation aimed at a legitimate introducing of Church transformations. At the end of 6-16 August 1922 the “Living Church”’s representatives held their own All-Russian congress at which was decided to defrock patriarch Tykhon, introduce marriage for episcopacy, remove monk hierarchs from power, close down monasteries and hand over the financial affairs to married clergy [11, p. 14]. Dogmatic and liturgical issues were postponed to the time of the All-Russian Council’s convocation [22, p. 28].

In Ukraine the Renovationist ideology experienced a significant influence of autocephalous spirit and recognized the need in ukrainization of the ecclesiastical life. Considering the threat of organizational broadening of the excessively reformatory Ukrainian Autocephalous Orthodox Church, patriarchal exarch metropolitan Mykhail (Yermakov) sought to overcome the arisen division, and since its main cause was the ambition of Ukrainian priesthood for autocephality and ukrainization of ecclesiastical life,2-5 September 1922 Kyiv Episcopal Council decreed to follow the road of obtaining autocephality for the sake of restoring Orthodox Church of Ukraine’s unity [24, p. 239].

At the Kyiv Council was heard the problem concerning the “Living Church” group and was upheld the decision to dissociate from this group. The present participants were asked to familiarize at the local level the clergy and laypeople with the situation concerning this issue. Adopting this decision completely destroyed the Renovationist agents’ hope for an agreement with the episcopacy and in the end determined the fate of the “Council”’s participants. Before long an institutionalization of the Renovationist eparchial administrations took place through arrests of Ukrainian hierarchs by SPD’s authorities and further dismissal from cathedras by a Renovationist institution – the Moscow HCG. On the 5th of February 1923 in Kyiv was arrested metropolitan Mykhail (Yermakov). After a lengthy investigation on the 13th of July 1923 by a resolution of NKVD’s committee for administrative exile he was exiled to Turkestan for a term of two years [30]. On the 25th of January 1923 by a HCG’s decree Tykhon (Vasylevskyi) was assigned as metropolitan of Kyiv [12, p. 96]. On the 14th of February 1923 in Kyiv at a session of the First All-Ukrainian Renovationist Congress, chaired by metropolitan Tykhon, was established the All-Ukrainian Highest Church Government (hereinafter AUHCG) as an agency of
highest Church authority within the limits of Ukraine, Crimea and Halychyna [26].

Soon enough a Renovationist temporary church government was established in Katerynoslav. In the summer of 1922 were arrested archbishop of Katerynoslav Ahatip (Vyshevskyi) along with his vicars: bishop of Pavlohrad Serafym (Sylichev) and bishop Ioannikii (Sokolovskyi). For concealing church valuables and counteracting their confiscation was arrested bishop of Mariupol Andrii (Odintsov) with the clergy of the Mariupol’s cathedral [31]. Shortly after his release by amnesty, bishop Andrii took charge of the newly formed Renovationist Donetsk eparchy, which spread to the territories of Bakhmut, Luhansk and Yuzivka districts, and was elevated to the rank of archbishop with the title “of Bakhmut and Donetsk” [10, p. 110].

On the 29th of April 1923 began the “Second Local All-Russian Council” (the first Renovationist), which officially approved introducing a range of Church structure’s reforms. In the Council’s work participated a Donetsk eparchy’s delegation headed by archbishop Andrii (Odintsov), who was elected a member of the newly created All-Russian Renovationist Synod [10, p. 110]. In October 1923 in Ukraine took place a Renovationist All-Ukrainian Council, at which was proclaimed the establishing of the Ukrainian Synodal Church. On the 27th of October the All-Ukrainian Highest Church Government was reorganized into the All-Ukrainian Most Holy Synod, as a member of which was also elected archbishop Andrii [31]. According to the data of S. Zhyliuk, as of January 1924 in the Donetsk governorate’s territory were registered 190 Renovationist parishes [5, p. 53].

During 1924 as a result of active measures of the Church opposition, the Renovationist Church in Ukraine underwent a substantial organizational crisis, having lost over 1000 parishes throughout the republic. Foremost, the clergy’s support of the patriarchal Church grew with the release of patriarch Tykhon and the conversion of many Synodal Church’s hierarchs to Moscow Patriarchy. In particular, on the 9th of September 1924 a former Renovationist hierarch Antonii (Pankeev), who had done penance before patriarch Tykhon, was ordained as bishop of Mariupol, vicar of the Katerynoslav eparchy. As of January 1925, the general number of the Renovationist communities in the Donetsk governorate decreased to 85, on top of that it’s worth mentioning that according to official data in the Mariupol district’s territory wasn’t registered a single Renovationist community [4].

In the spring of 1925 within the Donetsk eparchy was formed the Luhansk vicariate. Among the candidates for archpastorship was appointed protopriest Oleksii Rozumovskyi, who having soon taken the monastic vows was elevated to the rank of archimandrite under the name of Augustine [10, p. 36, 209]. However, in April 1925 archimandrite Augustine (Rozumovskyi) was ordained as bishop of Mariupol, vicar of the Katerynoslav eparchy, and became the first Renovationist hierarch of the restored Mariupol cathedra [10, p. 36].

14 May 1925 in Kharkiv a session of the Second All-Ukrainian Council was opened, at which was adopted the resolution on autocephality of the Ukrainian Synodal Church and korenization of the church services. Amongst the key Council’s resolutions was the prohibition of the second marriage for priesthood. Thus, at the Second All-Ukrainian Council the Renovationists managed to minimize excessive reformational tendencies in their practice. On the 7th of October 1925 the autocephality of the Orthodox Church of Ukraine was confirmed at the All-Russian Council [22, p. 100].

In the meantime, in view of the minimization of reformational tendencies in the Synodal Church’s practice, emerging of perspectives for normalization of its canonical status and actualization of interdenomination al dialogue, began a gradual increasing of the number of the Synodal Church’s parishes in Donbass. By the first of July 1925 in the Mariupol district were registered already 29 Renovationist communities [29]. The activization of church-institutional processes was also favored by a new administrative USSR’s reform, under which the governorate division of the republic changed to district (okrug) division. In the face of a pressing need for realization of effective administration at the local level, a perspective for reorganization the network of the eparchial administrations emerged. In June 1925 by an All-Ukrainian Most Holy Synod’s decree were formed 36 eparchies in the corresponding territorial districts’ boundaries. That was also when from the Katerynoslav eparchy was segregated the individual Mariupol eparchy [10, p. 175].

As the head of the newly formed Mariupol eparchial administration was approved bishop Augustine (Rozumovskyi). On the 13th of June 1925 at the gathering of priesthood and laypeople in Berdiansk bishop Augustine was elected the ruling hierarch of the Mariupol eparchy [23]. At the beginning of 1926 the number of parishes within the Mariupol eparchy precipitately decreased to 11 [27]. 28 February 1926 bishop of Mariupol Augustine was appointed an all-Ukrainian missionary-evangelizer, member of the evangelizer committee of the All-Ukrainian Most Holy Synod, and as soon as April the 14th the hierarch was appointed the head of Izium’s eparchial administration [10, p. 36]. From 16 June 1926 the direction of Mariupol eparchy was effect ed concurrently by Makarii (Bystrov), bishop of Stalin [10, p. 343].

At the end of 1926 a former Renovationist bishop of Katerynoslav Amvrosii (Nahorskyi) was appointed the head of the Mariupol eparchial administration [10, p. 100]. In May 1927 bishop Amvrosii participated in the All-Ukrainian Pre-Council Congress. That was also when the number of communities within the Mariupol eparchy reached its maximum – 42, which was closely half of the registered parishes in the district [28].

13 June 1930 bishop Amvrosii (Nahorskyi) topped the Mykolaiv eparchy, instead, the former bishop of Mykolaiv Rafail (Prozorovskyi) was elected the head of
the Mariupol eparchial administration [10, p. 100, 481]. At the beginning of 1930s the Renovationist eparchies in Donbass faced an aggressive wave of churches’ closure. As early as 26 March 1930 in the course of the pre-election campaign the presidium of Mariupol’s city council adopted the administrative directive #1173 concerning closure of the St. Charalambo’s Cathedral and later use of the building as a radio center [21, p. 222]. In connection with the St. Charalambo’s Cathedral’s closing in January 1935 the archiereus cathedra was moved to the All-Hallows Cemetery Church. That same year the Mariupol eparchial administration was liquidated and bishop Rafail (Prozorovskyi), until the time of his arrest, carried out beneficiary’s duties of the last Renovationist parish – All-Hallows Church, which had joined the Stalin eparchy [10, p. 481]. In October 1935 along with the closure of the Luhansk eparchy’s Kazan Cathedral with the blessing of the bishop of Stalin Ioakym (Pukhalskyi) to the Mariupol All-Hallows Church was reassigned a former beneficiary of a Luhansk church, priest Arseni Husev [25, p. 136].

On the 19th of September 1937 the last Mariupol hierarch of the Synodal Church, archbishop Rafail (Prozorovskyi), was arrested. Along with the arrest of bishop Rafail was closed the last parish of the former Renovationist eparchy. 10 October 1937, by a decision of the Troika of the USSR’s UNKVD in the Donbass region, the hierarch was condemned to execution [17, p. 428].

Conclusions. Thus, the historical analysis of the organizational development of the Mariupol eparchy of the Ukrainian Synodal Church proves that the issue of introducing Church reforms didn’t find a wide public support in Donbass given the general conservatism of the religious life in the provincial lands. A brief success of the conversion of the communities during 1922 – 1923 is quite explained by that fact, that in the context of liquidation of canonical hierarchical administrations of Ukrainian eparchies, the Renovationist activists got plenty of room for organizing the network of their own eparchial administrations and taking over the highest Church authority in the republic. For the matter of this it’s suitable to quote a thought of a researcher from Dnipro – O. Boyko: “Recognized by the Soviet government, the “Living Church”’s Eparchial Administration, as an already formed Church office, became a “refuge” for the majority of the Orthodox priests. Specifically refuge because according to the government authorities’ documents, the absolute majority of priests remained in positionon the fence” [8, p. 45 – 46]. As a result of a revolutionary approach to implementing the Church reforms’ program, representatives of the Renovationist movement discredited the very idea of an Orthodox reformation, consequences of which are felt in the religious discourse of the post-Soviet countries to this day. Only in the middle of 1920s, having minimized own reformational tendencies and gathered active support of the governmental authorities, the Synodal Church managed to overcome institutional crisis and accomplish the institutionalization of the Mariupol eparchy, which throughout the whole its lifetime consolidated approximately half of the district’s parishes. The further development of the denomination was complicated, considering the change in state’s politics in the field of religion and lack of an effective administrative system and low canonical discipline of the Renovationist clergy.

The article’s author believes that studying the historical circumstances of the Synodal Church’s activity in interwar Donbass, searching and introducing into the discourse new historical sources on the subject, will let us widen our conception about modern religious worldview formation of the population of the Donetsk and Luhansk regions, and present new conceptual approaches in respect of overcoming the Church division of the Orthodoxy in Donbass.

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Рубан М.Ю. Перегумови утворення та організа-ційний розвиток Маріупольської спархії Української Православної Автокефальної Синодальної Церкви 1922–1937 рр.

У статті здійснено спробу дослідити процес організаційного становлення Сталинської спархії Української Православної Автокефальної Синодальної (обновленської) Церкви. Просліджено хід інституалізації обновленського руху на теренах Маріупольської округи в контексті загальних тенденцій розвитку конфесії в Україні. Висвітлено історичні обставини конфесійного розділення Українського Православ'я в міжвоєнний період на прикладі окремого регіону.

Ключові слова: Православ'я, обновленський рух, Українська Православна Автокефальна Синодальна Церква, Маріупольська спархія.

Рубан Н.Ю. Предпосилки образования и организационное развитие Мариупольской епархии Украинской Православной Автокефальной Синодальной Церкви 1922–1937 гг.

В статье осуществлена попытка исследовать процесс организационного становления Мариупольской епархии Украинской Православной Автокефальной Синодальной (обновленческой) Церкви. Прослежен ход институализации обновленческого движения на территории Мариупольского округа в контексте общих тенденций развития конфесии в Украине. Освещены исторические обстоятельства конфессионального разделения Украинского Православия в межвоенный период на примере отдельного региона.

Ключевые слова: Православие, обновленческое движение, Украинская Православная Автокефальная Синодальная Церковь, Мариупольская епархия.

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