



Razumkov  
centre

# **UKRAINIAN SOCIETY, STATE AND CHURCH IN WARTIME. CHURCH AND RELIGIOUS SITUATION IN UKRAINE 2025**

(Information Materials)





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Religion and Church in Ukrainian Society: 2000-2025  
(sociological study):

- Level and Nature of Religiosity of Ukrainian Society
- Religion, Church and Society
- The Church and the State
- Citizen Assessment of Inter-Religious, Inter-Faith and Inter-Church Relations
- Specific Features of the Socio-Political Orientations of Representatives of Various Religious and Church Groups

The project is implemented with the support  
of the Konrad Adenauer Foundation Office in Ukraine



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«Religion and Power in Ukraine: Problems of Interrelations» with  
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*Background:* The Roundtable «Religion and Power in Ukraine: Problems of Interrelations», organised by the Razumkov Centre in collaboration with the Konrad Adenauer Foundation Office in Ukraine, has been taking place since 1996, consistently bringing together the leaders and representatives of the largest Christian churches and religious organisations in Ukraine. Invitees include representatives of government authorities, the public, the media and the expert community. Key issues discussed at the Roundtable concern the improvement of state-confessional relations and the introduction of a partnership model in relations between the State and the Church in Ukraine. In particular, the Roundtable participants elaborated the draft Concept of State-Church Relations in Ukraine and presented it to the state and the public in 2004, receiving support of the All-Ukrainian Council of Churches and Religious Organisations of Ukraine.

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Cover photo: Department of Military Chaplaincy of the Patriarchal Curia of the UGCC ([www.kapelanstvo.ugcc.ua/nadiiane-zasoromyt-u-zarvanytsi-vidbulosia-xvii-vseukrainske-viyskove-palomnytstvo/](http://www.kapelanstvo.ugcc.ua/nadiiane-zasoromyt-u-zarvanytsi-vidbulosia-xvii-vseukrainske-viyskove-palomnytstvo/)).

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# INTRODUCTORY REMARKS



**Yuriy YAKYMENKO,**  
President of the Razumkov Centre

## Dear readers!

Twenty-five years ago, in 2000, the Ukrainian Centre for Economic and Political Studies named after Oleksandr Razumkov (the Razumkov Centre) conducted the first ever large-scale study of the church and religious situation in independent Ukraine, «The Church and Society in Ukraine: Problems of Interrelations». A nationwide sociological survey examining the level and nature of religiosity in Ukrainian society, as well as citizens' religious affiliation, was an important component of this study. During the first decade of Ukraine's independence, the Centre's focus on inter-faith, inter-church and state-church relations was shaped by their complexity, tensions, the range of existing problems, and their considerable conflict potential.

Responding to the urgent public need to overcome mistrust and contradictions both among individual confessions and churches, and between religious organisations and the state, the Roundtable «*Religion and Power in Ukraine: Problems of Interrelations*» was co-organised by the Razumkov Centre and the Konrad Adenauer Foundation Office in Ukraine. The event developed into a permanent platform for dialogue among religious leaders, government officials, politicians and experts. It provided a space for open – at times heated, yet constructive – discussions through which mutually acceptable approaches to pressing issues were developed, including the role of the Church in ensuring citizens' quality of life; the interaction between Church, state and society in political processes; and the challenges of religious education for children and young people.

Prior to each roundtable meeting, the Razumkov Centre's sociological service conducted dedicated studies. Over time, they evolved into an annual sociological monitoring of the state and trends in the development of religiosity in Ukrainian society, the level of public trust in the Church as a social institution, and public opinion regarding the role of religion and the Church in public life, as well as state-confessional, inter-faith and inter-church relations. For 25 years, these studies have been supported by the Konrad Adenauer Foundation, becoming widely recognised both in Ukraine and internationally and serving as a leading reliable source of sociological data on the inter-faith situation in Ukraine for domestic and foreign scholars, researchers, government bodies, political actors and civil society institutions. Importantly, these studies did not stop even during the full-scale russian aggression against Ukraine.

Therefore, the 25th anniversary study carries symbolic significance, marking an important milestone in the evolution of relations between society, the state and the church in Ukraine, in times of peace and war. After all, the war caused shock transformations across all spheres of society and in the lives of every individual. Religion as a means of spiritual comprehension of the world and the Church – both as a spiritual guide and as a social institution – have likewise been profoundly affected. The study revealed certain changes in religiosity and in public expectations of the Church, as well as shifts in its priorities and areas of emphasis, shaped by the impact of the war. In particular, virtually all churches and religious organisations in Ukraine have significantly intensified their social (charitable) activities, a development also reflected in the results of this year’s nationwide survey.

At the same time, studies conducted during the war have made it possible to assess society’s reaction to processes and trends in the religious sphere arising from full-scale Russian aggression and the Ukrainian people’s heroic struggle against the occupiers and their agents of influence. This concerns the reconfiguration of the country’s religious landscape and implementing measures to strengthen Ukraine’s spiritual independence. At the same time, further study is required of the challenges posed by the war to society and citizens alike – including safeguarding spiritual well-being and national unity, sustaining faith in the future and maintaining a sense of humanity in public consciousness, and meeting the spiritual needs of soldiers fighting on the front line.

An objective assessment of public opinion on state-church relations is particularly necessary in view of the possible introduction of a new paradigm of relations between the state and the Church. While preserving the secular nature of the state, this paradigm would in essence envisage a partnership model with religious organisations and structured cooperation across a number of spheres. It is worth recalling that within the framework of the above-mentioned Roundtable «Religion and Power in Ukraine: Problems of Interrelations», the All-Ukrainian Council of Churches and Religious Organisations developed and approved the Concept of State-Church Relations in Ukraine, which provides for a partnership model of such relations. Regular public opinion surveys played an important role in this work.

In conclusion, there are solid grounds to assert that the Razumkov Centre’s sociological research on the religiosity of Ukrainian citizens, on inter-faith, inter-church and state-church relations, constitutes an important source of knowledge about contemporary Ukrainian society and the trends shaping its development. We express our sincere gratitude to the Konrad Adenauer Foundation Office in Ukraine for many years of fruitful cooperation and look forward to the continuation of our partnership in the future.



**Viktor YELENSKYI,**  
Head of the State Service of Ukraine for Ethnic Policy  
and Freedom of Conscience

For 25 years, the Ukrainian Centre for Economic and Political Studies named after Oleksandr Razumkov has conducted sociological research into the religiosity of Ukrainians, the religious and social situation in Ukraine, the nature of state-church relations, and freedom of conscience and belief. The outcome of these twenty-five years of research is a vast, diverse and yet unique panorama of Ukrainian multi-confessional polyphony.

Twenty-five years is a single generation. This period has seen two revolutions, two presidential and six parliamentary elections, a global pandemic, and the most devastating war in Europe since 1945. The first quarter of the twenty-first century in Ukraine's religious life has also included the visit of Pope John Paul II, the «First of December» movement initiated by the Churches, the emergence of a distinct public voice of the All-Ukrainian Council of Churches and Religious Organisations, the figure of Liubomyr Huzar and, of course, the Tomos of Autocephaly.

The young people surveyed at the outset of these studies grew older; they had children of their own and now even grandchildren. Those who were then aged 50-60 and who firmly knew that Gagarin saw no God in space have become elderly or very elderly and have turned to the very same God whom cosmonaut No. 1 did not see. The religiosity of that time, often impulsive and neophyte in nature, separating individuals from decades of Soviet quasi-religion, gradually became more reflective, though no less emotional.

Churches that once enjoyed protest trust – since they did not bear the responsibility for the dim past – were forced to look for new words to convey ancient truths to the faithful. They gradually recognised the impossibility of dismantling the confessional structure of society, more or less successfully adapted to religious plurality and to the impossibility of establishing a religious monopoly and began to find their place within the religious landscape, while developing strategies in relations with the state, society and competitors.

Yet something has remained constant throughout these 25 years. Above all, it is the relatively high level of religious self-identification among Ukrainians and, one might say, the «normality» of this religiosity. Although in the early post-atheist years Ukrainian researchers believed that somewhere in the flourishing West there were «genuine believers» to whom Ukrainians could only aspire, it turned out that our fellow citizens show patterns of religious behaviour perhaps less consistent than those of Poles, Irish or Maltese, but more so than those of East Germans, Estonians or Czechs.

It has also become evident that trust in the Church is exceptionally high where few other institutions remain worthy of trust. In many post-communist countries, courts, the media and even central banks have caught up with – and in some cases surpassed – the Church in levels of public confidence. In Ukraine, there were periods when the Church ranked below the President and, quite understandably today, below the Armed Forces; nevertheless, the level of trust in it remains high. Following the Armed Forces, which defend the country, respondents identify the Church as an institution that supports both the front and the rear – delivering hundreds of thousands of tonnes of humanitarian aid, providing shelter, offering consolation and spiritual support.

Equally enduring is Ukrainians' striving for freedom of spirit. Studies show that they not only highly value religious freedom but are also ready to defend it. The fact that the majority of those surveyed by the Razumkov Centre agree that genuine freedom of conscience exists in Ukraine is to the credit of Ukrainians themselves, who upheld it during the Maidan protests and who are now defending it in the war against an aggressor seeking to trample upon that freedom.

It is important to recall that these studies began at a time when Ukraine was still reeling from the Orthodox-Greek Catholic conflict in Halychyna, and when the inter-Orthodox confrontation appeared entirely intractable. Yet sociologists quickly established that the potential for religious tolerance in Ukraine was stronger and deeper than the potential for conflict. The findings indicate that the faithful of churches, portrayed in the media as being locked in irreconcilable confrontation, treat each other normally. Moreover, this year's, last year's and the preceding year's surveys are unanimous in showing that the overwhelming majority of Ukrainians – again, contrary to media narratives – consider the inter-faith situation in their communities to be quiet.

It should also be emphasised that throughout this period, the Razumkov Centre has not remained an impartial recorder of events. Roundtables, at which the results of annual studies are discussed, bring together clergy, scholars, politicians and public figures and have become an important element of Ukraine's intellectual and civic space. In shaping this space, both the research itself and the moderating efforts of the Razumkov Centre, together with the expert community that has formed around it, have played a significant role.

Twenty-five years since the launch of these studies – and of the sustained interaction between religion, religious institutions and Ukrainian society – provide a fitting occasion to express gratitude to the Razumkov Centre's outstanding team, its management and its highly professional sociologists, and to honour the memory of those who stood at the origins of this research and who are no longer with us (above all, Liudmyla Shangina). We look forward to further studies, discussions and to the Centre's continued readiness to stand firm in the face of the challenges of our time.



**Thomas BIRINGER,**  
Director of Konrad Adenauer Foundation Office in Ukraine

### Dear readers!

With this survey, the Konrad Adenauer Foundation Office in Ukraine has, for the twenty-fifth consecutive year, supported the regular study of religion in Ukraine carried out in partnership with the Razumkov Centre. This partnership has proven its value over time; Over the years, an impressive body of data and information has been accumulated, clearly demonstrating how attitudes towards religion in Ukraine have evolved.

Even in times of war, religion is not a secondary issue. We rarely think about how much religion influences the values and beliefs that shape our actions. Even in a country where religion and politics, church and state are institutionally separate and operate in different spheres, these interconnections remain significant. It is no coincidence that Ukraine's enemies are trying to instrumentalise religion in order to justify their destructive goals, while simultaneously attempting to discredit democracy and freedom in Ukraine by exploiting religious issues.

The separation of church and state does not mean that the church and religion are irrelevant to the state and the functioning of society. Quite the contrary. The renowned German legal scholar Ernst-Wolfgang Böckenförde described this in the following way: «The free, secularised state lives by conditions that it cannot itself guarantee». Böckenförde refers to social capital – the values, trust and faith that bind society together.

For this reason, the level of religiosity in a country, especially in a country at war, says a lot about its stability and resilience. What happens when such social capital erodes can currently be observed in a number of Western countries, not least in the United States. The fact that in Ukraine the situation, as once again demonstrated by the present study, appears more positive and gives grounds for hope for the future.

We at the Konrad Adenauer Foundation, are proud of our long-standing cooperation with the Razumkov Centre, one of Ukraine's most respected analytical institutions. It is one of the country's top think tanks and has for many years provided top-level policymakers and the broader public with reliable facts to inform well-founded political positions. In the era of «fake news», «alternative facts» and the manipulation that accompanies them, this is of particular importance.

It is precisely in the context of Russia's full-scale war that we need such facts and, therefore, the work of think tanks such as the Razumkov Centre. After all, Ukraine and the free world are being attacked not only with drones and missiles, but also with disinformation and manipulation. We must learn to defend ourselves against these threats as well.

With this in mind, I wish all readers a fruitful engagement with this study and thank you for your interest.

# RELIGION AND CHURCH IN UKRAINIAN SOCIETY: 2000–2025

(sociological study)

For 25 years, the Razumkov Centre has been continuously monitoring the church and religious situation in Ukraine, including sociological monitoring of the state and trends in Ukrainian society's religiosity, public confidence in the Church as a social institution, as well as public opinion on the role of religion and the Church in public life, relations between the state and churches, among different churches and confessions.

In 2000 the Centre carried out its first survey on the level and features of religiosity of Ukrainians, their idea of the role of religion and the Church in the life of a man, society and the state.<sup>1</sup> Since then, the Centre's Sociological Service has been conducting regular general and thematic surveys on these issues.

The most recent nation-wide survey was conducted by the Razumkov Centre's Sociological Service in November 2025, with support from the Konrad Adenauer Foundation Office in Ukraine and included a poll of Ukrainian citizens with a sample representing the adult population of the government-controlled areas of Ukraine.<sup>2</sup>

This study explored issues of the religious consciousness of Ukrainians, the motivation

behind religious practices, church and confessional affiliation, people's perceptions of how the Church responds to problems and challenges of the day, including its activities in the context of Russian aggression against Ukraine, and citizens' ideas of the role and significance of the social mission of religious organisations. The study also looked at connections between citizens' church and confessional affiliation and their socio-political orientations, as well as their attitudes towards banning the activities of religious organisations in Ukraine whose governing centres are located in the territory of the aggressor.

The sociological survey findings and their comparison with the data of past surveys are presented below.<sup>3</sup> The results are summarised in tables and figures. Comparative analysis of the survey results makes it possible to briefly outline the trends of Ukrainian society's religiosity over the past 25 years and to draw the following conclusions.

## LEVEL AND NATURE OF RELIGIOSITY OF UKRAINIAN SOCIETY

**1. Throughout the entire period of research, Ukrainian society has demonstrated a fairly high level of religiosity.** In particular,

<sup>1</sup> For detailed research results for 2000, see N. Dudar, L. Shangina, Religion and faith in the life of Ukrainians – Razumkov Centre, 2000, Kyiv, 2001, p.267-280; for 2010, see Church and religious situation and state-confessional relations in Ukraine: outcomes of the decade, trends and problems. Analytical report of the Razumkov Centre, National Security & Defence, 2011, No.1-2, p.2-77, [https://razumkov.org.ua/uploads/journal/ukr/NSD119\\_2011\\_ukr.pdf](https://razumkov.org.ua/uploads/journal/ukr/NSD119_2011_ukr.pdf)

<sup>2</sup> Face-to-face interviews were conducted on 22-29 November 2025 in Vinnytsia, Volyn, Dnipropetrovsk, Donetsk, Zhytomyr, Zakarpattia, Zaporizhzhia, Ivano-Frankivsk, Kyiv, Kirovohrad, Lviv, Mykolaiv, Odesa, Poltava, Rivne, Sumy, Ternopil, Kharkiv, Kherson, Khmelnytskyi, Cherkasy, Chernihiv, Chernivtsi oblasts and the city of Kyiv (survey was only carried out in government-controlled areas not subject to hostilities).

The survey was based on a stratified multi-stage sampling with random selection at the initial sampling stages and quota selection of respondents at the final stage (when respondents were selected based on gender and age quotas). The sample structure reproduces the demographic structure of the adult population of the surveyed areas as of the beginning of 2022 (by age, gender, type of settlement).

A total of 2,009 respondents aged 18+ were interviewed. The theoretical sampling error does not exceed 2.3%. At the same time, additional systematic sampling deviations may be caused by the effects of Russian aggression, in particular, the forced evacuation of millions of citizens.

<sup>3</sup> Comparing the results of the latest survey with those of previous studies, one should keep in mind that that surveys in 2000 and 2010 were carried out throughout the entire territory of Ukraine; the 2014 survey was conducted in all regions except the Autonomous Republic of Crimea; and 2018-2024 surveys were carried out throughout the country excluding Crimea and the temporarily occupied parts of Donetsk and Luhansk oblasts.

the number of Ukrainians who identify themselves as believers increased from 58% in 2000 to 71% at the end of 2010.<sup>4</sup> The 2014 survey found an increase in the number of believers from 67% in the «pre-war» 2013 to 76%, which is normal for society in a stress situation. This figure still remains the highest for all years of monitoring; later, it has been declining and stood at 68% at the end of 2021. With the outbreak of full-scale Russian aggression, it jumped to 74% but then dropped slightly again to 70.5% in 2023, 68% in 2024, and 70% in 2025 (from 86% of respondents in the West to 54% in the East, Figure «*Irrespective of whether you go to church or not, who do you think you are?*»).

## 2. Regional differences in all aspects of religious, confessional and church self-identification of Ukrainian citizens persists.

Ukraine's West traditionally has the highest level of religiosity, and the East has the lowest. However, compared to 2000, the share of those who call themselves believers has increased in the Centre, South and East, and has not changed in the West. At the same time, in 2025, the proportion of believers in the East decreased from 63% to 54% compared to 2022, and in the Central region – from 76% to 71%. Regional differences in specific aspects of religiosity, respondents' positions and assessments are discussed further in the text.<sup>5</sup>

## 3. Study findings show that the level of religiosity continues to depend on gender, age, and place of residence.

Religiosity is traditionally higher in older age groups compared to younger ones (in 2025, the lowest number of believers was among those aged 18-24 – 52%, while ranging from 62% to 77% in other age groups).

There are more believers among women than men (76% and 63%, respectively). Also,

the share of believers is slightly higher among rural residents (73%) than among city dwellers (69%).

Compared to 2000, there has been a substantial increase in the share of those who have been raised in a religious spirit (from 31% to 44%). This was reported by 78% of residents of the West and 35% of those living in the Central region, while their shares were only 28% and 27% in the East and the South, respectively. The highest proportions are observed among Greek Catholics (84%) and faithful to the UOC-MP (73%), while the lowest are among «just Orthodox» (31%), «just Christians» (22%), and those who do not belong to any religion (7%) (Figure «*Were you raised in a religious spirit at home?*»). Being raised in a religious spirit is most frequently reported by the oldest age group (60+ years) (48%) and least frequently by the youngest group (18-24 years) (37%). Among rural residents, the proportion is 55%, compared with only 38% among urban residents. Women report being raised in a religious spirit more often than men (47% and 39%, respectively).

25% of respondents said that after the outbreak of Russia's full-scale war against Ukraine (that is, after February 2022), they became more religious and pious than before; 4% – less religious and pious than before the war; and 65% reported no changes in their attitudes towards religion and faith (Figure «*Do you mentally turn to supernatural powers, to God?*»).

With older age, more respondents become firmer in their faith – their share increases from 17% among those under 25 to 28% among those aged 60+. The share of such people is highest among Protestants (73%). Those who fought in the war are more likely than those who did not engage in combat (33% and 25%, respectively) to say that after the start of the war, they became more religious and

<sup>4</sup> Hereinafter, the terms «believers», «non-believers», «Orthodox», «Greek Catholics», «Protestants», «faithful to the OCU», «faithful to the UOC-MP», «just Christians», «just Orthodox» and others mean the groups of respondents who associate themselves with relevant categories. The number of representatives of other religions, churches and confessions is insufficient for their statistical analysis as separate groups.

<sup>5</sup> The regions are broken down as follows – **West**: Volyn, Zakarpattia, Ivano-Frankivsk, Lviv, Rivne, Ternopil, Chernivtsi oblasts; **Centre**: Vinnytsia, Zhytomyr, Kyiv, Kirovohrad, Poltava, Sumy, Khmelnytskyi, Cherkasy, Chernihiv oblasts and the city of Kyiv; **South**: Mykolaiv, Odesa, Kherson oblasts; **East**: Dnipropetrovsk, Zaporizhzhia, Kharkiv, Donetsk and Luhansk oblasts. «Regional affiliation» of respondents was determined by their place of residence before the beginning of the large-scale Russian aggression, that is, before 24 February 2022. The only exception is that for the analysis of regional differences in answers to the question «What are the relations among believers of different churches and religions in the region where you live?», the place of respondent's residence at the time of survey was taken into account.

faithful than before (Figure «*After the outbreak of russia's full-scale war against Ukraine do you think you became...?*»).

44% of respondents stated that they often mentally turn to supernatural powers or God (this share has not changed significantly since 2000, when it stood at 43%). The proportion of those who do so occasionally has also remained unchanged (41% and 40%, respectively), but the share of those who never do so has decreased (12% and 15%, respectively). Mental appeals to God are the most frequent among the faithful of the UOC-MP (78%) and Protestants (75%). Growing older, the respondents are also more likely to turn their thoughts to God (the proportion rises from 29% among respondents under 25 to 55% among those aged 60+), with women doing so significantly more often than men (53% and 34%, respectively).

#### **4. Respondents' declared affiliation with a particular religious organisation or church is not always related to their identification as a believer and may be due to their socio-cultural or ethnic identity.**

For example, some faithful of the OCU (8%), Greek Catholics (6%), Protestants (4%) and followers of the UOC-MP (2%) identified themselves as individuals wavering between faith and non-belief, while 2% of Protestants and 0.5% of the faithful of the UOC-MP called themselves non-believers or atheists. Additionally, 0.6% of the faithful of the OCU and 0.4% of Greek Catholics reported being indifferent to religious issues.

Among «just Orthodox», 71% called themselves believers, 18% wavered between faith and non-belief, 2% identified themselves as non-believers, 1.5% called themselves atheists and 3% were indifferent to religion.

This suggests that some citizens' belonging to Orthodox Christians is more linked to their socio-cultural or ethnic identity rather than their religious identity. This is especially true for the group of «just Christians», as only 45% of them called themselves believers, while 29% wavered between faith and non-belief,

11% were non-believers, 2.5% were atheists, and 6% did not care about religion.

Meanwhile, among those who did not associate themselves with any religion, 7% called themselves believers, 18% wavered between faith and non-belief. However, the majority (75%) were non-believers or atheists or those indifferent to religious issues.

It is noteworthy that religious identity as such is far less important to Ukrainians than civic or regional (local) identities. Answering the question: «*Which social community do you identify yourself with in the first place?*», 69% of respondents said, «with citizens of Ukraine», 9% – «with residents of my region», 9% – «with residents of my city (village)», 6% – «with representatives of my nationality», and only 3% – «with people of the same faith», and 2% – «with people of the same Church to which I belong». A somewhat higher proportion of those who identify either with people of the same faith or with members of the same Church is found in the East (the combined share amounts to 9%), and among confessional and church groups – among the faithful of the UOC-MP (19%)

During the monitoring period, **most citizens expressed an opinion that religious faith does not require mandatory religious affiliation.<sup>6</sup> Currently, 57.5% of respondents (64% in 2000) believe that «a person can be just a believer and not profess a particular religion».** This viewpoint clearly prevails in all regions but the West, where the majority (54%) supports the opinion that «a believer must profess one religion or another». Most of such respondents are Greek Catholics (60%) and the faithful of the UOC-MP (57%). With older age, respondents are increasingly likely to think that a believer must necessarily profess one religion or another (their share increases from 25% of those aged under 25 to 43% among those aged 60+). (Figure «*Which of the following statements about a believer would you agree with the most?*»).

**5. Changes have occurred in citizens' confessional self-identification.** After 2014, there has been a downward trend in the

<sup>6</sup> This opinion was shared by the majority (from 56% to 64%) of respondents throughout the entire period of the Razumkov Centre's surveys on the topic (2000-2025).

number of those who identify themselves as Orthodox: their share decreased from 70% in 2014 to 58% in 2025. Meanwhile, the share of Greek Catholics has somewhat increased from 8% to 12%. 10% called themselves «just Christians», 3% identified themselves as Protestants, 1% as Roman Catholics, and 15.5% said they did not identify themselves with any religious faith (Figure «Which religion do you belong to?»).

**Confessional self-determination has distinct regional specifics.** The largest number of Orthodox Christians is typical for the Centre (67%). They make up 61% in the South, and 56% in the East. In the West, Orthodox Christians make 45%, while 40% of residents of this region call themselves Greek Catholics (from 0.4% to 2.5% in other regions). Also, there are slightly more Roman Catholics living in the West (3%, compared to 0-0.8% in other regions).

In the South, there are more people who identify themselves as «just Christians» (23%, compared to 5-11% in other regions). In contrast to other regions, more people in the East do not associate themselves with any religion (30%, compared 7-14% elsewhere).

Just as the number of believers increases with age, the share of Orthodox Christians goes up from 46% among young people aged 18-24 to 61-62% among older age groups (40 and older). The younger the respondents, the higher the number of those who do not belong to any religion (from 13% among middle-aged and senior respondents to 26.5% among those under 25).

#### **6. Notable changes occur in the church self-determination of Orthodox believers, due to changes in the organisational pattern of Orthodoxy in Ukraine and the impact of Russia's full-scale aggression on public consciousness.**

Until 2018, three major Orthodox denominations acted in Ukraine de jure and de facto – the Ukrainian Autocephalous Church (UAOC), the Ukrainian Orthodox Church of the Moscow Patriarchate (UOC-MP), and the Ukrainian Orthodox Church of the Kyiv Patriarchate (UOC-KP). In 2010-2018, the number of the UOC-MP followers was steadily decreasing (from 24% in 2010 to 12% in 2018),

while the number of believers of the UOC-KP was growing (from 15% in 2010 to 29% in 2018).

In December 2018, the UOC-KP and the UAOC merged into the Orthodox Church of Ukraine (OCU), which received a Tomos of Autocephaly from the Ecumenical Patriarchate in January 2019.

However, the number of the OCU faithful in 2020 was lower (20%) than the number of the UOC-KP followers in 2018, reflecting a certain disorientation of many believers in their church identification after the statements of Patriarch Filaret of the UOC-KP to revoke his signature under the decision to establish the OCU and proclaim the restoration of the UOC-KP. At the same time, the number of Ukrainians who identified themselves as «just Orthodox» increased from 23% in 2018 to 27% in 2020 (another 1% did not know which Orthodox church they belonged to. See Figure «Which Orthodox church do you belong to?»). However, already in 2021, the share of those who identified themselves as the OCU faithful increased to 24%, further growing to 36% in 2022, and 42% in 2023. Among the participants in the 2025 survey, their share stayed at 42%.

After the outbreak of a full-scale war against Ukraine, the number of those who associate themselves with the UOC-MP has dropped significantly from 13% in 2021 to 5% in 2025.

In recent years, there has been a steady decrease in the number of those who identify themselves as «just Orthodox» – from 27% in 2020 to 22% in 2021, to 19% in 2022, to 14% in 2024, and to 10% in 2025.

In 2025, the largest number of the OCU faithful was found in the Centre (53%), followed by the South (40%), the East (37%), and the West (30%). Followers of the UOC-MP make up 10% of respondents in the West, 4% in each of the Centre and the East, and 3% in the South. The lowest number of «just Orthodox» was found in the West (4%), while in other regions their shares were higher – 10% in the Centre, 14% in the East and 17.5% in the South.

**Socio-demographic structure of the faithful of the largest churches.** Residents of the Centre are most represented in the regional

structure of the OCU faithful (52% of all followers of this church) (Figure «*Structure of religious and church groups*»). Also, residents of this region make up 52% of Protestants, as well as relative majority of «just Christians» (46%) and «just Orthodox» (40%).

The vast majority of Greek Catholics (87%) live in the West. Also, residents of this region make up a relative majority of the UOC-MP followers (45.5%).

As for Ukrainians who do not identify themselves with any religion, the largest number of them live in the East (40%) and the Centre (38%).

The age structure of the faithful of the UOC-MP and the OCU differs in that the former has a significantly higher proportion of older people (aged 60+) (44.5% and 30%).

Women make up the majority of faithful of the OCU (61.5%), UOC-MP (61%), Greek Catholics (56.5%), Protestants (56%) and «just Orthodox» (51.5%). Instead, men form the majority among «just Christians» (54%) and those who do not identify themselves with any religion (58.5%).

**7. There is a significant difference between the declared religiosity (70% of respondents call themselves believers) and their identification with a particular religious community.**

When describing church and confessional self-identification, researchers often focus on the citizens' nominal self-attribution to a particular church, although *churched* people must belong to a certain religious community. Only 29% admitted to being a member of a community (which, however, is still higher than in 2020, when their number was only 16%) (Figure «*Are you a member of a certain religious community (parish)?*»). The largest number of religious community members was found in the West (45% of all respondents in the region), with the Centre (25%), the East (20%), and the South (19%) falling far behind. With age, the respondents are more likely to call themselves members of a religious community (from 18% in the age group of 18-24 to 37% among those aged 60+). Rural residents are also more likely to be members of such communities than city dwellers (32.5% and 27%, respectively);

the same is true for women and men (32.5% and 24%, respectively).

**Belonging to a particular Church does not necessarily mean belonging to a religious community.** Therefore, community membership was confirmed by 77% of Protestants, 59% of Greek Catholics, 46% of the UOC-MP faithful, and by 34.5% of the OCU followers. Additionally, 10% of «just Orthodox», 5% of «just Christians», and 0.6% of those who do not identify themselves with any religion, called themselves members of religious communities.

Members of religious communities who associate themselves with the OCU make up 14.5% of all respondents (6% in 2021), and members of the Greek Catholic communities – 7% (6% in 2021). 2.5% of all respondents identified themselves as members of UOC-MP communities (4% in 2021), while 2% belonged to Protestant communities (1% in 2021), and 0.6% – to Roman Catholic communities (0.4% in 2021).

**8. The attendance of religious services did not change much. While in 2000, 49% of respondents reported attending religious services and meetings, and 51% did not attend them, later more than half of respondents consistently reported attending such services (53% in 2025).** Residents of the country's West attend religious services much more often (80%), than their compatriots in the Centre (52%), the East (38%), and the South (27%).

Attendance of religious services increases from 37% among young people aged 18-24 to 56-57% of middle-aged and oldest respondents. Rural residents are more likely to attend religious services than urban residents (59% and 50%, respectively), and women are more active church-goers than men (59% and 46%, respectively). The largest number of those who attend religious services is found among Greek Catholics (89.5%), followed by Protestants (83%), the believers of the UOC-MP (80%) and the OCU (69%). Church services also attract many of «just Orthodox» (34%), «just Christians» (17%), and even those who do not identify with any religion (2%) (Figure «*Do you attend religious services, meetings, ministries?*»).

Meanwhile, only 29.5% of those who have reported attending religious services and

meetings do it regularly, at least once a week, which is still significantly more than in 2021 (20%). Now, such attendees make 41% in the West, 33% in the South, 28% in the East, and 19% in the Centre. Greek Catholics attend services most often – 47% do it at least once a week. The shares of those who attend such services among the faithful of the UOC-MP and the OCU are 47% and 21%, respectively, followed by «just Orthodox» (9%).

Those aged 60+ are more likely to report attending services at least once a week (41% of those who attend services), which is in sharp contrast to those under 25 (16%).

A relative majority (40%) of those who attend religious services do so only on religious holidays. They make 31% in the West, 37.5% in the South, 41% in the East, and 49% in the Centre. Only a quarter of Greek Catholics reported attending church on religious holidays only (23%), but this number increases among the followers of other Churches – the UOC-MP (27%), OCU (48.5%), «just Orthodox» (50%) (Figure «*How often do you attend religious services, meetings, ministries?*»).

When asked «*Did you attend the service last Sunday (Saturday, Friday)?*», 24% of respondents give an affirmative answer (46% in the West, 19% in the East, 16% in the Centre, and 14% in the South; from 13% of those aged 18-24 to 32% among those aged 60+; 31% of rural residents and only 21% urban residents; 28% of polled women and 19.5% of men; 71% of Protestants, 57% of Greek Catholics, 48% of the UOC-MP faithful, 25% of the OCU followers, 8% among «just Orthodox» and 7% of «just Christians»), as well as 0.6% of those who do not identify themselves with any faith.

**In recent years, some believers have been participating in religious services online.** According to the latest survey, 17% of respondents took part in such services. Residents of western regions are much more likely to attend online services (28%), while elsewhere this share ranges from 10% to 14% (Figure «*Did you participate in online religious services?*»).

47% of Greek Catholics took part in online services, followed by Protestants (38.5%), UOC-MP followers (27.5%), and the faithful of the OCU (16%).

Based on the above, quite expectedly, the Church's use of the latest information technologies (social media, «church in a smartphone», etc.) is most welcomed by Greek Catholics (73%) and Protestants (69%), followed by the believers of the OCU (57%) and the UOC-MP (56%). Region-wise, the West has the largest support for such technologies (66%), followed by the South (63%), the East (43%) and the Centre (42.5%), with the country average of 51% – a significant rise from the year ago (42%) (Figure «*Currently the Church is actively using the latest information technologies...?*»).

**9. Changes in the believers' behaviour in wartime.** When asked how the frequency of their visits to the church (house of prayer) has changed after the outbreak of the war, 47% of respondents said they attended church as before; 14% started attending the church more often; and 12% – less often (another 26% said they «neither went there before nor go there now»). The number of the latter is highest in the youngest age group (43% among those under 25).

More frequent church visits after the outbreak of the war were reported by 41.5% of Protestants, 25% of Greek Catholics, 24.5% of the UOC-MP believers, 16% of the OCU believers, and only by 7% of «just Orthodox» and 5% of «just Christians». Also, 21% of Ukrainians living in the West, 16.5% in the East, 11% in the Centre and 7% in the South began attending church more often. (Figure «*Go to church (house of prayer)?*»).

10% of respondents said that since the outbreak of the war they have started communicating with clergy more often, 8% have started communicating less often, and 42% communicate as before. Another 37% admitted that they «neither communicated before nor do it now», and the number of such people is the highest in the youngest age group (52%). (Figure «*Personally communicate with priests?*»). The largest share of those who have started communicating with clergy more often was found among Protestants (33%).

**10. Between 2000 and 2020, the share of those who reported regular donations to the Church ranged from 9 to 11%. In 2022-2023, this share has slightly increased to 15%, with the latest survey showing 14%. Compared**

to the beginning of 2000, there is a decline in the share of those who provided such assistance «rarely» (from 38% in 2000 to 32% in 2025) and those who never did so (from 36% to 27%, respectively). Over the past decade, the share of those who make donations on major holidays and pay for prayers and rites has remained almost unchanged, ranging within 28-34% (28%, according to the latest survey), which is notably higher than in 2000 (16%). (Figure «Do you support the Church financially?»).

In 2025, 36% of religious community members regularly provided financial assistance to the Church, and only 4.5% of those who did not belong to the community; 40% and 27%, respectively, rarely do that; 22% and 29%, respectively, make donations on major holidays and pay for rites; and 1% and 39%, respectively, never support the Church financially.

Since western Ukraine has the largest number of residents who are members of religious communities, the share of those who regularly make donations to the Church is the highest there (23%), compared to other regions (from 8% to 13%). Among the faithful of different churches, Protestants (50%) and Greek Catholics (36%) are most likely to regularly support their Church. Among the faithful of the UOC-MP and the OCU these figures make 19% and 14%, respectively.

The highest number of those who never help the church can be found among young people (44% among those aged 18-24, and 39% among the age group 25-29).

**11. Motivation for attending religious services.** Speaking about the motivation for attending religious services, the attendees mostly mention communication with God (51.5%) and participation in prayers and religious rites (49%). Also, people say that they want to listen to a sermon (38%), that attending religious services helps them calm down and forget about everyday worries (32%), and that service helps address burdensome moral issues (28%).

Furthermore, 22% motivate their church attendance by the need to stay among the like-minded people and those who they like; 11% do that because they have been doing this all their lives; and only 3% claim that the

religious community gives them some kind of help or support (Figure «What is the purpose of you attending religious services, meetings, ministries?»).

With older age, increasingly more respondents attend religious services to listen to a sermon (the share of such respondents increases from 30-33% in the 18-39 age group to 43% among those aged 60+).

Compared to the total respondents, representatives of the oldest age group (60+) are more likely to name communication with God (60%), participation in prayers and religious rites (54.5%), and the need to stay among like-minded people and people they like (31%) as their main motives to attend religious services.

Instead, the youngest age group (18-24) is less likely than others to attend religious services because this helps address burdensome moral issues (22%), to participate in prayers and religious rites (40%) and to communicate with God (35%).

Women are more likely than men to mention communication with God (55% and 46.5%, respectively), participation in prayers and religious rites (51% and 45%), and the calming effect of the Church (34% and 29%) as reasons for attending religious services.

Compared to the followers of other religions, the faithful of the UOC-MP are much more likely to mention the motive of communication with God (79.5%) and desire to listen to a sermon (48%), while «just Orthodox» mostly attend religious services because they have been doing this all their lives (24%).

Those who do not attend religious services mostly say that it is not necessary to attend religious services, meetings or ministries in order to practice a particular religion (40%); they do not feel any need to do so (35%); and they do not have time for this (29%). Less frequently mentioned reasons include being a non-believer or an atheist (19%), and the fact that none of their acquaintances attends religious services, meetings, or ministries (10.5%). Only 1% mention the absence of any religious community where they live; 2% say that there are no communities of the church or religion

to which they belong; and 5% attend religious services, meetings and ministries online, listen to services on TV or radio (Figure «*Why don't you attend religious services, meetings, ministries?»*).

Among the residents of the East who do not attend religious services, the share of those who explain this by being non-believers or atheists is notably higher (28%). The South has the highest number of those who think that it is not necessary to attend religious services or meetings in order to practice a particular religion (52%).

The youngest respondents (18-24) who do not attend religious services are more likely (43%) than other age groups to respond that they do not feel any need to do so.

## 12. Does the Church need modernisation?

When asked whether something needs to be changed in the activities of the religious community whose religious services, meetings or ministries they attend, 55% of respondents who attend such services answer that no changes are needed.

13% believe that more attention should be paid to various types of assistance to community members; 13% want more attention to psychological support of community members; 12% would like more attention to the problems of community members; 10% suggest simplifying rituals and reducing the duration of services; 10% suggest greater focus on familiarising community members with the basics of religious doctrine; 9% point at the need for services and sermons done in their native language; and 4% point at the need for meetings and services done at a more convenient time (Figure «*Do you think something needs to be changed in the activities of the religious community...?»*).

## RELIGION, CHURCH AND SOCIETY

### 1. The role of religion in the life of society.

Most Ukrainian citizens note the positive role of religion. Specifically, 75% of respondents believe that religion enhances people's morality and spirituality, while 68% consider religion to be one of the important means of reviving national awareness and culture (a slight growth since 2000, when the figure was 63%; Figure «*Assessing the role of religion in the life of society...»*).

55% of respondents believe that religion is one of the factors of a democratic society (in 2000, 46% shared this opinion), and 52% consider religion to be an element of political life (47% in 2000).

79% of respondents believe that religious leaders should stand up for the poorest when the authorities adopt decisions that reduce living standards (87% in 2000). At the same time, the share of those who believe that religious organisations play only a limited role in social work (helping the needy, persons with disabilities, the sick, the elderly, etc.) decreased from 51.5% in 2000 to 36% in 2025. Only 27% believe that religious leaders remain detached from such contemporary social issues as pregnancy prevention, abortion, HIV/AIDS, sexual education, and the like (36% in 2000).

Only 25% of respondents believe that religion does not influence the life of society (29.5% in 2000), and only 30% think that religion is poorly adapted to the needs of modern people.

Even fewer respondents point to a negative influence of religion on people's morality and social behaviour. Only 17% share the view that religion makes people passive and indifferent to what is happening in society, and only 15% believe that religion is harmful because it divides people into different confessions.

Finally, only 13% of respondents share the view that religion is dying out and will disappear altogether in the future.

### Most citizens of Ukraine trust the Church.

However, compared to 2010, when the level of public trust in the Church reached its maximum (72.5%), this indicator is now lower at 60% (Figure «*Do you trust the Church?»*). The Church is trusted the most in the West (80%), followed by the Centre (56%), the South (52%), and the East (51%).

### 2. The recognised moral authority of the Church is lower than people's trust in it.

This indicator was going down consistently from 56% in 2010 to 44.5% in 2020, while the share of those who did not see the Church as a moral authority increased from 27% to 40% during this period. Figures for 2021 and 2022 were more optimistic, as 48% and 49%, respectively, considered the Church to be a moral authority,

while 31% and 33%, respectively, shared the opposite opinion (Figure «*Is the Church a moral authority for you today?*»). In 2025, 47% of respondents saw the Church as a moral authority, and 38% shared the opposite view.

Citizens' opinions on this issue vary from region to region and depend on their confessional and church affiliation: the Church is a moral authority for 63% of Ukrainians living in the West, and only for 39-47% of those living in other regions. The West is the only region where the proportion of those who consider the Church to be a moral authority exceed the share of those who think otherwise; in the Centre and the East, these proportions do not differ statistically, and in the South, those who do not consider the Church to be a moral authority constitute a relative majority (49%).

In terms of confessional and church affiliation, the Church is a moral authority for 73% of Greek Catholics and 73% of Protestants, and to a lesser extent – for the faithful of the UOC-MP (65%) and the OCU (60%); and even less so – for «just Orthodox» (32%) and «just Christians» (21%). Only 5% of those who do not identify themselves with any religion see the Church as an authority.

The level of recognition of the Church as a moral authority is the highest in the oldest age group of 60+ (56%), and goes down with younger age, e.g. 33% among those under 25.

Relevant views of women and men on the issue differ radically: while relative majority of women (53.5%) see the Church as a moral authority and 39.5% do not see it this way, the situation with men is opposite (39.5% and 45%, respectively).

**3. Citizens are quite critical about the clergy's morality.** Only 29% of respondents expressed confidence that «the majority of clergy are deeply moral and spiritual people» (Figure «*Which statement would you agree with the most?*»). The share of those who believe that most priests are deeply moral and spiritual persons is higher in the West (34%), compared to other regions (from 26% to 28%).

This figure is the highest among the faithful of the UOC-MP (51%), followed by Greek Catholics (41%), Protestants (40%), the OCU

followers (37%), and among «just Orthodox» (21%), «just Christians» (13%), and those who do not belong to any religion (3%). Members of the oldest age group are somewhat more likely to consider clergy as a moral authority (35%), compared to others.

The opinion that «clergy, like most of us, have all the virtues and sins» prevails throughout the monitoring period, ranging from 44% to 52%, and 44% in the most recent survey.

20% of respondents believe that most priests think about money in the first place rather than spiritual things. This viewpoint is particularly widespread among those not affiliated with any religion (43%).

**4. Assessment of the Church's role and functions in society.** The positive social role of the Church has been appreciated by citizens in 2000s and the first half of 2010s. However, since 2014, the share of those who noted the Church's positive role dropped from 52.5% to 40% in 2020. In 2021, the share of those appreciating the positive role of the Church increased to 49.5%, and after the onset of Russia's full-scale aggression in 2022, it increased even more to 59%, which is the highest figure since 2000. In 2025, this figure was slightly lower at 54% (Figure «*What role does the Church play in modern Ukrainian society?*»).

Residents of Ukraine's West are much more likely to mention the Church's positive role (72%), compared to other regions (from 46% to 50%).

28% of Ukrainians do not consider the Church's role as significant (33% in 2021). It should be emphasised that it is not about the Church's negative role: during the entire monitoring period, the number of those sharing this opinion never exceeded 7% of respondents (5.5% in 2025).

With younger age, the respondents are less likely to point at the positive role of the Church (from 61% of those aged 60+ to 37% of those under 25).

The overwhelming majority of followers of Ukraine's major churches point at the positive role of the Church, namely Protestants (85%), Greek Catholics (80%), UOC-MP and OCU (69% each). As for «just Orthodox» and «just

Christians», these figures are more modest at 46% and 28%, respectively. The lowest number of those who appreciate the Church's role (6%) is found among the respondents who do not identify themselves with any religion.

**5. Answering the question about the main goals of churches and religious associations in Ukraine**, respondents mostly mention worshipping God, praying together (49%), providing spiritual support to people experiencing spiritual crisis (45%). Other goals include helping vulnerable populations (30%), protecting traditional values (27%), and promoting moral recovery of society (26.5%) (Figure «*What are the main goals that churches and religious associations in Ukraine should pursue?*»).

Other goals are less frequently mentioned, including educating youth (15%), promoting peace and tolerance (13%), spreading their influence in society (12%), involving as many believers in the church (religious association) as possible (10%), competing with other churches to influence the believers (5%), increasing revenues of the church (religious association) (4%), organising religious education and teaching the basics of religion (4%), shaping state policy, both domestic and foreign (4%), and helping to master professions (1%).

Compared to other regions, Ukrainians living in the West are more likely to mention worshipping God and praying together (68%) and educating youth (21%) as the main goals of churches. Similarly, those living in the South and the West tend to name providing spiritual support to people experiencing spiritual crisis (55% and 50%, respectively). Residents of the West and the Centre also mention protecting traditional values (32% and 31%, respectively).

Residents of the West are less likely than Ukrainians in other regions to mention helping vulnerable populations (20%) as the main goal of churches, while those living in the East – promoting moral recovery of society (18%).

With older age, the respondents are increasingly likely to mention worshipping God, praying together (from 37% among those aged 18-24 to 55% among those aged 60+),

and providing spiritual support to people experiencing spiritual crisis (39% and 48%, respectively).

**6. Ukrainians believe that providing social service, helping people and supporting them should be one of the leading or more important activities of the church or religious association.**

30% of respondents agree that that social service should play a leading role in the church activities; 34% think that social service is important but not the primary activity of the church. Only 10% believe that social service is an insignificant church activity, and only 9% think that the church (religious association) should not engage in social service at all (Figure «*What place should social service occupy in the church, religious association activities?*»).

The idea that social service should be a leading or important activity of the church is shared by most residents across all regions (69% in the West, 67% in the Centre, 61% in the South, and 53% in the East), and by most followers of major churches (82% of Protestants, 77% of Greek Catholics, 73% of the OCU faithful, 68% of the UOC-MP followers, 55% of «just Orthodox», 57% of «just Christians» and 33% of those who do not identify themselves with any religion)

**When assessing the types of social service of churches and religious associations that are the most important for society**, respondents mostly mention psychological assistance (59%) and protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.) (46%). Also, they mention religious education (33%), child rearing (31%), financial assistance (22%), organisation of leisure time and vocational guidance and training (9% each). 4.5% of respondents said that no types of social service are important for society (Figure «*In your, opinion, what types of social service of churches, religious associations are the most important for society?*»).

Ukraine's West stands out among other regions in the vision of the main tasks and areas of social service, as people here consider child rearing (43% vs 18% to 34% in other regions)

and religious education (45% vs 26% to 35%) to be the main types of social service, but less often – financial assistance (12% vs 23% to 33% in other regions).

Similarly, residents of the South are more likely to mention psychological assistance as the main type of social service (73% vs 47% to 61% in other regions), while those living in the East vocational guidance and training (18% vs 6% to 8%) and organisation of leisure time (16.5% vs 6% to 10% elsewhere).

**58% of respondents claim that they have never personally experienced any type of social service of churches or religious associations.** This answer is the most widespread among those who do not identify themselves with any religion (87.5%), «just Christians» (69%) and «just Orthodox» (63%). Instead, this answer is the least common among Protestants (29%) Younger respondents are also more likely to give this answer (from 52% aged 60+ to 70% of 18-24 age group. (Figure «*What types of social service of churches, religious associations have you experienced personally?*»).

The most popular type of church's social service that respondents have received personally is psychological assistance (22%). In 2021, before the outbreak of the full-scale war, this share was lower at 18%. Other relatively popular services include religious education (12%), financial assistance (2.5%, compared to impressive 10% in 2024 and 4% in the pre-war 2021), child rearing assistance (7%), protection of vulnerable populations (6%), organisation of leisure time (4%), and assistance in vocational guidance and training (3%).

Compared to other religious groups, Protestants are more likely to report receiving religious education (38.5%), financial assistance (27%) and protection of vulnerable populations (19%), while Protestants and the faithful of the UOC-MP reported receiving psychological assistance (52% and 46%, respectively).

Representatives of older age groups were more likely than younger respondents to receive psychological and financial assistance from churches and religious organisations.

**Social service of religious associations in wartime.** When asked to share their ideas about the religious associations' top priorities

during the war, respondents mostly mentioned psychological assistance (56% in 2025 and 54% in 2022), assistance to the Armed Forces of Ukraine (56% and 45.5%, respectively), assistance in addressing social and material problems (31% and 39.5%) raising international attention and assistance to Ukraine (31% and 28%). Other services included assistance to internally displaced persons (21% in 2025 and 23% in 2022), mitigation of the aftermaths of destruction of cities, villages, social and transport infrastructure (14% and 18%), and meeting the needs of Ukrainian refugees abroad (5% and 4%, respectively) (Figure «*What is your idea of the priority tasks for religious associations in wartime?*»).

55% of respondents are aware of cases when religious communities of any religious affiliation helped the Armed Forces of Ukraine after the onset of Russia's large-scale war against Ukraine. Residents of Ukraine's West (82%) and Greek Catholics (89%) are the most likely to report such cases (Figure «*Are you aware of cases where religious communities...?*»).

42% of respondents are aware of cases when religious communities provided material aid to refugees (39% of IDPs know about such cases). Residents of Ukraine's West (56%), Protestants (68%) and Greek Catholics (64%) are most likely to report such cases.

39% of respondents are aware of cases when religious communities gave shelter to refugees (21% of IDPs know about such cases). Ukrainians living in the West (53.5%), as well as the faithful of the UOC-MP (70%) and Protestants (69%) are the most likely to report such cases.

37% of respondents are aware of cases when religious communities brought humanitarian aid from abroad or distributed it. This answer is most often given by residents of the South (52%) and Protestants (79%).

26% of respondents are aware of cases when religious organisations helped health and social institutions.

26% of respondents are aware of cases of churches arranging bomb shelters in their premises. These are most reported in the Western region (32%).

25.5% of respondents are aware of cases of religious organisations helping residents of

the liberated and frontline territories (31% of respondents who have lived in the occupied territories for some time, and 31% of respondents from the frontline territories). This is most reported by residents of the South (39%).

21% of respondents are aware of cases when religious associations helped evacuate residents from the occupied territories and areas under fire (mostly Protestants – 44%), which was also reported by 16% of respondents who have lived in the occupied territories for some time, and 24% of residents from the frontline territories.

On the other hand, 8% of respondents have reported cases when religious communities expressed support for Russia's actions after the onset of its large-scale war against Ukraine (reported by 9% of those who lived in the temporarily occupied territories).

4% are aware of cases when religious communities helped the invaders (2% of respondents who lived in the temporarily occupied territories).

And finally, 5.5% of respondents are aware of cases when religious communities misappropriated humanitarian aid or used it for own benefit.

When asked about the **Church's side in the «poor and disadvantaged vs powerful and rich»** paradigm, citizens tend to believe that the Church is somewhat more supportive of «powerful and rich» (on a ten-point scale, where «1» means «defending the rights of the poor and disadvantaged» and «10» means «defending the rights of the powerful and rich»). Since 2010, when this question was first asked in the monitoring, the assessment of the Church's position has constantly shifted towards the belief in its greater support for «powerful and rich» (from 5.2 points in 2010 to 6.2 points in 2020).

However, the most recent surveys in 2021, 2023, 2024 and 2025 no longer confirm this trend, as the 2025 score is 5.4 points (Figure «*Is it true that churches in Ukraine defend the rights of the poor and disadvantaged or are they always on the side of the powerful and rich?*»). Residents of the West and the South (4.7 and 4.8 points, respectively), as

well as Greek Catholics and the faithful of the UOC-MP (4.4 and 4.5 points) are more likely to believe that the Church stands with the «poor and disadvantaged». Meanwhile, residents of Ukraine's Centre (6.0 points), and the East (5.7 points), «just Orthodox» and «just Christians» (5.7 points each) and those who do not identify themselves with any religion (7.5 points) are the most likely to believe that the churches in Ukraine are on the side of the powerful and rich.

**Provision of specific types of assistance by the Church.** When answering the question whether religious communities (of any church) provided sufficient assistance to refugees, the Armed Forces of Ukraine, residents of the liberated and frontline territories since the onset of Russia's large-scale war against Ukraine, 20% of respondents say that religious communities to their best in providing assistance to refugees, 30% say that they do a lot, 19% – that they do little, and 4% – that they do nothing. Speaking of the assistance to the Armed Forces of Ukraine, the respective numbers are 24%, 31%, 18% and 4%; and in the area of helping residents of the liberated and frontline territories, the numbers are 15%, 21%, 19% and 7% (Figure «*Do you think that religious communities... do enough of the following?*»).

In terms of helping the Armed Forces of Ukraine and refugees, residents of the West view the activities of religious communities in the most positive way.

49% of respondents are aware of humanitarian aid and social support provided to internally displaced persons in Ukraine by the priests of the church or religious association to which they belong (from 41% in the South to 57% in the West). This response was the most frequent among Greek Catholics (63%).

46% of those polled who belong to a particular church or religious association are aware of the participation of priests of their church in the defence of Ukraine (as chaplains, servicemen of the Armed Forces of Ukraine, territorial defence), (Figure «*Do you know about...?*»). Region-wise, the distribution of such answer was as follows: 60% in the West, 44% in the East, 41% in the Centre, and 34% in the South. Also, many Greek Catholics

(62%), the faithful of the OCU (48%) and the UOC-MP (36%) answered positively to this question.

Most members of religious communities report that after the onset of Russia's large-scale war against Ukraine, their community has provided assistance to the Armed Forces of Ukraine (77%); provided shelter (57%) and material aid (57%) to refugees; brought or distributed humanitarian aid from abroad (37%); provided assistance to residents of the liberated and frontline territories (34%); helped health and social institutions (33%); arranged bomb shelters in the church buildings (29%); helped with the evacuation from the occupied territories and territories under fire (22%) (Figure «*Did the religious community to which you belong...?*»).

Also, during the war, members of religious communities reported receiving moral support (50%), psychological support (44%), and material support (18%) from their community (Figure «*Did you receive the following from your religious community during the war?*»).

### 7. National orientation of the Church.

In 2000, most Ukrainians (53%) opposed the Church's national orientation in the country, and 29% supported this position. During 2010-2020, the share of those who opposed the national orientation of the Church ranged within 37-43%, and the share supporters fluctuated around 31-34% (Figure «*Should the Church, religion be nationally oriented?*»).

However, according to the 2021 survey, the share of supporters of the Church's national orientation of the Church increased to 39%, and the share of opponents made 44.5%. According to the 2022 survey conducted after the beginning of full-scale aggression, the share of those who support the national orientation of the Church increased even more to 49%, while the number of their opponents dropped to 32.5%. 2023 saw further growth in the number of those who support the Church's national orientation to 57%, and their opponents fell to 27%. Although in 2024-2025, support for the Church's national orientation decreased slightly to 52% (with 32% against), it still significantly exceeds the pre-war level. Apparently, the supporters of this position impart a positive connotation of «patriotic stand of the Church» in this concept, while the opponents, on the contrary,

put a negative connotation of «national narrow-mindedness». It is also obvious that the public demand for the Church's patriotic position has grown significantly in wartime.

In the West and the Centre, supporters of the Church's national orientation make up more than half of respondents (62% and 55%, respectively). In the East, the shares of supporters and opponents of the Church's national orientation are roughly equal (45% and 43%, respectively). Opponents of the Church's national orientation retain a relative majority (49%) in the South.

Most Greek Catholics (67%), the OCU followers (66%), and the relative majority of «just Orthodox» (48%) think that the Church should be nationally oriented. Opponents of the Church's national orientation are in a relative majority among those who do not identify themselves with any religion (58.5%), and the UOC-MP faithful (53%). Among Protestants and «just Orthodox», the proportions of the former and the latter do not differ significantly in statistical terms.

## THE CHURCH AND THE STATE

### During the monitoring period, most citizens expressed confidence that freedom of conscience is ensured in Ukraine.

In 2025, 63% of respondents (from 77% in the West to 53% in the South) agreed with the thesis that «there is full freedom of conscience and equality of religions before the law in Ukraine».

The majority or relative majority of all confessional and church groups also agree with this statement, except for the faithful of the UOC-MP and those who do not affiliate with any religion, where the shares of those who agree and disagree are not statistically different (46% and 43%, and 44% and 52%, respectively).

Meanwhile, most respondents (51%) disagree with the thesis «freedom of conscience and equality of religions before the law is declared but not implemented», while 34% agree with this statement.

According to the latest survey, 13% of respondents simultaneously agree with the theses that «there is full freedom of conscience

and equality of religions before the law in Ukraine» and «freedom of conscience and equality of religions before the law is declared but not implemented». This ambivalence in assessments suggests that some respondents who agree that Ukraine has full freedom of conscience and equality of religions before the law, still see shortcomings in the exercise of religious freedoms.

Nevertheless, in 2024, there were more respondents with such ambivalent assessments (21%), as well as 38% (34% in 2025) of those who agreed that freedom of conscience and equality of religions before the law is declared but not implemented.

50% of Ukrainians in the South agree (and 29% disagree) that freedom of conscience and equality of religions before the law is declared but not exercised, while the absolute or relative majority of respondents in other regions disagree with this statement.

Most followers of the UOC-MP (61%) and the relative majority of those who do not identify themselves with any religion (44%) agree with this thesis, while most Greek Catholics (68%), Protestants (61%), the OCU faithful (56%) disagree, as do many «just Orthodox» and «Just Christians» (45% each).

The number of those who agreed with the thesis that «religious organisations and churches excessively abuse their rights and freedoms» has also undergone significant fluctuations: while 38% of respondents agreed with it in 2000, their share increased to 48% in 2019 and then dropped back to 32% in 2025 – from 22% in the West to 40% in the Centre.

**2. Citizens' attitude to the idea of introducing a state church.** The number of its supporters decreased from 20% in 2000 to 11% in 2020. In 2021-2023, however, their numbers increased until the share of those in favour of introducing a state church equalled the share of the opponents for the first time ever in 2023 (37.5% and 38%, respectively). However, in 2024, support for introducing a state church decreased to 31%, while the share of opponents, on the contrary, increased to 41.5%. This trend continued in 2025, when the share of supported dropped to 30%, and the share of their opponents further increased to 48%.

Opponents of the introduction of a state church constitute an absolute or relative majority in all regions (from 46% to 52%) (Figures «*Attitudes to the idea of introducing a state church*»). They also make an absolute or relative majority in all confessional and church groups, with the exception of the OCU, where the proportions of supporters and opponents no statistically significant difference (38% and 42%, respectively)

The main arguments of opponents of the idea of a state church are its inconsistency with either the multi-confessional nature of Ukraine or the right to freedom of conscience (46% and 41%, respectively, Figure «*If you disagree with the introduction of the state church in Ukraine, why so?*»). While residents of the East are more likely to appeal to the right to freedom of conscience (48% of those who in their respective regions believe that it is inappropriate to introduce a state church in Ukraine), people in the West and the South are more likely to appeal to the multi-confessional nature of Ukraine (52% and 62%, respectively). Ukrainians living in the Centre consider both arguments equally important (41% each).

**3. Citizens increasingly support wider involvement of the church in state and public rituals and ceremonies** (blessing during the oath taking by military personnel and members of other security forces, consecration of state institutions, local government buildings, and educational facilities).

60.5% of respondents are positive about it (only 42% in 2021), only 10% have negative attitude to this idea (17.5% in 2021). 23% and 41%, respectively, were indifferent or found it difficult to answer (Figure «*How do you feel about the increasing involvement of the Church in state and public rituals?*»).

Those who are positive about the Church's greater involvement make the majority in all regions, from 54% in the East to 70% in the West. With older age, the respondents become increasingly supportive of this idea (from 48.5% among those under 25 to 68% among those aged 60+). Also, the vast majority of Greek Catholics (81%), believers of the OCU (76.5%), the UOC-MP (74%), Protestants (63.5%), as well as a relative majority of «just Orthodox» (49%) and «Just Christians» (46%) have a positive attitude to this practice.

Meanwhile, those who do not identify themselves with any religion (53%) are indifferent.

Ukrainians are not unanimous on whether believers who cannot take up arms due to their religious beliefs should have the right to alternative (non-military) service under martial law. Only 20% think that this is an inalienable right to freedom of conscience. 37% believe that such people can be called up for military service, but only for positions that do not involve the use of weapons, and 29% believe that the duty to defend the homeland should be universal.

The latter opinion is mostly shared by those who do not identify themselves with any religion (48%), while Protestants (38.5%) and the faithful of the UOC-MP (30%) are more likely than other church groups to believe that the right to alternative (non-military) service under martial law is an inalienable right to freedom of conscience, Figure «*Should believers who cannot take up arms due to their religious beliefs have the right to alternative (non-military) service under martial law?*»).

## CITIZEN ASSESSMENT OF INTER-RELIGIOUS, INTER-FAITH AND INTER-CHURCH RELATIONS

**1. When assessing own attitudes towards the most widespread religions and religious movements in the country, the vast majority of Ukrainians (78%) are positive about Orthodoxy, while 15% are indifferent and only 2% have a negative attitude towards it** (Figure «*How do you feel about the following religions, religious movements and churches?*»). However, the picture gets more complicated when it comes to assessing own attitudes towards specific Orthodox churches.

Among the **Orthodox churches**, the Orthodox Church of Ukraine (OCU) enjoys the most positive attitude (69% of respondents are positive about it, 20% are indifferent and only 4% have a negative attitude, compared to 55%, 22% and 4%, respectively, in 2021).

At the same time, there is strong negativity in relation to the Ukrainian Orthodox Church of Moscow Patriarchate (UOC-MP) (12%, 17%, and 60%, respectively), which has only deteriorated after the outbreak of the full-scale war (34%, 24%, and 20% in 2021) and is expressed more often than in the case of any other religious organisation in Ukraine.

Positive attitudes towards the OCU are expressed by most residents in all regions, from 54% in the East to 76% in the South. Meanwhile, negative attitudes towards the UOC-MP are most pronounced in the West (66%), the Centre (62%), and the East (57%), and slightly less pronounced in the South (43%). For comparison, in 2021, only in the western regions did a relative majority of respondents express a negative attitude towards this church, while people in all other regions were relatively positive about the UOC-MP.

42% of respondents have a positive attitude towards **Greek Catholicism**, 38% are indifferent, and 4.5% are negative about this church. As one might expect, positive attitudes toward Greek Catholicism are most pronounced in the West (65%), followed by 50% in the South, 36% in the Centre and 21% in the East. At the same time, few respondents in each region are negative about this denomination, from 1.5% in the West to 12% in the East.

Overall, 36% of respondents are positive about **Roman Catholicism**, 39% are indifferent, and 6% have a negative attitude. The highest level of sympathy towards this religion is found in the West (51%) and in the South (48%). Moreover, 32% are positive about it in the Centre, and 20% in the East. The latter also has the highest percentage of negative attitudes (12%), followed by other regions (from 4% to 6%).

If in recent years the shares of those with positive and negative attitudes towards **Protestantism** in Ukraine were approximately equal (14% and 15%, respectively, in 2023), then the latest surveys found a surge in positive attitudes and decline in the negative ones (for example, in 2025, the shares of positive, negative and indifferent responses were 20%, 11% and 43%, respectively).

Positive attitudes are most pronounced in the South (43%), with other regions falling far behind and showing 12% to 20%. Negative attitudes range from 7% in the South to 16% in the West.

While in 2023 the number of those positive about **Judaism** was slightly lower than the number of those who had a negative attitude (10.5% and 12.5%, respectively), in 2024 and 2025 the number of the former already exceeded the number of the latter (in 2025,

15% and 12%, respectively, with 43% remaining indifferent).

Positive attitudes toward Judaism outnumber negative ones in the South (31%), ranging from 6% to 16% elsewhere. Negative attitudes fluctuate between 7% in the South and 17% in the East.

Similarly, the number of those with a positive attitude towards **Islam** in 2023 was smaller than the number of those who have a negative attitude (10% and 16% respectively). The 2025 survey shows that the share of positive attitudes (15%) already exceeds the negative one (12.5%), with 43% remaining indifferent.

The most pronounced positive attitudes toward Islam were found in the South (31%), ranging from 7% to 15% in other regions. Negative attitudes fluctuate between 9% in the South and 16% in the East.

The vast majority of «just Orthodox» (69%), Greek Catholics (67%), as well as «just Christians» (65%) and Protestants (57%) have a positive attitude towards the OCU, whereas 56% of those who do not identify themselves with any religion are indifferent to this church. Most of the faithful of the UOC-MP are either indifferent (41%) or positive (35%) about the OCU, while 17% have a negative attitude.

Meanwhile, the vast majority of Greek Catholics (86%) and the faithful of the OCU (77.5%) are negative about the UOC-MP. Negativism is slightly less pronounced among «just Christians» (50%), Protestants (43%), «just Orthodox» (37%) and those who do not identify themselves with any religion (36%). Positive attitudes towards the UOC-MP range from 3% among those who do not identify themselves with any religion to 21% among «just Orthodox».

A positive attitude towards Greek Catholicism is expressed by 44.5% of OCU believers, 38.5% of Protestants, 34% of «just Orthodox», 31% of «just Christians», 25% of the faithful of the UOC-MP, and only 9% of those who do not identify themselves with any religion. Negative attitudes range from 2% among Protestants to 11% among the UOC-MP followers and those who do not belong to any religion.

Greek Catholics have the most favourable attitude towards Roman Catholicism (74.5%), while the share of negative attitudes is highest among the faithful of the UOC-MP (27%, compared to 25% who have a positive attitude).

Compared to other religious and church groups, the share of respondents with negative attitudes towards Protestantism is relatively high among the faithful of the UOC-MP (20%) and among Greek Catholics (19%) (compared to 17% and 28% who have a positive attitude towards Protestants, respectively).

**2. Most respondents (59%) claim that relations between the followers of different churches and religions in their areas are quiet.** Another 9% call such relations friendly (Figure «*How can you describe relations between the faithful of different churches and religions in your area?*»). If in 2022, compared to 2021, there was an increase in the share of those who thought that relations were conflicting (from 3% to 6%) and tense (5% to 14%), then in 2025, the perceived level of conflict and tension somewhat decreased, with only 3% of respondents reporting that relations are conflicting and 7% – that they are tense.

Conflicts or tension in relations between the followers of different churches is reported by 13% of respondents in the Centre, 10% in the East, 7% in the West, and only 2% in the South.

In most cases, conflicts or tension in relations between the followers of different churches is reported by the faithful of the UOC-MP (33%). Similar reports by members of other churches are far less frequent (11% by the OCU, 10% by Protestants, and only 4% by Greek Catholics).

Answering the direct question «*Which churches (or members of religions) in your area have conflicting or tense relations?*»,<sup>7</sup> respondents frequently mentioned «the OCU and the UOC-MP» (9%). Such conflicts were mostly reported by residents of the Centre (12%), followed by the East (9%), the West (6%), and the South (only 2%). As for the faithful of the UOC-MP and the OCU themselves, such conflicts were reported by 28.5% and 11%, respectively.

<sup>7</sup> This question was open-ended, that is, respondents were not offered options to choose from and articulated answers themselves.

Conflicts between other churches are mentioned far less frequently. For example, only 0.3% of those polled reported conflicts between the UOC-MP and Greek Catholics (0.7% of respondents in the West).

### **3. During the monitoring period, public opinion on the factors of conflict between the faithful of different churches has changed.**

Since 2000, the significance of political factor has been growing steadily, and now it tops the ranking (47% of respondents believe that conflicts between churches are purely political, while in 2000 only 20% of those polled thought so).

29% think that «conflicts are mainly around property and buildings». The popularity of this cause has also increased since 2000, when it was 22.5%, which appears to be inspired by media reports of disputes and conflicts over the use of church buildings occurring mainly between the OCU and the UOC-MP communities (Figure «*Why are there conflicts between the faithful of different churches in Ukraine?*»). At the same time, compared to 2021, the frequency of mentioning this reason has declined (in 2021, as many as 40% of respondents mentioned it).

26% of respondents see the source of conflicts in the fact that «church hierarchs seek power» (39% in 2000).

The share of those who believe that «national question is the essence of the conflicts» has increased from 15% in 2021 to 25% in 2025.

Other popular reasons for conflicts are that «the media incites religious intolerance and inter-church conflicts» (18%) and that «the true Church must prove its superiority over others» (12%).

Perceptions of the political nature of inter-church conflicts prevail in all regions and among respondents from all religious and church groups.

### **4. Public opinion on the acceptability of banning the activities of specific churches or religious associations by state authorities.**

In August 2024, the Verkhovna Rada of Ukraine adopted the Law «On the Protection

of the Constitutional Order in the Field of Religious Organisations».

The overwhelming majority (80.5%) of respondents support the provision of this law prohibiting activities of the Russian Orthodox Church in Ukraine (9% reject this provision); 84% support the provision that a religious organisation operating in Ukraine cannot have a governing centre in a state that carries out armed aggression against Ukraine (5% reject); 81% support the provision that a religious organisation operating in Ukraine cannot be part of a foreign religious organisation whose activities are prohibited in Ukraine (5.5% reject); 82% support the provision that propaganda of the Russian World ideology, both directly by a religious organisation and its governing bodies, is grounds for banning such a religious organisation (5% reject). These provisions are supported by most residents across all regions (Figures «*In August 2024, the Verkhovna Rada of Ukraine adopted the Law...*»).

The above provisions are also widely supported by most representatives of almost all major confessional and church groups, apart from the UOC-MP – only 21% of the faithful of this church support the ban on the activities of the Russian Orthodox Church in Ukraine, while 66% do not support it. The provision according to which a religious organisation operating in Ukraine cannot have a governing centre in a state that carries out armed aggression against Ukraine is supported by 39% of the followers of this church, while 33% do not support it. Also, there is no statistically significant difference between the shares of those who support and do not support the provision that propaganda of the Russian World ideology by a religious organisation or its governing bodies is grounds for banning such a religious organisation (40% and 33%, respectively). Only the provision according to which a religious organisation operating in Ukraine cannot be part of a foreign religious organisation whose activities are prohibited in Ukraine is supported by a relative majority of the UOC-MP faithful (44.5%), while 25.5% do not support this provision

Despite the fact that 80.5% of all respondents support the ban on the Russian Orthodox Church in Ukraine, only 59%, answering the question whether is it acceptable for state

authorities, such as courts, to ban the activities of certain churches or religious associations, consider it acceptable in some cases (23% think that such a ban is unacceptable in any case, and 18% are undecided) (Figure «*Is it acceptable in principle to ban activities of individual churches by state authorities (e.g., courts)?*»). In 2024, as many as 50% considered such a ban acceptable in some cases.

Among those who support the ban on the Russian Orthodox Church, only 66% consider it acceptable in some cases to ban the activities of individual churches or religious associations, while 19% consider it unacceptable at all. Such contradictory answers can be explained by the fact that many of those supporting the ban of the Russian Orthodox Church do not consider it a religious organisation, but rather a propaganda structure operating under the guise of a religious organisation

The vast majority of Ukrainians in the West (63%) the Centre (65%), the East (51%), and a relative majority of those living in the South (44%) support the possibility of such a ban in some cases.

Similarly, the vast or relative majority of members of all confessional and church groups support the possibility of such a ban, except for the UOC-MP faithful, 65.5% of whom consider banning the churches unacceptable. Obviously, this is because the possible ban is often expressed in relation to the UOC-MP itself.

Among citizens who believe that it is acceptable in principle for state authorities to ban the activities of certain churches or religious associations, 63% believe that in Ukraine there exist churches or religious associations whose activities should be banned (this is 39% of all respondents; 32% in 2024) (Figure «*Are there churches or religious associations in Ukraine whose activities should be banned?*»).

Answering the question «*Which churches or religious associations, in your opinion, should be banned?*»,<sup>8</sup> 32% of respondents named the Ukrainian Orthodox Church of Moscow

Patriarchate (22% in 2024). Another 3% named «churches that support Russian World». Other churches or religious associations were mentioned by less than 1% of respondents.

Since the Kyiv Metropolia of the Ukrainian Orthodox Church refused to comply with the order of the State Service of Ukraine for Ethnic Policy and Freedom of Conscience (DESS) requiring the severance of ties between the UOC and the Russian Orthodox Church, the DESS filed a lawsuit to terminate the Kyiv Metropolia of the UOC.

This decision is supported by 51% of respondents and opposed by 11.5% (22.5% stated that they are not interested in the issue, while 15% were undecided). The decision is supported by most respondents in the West (61%) and the Centre (56%). In the South, the share of those supporting the decision also exceeds the share of those who oppose it (36% and 12.5%, respectively), and the same pattern is observed in the East (37% and 20%, respectively).

Furthermore, the decision is widely supported by Greek Catholics (73%), believers of the OCU (67%), and Protestants (55%), while a majority of the UOC-MP faithful do not support it (54%).

### **SPECIFIC FEATURES OF THE SOCIO-POLITICAL ORIENTATIONS OF REPRESENTATIVES OF VARIOUS RELIGIOUS AND CHURCH GROUPS**

Citizens belonging to different religions, denominations, and churches may have varying socio-political preferences and orientations. In the course of this study, the researchers attempted to determine whether such differences exist among representatives of various religious and church groups.

In particular, attitudes towards public institutions were examined. As the findings indicate, citizens who do not identify with any religion demonstrate the lowest levels of trust in social institutions. Only 30% of them trust the President of Ukraine, 12% trust the Ukrainian government as a whole, and only 9% trust the opposition.

<sup>8</sup> This question was open-ended, that is, respondents were not offered options to choose from and articulated answers themselves.

Representatives of the main religious traditions generally exhibit higher levels of trust in public institutions than those who do not associate themselves with any religion, although differences do exist between individual denominations and churches. Trust in the President of Ukraine is most pronounced among believers of the OCU (56%), followed by Greek Catholics (46%) and the faithful of the UOC-MP (44%).

Members of the OCU and Greek Catholics (84% and 82%, respectively) are more likely than the general population (77%) to express a positive attitude towards the European Union, although more than 60% of representatives of other denominational and church groups are positive about the EU.

Similarly, Greek Catholics and the OCU believers (76% and 70%, respectively) are more likely than the general population (64%) to express a positive attitude towards NATO, although more than 50% of representatives of all other churches and denominations also hold positive views of NATO.

Greek Catholics and the OCU believers (89% and 72%, respectively) are more likely than all respondents (67.5%) to agree that the collapse of the Soviet Union had more positive than negative consequences, although more than 50% of representatives of all other denominational and church groups also agree with this statement.

The statement «*The Russian people are responsible for the war against Ukraine*» is supported by most representatives of all church groups. However, while 97% of Greek Catholics, 90% of the OCU faithful, and 83% of Protestants agree with this view, the corresponding figure among believers of the UOC-MP is only 55.5%.

Therefore, it may be concluded that although differences in socio-political views and preferences do exist among believers of different Ukrainian churches, these differences are not of such a nature as to suggest fundamentally opposing socio-political orientations.

**The following generalisations and conclusions can be drawn from the above.**

**Throughout the entire period of research, Ukrainian society has demonstrated a fairly high level of religiosity. The number of those who call themselves believers increases after the outbreak (escalation) of military conflicts, as was the case in 2014 and 2022, but then there is a rollback to previous levels. At the same time, 25% of respondents said that after the onset of Russia's large-scale war, they felt that they had become stronger in their faith and more religious. Those who fought in the war are more likely than those who did not engage in combat to say that after the start of the war, they became more religious and faithful than before.**

**Regional differences in all aspects of religious, confessional and church self-identification of Ukrainian citizens persists. However, compared to the early 2000s, the difference between regions in the shares of those who consider themselves believers is evaporating (the number of believers in the Centre, the South and the East has increased, while it has not changed in the West since 2000). Study findings show that the level of religiosity continues to depend on gender, age, and place of residence: in particular, religiosity is higher in older age groups vs younger ones, in women vs men, and in rural residents vs city dwellers.**

**Compared to 2000, there has been a substantial increase in the share of those who have been raised at home in a religious spirit (from 31% to 44%).**

**Respondents' declaration of affiliation with a particular religious organisation or church is not always related to their identification as a believer and may be due to their socio-cultural or ethnic identity. Religious identity as such is far less important to Ukrainians than civic or local identities.**

**Most citizens express an opinion that religious faith does not require mandatory religious affiliation («a person can be just a believer and not profess a particular religion»).**

**After 2014, there has been a downward trend in the number of those who identify themselves as Orthodox: their share decreased from 70% in 2014 to 58% in 2025.**

Meanwhile, the share of Greek Catholics has somewhat increased from 8% to 12%. 10% called themselves «just Christians», 3% identified themselves as Protestants, 1% as Roman Catholics, and 15.5% said they did not identify themselves with any religious faith.

Notable changes occur in the church self-determination of Orthodox believers, due to changes in the organisational pattern of Orthodoxy in Ukraine and the impact of russia's full-scale aggression on public consciousness.

Since 2020, there has been a significant increase in the number of the OCU followers (from 20% to 42% in 2025), mainly due to a decline in the number of «just Orthodox».

Also, russia's full-scale attack on Ukraine reduced the number of those who considered themselves the faithful of the UOC-MP, from 13% in 2021 to 5% in 2025.

There is a significant difference between the declared religiosity (70% of respondents call themselves believers) and their identification with a particular religious community – only 29% admitted to being a member of a community, which, however, is still higher than in 2020, when their number was only 16%. The largest number of religious community members is found in the West (45% of all respondents in the region), with figures in other regions fluctuating between 19% and 25%.

Members of religious communities who associate themselves with the OCU make up 14.5% of all respondents (6% in 2021), and members of the Greek Catholic communities – 7%. 2.5% of all respondents identified themselves as members of UOC-MP communities, while 2% belonged to Protestant communities, and 0.6% – to Roman Catholic communities.

The attendance of religious services did not change much. While in 2000, 49% of respondents reported attending religious services and meetings, and 51% did not attend them, later more than half of respondents consistently reported attending such services (53% in 2025). Only 16% of Ukrainians attend religious services and

meetings regularly (at least once a week), which, however, is a significant increase since 2021, when their share was only 10%. Among those who attend religious services and meetings, a relative majority do so only on religious holidays.

When asked how the frequency of their visits to the church (house of prayer) has changed after the outbreak of the war, 14% of respondents started attending the church more often, and 12% – less often. About half of those polled said they attended church as before, and about a quarter said they neither attended it before nor attend now.

In recent years, some believers have been participating in religious services online. According to the latest survey, 17% of respondents took part in such services. This is most pronounced among Ukrainians living in the West. Overall, 51% of respondents are positive about the church using the latest information technologies, such as social media, «church in a smartphone» – a serious increase since 2024 (42%).

Speaking about the motivation for attending religious services, the attendees mostly mention communication with God, participation in prayers and religious rites.

Those who do not attend religious services rarely explain it by the absence of any religious community where they live or that there are no communities of the church or religion to which they belong. Instead, they claim that it is not necessary to attend religious services, meetings or ministries to practice a particular religion, or that they do not feel any need, or that they have no time for that, or that they are non-believers/atheists. Therefore, improving church attendance is not so much about the development of a network of religious buildings as the formation of interest and motivation of people to go to churches.

When asked whether anything needs to be changed in the activities of the religious community whose religious services, meetings or ministries they attend, more than half of community members insist that no changes are necessary. Those who are committed to change say that more attention should

be paid to finding out about community members' problems, helping and supporting them (including by providing psychological support), as well as to simplifying the rites, reducing the duration of services and holding meetings and services at more convenient times, dedicating more effort to teaching basics of religion conducting and sermons in their native language.

Most Ukrainian citizens note the positive role of religion. They believe that religion enhances people's morality and spirituality, also being one of the important means of reviving national awareness and culture. For many, religion is one of the factors of a democratic society.

Most respondents believe that religious leaders should stand up for the poorest when the authorities adopt decisions that reduce living standards.

The share of those who believe that religious organisations play only a limited role in social work (helping the needy, persons with disabilities, the sick, the elderly, etc.) decreased from 51.5% in 2000 to 36% in 2025.

Only a small proportion of respondents note the negative influence of religion on morality and social behaviour and share the view that religion is dying out and will disappear completely in the future.

Most citizens of Ukraine trust the Church. However, compared to 2010, when the level of public trust in the Church reached its maximum (72.5%), this indicator is now lower at 60%. 54% of respondents point to the Church's positive social role.

The recognised moral authority of the Church is lower than people's trust in it. In 2025, 47% of respondents saw the church as a moral authority, and slightly fewer (38%) said that the church wasn't a moral authority for them.

Citizens are quite critical about the clergy's morality. Only 29% of respondents expressed confidence that «*the majority of clergy are deeply moral and spiritual people*».

Answering the question about the main goals of churches and religious associations

in Ukraine, respondents mostly mention worshipping God and praying together, offering spiritual support to people experiencing spiritual crisis, helping vulnerable populations, promoting moral recovery of society and protecting traditional values.

Ukrainians believe that providing social service, helping people and supporting them should be one of the leading or more important activities of the church or religious association. When assessing the types of social service of churches and religious associations that are the most important for society, respondents usually mention psychological assistance, protection of vulnerable population, religious education, child rearing and financial assistance.

More than half of the respondents claim that they have never personally experienced any type of social service of churches or religious associations. The most popular type of church's social service that respondents have received personally is psychological assistance.

When asked to share their ideas about the religious associations' top priorities during the war, respondents mostly mentioned providing psychological assistance, helping the Armed Forces of Ukraine, helping address social and material problems of citizens and raising international attention and assistance to Ukraine.

Many Ukrainians are aware of cases of various religious communities helping the Armed Forces of Ukraine (55%), providing material aid (42%) and shelter (39%) to refugees.

At the same time, 8% of respondents have reported cases when religious communities expressed support for Russia's actions after its full-scale invasion. 4% are aware of cases when religious communities helped the invaders. Also, 5.5% of respondents know cases when religious communities misappropriated humanitarian aid or used it for own benefit.

46% of those polled who belong to a particular church or religious association are aware of the participation of priests of their church in the defence of Ukraine (as chaplains, servicemen of the Armed Forces

of Ukraine, territorial defence); 49% are aware of humanitarian aid and social support provided to internally displaced persons in Ukraine by the priests of the church or religious association to which they belong.

Most members of religious communities assert that their community has helped the Armed Forces of Ukraine since the outbreak of Russia's large-scale war, as well as provided material aid and shelter to refugees.

During the war, members of religious communities reported receiving moral support (50%), psychological support (44%), and material support (18%) from their community.

Public demand for the Church's patriotic position has grown significantly in wartime: the share of supporters of the church's national orientation made the majority.

63% of respondents agree with the thesis that «there is full freedom of conscience and equality of religions before the law in Ukraine». However, 13% of respondents simultaneously agree with the above thesis and with the fact that «freedom of conscience and equality of religions before the law is declared but not implemented». This ambivalence in assessments suggests that some respondents who agree that Ukraine has full freedom of conscience and equality of religions before the law, still see shortcomings in the exercise of religious freedoms. Nonetheless, in 2025, there were fewer respondents giving such ambivalent assessments than in 2024.

In 2021-2023, the share of those in favour of introducing a state church has increased and in 2023 equalled the share of the opponents for the first time ever. However, in 2025, support for introducing a state church decreased to 30%, while the share of opponents, on the contrary, increased to 48%.

The vast majority of Ukrainians (78%) are positive about Orthodoxy, but the picture gets more complicated when it comes to assessing own attitudes towards specific Orthodox churches. Among the Orthodox churches, the Orthodox Church of Ukraine (OCU) enjoys the most positive attitude (69% of respondents are positive about it). At the same time, there is strong negativity in relation to the Ukrainian Orthodox

Church of Moscow Patriarchate (UOC-MP) (60%), which is expressed more often than in the case of any other religious organisation in Ukraine.

Most respondents claim that relations between the followers of different churches and religions in their area quiet calm or friendly. Meanwhile, 10% say that relations are conflicting and tense (which, however, is notably less than in 2022 – 20%).

The survey findings indicate that tensions are most pronounced between the faithful of the OCU and the UOC-MP.

During the monitoring period, public opinion on the factors of conflict between the faithful of different churches has changed. Since 2000, the significance of political factor has been growing steadily, and now it tops the ranking.

A deterrent to inter-religious, inter-faith and inter-church conflicts is that religious and church identity is of very little importance to Ukrainians, as only 5% of them identify themselves primarily with people of the same faith or church as themselves.

The overwhelming majority of respondents support provisions of the newly adopted Law of Ukraine «On the Protection of the Constitutional Order in the Field of Religious Organisations» that prohibit activities of the Russian Orthodox Church in Ukraine and further state that a religious organisation operating in Ukraine cannot have a governing centre in a state that carries out armed aggression against Ukraine; that a religious organisation operating in Ukraine cannot be part of a foreign religious organisation whose activities are prohibited in Ukraine; and that propaganda of the Russian World ideology, both directly by a religious organisation and its governing bodies, is grounds for banning such a religious organisation. These provisions are supported by most residents across all regions.

Even though 80.5% of all respondents support the ban on the Russian Orthodox Church in Ukraine, only 59%, answering the question whether it is acceptable for state authorities, such as courts, to ban the activities of certain churches or religious associations, consider it acceptable in some cases. Among

those who support the ban on the Russian Orthodox Church, only 66% consider it acceptable in some cases to ban the activities of individual churches or religious associations. Such contradictory answers can be explained by the fact that many of those supporting the ban of the Russian Orthodox Church do not consider it a religious organisation, but rather a propaganda structure operating under the guise of a religious organisation.

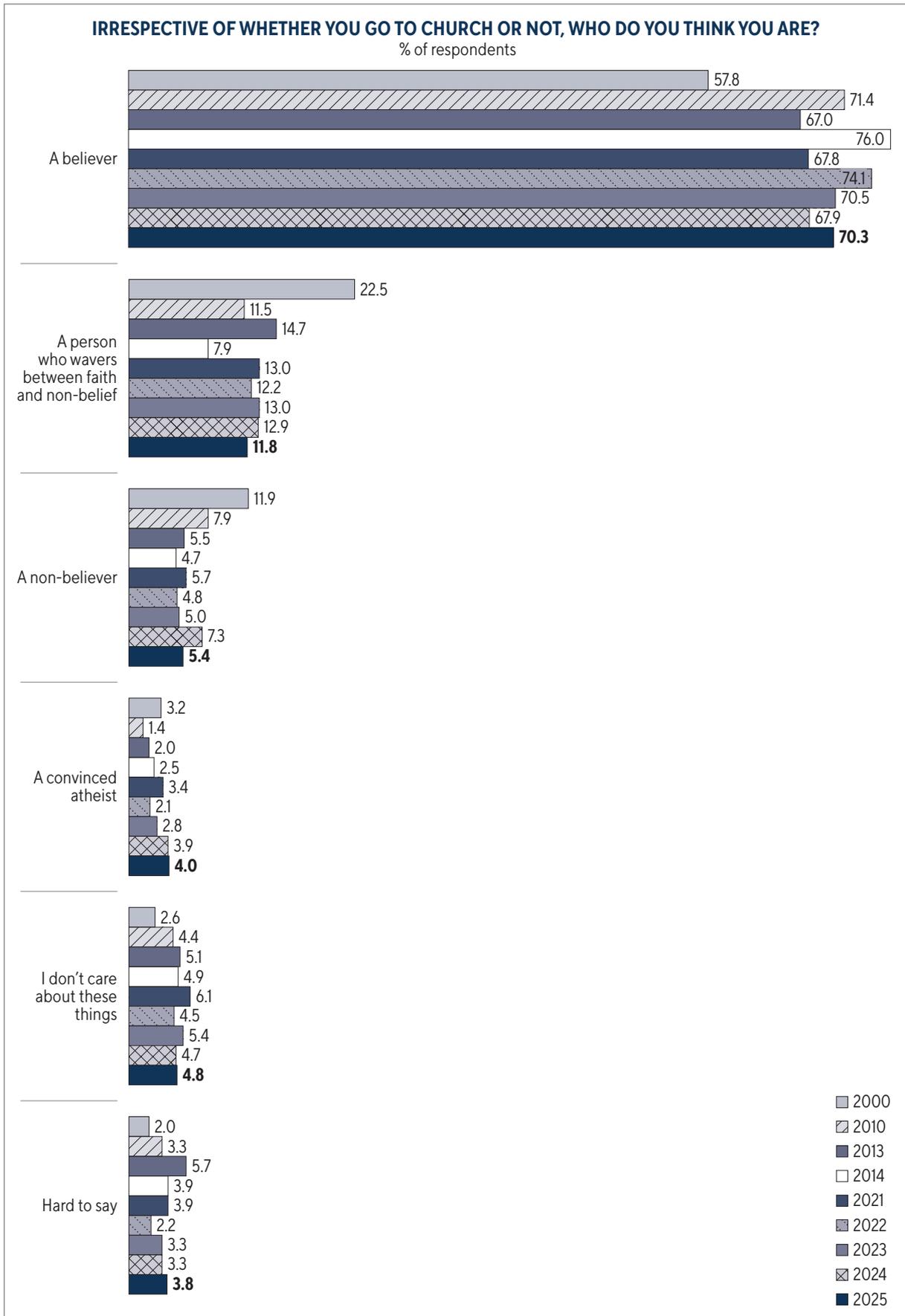
The vast or relative majority of members of all religious and church groups support the possibility of such a ban, except for the UOC-MP faithful, 65.5% of whom consider banning the churches unacceptable. Obviously, this is because the possible ban is

often expressed in relation to the UOC-MP itself.

Among citizens who believe that it is acceptable in principle for state authorities to ban the activities of certain churches or religious associations, 63% believe that in Ukraine there exist churches or religious associations whose activities should be banned (this is 39% of all respondents; 32% in 2024).

Although differences in socio-political views and preferences do exist among the faithful of different Ukrainian churches, these differences are not of such a nature as to suggest fundamentally opposing socio-political orientations.

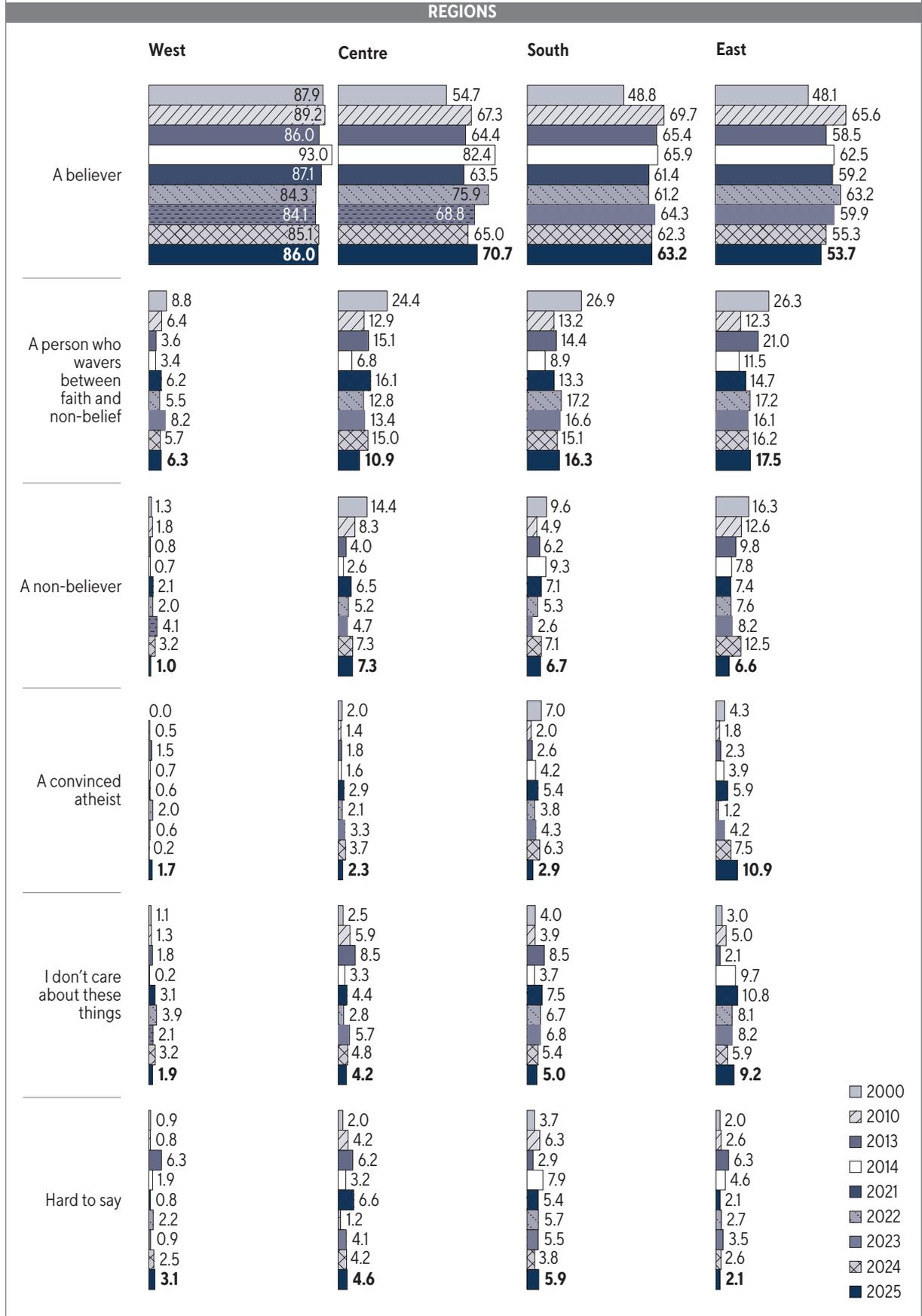




IRRESPECTIVE OF WHETHER YOU GO TO CHURCH OR NOT, WHO DO YOU THINK YOU ARE?

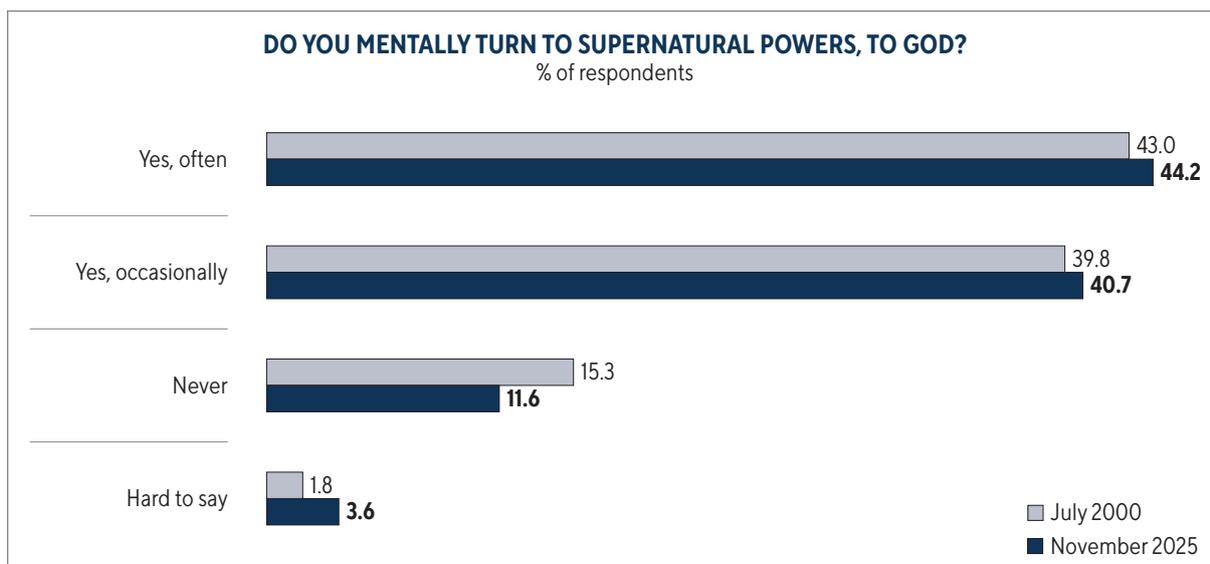
% of respondents

(continued)



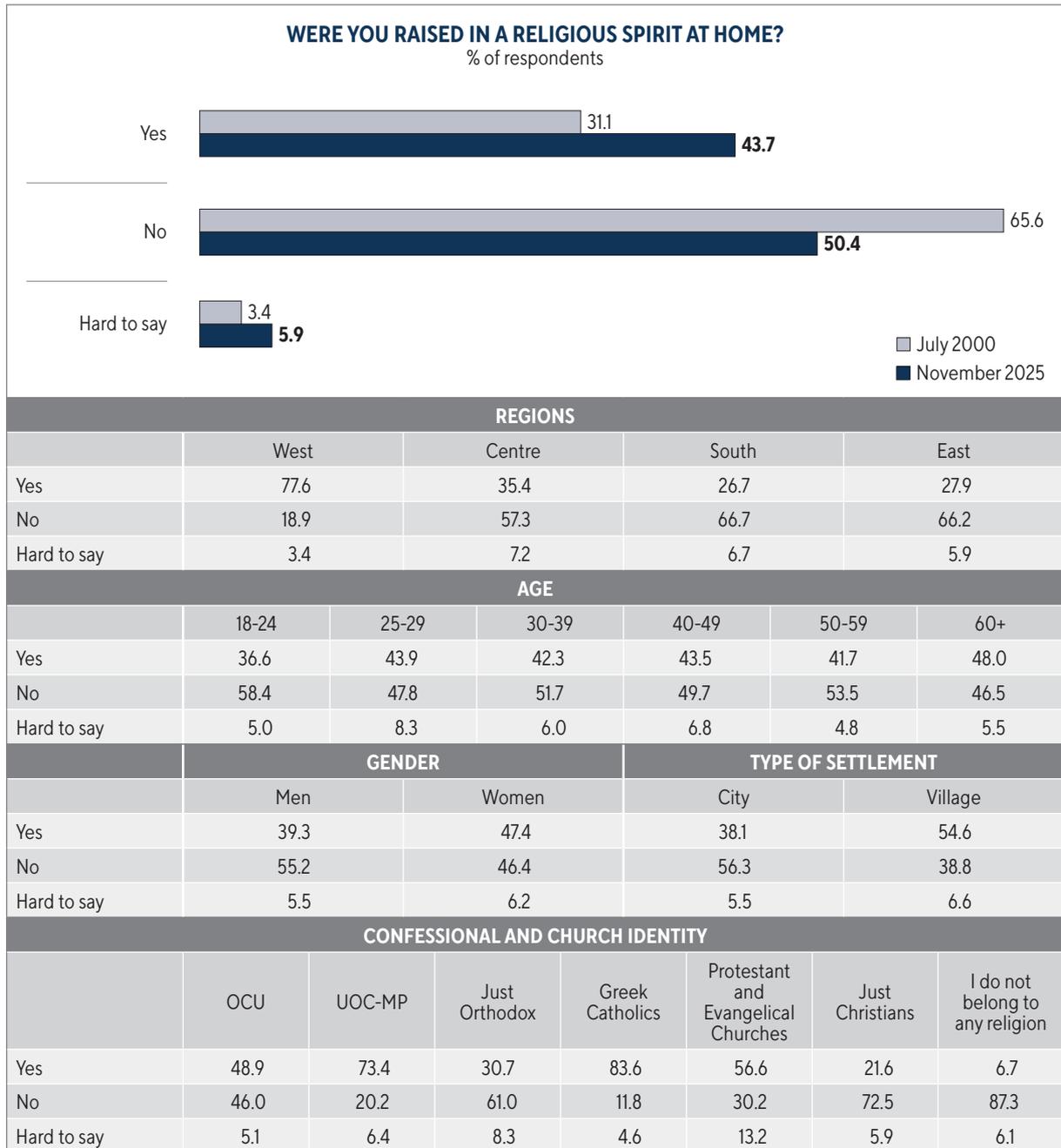
		IRRESPECTIVE OF WHETHER YOU GO TO CHURCH OR NOT, WHO DO YOU THINK YOU ARE? % of respondents																								(continued)											
		AGE																																			
		18-24				25-29				30-39				40-49				50-59				60+															
		2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025
		A believer	66.1	48.2	60.6	55.2	51.8	<b>51.9</b>	65.7	56.1	64.9	<b>62.4</b>	67.7	67.1	72.6	65.6	63.5	<b>66.8</b>	68.2	67.8	75.4	68.9	63.8	<b>76.9</b>	76.3	78.1	76.3	<b>71.3</b>	77.8	75.2	79.1	76.2	75.4	<b>75.3</b>			
A person who wavers between faith and non-belief	10.2	19.1	19.4	14.9	17.1	<b>15.4</b>	11.1	15.2	13.7	12.2	17.3	<b>14.6</b>	16.2	14.3	12.9	13.8	<b>16.2</b>	15.0	15.2	11.9	14.6	<b>10.3</b>	10.5	12.3	12.0	<b>9.1</b>	8.8	9.4	9.8	11.3	10.3	<b>9.2</b>					
A non-believer	11.8	9.0	8.6	10.3	12.9	<b>10.5</b>	10.1	11.0	9.6	9.5	6.7	<b>7.6</b>	6.1	5.0	4.9	5.6	<b>4.8</b>	9.1	5.7	3.8	4.3	<b>2.4</b>	4.2	3.0	4.8	<b>6.9</b>	5.8	4.3	3.4	3.2	5.8	<b>4.8</b>					
A convinced atheist	1.2	5.0	4.0	7.5	7.1	<b>5.6</b>	1.5	5.5	3.4	2.0	5.3	<b>6.4</b>	1.4	3.5	1.9	2.9	<b>3.6</b>	1.5	2.0	1.4	3.5	<b>4.1</b>	1.2	1.5	2.4	<b>3.9</b>	1.6	3.2	2.4	2.1	2.6	<b>3.1</b>					
I don't care about these things	7.1	13.1	6.3	8.6	9.4	<b>10.5</b>	5.6	7.3	6.2	8.8	<b>6.4</b>	5.3	6.5	4.4	6.5	<b>4.8</b>	<b>3.6</b>	3.5	5.5	4.3	4.1	<b>5.7</b>	3.8	2.4	5.1	<b>4.5</b>	4.1	4.1	3.6	5.1	3.1	<b>4.3</b>					
Hard to say	3.5	5.5	1.1	3.4	1.8	<b>6.2</b>	6.1	4.9	2.1	2.7	3.3	<b>2.5</b>	3.4	3.5	3.4	5.6	<b>4.3</b>	<b>5.0</b>	2.6	3.7	3.2	4.6	<b>4.3</b>	4.2	3.2	1.2	2.1	2.7	<b>4.2</b>	2.0	3.7	1.7	2.1	2.7	<b>3.3</b>		
		GENDER																																			
		Men												Women																							
		2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025						
A believer	62.4	59.1	66.1	61.7	58.1	<b>63.0</b>	78.7	75.1	80.7	77.7	75.9	<b>76.2</b>	71.1	74.0	72.4	69.1	<b>66.9</b>	70.7	74.3	70.8	69.6	<b>75.4</b>	75.4	69.6	70.8	69.6	<b>75.4</b>	63.0	74.0	69.1	69.1	65.5	<b>65.6</b>				
A person who wavers between faith and non-belief	13.8	16.8	14.4	14.4	15.1	<b>13.7</b>	9.6	9.9	10.4	11.8	11.0	<b>10.2</b>	11.5	14.6	12.0	12.1	<b>11.7</b>	11.9	11.5	14.1	12.4	<b>9.7</b>	9.7	12.4	14.1	12.4	<b>9.7</b>	14.9	11.9	12.1	13.7	<b>14.3</b>					
A non-believer	10.6	7.8	7.5	7.6	10.0	<b>7.6</b>	5.8	4.0	2.6	2.8	5.1	<b>3.6</b>	5.0	4.2	6.3	9.0	<b>6.4</b>	5.2	4.3	2.8	6.7	<b>4.4</b>	4.4	6.7	2.8	6.7	<b>4.4</b>	6.9	5.9	6.9	7.1	<b>6.2</b>					
A convinced atheist	1.9	4.4	3.1	4.1	5.7	<b>4.9</b>	1.0	2.6	1.4	1.8	2.4	<b>3.2</b>	3.5	0.8	1.7	3.4	<b>5.7</b>	2.6	2.6	2.3	2.9	<b>2.7</b>	2.7	2.9	2.3	2.9	<b>2.7</b>	4.2	2.3	4.0	5.3	<b>4.8</b>					
I don't care about these things	6.2	7.5	6.3	7.5	7.7	<b>6.5</b>	2.9	5.0	3.0	3.5	2.3	<b>3.3</b>	6.0	5.2	4.8	5.1	<b>6.9</b>	5.3	4.3	5.8	4.6	<b>3.9</b>	3.9	4.6	5.8	4.6	<b>3.9</b>	7.2	4.1	5.2	4.7	<b>4.5</b>					
Hard to say	5.0	4.4	2.5	4.6	3.5	<b>4.3</b>	1.9	3.4	1.9	2.4	3.2	<b>3.4</b>	3.0	1.3	2.8	1.4	<b>2.4</b>	4.3	2.9	4.2	3.7	<b>3.9</b>	3.7	4.2	4.2	3.7	<b>3.9</b>	3.8	1.9	2.7	3.6	<b>4.6</b>					
		EDUCATION																																			
		Incomplete or complete secondary												Secondary special												Incomplete or complete higher											
		2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025						
A believer	62.4	59.1	66.1	61.7	58.1	<b>63.0</b>	78.7	75.1	80.7	77.7	75.9	<b>76.2</b>	71.1	74.0	72.4	69.1	<b>66.9</b>	70.7	74.3	70.8	69.6	<b>75.4</b>	75.4	69.6	70.8	69.6	<b>75.4</b>	63.0	74.0	69.1	69.1	65.5	<b>65.6</b>				
A person who wavers between faith and non-belief	13.8	16.8	14.4	14.4	15.1	<b>13.7</b>	9.6	9.9	10.4	11.8	11.0	<b>10.2</b>	11.5	14.6	12.0	12.1	<b>11.7</b>	11.9	11.5	14.1	12.4	<b>9.7</b>	9.7	12.4	14.1	12.4	<b>9.7</b>	14.9	11.9	12.1	13.7	<b>14.3</b>					
A non-believer	10.6	7.8	7.5	7.6	10.0	<b>7.6</b>	5.8	4.0	2.6	2.8	5.1	<b>3.6</b>	5.0	4.2	6.3	9.0	<b>6.4</b>	5.2	4.3	2.8	6.7	<b>4.4</b>	4.4	6.7	2.8	6.7	<b>4.4</b>	6.9	5.9	6.9	7.1	<b>6.2</b>					
A convinced atheist	1.9	4.4	3.1	4.1	5.7	<b>4.9</b>	1.0	2.6	1.4	1.8	2.4	<b>3.2</b>	3.5	0.8	1.7	3.4	<b>5.7</b>	2.6	2.6	2.3	2.9	<b>2.7</b>	2.7	2.9	2.3	2.9	<b>2.7</b>	4.2	2.3	4.0	5.3	<b>4.8</b>					
I don't care about these things	6.2	7.5	6.3	7.5	7.7	<b>6.5</b>	2.9	5.0	3.0	3.5	2.3	<b>3.3</b>	6.0	5.2	4.8	5.1	<b>6.9</b>	5.3	4.3	5.8	4.6	<b>3.9</b>	3.9	4.6	5.8	4.6	<b>3.9</b>	7.2	4.1	5.2	4.7	<b>4.5</b>					
Hard to say	5.0	4.4	2.5	4.6	3.5	<b>4.3</b>	1.9	3.4	1.9	2.4	3.2	<b>3.4</b>	3.0	1.3	2.8	1.4	<b>2.4</b>	4.3	2.9	4.2	3.7	<b>3.9</b>	3.7	4.2	4.2	3.7	<b>3.9</b>	3.8	1.9	2.7	3.6	<b>4.6</b>					

		IRRESPECTIVE OF WHETHER YOU GO TO CHURCH OR NOT. WHO DO YOU THINK YOU ARE? % of respondents														ENGAGED IN COMBAT																			
		TYPE OF SETTLEMENT																																	
		City							Village									Was engaged in combat	Was not engaged in combat																
	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2025															
A believer	69.2	64.0	70.3	68.1	63.5	<b>68.7</b>	75.9	75.4	81.6	75.3	76.5	<b>73.4</b>	73.3	<b>70.0</b>																					
A person who wavers between faith and non-belief	11.3	13.7	14.2	14.4	14.5	<b>12.0</b>	11.9	11.6	8.3	10.2	9.7	<b>11.2</b>	12.5	<b>11.7</b>																					
Anon-believer	8.9	6.5	5.5	5.6	8.7	<b>6.3</b>	5.9	4.1	3.7	3.8	4.7	<b>3.7</b>	8.3	<b>5.2</b>																					
A convinced atheist	1.8	4.0	2.2	3.1	4.2	<b>4.2</b>	0.8	2.4	1.9	2.3	3.4	<b>3.7</b>	0.8	<b>4.3</b>																					
I don't care about these things	4.8	7.2	5.3	5.1	5.5	<b>4.9</b>	3.6	3.9	3.2	6.0	3.1	<b>4.4</b>	0.8	<b>5.0</b>																					
Hard to say	3.9	4.6	2.6	3.8	3.7	<b>3.9</b>	2.0	2.6	1.3	2.3	2.6	<b>3.7</b>	4.2	<b>3.8</b>																					
CONFESSIONAL AND CHURCH IDENTITY																																			
	OCU			UOC-MP			Just Orthodox			Greek Catholics			Protestant and Evangelical Churches			Just Christian			I do not belong to any religion																
	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025	2010	2021	2022	2023	2024	2025											
A believer	83.3	88.0	84.3	85.3	<b>88.7</b>	87.3	89.8	92.4	91.3	90.1	<b>95.5</b>	70.5	71.7	73.4	69.6	72.7	<b>70.7</b>	98.0	97.8	95.6	95.9	<b>90.0</b>	92.3	45.1	54.4	54.3	52.4	45.7	<b>45.1</b>	21.3	14.8	10.6	11.8	14.8	<b>7.3</b>
A person who wavers between faith and non-belief	11.4	9.0	11.5	9.7	<b>7.9</b>	8.7	8.2	5.3	5.2	9.0	<b>1.8</b>	18.0	16.5	18.8	20.6	19.4	<b>18.0</b>	1.3	0.6	2.0	1.8	<b>2.5</b>	<b>3.8</b>	22.9	25.1	25.7	21.4	30.2	<b>29.4</b>	8.0	15.6	14.8	17.7	12.7	<b>17.9</b>
Anon-believer	0.4	0.7	0.2	0.8	<b>0.4</b>	1.1	0.8	0.0	0.9	0.0	<b>0.0</b>	3.1	1.3	2.3	1.6	1.4	<b>2.0</b>	0.0	0.6	0.0	0.0	<b>1.2</b>	<b>1.9</b>	12.5	5.3	4.6	4.8	7.5	<b>11.3</b>	43.3	24.8	31.4	30.3	31.3	<b>24.6</b>
A convinced atheist	0.0	0.3	0.8	0.4	<b>0.1</b>	0.4	0.0	0.0	0.0	0.0	<b>0.0</b>	0.6	0.3	0.0	1.2	0.0	<b>1.5</b>	0.0	0.6	1.0	0.0	<b>0.0</b>	<b>0.0</b>	0.7	1.8	1.7	0.9	1.5	<b>2.5</b>	9.1	16.9	14.8	16.2	19.7	<b>22.7</b>
I don't care about these things	1.6	0.8	1.9	1.0	<b>0.6</b>	1.1	0.4	1.5	0.9	0.0	<b>0.0</b>	3.3	4.8	2.6	4.3	2.2	<b>3.4</b>	0.7	0.0	0.5	0.0	<b>0.4</b>	<b>0.0</b>	9.0	9.9	10.9	16.2	12.6	<b>6.4</b>	15.2	20.1	22.5	14.8	14.6	<b>21.7</b>
Hard to say	3.3	1.2	1.3	2.8	<b>2.4</b>	1.5	0.8	0.8	1.7	0.9	<b>2.7</b>	4.6	5.5	2.9	2.8	4.3	<b>4.4</b>	0.0	0.6	1.0	2.3	<b>3.8</b>	<b>1.9</b>	9.7	3.5	2.9	4.4	2.5	<b>5.4</b>	3.0	7.9	5.9	9.2	7.0	<b>5.8</b>



REGIONS							
	West	Centre	South	East			
Yes, often	48.4	32.6	44.1	43.7			
Yes, occasionally	38.3	50.2	38.4	42.5			
Never	9.9	10.9	15.9	11.1			
Hard to say	3.4	6.3	1.7	2.7			
AGE							
	18-24	25-29	30-39	40-49	50-59	60+	
Yes, often	28.6	29.5	37.6	45.1	47.3	55.4	
Yes, occasionally	42.9	47.4	46.4	45.1	37.6	33.5	
Never	24.8	19.2	12.2	6.5	11.5	8.6	
Hard to say	3.7	3.8	3.8	3.3	3.6	2.4	
GENDER		EDUCATION			ENGAGED IN COMBAT		
	Men	Women	Incomplete or complete secondary	Secondary special	Incomplete or complete higher	Was engaged in combat	Was not engaged in combat
Yes, often	34.0	52.9	46.5	45.2	42.3	47.5	44.1
Yes, occasionally	45.9	36.6	38.9	41.1	41.6	39.2	40.9
Never	15.4	8.5	12.9	10.6	12.0	10.0	11.7
Hard to say	4.7	2.0	1.7	3.2	4.1	3.3	3.2
CONFESSIONAL AND CHURCH IDENTITY							
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	I do not belong to any religion
Yes, often	55.9	78.2	43.9	49.4	75.0	23.6	5.5
Yes, occasionally	40.0	20.9	45.9	43.0	23.1	51.2	42.1
Never	2.4	0.9	6.3	5.9	0.0	15.8	47.3
Hard to say	1.8	0.0	3.9	1.7	1.9	9.4	5.1

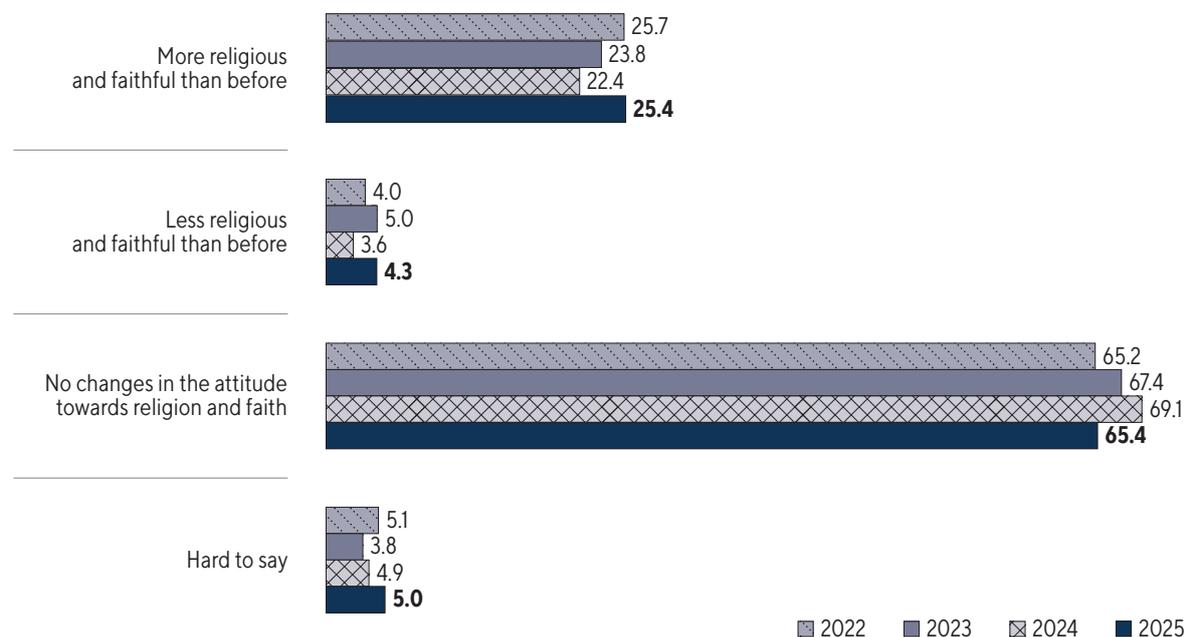
November 2025



November 2025

### AFTER THE OUTBREAK OF RUSSIA'S FULL-SCALE WAR AGAINST UKRAINE (after February 2022) DO YOU THINK YOU BECAME...:

% of respondents



	REGIONS															
	West				Centre				South				East			
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025
More religious and faithful than before	31.2	30.7	20.7	<b>26.0</b>	24.3	22.2	22.5	<b>27.4</b>	22.0	26.9	19.2	<b>16.3</b>	23.3	16.1	26.2	26.0
Less religious and faithful than before	4.1	4.3	2.1	<b>3.4</b>	4.0	4.9	4.7	<b>4.7</b>	0.5	6.4	0.4	<b>1.7</b>	5.9	5.2	5.0	6.1
No changes in the attitude towards religion and faith	62.0	61.9	71.5	<b>65.6</b>	65.8	69.1	67.2	<b>62.6</b>	75.1	63.7	75.3	<b>76.7</b>	63.0	73.2	66.5	63.8
Hard to say	2.8	3.2	5.7	<b>5.0</b>	5.9	3.8	5.6	<b>5.3</b>	2.4	3.0	5.0	<b>5.4</b>	7.8	5.5	2.4	4.0
	AGE															
	18-24				25-29				30-39				40-49			
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025
More religious and faithful than before	18.4	16.6	17.5	<b>16.6</b>	17.8	19.7	22.0	<b>21.7</b>	22.1	19.7	19.7	<b>24.9</b>	25.5	24.1	20.3	<b>26.1</b>
Less religious and faithful than before	4.0	2.3	5.8	<b>6.7</b>	3.4	4.8	5.3	<b>5.7</b>	4.1	3.9	3.4	<b>3.8</b>	4.6	7.6	2.2	<b>4.1</b>
No changes in the attitude towards religion and faith	75.3	74.3	69.6	<b>69.9</b>	73.3	70.1	66.0	<b>69.4</b>	66.5	72.5	71.7	<b>66.0</b>	64.8	64.9	72.4	<b>63.9</b>
Hard to say	2.3	6.9	7.0	<b>6.7</b>	5.5	5.4	6.7	<b>3.2</b>	7.3	3.9	5.3	<b>5.3</b>	5.1	3.5	5.1	<b>6.0</b>
	AGE								ENGAGED IN COMBAT							
	50-59				60+				Was engaged in combat		Was not engaged in combat					
	2022	2023	2024	2025	2022	2023	2024	2025	2025		2025					
More religious and faithful than before	23.8	25.5	23.8	<b>26.0</b>	33.6	28.5	26.3	<b>28.4</b>	<b>33.1</b>		<b>25.0</b>					
Less religious and faithful than before	4.8	5.4	2.4	<b>5.7</b>	3.1	4.8	4.3	<b>2.9</b>	<b>5.0</b>		<b>4.3</b>					
No changes in the attitude towards religion and faith	65.4	65.2	69.3	<b>64.0</b>	59.5	63.9	65.8	<b>64.2</b>	<b>55.4</b>		<b>66.0</b>					
Hard to say	6.0	3.9	4.5	<b>4.2</b>	3.8	2.7	3.6	<b>4.5</b>	<b>6.6</b>		<b>4.7</b>					

<b>AFTER THE OUTBREAK OF RUSSIA'S FULL-SCALE WAR AGAINST UKRAINE (after February 2022)</b>																
<b>DO YOU THINK YOU BECAME...</b>																
% of respondents																
(continued)																
<b>ENOMINATIONAL AND CHURCH IDENTITY</b>																
	OCU				UOC-MP				Just Orthodox				Greek Catholics			
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025
More religious and faithful than before	31.2	31.9	28.9	<b>32.0</b>	38.2	34.8	43.8	<b>42.7</b>	20.4	11.0	21.7	<b>20.0</b>	31.2	35.6	21.3	<b>31.8</b>
Less religious and faithful than before	4.2	6.6	3.9	<b>4.8</b>	4.6	3.5	0.9	<b>2.7</b>	4.7	3.5	3.3	<b>6.3</b>	2.4	2.3	1.3	<b>3.3</b>
No changes in the attitude towards religion and faith	61.3	59.3	63.5	<b>58.8</b>	50.4	57.4	51.8	<b>51.8</b>	67.4	81.2	71.4	<b>65.4</b>	65.4	58.1	74.1	<b>60.3</b>
Hard to say	3.3	2.3	3.6	<b>4.4</b>	6.9	4.3	3.6	<b>2.7</b>	7.6	4.3	3.6	<b>8.3</b>	1.0	4.1	3.3	<b>4.6</b>
<b>CONFESSONAL AND CHURCH IDENTITY</b>																
	Protestant and Evangelical Churches		Just Christians				I do not belong to any religion									
	2025	2022	2023	2024	2025	2022	2023	2024	2025							
More religious and faithful than before	<b>73.1</b>	17.7	15.4	14.0	<b>9.8</b>	3.4	0.4	2.2	<b>1.9</b>							
Less religious and faithful than before	<b>1.9</b>	2.9	6.1	5.0	<b>2.9</b>	3.4	4.4	5.4	<b>4.1</b>							
No changes in the attitude towards religion and faith	<b>25.0</b>	73.1	74.6	74.0	<b>80.0</b>	86.4	87.8	85.2	<b>89.2</b>							
Hard to say	<b>0.0</b>	6.3	3.9	7.0	<b>7.3</b>	6.8	7.4	7.3	<b>4.8</b>							

<b>WHICH SOCIAL COMMUNITY DO YOU IDENTIFY YOURSELF WITH IN THE FIRST PLACE?</b>					
% of respondents					
	UKRAINE				
	2021	2022	2023	2024	2025
With citizens of Ukraine	68.2	73.5	74.8	70.3	<b>68.6</b>
With residents of my region	8.1	5.5	3.8	6.4	<b>9.2</b>
With residents of my city (village)	15.6	13.9	14.5	13.6	<b>8.8</b>
With representatives of my nationality	–	–	–	5.8	<b>6.2</b>
With people of the same faith	2.7	2.6	2.4	1.8	<b>3.0</b>
With people of the same Church to which I belong	1.0	1.5	1.2	0.7	<b>2.0</b>
With people of my profession	1.3	1.2	1.3	0.4	<b>0.4</b>
Other	0.6	0.6	0.5	0.1	<b>0.3</b>
Hard to say	2.5	1.1	1.6	1.0	<b>1.5</b>

WHICH SOCIAL COMMUNITY DO YOU IDENTIFY YOURSELF WITH IN THE FIRST PLACE?																		
% of respondents																		
(continued)																		
	REGIONS																	
	West			Centre			South			East								
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025						
With citizens of Ukraine	71.4	64.3	<b>64.4</b>	74.1	75.3	<b>68.1</b>	85.0	80.4	<b>90.0</b>	75.0	62.4	<b>62.8</b>						
With residents of my region	5.8	7.6	<b>9.6</b>	4.0	5.4	<b>10.1</b>	0.0	4.6	<b>5.8</b>	2.5	7.5	<b>9.0</b>						
With residents of my city (village)	16.8	17.3	<b>12.2</b>	14.0	10.2	<b>9.9</b>	13.3	10.4	<b>2.1</b>	13.4	17.2	<b>6.2</b>						
With representatives of my nationality	–	6.7	<b>8.0</b>	–	5.3	<b>5.9</b>	–	2.9	<b>0.4</b>	–	7.3	<b>8.1</b>						
With people of the same faith	1.7	2.5	<b>3.6</b>	2.9	2.2	<b>1.3</b>	0.4	0.0	<b>0.4</b>	3.0	1.4	<b>6.6</b>						
With people of the same Church to which I belong	1.5	0.8	<b>0.8</b>	1.5	0.6	<b>3.1</b>	0.0	0.4	<b>0.0</b>	1.0	0.7	<b>2.1</b>						
With people of my profession	0.7	0.2	<b>0.4</b>	2.1	0.5	<b>0.4</b>	0.0	0.4	<b>0.4</b>	1.0	0.7	<b>0.5</b>						
Other	0.2	0.0	<b>0.2</b>	0.2	0.1	<b>0.1</b>	0.0	0.0	<b>0.0</b>	1.7	0.2	<b>1.2</b>						
Hard to say	1.9	0.8	<b>0.8</b>	1.1	0.5	<b>1.1</b>	1.3	0.8	<b>0.8</b>	2.5	2.6	<b>3.6</b>						
AGE																		
	18-24			25-29			30-39			40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
With citizens of Ukraine	75.4	76.0	<b>69.9</b>	79.7	71.1	<b>66.5</b>	76.6	75.5	<b>72.7</b>	78.6	72.9	<b>72.8</b>	74.2	70.1	<b>67.4</b>	70.1	63.1	<b>63.7</b>
With residents of my region	2.9	1.8	<b>6.7</b>	4.1	6.7	<b>10.1</b>	2.9	6.2	<b>9.8</b>	3.2	7.9	<b>7.4</b>	4.5	7.2	<b>9.7</b>	4.3	6.5	<b>10.2</b>
With residents of my city (village)	14.9	13.5	<b>8.0</b>	12.2	11.4	<b>8.2</b>	14.1	8.6	<b>6.7</b>	13.0	10.6	<b>6.5</b>	14.7	13.2	<b>10.6</b>	16.2	19.7	<b>11.2</b>
With representatives of my nationality	–	5.3	<b>6.1</b>	–	8.1	<b>9.5</b>	–	5.5	<b>4.5</b>	–	5.4	<b>7.1</b>	–	6.0	<b>6.3</b>	–	5.8	<b>6.0</b>
With people of the same faith	1.1	0.6	<b>3.1</b>	0.7	1.3	<b>2.5</b>	2.4	1.4	<b>2.4</b>	0.8	1.9	<b>2.7</b>	3.3	1.2	<b>2.4</b>	3.6	2.9	<b>4.0</b>
With people of the same Church to which I belong	1.1	0.0	<b>1.8</b>	0.0	0.0	<b>0.0</b>	0.2	0.2	<b>1.9</b>	0.5	0.8	<b>1.9</b>	1.5	1.5	<b>2.4</b>	2.6	0.7	<b>2.2</b>
With people of my profession	1.1	0.6	<b>0.6</b>	0.7	0.7	<b>0.6</b>	1.5	0.5	<b>1.0</b>	1.4	0.0	<b>0.0</b>	0.6	0.0	<b>0.0</b>	1.7	0.5	<b>0.5</b>
Other	0.0	0.0	<b>0.0</b>	0.7	0.0	<b>0.6</b>	0.7	0.0	<b>0.0</b>	0.5	0.3	<b>0.3</b>	0.0	0.0	<b>0.3</b>	0.7	0.2	<b>0.7</b>
Hard to say	3.4	2.3	<b>3.7</b>	2.0	0.7	<b>1.9</b>	1.5	1.9	<b>1.0</b>	1.9	0.3	<b>1.4</b>	1.2	0.9	<b>0.9</b>	0.9	0.5	<b>1.5</b>
CONFESSIONAL AND CHURCH IDENTITY																		
	OCU			UOC-MP			Just Orthodox			Greek Catholics								
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025						
With citizens of Ukraine	78.4	77.8	<b>73.6</b>	64.3	58.0	<b>51.4</b>	77.6	72.7	<b>71.4</b>	64.9	58.9	<b>57.1</b>						
With residents of my region	3.8	3.8	<b>7.3</b>	4.3	6.3	<b>11.9</b>	2.0	6.8	<b>11.3</b>	5.9	11.2	<b>13.4</b>						
With residents of my city (village)	13.2	9.8	<b>5.8</b>	19.1	25.0	<b>10.1</b>	13.7	10.4	<b>9.4</b>	20.7	16.6	<b>14.7</b>						
With representatives of my nationality	–	5.5	<b>7.5</b>	–	4.5	<b>5.5</b>	–	4.3	<b>3.0</b>	–	9.1	<b>6.7</b>						
With people of the same faith	1.5	1.8	<b>2.8</b>	8.7	4.5	<b>6.4</b>	0.8	0.7	<b>2.0</b>	4.1	2.9	<b>5.5</b>						
With people of the same Church to which I belong	1.3	0.6	<b>2.0</b>	2.6	1.8	<b>12.8</b>	1.2	0.7	<b>0.0</b>	1.8	0.4	<b>2.1</b>						
With people of my profession	0.9	0.3	<b>0.4</b>	0.9	0.0	<b>0.0</b>	2.0	1.4	<b>0.5</b>	0.9	0.0	<b>0.4</b>						
Other	0.1	0.0	<b>0.0</b>	0.0	0.0	<b>0.0</b>	0.0	0.0	<b>0.0</b>	0.5	0.0	<b>0.0</b>						
Hard to say	0.7	0.4	<b>0.6</b>	0.0	0.0	<b>1.8</b>	2.7	2.9	<b>2.5</b>	1.4	0.8	<b>0.0</b>						

**WHICH SOCIAL COMMUNITY DO YOU IDENTIFY YOURSELF WITH IN THE FIRST PLACE?**

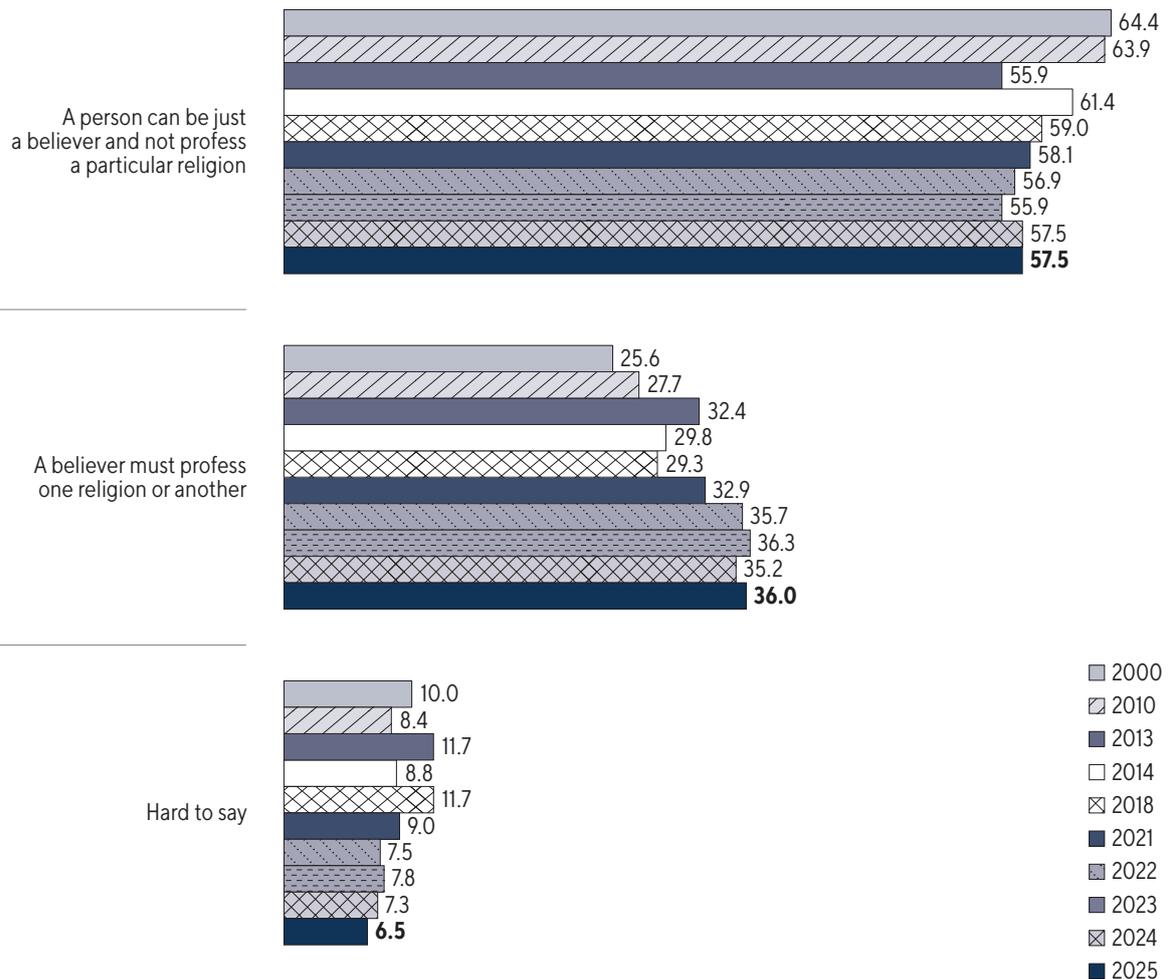
% of respondents

(continued)

	CONFESSONAL AND CHURCH IDENTITY						
	Protestant and Evangelical Churches	Just Christians			I do not belong to any religion		
	2025	2023	2024	2025	2023	2024	2025
With citizens of Ukraine	<b>62.3</b>	76.3	67.8	<b>76.1</b>	74.6	67.5	<b>67.4</b>
With residents of my region	<b>7.5</b>	3.1	8.5	<b>8.3</b>	3.7	6.7	<b>10.2</b>
With residents of my city (village)	<b>13.2</b>	12.7	15.6	<b>8.8</b>	15.4	16.7	<b>9.9</b>
With representatives of my nationality	<b>1.9</b>	–	5.0	<b>2.9</b>	–	6.7	<b>6.4</b>
With people of the same faith	<b>7.5</b>	1.8	2.0	<b>1.5</b>	0.4	0.0	<b>0.3</b>
With people of the same Church to which I belong	<b>3.8</b>	0.4	0.0	<b>0.5</b>	0.0	0.3	<b>0.0</b>
With people of my profession	<b>1.9</b>	2.2	0.5	<b>0.5</b>	1.1	0.0	<b>0.6</b>
Other	<b>0.0</b>	0.0	0.5	<b>0.0</b>	2.6	0.3	<b>1.9</b>
Hard to say	<b>1.9</b>	3.5	0.0	<b>1.5</b>	2.2	1.9	<b>3.2</b>

**WHICH OF THE FOLLOWING STATEMENTS ABOUT A BELIEVER WOULD YOU AGREE WITH THE MOST?**

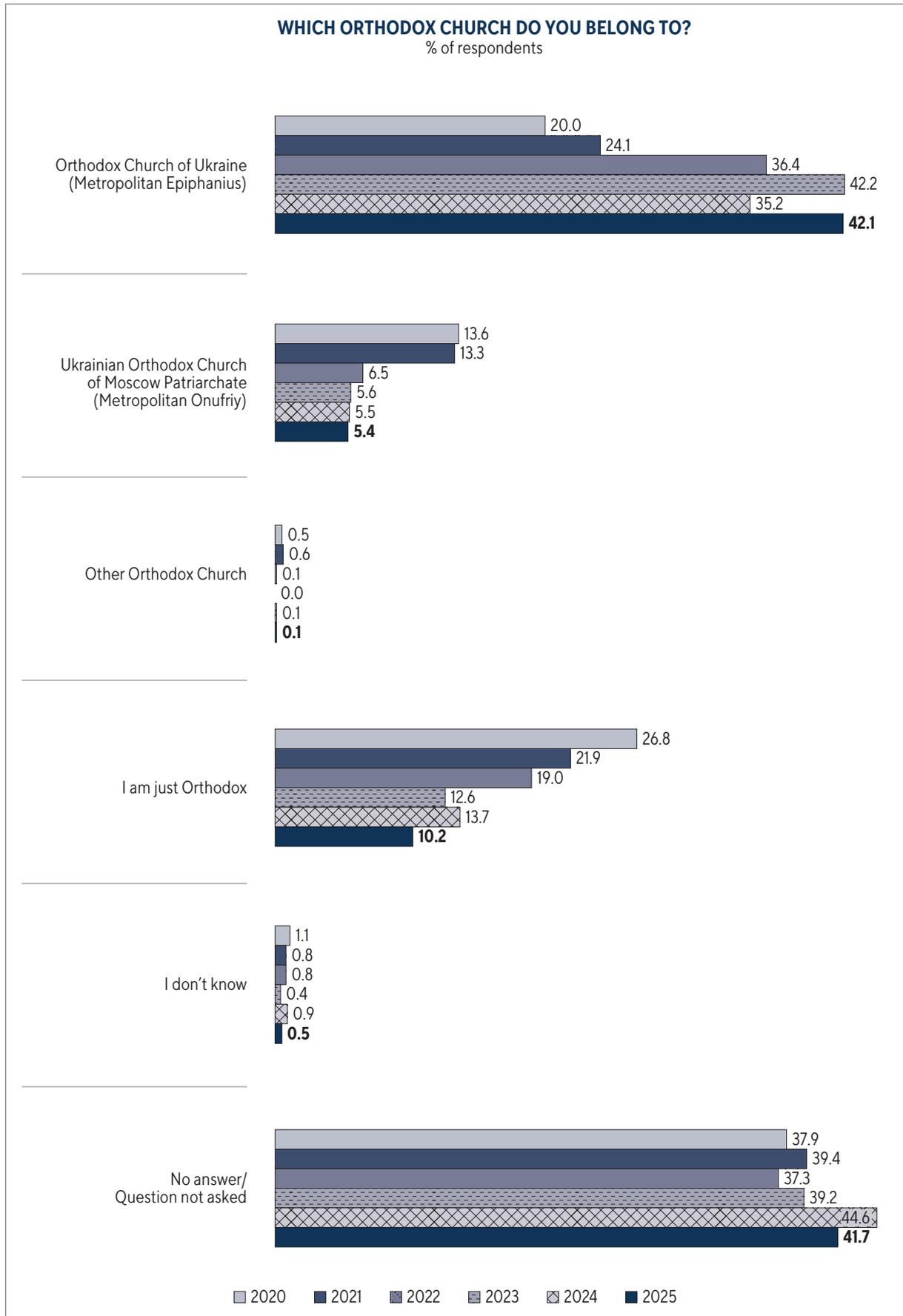
% of respondents



<b>WHICH OF THE FOLLOWING STATEMENTS ABOUT A BELIEVER WOULD YOU AGREE WITH THE MOST?</b>																		
% of respondents																		
(continued)																		
<b>REGIONS</b>																		
	West			Centre			South			East								
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025			
A person can be just a believer and not profess a particular religion	36.4	38.1	<b>43.0</b>	60.7	62.1	<b>61.6</b>	64.8	67.5	<b>62.1</b>	66.6	66.8	65.0						
A believer must profess one religion or another	57.4	55.0	<b>53.9</b>	32.8	31.1	<b>31.4</b>	28.8	24.6	<b>27.1</b>	19.8	24.7	27.9						
Hard to say	6.2	6.9	<b>3.1</b>	6.5	6.8	<b>7.0</b>	6.4	7.9	<b>10.8</b>	13.6	8.5	7.1						
<b>AGE</b>																		
	18-24			25-29			30-39			40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
A person can be just a believer and not profess a particular religion	57.4	67.3	<b>63.0</b>	56.5	64.0	<b>66.5</b>	61.2	62.4	<b>60.5</b>	56.6	62.9	<b>56.5</b>	56.3	53.6	<b>59.2</b>	51.0	48.2	<b>51.0</b>
A believer must profess one religion or another	30.1	21.6	<b>25.3</b>	34.0	28.7	<b>27.8</b>	30.8	29.4	<b>31.6</b>	36.1	31.4	<b>36.7</b>	36.4	41.0	<b>36.9</b>	42.6	44.1	<b>43.3</b>
Hard to say	12.5	11.1	<b>11.7</b>	9.5	7.3	<b>5.7</b>	8.0	8.1	<b>7.9</b>	7.3	5.7	<b>6.8</b>	7.2	5.4	<b>3.9</b>	6.3	7.7	<b>5.7</b>
<b>CONFESSIONAL AND CHURCH IDENTITY</b>																		
	OCU				UOC-MP				Just Orthodox				Greek Catholics					
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025		
A person can be just a believer and not profess a particular religion	52.2	53.4	56.2	<b>52.7</b>	40.9	33.9	40.5	<b>41.3</b>	69.7	69.8	68.2	<b>71.7</b>	34.6	26.6	27.0	<b>37.4</b>		
A believer must profess one religion or another	41.0	42.7	38.7	<b>44.0</b>	53.8	58.3	55.0	<b>56.9</b>	23.5	23.9	24.9	<b>22.9</b>	61.0	66.2	69.3	<b>59.7</b>		
Hard to say	6.8	3.9	5.0	<b>3.3</b>	5.3	7.8	4.5	<b>1.8</b>	6.8	6.3	6.9	<b>5.4</b>	4.4	7.2	3.7	<b>2.9</b>		
<b>CONFESSIONAL AND CHURCH IDENTITY</b>																		
	Protestant and Evangelical Churches		Just Christians				I do not belong to any religion											
	2025		2022	2023	2024	2025	2022	2023	2024	2025								
A person can be just a believer and not profess a particular religion	<b>44.2</b>		75.9	69.3	74.4	<b>72.5</b>	73.3	76.8	75.8	<b>75.5</b>								
A believer must profess one religion or another	<b>46.2</b>		19.0	17.5	19.6	<b>15.7</b>	8.5	7.0	8.1	<b>8.6</b>								
Hard to say	<b>9.6</b>		5.2	13.2	6.0	<b>11.8</b>	18.2	16.2	16.1	<b>15.9</b>								

WHICH RELIGION DO YOU BELONG TO?																				
% of respondents																				
	2000	2010	2013	2014	2018	2019	2020	2021	2022	2023	2024	2025								
Orthodoxy	66.0	68.1	70.6	70.2	67.3	64.9	62.3	60.0	62.7	60.8	55.4	<b>58.3</b>								
Roman Catholicism	0.5	0.4	1.3	1.0	0.8	1.6	1.2	0.8	1.9	1.2	1.0	<b>1.2</b>								
Greek Catholicism	7.6	7.6	5.7	7.8	9.4	9.5	9.6	8.8	10.2	11.0	11.9	<b>11.8</b>								
Protestant and Evangelical churches	2.0	1.9	0.8	1.0	2.2	1.8	1.5	1.5	3.7	1.4	2.5	<b>2.6</b>								
Paganism	0.1	0.0	0.1	0.0	0.1	0.0	0.0	0.2	0.1	0.4	0.0	<b>0.2</b>								
Judaism	0.3	0.1	0.3	0.1	0.4	0.1	0.1	0.1	0.1	0.0	0.3	<b>0.0</b>								
Islam	0.7	0.9	0.7	0.2	0.0	0.1	0.5	0.2	0.2	0.1	0.1	<b>0.0</b>								
Buddhism	0.1	0.1	0.0	0.2	0.1	0.0	0.3	0.1	0.2	0.0	0.1	<b>0.1</b>								
Hinduism	0.0	0.0	0.1	0.0	0.1	0.0	0.0	0.0	0.1	0.0	0.0	<b>0.1</b>								
I am just Christian	6.9	7.2	8.6	6.3	7.7	8.0	8.9	8.5	8.7	11.3	9.8	<b>10.1</b>								
Other	0.5	0.2	0.0	0.0	0.1	0.3	0.4	0.4	0.3	0.1	0.1	<b>0.0</b>								
I do not belong to any religion	15.3	13.2	11.3	12.5	11.0	12.8	15.2	18.8	11.7	13.4	18.4	<b>15.5</b>								
No answer	–	0.3	0.5	0.7	0.9	1.0	0.0	0.5	0.2	0.1	0.3	–								
	REGIONS																			
	West										Centre									
	2000	2010	2013	2014	2018	2021	2022	2023	2024	2025	2000	2010	2013	2014	2018	2021	2022	2023	2024	2025
Orthodoxy	52.3	45.9	60.2	54.0	45.6	45.0	39.9	45.0	38.2	<b>44.9</b>	69.0	73.8	79.4	79.5	69.3	66.6	74.7	71.8	67.3	<b>67.4</b>
Roman Catholicism	1.3	1.0	3.8	1.0	1.3	1.9	4.1	2.8	2.7	<b>2.7</b>	0.8	0.5	0.9	1.5	0.8	0.9	1.4	0.5	0.5	<b>0.8</b>
Greek Catholicism	38.4	37.2	26.8	36.2	39.7	34.9	36.3	39.6	39.9	<b>39.8</b>	0.6	0.3	1.2	0.7	0.4	1.2	0.7	0.6	2.3	<b>2.5</b>
Protestant and Evangelical churches	0.8	3.8	0.5	1.4	5.3	1.5	5.4	1.1	3.6	<b>0.6</b>	2.9	0.5	0.6	0.3	1.7	2.6	2.7	1.8	2.6	<b>3.2</b>
Paganism	0.0	0.0	0.0	0.0	0.0	0.0	0.2	0.0	0.0	<b>0.0</b>	0.0	0.0	0.2	0.0	0.0	0.0	0.0	0.4	0.0	<b>0.2</b>
Judaism	0.5	0.0	0.5	0.0	0.0	0.0	0.4	0.0	0.2	<b>0.0</b>	0.2	0.2	0.5	0.1	0.0	0.0	0.0	0.0	0.1	<b>0.0</b>
Islam	0.0	0.0	0.0	0.0	0.0	0.0	0.4	0.0	0.0	<b>0.0</b>	0.2	0.0	0.0	0.8	0.1	0.0	0.0	0.2	0.0	<b>0.0</b>
Buddhism	0.0	0.3	0.0	0.0	0.0	0.0	0.4	0.0	0.2	<b>0.0</b>	0.0	0.2	0.0	0.1	0.4	0.1	0.2	0.1	0.0	<b>0.0</b>
Hinduism	0.0	0.0	0.0	0.0	0.2	0.0	0.2	0.0	0.0	<b>0.0</b>	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>
I am just Christian	2.7	6.9	4.3	4.1	4.9	7.3	5.2	3.5	6.1	<b>5.0</b>	7.8	7.7	5.5	10.3	4.1	10.0	9.3	14.1	9.6	<b>11.3</b>
Other	0.0	0.8	0.0	0.2	0.0	0.6	0.2	0.2	0.0	<b>0.2</b>	0.5	0.0	0.0	0.0	0.0	0.0	0.2	0.2	0.1	<b>0.0</b>
I do not belong to any religion	4.0	4.1	3.6	3.1	3.2	8.7	7.2	7.8	8.6	<b>6.9</b>	18.2	17.0	10.8	7.1	22.4	18.0	10.7	10.4	17.0	<b>14.4</b>
No answer	0.0	0.0	0.3	0.0	0.0	0.0	0.2	0.4	0.6	–	0.0	0.0	0.9	0.3	0.0	0.4	0.1	0.1	0.2	–

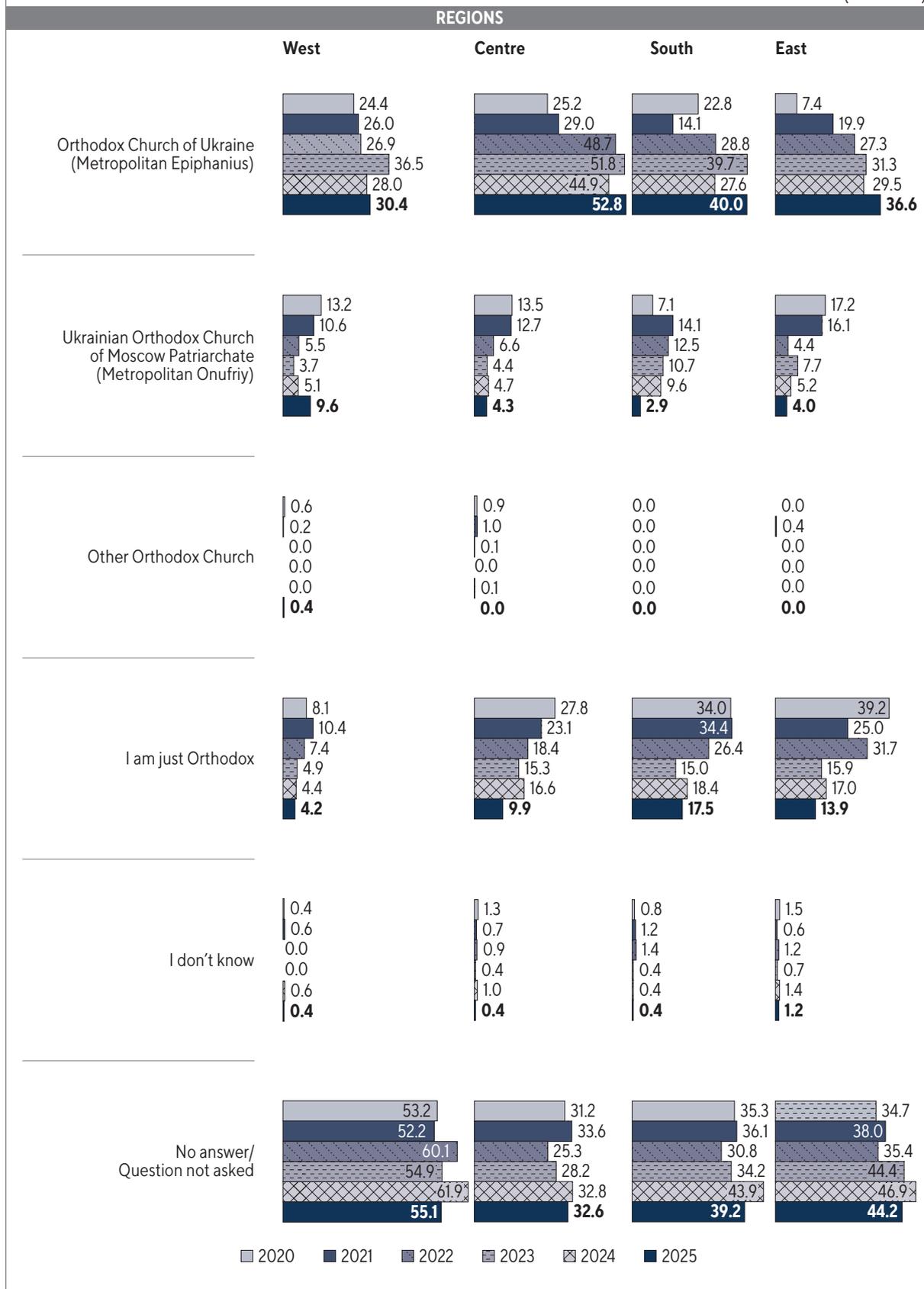
WHICH RELIGION DO YOU BELONG TO?																						
% of respondents																						
(continued)																						
	REGIONS																					
	South											East										
	2000	2010	2013	2014	2018	2021	2022	2023	2024	2025	2000	2010	2013	2014	2018	2021	2022	2023	2024	2025		
Orthodoxy	68.8	76.4	73.2	67.4	61.6	61.3	68.9	65.8	55.8	<b>60.6</b>	69.7	71.8	66.7	71.6	61.6	61.4	64.5	55.6	53.2	<b>55.8</b>		
Roman Catholicism	0.0	0.3	0.3	0.9	0.0	1.2	0.5	0.9	0.0	<b>0.0</b>	0.0	0.2	0.8	0.6	0.0	0.4	1.0	0.5	0.7	<b>0.7</b>		
Greek Catholicism	0.0	0.0	0.3	0.5	0.0	0.4	0.0	0.0	0.8	<b>0.4</b>	0.4	0.8	0.0	0.0	0.0	0.6	0.7	1.5	2.1	<b>1.9</b>		
Protestant and Evangelical churches	1.7	0.0	0.3	2.3	2.9	1.2	1.9	0.9	2.9	<b>2.5</b>	1.9	3.2	1.2	0.9	2.9	1.1	4.4	1.7	0.5	<b>3.8</b>		
Paganism	0.7	0.0	0.0	0.0	0.0	0.0	0.5	0.0	0.0	<b>0.0</b>	0.0	0.0	0.2	0.0	0.0	0.8	0.2	1.2	0.0	<b>0.2</b>		
Judaism	0.0	0.3	0.7	0.0	0.0	0.8	0.0	0.0	0.0	<b>0.0</b>	0.4	0.0	0.0	0.1	0.0	0.2	0.0	0.2	0.9	<b>0.0</b>		
Islam	3.0	4.9	4.2	0.5	0.4	1.2	1.0	0.4	0.0	<b>0.4</b>	0.4	0.3	0.3	0.4	0.4	0.0	0.0	0.5	0.0	<b>0.2</b>		
Buddhism	0.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.4	<b>0.0</b>	0.0	0.0	0.0	0.3	0.0	0.0	0.0	0.0	0.0	<b>0.5</b>		
Hinduism	0.0	0.0	0.3	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.4</b>	0.0	0.0	0.0	0.0	0.0	0.0	0.2	0.0	0.2	<b>0.0</b>		
I am just Christian	4.0	7.2	6.5	6.5	14.5	11.1	10.0	13.7	14.6	<b>22.8</b>	9.9	7.0	15.2	3.8	14.5	6.3	11.2	14.1	12.5	<b>6.9</b>		
Other	0.7	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.4	<b>0.0</b>	0.6	0.0	0.0	0.0	0.0	0.8	0.7	0.0	0.2	<b>0.0</b>		
I do not belong to any religion	20.9	10.2	14.1	18.1	20.2	21.8	17.2	18.4	25.0	<b>12.9</b>	16.6	16.3	15.0	21.7	20.2	27.7	16.6	24.4	29.4	<b>30.0</b>		
No answer	0.0	0.7	0.0	3.7	0.4	0.8	0.0	0.0	0.0	–	0.0	0.5	0.6	0.6	0.4	0.9	0.2	0.2	0.2	–		
	AGE																					
	18-24		25-29		30-39		40-49		50-59		60+											
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025										
Orthodoxy	40.7	<b>45.7</b>	55.3	<b>49.4</b>	54.8	<b>55.9</b>	52.3	<b>62.3</b>	57.1	<b>61.0</b>	61.2	<b>62.0</b>										
Roman Catholicism	0.6	<b>2.5</b>	0.0	<b>0.0</b>	1.2	<b>1.4</b>	0.3	<b>1.4</b>	1.2	<b>1.2</b>	1.7	<b>0.7</b>										
Greek Catholicism	11.6	<b>13.0</b>	6.7	<b>13.3</b>	11.0	<b>11.3</b>	12.5	<b>11.5</b>	14.4	<b>11.2</b>	12.0	<b>12.0</b>										
Protestant and Evangelical churches	1.7	<b>0.6</b>	2.0	<b>2.5</b>	2.2	<b>1.4</b>	2.4	<b>2.5</b>	2.7	<b>3.9</b>	3.1	<b>3.4</b>										
Paganism	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.2</b>	0.0	<b>0.0</b>	0.0	<b>0.3</b>	0.0	<b>0.2</b>										
Judaism	0.6	<b>0.0</b>	0.0	<b>0.0</b>	1.2	<b>0.0</b>	0.3	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>										
Islam	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.2	<b>0.0</b>	0.3	<b>0.0</b>	0.0	<b>0.3</b>	0.0	<b>0.2</b>										
Buddhism	0.6	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.3	<b>0.0</b>	0.0	<b>0.6</b>	0.0	<b>0.0</b>										
Hinduism	0.6	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.3</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>										
I am just Christian	9.9	<b>11.7</b>	12.7	<b>13.3</b>	10.0	<b>12.9</b>	11.7	<b>8.5</b>	9.0	<b>8.2</b>	8.2	<b>9.0</b>										
Other	0.6	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.3</b>	0.0	<b>0.0</b>	0.3	<b>0.0</b>										
I do not belong to any religion	32.6	<b>26.5</b>	22.0	<b>21.5</b>	19.4	<b>16.8</b>	20.1	<b>13.4</b>	15.3	<b>13.3</b>	13.0	<b>12.6</b>										
No answer	0.6	–	1.3	–	0.0	–	0.0	–	0.3	–	0.3	–										

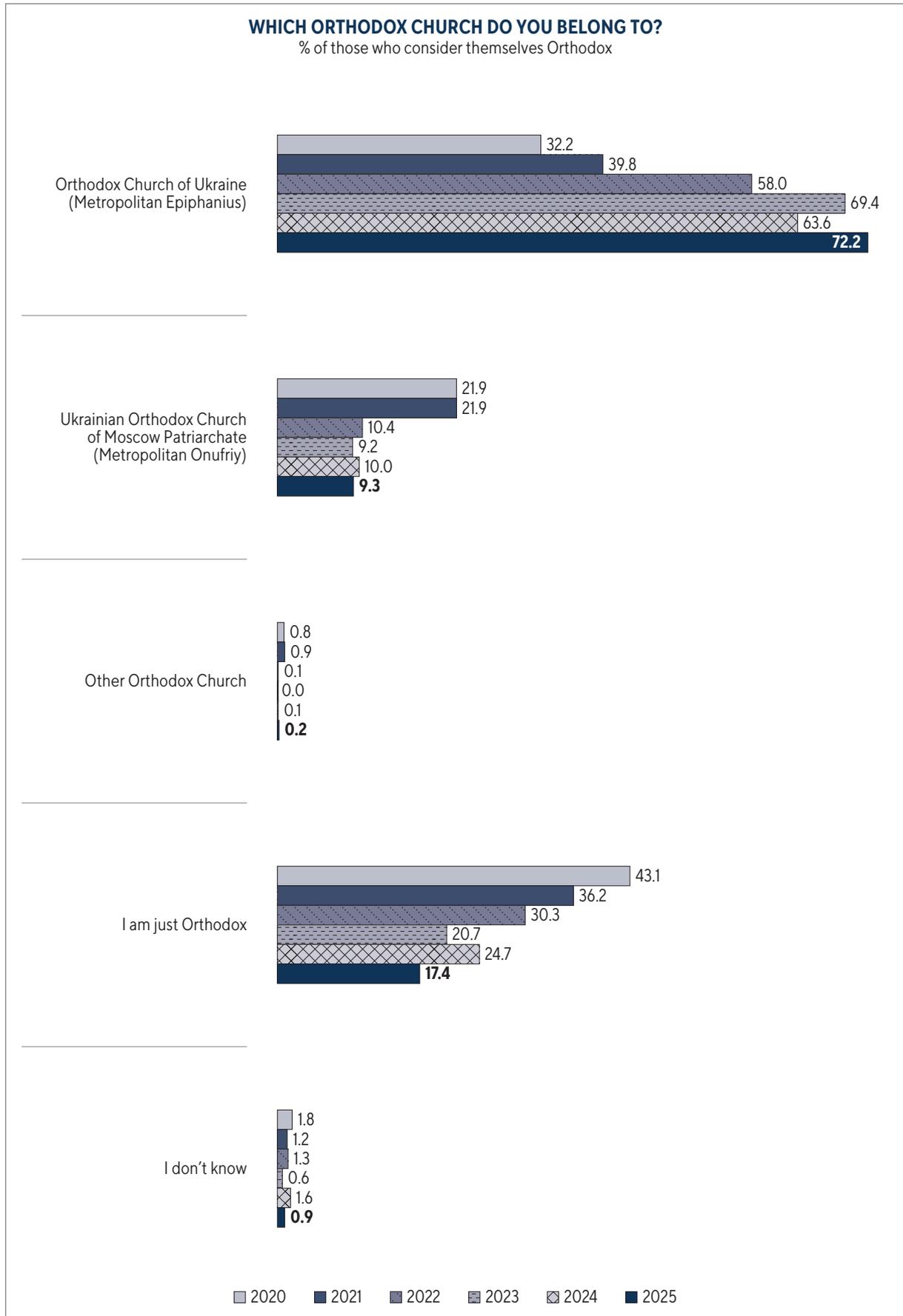


**WHICH ORTHODOX CHURCH DO YOU BELONG TO?**

% of respondents

(continued)

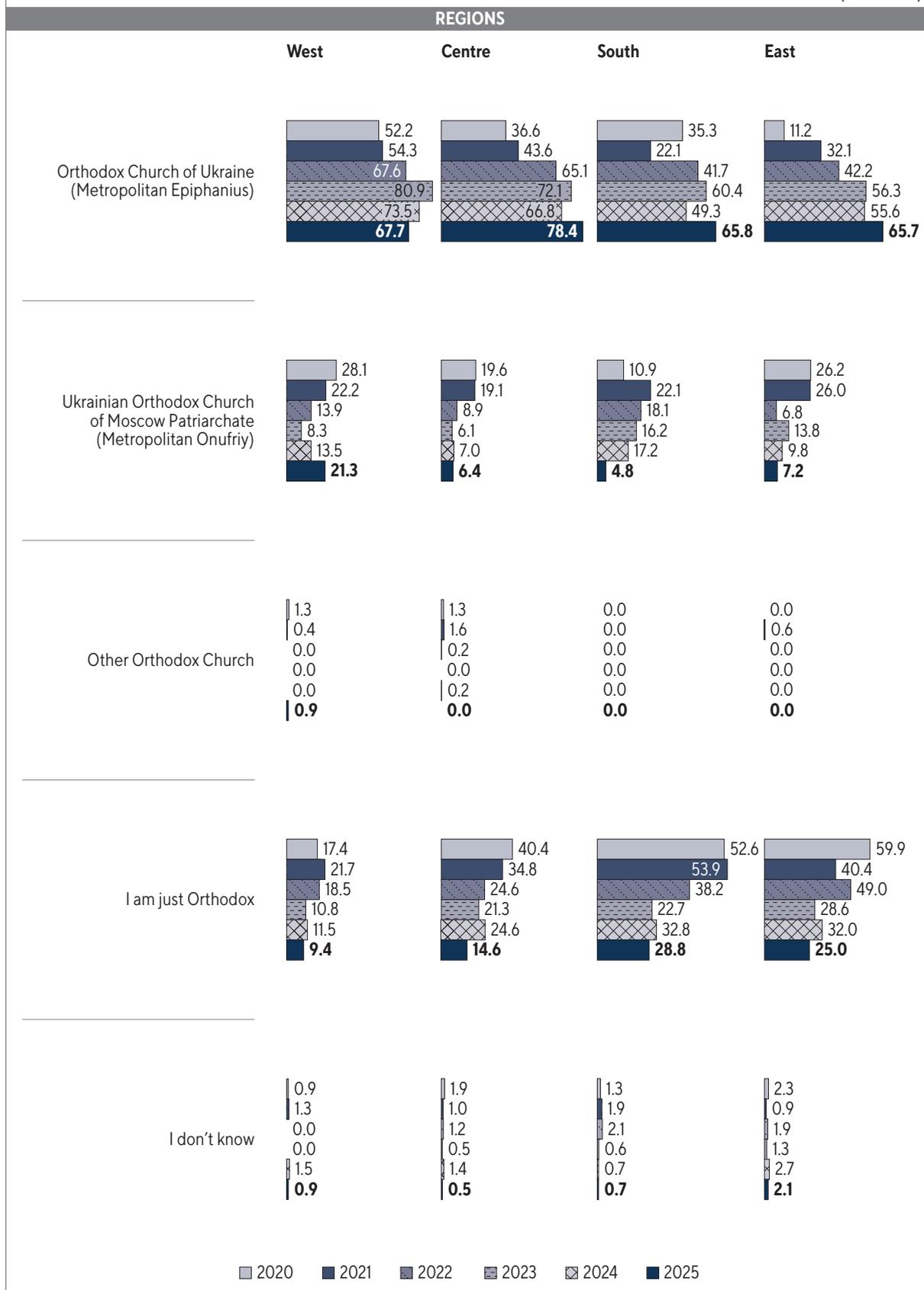




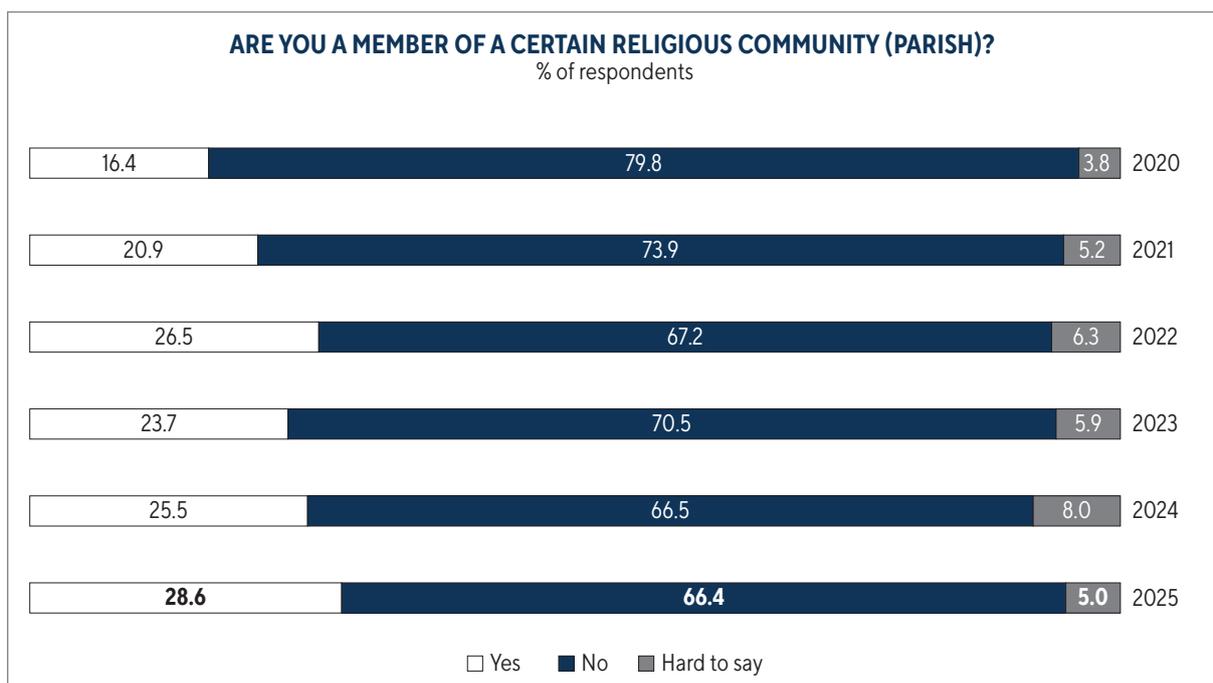
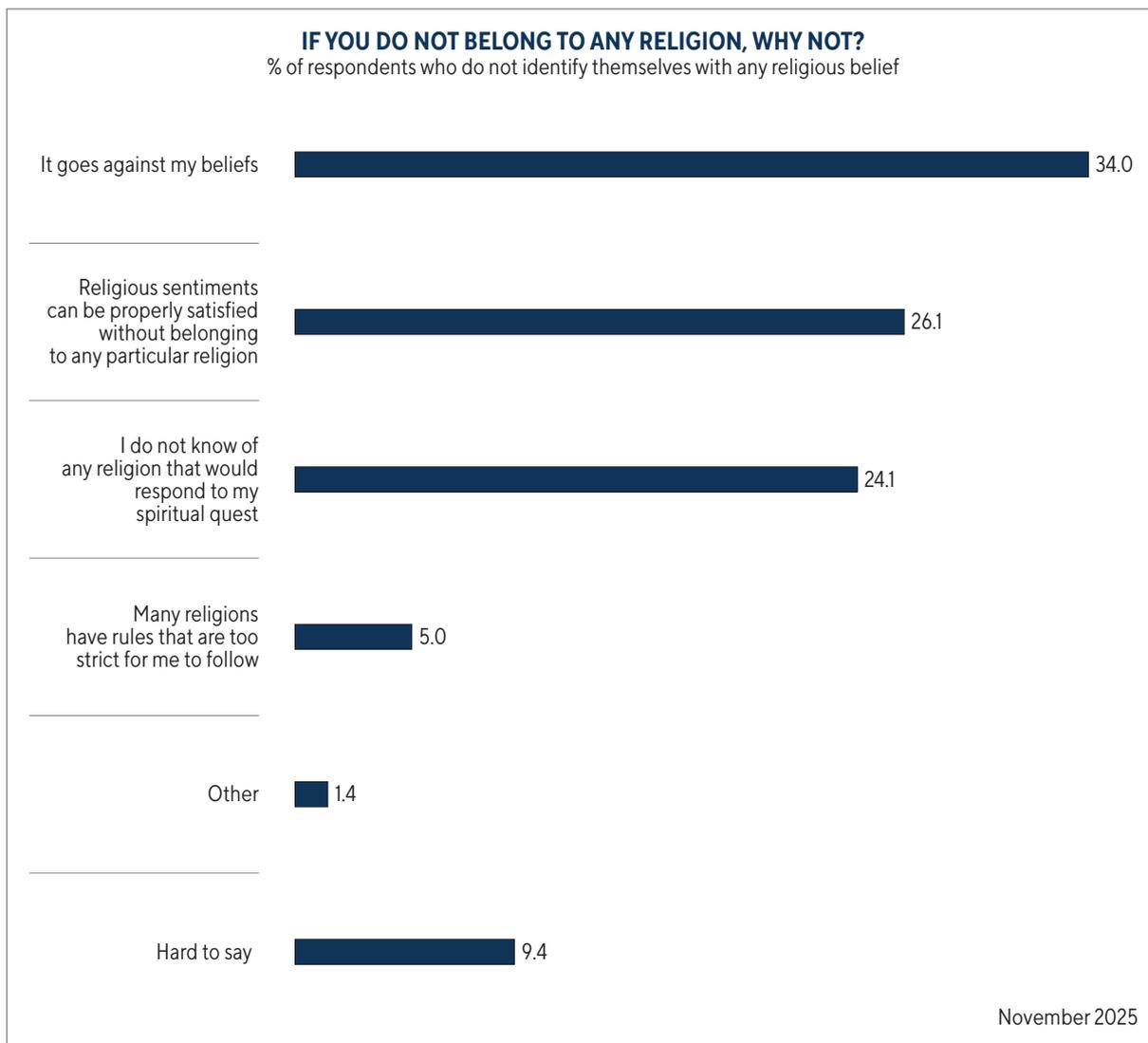
**WHICH ORTHODOX CHURCH DO YOU BELONG TO?**

% of those who consider themselves Orthodox

(continued)



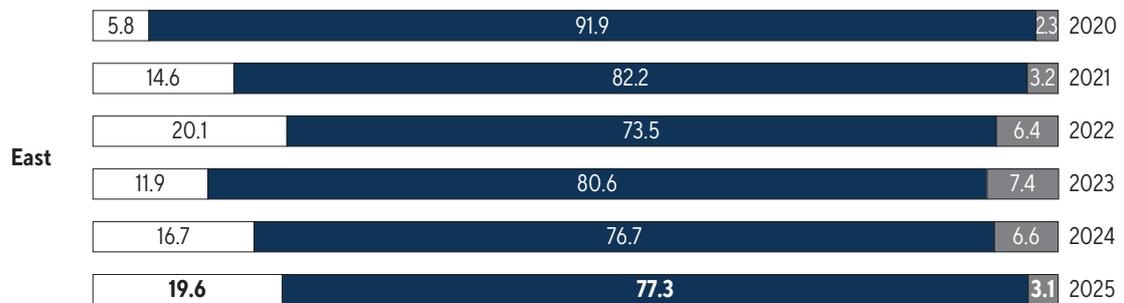
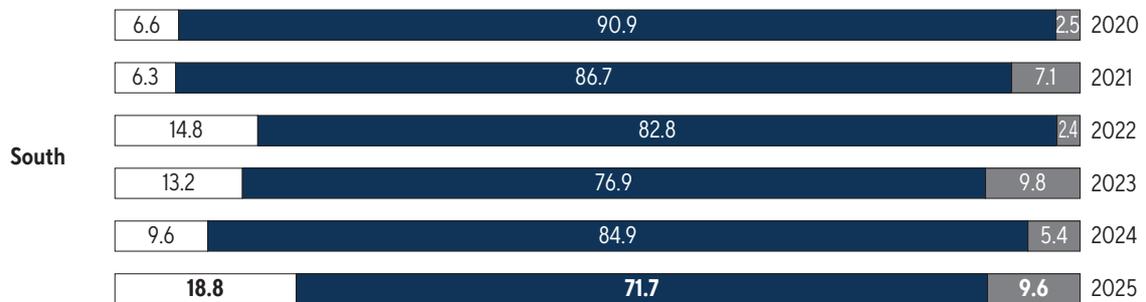
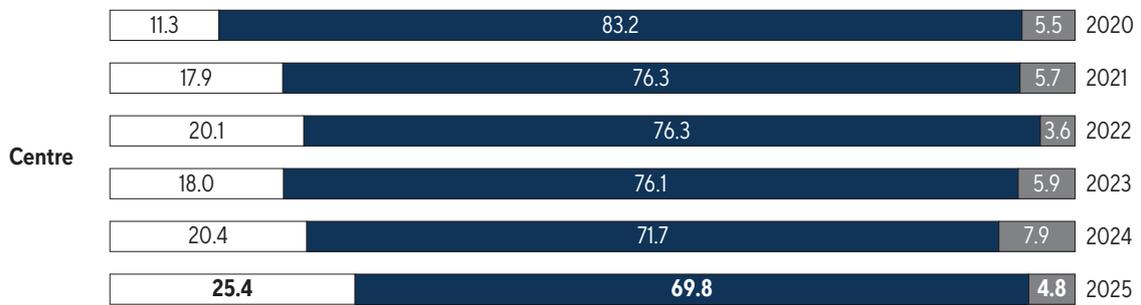
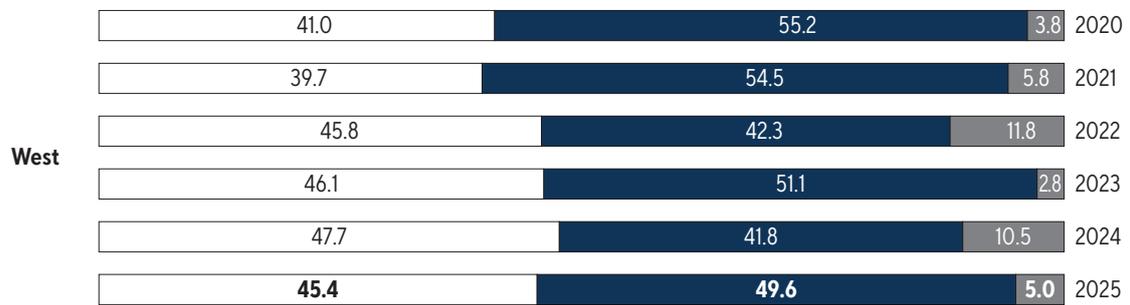
<b>STRUCTURE OF RELIGIOUS AND CHURCH GROUPS,</b> % of respondents																				
	<b>REGIONS</b>																			
	<b>West</b>				<b>Centre</b>				<b>South</b>				<b>East</b>							
	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025				
OCU	24.2	22.8	20.6	<b>18.7</b>	47.2	51.5	52.5	<b>51.7</b>	7.5	10.9	9.3	<b>11.3</b>	21.1	14.8	17.6	<b>18.3</b>				
UOC-MP	20.2	17.7	24.3	<b>45.5</b>	34.6	32.7	35.1	<b>32.7</b>	12.3	22.1	20.7	<b>6.4</b>	32.9	27.4	19.8	<b>15.5</b>				
Just Orthodox	9.8	10.2	8.3	<b>10.7</b>	40.2	51.0	49.8	<b>40.0</b>	16.8	13.7	15.9	<b>20.5</b>	33.2	25.1	26.0	<b>28.8</b>				
Greek Catholics	94.4	95.1	87.5	<b>87.4</b>	4.5	2.2	7.9	<b>8.8</b>	0.6	0.0	0.8	<b>0.4</b>	0.6	2.7	3.8	<b>3.4</b>				
Protestants	20.3	8.3	16.0	<b>12.7</b>	44.8	52.6	40.0	<b>46.1</b>	15.7	14.0	17.5	<b>27.0</b>	19.2	25.0	26.5	<b>14.2</b>				
Just Christians	–	–	–	<b>5.8</b>	–	–	–	<b>51.9</b>	–	–	–	<b>11.5</b>	–	–	–	<b>30.8</b>				
I do not belong to any religion	11.1	15.4	12.1	<b>11.5</b>	36.4	32.4	38.2	<b>38.2</b>	14.0	15.8	16.1	<b>9.9</b>	38.5	36.4	33.6	40.4				
	<b>AGE</b>																			
	<b>18-29</b>				<b>30-39</b>				<b>40-49</b>				<b>50-59</b>				<b>60+</b>			
	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025
OCU	15.9	14.0	13.9	<b>13.0</b>	17.7	19.3	19.9	<b>21.1</b>	19.9	17.1	17.4	<b>18.4</b>	16.3	17.7	17.4	<b>17.6</b>	30.3	31.9	31.5	<b>30.0</b>
UOC-MP	6.6	11.4	10.7	<b>12.7</b>	16.5	9.6	26.8	<b>12.7</b>	13.2	17.5	11.6	<b>13.6</b>	24.7	18.4	15.2	<b>16.4</b>	39.1	43.0	35.7	<b>44.5</b>
Just Orthodox	17.3	10.2	14.0	<b>12.7</b>	22.0	20.5	19.1	<b>19.5</b>	15.8	21.3	19.8	<b>26.8</b>	18.0	19.3	16.2	<b>16.6</b>	27.0	28.7	30.9	<b>24.4</b>
Greek Catholics	15.2	18.3	12.5	<b>17.6</b>	19.1	21.0	19.2	<b>19.7</b>	19.1	18.8	19.2	<b>17.6</b>	17.4	16.5	20.0	<b>15.5</b>	29.2	25.4	29.2	<b>29.4</b>
Protestants	–	–	–	<b>9.4</b>	–	–	–	<b>11.3</b>	–	–	–	<b>17.0</b>	–	–	–	<b>24.5</b>	–	–	–	<b>37.7</b>
Just Christians	27.5	16.7	18.1	<b>19.6</b>	22.8	27.6	21.1	<b>26.5</b>	15.2	20.6	21.6	<b>15.2</b>	15.2	11.4	15.1	<b>13.2</b>	19.3	23.7	24.1	<b>25.5</b>
I do not belong to any religion	25.3	27.7	24.0	<b>24.6</b>	22.1	21.8	21.8	<b>22.4</b>	16.8	17.7	19.9	<b>15.7</b>	14.2	12.5	13.7	<b>14.1</b>	21.6	20.3	20.5	<b>23.3</b>
	<b>GENDER</b>																			
	<b>Men</b>								<b>Women</b>											
	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025	2021	2023	2024	2025				
OCU	43.6	40.5	37.9	<b>38.5</b>	56.4	59.5	62.1	<b>61.5</b>												
UOC-MP	32.0	32.5	31.3	<b>39.4</b>	68.0	67.5	68.8	<b>60.6</b>												
Just Orthodox	49.6	44.5	44.8	<b>48.5</b>	50.4	55.5	55.2	<b>51.5</b>												
Greek Catholics	42.1	43.5	38.3	<b>43.5</b>	57.9	56.5	61.7	<b>56.5</b>												
Protestants	–	–	–	<b>44.2</b>	–	–	–	<b>55.8</b>												
Just Christians	53.5	54.8	56.3	<b>53.7</b>	46.5	45.2	43.7	<b>46.3</b>												
I do not belong to any religion	55.4	60.5	61.6	<b>58.5</b>	44.6	39.5	38.4	<b>41.5</b>												



**ARE YOU A MEMBER OF A CERTAIN RELIGIOUS COMMUNITY (PARISH)?**

% of respondents

(continued)

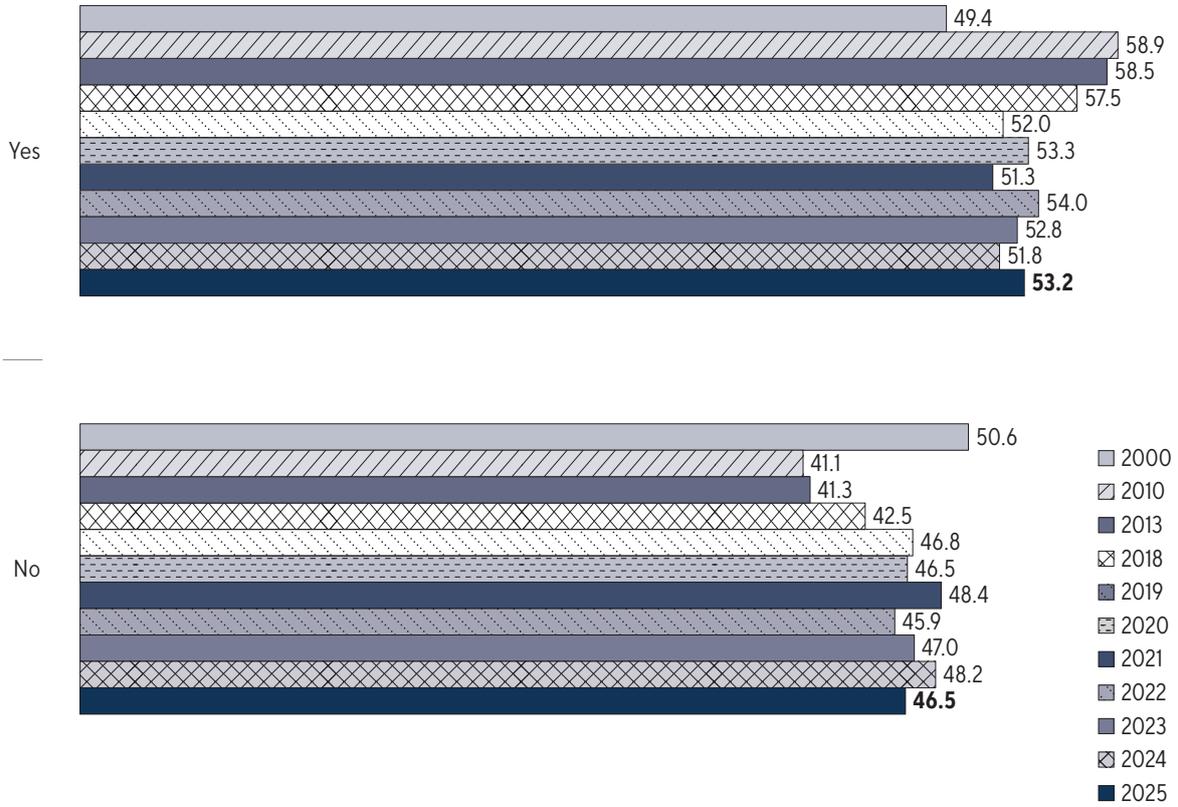


□ Yes    ■ No    ■ Hard to say

<b>ARE YOU A MEMBER OF A CERTAIN RELIGIOUS COMMUNITY (PARISH)?</b>																
% of respondents																
(continued)																
<b>AGE</b>																
	18-24				25-29				30-39							
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025				
Yes	18.3	16.6	16.9	<b>18.4</b>	21.1	23.1	14.0	<b>22.3</b>	24.8	19.9	23.9	<b>22.5</b>				
No	72.0	79.4	75.0	<b>76.1</b>	74.1	72.1	74.7	<b>73.2</b>	70.6	75.5	68.4	<b>71.8</b>				
Hard to say	9.7	4.0	8.1	<b>5.5</b>	4.8	4.8	11.3	<b>4.5</b>	4.6	4.6	7.7	<b>5.7</b>				
<b>AGE</b>																
	40-49				50-59				60+							
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025				
Yes	24.1	22.2	21.9	<b>27.4</b>	27.2	24.6	26.5	<b>31.0</b>	32.6	28.9	33.6	<b>36.8</b>				
No	69.9	71.9	68.1	<b>66.3</b>	66.2	67.4	66.0	<b>63.3</b>	60.5	64.7	59.9	<b>59.6</b>				
Hard to say	6.0	5.9	10.0	<b>6.3</b>	6.6	8.1	7.5	<b>5.7</b>	6.9	6.3	6.5	<b>3.6</b>				
<b>CONFESSIONAL AND CHURCH IDENTITY</b>																
	OCU					UOC-MP					Just Orthodox					
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	
Yes	25.8	30.2	24.9	30.3	<b>34.5</b>	36.1	41.2	54.9	50.0	<b>46.4</b>	5.0	8.4	9.0	9.7	<b>10.3</b>	
No	70.9	62.6	70.4	60.3	<b>61.0</b>	58.2	51.1	37.2	42.9	<b>46.4</b>	91.2	85.6	83.5	82.4	<b>81.9</b>	
Hard to say	3.3	7.2	4.7	9.4	<b>4.5</b>	5.7	7.6	8.0	7.1	<b>7.3</b>	3.8	6.0	7.5	7.9	<b>7.8</b>	
<b>CONFESSIONAL AND CHURCH IDENTITY</b>																
	Greek Catholics					Protestant and Evangelical Churches	Just Christians					I do not belong to any religion				
	2021	2022	2023	2024	2025	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
	2021	2022	2023	2024	2025	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
Yes	68.0	58.5	57.8	57.7	<b>59.2</b>	<b>76.9</b>	7.1	11.4	7.4	9.0	<b>5.4</b>	0.5	0.4	1.1	0.8	<b>0.6</b>
No	30.3	34.6	39.5	36.1	<b>35.7</b>	<b>19.2</b>	80.6	84.6	83.0	84.4	<b>87.7</b>	95.0	96.6	92.3	91.7	<b>97.4</b>
Hard to say	1.7	6.8	2.7	6.2	<b>5.0</b>	<b>3.8</b>	12.4	4.0	9.6	6.5	<b>6.9</b>	4.5	3.0	6.6	7.5	<b>1.9</b>

**DO YOU ATTEND RELIGIOUS SERVICES, MEETINGS, MINISTRIES?\***

% of respondents

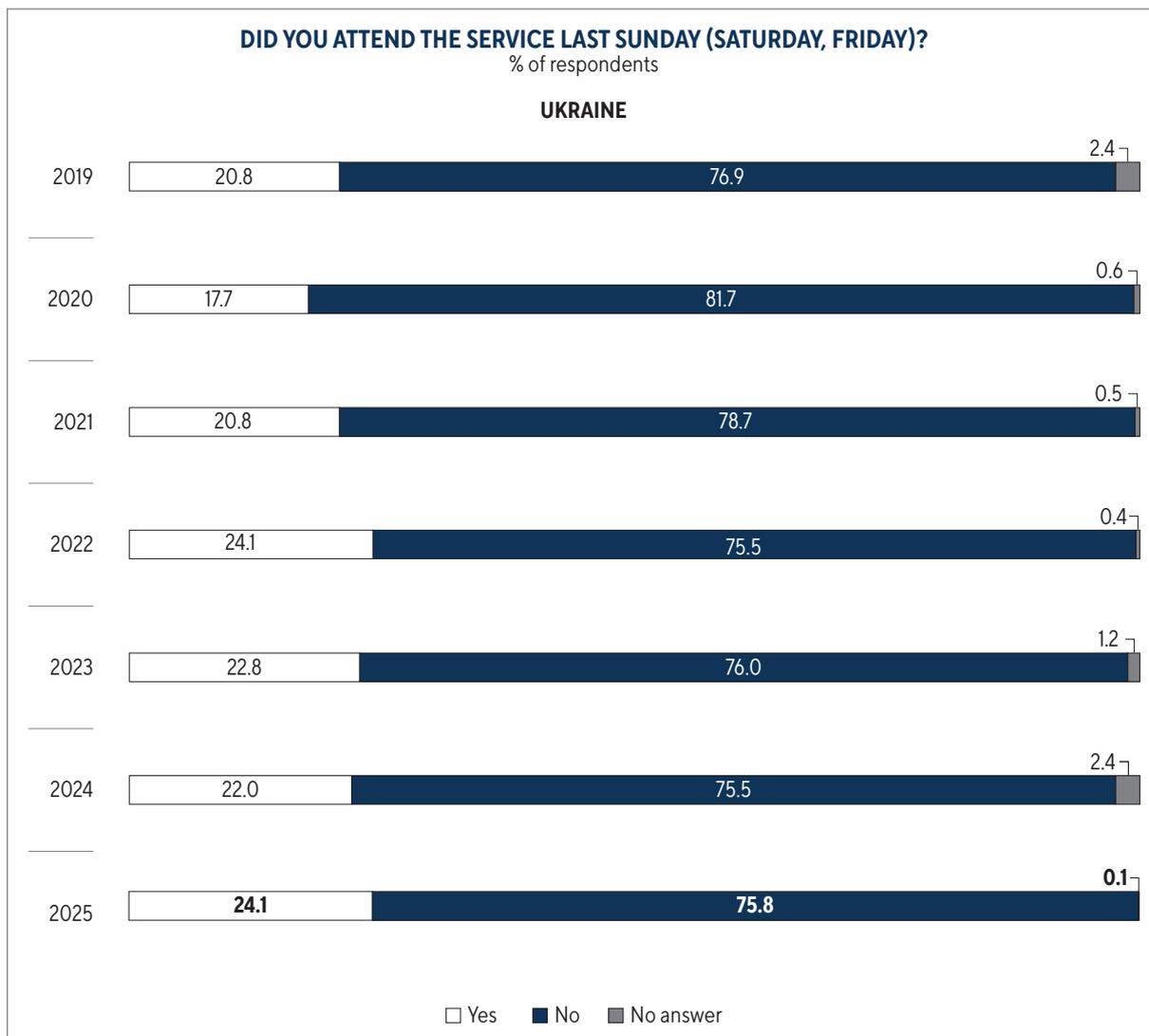


REGIONS																			
	West			Centre			South			East									
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025							
Yes	81.7	78.3	<b>79.9</b>	47.3	47.5	<b>51.9</b>	41.5	30.0	<b>27.2</b>	33.0	39.6	<b>37.6</b>							
No	18.3	21.7	<b>20.1</b>	52.6	52.5	<b>47.7</b>	58.5	70.0	<b>72.0</b>	66.7	60.4	<b>62.4</b>							
AGE																			
	18-24			25-29			30-39			40-49			50-59			60+			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	
Yes	41.1	35.7	<b>37.0</b>	48.3	42.0	<b>46.5</b>	48.9	50.2	<b>52.4</b>	50.1	51.2	<b>56.0</b>	59.6	55.4	<b>55.6</b>	58.2	58.3	<b>57.1</b>	
No	58.9	64.3	<b>62.3</b>	51.7	58.0	<b>53.5</b>	51.1	49.8	<b>46.9</b>	49.9	48.8	<b>43.8</b>	40.1	44.6	<b>44.1</b>	41.6	41.7	<b>42.9</b>	
CONFESSIONAL AND CHURCH IDENTITY																			
	OCU						UOC-MP						Just Orthodox						
	2020	2021	2022	2023	2024	2025	2020	2021	2022	2023	2024	2025	2020	2021	2022	2023	2024	2025	
Yes	75.2	66.9	63.8	66.0	64.5	<b>68.7</b>	69.6	76.8	76.5	73.0	75.0	<b>80.0</b>	37.2	41.1	42.0	32.3	42.2	<b>34.3</b>	
No	24.5	33.1	36.1	33.9	35.5	<b>30.6</b>	30.4	22.8	22.7	26.1	25.0	<b>20.0</b>	62.8	58.4	58.0	67.7	57.8	<b>65.7</b>	
	Greek Catholics					Protestant and Evangelical Churches		Just Christians					I do not belong to any religion						
	2020	2021	2022	2023	2024	2025	2025	2020	2021	2022	2023	2024	2025	2020	2021	2022	2023	2024	2025
Yes	98.4	93.3	94.6	95.0	91.7	<b>89.5</b>	<b>82.7</b>	5.9	10.0	27.6	26.8	34.2	<b>17.2</b>	5.9	10.0	2.1	5.2	3.8	<b>2.2</b>
No	1.6	6.7	5.4	5.0	8.3	<b>10.5</b>	<b>17.3</b>	93.8	90.0	72.4	73.2	65.8	<b>82.8</b>	93.8	90.0	97.9	94.8	96.2	<b>97.8</b>

\* The proportion of those who did not answer was not included in figures and tables because of their small number.

<b>HOW OFTEN DO YOU ATTEND RELIGIOUS SERVICES, MEETINGS, MINISTRIES?</b>																		
% of those who attend religious services, meetings, ministries																		
	2000	2010	2013	2016	2019	2020	2021	2022	2023	2024	2025							
More than once a week	4.4	3.5	3.7	4.2	4.9	4.2	4.1	7.5	6.4	5.0	<b>7.7</b>							
Once a week	15.9	15.7	14.9	17.7	19.1	22.4	15.9	24.8	24.9	26.1	<b>21.8</b>							
Once a month	13.1	20.8	18.5	17.0	20.1	18.4	23.1	16.4	18.0	17.1	<b>21.4</b>							
On religious holidays	52.0	50.4	53.0	51.7	48.8	47.2	44.2	42.9	42.0	41.2	<b>39.8</b>							
Once a year	8.1	5.4	6.3	6.4	4.2	3.6	8.8	4.5	5.1	7.2	<b>6.0</b>							
Less than once a year	3.0	2.2	1.7	1.9	1.3	2.0	2.8	2.2	2.5	2.5	<b>2.0</b>							
Never, almost never	0.3	0.9	0.6	0.1	0.5	0.7	0.4	0.4	0.4	0.1	<b>0.2</b>							
Other	2.9	0.6	0.1	0.2	0.4	0.5	0.3	0.0	0.2	0.1	<b>0.0</b>							
Hard to say	0.0	0.0	1.1	0.0	0.7	1.0	0.4	1.4	0.5	0.7	<b>1.0</b>							
	<b>REGIONS</b>																	
	West			Centre			South			East								
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025						
More than once a week	11.0	7.3	<b>9.3</b>	2.8	3.0	<b>4.2</b>	5.1	4.2	<b>15.6</b>	3.0	4.8	<b>9.4</b>						
Once a week	36.8	40.8	<b>31.5</b>	15.8	16.2	<b>14.4</b>	30.6	16.7	<b>17.2</b>	9.8	17.3	<b>18.8</b>						
Once a month	20.6	15.5	<b>23.4</b>	15.8	15.2	<b>19.7</b>	20.4	18.1	<b>20.3</b>	14.3	25.0	<b>20.6</b>						
On religious holidays	27.2	32.5	<b>30.8</b>	56.3	48.7	<b>48.7</b>	38.8	43.1	<b>37.5</b>	50.4	44.6	<b>40.6</b>						
Once a year	3.0	3.2	<b>3.3</b>	6.0	11.6	<b>9.3</b>	4.1	11.1	<b>6.3</b>	9.8	4.8	<b>3.8</b>						
Less than once a year	0.7	0.7	<b>0.5</b>	2.8	3.5	<b>2.8</b>	0.0	5.6	<b>1.6</b>	9.0	3.0	<b>4.4</b>						
Never, almost never	0.2	0.0	<b>0.0</b>	0.3	0.0	<b>0.0</b>	1.0	1.4	<b>1.6</b>	1.5	0.0	<b>0.6</b>						
Other	0.2	0.0	<b>1.2</b>	0.0	0.3	<b>0.9</b>	0.0	0.0	<b>0.0</b>	0.8	0.0	<b>1.9</b>						
Hard to say	0.2	0.0	<b>9.3</b>	0.5	1.5	<b>4.2</b>	0.0	0.0	<b>15.6</b>	1.5	0.6	<b>9.4</b>						
	<b>AGE</b>																	
	18-24			25-29			30-39			40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
More than once a week	2.8	0.0	<b>4.8</b>	7.0	4.8	<b>1.4</b>	4.0	1.9	<b>5.0</b>	4.3	6.3	<b>5.8</b>	8.5	5.4	<b>5.4</b>	8.5	7.1	<b>13.9</b>
Once a week	19.4	21.3	<b>11.3</b>	19.7	11.1	<b>18.3</b>	18.3	21.0	<b>16.0</b>	23.0	23.8	<b>21.4</b>	26.0	29.2	<b>25.0</b>	31.5	32.6	<b>26.9</b>
Once a month	15.3	16.4	<b>22.6</b>	18.3	22.2	<b>26.8</b>	21.8	15.2	<b>21.5</b>	18.2	14.8	<b>21.8</b>	15.5	16.2	<b>20.1</b>	17.6	18.8	<b>20.2</b>
On religious holidays	51.4	47.5	<b>46.8</b>	43.7	52.4	<b>43.7</b>	47.0	47.1	<b>43.4</b>	46.5	44.4	<b>39.3</b>	38.5	39.5	<b>41.8</b>	35.9	33.2	<b>34.4</b>
Once a year	6.9	11.5	<b>11.3</b>	2.8	7.9	<b>5.6</b>	5.4	10.0	<b>8.7</b>	5.9	6.3	<b>7.8</b>	8.0	7.6	<b>4.9</b>	3.2	4.7	<b>3.0</b>
Less than once a year	2.8	1.6	<b>1.6</b>	8.5	1.6	<b>1.4</b>	3.5	3.3	<b>3.7</b>	0.5	3.2	<b>2.9</b>	2.0	1.6	<b>1.6</b>	1.8	2.9	<b>0.9</b>
Never, almost never	1.4	0.0	<b>0.0</b>	0.0	0.0	<b>0.0</b>	0.0	0.0	<b>0.5</b>	0.5	0.0	<b>0.0</b>	0.5	0.0	<b>0.5</b>	0.6	0.3	<b>0.0</b>
Other	0.0	0.0	<b>1.6</b>	0.0	0.0	<b>2.8</b>	0.0	0.0	<b>1.4</b>	0.5	0.0	<b>1.0</b>	0.5	0.5	<b>0.5</b>	0.0	0.0	<b>0.6</b>
Hard to say	0.0	1.6	<b>4.8</b>	0.0	0.0	<b>1.4</b>	0.0	1.4	<b>5.0</b>	0.5	1.1	<b>5.8</b>	0.5	0.0	<b>5.4</b>	0.9	0.3	<b>13.9</b>

HOW OFTEN DO YOU ATTEND RELIGIOUS SERVICES, MEETINGS, MINISTRIES?												
% of those who attend religious services, meetings, ministries												
(continued)												
	CONFESSATIONAL AND CHURCH IDENTITY											
	OCU						UOC-MP					
	2019	2021	2022	2023	2024	2025	2019	2021	2022	2023	2024	2025
More than once a week	3.6	3.4	3.2	4.4	3.5	<b>6.7</b>	2.6	6.5	5.0	8.3	6.0	<b>10.2</b>
Once a week	20.8	10.1	20.9	19.2	17.2	<b>14.1</b>	15.1	18.9	25.0	34.5	34.5	<b>36.4</b>
Once a month	20.8	23.8	13.0	18.5	16.1	<b>20.8</b>	26.3	25.4	17.0	17.9	22.6	<b>21.6</b>
On religious holidays	49.5	50.9	50.4	48.7	51.7	<b>48.5</b>	45.4	38.4	47.0	34.5	31.0	<b>27.3</b>
Once a year	3.1	8.8	6.8	5.5	8.7	<b>6.7</b>	2.6	8.6	4.0	2.4	4.8	<b>2.3</b>
Less than once a year	2.1	1.8	2.4	2.7	2.0	<b>2.4</b>	1.3	1.6	0.0	1.2	1.2	<b>0.0</b>
Never, almost never	0.0	0.6	0.4	0.7	0.2	<b>0.0</b>	2.6	0.0	1.0	0.0	0.0	<b>0.0</b>
Other	0.0	0.3	0.0	0.2	0.2	<b>0.9</b>	2.0	0.5	0.0	0.0	0.0	<b>2.3</b>
Hard to say	0.0	0.3	2.8	0.2	0.4	<b>6.7</b>	2.0	0.0	1.0	1.2	0.0	<b>10.2</b>
	CONFESSATIONAL AND CHURCH IDENTITY											
	Just Orthodox						Greek Catholics					
	2019	2021	2022	2023	2024	2025	2019	2021	2022	2023	2024	2025
More than once a week	2.7	0.6	3.7	0.0	0.0	<b>4.3</b>	8.7	3.6	10.3	11.9	9.0	<b>12.1</b>
Once a week	9.4	4.9	10.6	10.8	10.3	<b>4.3</b>	34.7	30.2	39.7	42.4	48.0	<b>35.0</b>
Once a month	15.4	17.1	14.9	13.3	24.1	<b>18.6</b>	27.7	31.4	23.7	21.9	16.3	<b>26.6</b>
On religious holidays	63.8	52.4	60.2	63.9	46.6	<b>50.0</b>	25.4	32.5	25.8	21.0	24.0	<b>22.9</b>
Once a year	6.4	18.3	6.2	7.2	10.3	<b>14.3</b>	2.9	2.4	0.5	2.4	1.8	<b>2.3</b>
Less than once a year	1.7	6.1	3.1	3.6	7.8	<b>4.3</b>	0.0	0.0	0.0	0.5	0.5	<b>0.0</b>
Never, almost never	0.0	0.0	0.6	1.2	0.0	<b>2.9</b>	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>
Other	0.0	0.6	0.0	0.0	0.0	<b>1.4</b>	0.0	0.0	0.0	0.0	0.0	<b>0.9</b>
Hard to say	0.7	0.0	0.6	0.0	0.9	<b>4.3</b>	0.6	0.0	0.0	0.0	0.5	<b>12.1</b>

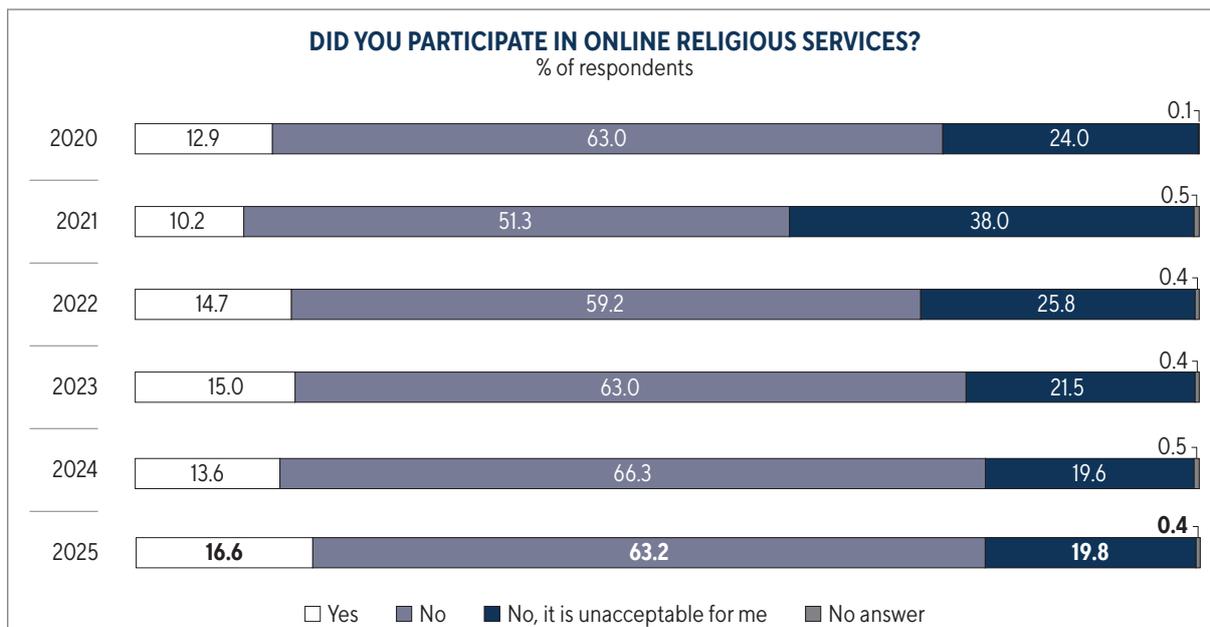


	REGIONS									
	West					Centre				
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
Yes	38.7	45.8	47.1	43.6	<b>45.9</b>	17.7	15.7	15.2	15.7	<b>15.9</b>
No	60.9	54.1	52.3	54.9	<b>53.9</b>	82.3	83.7	83.1	80.7	<b>83.8</b>
No answer	0.4	0.2	0.6	1.5	<b>0.0</b>	0.0	0.6	1.8	3.6	<b>0.4</b>

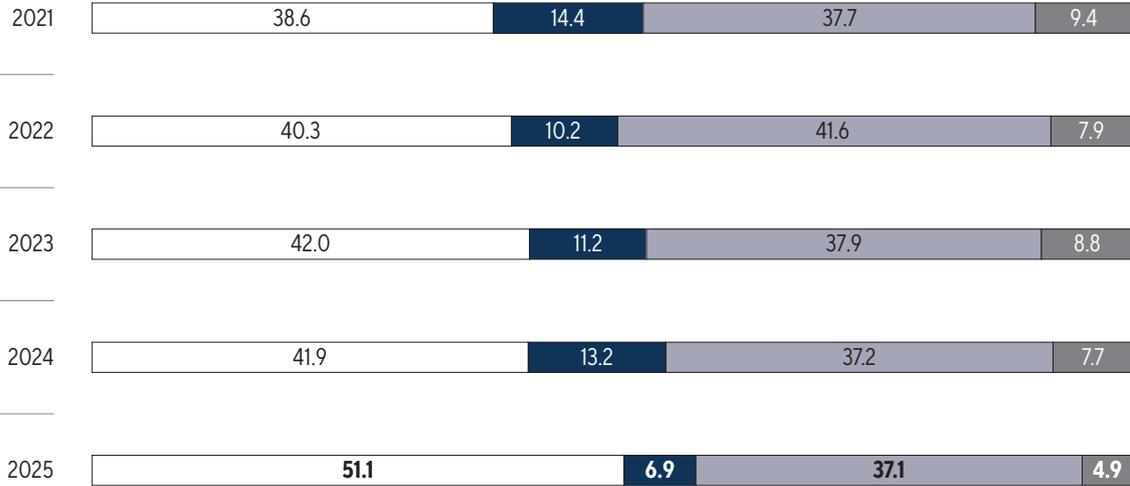
	REGIONS									
	South					East				
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
Yes	10.8	14.9	19.7	10.9	<b>13.8</b>	13.6	17.6	8.7	13.9	<b>18.9</b>
No	88.3	85.1	79.5	87.0	<b>86.3</b>	85.4	81.9	90.3	84.9	<b>81.1</b>
No answer	0.8	0.0	0.9	2.1	<b>0.0</b>	0.9	0.5	1.0	1.2	<b>0.0</b>

<b>DID YOU ATTEND THE SERVICE LAST SUNDAY (SATURDAY, FRIDAY)?</b>																
% of respondents																
(continued)																
	<b>CONFESSATIONAL AND CHURCH IDENTITY</b>															
	OCU					UOC-MP					Just Orthodox					
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	
Yes	25.1	22.9	24.5	23.1	<b>24.8</b>	38.5	35.9	34.5	49.1	<b>47.7</b>	9.3	11.7	7.1	8.7	<b>7.8</b>	
No	74.3	76.8	74.2	73.9	<b>75.0</b>	60.7	62.6	65.5	48.2	<b>52.3</b>	90.5	87.8	91.0	88.4	<b>92.2</b>	
No answer	0.6	0.3	1.3	2.9	<b>0.1</b>	0.8	1.5	0.0	2.7	<b>0.0</b>	0.3	0.5	2.0	2.9	<b>0.0</b>	
	<b>CONFESSATIONAL AND CHURCH IDENTITY</b>															
	Greek Catholics					Protestant and Evangelical Churches	Just Christians					I do not belong to any religion				
	2021	2022	2023	2024	2025	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
Yes	42.5	55.1	58.6	58.8	<b>56.9</b>	<b>71.2</b>	17.4	14.3	8.3	5.0	<b>6.8</b>	1.1	0.8	1.8	0.5	<b>0.6</b>
No	57.5	44.9	40.5	40.4	<b>43.1</b>	<b>28.8</b>	82.6	85.7	90.4	93.5	<b>92.7</b>	98.7	98.7	97.0	96.8	<b>99.0</b>
No answer	0.0	0.0	0.9	0.8	<b>0.0</b>	<b>0.0</b>	0.0	0.0	1.3	1.5	<b>0.5</b>	0.3	0.4	1.1	2.7	<b>0.3</b>
	<b>AGE</b>															
	18-24					25-29					30-39					
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2025	2022	2023	2024	2025	2025	
Yes	15.4	12.0	13.5	<b>12.9</b>	17.7	20.4	17.3	<b>19.6</b>	21.1	17.5	17.9	<b>20.3</b>				
No	84.0	87.4	83.0	<b>86.5</b>	82.3	79.6	80.0	<b>79.1</b>	78.4	82.0	80.6	<b>79.7</b>				
No answer	0.6	0.6	3.5	<b>0.0</b>	0.0	0.0	2.7	<b>1.3</b>	0.5	0.5	1.4	<b>0.0</b>				
	<b>BIK</b>															
	40-49					50-59					60+					
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2025	2022	2023	2024	2025	2025	
Yes	22.2	18.9	18.2	<b>21.2</b>	23.7	27.2	22.3	<b>25.1</b>	31.9	30.5	31.0	<b>32.2</b>				
No	77.5	80.3	78.6	<b>78.5</b>	75.1	71.6	75.9	<b>74.9</b>	68.1	67.1	66.6	<b>67.8</b>				
No answer	0.3	0.8	3.3	<b>0.3</b>	1.2	1.2	1.8	<b>0.0</b>	0.0	2.4	2.4	<b>0.0</b>				



	REGIONS																	
	West				Centre				South				East					
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025		
Yes	34.9	35.3	26.4	<b>28.2</b>	6.4	5.3	10.3	<b>13.6</b>	8.7	13.2	11.3	<b>10.0</b>	8.3	9.7	5.2	<b>11.8</b>		
No	53.7	52.1	65.4	<b>60.1</b>	68.8	72.9	68.6	<b>65.3</b>	45.7	48.7	53.1	<b>71.7</b>	52.9	64.9	70.6	<b>58.4</b>		
No, it is unacceptable for me	11.3	12.1	8.2	<b>11.5</b>	24.4	21.4	20.4	<b>20.3</b>	45.2	37.2	35.1	<b>18.3</b>	38.2	25.2	23.5	<b>29.8</b>		
No answer	0.2	0.6	0.0	<b>0.2</b>	0.3	0.4	0.7	<b>0.8</b>	0.5	0.9	0.4	<b>0.0</b>	0.5	0.2	0.7	<b>0.0</b>		
	AGE																	
	18-24			25-29			30-39			40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Yes	9.1	7.6	<b>14.8</b>	10.2	14.7	<b>16.6</b>	17.2	12.9	<b>17.0</b>	15.6	16.8	<b>14.7</b>	15.6	15.9	<b>19.6</b>	15.6	12.0	<b>16.3</b>
No	68.6	69.4	<b>61.7</b>	69.4	66.0	<b>59.2</b>	60.0	68.1	<b>64.1</b>	64.2	64.6	<b>67.9</b>	61.6	64.0	<b>60.7</b>	62.2	66.7	<b>62.5</b>
No, it is unacceptable for me	22.3	22.9	<b>22.8</b>	20.4	19.3	<b>23.6</b>	22.3	18.5	<b>18.4</b>	19.7	17.8	<b>17.1</b>	22.2	19.5	<b>19.0</b>	21.7	20.9	<b>21.1</b>
No answer	0.0	0.0	<b>0.6</b>	0.0	0.0	<b>0.6</b>	0.5	0.5	<b>0.5</b>	0.5	0.8	<b>0.3</b>	0.6	0.6	<b>0.6</b>	0.5	0.3	<b>0.0</b>
	CONFESSIONAL AND CHURCH IDENTITY																	
	OCU		UOC-MP		Just Orthodox		Just Orthodox		Protestant and Evangelical Churches		Just Christians		I do not belong to any religion					
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025					
Yes	15.3	<b>16.3</b>	16.1	<b>27.5</b>	4.3	<b>8.8</b>	34.0	<b>46.9</b>	<b>38.5</b>	6.5	<b>2.5</b>	2.7	<b>1.6</b>					
No	70.0	<b>69.3</b>	58.0	<b>55.0</b>	74.5	<b>66.3</b>	60.2	<b>45.2</b>	<b>48.1</b>	65.8	<b>75.0</b>	61.6	<b>55.7</b>					
No, it is unacceptable for me	14.3	<b>13.7</b>	25.9	<b>17.4</b>	20.9	<b>24.9</b>	5.4	<b>7.5</b>	<b>13.5</b>	27.1	<b>22.5</b>	35.5	<b>42.4</b>					
No answer	0.4	<b>0.7</b>	0.0	<b>0.0</b>	0.4	<b>0.0</b>	0.4	<b>0.4</b>	<b>0.0</b>	0.5	<b>0.0</b>	0.3	<b>0.3</b>					

**Currently the Church is actively using the latest information technologies  
(social media, «church in a smartphone», etc.).  
HOW DO YOU FEEL ABOUT THAT?**  
% of respondents



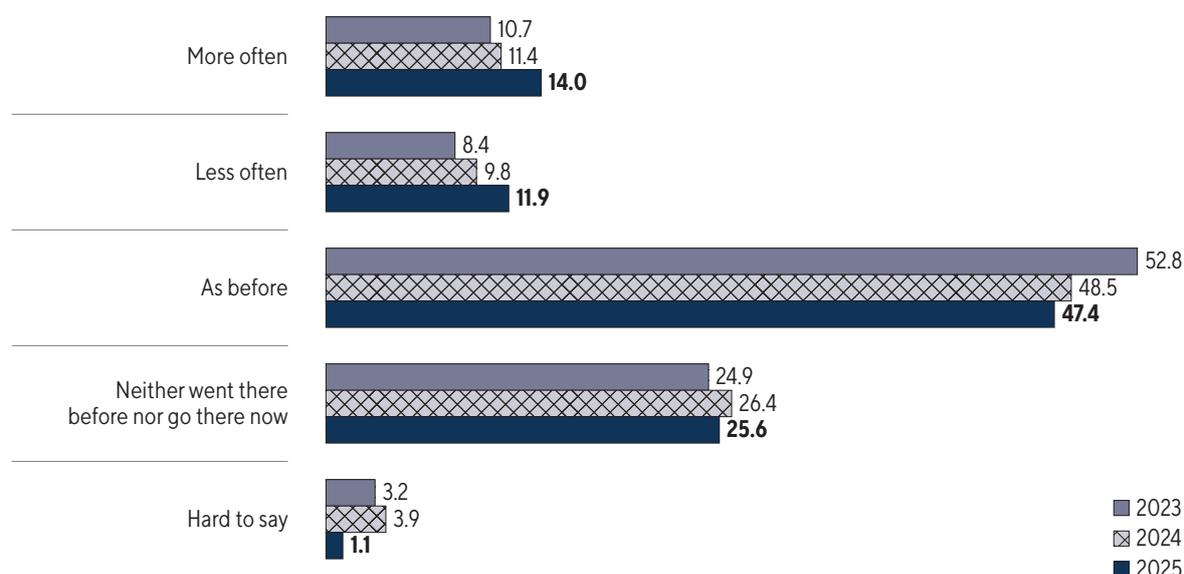
□ Positive ■ Negative □ Indifferent ■ Hard to day

	REGIONS																	
	West				Centre				South				East					
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025		
Positive	57.1	57.0	57.8	<b>65.6</b>	34.9	36.9	32.7	<b>42.5</b>	35.3	38.0	55.0	<b>62.9</b>	32.1	35.1	33.0	<b>43.0</b>		
Negative	8.3	13.1	5.9	<b>5.3</b>	11.5	10.0	17.5	<b>8.2</b>	12.1	12.0	11.3	<b>1.7</b>	9.1	11.4	14.9	<b>9.5</b>		
Indifferent	26.2	25.0	28.3	<b>25.0</b>	44.2	40.9	41.0	<b>44.5</b>	48.8	42.7	27.5	<b>31.3</b>	52.9	45.5	46.2	<b>40.9</b>		
Hard to day	8.3	4.9	8.0	<b>4.0</b>	9.4	12.1	8.9	<b>4.8</b>	3.9	7.3	6.3	<b>4.2</b>	5.9	7.9	5.9	<b>6.6</b>		
	AGE																	
	18-24			25-29			30-39			40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Positive	42.3	37.6	<b>48.8</b>	44.9	47.0	<b>50.0</b>	43.9	45.2	<b>52.8</b>	41.2	42.4	<b>53.8</b>	44.9	44.7	<b>53.2</b>	38.7	37.3	<b>47.8</b>
Negative	6.9	8.2	<b>4.3</b>	10.2	10.1	<b>8.9</b>	7.5	11.2	<b>4.8</b>	10.2	11.9	<b>5.7</b>	13.8	12.3	<b>5.4</b>	14.7	18.3	<b>10.2</b>
Indifferent	45.1	48.8	<b>42.0</b>	37.4	37.6	<b>37.3</b>	39.8	34.7	<b>39.1</b>	41.5	38.6	<b>35.9</b>	32.3	36.6	<b>37.5</b>	35.4	34.9	<b>34.9</b>
Hard to day	5.7	5.3	<b>4.9</b>	7.5	5.4	<b>3.8</b>	8.7	8.9	<b>3.4</b>	7.0	7.0	<b>4.6</b>	9.0	6.3	<b>3.9</b>	11.1	9.4	<b>7.1</b>
	CONFESSIONAL AND CHURCH IDENTITY																	
	OCU		UOC-MP		Just Orthodox		Greek Catholics		Protestant and Evangelical Churches		Just Christians		I do not belong to any religion					
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025					
Positive	48.8	<b>57.1</b>	39.3	<b>56.0</b>	27.8	<b>49.5</b>	67.9	<b>73.2</b>	<b>69.2</b>	34.2	<b>41.5</b>	20.7	<b>18.9</b>					
Negative	12.9	<b>6.0</b>	22.3	<b>10.1</b>	15.9	<b>6.9</b>	6.3	<b>5.4</b>	<b>3.8</b>	14.1	<b>4.9</b>	14.8	<b>10.3</b>					
Indifferent	29.7	<b>31.1</b>	28.6	<b>32.1</b>	46.6	<b>38.7</b>	18.3	<b>16.7</b>	<b>25.0</b>	46.2	<b>49.8</b>	58.6	<b>67.0</b>					
Hard to day	8.6	<b>5.8</b>	9.8	<b>1.8</b>	9.7	<b>4.9</b>	7.5	<b>4.6</b>	<b>1.9</b>	5.5	<b>3.9</b>	5.9	<b>3.8</b>					

### AFTER THE OUTBREAK OF RUSSIA'S FULL-SCALE WAR AGAINST UKRAINE (24 February 2022) COMPARED TO THE «PRE-WAR» TIME, DO YOU ... ?

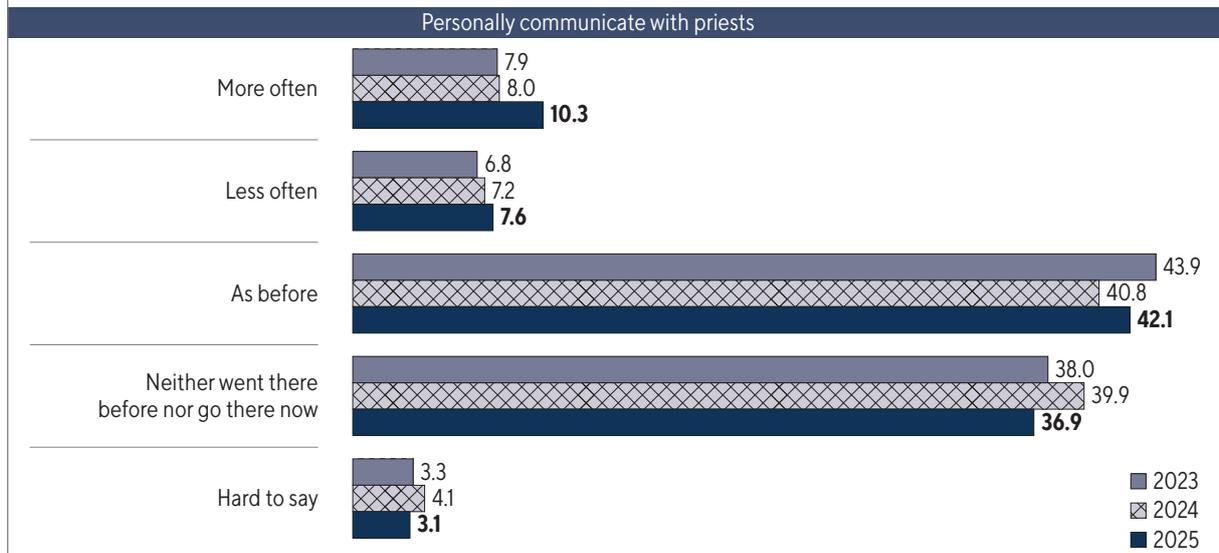
% of respondents

#### Go to church (house of prayer)



	REGIONS													
	West			Centre			South			East				
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025		
More often	16.6	17.0	<b>20.6</b>	10.2	10.4	<b>10.7</b>	10.3	4.6	<b>6.7</b>	4.0	10.1	<b>16.5</b>		
Less often	5.4	7.4	<b>9.9</b>	6.9	8.9	<b>11.6</b>	12.8	13.8	<b>12.1</b>	13.1	12.5	<b>14.9</b>		
As before	62.5	60.4	<b>56.5</b>	51.8	46.9	<b>47.7</b>	44.0	39.3	<b>47.5</b>	47.3	42.4	<b>35.5</b>		
Neither went there before nor go there now	13.2	11.2	<b>12.0</b>	27.9	29.9	<b>29.2</b>	27.4	38.1	<b>31.7</b>	32.7	31.8	<b>31.9</b>		
Hard to say	2.2	4.0	<b>1.0</b>	3.2	4.0	<b>0.8</b>	5.6	4.2	<b>2.1</b>	3.0	3.3	<b>1.2</b>		
	AGE													
	18-24		25-29		30-39		40-49		50-59		60+			
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025		
More often	7.6	<b>10.5</b>	11.4	<b>11.5</b>	11.8	<b>15.6</b>	9.2	<b>13.3</b>	12.0	<b>11.1</b>	13.2	<b>16.5</b>		
Less often	6.4	<b>8.0</b>	9.4	<b>6.4</b>	8.9	<b>10.6</b>	9.2	<b>13.3</b>	10.8	<b>14.5</b>	11.5	<b>13.1</b>		
As before	38.6	<b>37.0</b>	42.3	<b>48.4</b>	47.5	<b>48.4</b>	49.5	<b>51.6</b>	52.6	<b>49.4</b>	50.9	<b>45.6</b>		
Neither went there before nor go there now	42.1	<b>43.2</b>	34.2	<b>33.1</b>	28.1	<b>24.5</b>	27.0	<b>20.7</b>	21.3	<b>24.1</b>	21.0	<b>23.2</b>		
Hard to say	5.3	<b>1.2</b>	2.7	<b>0.6</b>	3.8	<b>1.0</b>	5.1	<b>1.1</b>	3.3	<b>0.9</b>	3.4	<b>1.5</b>		
	CONFESSIONAL AND CHURCH IDENTITY													
	OCU		UOC-MP		Just Orthodox		Greek Catholics		Protestant and Evangelical Churches		Just Christians		I do not belong to any religion	
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025	
More often	14.0	<b>16.3</b>	27.7	<b>24.5</b>	5.1	<b>6.8</b>	20.9	<b>25.2</b>	<b>41.5</b>	3.0	<b>4.9</b>	0.0	<b>0.3</b>	
Less often	12.4	<b>14.2</b>	12.5	<b>11.8</b>	14.8	<b>16.1</b>	7.9	<b>11.8</b>	<b>9.4</b>	12.6	<b>13.2</b>	1.6	<b>3.2</b>	
As before	59.7	<b>58.5</b>	54.5	<b>60.9</b>	46.9	<b>49.8</b>	67.8	<b>57.6</b>	<b>41.5</b>	42.7	<b>36.1</b>	15.3	<b>11.2</b>	
Neither went there before nor go there now	10.8	<b>10.7</b>	5.4	<b>1.8</b>	30.0	<b>25.9</b>	2.1	<b>4.6</b>	<b>5.7</b>	35.2	<b>44.4</b>	76.3	<b>82.7</b>	
Hard to say	3.1	<b>0.4</b>	0.0	<b>0.9</b>	3.2	<b>1.5</b>	1.3	<b>0.8</b>	<b>1.9</b>	6.5	<b>1.5</b>	6.7	<b>2.6</b>	

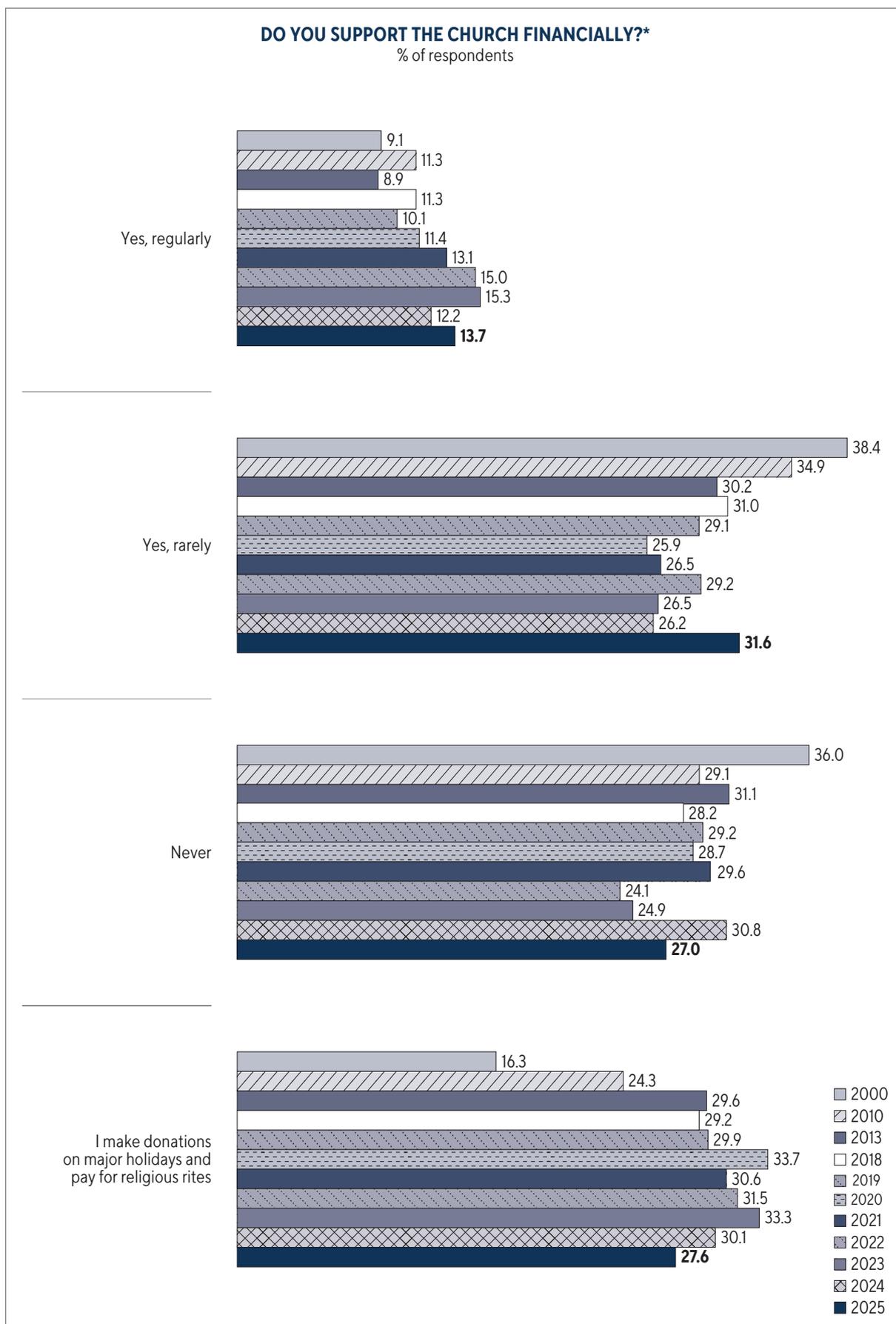
**AFTER THE OUTBREAK OF RUSSIA'S FULL-SCALE WAR AGAINST UKRAINE (24 February 2022)  
COMPARED TO THE «PRE-WAR» TIME, DO YOU ... :**  
% of respondents



	REGIONS											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
More often	9.7	11.6	<b>13.8</b>	8.6	8.2	<b>8.2</b>	8.1	3.8	<b>5.0</b>	4.2	5.6	<b>13.0</b>
Less often	5.2	4.6	<b>7.3</b>	5.2	6.1	<b>7.1</b>	12.3	9.7	<b>12.5</b>	9.4	11.3	<b>6.1</b>
As before	54.1	56.5	<b>55.8</b>	41.2	37.6	<b>39.5</b>	31.9	26.1	<b>35.8</b>	42.8	35.8	<b>34.0</b>
Neither went there before nor go there now	26.7	23.8	<b>20.1</b>	42.2	43.2	<b>41.9</b>	44.3	55.5	<b>45.4</b>	40.6	44.7	<b>43.3</b>
Hard to say	4.3	3.6	<b>3.1</b>	2.8	4.9	<b>3.4</b>	3.4	5.0	<b>1.3</b>	3.0	2.6	<b>3.5</b>

	AGE											
	18-24		25-29		30-39		40-49		50-59		60+	
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025
More often	7.6	<b>6.7</b>	8.0	<b>7.6</b>	8.9	<b>12.2</b>	5.4	<b>8.7</b>	8.7	<b>7.5</b>	8.6	<b>13.3</b>
Less often	3.5	<b>4.3</b>	6.0	<b>5.7</b>	6.0	<b>6.0</b>	6.5	<b>8.7</b>	6.9	<b>8.4</b>	10.4	<b>8.8</b>
As before	29.8	<b>32.5</b>	35.3	<b>42.7</b>	34.1	<b>41.2</b>	42.4	<b>47.0</b>	45.9	<b>43.7</b>	46.2	<b>41.4</b>
Neither went there before nor go there now	55.0	<b>52.1</b>	48.0	<b>41.4</b>	45.6	<b>38.1</b>	41.9	<b>31.0</b>	35.1	<b>39.2</b>	30.7	<b>32.9</b>
Hard to say	4.1	<b>4.3</b>	2.7	<b>2.5</b>	5.5	<b>2.4</b>	3.8	<b>4.6</b>	3.3	<b>1.2</b>	4.1	<b>3.6</b>

	CONFESSIONAL AND CHURCH IDENTITY													
	OCU		UOC-MP		Just Orthodox		Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion		
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025	
More often	10.1	<b>12.5</b>	13.5	<b>18.0</b>	2.5	<b>3.4</b>	15.0	<b>16.0</b>	<b>32.7</b>	2.0	<b>2.9</b>	0.3	<b>0.6</b>	
Less often	10.1	<b>9.7</b>	12.6	<b>9.0</b>	9.4	<b>4.9</b>	5.4	<b>8.0</b>	<b>9.6</b>	5.5	<b>7.8</b>	1.9	<b>2.2</b>	
As before	51.3	<b>51.6</b>	54.1	<b>55.0</b>	32.1	<b>41.2</b>	64.6	<b>60.1</b>	<b>44.2</b>	28.1	<b>25.0</b>	10.8	<b>10.2</b>	
Neither went there before nor go there now	23.9	<b>23.6</b>	19.8	<b>14.4</b>	51.3	<b>46.1</b>	12.9	<b>13.0</b>	<b>7.7</b>	58.8	<b>60.3</b>	83.1	<b>84.7</b>	
Hard to say	4.6	<b>2.7</b>	0.0	<b>3.6</b>	4.7	<b>4.4</b>	2.1	<b>2.9</b>	<b>5.8</b>	5.5	<b>3.9</b>	4.0	<b>2.2</b>	



\* The diagram does not include the share of those who did not answer because of their small number.

DO YOU SUPPORT THE CHURCH FINANCIALLY?													
% of respondents (continued)													
	REGIONS												
	West			Centre			South			East			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	
Yes, regularly	33.1	23.2	<b>23.3</b>	10.8	9.0	<b>9.4</b>	6.0	4.2	<b>7.9</b>	6.7	9.4	<b>13.2</b>	
Yes, rarely	30.5	35.8	<b>35.6</b>	24.9	21.8	<b>34.5</b>	28.6	23.0	<b>17.9</b>	23.0	24.6	<b>28.8</b>	
Never	14.6	17.9	<b>16.3</b>	25.4	32.3	<b>28.3</b>	24.4	34.3	<b>36.3</b>	37.9	42.0	<b>32.6</b>	
I make donations on major holidays and pay for religious rites	21.9	23.0	<b>24.7</b>	38.8	35.9	<b>27.8</b>	41.0	38.5	<b>37.5</b>	32.4	22.8	<b>25.3</b>	
Did not answer	–	0.0	<b>0.2</b>	–	1.0	<b>0.0</b>	–	0.0	<b>0.4</b>	–	1.2	<b>0.0</b>	
	AGE												
	18-24		25-29		30-39		40-49		50-59		60+		
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	
Yes, regularly	5.2	<b>8.0</b>	7.3	<b>10.2</b>	11.2	<b>11.7</b>	9.5	<b>14.1</b>	16.5	<b>14.5</b>	15.4	<b>17.0</b>	
Yes, rarely	21.5	<b>26.4</b>	25.3	<b>29.9</b>	24.9	<b>33.2</b>	27.4	<b>35.3</b>	24.9	<b>31.5</b>	28.6	<b>29.9</b>	
Never	50.0	<b>43.6</b>	40.0	<b>38.9</b>	33.3	<b>27.0</b>	30.6	<b>26.1</b>	26.7	<b>21.5</b>	23.7	<b>23.1</b>	
I make donations on major holidays and pay for religious rites	22.7	<b>21.5</b>	27.3	<b>21.0</b>	30.4	<b>28.2</b>	32.0	<b>24.5</b>	31.5	<b>32.1</b>	30.7	<b>29.9</b>	
Did not answer	0.6	<b>0.6</b>	0.0	<b>0.0</b>	0.2	<b>0.0</b>	0.5	<b>0.0</b>	0.3	<b>0.3</b>	1.5	<b>0.0</b>	
	CONFESSIONAL AND CHURCH IDENTITY												
	OCU				UOC-MP				Just Orthodox				
	2020	2022	2024	2025	2020	2022	2024	2025	2020	2022	2024	2025	
Yes, regularly	15.7	14.7	12.8	<b>13.8</b>	12.5	17.4	18.9	<b>19.3</b>	3.3	4.4	5.4	<b>2.5</b>	
Yes, rarely	36.8	37.3	32.5	<b>40.0</b>	31.1	28.8	37.8	<b>40.4</b>	21.1	26.9	17.6	<b>31.4</b>	
Never	13.3	12.7	16.3	<b>12.1</b>	7.0	8.3	5.4	<b>6.4</b>	34.7	29.2	31.7	<b>32.8</b>	
I make donations on major holidays and pay for religious rites	33.9	35.3	37.2	<b>34.0</b>	49.1	43.9	37.8	<b>33.0</b>	40.7	39.4	45.0	<b>32.8</b>	
Did not answer	–	0.0	1.3	<b>0.0</b>	–	1.5	0.0	<b>0.9</b>	–	0.0	0.4	<b>0.5</b>	
	Greek Catholics				Protestant and Evangelical Churches	Just Christians				I do not belong to any religion			
	2020	2022	2024	2025	2025	2020	2022	2024	2025	2020	2022	2024	2025
	2020	2022	2024	2025	2025	2020	2022	2024	2025	2020	2022	2024	2025
Yes, regularly	43.5	39.5	30.0	<b>36.0</b>	<b>50.0</b>	2.2	5.2	4.5	<b>2.9</b>	0.3	0.4	0.0	<b>0.3</b>
Yes, rarely	38.9	42.4	43.3	<b>38.5</b>	<b>26.9</b>	24.7	19.0	19.2	<b>20.6</b>	3.9	6.4	9.7	<b>9.2</b>
Never	3.6	2.0	9.2	<b>3.3</b>	<b>15.4</b>	27.5	36.8	41.9	<b>46.1</b>	81.5	76.3	78.0	<b>79.9</b>
I make donations on major holidays and pay for religious rites	14.0	16.1	17.5	<b>22.2</b>	<b>7.7</b>	45.5	39.1	33.8	<b>30.4</b>	13.6	16.9	12.1	<b>10.5</b>
Did not answer	–	–	0.0	<b>0.0</b>	<b>0.0</b>	–	0.0	0.5	<b>0.0</b>	–	0.3	0.3	<b>0.0</b>

<b>WHAT IS THE PURPOSE OF YOU ATTENDING RELIGIOUS SERVICES, MEETINGS, MINISTRIES?*</b>												
% of those who attend religious services, meetings, ministries												
	UKRAINE					REGIONS						
	2021	2022	2023	2024	2025	West	Centre	South	East			
Communication with God	48.5	53.7	50.6	47.6	<b>51.5</b>	60.3	41.1	36.9	62.3			
Participation in prayers, religious rites	47.8	50.9	45.1	45.5	<b>48.7</b>	51.4	52.5	48.5	31.4			
I want to listen to a sermon	31.2	35.2	34.1	33.0	<b>38.0</b>	39.7	35.7	32.3	42.5			
Religious service helps me calm down and forget about everyday worries	29.9	34.9	35.1	34.5	<b>32.3</b>	36.1	30.2	33.8	27.7			
Service helps me address burdensome moral issues	25.5	24.2	30.4	29.6	<b>28.2</b>	24.4	31.8	25.8	29.4			
I want to stay among like-minded people and those who I like	17.5	19.6	14.3	23.4	<b>22.1</b>	18.7	20.6	25.8	34.0			
I have done so all my life	16.7	13.7	15.5	15.6	<b>11.1</b>	8.6	13.9	9.2	11.3			
Religious community gives me some help or support	3.1	4.3	3.2	4.0	<b>3.3</b>	1.0	3.0	9.2	7.5			
Other	3.0	0.3	0.0	0.5	<b>0.0</b>	0.0	0.0	0.0	0.0			
Hard to say	1.5	0.5	0.8	2.1	<b>0.5</b>	0.7	0.2	0.0	0.6			
AGE												
	18-24		25-29		30-39		40-49		50-59		60+	
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025
Communication with God	41.0	<b>35.0</b>	38.1	<b>50.7</b>	42.4	<b>44.7</b>	41.8	<b>49.0</b>	51.6	<b>53.3</b>	54.8	<b>59.6</b>
Participation in prayers, religious rites	45.2	<b>40.0</b>	38.1	<b>49.3</b>	40.3	<b>46.1</b>	42.3	<b>45.1</b>	48.4	<b>48.4</b>	50.4	<b>54.5</b>
I want to listen to a sermon	14.8	<b>33.3</b>	23.8	<b>30.1</b>	24.2	<b>32.9</b>	16.4	<b>37.4</b>	24.9	<b>40.8</b>	27.6	<b>43.1</b>
Religious service helps me calm down and forget about everyday worries	31.1	<b>35.0</b>	25.0	<b>26.0</b>	31.4	<b>28.3</b>	31.7	<b>31.7</b>	34.6	<b>33.2</b>	35.6	<b>35.8</b>
Service helps me address burdensome moral issues	35.5	<b>21.7</b>	22.2	<b>30.1</b>	31.0	<b>28.3</b>	32.3	<b>26.7</b>	30.4	<b>29.3</b>	27.4	<b>29.2</b>
I want to stay among like-minded people and those who I like	23.0	<b>21.7</b>	25.4	<b>19.2</b>	31.9	<b>16.0</b>	35.4	<b>17.1</b>	38.4	<b>19.0</b>	37.4	<b>31.3</b>
I have done so all my life	4.8	<b>16.7</b>	1.6	<b>8.2</b>	4.8	<b>12.3</b>	0.5	<b>12.7</b>	3.8	<b>11.4</b>	5.9	<b>9.0</b>
Religious community gives me some help or support	13.1	<b>6.7</b>	20.6	<b>4.1</b>	13.8	<b>3.7</b>	20.1	<b>1.0</b>	15.2	<b>2.2</b>	14.1	<b>4.2</b>
Other	1.6	<b>0.0</b>	1.6	<b>0.0</b>	1.4	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>
Hard to say	3.3	<b>1.7</b>	3.1	<b>0.0</b>	1.0	<b>0.9</b>	2.6	<b>0.0</b>	1.6	<b>0.5</b>	2.3	<b>0.3</b>
CONFESSIONAL AND CHURCH IDENTITY												
	OCU					UOC-MP						
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025		
Communication with God	49.8	53.4	44.2	45.7	<b>45.8</b>	62.7	54.5	61.9	62.7	<b>79.5</b>		
Participation in prayers, religious rites	49.2	50.5	42.3	46.1	<b>50.6</b>	53.8	54.5	54.8	52.4	<b>48.3</b>		
I want to listen to a sermon	33.1	32.7	34.5	27.8	<b>38.9</b>	36.6	36.6	36.5	44.0	<b>48.3</b>		
Religious service helps me calm down and forget about everyday worries	28.7	33.1	35.9	33.7	<b>30.2</b>	35.7	41.6	52.4	44.0	<b>34.5</b>		
Service helps me address burdensome moral issues	25.2	23.1	30.0	28.5	<b>27.4</b>	31.2	31.7	35.3	44.0	<b>26.4</b>		
I want to stay among like-minded people and those who I like	14.9	18.4	13.0	18.4	<b>21.6</b>	24.3	14.9	23.8	32.1	<b>23.0</b>		
I have done so all my life	14.3	12.6	16.7	16.5	<b>9.8</b>	14.1	17.8	6.0	8.3	<b>8.0</b>		
Religious community gives me some help or support	2.4	2.8	2.1	3.7	<b>2.7</b>	3.2	5.9	10.7	10.7	<b>4.5</b>		
Other	2.7	0.0	0.0	0.4	<b>0.0</b>	3.2	0.0	0.0	0.0	<b>0.0</b>		
Hard to say	0.9	1.0	0.4	3.0	<b>0.3</b>	2.2	0.0	0.0	1.2	<b>1.1</b>		

\* Respondents were asked to choose all relevant options.

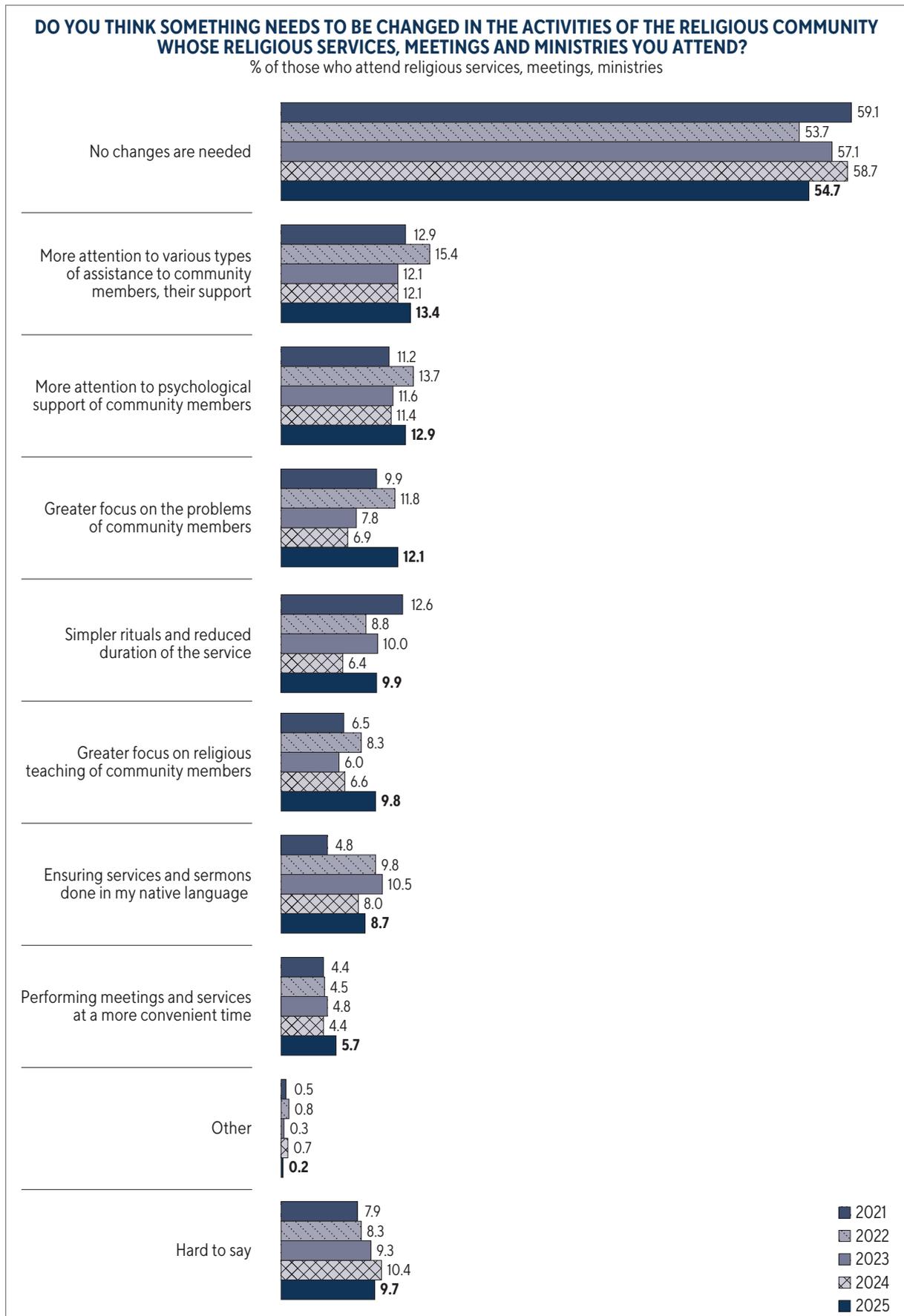
<b>WHAT IS THE PURPOSE OF YOU ATTENDING RELIGIOUS SERVICES, MEETINGS, MINISTRIES?*</b>										
% of those who attend religious services, meetings, ministries (continued)										
<b>CONFESSIONAL AND CHURCH IDENTITY</b>										
	Just Orthodox					Greek Catholics				
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
Communication with God	32.9	37.9	37.8	36.4	<b>47.1</b>	49.4	61.3	70.1	55.9	<b>56.5</b>
Participation in prayers, religious rites	42.1	38.5	48.8	41.0	<b>22.9</b>	56.5	63.6	47.6	49.5	<b>57.5</b>
I want to listen to a sermon	18.9	23.1	24.4	21.4	<b>26.8</b>	36.3	38.1	34.8	40.0	<b>37.9</b>
Religious service helps me calm down and forget about everyday worries	22.6	31.7	22.9	37.6	<b>32.4</b>	31.5	41.8	32.9	37.3	<b>36.9</b>
Service helps me address burdensome moral issues	14.7	22.5	26.8	24.8	<b>29.6</b>	32.1	29.4	30.5	28.2	<b>30.8</b>
I want to stay among like-minded people and those who I like	9.1	17.4	7.3	19.7	<b>15.5</b>	18.5	12.9	18.0	27.7	<b>23.8</b>
I have done so all my life	23.2	18.8	22.0	19.7	<b>24.3</b>	14.3	13.9	8.5	15.9	<b>7.5</b>
Religious community gives me some help or support	0.0	3.7	3.7	7.7	<b>2.8</b>	3.6	2.6	2.4	1.8	<b>1.4</b>
Other	3.7	0.0	0.0	0.0	<b>0.0</b>	1.2	0.0	0.0	0.0	<b>0.0</b>
Hard to say	3.0	0.0	1.2	2.6	<b>0.0</b>	0.0	0.0	2.4	0.0	<b>0.0</b>

<b>WHY DON'T YOU ATTEND RELIGIOUS SERVICES, MEETINGS, MINISTRIES?*</b>										
% of those who do attend religious services, meetings, ministries										
	UKRAINE					REGIONS				
	2021	2022	2023	2024	2025	West	Centre	South	East	
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	32.3	37.4	42.4	39.1	<b>39.9</b>	40.0	41.2	51.7	30.3	
I do not feel any need to do so	36.6	35.8	30.7	34.4	<b>34.9</b>	39.6	37.8	34.9	28.8	
I don't have time for that	26.7	26.9	28.1	22.7	<b>29.0</b>	33.3	28.0	27.2	30.0	
I am a non-believer, an atheist	17.0	14.1	12.1	17.2	<b>19.4</b>	9.4	18.1	16.3	27.7	
None of my acquaintances attend religious services and meetings	8.0	6.7	9.4	9.7	<b>10.5</b>	6.6	7.6	19.2	11.0	
There are no religious communities of the church or religion to which I belong	1.7	2.3	2.9	1.7	<b>1.9</b>	1.0	1.3	1.7	3.0	
I participate in online religious services and meetings, listen / watch services on the radio or TV	1.4	1.8	1.9	2.7	<b>4.7</b>	6.6	5.5	1.7	4.9	
There are no religious communities where I live	2.0	1.9	1.8	1.1	<b>1.4</b>	0.0	1.0	0.6	3.0	
Other	3.6	4.0	3.1	3.5	<b>2.0</b>	4.8	2.0	1.2	1.1	
Hard to say	2.1	3.1	2.3	2.5	<b>0.9</b>	0.0	1.5	0.6	0.8	

\* Respondents were asked to choose all relevant options.

<b>WHY DON'T YOU ATTEND RELIGIOUS SERVICES, MEETINGS, MINISTRIES?*</b>									
% of those who do attend religious services, meetings, ministries (continued)									
<b>AGE</b>									
	18-24			25-29			30-39		
	2023	2024	2025	2023	2024	2025	2023	2024	2025
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	40.8	25.5	<b>30.4</b>	31.6	19.8	<b>34.1</b>	42.9	21.2	<b>39.3</b>
I do not feel any need to do so	39.4	0.9	<b>42.6</b>	36.4	2.3	<b>35.3</b>	30.8	0.0	<b>34.2</b>
I don't have time for that	23.3	1.8	<b>28.4</b>	28.6	0.0	<b>26.2</b>	33.3	1.4	<b>38.8</b>
I am a non-believer, an atheist	25.0	19.3	<b>21.8</b>	17.1	19.5	<b>28.6</b>	10.0	27.4	<b>19.4</b>
None of my acquaintances attend religious services and meetings	8.7	40.9	<b>15.7</b>	10.4	37.2	<b>6.0</b>	11.9	35.6	<b>11.7</b>
There are no religious communities of the church or religion to which I belong	0.0	2.7	<b>1.0</b>	1.3	2.3	<b>0.0</b>	1.9	2.4	<b>1.0</b>
I participate in online religious services and meetings, listen / watch services on the radio or TV	1.9	37.3	<b>3.0</b>	1.3	39.1	<b>3.5</b>	2.9	38.2	<b>5.6</b>
There are no religious communities where I live	0.0	15.5	<b>1.0</b>	3.9	17.2	<b>1.2</b>	3.8	7.7	<b>1.0</b>
Other	0.0	0.0	<b>1.0</b>	0.0	2.3	<b>1.2</b>	0.0	0.5	<b>0.0</b>
Hard to say	1.9	1.8	<b>1.0</b>	1.3	1.1	<b>0.0</b>	2.4	3.8	<b>0.5</b>
<b>BIK</b>									
	40-49			50-59			60+		
	2023	2024	2025	2023	2024	2025	2023	2024	2025
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	45.7	12.2	<b>47.8</b>	44.0	13.5	<b>39.5</b>	42.8	15.2	<b>41.5</b>
I do not feel any need to do so	28.6	1.1	<b>35.4</b>	29.9	0.7	<b>36.3</b>	27.2	2.1	<b>30.9</b>
I don't have time for that	33.2	1.1	<b>29.8</b>	31.3	2.0	<b>30.8</b>	19.8	2.9	<b>21.3</b>
I am a non-believer, an atheist	10.9	26.7	<b>16.8</b>	9.7	28.2	<b>17.8</b>	9.1	14.8	<b>17.7</b>
None of my acquaintances attend religious services and meetings	10.8	40.3	<b>11.2</b>	6.0	29.1	<b>8.8</b>	8.2	28.4	<b>9.7</b>
There are no religious communities of the church or religion to which I belong	2.7	1.7	<b>1.9</b>	2.2	2.7	<b>2.7</b>	1.6	3.7	<b>2.4</b>
I participate in online religious services and meetings, listen / watch services on the radio or TV	1.6	38.9	<b>5.6</b>	2.2	44.6	<b>4.8</b>	1.6	37.9	<b>4.4</b>
There are no religious communities where I live	2.7	9.9	<b>1.9</b>	3.0	6.8	<b>2.1</b>	3.3	7.8	<b>1.2</b>
Other	0.0	1.1	<b>0.0</b>	1.5	2.7	<b>2.7</b>	11.5	10.3	<b>5.2</b>
Hard to say	1.1	3.3	<b>1.2</b>	2.3	1.4	<b>0.7</b>	3.7	2.9	<b>1.2</b>

\* Respondents were asked to choose all relevant options

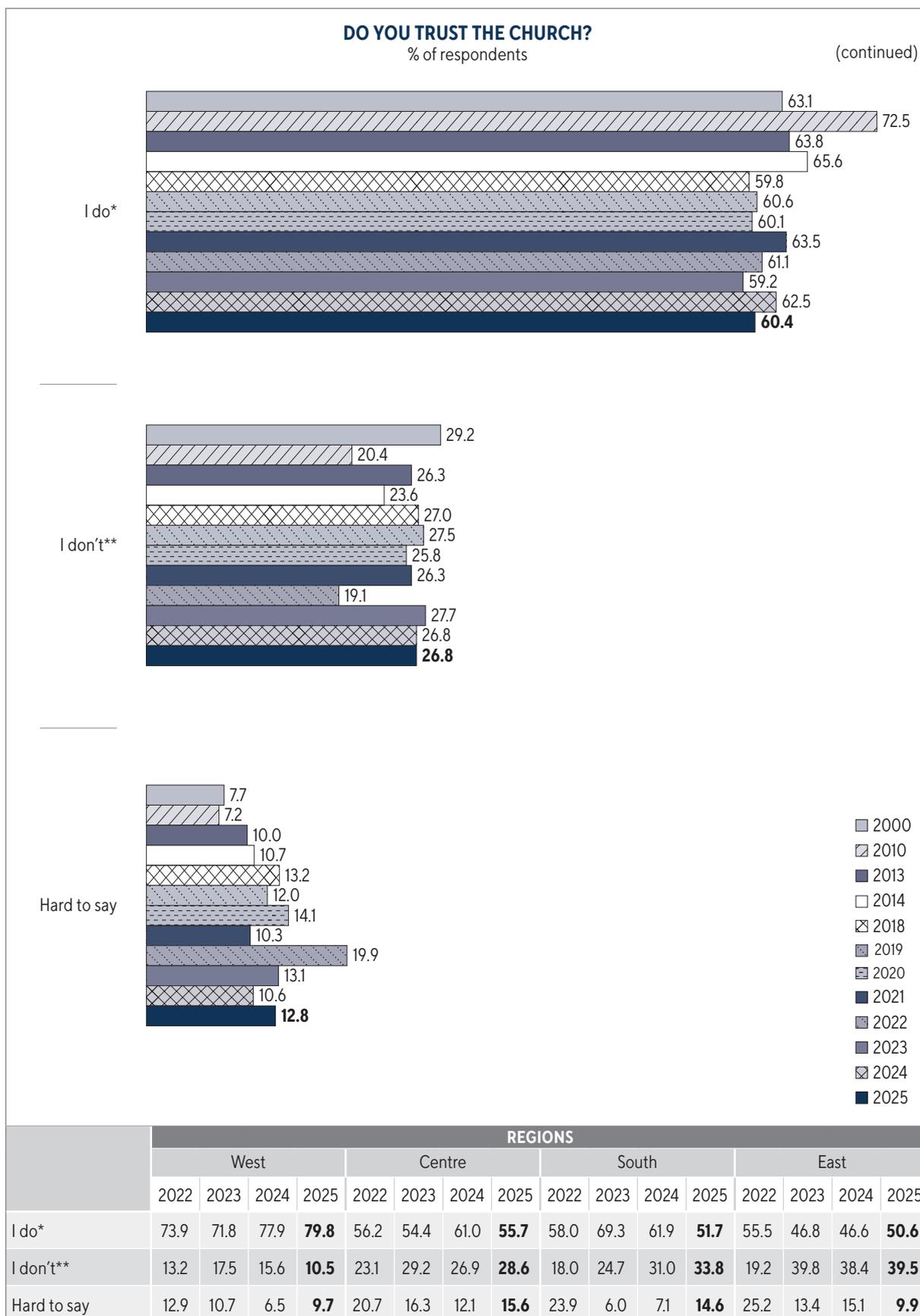


\* Respondents were asked to choose all relevant options

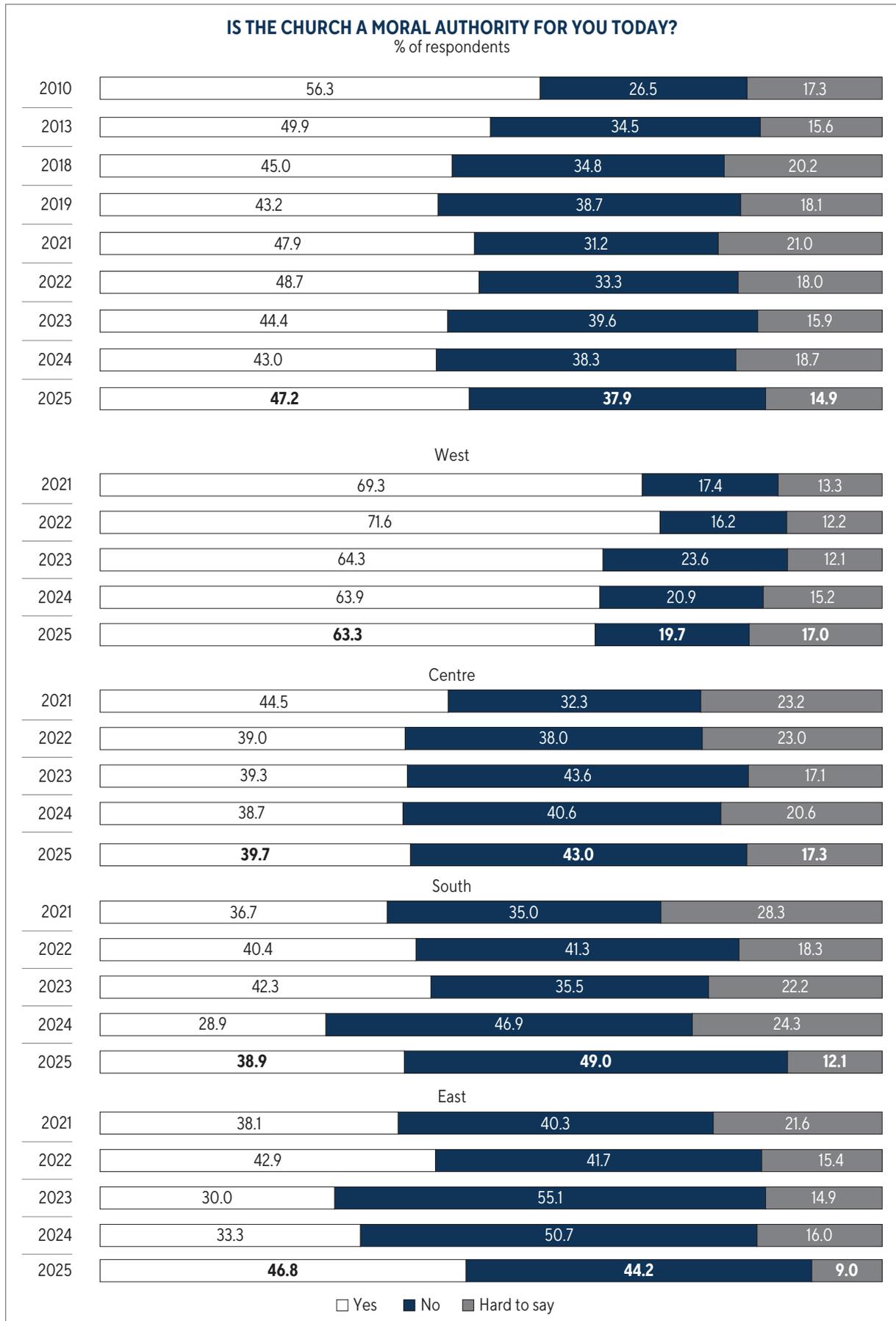
DO YOU THINK SOMETHING NEEDS TO BE CHANGED IN THE ACTIVITIES OF THE RELIGIOUS COMMUNITY WHOSE RELIGIOUS SERVICES, MEETINGS AND MINISTRIES YOU ATTEND?*												
% of those who attend religious services, meetings, ministries												
(continued)												
	REGIONS											
	West		Centre		South		East					
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025
No changes are needed	69.8	<b>65.8</b>	48.0	<b>40.4</b>	50.0	<b>62.1</b>	60.7	<b>61.3</b>				
More attention to various types of assistance to community members, their support	8.0	<b>11.2</b>	13.4	<b>15.3</b>	23.6	<b>13.6</b>	13.7	<b>13.8</b>				
More attention to psychological support of community members	8.3	<b>9.6</b>	15.4	<b>16.0</b>	5.6	<b>9.2</b>	12.4	<b>14.5</b>				
Greater focus on the problems of community members	7.0	<b>7.4</b>	8.6	<b>16.2</b>	2.8	<b>7.7</b>	2.4	<b>14.5</b>				
Simpler rituals and reduced duration of the service	4.9	<b>3.8</b>	8.6	<b>17.1</b>	11.3	<b>3.1</b>	6.0	<b>9.4</b>				
Greater focus on religious teaching of community members	3.2	<b>12.2</b>	10.4	<b>10.0</b>	5.6	<b>7.7</b>	5.3	<b>3.8</b>				
Ensuring services and sermons done in my native language	2.9	<b>4.5</b>	13.4	<b>12.1</b>	6.9	<b>7.6</b>	8.3	<b>11.3</b>				
Performing meetings and services at a more convenient time	3.2	<b>1.7</b>	4.8	<b>8.8</b>	8.3	<b>1.5</b>	5.3	<b>9.4</b>				
Other	1.2	<b>0.0</b>	0.3	<b>0.0</b>	0.0	<b>0.0</b>	0.6	<b>1.9</b>				
Hard to say	5.8	<b>5.7</b>	13.4	<b>14.4</b>	18.1	<b>13.8</b>	11.3	<b>6.3</b>				
	AGE											
	18-24		25-29		30-39		40-49		50-59		60+	
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025
No changes are needed	68.9	<b>61.7</b>	49.2	<b>60.3</b>	60.7	<b>48.4</b>	56.1	<b>54.6</b>	59.2	<b>57.1</b>	58.5	<b>55.1</b>
More attention to various types of assistance to community members, their support	9.8	<b>11.5</b>	14.3	<b>11.1</b>	12.4	<b>15.5</b>	9.5	<b>9.7</b>	10.3	<b>13.0</b>	14.4	<b>15.4</b>
More attention to psychological support of community members	9.8	<b>6.7</b>	17.5	<b>11.1</b>	8.1	<b>13.2</b>	12.7	<b>13.7</b>	12.5	<b>14.7</b>	10.9	<b>12.3</b>
Greater focus on the problems of community members	6.6	<b>16.7</b>	9.5	<b>8.2</b>	4.3	<b>11.0</b>	6.3	<b>11.7</b>	6.5	<b>9.8</b>	7.3	<b>14.8</b>
Simpler rituals and reduced duration of the service	6.5	<b>11.7</b>	11.1	<b>8.2</b>	5.7	<b>10.5</b>	6.3	<b>13.1</b>	5.4	<b>6.5</b>	7.9	<b>9.6</b>
Greater focus on religious teaching of community members	8.2	<b>10.0</b>	6.3	<b>15.1</b>	4.3	<b>9.6</b>	7.4	<b>7.3</b>	4.9	<b>8.2</b>	7.4	<b>11.4</b>
Ensuring services and sermons done in my native language	3.2	<b>10.0</b>	11.1	<b>4.1</b>	10.0	<b>10.0</b>	5.3	<b>8.7</b>	7.1	<b>8.7</b>	9.4	<b>8.4</b>
Performing meetings and services at a more convenient time	1.6	<b>1.7</b>	3.2	<b>4.2</b>	5.7	<b>5.5</b>	2.1	<b>7.3</b>	3.8	<b>6.5</b>	5.6	<b>5.4</b>
Other	0.0	<b>0.0</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>	1.1	<b>1.0</b>	0.5	<b>0.5</b>	1.2	<b>0.0</b>
Hard to say	6.6	<b>3.3</b>	9.5	<b>9.6</b>	11.9	<b>14.2</b>	12.7	<b>7.8</b>	13.0	<b>8.2</b>	7.4	<b>10.2</b>

\* Respondents were asked to choose all relevant options

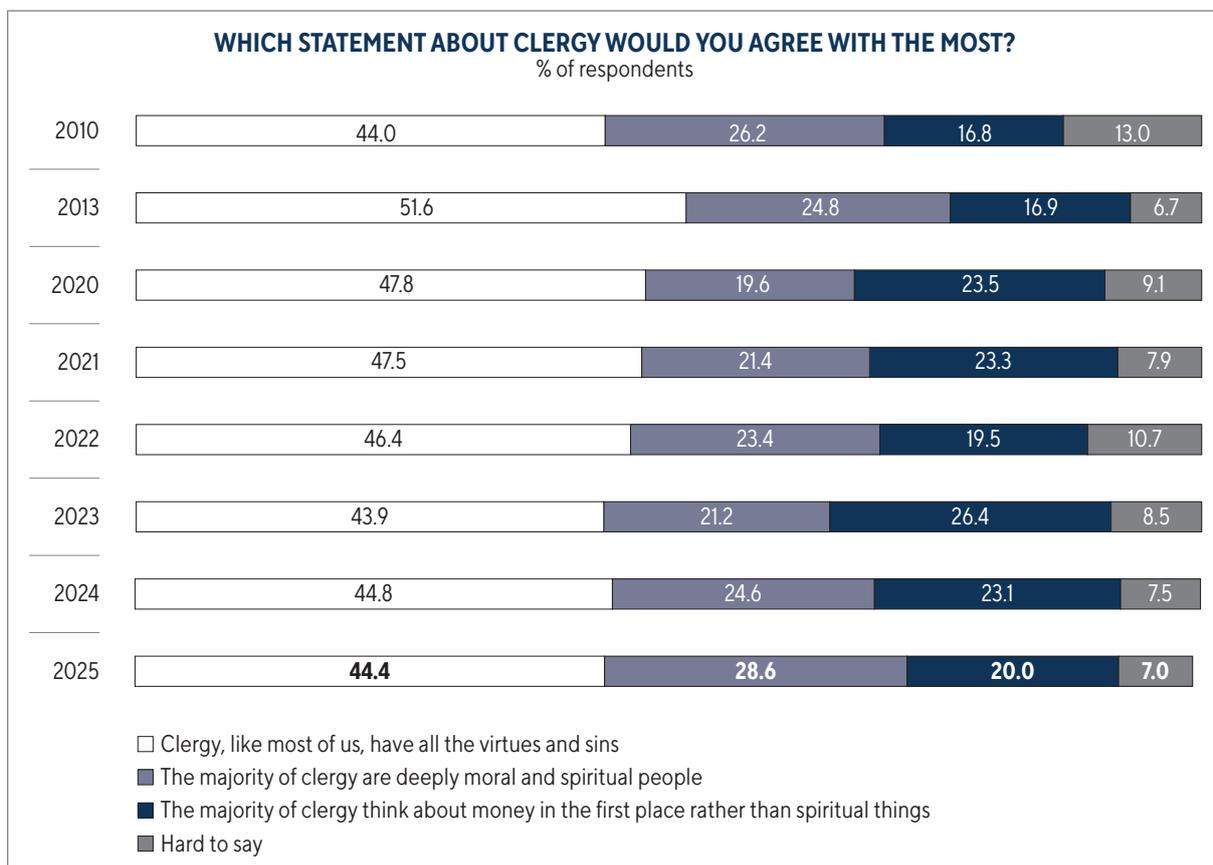
<b>ASSESSING THE ROLE OF RELIGION IN THE LIFE OF SOCIETY, PLEASE INDICATE WHETHER YOU AGREE WITH THE FOLLOWING STATEMENTS?</b>			
% of respondents			
	Agree	Disagree	I have no idea
<b>Religious leaders should stand up for the poorest when the authorities adopt decisions that reduce living standards</b>			
July 2000	86.8	5.7	7.6
November 2025	79.4	9.2	11.4
<b>Religion enhances people's morality and spirituality</b>			
July 2000	78.1	10.4	11.9
November 2025	75.0	14.3	10.8
<b>Religion is one of the important means of reviving national awareness and culture</b>			
July 2000	63.4	16.9	19.7
November 2025	68.1	16.9	15.1
<b>Religion is an element of political life</b>			
July 2000	47.4	29.9	22.4
November 2025	51.9	30.3	17.8
<b>Religion does not influence the life of society</b>			
July 2000	29.5	59.7	10.8
November 2025	25.4	64.6	10.0
<b>Religion is one of the factors of a democratic society</b>			
July 2000	45.9	28.5	25.6
November 2025	54.7	25.8	19.5
<b>Religious organisations play only a limited role in social work (helping the needy, persons with disabilities, the sick, the elderly, etc.)</b>			
July 2000	51.5	29.6	18.9
November 2025	35.7	41.5	22.7
<b>Religion is poorly adapted to the needs of modern people</b>			
July 2000	31.2	46.7	22.2
November 2025	30.4	50.1	19.5
<b>Religious leaders remain detached from such contemporary social issues as pregnancy prevention, abortion, HIV/AIDS, sexual education, and the like</b>			
July 2000	35.9	43.9	20.2
November 2025	27.3	48.8	23.8
<b>Religion makes people passive and indifferent to what is happening in society</b>			
July 2000	13.4	69.3	17.3
November 2025	16.6	68.6	14.7
<b>Religion is harmful because it divides people into different confessions</b>			
July 2000	14.7	67.0	18.3
November 2025	15.4	68.9	15.7
<b>Religion is dying out and will disappear altogether in the future</b>			
July 2000	7.7	75.7	16.6
November 2025	12.7	69.9	17.3



\* The sum of answers «fully trust» and «rather trust».  
 \*\* The sum of answers «fully distrust» and «rather distrust».



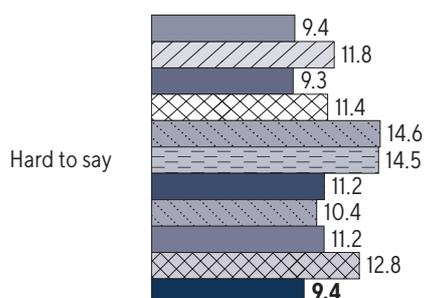
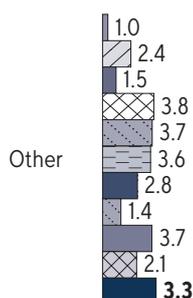
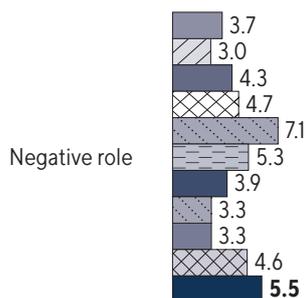
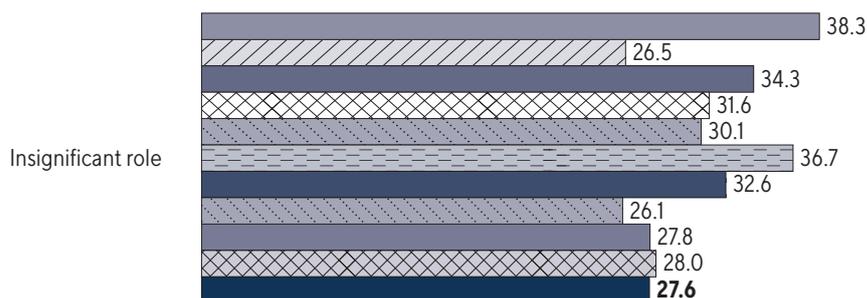
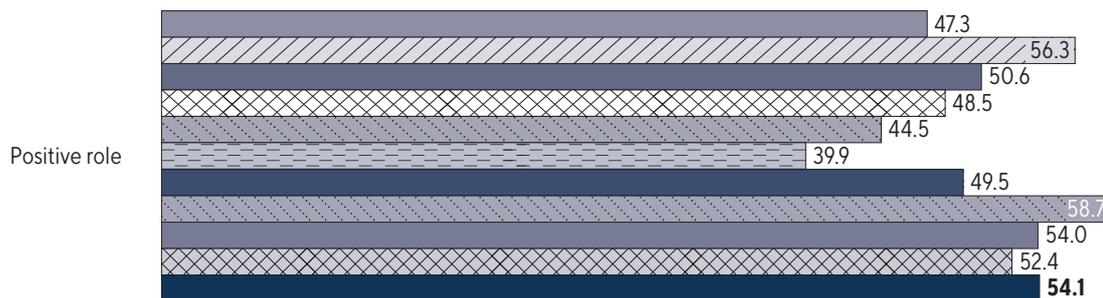
IS THE CHURCH A MORAL AUTHORITY FOR YOU TODAY?																	
% of respondents												(continued)					
	AGE																
	18-24		25-29		30-39		40-49		50-59		60+						
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025					
Yes	33.1	<b>33.3</b>	31.3	<b>36.9</b>	39.7	<b>42.1</b>	37.8	<b>48.5</b>	47.4	<b>48.6</b>	51.9	<b>55.8</b>					
No	48.3	<b>51.2</b>	45.3	<b>43.3</b>	43.3	<b>41.1</b>	42.4	<b>36.0</b>	34.5	<b>36.3</b>	29.7	<b>32.4</b>					
Hard to say	18.6	<b>15.4</b>	23.3	<b>19.7</b>	17.0	<b>16.7</b>	19.7	<b>15.4</b>	18.0	<b>15.1</b>	18.4	<b>11.9</b>					
	CONFESSIONAL AND CHURCH IDENTITY																
	OCU					UOC-MP					Just Orthodox						
	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025	2021	2022	2023	2024	2025		
Yes	63.6	58.7	53.0	52.2	<b>60.1</b>	69.3	65.6	68.1	73.0	<b>65.1</b>	36.6	33.7	26.3	28.2	<b>31.7</b>		
No	18.3	23.8	31.7	27.2	<b>25.6</b>	16.8	13.7	21.6	11.7	<b>23.9</b>	35.6	44.1	52.5	43.3	<b>46.3</b>		
Hard to say	18.1	17.4	15.4	20.6	<b>14.4</b>	13.9	20.6	10.3	15.3	<b>11.0</b>	27.8	22.2	21.2	28.5	<b>22.0</b>		
	Greek Catholics					Protestant and Evangelical Churches		Just Christians					Не відносять себе до жодної релігії				
	2021	2022	2023	2024	2025	2025		2021	2022	2023	2024	2025	2021	2022	2023	2024	2025
	Yes	78.8	82.0	81.1	82.9	<b>75.7</b>	<b>73.1</b>		39.8	30.9	21.8	24.1	<b>20.6</b>	6.3	3.0	7.7	5.6
No	7.8	6.8	11.3	8.8	<b>9.2</b>	<b>11.5</b>		28.1	46.3	57.2	52.8	<b>57.8</b>	70.4	81.3	73.2	80.1	<b>85.9</b>
Hard to say	13.4	11.2	7.7	8.3	<b>15.1</b>	<b>15.4</b>		32.2	22.9	21.0	23.1	<b>21.6</b>	23.2	15.7	19.1	14.2	<b>8.7</b>



WHICH STATEMENT ABOUT CLERGY WOULD YOU AGREE WITH THE MOST?														
% of respondents														
(continued)														
	REGIONS													
	West		Centre		South		East							
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025		
Clergy, like most of us, have all the virtues and sins	49.9	<b>49.3</b>	43.8	<b>44.8</b>	48.3	<b>46.3</b>	38.6	<b>36.5</b>						
The majority of clergy are deeply moral and spiritual people	34.9	<b>33.7</b>	18.1	<b>26.7</b>	21.3	<b>28.3</b>	26.6	<b>26.3</b>						
The majority of clergy think about money in the first place rather than spiritual things	7.2	<b>13.0</b>	28.9	<b>21.8</b>	28.3	<b>15.4</b>	28.2	<b>27.7</b>						
Hard to say	8.0	<b>4.0</b>	9.2	<b>6.6</b>	2.1	<b>10.0</b>	6.6	<b>9.5</b>						
	AGE													
	18-24		25-29		30-39		40-49		50-59		60+			
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025		
Clergy, like most of us, have all the virtues and sins	42.7	<b>42.6</b>	47.7	<b>42.4</b>	42.0	<b>49.4</b>	45.9	<b>44.7</b>	47.4	<b>47.4</b>	44.7	<b>39.9</b>		
The majority of clergy are deeply moral and spiritual people	19.9	<b>21.0</b>	17.4	<b>25.9</b>	23.5	<b>26.4</b>	23.0	<b>30.4</b>	23.7	<b>23.3</b>	30.1	<b>35.1</b>		
The majority of clergy think about money in the first place rather than spiritual things	28.7	<b>25.9</b>	26.2	<b>24.1</b>	26.9	<b>18.5</b>	24.1	<b>18.7</b>	19.5	<b>22.1</b>	19.2	<b>17.9</b>		
Hard to say	8.8	<b>10.5</b>	8.7	<b>7.6</b>	7.7	<b>5.8</b>	7.0	<b>6.2</b>	9.3	<b>7.3</b>	6.0	<b>7.1</b>		
	CONFESSIONAL AND CHURCH IDENTITY													
	OCU				UOC-MP				Just Orthodox					
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025		
Clergy, like most of us, have all the virtues and sins	47.8	45.9	49.6	<b>43.9</b>	47.7	42.2	37.5	<b>38.2</b>	49.1	48.0	47.5	<b>47.8</b>		
The majority of clergy are deeply moral and spiritual people	26.7	24.7	25.0	<b>36.7</b>	35.6	33.6	47.3	<b>50.9</b>	14.9	14.6	21.6	<b>21.0</b>		
The majority of clergy think about money in the first place rather than spiritual things	16.7	24.0	17.8	<b>13.1</b>	12.9	16.4	12.5	<b>7.3</b>	23.0	29.9	23.7	<b>24.4</b>		
Hard to say	8.8	5.4	7.6	<b>6.4</b>	3.8	7.8	2.7	<b>3.6</b>	13.1	7.5	7.2	<b>6.8</b>		
	Greek Catholics				Protestant and Evangelical Churches		Just Christians				I do not belong to any religion			
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2022	2023	2024	2025	
	2022	2023	2024	<b>44.8</b>	<b>36.5</b>	52.9	42.4	49.2	<b>49.5</b>	41.3	37.9	38.4	<b>43.1</b>	
Clergy, like most of us, have all the virtues and sins	44.2	45.2	40.2	<b>44.8</b>	<b>36.5</b>	52.9	42.4	49.2	<b>49.5</b>	41.3	37.9	38.4	<b>43.1</b>	
The majority of clergy are deeply moral and spiritual people	35.4	30.8	48.5	<b>41.0</b>	<b>40.4</b>	14.9	12.2	10.6	<b>12.7</b>	5.5	5.1	5.9	<b>2.6</b>	
The majority of clergy think about money in the first place rather than spiritual things	12.6	11.8	7.9	<b>11.7</b>	<b>17.3</b>	23.0	37.1	32.2	<b>29.9</b>	31.5	41.2	44.6	<b>42.8</b>	
Hard to say	7.8	12.2	3.3	<b>2.5</b>	<b>5.8</b>	9.2	8.3	8.0	<b>7.8</b>	21.7	15.8	11.0	<b>11.5</b>	

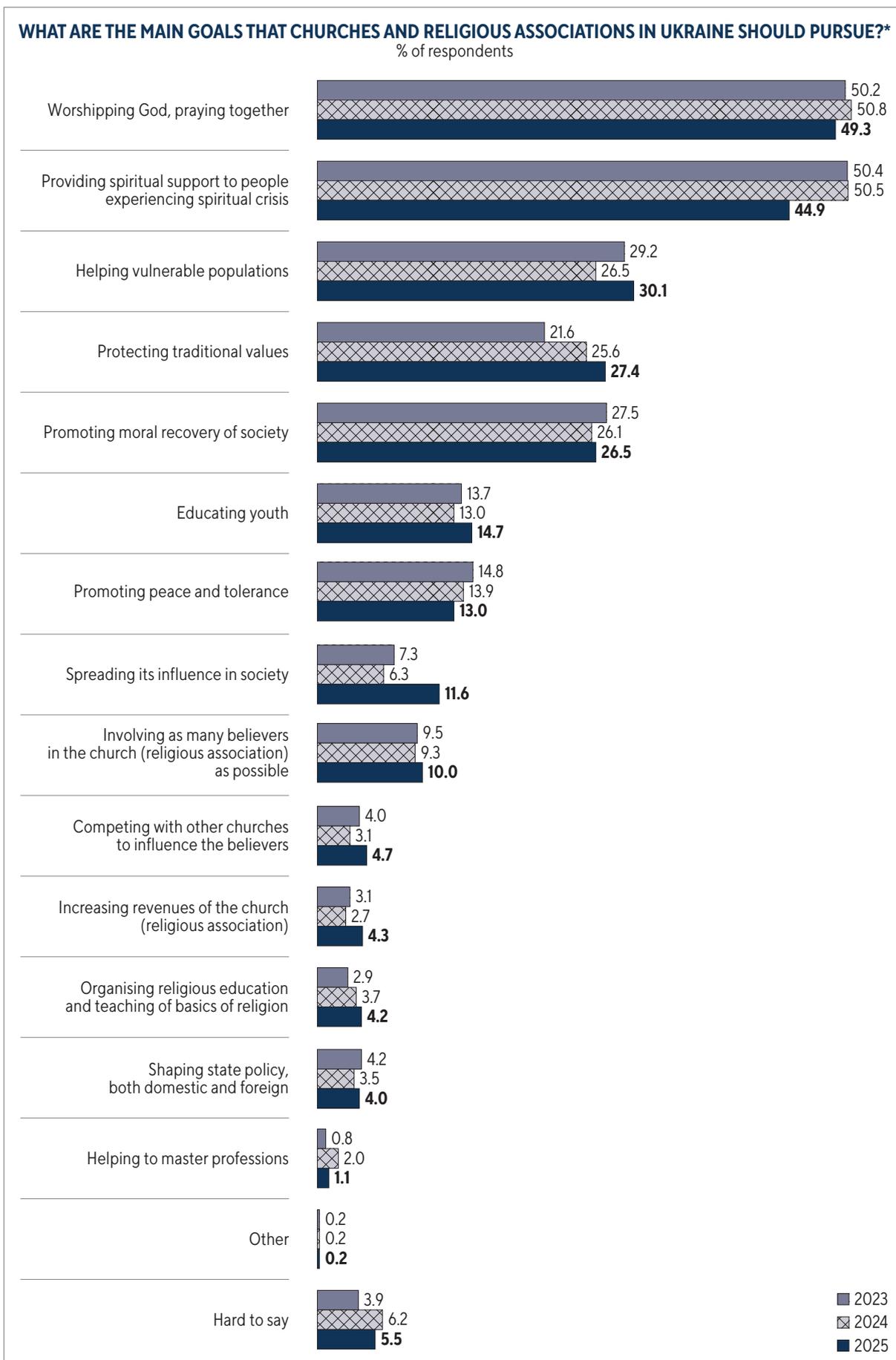
### WHAT ROLE DOES THE CHURCH PLAY IN MODERN UKRAINIAN SOCIETY?

% of respondents



- 2000
- 2010
- 2013
- 2018
- 2019
- 2020
- 2021
- 2022
- 2023
- 2024
- 2025

WHAT ROLE DOES THE CHURCH PLAY IN MODERN UKRAINIAN SOCIETY?													
% of respondents													
(continued)													
	REGIONS												
	West			Centre			South			East			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025	
Positive role	75.4	73.1	<b>72.3</b>	47.1	46.3	<b>47.2</b>	59.6	44.4	<b>46.3</b>	36.7	43.3	<b>49.9</b>	
Insignificant role	15.6	18.1	<b>18.0</b>	32.3	29.1	<b>31.5</b>	26.0	36.8	<b>35.8</b>	35.5	32.9	<b>27.2</b>	
Negative role	1.3	1.9	<b>1.1</b>	5.1	5.5	<b>5.6</b>	0.4	3.8	<b>6.3</b>	4.0	6.8	<b>10.4</b>	
Other	2.0	1.1	<b>2.7</b>	4.2	1.9	<b>4.0</b>	6.4	2.9	<b>4.2</b>	3.2	3.3	<b>2.4</b>	
Hard to say	5.6	5.7	<b>5.9</b>	11.3	17.1	<b>11.7</b>	7.7	12.1	<b>7.5</b>	20.6	13.6	<b>10.2</b>	
	AGE												
	18-24		25-29		30-39		40-49		50-59		60+		
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	
Positive role	37.4	<b>37.4</b>	45.7	<b>48.4</b>	48.4	<b>51.8</b>	46.6	<b>57.8</b>	56.3	<b>52.6</b>	62.7	<b>60.6</b>	
Insignificant role	37.4	<b>38.0</b>	36.4	<b>36.9</b>	28.6	<b>28.8</b>	28.5	<b>27.5</b>	26.6	<b>24.2</b>	23.0	<b>23.2</b>	
Negative role	5.3	<b>7.4</b>	4.0	<b>5.7</b>	5.5	<b>5.8</b>	6.5	<b>4.1</b>	4.2	<b>6.3</b>	3.1	<b>5.3</b>	
Other	1.8	<b>4.3</b>	4.0	<b>3.2</b>	2.9	<b>3.6</b>	2.4	<b>3.3</b>	2.4	<b>4.5</b>	0.9	<b>2.2</b>	
Hard to say	18.1	<b>12.9</b>	9.9	<b>5.7</b>	14.6	<b>10.1</b>	16.0	<b>7.4</b>	10.5	<b>12.4</b>	10.3	<b>8.6</b>	
	CONFESSIONAL AND CHURCH IDENTITY												
	OCU				UOC-MP				Just Orthodox				
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	
Positive role	70.6	65.6	65.5	<b>68.6</b>	78.6	71.3	75.9	<b>68.8</b>	44.0	39.4	43.0	<b>46.3</b>	
Insignificant role	20.3	22.7	20.5	<b>22.7</b>	16.8	16.5	16.1	<b>20.2</b>	33.2	42.1	32.5	<b>29.3</b>	
Negative role	2.0	1.6	2.4	<b>1.3</b>	0.0	3.5	0.9	<b>1.8</b>	3.1	2.0	2.9	<b>6.8</b>	
Other	0.3	3.9	1.1	<b>1.9</b>	0.8	1.7	2.7	<b>2.8</b>	2.1	2.8	0.7	<b>4.4</b>	
Hard to say	6.8	6.2	10.5	<b>5.5</b>	3.8	7.0	4.5	<b>6.4</b>	17.5	13.8	20.9	<b>13.2</b>	
	Greek Catholics				Protestant and Evangelical Churches	Just Christians				I do not belong to any religion			
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2022	2023	2024	2025
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2022	2023	2024	2025
Positive role	89.8	83.7	85.4	<b>79.9</b>	<b>84.6</b>	45.1	32.0	33.0	<b>27.9</b>	11.1	15.5	10.2	<b>6.1</b>
Insignificant role	8.3	10.0	11.3	<b>15.1</b>	<b>1.9</b>	36.6	33.3	42.0	<b>49.5</b>	51.7	47.6	50.9	<b>43.9</b>
Negative role	0.5	0.5	0.8	<b>0.0</b>	<b>3.8</b>	2.3	7.0	8.5	<b>2.0</b>	13.2	8.1	11.3	<b>23.9</b>
Other	0.5	0.5	0.4	<b>1.7</b>	<b>1.9</b>	4.0	4.4	2.0	<b>6.4</b>	3.8	6.6	6.2	<b>5.7</b>
Hard to say	1.0	5.4	2.1	<b>3.3</b>	<b>7.7</b>	12.0	23.2	14.5	<b>14.2</b>	20.1	22.1	21.3	<b>20.4</b>



\* Respondents were asked to choose no more than three relevant options.

<b>WHAT ARE THE MAIN GOALS THAT CHURCHES AND RELIGIOUS ASSOCIATIONS IN UKRAINE SHOULD PURSUE?*</b>						
% of respondents						
(continued)						
	REGIONS					
	West	Centre	South	East		
Worshipping God, praying together	68.3	40.3	49.2	44.0		
Providing spiritual support to people experiencing spiritual crisis	50.3	41.4	54.6	39.5		
Helping vulnerable populations	19.8	30.7	40.4	35.5		
Protecting traditional values	32.1	31.3	20.0	18.0		
Promoting moral recovery of society	28.5	29.2	26.7	18.4		
Educating youth	20.8	13.1	9.2	13.0		
Promoting peace and tolerance	11.1	15.9	12.9	9.7		
Spreading its influence in society	6.9	10.0	7.1	22.9		
Involving as many believers in the church (religious association) as possible	11.6	10.0	8.3	8.7		
Competing with other churches to influence the believers	3.2	4.5	1.7	8.7		
Increasing revenues of the church (religious association)	3.4	2.9	5.0	7.6		
Organising religious education and teaching of basics of religion	4.8	5.1	3.8	2.1		
Shaping state policy, both domestic and foreign	1.7	3.2	4.2	8.3		
Helping to master professions	0.4	1.6	0.4	1.7		
Other	0.2	0.1	0.0	0.2		
Hard to say	3.3	6.3	2.9	8.3		
	AGE					
	18-24	25-29	30-39	40-49	50-59	60+
Worshipping God, praying together	37.0	47.1	44.7	50.5	50.8	55.1
Providing spiritual support to people experiencing spiritual crisis	38.7	42.7	44.4	44.0	45.2	48.0
Helping vulnerable populations	29.4	22.9	30.5	32.6	29.3	30.5
Protecting traditional values	23.9	28.7	28.1	28.8	27.5	26.6
Promoting moral recovery of society	24.5	21.7	26.3	26.1	31.7	25.6
Educating youth	9.9	12.7	14.4	14.4	17.2	15.5
Promoting peace and tolerance	14.2	13.4	12.9	13.3	12.7	12.6
Spreading its influence in society	11.7	11.5	12.0	11.4	9.1	12.9
Involving as many believers in the church (religious association) as possible	12.3	7.6	11.0	10.3	9.4	9.1
Competing with other churches to influence the believers	6.2	3.8	5.3	4.1	5.7	4.0
Increasing revenues of the church (religious association)	5.5	5.1	4.1	3.5	4.8	4.1
Organising religious education and teaching of basics of religion	4.3	3.2	5.3	4.9	4.2	3.4
Shaping state policy, both domestic and foreign	4.9	3.8	3.6	3.8	4.2	4.1
Helping to master professions	1.2	1.3	0.5	1.6	1.2	1.2
Other	0.6	0.6	0.0	0.0	0.3	0.0
Hard to say	9.8	7.6	7.9	4.1	4.8	3.4

\* Respondents were asked to choose no more than three relevant options.

November 2025

### WHAT ARE THE MAIN GOALS THAT CHURCHES AND RELIGIOUS ASSOCIATIONS IN UKRAINE SHOULD PURSUE?\*

% of respondents

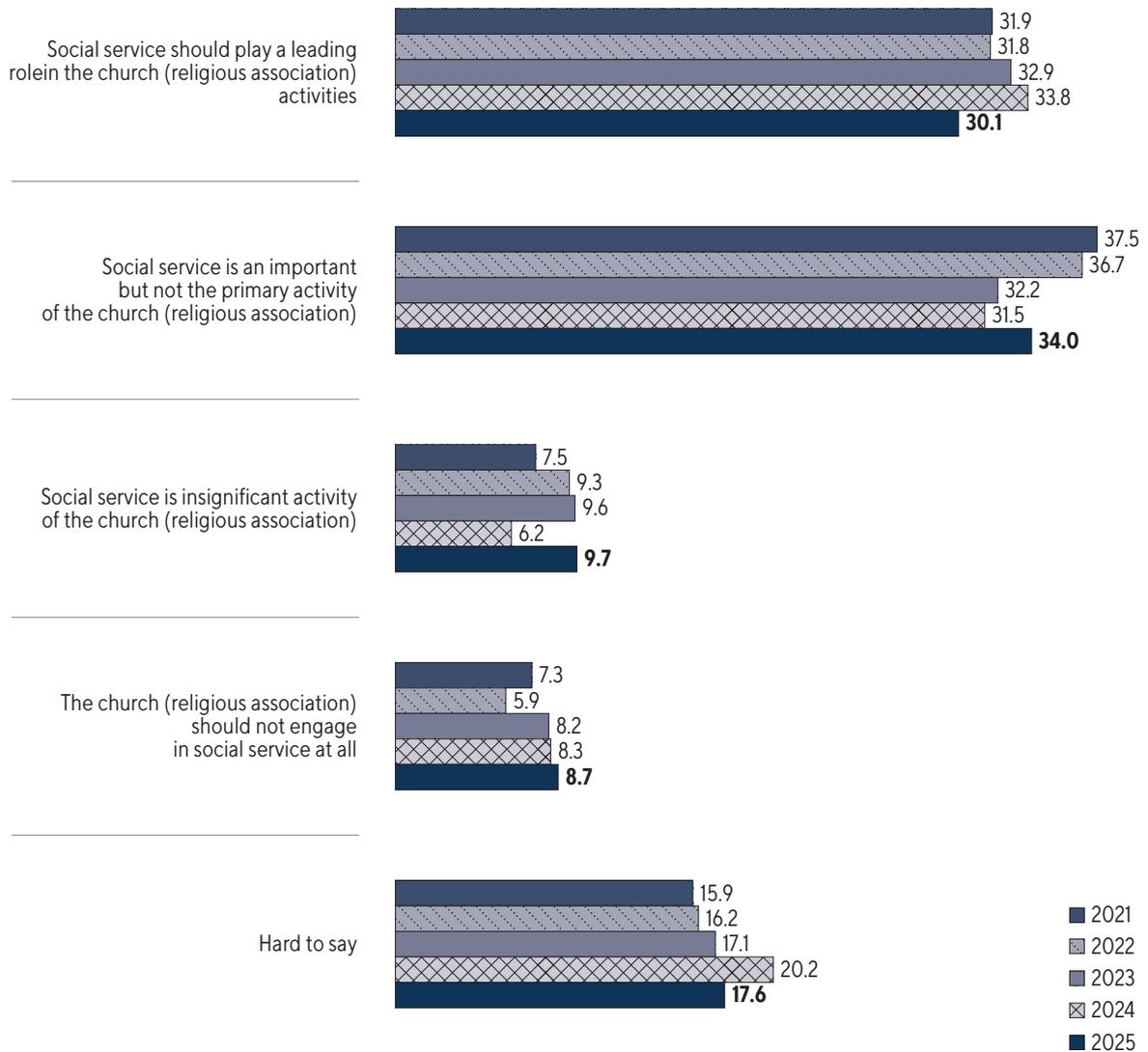
(continued)

	CONFESSIONAL AND CHURCH IDENTITY						
	OCU		UOC-MP		Just Orthodox		
	2024	2025	2024	2025	2024	2025	
Worshipping God, praying together	52.7	<b>54.6</b>	65.2	<b>72.5</b>	53.1	<b>41.5</b>	
Providing spiritual support to people experiencing spiritual crisis	56.7	<b>49.1</b>	67.9	<b>47.7</b>	48.0	<b>49.3</b>	
Helping vulnerable populations	27.6	<b>34.4</b>	22.5	<b>18.3</b>	27.4	<b>31.2</b>	
Protecting traditional values	28.3	<b>28.9</b>	27.0	<b>23.9</b>	23.8	<b>31.2</b>	
Promoting moral recovery of society	32.3	<b>30.9</b>	32.1	<b>33.9</b>	25.6	<b>28.8</b>	
Educating youth	13.3	<b>12.5</b>	11.6	<b>25.7</b>	11.6	<b>11.7</b>	
Promoting peace and tolerance	14.2	<b>12.8</b>	8.9	<b>24.5</b>	16.6	<b>14.6</b>	
Spreading its influence in society	6.3	<b>11.1</b>	8.9	<b>10.9</b>	4.3	<b>9.3</b>	
Involving as many believers in the church (religious association) as possible	8.1	<b>9.2</b>	15.2	<b>11.8</b>	7.2	<b>7.8</b>	
Competing with other churches to influence the believers	1.8	<b>3.4</b>	5.4	<b>3.6</b>	2.5	<b>3.4</b>	
Increasing revenues of the church (religious association)	1.5	<b>3.1</b>	3.6	<b>1.8</b>	1.8	<b>2.0</b>	
Organising religious education and teaching of basics of religion	2.2	<b>3.4</b>	5.4	<b>2.8</b>	4.7	<b>4.9</b>	
Shaping state policy, both domestic and foreign	4.5	<b>4.7</b>	1.8	<b>0.9</b>	1.4	<b>3.4</b>	
Helping to master professions	1.4	<b>0.6</b>	0.0	<b>0.9</b>	1.1	<b>2.0</b>	
Other	0.0	<b>0.1</b>	0.0	<b>0.9</b>	0.4	<b>0.0</b>	
Hard to say	2.4	<b>2.1</b>	0.9	<b>0.0</b>	4.7	<b>5.4</b>	
	Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion	
	2024	2025	2025	2024	2025	2024	2025
Worshipping God, praying together	72.5	<b>67.8</b>	<b>66.0</b>	43.7	<b>32.8</b>	27.4	<b>25.2</b>
Providing spiritual support to people experiencing spiritual crisis	46.7	<b>50.8</b>	<b>60.4</b>	54.8	<b>48.0</b>	33.1	<b>21.7</b>
Helping vulnerable populations	21.3	<b>20.2</b>	<b>25.0</b>	32.2	<b>38.2</b>	25.3	<b>24.8</b>
Protecting traditional values	29.6	<b>39.3</b>	<b>30.2</b>	24.1	<b>22.1</b>	20.2	<b>17.3</b>
Promoting moral recovery of society	30.8	<b>31.9</b>	<b>19.2</b>	20.6	<b>20.1</b>	11.3	<b>13.1</b>
Educating youth	20.4	<b>23.0</b>	<b>17.3</b>	9.5	<b>18.6</b>	10.8	<b>8.3</b>
Promoting peace and tolerance	10.4	<b>6.7</b>	<b>9.6</b>	13.6	<b>13.2</b>	18.3	<b>13.1</b>
Spreading its influence in society	5.0	<b>10.5</b>	<b>7.7</b>	7.0	<b>12.3</b>	6.2	<b>15.7</b>
Involving as many believers in the church (religious association) as possible	8.8	<b>11.8</b>	<b>13.5</b>	9.0	<b>7.8</b>	9.4	<b>12.5</b>
Competing with other churches to influence the believers	1.3	<b>2.1</b>	<b>7.7</b>	4.5	<b>3.4</b>	6.2	<b>12.1</b>
Increasing revenues of the church (religious association)	0.8	<b>2.5</b>	<b>0.0</b>	4.0	<b>6.4</b>	5.9	<b>10.9</b>
Organising religious education and teaching of basics of religion	5.8	<b>5.4</b>	<b>5.8</b>	4.0	<b>5.4</b>	2.2	<b>4.5</b>
Shaping state policy, both domestic and foreign	2.5	<b>2.5</b>	<b>3.8</b>	4.5	<b>2.9</b>	4.0	<b>6.4</b>
Helping to master professions	1.7	<b>0.0</b>	<b>0.0</b>	1.5	<b>2.0</b>	5.4	<b>3.2</b>
Other	0.0	<b>0.0</b>	<b>0.0</b>	0.0	<b>0.0</b>	0.8	<b>0.3</b>
Hard to say	1.7	<b>0.4</b>	<b>1.9</b>	9.0	<b>7.8</b>	19.1	<b>18.5</b>

\* Respondents were asked to choose no more than three relevant options.

**WHAT PLACE SHOULD SOCIAL SERVICE OCCUPY IN THE CHURCH, RELIGIOUS ASSOCIATION ACTIVITIES, NAMELY HELPING AND SUPPORTING PEOPLE (E.G., FINANCIAL ASSISTANCE, HELP WITH LEARNING, ORGANISATION OF LEISURE TIME, ETC.)?**

% of respondents



	REGIONS											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Social service should play a leading role in the church (religious association) activities	29.9	37.7	<b>28.1</b>	34.4	31.9	<b>29.8</b>	36.1	32.9	<b>40.2</b>	32.4	33.2	<b>27.2</b>
Social service is an important but not the primary activity of the church (religious association)	40.7	36.8	<b>40.7</b>	29.5	32.4	<b>37.6</b>	28.3	33.3	<b>20.7</b>	28.7	22.4	<b>25.8</b>
Social service is insignificant activity of the church (religious association)	9.1	5.3	<b>8.0</b>	7.6	5.8	<b>7.6</b>	9.0	5.8	<b>7.5</b>	14.9	8.2	<b>17.3</b>
The church (religious association) should not engage in social service at all	6.5	4.4	<b>5.0</b>	10.9	7.6	<b>7.1</b>	7.3	8.8	<b>8.7</b>	5.0	14.6	<b>16.5</b>
Hard to say	13.8	15.8	<b>18.2</b>	17.5	22.4	<b>17.9</b>	19.3	19.2	<b>22.8</b>	19.1	21.6	<b>13.2</b>

**WHAT PLACE SHOULD SOCIAL SERVICE OCCUPY IN THE CHURCH, RELIGIOUS ASSOCIATION ACTIVITIES,  
 NAMELY HELPING AND SUPPORTING PEOPLE (E.G., FINANCIAL ASSISTANCE, HELP WITH LEARNING,  
 ORGANISATION OF LEISURE TIME, ETC.)?**

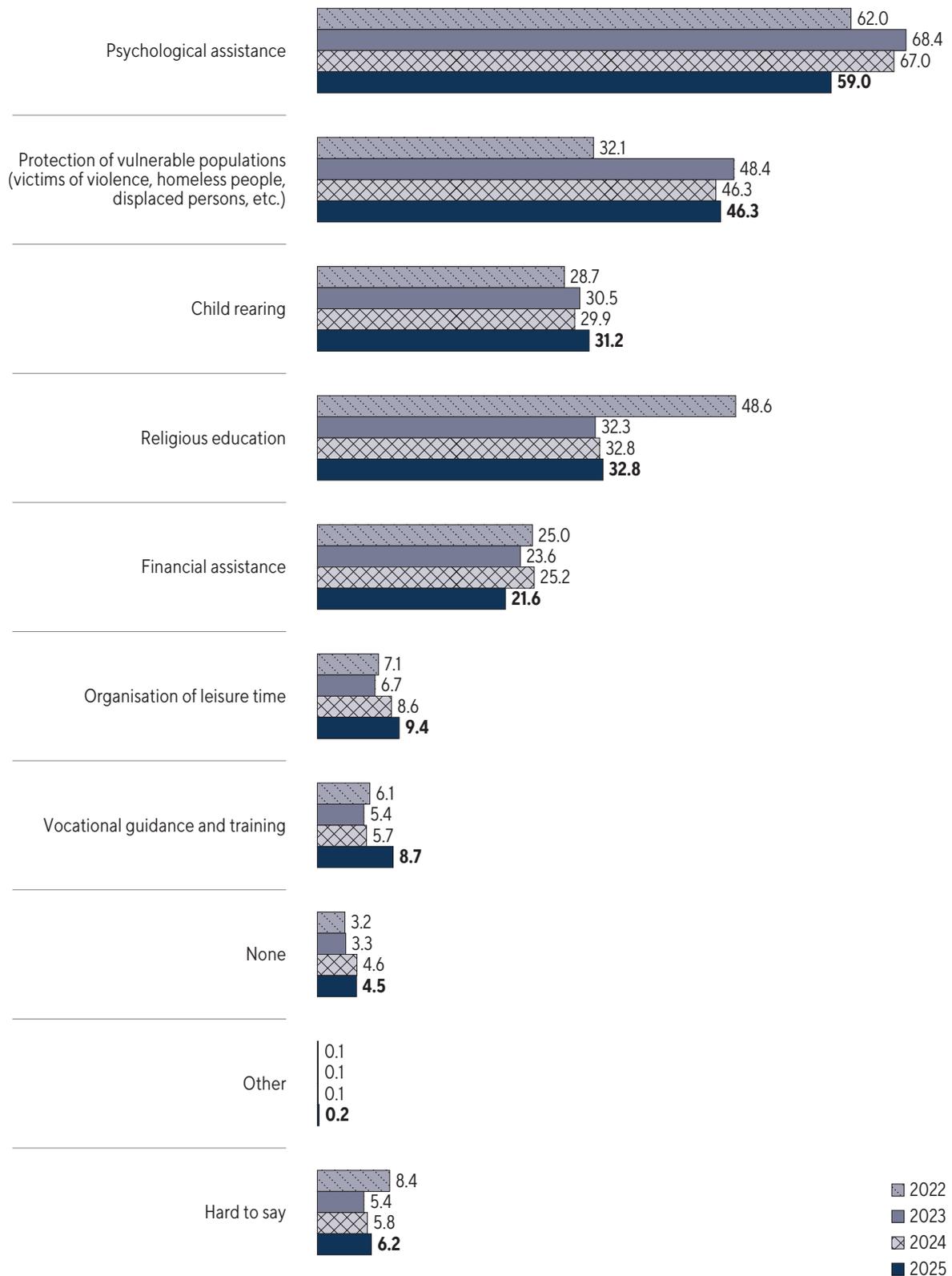
% of respondents

(continued)

	AGE											
	18-24		25-29		30-39		40-49		50-59		60+	
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025
Social service should play a leading role in the church (religious association) activities	26.2	<b>30.1</b>	30.7	<b>32.5</b>	32.8	<b>31.6</b>	30.9	<b>28.6</b>	35.5	<b>28.4</b>	38.4	<b>30.1</b>
Social service is an important but not the primary activity of the church (religious association)	26.2	<b>27.6</b>	33.3	<b>26.1</b>	30.1	<b>34.0</b>	31.2	<b>35.7</b>	33.7	<b>36.3</b>	32.2	<b>35.5</b>
Social service is insignificant activity of the church (religious association)	7.6	<b>9.8</b>	6.0	<b>8.9</b>	6.7	<b>8.4</b>	8.1	<b>9.5</b>	5.7	<b>10.9</b>	4.6	<b>10.2</b>
The church (religious association) should not engage in social service at all	7.6	<b>12.3</b>	7.3	<b>8.3</b>	9.1	<b>8.9</b>	8.1	<b>9.8</b>	8.1	<b>9.1</b>	8.6	<b>6.9</b>
Hard to say	32.6	<b>20.2</b>	22.7	<b>24.2</b>	21.3	<b>17.2</b>	21.7	<b>16.3</b>	16.9	<b>15.4</b>	16.1	<b>17.4</b>
	CONFESSIONAL AND CHURCH IDENTITY											
	OCU		UOC-MP		Just Orthodox							
	2024	2025	2024	2025	2024	2025						
Social service should play a leading role in the church (religious association) activities	35.5	<b>35.3</b>	30.4	<b>23.6</b>	31.7	<b>24.0</b>						
Social service is an important but not the primary activity of the church (religious association)	37.4	<b>38.0</b>	43.8	<b>44.5</b>	28.1	<b>30.9</b>						
Social service is insignificant activity of the church (religious association)	5.5	<b>8.5</b>	6.3	<b>7.3</b>	6.1	<b>12.7</b>						
The church (religious association) should not engage in social service at all	5.3	<b>4.5</b>	8.9	<b>5.5</b>	9.0	<b>14.7</b>						
Hard to say	16.3	<b>13.7</b>	10.7	<b>19.1</b>	25.2	<b>17.6</b>						
	CONFESSIONAL AND CHURCH IDENTITY											
	Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion						
	2024	2025	2025	2024	2025	2024	2025					
Social service should play a leading role in the church (religious association) activities	42.3	<b>38.3</b>	<b>32.7</b>	30.3	<b>20.5</b>	23.4	<b>20.1</b>					
Social service is an important but not the primary activity of the church (religious association)	39.8	<b>38.3</b>	<b>50.0</b>	24.7	<b>36.6</b>	19.9	<b>12.5</b>					
Social service is insignificant activity of the church (religious association)	4.6	<b>8.3</b>	<b>7.7</b>	13.1	<b>7.8</b>	6.2	<b>15.3</b>					
The church (religious association) should not engage in social service at all	1.7	<b>2.9</b>	<b>1.9</b>	12.6	<b>6.8</b>	16.7	<b>24.3</b>					
Hard to say	11.6	<b>12.1</b>	<b>7.7</b>	19.2	<b>28.3</b>	33.9	<b>27.8</b>					

### WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS ARE MOST IMPORTANT FOR SOCIETY?\*

% of respondents



\* Respondents were asked to choose no more than three relevant options.

WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS ARE MOST IMPORTANT FOR SOCIETY?*								
% of respondents								
(continued)								
	REGIONS							
	West		Centre		South		East	
	2024	2025	2024	2025	2024	2025	2024	2025
Psychological assistance	33.0	<b>61.3</b>	39.3	<b>59.4</b>	36.8	<b>73.3</b>	39.9	<b>47.0</b>
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	11.8	<b>42.1</b>	18.1	<b>48.9</b>	24.3	<b>61.3</b>	15.8	<b>38.1</b>
Child rearing	24.4	<b>43.4</b>	14.4	<b>26.2</b>	4.6	<b>17.9</b>	8.0	<b>33.6</b>
Religious education	29.8	<b>44.7</b>	19.8	<b>26.2</b>	9.6	<b>25.8</b>	13.4	<b>34.8</b>
Financial assistance	5.7	<b>12.0</b>	21.2	<b>23.7</b>	21.3	<b>32.9</b>	22.1	<b>22.9</b>
Organisation of leisure time	13.5	<b>10.3</b>	5.9	<b>6.1</b>	6.3	<b>6.3</b>	6.1	<b>16.5</b>
Vocational guidance and training	2.9	<b>5.5</b>	4.9	<b>6.1</b>	2.1	<b>8.3</b>	4.0	<b>18.0</b>
None	27.9	<b>3.8</b>	24.1	<b>3.9</b>	34.7	<b>3.3</b>	38.4	<b>7.3</b>
Other	0.0	<b>0.0</b>	0.0	<b>0.4</b>	0.0	<b>0.0</b>	0.0	<b>0.2</b>
Hard to say	8.2	<b>6.7</b>	11.8	<b>7.1</b>	6.7	<b>4.6</b>	7.1	<b>5.0</b>
	AGE							
	18-24		25-29		30-39			
	2024	2025	2024	2025	2024	2025		
Psychological assistance	25.7	<b>55.6</b>	33.6	<b>51.3</b>	34.5	<b>58.8</b>		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	15.8	<b>46.0</b>	13.3	<b>45.9</b>	15.8	<b>44.5</b>		
Child rearing	8.2	<b>21.0</b>	16.8	<b>29.3</b>	17.9	<b>30.1</b>		
Religious education	18.1	<b>27.6</b>	19.3	<b>27.4</b>	20.1	<b>29.7</b>		
Financial assistance	12.3	<b>20.4</b>	16.7	<b>21.5</b>	12.4	<b>21.1</b>		
Organisation of leisure time	8.2	<b>11.0</b>	8.1	<b>7.6</b>	9.4	<b>8.4</b>		
Vocational guidance and training	8.2	<b>9.8</b>	6.0	<b>8.3</b>	3.6	<b>8.1</b>		
None	41.5	<b>7.4</b>	32.0	<b>7.6</b>	33.5	<b>5.0</b>		
Other	0.0	<b>0.6</b>	0.0	<b>0.6</b>	0.0	<b>0.0</b>		
Hard to say	9.9	<b>6.1</b>	12.8	<b>7.6</b>	8.6	<b>7.7</b>		
	AGE							
	40-49		50-59		60+			
	2024	2025	2024	2025	2024	2025		
Psychological assistance	33.1	<b>62.8</b>	41.9	<b>56.5</b>	44.4	<b>61.4</b>		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	14.1	<b>45.9</b>	16.5	<b>45.0</b>	20.2	<b>48.8</b>		
Child rearing	14.3	<b>32.1</b>	14.5	<b>32.0</b>	13.2	<b>34.4</b>		
Religious education	20.8	<b>32.3</b>	20.5	<b>37.3</b>	19.6	<b>35.5</b>		
Financial assistance	13.2	<b>20.1</b>	16.8	<b>21.8</b>	25.7	<b>23.2</b>		
Organisation of leisure time	7.6	<b>9.0</b>	6.6	<b>9.7</b>	7.5	<b>10.2</b>		
Vocational guidance and training	3.0	<b>10.3</b>	3.3	<b>7.2</b>	3.1	<b>8.8</b>		
None	34.1	<b>3.5</b>	27.9	<b>6.0</b>	20.1	<b>2.2</b>		
Other	0.0	<b>0.0</b>	0.0	<b>0.3</b>	0.0	<b>0.2</b>		
Hard to say	8.7	<b>6.8</b>	10.5	<b>5.4</b>	8.2	<b>5.0</b>		

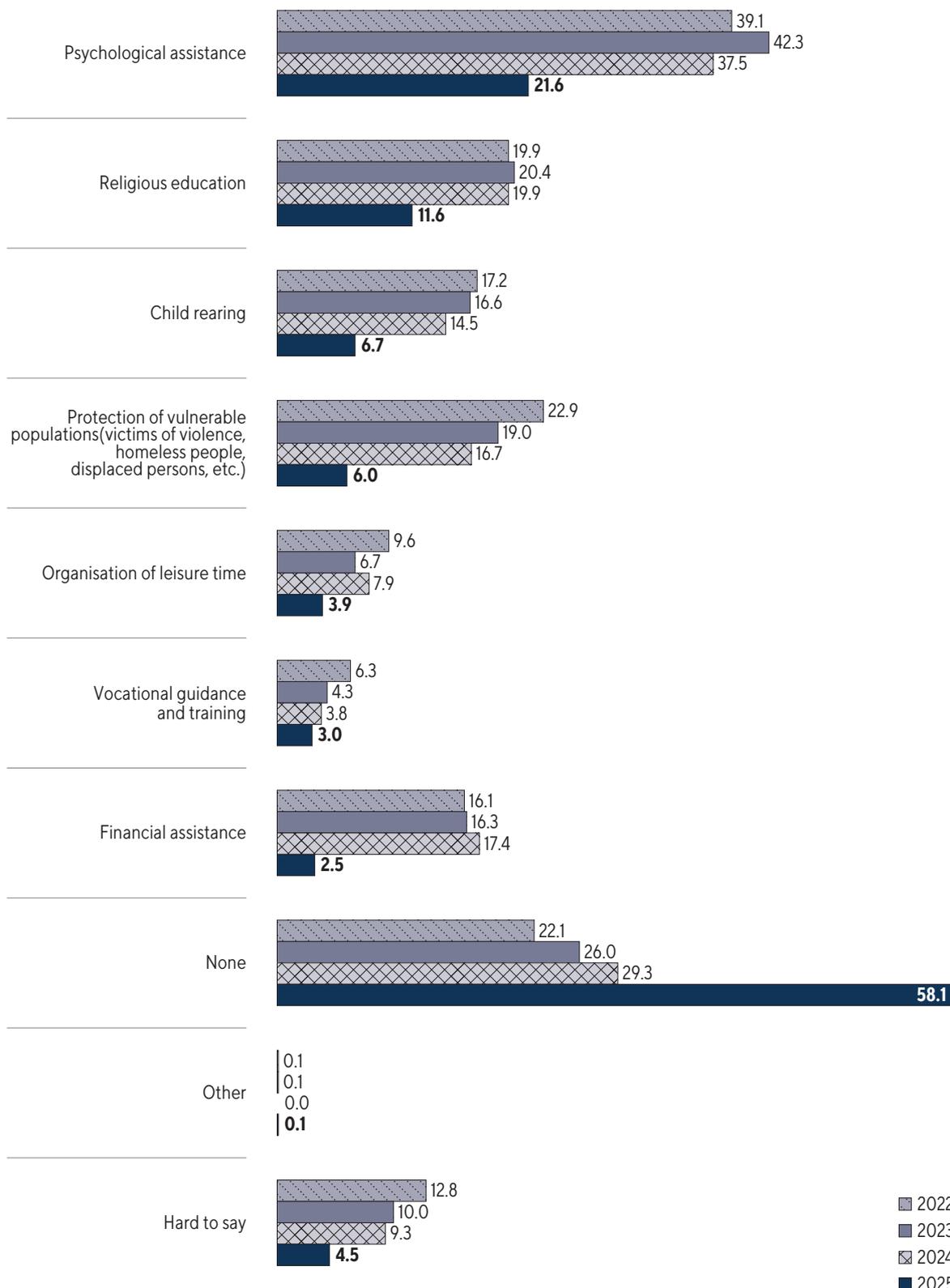
\* Respondents were asked to choose no more than three relevant options.

WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS ARE MOST IMPORTANT FOR SOCIETY?*										
% of respondents										
(continued)										
	CONFESSIONAL AND CHURCH IDENTITY									
	OCU			UOC-MP			Just Orthodox			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	
Psychological assistance	77.0	74.6	<b>66.3</b>	69.6	68.5	<b>63.6</b>	72.2	65.3	<b>57.1</b>	
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	52.2	49.1	<b>47.5</b>	49.1	49.5	<b>40.4</b>	49.4	49.3	<b>47.8</b>	
Child rearing	34.5	34.9	<b>33.7</b>	38.3	46.8	<b>54.1</b>	27.2	31.4	<b>20.5</b>	
Religious education	33.5	34.1	<b>33.6</b>	34.8	33.9	<b>47.7</b>	23.9	24.5	<b>35.6</b>	
Financial assistance	24.0	22.2	<b>22.5</b>	20.7	30.4	<b>17.3</b>	28.2	28.4	<b>24.4</b>	
Organisation of leisure time	5.3	5.6	<b>6.6</b>	3.4	4.5	<b>6.4</b>	3.1	3.2	<b>9.8</b>	
Vocational guidance and training	7.2	8.6	<b>8.2</b>	9.6	12.5	<b>16.4</b>	6.3	5.8	<b>7.3</b>	
None	0.7	1.8	<b>1.8</b>	6.1	1.8	<b>1.8</b>	2.4	3.2	<b>4.4</b>	
Other	0.0	0.0	<b>0.2</b>	0.0	0.0	<b>0.0</b>	0.4	0.0	<b>0.0</b>	
Hard to say	2.8	3.9	<b>5.3</b>	0.9	5.4	<b>3.7</b>	10.6	7.9	<b>3.9</b>	
	CONFESSIONAL AND CHURCH IDENTITY									
	Greek Catholics			Protestant and Evangelical Churches		Just Christians			I do not belong to any religion	
	2023	2024	2025	2025	2023	2024	2025	2023	2024	2025
Psychological assistance	62.4	62.1	<b>65.7</b>	<b>73.1</b>	60.5	69.3	<b>54.4</b>	47.2	52.4	<b>33.2</b>
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	39.6	32.5	<b>50.6</b>	<b>37.7</b>	48.7	44.7	<b>48.0</b>	44.9	49.1	<b>41.9</b>
Child rearing	50.9	53.8	<b>46.0</b>	<b>42.3</b>	31.1	24.6	<b>25.5</b>	11.0	12.7	<b>13.7</b>
Religious education	47.3	47.9	<b>46.0</b>	<b>40.4</b>	28.8	23.1	<b>25.0</b>	12.1	10.5	<b>16.9</b>
Financial assistance	16.2	13.3	<b>14.6</b>	<b>32.7</b>	30.3	33.2	<b>26.0</b>	20.2	32.1	<b>20.1</b>
Organisation of leisure time	8.1	5.4	<b>10.5</b>	<b>17.0</b>	9.2	7.5	<b>13.7</b>	3.3	7.8	<b>13.4</b>
Vocational guidance and training	8.1	13.3	<b>6.7</b>	<b>5.8</b>	6.1	9.0	<b>10.8</b>	4.4	7.0	<b>8.6</b>
None	0.9	0.4	<b>0.4</b>	<b>0.0</b>	4.4	5.5	<b>2.9</b>	12.9	15.1	<b>17.3</b>
Other	0.0	0.4	<b>0.0</b>	<b>0.0</b>	0.0	0.0	<b>0.0</b>	0.7	0.0	<b>0.6</b>
Hard to say	4.5	3.8	<b>3.8</b>	<b>0.0</b>	6.6	5.5	<b>6.9</b>	11.4	9.4	<b>13.1</b>

\*Respondents were asked to choose no more than three relevant options.

**WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS WOULD BE INTERESTING FOR YOU PERSONALLY (FOR EXAMPLE, YOU WERE PROVIDED WITH SOME ASSISTANCE)?\***

% of respondents



\* Respondents were asked to choose no more than three relevant options.

WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS WOULD BE INTERESTING FOR YOU PERSONALLY (FOR EXAMPLE, YOU WERE PROVIDED WITH SOME ASSISTANCE)?*								
% of respondents (continued)								
	REGIONS							
	West		Centre		South		East	
	2024	2025	2024	2025	2024	2025	2024	2025
Psychological assistance	33.0	<b>23.1</b>	39.3	<b>23.6</b>	36.8	<b>18.8</b>	39.9	<b>17.5</b>
Religious education	29.8	<b>14.3</b>	19.8	<b>8.9</b>	9.6	<b>12.9</b>	13.4	<b>12.8</b>
Child rearing	24.4	<b>11.3</b>	14.4	<b>4.7</b>	4.6	<b>2.5</b>	8.0	<b>7.6</b>
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	11.8	<b>2.9</b>	18.1	<b>6.0</b>	24.3	<b>8.3</b>	15.8	<b>8.5</b>
Organisation of leisure time	13.5	<b>3.8</b>	5.9	<b>3.6</b>	6.3	<b>2.5</b>	6.1	<b>5.4</b>
Vocational guidance and training	2.9	<b>1.3</b>	4.9	<b>2.4</b>	2.1	<b>1.3</b>	4.0	<b>7.1</b>
Financial assistance	5.7	<b>11.9</b>	21.2	<b>8.8</b>	21.3	<b>9.2</b>	22.1	<b>2.5</b>
None	27.9	<b>56.1</b>	24.1	<b>59.2</b>	34.7	<b>61.3</b>	38.4	<b>57.0</b>
Other	0.0	<b>0.0</b>	0.0	<b>0.2</b>	0.0	<b>0.0</b>	0.0	<b>0.0</b>
Hard to say	8.2	<b>7.1</b>	11.8	<b>3.1</b>	6.7	<b>3.8</b>	7.1	<b>4.5</b>
	AGE							
	18-24		25-29		30-39			
	2024	2025	2024	2025	2024	2025		
Psychological assistance	25.7	<b>14.2</b>	33.6	<b>14.6</b>	34.5	<b>20.6</b>		
Religious education	18.1	<b>6.8</b>	19.3	<b>9.6</b>	20.1	<b>10.0</b>		
Child rearing	8.2	<b>4.9</b>	16.8	<b>5.7</b>	17.9	<b>7.7</b>		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	15.8	<b>3.7</b>	13.3	<b>4.5</b>	15.8	<b>6.2</b>		
Organisation of leisure time	8.2	<b>1.9</b>	8.1	<b>2.5</b>	9.4	<b>3.6</b>		
Vocational guidance and training	8.2	<b>4.3</b>	6.0	<b>2.5</b>	3.6	<b>2.2</b>		
Financial assistance	12.3	<b>3.1</b>	16.7	<b>7.6</b>	12.4	<b>5.5</b>		
None	0.0	<b>69.9</b>	0.0	<b>65.6</b>	0.0	<b>61.5</b>		
Other	41.5	<b>0.0</b>	32.0	<b>0.0</b>	33.5	<b>0.0</b>		
Hard to say	9.9	<b>6.1</b>	12.8	<b>5.7</b>	8.6	<b>4.5</b>		
	AGE							
	40-49		50-59		60+			
	2024	2025	2024	2025	2024	2025		
Psychological assistance	33.1	<b>19.6</b>	41.9	<b>25.4</b>	44.4	<b>25.5</b>		
Religious education	20.8	<b>10.3</b>	20.5	<b>13.0</b>	19.6	<b>14.6</b>		
Child rearing	14.3	<b>7.9</b>	14.5	<b>6.0</b>	13.2	<b>6.5</b>		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	14.1	<b>3.8</b>	16.5	<b>6.9</b>	20.2	<b>7.8</b>		
Organisation of leisure time	7.6	<b>3.8</b>	6.6	<b>5.1</b>	7.5	<b>4.5</b>		
Vocational guidance and training	3.0	<b>4.1</b>	3.3	<b>1.5</b>	3.1	<b>3.6</b>		
Financial assistance	13.2	<b>9.0</b>	16.8	<b>8.8</b>	25.7	<b>11.9</b>		
None	0.0	<b>56.8</b>	0.0	<b>56.8</b>	0.0	<b>52.0</b>		
Other	34.1	<b>0.5</b>	27.9	<b>0.0</b>	20.1	<b>0.0</b>		
Hard to say	8.7	<b>5.4</b>	10.5	<b>3.9</b>	8.2	<b>3.6</b>		

\* Respondents were asked to choose no more than three relevant options.

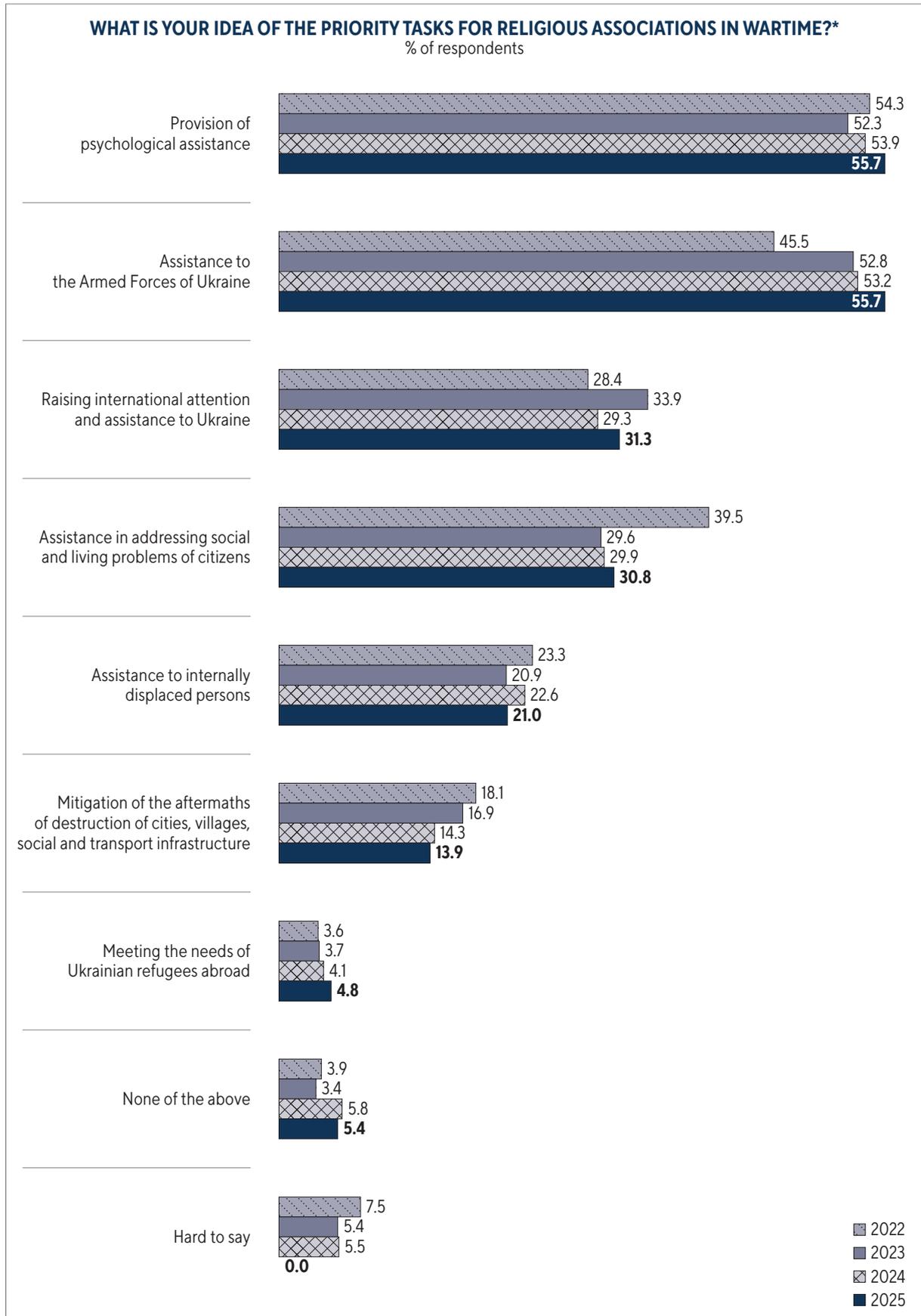
**WHAT TYPES OF SOCIAL SERVICE OF CHURCHES AND RELIGIOUS ASSOCIATIONS WOULD BE INTERESTING FOR YOU PERSONALLY (FOR EXAMPLE, YOU WERE PROVIDED WITH SOME ASSISTANCE)?\***

% of respondents

(continued)

	CONFESSIONAL AND CHURCH IDENTITY									
	OCU			UOC-MP			Just Orthodox			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	
Psychological assistance	51.8	48.2	<b>25.7</b>	54.8	52.7	<b>45.9</b>	42.1	29.2	<b>14.1</b>	
Religious education	24.5	22.4	<b>12.4</b>	31.9	34.8	<b>20.0</b>	10.2	16.6	<b>8.8</b>	
Child rearing	16.9	16.3	<b>6.8</b>	27.8	20.5	<b>7.3</b>	11.8	11.5	<b>2.4</b>	
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	22.1	19.5	<b>6.5</b>	33.9	25.2	<b>5.5</b>	21.6	14.4	<b>6.3</b>	
Organisation of leisure time	5.9	10.0	<b>3.2</b>	13.9	12.5	<b>15.6</b>	6.3	2.5	<b>2.0</b>	
Vocational guidance and training	4.5	4.2	<b>4.0</b>	5.2	2.7	<b>1.8</b>	2.4	2.2	<b>2.0</b>	
Financial assistance	17.8	18.4	<b>11.3</b>	24.3	26.1	<b>8.2</b>	15.3	19.1	<b>7.8</b>	
None	0.0	0.0	<b>51.2</b>	0.0	0.0	<b>42.2</b>	0.0	0.0	<b>63.4</b>	
Other	18.2	18.5	<b>0.0</b>	15.7	13.4	<b>0.0</b>	25.5	33.2	<b>0.5</b>	
Hard to say	8.3	9.7	<b>5.2</b>	4.3	5.4	<b>3.6</b>	12.9	12.6	<b>5.4</b>	
	CONFESSIONAL AND CHURCH IDENTITY									
	Greek Catholics			Protestant and Evangelical Churches	Just Christians			I do not belong to any religion		
	2023	2024	2025	2025	2023	2024	2025	2023	2024	2025
Psychological assistance	38.3	35.8	<b>26.4</b>	<b>51.9</b>	34.2	38.2	<b>14.2</b>	16.6	15.1	<b>2.2</b>
Religious education	37.4	35.8	<b>20.1</b>	<b>38.5</b>	11.0	10.6	<b>4.4</b>	2.2	3.2	<b>1.3</b>
Child rearing	31.1	22.9	<b>15.5</b>	<b>13.2</b>	12.7	12.6	<b>5.4</b>	4.4	3.8	<b>1.0</b>
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	12.2	9.6	<b>3.8</b>	<b>19.2</b>	17.9	15.6	<b>6.4</b>	11.0	14.5	<b>4.5</b>
Organisation of leisure time	14.0	15.0	<b>5.0</b>	<b>11.5</b>	7.0	6.0	<b>3.4</b>	1.1	4.0	<b>1.0</b>
Vocational guidance and training	6.8	3.8	<b>2.5</b>	<b>3.8</b>	7.0	5.0	<b>2.9</b>	1.8	3.5	<b>0.6</b>
Financial assistance	11.3	6.7	<b>3.3</b>	<b>26.9</b>	20.1	23.1	<b>10.8</b>	8.8	14.0	<b>1.6</b>
None	0.5	0.0	<b>45.0</b>	<b>28.8</b>	0.0	0.0	<b>69.1</b>	0.0	0.0	<b>87.5</b>
Other	15.8	17.0	<b>0.0</b>	<b>0.0</b>	36.0	36.7	<b>0.5</b>	58.8	61.3	<b>0.0</b>
Hard to say	12.2	10.0	<b>6.3</b>	<b>0.0</b>	10.5	8.5	<b>2.0</b>	11.8	8.9	<b>3.5</b>

\* Respondents were asked to choose no more than three relevant options.



\* Respondents were asked to choose no more than three relevant options.

<b>WHAT IS YOUR IDEA OF THE PRIORITY TASKS FOR RELIGIOUS ASSOCIATIONS IN WARTIME?*</b>												
% of respondents <span style="float: right;">(continued)</span>												
	<b>REGIONS</b>											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Provision of psychological assistance	49.3	58.3	<b>57.7</b>	53.7	50.8	<b>52.0</b>	50.9	52.1	<b>69.6</b>	54.0	55.7	<b>52.5</b>
Assistance to the Armed Forces of Ukraine	61.7	65.7	<b>63.5</b>	58.2	59.0	<b>56.4</b>	34.2	31.4	<b>49.2</b>	40.3	38.6	<b>48.2</b>
Raising international attention and assistance to Ukraine	23.2	23.8	<b>26.1</b>	32.4	31.0	<b>27.7</b>	38.9	27.6	<b>47.5</b>	26.7	33.9	<b>33.1</b>
Assistance in addressing social and living problems of citizens	24.9	27.2	<b>31.7</b>	36.8	30.2	<b>31.3</b>	32.9	33.5	<b>23.8</b>	40.2	30.8	<b>34.8</b>
Assistance to internally displaced persons	21.6	15.6	<b>15.5</b>	18.9	25.3	<b>21.9</b>	23.9	26.3	<b>23.3</b>	22.3	23.8	<b>24.6</b>
Mitigation of the aftermaths of destruction of cities, villages, social and transport infrastructure	14.6	7.0	<b>12.2</b>	15.2	14.1	<b>14.2</b>	31.6	22.6	<b>20.0</b>	14.9	18.9	<b>11.6</b>
Meeting the needs of Ukrainian refugees abroad	3.4	2.5	<b>2.9</b>	3.2	3.6	<b>3.6</b>	6.4	5.9	<b>4.6</b>	3.5	6.4	<b>9.5</b>
None of the above	4.7	5.0	<b>6.3</b>	2.8	3.8	<b>3.9</b>	4.3	13.4	<b>2.9</b>	2.5	6.4	<b>8.3</b>
Hard to say	6.2	5.0	<b>4.8</b>	4.4	6.1	<b>5.2</b>	6.4	3.3	<b>2.5</b>	6.2	6.1	<b>5.2</b>
	<b>CONFESSIONAL AND CHURCH IDENTITY</b>											
	OCU			UOC-MP			Just Orthodox					
	2023	2024	2025	2023	2024	2025	2023	2024	2025			
Provision of psychological assistance	57.9	60.2	<b>61.9</b>	57.8	58.0	<b>67.0</b>	50.4	52.7	<b>56.6</b>			
Assistance to the Armed Forces of Ukraine	56.7	60.3	<b>61.3</b>	47.8	47.3	<b>45.0</b>	48.4	42.2	<b>41.2</b>			
Raising international attention and assistance to Ukraine	30.2	33.5	<b>31.2</b>	39.1	22.3	<b>33.0</b>	29.0	26.4	<b>34.6</b>			
Assistance in addressing social and living problems of citizens	36.5	30.7	<b>30.1</b>	30.4	40.2	<b>30.0</b>	33.1	33.6	<b>28.4</b>			
Assistance to internally displaced persons	21.3	21.5	<b>21.7</b>	24.3	35.7	<b>24.5</b>	18.8	28.4	<b>23.0</b>			
Mitigation of the aftermaths of destruction of cities, villages, social and transport infrastructure	19.1	15.1	<b>16.5</b>	25.2	22.3	<b>19.1</b>	11.8	18.4	<b>11.2</b>			
Meeting the needs of Ukrainian refugees abroad	4.5	4.2	<b>3.5</b>	6.9	3.6	<b>1.8</b>	3.1	5.1	<b>5.9</b>			
None of the above	2.1	1.5	<b>2.6</b>	1.7	1.8	<b>6.4</b>	4.3	5.4	<b>6.9</b>			
Hard to say	2.8	3.8	<b>2.9</b>	0.9	4.5	<b>1.8</b>	7.8	6.5	<b>3.9</b>			

\* Респондентам пропонувалося відзначити не більше трьох прийнятних варіантів відповіді.

WHAT IS YOUR IDEA OF THE PRIORITY TASKS FOR RELIGIOUS ASSOCIATIONS IN WARTIME?*										
% of respondents										
(continued)										
	CONFESSIONAL AND CHURCH IDENTITY									
	Greek Catholics			Protestant and Evangelical Churches	Just Christians			I do not belong to any religion		
	2023	2024	2025	2025	2023	2024	2025	2023	2024	2025
Provision of psychological assistance	47.3	59.6	<b>65.5</b>	<b>55.8</b>	51.3	52.8	<b>52.5</b>	38.2	35.8	<b>29.4</b>
Assistance to the Armed Forces of Ukraine	76.6	68.8	<b>73.6</b>	<b>55.8</b>	45.2	48.2	<b>54.6</b>	38.0	43.5	<b>41.2</b>
Raising international attention and assistance to Ukraine	24.3	23.3	<b>24.4</b>	<b>38.5</b>	32.0	30.2	<b>33.8</b>	25.8	30.4	<b>27.8</b>
Assistance in addressing social and living problems of citizens	27.6	30.0	<b>36.1</b>	<b>46.2</b>	35.5	29.6	<b>32.4</b>	32.4	25.5	<b>29.7</b>
Assistance to internally displaced persons	23.4	18.3	<b>18.4</b>	<b>15.4</b>	18.9	25.1	<b>20.6</b>	19.5	16.9	<b>20.4</b>
Mitigation of the aftermaths of destruction of cities, villages, social and transport infrastructure	20.7	11.3	<b>10.9</b>	<b>15.4</b>	17.9	14.6	<b>11.3</b>	7.4	10.2	<b>10.5</b>
Meeting the needs of Ukrainian refugees abroad	2.7	0.8	<b>3.8</b>	<b>3.8</b>	2.6	4.5	<b>5.4</b>	2.9	5.4	<b>8.6</b>
None of the above	0.0	<b>0.8</b>	<b>1.7</b>	<b>3.8</b>	3.9	<b>10.1</b>	<b>4.9</b>	9.6	<b>16.4</b>	<b>14.7</b>
Hard to say	5.9	<b>4.6</b>	<b>5.0</b>	<b>3.8</b>	4.4	<b>4.5</b>	<b>3.9</b>	12.2	<b>9.7</b>	<b>10.9</b>

\* Respondents were asked to choose no more than three relevant options.

ARE YOU AWARE OF ANY CASES WHERE RELIGIOUS COMMUNITIES (OF ANY RELIGIOUS AFFILIATION) DID ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?								
% of respondents								
	UKRAINE				REGIONS (November 2025)			
	2022	2023	2024	2025	West	Centre	South	East
<b>Provided assistance to the Armed Forces of Ukraine</b>								
Yes	47.7	48.9	49.1	<b>54.6</b>	82.1	48.4	45.0	38.4
No	51.6	50.6	50.3	<b>44.7</b>	17.7	51.0	53.3	60.8
No answer	0.7	0.5	0.6	<b>0.6</b>	0.2	0.6	1.7	0.7
<b>Provided material aid to refugees</b>								
Yes	43.5	39.6	37.6	<b>41.6</b>	56.2	42.0	28.3	30.5
No	56.1	59.7	61.6	<b>57.4</b>	42.8	56.8	70.8	68.8
No answer	0.4	0.7	0.8	<b>1.0</b>	1.0	1.2	0.8	0.7
<b>Gave shelter to refugees</b>								
Yes	40.2	41.2	35.7	<b>39.4</b>	53.5	34.1	31.7	36.6
No	59.5	58.6	63.6	<b>60.2</b>	45.9	65.5	68.3	62.9
No answer	0.4	0.2	0.7	<b>0.5</b>	0.6	0.5	0.0	0.5

\* Respondents were asked to report on incidents they had personally encountered, not incidents they knew about from the media or from other people's stories.

<b>ARE YOU AWARE OF ANY CASES WHERE RELIGIOUS COMMUNITIES (OF ANY RELIGIOUS AFFILIATION) DID ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?</b>								
% of respondents (continued)								
	UKRAINE				REGIONS (November 2025)			
	2022	2023	2024	2025	West	Centre	South	East
<b>Brought or distributed humanitarian aid from abroad</b>								
Yes	33.3	30.2	29.8	<b>37.0</b>	34.8	37.3	51.9	30.7
No	66.1	69.1	69.5	<b>62.4</b>	64.4	62.2	47.3	68.8
No answer	0.5	0.7	0.8	<b>0.6</b>	0.8	0.5	0.8	0.5
<b>Provided assistance to health and social institutions</b>								
Yes	24.1	25.4	24.7	<b>26.4</b>	27.9	28.8	23.7	21.3
No	75.4	74.0	74.3	<b>72.9</b>	71.3	70.8	75.9	77.5
No answer	0.5	0.7	1.0	<b>0.7</b>	0.8	0.5	0.4	1.2
<b>Arranged bomb shelters in churches</b>								
Yes	26.7	24.3	22.8	<b>25.9</b>	31.9	24.9	20.4	23.9
No	73.1	75.2	76.6	<b>73.5</b>	67.1	74.7	79.2	75.4
No answer	0.2	0.5	0.6	<b>0.6</b>	1.0	0.4	0.4	0.7
<b>Provided assistance to residents of liberated and frontline territories</b>								
Yes	24.2	24.8	22.1	<b>25.5</b>	26.3	22.3	38.8	23.4
No	75.4	74.6	76.9	<b>74.0</b>	73.1	77.4	61.3	75.7
No answer	0.4	0.6	1.0	<b>0.5</b>	0.6	0.4	0.0	0.9
<b>Assisted with evacuation from occupied territories and territories under fire</b>								
Yes	20.9	22.5	17.8	<b>20.6</b>	22.0	16.8	20.0	26.7
No	78.9	77.1	81.4	<b>78.7</b>	77.2	82.4	80.0	72.3
No answer	0.3	0.4	0.8	<b>0.7</b>	0.8	0.7	0.0	0.9
<b>Expressed support for russia's actions</b>								
Yes	6.0	8.9	7.0	<b>7.7</b>	6.3	8.7	8.3	6.9
No	93.7	90.5	92.4	<b>91.7</b>	92.7	91.0	91.7	92.2
No answer	0.3	0.6	0.6	<b>0.6</b>	1.0	0.4	0.0	0.9
<b>Misappropriated humanitarian aid or used it for own benefit</b>								
Yes	4.5	5.8	3.7	<b>5.5</b>	2.9	6.3	1.7	9.2
No	95.2	93.5	95.7	<b>93.8</b>	96.4	93.3	98.3	89.4
No answer	0.3	0.7	0.6	<b>0.7</b>	0.8	0.5	0.0	1.4
<b>Helped the invaders</b>								
Yes	4.2	5.8	4.5	<b>4.3</b>	4.4	3.9	2.9	5.7
No	95.6	93.6	94.8	<b>95.1</b>	94.7	95.8	96.7	93.6
No answer	0.2	0.6	0.7	<b>0.6</b>	1.0	0.4	0.4	0.7

\* Respondents were asked to report on incidents they had personally encountered, not incidents they knew about from the media or from other people's stories.

<b>ARE YOU AWARE OF ANY CASES WHERE RELIGIOUS COMMUNITIES (OF ANY RELIGIOUS AFFILIATION) DID ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?</b>							
% of respondents							
(continued)							
	<b>CONFESSIONAL AND CHURCH IDENTITY (November 2025)</b>						
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Provided assistance to the Armed Forces of Ukraine</b>							
Yes	58.4	68.8	44.9	88.7	69.2	38.2	27.2
No	40.8	30.3	54.6	11.3	30.8	60.8	72.5
No answer	0.8	0.9	0.5	0.0	0.0	1.0	0.3
<b>Provided material aid to refugees</b>							
Yes	43.7	54.1	34.8	64.3	67.9	27.9	21.4
No	55.4	42.2	64.2	35.3	32.1	71.1	77.6
No answer	0.9	3.7	1.0	0.4	0.0	1.0	1.0
<b>Gave shelter to refugees</b>							
Yes	43.2	70.0	33.2	58.4	69.2	18.1	14.7
No	56.5	27.3	66.8	41.2	30.8	81.9	84.7
No answer	0.4	2.7	0.0	0.4	0.0	0.0	0.6
<b>Brought or distributed humanitarian aid from abroad</b>							
Yes	40.3	31.2	34.1	37.2	78.8	38.2	22.7
No	59.2	66.1	65.4	62.3	21.2	61.3	76.7
No answer	0.5	2.8	0.5	0.4	0.0	0.5	0.6
<b>Provided assistance to health and social institutions</b>							
Yes	31.7	37.3	20.0	32.8	40.4	15.7	11.2
No	67.6	60.0	79.0	66.8	57.7	84.3	88.5
No answer	0.7	2.7	1.0	0.4	1.9	0.0	0.3
<b>Arranged bomb shelters in churches</b>							
Yes	30.5	36.7	20.5	37.7	41.5	15.2	9.6
No	68.9	60.6	79.5	61.9	58.5	84.8	89.8
No answer	0.6	2.8	0.0	0.4	0.0	0.0	0.6
<b>Provided assistance to residents of liberated and frontline territories</b>							
Yes	31.6	31.8	18.5	29.3	40.4	18.6	11.8
No	67.8	67.3	81.5	70.3	57.7	81.4	87.5
No answer	0.6	0.9	0.0	0.4	1.9	0.0	0.6
<b>Assisted with evacuation from occupied territories and territories under fire</b>							
Yes	25.6	22.9	19.0	24.3	44.2	10.3	7.3
No	73.6	74.3	81.0	75.3	55.8	89.2	92.3
No answer	0.8	2.8	0.0	0.4	0.0	0.5	0.3

\* Respondents were asked to report on incidents they had personally encountered, not incidents they knew about from the media or from other people's stories.

**ARE YOU AWARE OF ANY CASES WHERE RELIGIOUS COMMUNITIES (OF ANY RELIGIOUS AFFILIATION) DID ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?**

% of respondents

(продовження)

	CONFESSIONAL AND CHURCH IDENTITY (November 2025)						
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Expressed support for russia's actions</b>							
Yes	9.3	2.8	6.3	8.4	9.6	3.9	8.0
No	90.1	93.6	93.7	91.2	90.4	96.1	91.4
No answer	0.6	3.7	0.0	0.4	0.0	0.0	0.6
<b>Misappropriated humanitarian aid or used it for own benefit</b>							
Yes	6.5	1.8	2.9	5.0	5.8	1.5	8.9
No	92.9	95.4	96.1	94.5	94.2	98.5	90.4
No answer	0.6	2.8	1.0	0.4	0.0	0.0	0.6
<b>Helped the invaders</b>							
Yes	4.9	0.0	2.4	5.9	5.8	0.5	6.7
No	94.3	97.2	97.1	93.7	94.2	99.5	93.0
No answer	0.7	2.8	0.5	0.4	0.0	0.0	0.3

\* Respondents were asked to report on incidents they had personally encountered, not incidents they knew about from the media or from other people's stories.

**DO YOU THINK THAT RELIGIOUS COMMUNITIES (OF ANY CHURCH) DO ENOUGH OF THE FOLLOWING SINCE THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (24 February 2022)?**

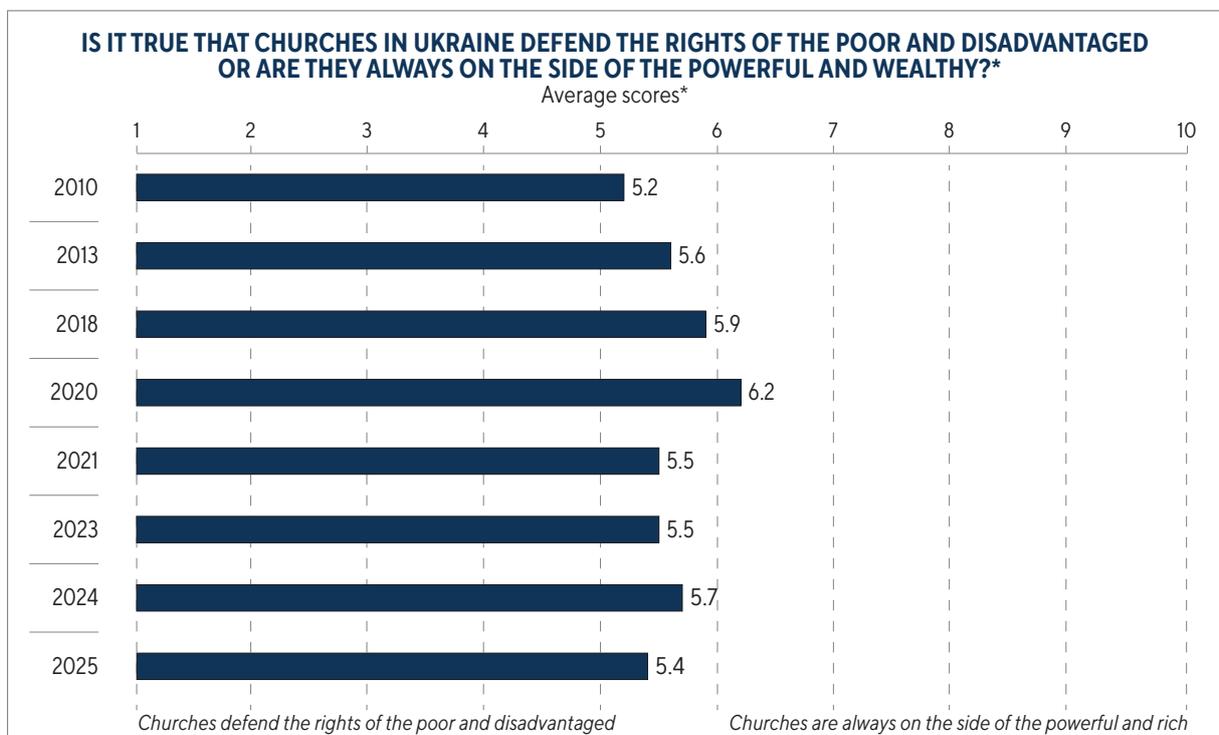
% of respondents

	UKRAINE	West	Centre	South	East
<b>Providing assistance to the Armed Forces of Ukraine</b>					
They do their best	23.7	26.5	22.4	20.0	25.0
They do a lot	31.2	51.1	24.0	30.0	21.2
They do little	17.7	9.4	22.0	21.7	17.0
They do nothing	3.9	1.3	4.2	3.8	6.6
Hard to say	23.5	11.6	27.3	24.6	30.2
<b>Helping refugees</b>					
They do their best	20.1	17.6	19.0	19.2	25.8
They do a lot	30.1	42.8	24.3	29.3	26.5
They do little	18.7	13.2	21.7	24.3	16.4
They do nothing	4.0	2.9	4.0	3.3	5.9
Hard to say	27.1	23.5	31.0	23.8	25.4
<b>Helping residents of the liberated and frontline territories</b>					
They do their best	15.4	10.1	15.1	14.2	23.2
They do a lot	20.8	27.5	17.3	22.1	18.7
They do little	18.6	15.3	21.0	20.4	16.5
They do nothing	7.2	5.7	7.5	8.3	8.0
Hard to say	38.0	41.3	39.1	35.0	33.6

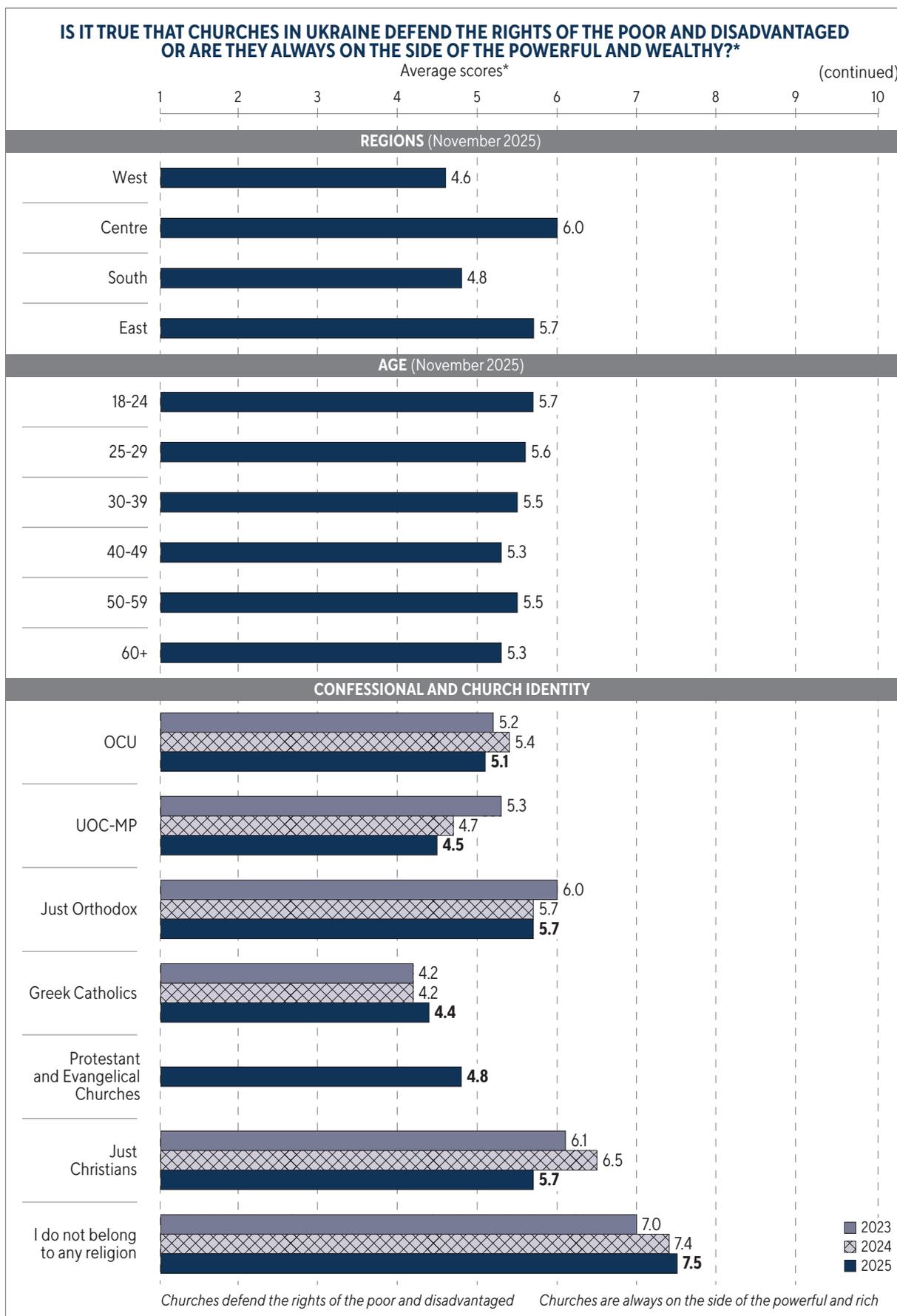
November 2025

**DO YOU THINK THAT RELIGIOUS COMMUNITIES (OF ANY CHURCH) DO ENOUGH OF THE FOLLOWING SINCE THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (24 February 2022)?**  
% of respondents (continued)

CONFESSIONAL AND CHURCH IDENTITY (November 2025)							
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Providing assistance to the Armed Forces of Ukraine</b>							
They do their best	26.4	28.4	21.5	33.6	38.5	18.6	9.9
They do a lot	36.2	30.3	25.9	52.1	32.7	21.6	11.8
They do little	14.9	21.1	20.5	9.7	11.5	26.0	23.6
They do nothing	1.8	3.7	2.4	0.0	0.0	4.4	14.4
Hard to say	20.8	16.5	29.8	4.6	17.3	29.4	40.3
<b>Helping residents of the liberated and frontline territories</b>							
They do their best	17.4	21.1	17.0	13.9	31.4	12.2	7.0
They do a lot	27.0	23.9	13.6	27.7	19.6	8.8	10.2
They do little	16.6	29.4	23.8	11.8	13.7	22.0	21.7
They do nothing	4.5	0.0	6.8	5.0	2.0	14.1	16.3
Hard to say	34.5	25.7	38.8	41.6	33.3	42.9	44.7
<b>Helping refugees</b>							
They do their best	22.4	28.8	18.0	23.9	34.6	16.7	7.3
They do a lot	32.6	39.6	23.9	45.0	44.2	23.5	13.4
They do little	17.2	13.5	22.0	13.4	7.7	24.0	26.8
They do nothing	2.2	0.0	5.9	1.3	0.0	3.4	12.8
Hard to say	25.6	18.0	30.2	16.4	13.5	32.4	39.6

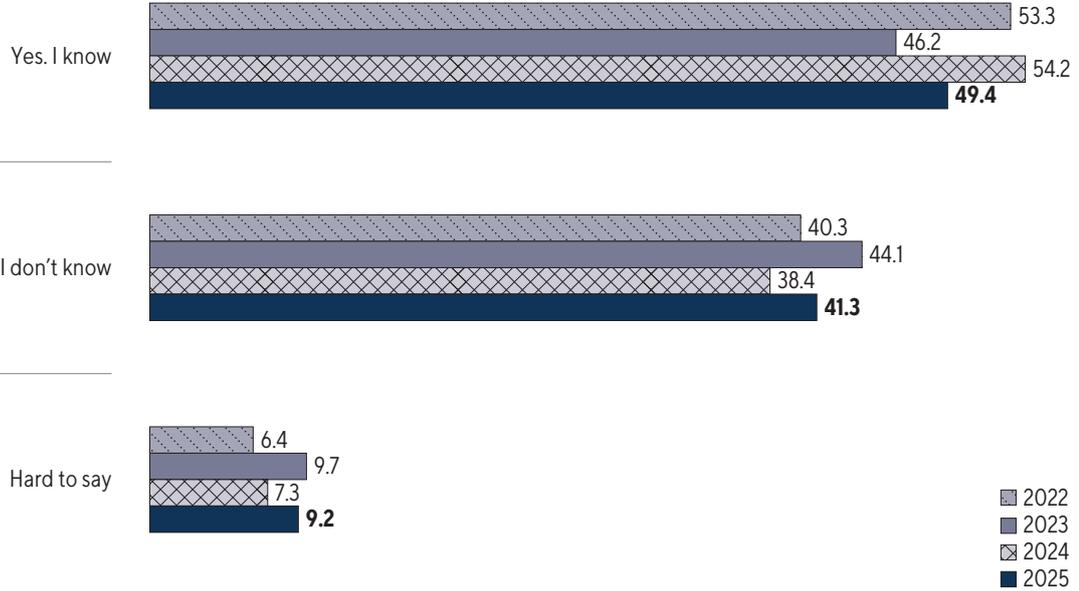


\* On a 10-point scale, «1» means «fully agree with the statement to the left» and «10» means «fully agree with the statement to the right».

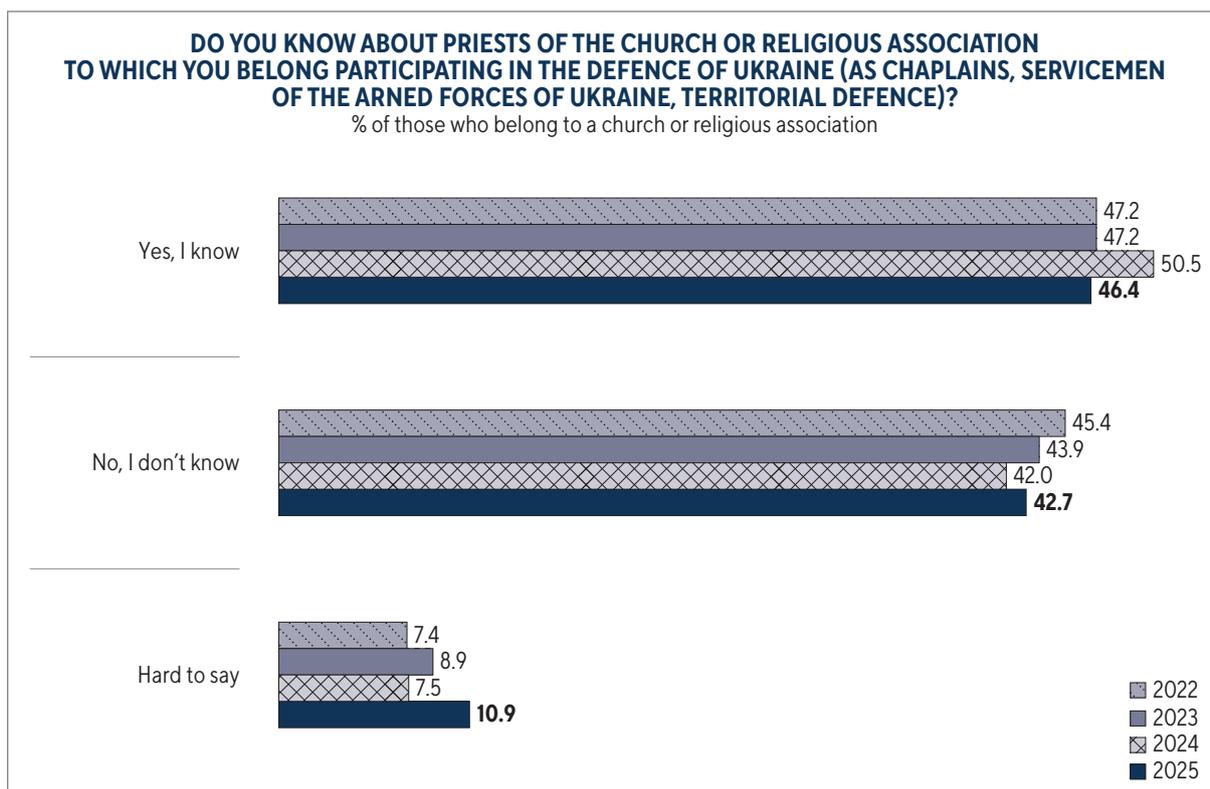


\* On a 10-point scale, «1» means «fully agree with the statement to the left» and «10» means «fully agree with the statement to the right».

**DO YOU KNOW ABOUT PRIESTS OF THE CHURCH OR RELIGIOUS ASSOCIATION TO WHICH YOU BELONG PROVIDING HUMANITARIAN AID AND SOCIAL SUPPORT TO INTERNALLY DISPLACED PERSONS IN UKRAINE?**  
% of those who belong to a church or religious association



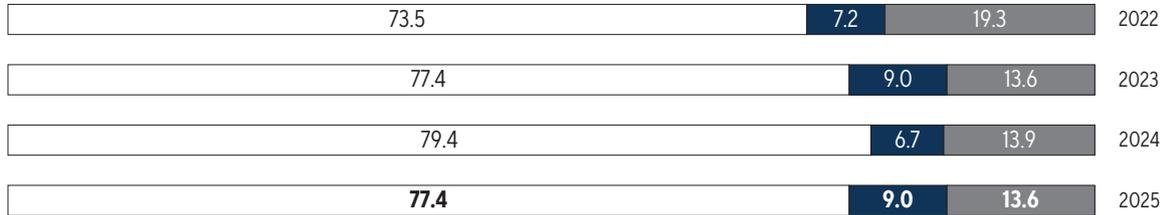
	REGIONS											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Yes, I know	52.0	65.1	<b>56.9</b>	39.2	44.7	<b>46.5</b>	65.7	57.3	<b>41.2</b>	40.1	53.4	<b>48.4</b>
No, I don't know	40.7	29.0	<b>36.0</b>	48.4	47.2	<b>41.8</b>	27.9	32.1	<b>47.5</b>	50.5	40.3	<b>45.6</b>
Hard to say	7.3	5.9	<b>7.1</b>	12.4	8.1	<b>11.7</b>	6.4	10.7	<b>11.3</b>	9.4	6.4	<b>6.0</b>
	CONFESSATIONAL AND CHURCH IDENTITY											
	OCU				UOC-MP							
	2022	2023	2024	2025	2022	2023	2024	2025				
Yes, I know	51.3	45.4	56.0	<b>50.9</b>	54.2	44.4	56.5	<b>50.0</b>				
No, I don't know	42.7	48.2	38.0	<b>39.3</b>	38.1	49.1	34.3	<b>40.6</b>				
Hard to say	5.9	6.4	5.9	<b>9.9</b>	7.6	6.5	9.3	<b>9.4</b>				
	CONFESSATIONAL AND CHURCH IDENTITY											
	Just Orthodox			Greek Catholics				Just Christians				
	2022	2024	2025	2022	2023	2024	2025	2022	2024	2025		
Yes, I know	37.4	34.5	<b>32.1</b>	62.0	58.2	67.7	<b>63.0</b>	60.5	24.8	<b>18.9</b>		
No, I don't know	53.3	55.4	<b>58.3</b>	36.0	30.0	28.0	<b>30.4</b>	34.2	57.1	<b>71.3</b>		
Hard to say	9.3	10.1	<b>9.6</b>	2.0	11.7	4.3	<b>6.5</b>	5.3	18.1	<b>9.8</b>		



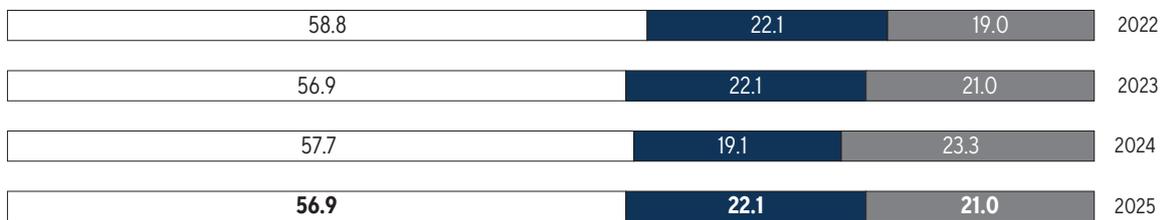
	REGIONS											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Yes, I know	53.1	65.8	<b>59.6</b>	53.1	41.2	<b>41.0</b>	59.0	38.9	<b>34.3</b>	29.8	48.7	<b>43.9</b>
No, I don't know	41.0	28.7	<b>32.7</b>	41.0	50.2	<b>46.9</b>	33.8	51.9	<b>49.4</b>	59.0	43.3	<b>46.6</b>
Hard to say	5.9	5.4	<b>7.8</b>	5.9	8.6	<b>12.2</b>	7.2	9.2	<b>16.3</b>	11.2	8.0	<b>9.5</b>
	CONFESSIONAL AND CHURCH IDENTITY											
	OCU				UOC-MP							
	2022	2023	2024	2025	2022	2023	2024	2025				
Yes, I know	50.2	50.7	53.5	<b>48.0</b>	47.9	30.6	42.7	<b>36.4</b>				
No, I don't know	43.2	43.3	39.1	<b>40.7</b>	40.3	59.3	50.0	<b>43.9</b>				
Hard to say	6.6	6.0	7.4	<b>11.4</b>	11.8	10.2	7.3	<b>19.6</b>				
	CONFESSIONAL AND CHURCH IDENTITY											
	Just Orthodox			Greek Catholics				Just Christians				
	2022	2024	2025	2022	2023	2024	2025	2022	2024	2025		
Yes, I know	34.4	34.1	<b>31.0</b>	53.5	53.3	65.8	<b>62.3</b>	40.0	22.9	<b>24.8</b>		
No, I don't know	56.0	57.1	<b>59.4</b>	43.1	37.4	29.9	<b>33.8</b>	52.0	64.8	<b>62.4</b>		
Hard to say	9.6	8.8	<b>9.7</b>	3.5	9.3	4.3	<b>3.9</b>	8.0	12.4	<b>12.8</b>		

**DID THE RELIGIOUS COMMUNITY TO WHICH YOU BELONG DO ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?**  
% of those who belong to a religious community (parish)

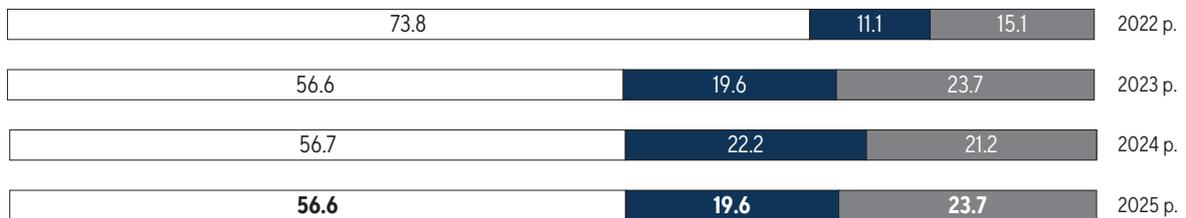
**Provided assistance to the Armed Forces of Ukraine**



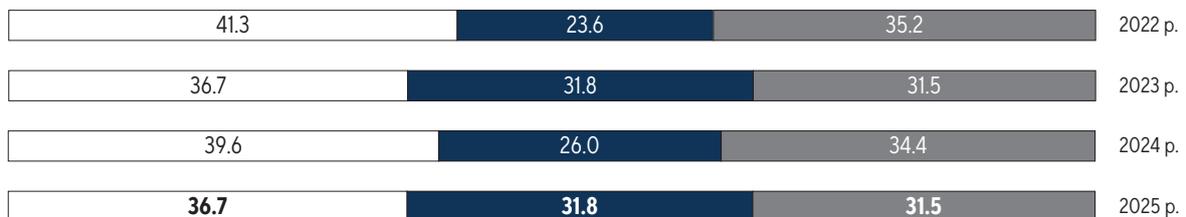
**Gave shelter to refugees**



**Provided material aid to refugees**



**Brought or distributed humanitarian aid from abroad**

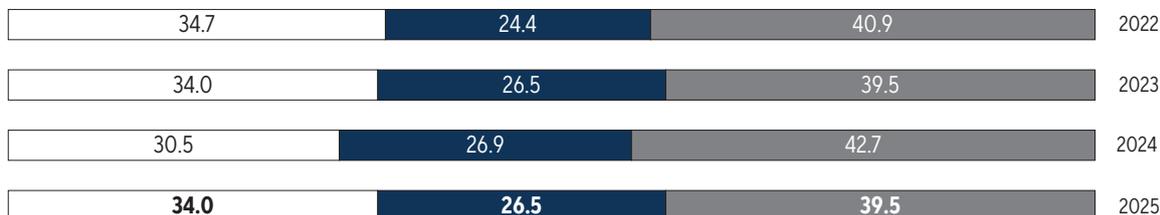


□ Yes   ■ No   ▒ I don't know/Hard to say

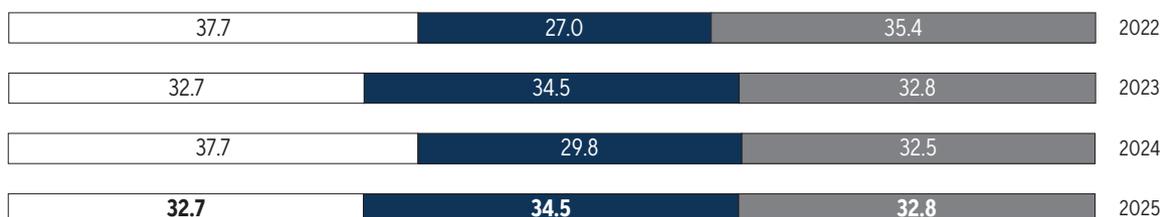
**DID THE RELIGIOUS COMMUNITY TO WHICH YOU BELONG DO ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?**

% of those who belong to a religious community (parish)

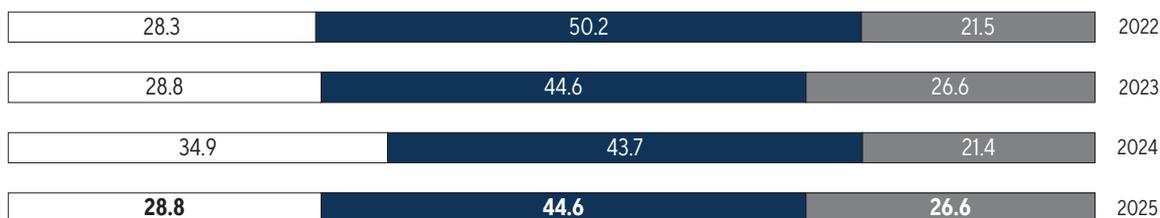
**Provided assistance to residents of liberated and frontline territories**



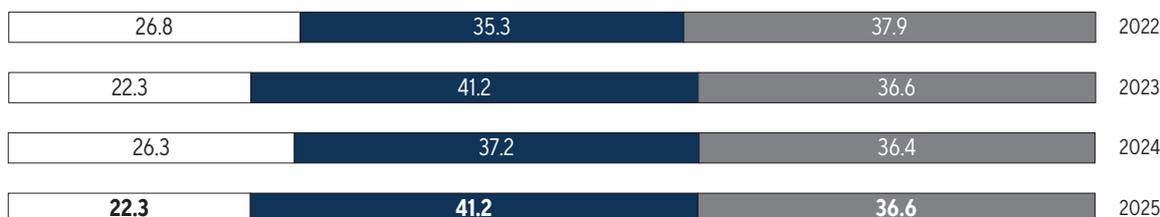
**Provided assistance to health and social institutions**



**Arranged bomb shelters in churches**

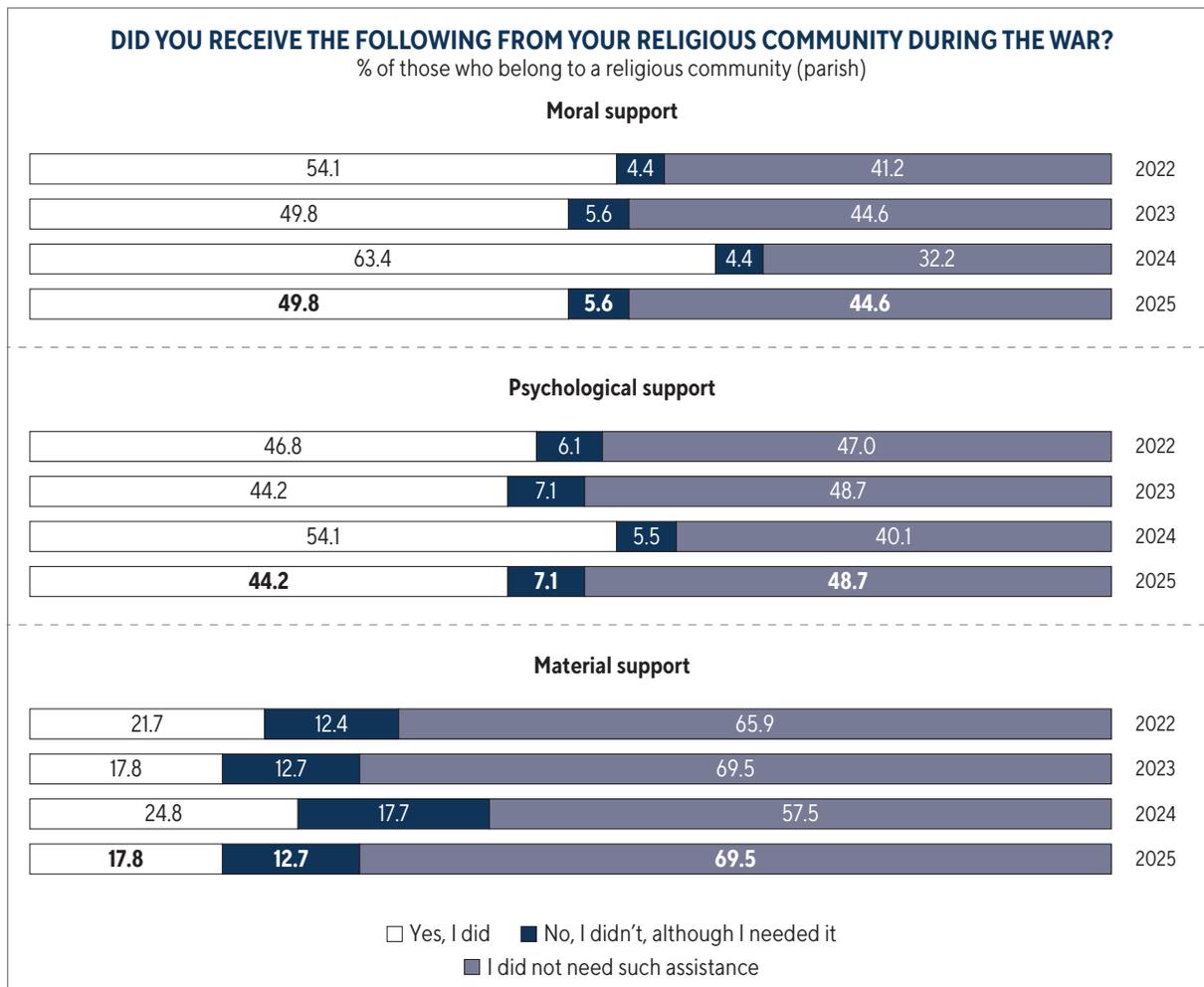


**Assisted with evacuation from occupied territories and territories under fire**



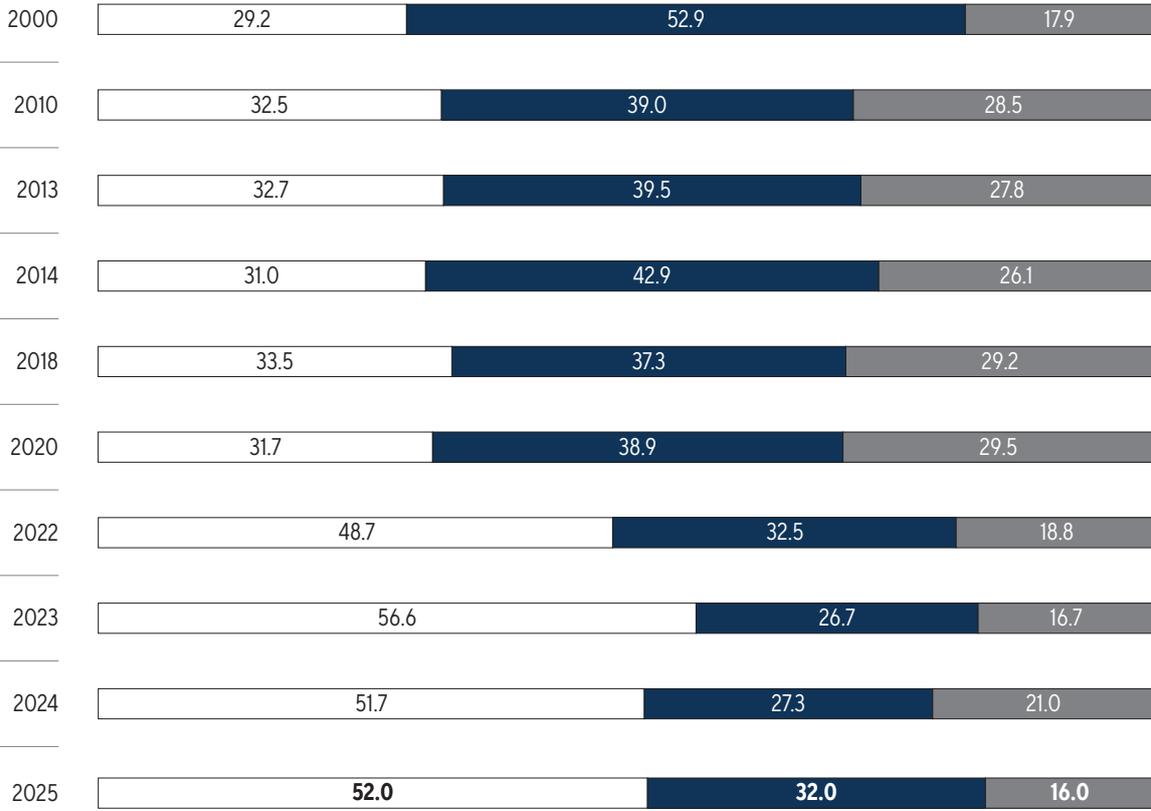
Yes  No  I don't know/Hard to say

<b>DID THE RELIGIOUS COMMUNITY TO WHICH YOU BELONG DO ANYTHING OF THE FOLLOWING AFTER THE ONSET OF RUSSIA'S LARGE-SCALE WAR AGAINST UKRAINE (after 24 February 2022)...?</b> % of those who belong to a religious community (parish) (continued)								
	CONFESSATIONAL AND CHURCH IDENTITY							
	OCU				Greek Catholics			
	2022	2023	2024	2025	2022	2023	2024	2025
<b>Provided assistance to the Armed Forces of Ukraine</b>								
Yes	67.9	77.0	76.9	<b>73.1</b>	89.2	94.5	94.9	<b>90.8</b>
No	8.1	9.9	5.6	<b>13.9</b>	3.3	3.9	0.7	<b>2.1</b>
I don't know/Hard to say	24.0	13.1	17.6	<b>12.9</b>	7.5	1.6	4.3	<b>7.1</b>
<b>Provided material aid to refugees</b>								
Yes	72.5	55.4	52.3	<b>54.1</b>	71.7	57.0	58.0	<b>61.0</b>
No	10.4	17.4	20.8	<b>23.1</b>	13.3	30.5	22.5	<b>24.1</b>
I don't know/Hard to say	17.1	27.2	26.9	<b>22.8</b>	15.0	12.5	19.6	<b>14.9</b>
<b>Gave shelter to refugees</b>								
Yes	53.8	52.1	51.6	<b>44.7</b>	58.3	57.0	61.9	<b>47.2</b>
No	19.0	22.1	18.1	<b>29.0</b>	32.5	31.3	23.0	<b>33.8</b>
I don't know/Hard to say	27.1	25.8	30.2	<b>26.3</b>	9.2	11.7	15.1	<b>19.0</b>
<b>Brought or distributed humanitarian aid from abroad</b>								
Yes	37.1	35.2	38.4	<b>38.4</b>	30.8	32.8	33.1	<b>29.6</b>
No	26.2	30.0	23.6	<b>33.3</b>	28.3	43.8	30.2	<b>35.2</b>
I don't know/Hard to say	36.7	34.7	38.0	<b>28.2</b>	40.8	23.4	36.7	<b>35.2</b>
<b>Provided assistance to residents of liberated and frontline territories</b>								
Yes	35.3	34.9	28.6	<b>34.0</b>	24.2	28.3	24.5	<b>19.7</b>
No	23.5	25.0	27.6	<b>29.9</b>	38.3	39.4	33.1	<b>38.7</b>
I don't know/Hard to say	41.2	40.1	43.8	<b>36.1</b>	37.5	32.3	42.4	<b>41.5</b>
<b>Provided assistance to health and social institutions</b>								
Yes	38.5	31.6	38.0	<b>39.2</b>	33.9	31.3	34.5	<b>25.5</b>
No	24.9	31.1	25.9	<b>30.4</b>	33.1	44.5	37.4	<b>44.0</b>
I don't know/Hard to say	36.7	37.3	36.1	<b>30.4</b>	33.1	24.2	28.1	<b>30.5</b>
<b>Arranged bomb shelters in churches</b>								
Yes	31.1	23.5	30.6	<b>31.7</b>	16.5	31.5	39.1	<b>26.1</b>
No	45.5	44.6	42.1	<b>45.7</b>	73.6	52.8	52.2	<b>53.5</b>
I don't know/Hard to say	23.4	31.9	27.3	<b>22.5</b>	9.9	15.7	8.7	<b>20.4</b>
<b>Assisted with evacuation from occupied territories and territories under fire</b>								
Yes	26.6	22.1	20.0	<b>25.6</b>	22.3	18.8	28.8	<b>13.4</b>
No	32.4	37.1	37.7	<b>38.6</b>	49.6	57.8	42.4	<b>53.5</b>
I don't know/Hard to say	41.0	40.8	42.3	<b>35.8</b>	28.1	23.4	28.8	<b>33.1</b>



	CONFESSIONAL AND CHURCH IDENTITY							
	OCU				Greek Catholics			
	2022	2023	2024	2025	2022	2023	2024	2025
<b>Moral support</b>								
Yes, I did	56.8	42.7	62.5	<b>52.9</b>	38.3	27.3	54.7	<b>39.0</b>
No, I didn't, although I needed it	4.1	8.9	4.6	<b>9.2</b>	2.5	6.3	4.3	<b>1.4</b>
I did not need such assistance	39.2	48.4	32.9	<b>37.5</b>	58.3	66.4	41.0	<b>58.9</b>
<b>Psychological support</b>								
Yes, I did	52.9	48.6	52.3	<b>54.3</b>	26.7	33.9	39.8	<b>35.9</b>
No, I didn't, although I needed it	5.0	7.5	58.9	<b>6.5</b>	5.8	4.7	37.5	<b>2.8</b>
I did not need such assistance	42.1	43.9	42.8	<b>39.2</b>	67.5	61.4	50.7	<b>60.6</b>
<b>Material support</b>								
Yes, I did	24.3	20.1	21.4	<b>23.5</b>	7.5	6.3	15.8	<b>5.0</b>
No, I didn't, although I needed it	14.4	14.0	20.0	<b>20.1</b>	6.7	7.9	12.9	<b>13.5</b>
I did not need such assistance	61.3	65.9	58.6	<b>56.1</b>	85.8	85.8	71.2	<b>80.1</b>

**SHOULD THE CHURCH, RELIGION BE NATIONALLY ORIENTED?**  
% of respondents

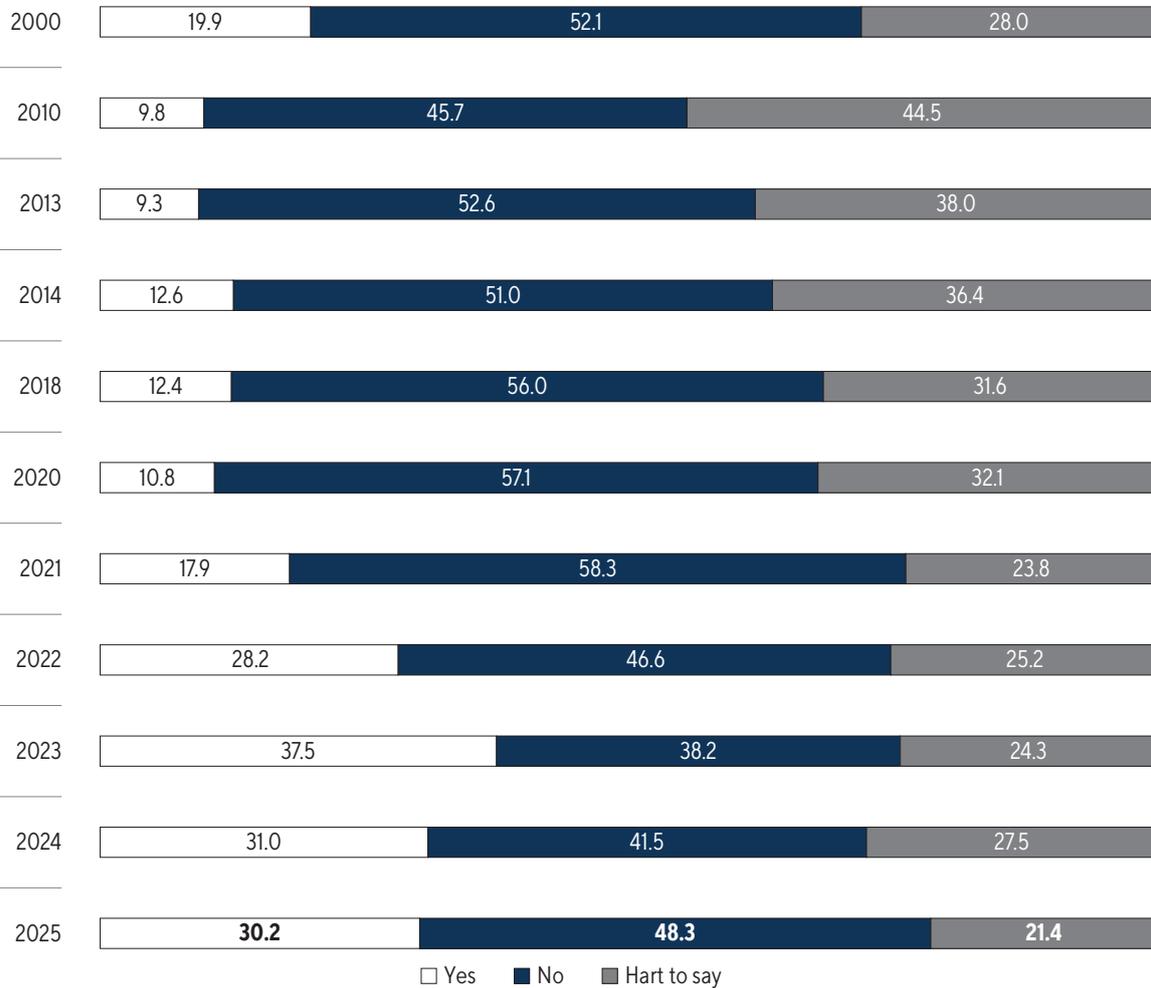


□ Yes ■ No ■ Hard to say

	REGIONS									
	West					Centre				
	2020	2022	2023	2024	2025	2020	2022	2023	2024	2025
Yes	54.3	63.0	71.6	65.0	<b>62.1</b>	32.8	50.7	57.3	51.7	<b>55.4</b>
No	20.5	24.4	16.8	20.8	<b>21.8</b>	34.9	28.5	26.2	24.0	<b>28.2</b>
Hard to say	25.3	12.6	11.6	14.3	<b>16.1</b>	32.4	20.8	16.5	24.3	<b>16.5</b>
	South					East				
	2020	2022	2023	2024	2025	2020	2022	2023	2024	2025
	2020	2022	2023	2024	2025	2020	2022	2023	2024	2025
Yes	25.7	29.0	34.2	29.7	<b>31.3</b>	12.4	35.5	48.3	47.5	<b>44.7</b>
No	40.2	43.5	41.5	42.7	<b>49.2</b>	60.6	46.1	32.2	33.4	<b>42.6</b>
Hard to say	34.0	27.5	24.4	27.6	<b>19.6</b>	26.9	18.4	19.6	19.1	<b>12.8</b>

<b>SHOULD THE CHURCH, RELIGION BE NATIONALLY ORIENTED?</b>													
% of respondents													
(continued)													
	<b>AGE</b>												
	18-24			25-29			30-39						
	2023	2024	2025	2023	2024	2025	2023	2024	2025				
Yes	53.1	48.5	<b>45.7</b>	57.1	50.0	<b>45.9</b>	56.7	47.8	<b>50.8</b>				
No	28.6	26.3	<b>32.7</b>	23.8	27.3	<b>36.3</b>	24.9	28.9	<b>32.1</b>				
Hard to say	18.3	25.1	<b>21.6</b>	19.0	22.7	<b>17.8</b>	18.4	23.2	<b>17.0</b>				
	<b>AGE</b>												
	40-49			50-59			60+						
	2023	2024	2025	2023	2024	2025	2023	2024	2025				
Yes	57.1	51.6	<b>55.4</b>	55.6	51.2	<b>52.1</b>	57.7	56.2	<b>54.0</b>				
No	27.0	26.2	<b>30.2</b>	29.7	28.6	<b>33.7</b>	26.2	26.4	<b>30.7</b>				
Hard to say	15.9	22.2	<b>14.4</b>	14.7	20.2	<b>14.2</b>	16.1	17.5	<b>15.3</b>				
	<b>CONFESSIONAL AND CHURCH IDENTITY</b>												
	OCU				UOC-MP				Just Orthodox				
	2022	2023	2024	2025	2022	2023	2024	2025	2022	2023	2024	2025	
Yes	60.1	69.6	68.4	<b>66.3</b>	35.1	35.3	31.5	<b>38.2</b>	38.5	44.5	43.0	<b>40.0</b>	
No	25.2	19.0	16.4	<b>21.4</b>	48.9	48.3	51.4	<b>52.7</b>	31.3	36.6	27.8	<b>38.5</b>	
Hard to say	14.7	11.4	15.1	<b>12.2</b>	16.0	16.4	17.1	<b>9.1</b>	30.2	18.9	29.2	<b>21.5</b>	
	<b>CONFESSIONAL AND CHURCH IDENTITY</b>												
	Greek Catholics				Protestant and Evangelical Churches	Just Christians				I do not belong to any religion			
	2022	2023	2024	2025	2025	2022	2023	2024	2025	2022	2023	2024	2025
Yes	70.2	79.3	72.1	<b>66.9</b>	<b>36.5</b>	37.1	46.9	36.7	<b>48.3</b>	28.4	27.6	28.5	<b>19.5</b>
No	16.6	10.4	16.3	<b>18.0</b>	<b>44.2</b>	45.1	28.9	37.2	<b>33.0</b>	50.8	41.9	39.2	<b>58.5</b>
Hard to say	13.2	10.4	11.7	<b>15.1</b>	<b>19.2</b>	17.7	24.1	26.1	<b>18.7</b>	20.8	30.5	32.3	<b>22.0</b>

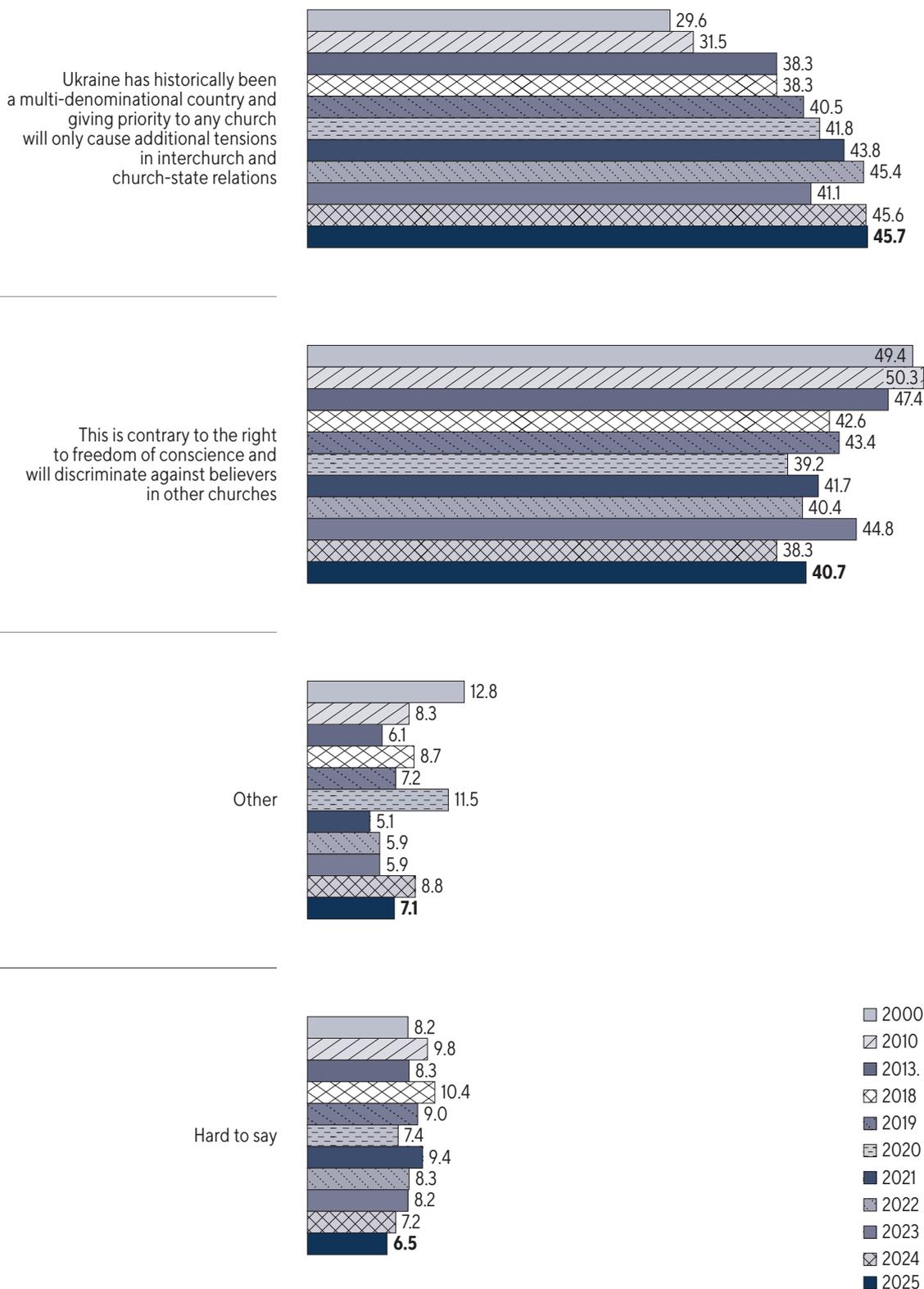
**In some countries, including in Europe (the United Kingdom, Greece, etc.), there exist state churches. They enjoy support of the state and have certain advantages over other religious organisations; citizens of these states, as a rule, pay the church tax, which goes to the maintenance of the state church.**  
**WOULD SUCH A PRACTICE BE APPROPRIATE IN UKRAINE?**  
 % of respondents



	REGIONS												
	West		Centre		South		East						
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025			
Yes	25.9	<b>29.1</b>	32.3	<b>31.6</b>	33.3	<b>18.4</b>	33.5	<b>35.7</b>					
No	51.9	<b>48.9</b>	35.9	<b>45.6</b>	43.3	<b>52.3</b>	38.7	<b>50.6</b>					
Hart to say	22.2	<b>22.0</b>	31.9	<b>22.7</b>	23.3	<b>29.3</b>	27.8	<b>13.7</b>					
	CONFESSIONAL AND CHURCH IDENTITY												
	OCU		UOC-MP		Just Orthodox		Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion	
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025
Yes	37.6	<b>38.0</b>	34.8	<b>23.6</b>	25.2	<b>26.8</b>	32.4	<b>32.2</b>	<b>28.8</b>	37.5	<b>27.5</b>	19.6	<b>14.6</b>
No	32.7	<b>42.4</b>	44.6	<b>57.3</b>	37.4	<b>50.2</b>	48.1	<b>43.9</b>	<b>55.8</b>	38.0	<b>48.5</b>	53.8	<b>60.8</b>
Hart to say	29.7	<b>19.6</b>	20.5	<b>19.1</b>	37.4	<b>22.9</b>	19.5	<b>23.8</b>	<b>15.4</b>	24.5	<b>24.0</b>	26.6	<b>24.5</b>

**IF YOU DISAGREE WITH THE INTRODUCTION OF THE STATE CHURCH IN UKRAINE, WHY SO?**

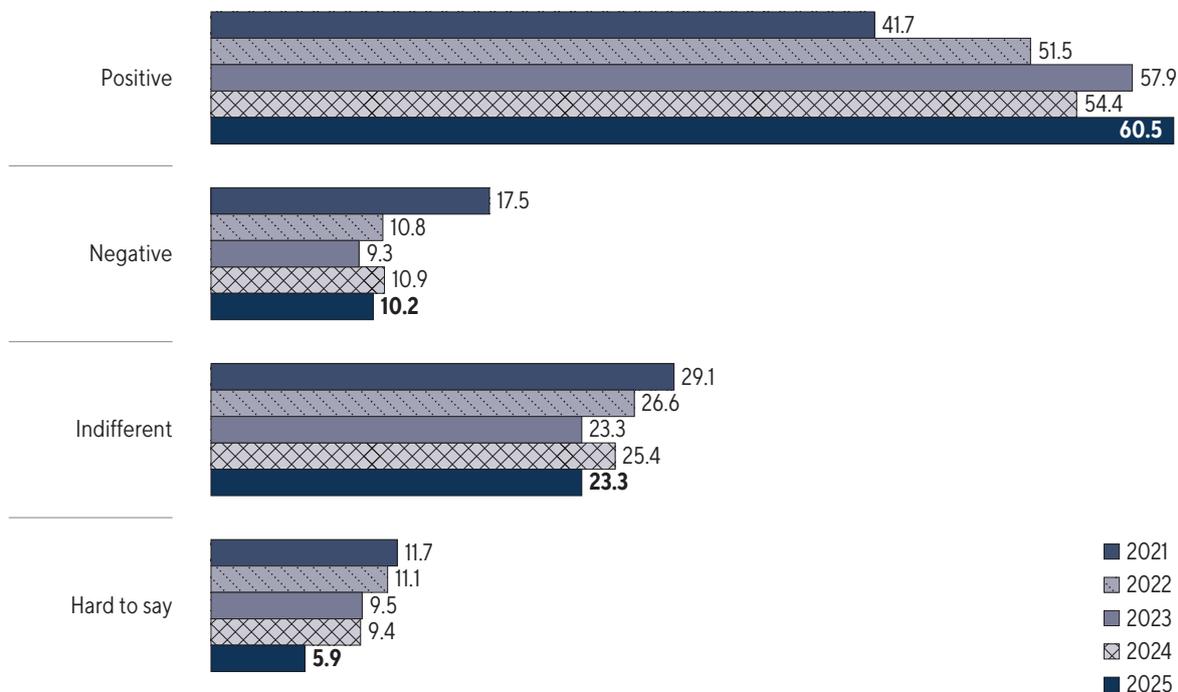
% of those who consider it inappropriate to establish the state church in Ukraine



<b>IF YOU DISAGREE WITH THE INTRODUCTION OF THE STATE CHURCH IN UKRAINE, WHY SO?</b>						
% of those who consider it inappropriate to establish the state church in Ukraine (continued)						
	REGIONS					
	West			Centre		
	2023	2024	2025	2023	2024	2025
Ukraine has historically been a multi-denominational country and giving priority to any church will only cause additional tensions in interchurch and church-state relations	54.7	61.0	<b>51.8</b>	38.8	41.8	<b>41.3</b>
This is contrary to the right to freedom of conscience and will discriminate against believers in other churches	35.8	30.5	<b>39.2</b>	42.7	35.1	<b>41.1</b>
Other	3.8	1.8	<b>3.9</b>	8.2	16.4	<b>10.5</b>
Hard to say	5.7	6.6	<b>5.1</b>	10.3	6.7	<b>7.1</b>
	REGIONS					
	South			East		
	2023	2024	2025	2023	2024	2025
Ukraine has historically been a multi-denominational country and giving priority to any church will only cause additional tensions in interchurch and church-state relations	43.9	35.6	<b>61.6</b>	22.2	34.1	<b>37.4</b>
This is contrary to the right to freedom of conscience and will discriminate against believers in other churches	47.4	49.0	<b>30.4</b>	61.4	50.0	<b>47.7</b>
Other	8.8	6.7	<b>4.0</b>	4.7	7.9	<b>6.5</b>
Hard to say	0.0	8.7	<b>4.0</b>	11.7	7.9	<b>8.4</b>
CONFESSIONAL AND CHURCH IDENTITY (November 2025)						
	OCU		UOC-MP		Just Orthodox	
Ukraine has historically been a multi-denominational country and giving priority to any church will only cause additional tensions in interchurch and church-state relations	54.3		42.9		31.7	
This is contrary to the right to freedom of conscience and will discriminate against believers in other churches	35.5		49.2		51.9	
Other	6.6		3.2		10.6	
Hard to say	3.6		4.8		5.8	
CONFESSIONAL AND CHURCH IDENTITY (November 2025)						
	Greek Catholics		Just Christians		I do not belong to any religion	
Ukraine has historically been a multi-denominational country and giving priority to any church will only cause additional tensions in interchurch and church-state relations	58.1		36.4		36.1	
This is contrary to the right to freedom of conscience and will discriminate against believers in other churches	32.4		50.5		41.4	
Other	3.8		10.1		9.4	
Hard to say	5.7		3.0		13.1	

**HOW DO YOU FEEL ABOUT THE INCREASING INVOLVEMENT OF THE CHURCH  
IN STATE OR PUBLIC RITUALS, SUCH AS BLESSING DURING THE OATH TAKING BY MILITARY PERSONNEL  
AND MEMBERS OF OTHER SECURITY FORCES, CONSECRATION  
OF STATE INSTITUTIONS, LOCAL GOVERNMENT BUILDINGS, EDUCATIONAL FACILITIES, etc.)**

% of respondents



	REGIONS							
	West		Centre		South		East	
	2024	2025	2024	2025	2024	2025	2024	2025
Positive	70.1	<b>70.4</b>	50.5	<b>57.4</b>	46.7	<b>61.7</b>	47.1	<b>53.7</b>
Negative	5.1	<b>5.2</b>	12.8	<b>12.4</b>	15.8	<b>10.4</b>	11.3	<b>12.3</b>
Indifferent	17.9	<b>18.1</b>	26.6	<b>24.1</b>	26.3	<b>20.8</b>	31.8	<b>29.6</b>
Hard to say	6.9	<b>6.3</b>	10.1	<b>6.1</b>	11.3	<b>7.1</b>	9.9	<b>4.5</b>
	AGE							
	18-24	25-29	30-39	40-49	50-59	60+		
	2024	2025	2024	2025	2024	2025		
Positive	48.5	52.9	59.7	59.0	60.5	67.6		
Negative	11.0	10.2	11.0	11.4	8.4	9.7		
Indifferent	35.0	28.7	24.2	25.3	23.2	16.7		
Hard to say	5.5	8.3	5.0	4.3	7.8	6.0		
	CONFESSIONAL AND CHURCH IDENTITY							
	OCU		UOC-MP		Just Orthodox			
	2024	2025	2024	2025	2024	2025		
Positive	68.0	<b>76.5</b>	68.8	<b>73.6</b>	47.7	<b>49.3</b>		
Negative	6.6	<b>5.8</b>	8.0	<b>7.3</b>	11.6	<b>10.7</b>		
Indifferent	16.5	<b>13.4</b>	12.5	<b>11.8</b>	29.2	<b>31.2</b>		
Hard to say	8.8	<b>4.2</b>	10.7	<b>7.3</b>	11.6	<b>8.8</b>		

**HOW DO YOU FEEL ABOUT THE INCREASING INVOLVEMENT OF THE CHURCH IN STATE OR PUBLIC RITUALS, SUCH AS BLESSING DURING THE OATH TAKING BY MILITARY PERSONNEL AND MEMBERS OF OTHER SECURITY FORCES, CONSECRATION OF STATE INSTITUTIONS, LOCAL GOVERNMENT BUILDINGS, EDUCATIONAL FACILITIES, ETC.)**

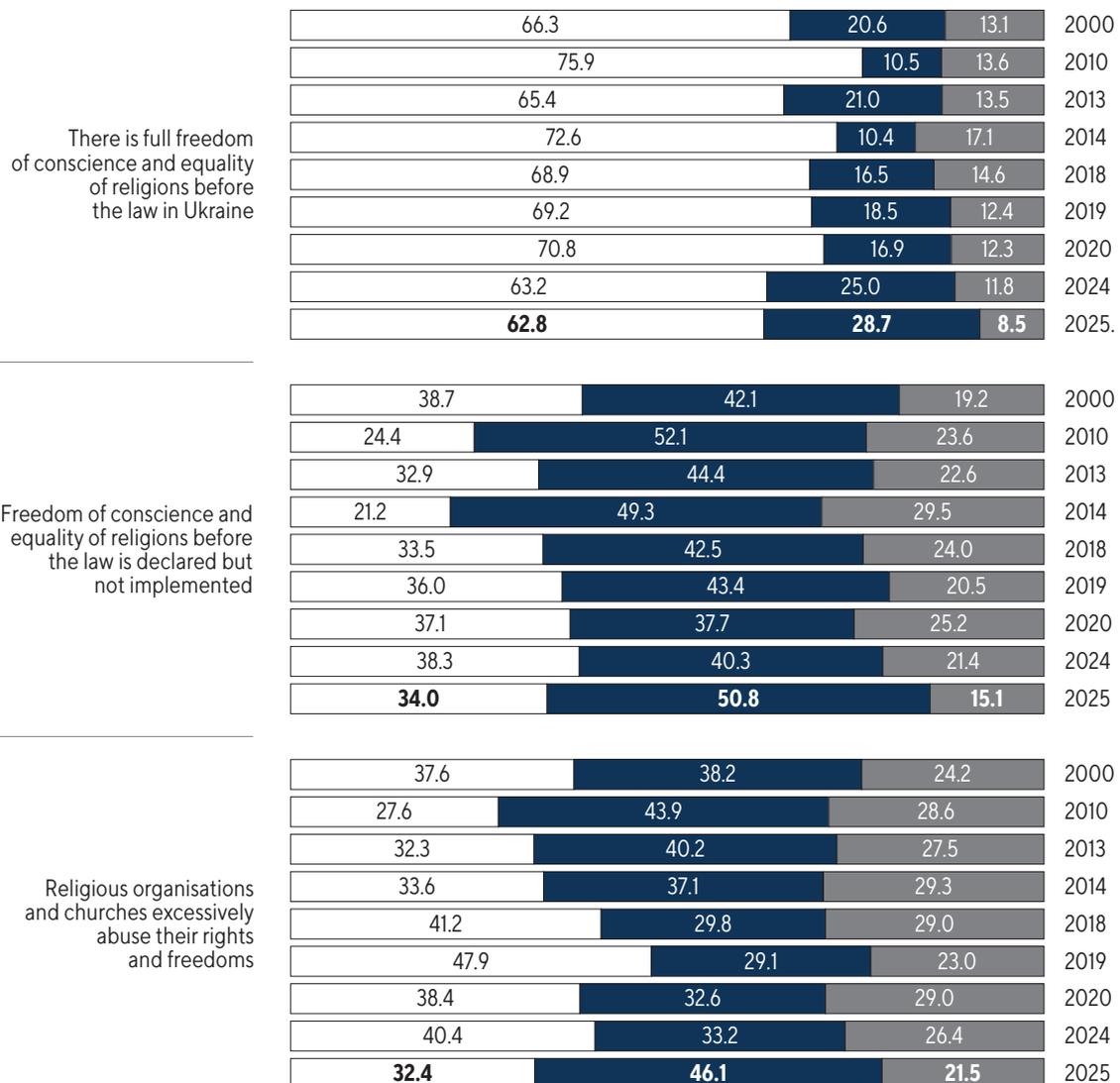
% of respondents

(continued)

	CONFESSATIONAL AND CHURCH IDENTITY						
	Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion	
	2024	2025	2025	2024	2025	2024	2025
Positive	80.8	<b>81.1</b>	<b>63.5</b>	38.7	<b>46.1</b>	19.9	<b>13.4</b>
Negative	4.6	<b>0.4</b>	<b>17.3</b>	16.1	<b>15.2</b>	20.4	<b>26.5</b>
Indifferent	8.3	<b>12.2</b>	<b>11.5</b>	37.7	<b>32.4</b>	50.5	<b>53.0</b>
Hard to say	6.3	<b>6.3</b>	<b>7.7</b>	7.5	<b>6.4</b>	9.1	<b>7.0</b>

**DO YOU AGREE WITH EACH OF THE FOLLOWING STATEMENTS?**

% of respondents



□ Agree\* ■ Disagree\*\* ■ Hard to say

\* The sum of answers «agree» and «rather agree».

\*\* The sum of answers «disagree» and «rather disagree».

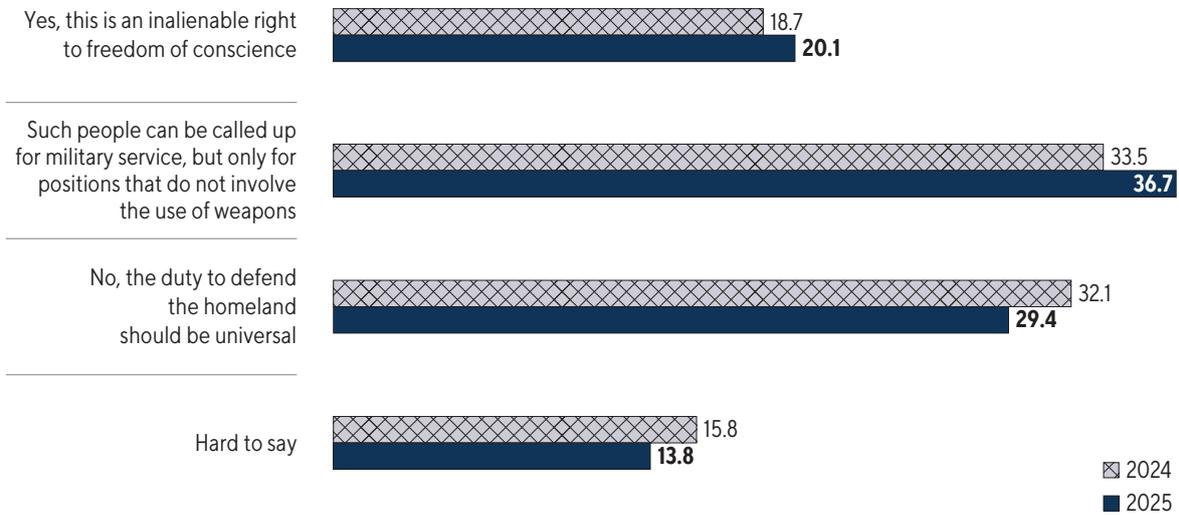
<b>DO YOU AGREE WITH EACH OF THE FOLLOWING STATEMENTS?</b>													
% of respondents													
(continued)													
<b>REGIONS</b>													
	West		Centre		South		East						
	2024	2025	2024	2025	2024	2025	2024	2025	2024	2025			
<b>There is full freedom of conscience and equality of religions before the law in Ukraine</b>													
Agree*	78.1	<b>76.7</b>	54.2	<b>55.0</b>	72.2	<b>53.4</b>	56.2	<b>66.6</b>					
Disagree**	12.8	<b>16.0</b>	31.6	<b>35.3</b>	20.8	<b>35.4</b>	29.8	<b>27.2</b>					
Hard to say	9.1	<b>7.3</b>	14.3	<b>9.6</b>	5.0	<b>11.3</b>	14.2	<b>6.2</b>					
<b>Freedom of conscience and equality of religions before the law is declared but not implemented</b>													
Agree*	32.0	<b>22.4</b>	39.0	<b>38.1</b>	37.2	<b>49.6</b>	38.9	<b>31.4</b>					
Disagree**	52.3	<b>63.1</b>	33.2	<b>46.3</b>	37.2	<b>29.2</b>	41.2	<b>56.9</b>					
Hard to say	15.8	<b>14.5</b>	27.8	<b>15.5</b>	14.2	<b>21.3</b>	19.8	<b>11.6</b>					
<b>Religious organisations and churches excessively abuse their rights and freedoms</b>													
Agree*	36.7	<b>22.0</b>	39.0	<b>39.9</b>	44.8	<b>32.5</b>	45.4	<b>31.1</b>					
Disagree**	43.9	<b>61.2</b>	27.9	<b>39.0</b>	25.1	<b>27.1</b>	16.7	<b>52.3</b>					
Hard to say	19.4	<b>16.8</b>	33.1	<b>21.1</b>	30.1	<b>40.4</b>	19.8	<b>17.3</b>					
<b>CONFESSATIONAL AND CHURCH IDENTITY</b>													
	OCU		UOC-MP		Just Orthodox		Greek Catholics		Protestant and Evangelical Churches	Just Christians		Persons not belonging to any religion	
	2024	2025	2024	2025	2024	2025	2024	2025	2025	2024	2025	2024	2025
<b>There is full freedom of conscience and equality of religions before the law in Ukraine</b>													
Agree*	74.7	<b>68.7</b>	44.1	<b>44.0</b>	49.8	<b>59.5</b>	83.0	<b>78.2</b>	<b>67.3</b>	51.4	<b>59.8</b>	45.7	<b>43.3</b>
Disagree**	15.4	<b>21.4</b>	46.8	<b>52.3</b>	30.7	<b>33.7</b>	11.6	<b>13.9</b>	<b>25.0</b>	30.7	<b>28.9</b>	38.7	<b>43.7</b>
Hard to say	9.8	<b>7.1</b>	9.0	<b>1.8</b>	19.5	<b>6.8</b>	5.4	<b>8.0</b>	<b>7.7</b>	11.6	<b>12.3</b>	15.6	<b>13.1</b>
<b>Freedom of conscience and equality of religions before the law is declared but not implemented</b>													
Agree*	37.5	<b>25.1</b>	54.0	<b>60.6</b>	37.9	<b>38.1</b>	28.4	<b>15.5</b>	<b>21.6</b>	25.7	<b>36.1</b>	42.2	<b>44.2</b>
Disagree**	18.6	<b>55.6</b>	28.8	<b>34.9</b>	35	<b>45.4</b>	57.5	<b>68.2</b>	<b>60.8</b>	39.2	<b>44.9</b>	33.8	<b>38.1</b>
Hard to say	20.9	<b>12.4</b>	17.1	<b>4.6</b>	27.1	<b>16.6</b>	14.2	<b>16.3</b>	<b>17.6</b>	25.1	<b>19.0</b>	23.9	<b>17.6</b>
<b>Religious organisations and churches excessively abuse their rights and freedoms</b>													
Agree*	38.2	<b>25.1</b>	42.8	<b>25.7</b>	31.8	<b>38.7</b>	34.2	<b>19.3</b>	<b>19.3</b>	39.4	<b>43.9</b>	55.1	<b>31.8</b>
Disagree**	35.2	<b>51.1</b>	25.0	<b>64.2</b>	15.3	<b>43.6</b>	47.6	<b>60.9</b>	<b>55.8</b>	28.3	<b>31.2</b>	16.8	<b>24.6</b>
Hard to say	26.6	<b>23.8</b>	15.2	<b>10.1</b>	32.9	<b>17.6</b>	18.3	<b>19.7</b>	<b>25.0</b>	32.3	<b>24.9</b>	28.2	<b>17.6</b>

\* The sum of answers «agree» and «rather agree».

\*\* The sum of answers «disagree» and «rather disagree».

**SHOULD BELIEVERS WHO CANNOT TAKE UP ARMS DUE TO THEIR RELIGIOUS BELIEFS HAVE THE RIGHT TO ALTERNATIVE (NON-MILITARY) SERVICE UNDER MARTIAL LAW?**

% of respondents



	REGIONS							
	West		Centre		South		East	
	2024	2025	2024	2025	2024	2025	2024	2025
Yes, this is an inalienable right to freedom of conscience	15.4	<b>16.1</b>	15.2	<b>17.8</b>	22.2	<b>22.9</b>	27.5	<b>28.1</b>
Such people can be called up for military service, but only for positions that do not involve the use of weapons	37.1	<b>41.4</b>	33.5	<b>34.4</b>	31.8	<b>32.9</b>	29.9	<b>37.5</b>
No, the duty to defend the homeland should be universal	35.2	<b>28.4</b>	32.5	<b>35.6</b>	23.4	<b>23.3</b>	32.5	<b>21.9</b>
Hard to say	12.4	<b>14.2</b>	18.8	<b>12.2</b>	22.6	<b>20.8</b>	10.1	<b>12.5</b>
CONFESSATIONAL AND CHURCH IDENTITY								
	OCU		UOC-MP		Just Orthodox			
	2024	2025	2024	2025	2024	2025	2024	2025
Yes, this is an inalienable right to freedom of conscience	16.1	<b>20.6</b>	34.8	<b>30.3</b>	24.9			
Such people can be called up for military service, but only for positions that do not involve the use of weapons	37.4	<b>39.7</b>	40.2	<b>32.1</b>	27.8			
No, the duty to defend the homeland should be universal	31.1	<b>26.6</b>	14.3	<b>25.7</b>	26.0			
Hard to say	15.3	<b>13.1</b>	10.7	<b>11.9</b>	21.3			
CONFESSATIONAL AND CHURCH IDENTITY								
	Greek Catholics		Protestant and Evangelical Churches	Just Christians		I do not belong to any religion		
	2024	2025	2025	2024	2025	2024	2025	
Yes, this is an inalienable right to freedom of conscience	15.8	<b>20.2</b>	<b>38.5</b>	18.6	<b>15.7</b>	12.4		<b>13.1</b>
Such people can be called up for military service, but only for positions that do not involve the use of weapons	40.8	<b>37.8</b>	<b>46.2</b>	34.2	<b>41.7</b>	21.6		<b>19.4</b>
No, the duty to defend the homeland should be universal	29.6	<b>30.3</b>	<b>11.5</b>	32.7	<b>25.0</b>	48.5		<b>48.4</b>
Hard to say	13.8	<b>11.8</b>	<b>3.8</b>	14.6	<b>17.6</b>	17.5		<b>19.1</b>

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>								
% of respondents								
	UKRAINE				REGIONS (November 2025)			
	2021	2023	2024	2025	West	Centre	South	East
<b>Orthodoxy</b>								
Positive	73.6	75.8	75.3	<b>77.6</b>	76.2	82.1	83.0	67.4
Indifferent	12.2	16.9	17.7	<b>15.2</b>	13.8	13.6	9.5	23.6
Negative	1.4	1.6	1.0	<b>1.6</b>	1.1	0.4	0.4	5.2
Never thought about it	10.9	5.6	5.7	<b>5.5</b>	8.6	4.0	7.1	3.5
Never heard about such religion/movement	1.6	0.1	0.3	<b>0.1</b>	0.2	0.0	0.0	0.2
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>								
Positive	55.4	66.6	64.3	<b>68.6</b>	68.8	73.5	76.3	54.1
Indifferent	21.8	21.6	23.5	<b>19.7</b>	18.2	19.0	15.0	25.5
Negative	4.0	3.6	2.9	<b>3.8</b>	3.4	1.3	0.0	11.6
Never thought about it	15.5	7.7	8.8	<b>7.4</b>	9.2	6.0	8.3	7.3
Never heard about such religion/movement	2.7	0.4	0.5	<b>0.5</b>	0.4	0.1	0.4	1.4
<b>Greek Catholicism</b>								
Positive	37.3	36.3	37.0	<b>42.0</b>	64.8	36.0	50.4	20.6
Indifferent	31.7	40.5	41.8	<b>37.7</b>	23.1	43.3	30.4	48.7
Negative	3.4	3.4	3.3	<b>4.5</b>	1.5	2.6	4.2	11.8
Never thought about it	22.1	18.8	16.1	<b>14.5</b>	9.6	17.2	11.3	17.5
Never heard about such religion/movement	5.1	1.0	1.8	<b>1.3</b>	1.0	0.8	3.8	1.4
<b>Roman Catholicism</b>								
Positive	30.7	27.9	30.8	<b>36.3</b>	50.7	32.1	48.3	20.1
Indifferent	34.4	45.8	44.4	<b>39.4</b>	27.5	43.4	33.8	48.9
Negative	4.3	4.7	4.8	<b>6.4</b>	6.3	4.3	4.2	11.8
Never thought about it	24.0	20.1	17.7	<b>16.5</b>	14.0	19.3	10.0	18.0
Never heard about such religion/movement	6.3	1.6	2.4	<b>1.4</b>	1.5	0.8	3.8	1.2
<b>Protestantism</b>								
Positive	14.5	13.6	19.3	<b>20.4</b>	20.1	18.8	42.7	11.6
Indifferent	34.2	45.2	44.3	<b>42.6</b>	34.8	43.9	38.5	51.9
Negative	14.2	14.6	10.3	<b>11.0</b>	15.9	8.2	7.1	12.6
Never thought about it	28.1	23.5	21.5	<b>22.4</b>	24.1	25.9	8.4	21.3
Never heard about such religion/movement	8.6	3.2	4.6	<b>3.6</b>	5.2	3.2	3.3	2.6
<b>Judaism</b>								
Positive	11.9	10.5	15.8	<b>14.9</b>	13.6	15.6	31.0	6.1
Indifferent	34.7	47.1	45.9	<b>42.6</b>	39.2	40.2	46.0	49.6
Negative	12.3	12.5	11.0	<b>12.4</b>	13.2	11.1	7.1	17.3
Never thought about it	30.2	26.8	23.4	<b>25.7</b>	29.6	28.3	11.3	23.6
Never heard about such religion/movement	10.6	3.1	3.9	<b>4.4</b>	4.4	4.8	4.6	3.3

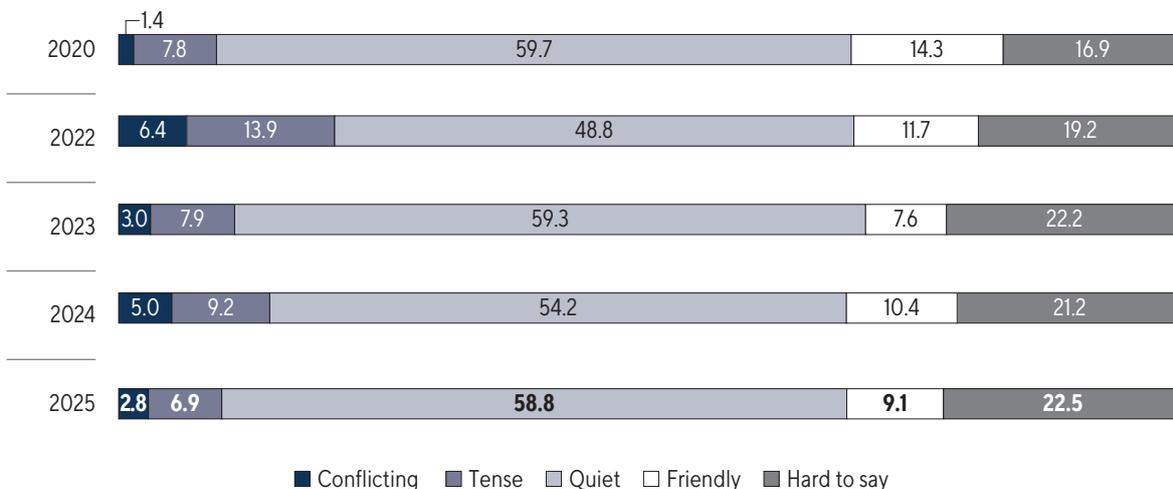
HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?								
% of respondents								
	UKRAINE				REGIONS (November 2025)			
	2021	2023	2024	2025	West	Centre	South	East
<b>Judaism</b>								
Positive	13.3	10.0	14.9	<b>14.7</b>	13.4	14.7	31.3	6.8
Indifferent	32.9	45.6	45.5	<b>43.2</b>	36.9	42.8	42.5	51.9
Negative	14.4	16.0	14.1	<b>12.5</b>	14.7	10.5	9.2	15.6
Never thought about it	30.4	26.6	22.6	<b>26.5</b>	31.4	29.0	13.8	22.9
Never heard about such religion/movement	8.8	1.8	2.8	<b>3.2</b>	3.6	3.0	3.3	2.8
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>								
Positive	33.8	12.2	13.3	<b>11.9</b>	15.1	8.9	17.8	10.6
Indifferent	24.3	19.2	21.6	<b>17.1</b>	10.9	19.3	17.8	20.3
Negative	20.4	58.5	54.1	<b>59.9</b>	66.3	62.3	42.7	56.7
Never thought about it	18.0	10	10.3	<b>9.7</b>	7.3	9.0	17.0	9.7
Never heard about such religion/movement	3.1	0.1	0.7	<b>1.4</b>	0.4	0.5	4.6	2.6
<b>AGE (November 2025)</b>								
	18-24	25-29	30-39	40-49	50-59	60+		
<b>Orthodoxy</b>								
Positive	64.8	74.5	76.1	78.3	78.6	81.8		
Indifferent	24.1	17.8	16.3	14.4	13.9	12.9		
Negative	1.9	1.9	0.7	1.6	2.4	1.7		
Never thought about it	8.0	5.7	6.9	5.7	5.1	3.6		
Never heard about such religion/movement	1.2	0.0	0.0	0.0	0.0	0.0		
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>								
Positive	54.6	64.3	70.6	71.2	68.9	70.4		
Indifferent	28.8	21.7	17.5	16.6	21.5	19.3		
Negative	3.7	3.8	3.1	2.7	3.9	5.0		
Never thought about it	10.4	9.6	8.4	9.0	5.7	5.2		
Never heard about such religion/movement	2.5	0.6	0.5	0.5	0.0	0.2		
<b>Greek Catholicism</b>								
Positive	37.0	38.9	46.3	42.4	44.1	39.6		
Indifferent	42.0	39.5	33.8	37.0	35.0	40.6		
Negative	6.2	4.5	3.6	3.8	4.8	5.2		
Never thought about it	13.6	16.6	14.6	15.2	14.5	13.8		
Never heard about such religion/movement	1.2	0.6	1.7	1.6	1.5	0.9		
<b>Roman Catholicism</b>								
Positive	32.5	33.8	39.7	37.7	37.2	34.3		
Indifferent	44.8	42.7	36.4	38.8	36.6	41.1		
Negative	6.7	5.1	5.5	5.4	7.3	7.2		
Never thought about it	14.7	17.8	16.7	16.3	17.8	16.0		
Never heard about such religion/movement	1.2	0.6	1.7	1.9	1.2	1.4		

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>							
% of respondents							
(continued)							
<b>Protestantism</b>							
Positive	18.0	18.5	23.7	19.8	22.3	18.6	
Indifferent	45.3	47.1	40.7	40.5	39.8	44.9	
Negative	8.7	10.8	9.6	13.0	8.1	13.1	
Never thought about it	20.5	21.0	22.7	23.9	26.5	19.6	
Never heard about such religion/movement	7.5	2.5	3.3	2.7	3.3	3.8	
<b>Judaism</b>							
Positive	13.0	15.8	16.7	14.1	17.2	13.1	
Indifferent	42.6	44.3	41.1	41.0	41.7	44.5	
Negative	12.3	12.0	12.0	12.2	12.1	13.3	
Never thought about it	22.8	22.8	27.0	27.7	25.4	25.2	
Never heard about such religion/movement	9.3	5.1	3.1	4.9	3.6	4.0	
<b>Islam</b>							
Positive	12.9	16.0	16.5	12.5	16.6	13.9	
Indifferent	41.1	42.3	39.7	43.6	42.0	46.7	
Negative	13.5	13.5	12.2	12.8	13.0	11.7	
Never thought about it	27.0	24.4	28.7	27.5	26.0	24.9	
Never heard about such religion/movement	5.5	3.8	2.9	3.5	2.4	2.7	
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>							
Positive	8.6	10.8	8.9	12.2	12.4	15.0	
Indifferent	20.9	20.9	17.5	15.8	16.0	16.5	
Negative	54.6	57.6	61.5	60.3	62.5	58.7	
Never thought about it	12.3	10.1	11.2	10.1	7.9	8.6	
Never heard about such religion/movement	3.7	0.6	1.0	1.6	1.2	1.2	
<b>CONFESSIONAL AND CHURCH IDENTITY (November 2025)</b>							
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Orthodoxy</b>							
Positive	97.6	97.3	93.6	67.6	61.5	76.5	17.8
Indifferent	1.4	1.8	3.4	20.2	32.7	17.6	57.3
Negative	0.0	0.0	0.0	2.1	0.0	0.5	8.0
Never thought about it	0.9	0.9	2.9	10.1	5.8	5.4	16.2
Never heard about such religion/movement	0.0	0.0	0.0	0.0	0.0	0.0	0.6
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>							
Positive	95.5	34.9	69.3	66.9	56.6	65.2	13.1
Indifferent	2.5	41.3	16.6	19.7	34.0	25.0	55.6
Negative	0.4	17.4	2.0	4.2	0.0	1.0	11.5
Never thought about it	1.6	6.4	10.7	8.8	7.5	8.8	18.5
Never heard about such religion/movement	0.0	0.0	1.5	0.4	1.9	0.0	1.3

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>							
% of respondents (continued)							
	<b>CONFESSIONAL AND CHURCH IDENTITY (November 2025)</b>						
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Greek Catholicism</b>							
Positive	44.5	24.8	34.3	97.1	38.5	30.7	9.3
Indifferent	38.8	55.0	33.8	2.1	40.4	45.4	55.6
Negative	2.6	11.0	5.9	0.0	1.9	2.9	10.9
Never thought about it	13.4	9.2	25.0	0.8	17.3	16.6	21.7
Never heard about such religion/movement	0.7	0.0	1.0	0.0	1.9	4.4	2.6
<b>Roman Catholicism</b>							
Positive	39.7	24.8	29.4	74.5	38.5	24.6	9.6
Indifferent	39.7	37.6	37.7	15.5	40.4	49.8	54.8
Negative	3.7	26.6	7.4	2.9	1.9	2.0	11.8
Never thought about it	15.8	11.0	24.5	7.1	17.3	19.2	21.7
Never heard about such religion/movement	1.1	0.0	1.0	0.0	1.9	4.4	2.2
<b>Protestantism</b>							
Positive	22.2	17.3	17.1	27.6	76.9	16.2	4.5
Indifferent	41.6	45.5	42.4	28.5	13.5	52.5	55.0
Negative	9.8	20.0	7.3	18.8	1.9	3.9	14.1
Never thought about it	23.6	16.4	29.8	22.6	7.7	19.1	21.7
Never heard about such religion/movement	2.8	0.9	3.4	2.5	0.0	8.3	4.8
<b>Judaism</b>							
Positive	18.4	14.7	14.1	16.4	23.1	12.3	3.5
Indifferent	38.4	45.0	39.0	37.8	50.0	53.4	51.9
Negative	12.0	21.1	12.2	12.6	7.7	6.4	15.4
Never thought about it	27.1	16.5	30.7	29.4	17.3	22.1	23.1
Never heard about such religion/movement	4.0	2.8	3.9	3.8	1.9	5.9	6.1
<b>Islam</b>							
Positive	17.0	16.4	15.6	17.6	25.0	12.3	3.5
Indifferent	39.8	47.3	41.5	36.4	50.0	48.5	53.7
Negative	12.1	15.5	11.2	12.6	5.8	9.8	15.7
Never thought about it	28.2	19.1	29.3	29.7	19.2	24.0	23.6
Never heard about such religion/movement	2.9	1.8	2.4	3.8	0.0	5.4	3.5
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>							
Positive	5.0	89.9	21.0	3.8	9.4	15.3	2.9
Indifferent	9.6	4.6	22.9	5.9	30.2	23.6	40.9
Negative	77.5	1.8	36.6	85.8	43.4	49.8	36.1
Never thought about it	6.7	3.7	16.1	4.2	13.2	10.8	18.5
Never heard about such religion/movement	1.3	0.0	3.4	0.4	3.8	0.5	1.6

### HOW CAN YOU DESCRIBE RELATIONS BETWEEN THE FAITHFUL OF DIFFERENT CHURCHES AND RELIGIONS IN YOUR AREA?

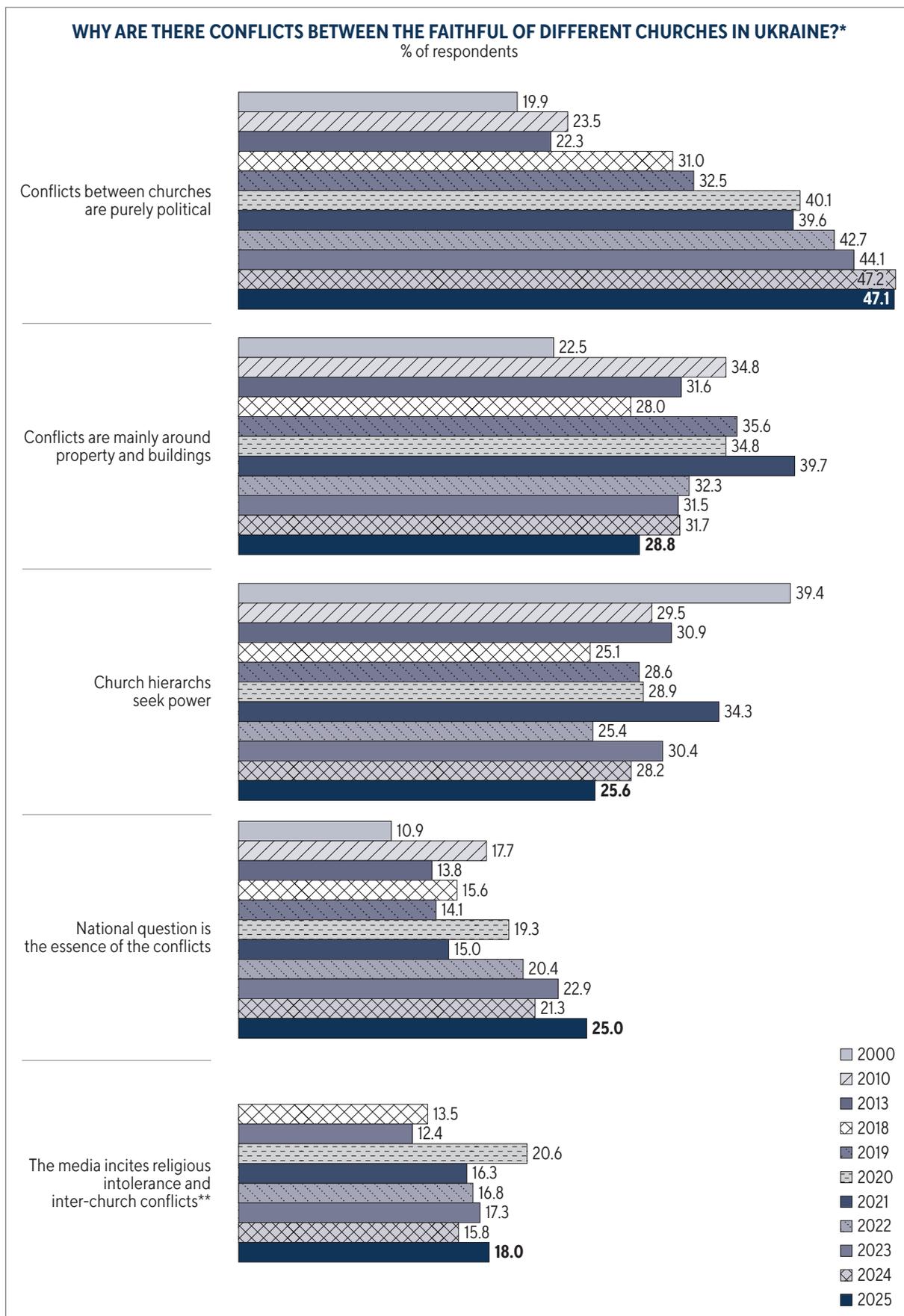
% of respondents



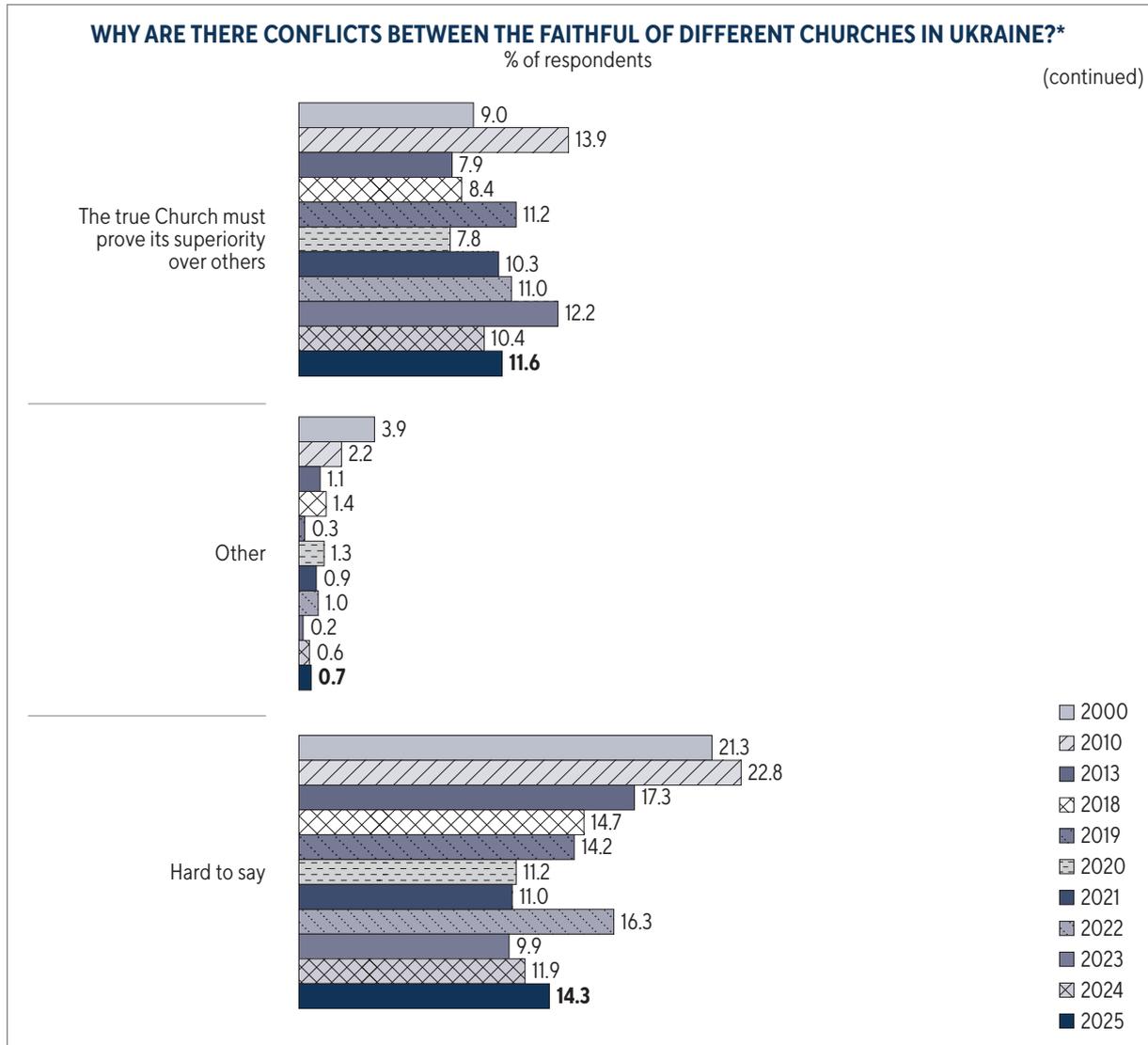
	REGIONS											
	West			Centre			South			East		
	2023	2024	2025	2023	2024	2025	2023	2024	2025	2023	2024	2025
Conflicting	2.0	5.6	<b>1.3</b>	5.2	6.8	<b>3.8</b>	0.0	0.4	<b>0.0</b>	1.3	2.7	<b>4.3</b>
Tense	10.2	7.5	<b>5.6</b>	8.2	13.3	<b>9.5</b>	0.0	0.9	<b>2.5</b>	8.8	7.3	<b>5.8</b>
Quiet	63.1	58.6	<b>66.9</b>	57.0	46.8	<b>49.7</b>	67.2	69.9	<b>65.5</b>	54.3	55.1	<b>63.1</b>
Friendly	11.5	15.3	<b>12.5</b>	3.8	8.3	<b>7.3</b>	14.4	14.8	<b>9.2</b>	6.5	6.3	<b>8.3</b>
Hard to say	13.1	13.0	<b>13.6</b>	25.8	24.7	<b>29.7</b>	18.3	14.0	<b>22.7</b>	29.2	28.5	<b>18.4</b>
	CONFESSIONAL AND CHURCH IDENTITY											
	OCU			UOC-MP			Just Orthodox					
	2023	2024	2025	2023	2024	2025	2023	2024	2025			
Conflicting	3.6	6.7	<b>3.3</b>	6.0	7.1	<b>5.5</b>	2.7	3.6	<b>1.5</b>			
Tense	10.7	13.3	<b>7.8</b>	8.6	20.5	<b>27.3</b>	5.5	10.4	<b>3.4</b>			
Quiet	63.5	58.1	<b>64.5</b>	66.4	48.2	<b>46.4</b>	54.9	54.7	<b>60.0</b>			
Friendly	7.0	8.6	<b>8.5</b>	9.5	7.1	<b>7.3</b>	7.5	8.6	<b>13.7</b>			
Hard to say	15.2	13.2	<b>15.9</b>	9.5	17.0	<b>13.6</b>	29.4	22.7	<b>21.5</b>			
	CONFESSIONAL AND CHURCH IDENTITY											
	Greek Catholics			Protestant and Evangelical Churches		Just Christians			I do not belong to any religion			
	2023	2024	2025	2025	2023	2024	2025	2023	2024	2025		
Conflicting	0.0	2.1	<b>0.0</b>	<b>0.0</b>	1.8	4.0	<b>3.9</b>	3.7	4.3	<b>2.6</b>		
Tense	4.5	5.0	<b>4.2</b>	<b>9.6</b>	4.4	3.5	<b>2.5</b>	7.0	3.8	<b>4.2</b>		
Quiet	76.1	61.9	<b>68.2</b>	<b>53.8</b>	51.8	52.5	<b>56.9</b>	40.7	43.7	<b>40.6</b>		
Friendly	10.4	24.7	<b>15.1</b>	<b>15.4</b>	6.6	7.0	<b>7.4</b>	6.7	7.3	<b>5.1</b>		
Hard to say	9.0	6.3	<b>12.6</b>	<b>21.2</b>	35.5	33.0	<b>29.4</b>	41.9	41.0	<b>47.6</b>		

WHICH CHURCHES (OR MEMBERS OF RELIGION) IN YOUR AREA HAVE CONFLICTING OR TENSE RELATIONS?*								
% of all respondents					% of those who believe that relations between the faithful of different churches and religions in their area are conflicting or tense			
2021	2023	2024	2025		2021	2023	2024	2025
2.9	9.0	11.1	<b>8.8</b>	OCU and UOC-MP	39.3	82.5	76.7	<b>90.7</b>
0.0	0.1	0.0	<b>0.3</b>	UOC-MP and Greek Catholics	0.7	1.4	0.0	<b>2.9</b>
0.0	0.0	0.0	<b>0.2</b>	All churches and religions in my area	0.0	0.0	0.0	<b>2.6</b>
0.0	0.0	0.0	<b>0.2</b>	Baptists and Jehovah's Witnesses	0.0	0.0	0.0	<b>2.3</b>
0.0	0.0	0.0	<b>0.1</b>	Orthodox and Baptists	0.0	0.0	0.2	<b>1.0</b>
0.1	0.0	0.0	<b>0.1</b>	Orthodox and Jehovah's Witnesses	0.0	0.0	0.6	<b>0.9</b>
0.0	0.0	0.0	<b>0.1</b>	UOC-MP and Roman Catholics	0.0	0.0	0.0	<b>0.8</b>
0.0	0.0	0.0	<b>0.1</b>	OCU and Muslims	0.0	0.0	0.0	<b>0.6</b>
0.3	0.0	0.0	<b>0.1</b>	Orthodox and Protestants	4.0	0.5	0.0	<b>0.6</b>
0.0	0.0	0.0	<b>0.1</b>	OCU and protestants	0.0	0.0	0.0	<b>0.6</b>
0.0	0.0	0.0	<b>0.0</b>	Jehovah's Witnesses and Pentecostals	0.0	0.0	0.0	<b>0.5</b>
0.0	0.0	0.0	<b>0.0</b>	Orthodox and Pentecostals	0.0	0.0	0.3	<b>0.4</b>
0.3	0.2	0.5	<b>0.0</b>	Orthodox and Greek Catholics	4.7	1.8	3.4	<b>0.0</b>
0.1	0.1	0.0	<b>0.0</b>	Orthodox and Muslims	2.0	0.9	0.4	<b>0.0</b>
0.0	0.0	0.0	<b>0.0</b>	Jehovah's Witnesses and Protestants	0.0	0.0	0.3	<b>0.0</b>
0.0	0.0	0.0	<b>0.0</b>	Orthodox and Adventists	0.0	0.0	0.3	<b>0.0</b>
0.0	0.5	0.0	<b>0.0</b>	UOC-MP and other churches	0.0	4.7	0.2	<b>0.0</b>
0.0	0.1	0.0	<b>0.0</b>	OCU and Jehovah's Witnesses	0.0	0.8	0.0	<b>0.0</b>
0.3	0.1	0.0	<b>0.0</b>	Orthodox and Catholics	4.0	0.5	0.0	<b>0.0</b>
2.0	0.0	0.0	<b>0.0</b>	UOC-MP and UOC-KP	27.3	0.0	0.0	<b>0.0</b>
0.1	0.0	0.0	<b>0.0</b>	Orthodox and Jehovah's Witnesses	1.3	0.0	0.0	<b>0.0</b>
0.0	0.0	0.0	<b>0.0</b>	Adventists and UOC-MP	0.7	0.0	0.0	<b>0.0</b>
0.0	0.0	0.0	<b>0.0</b>	OCU and UOC-KP	0.7	0.0	0.0	<b>0.0</b>
1.8	0.9	3.1	<b>0.3</b>	Hard to say/No answer	23.7	8.7	21.5	<b>4.2</b>

\* Open-ended question, answers are saved as they were formulated by respondents.



\* Respondents were asked to choose all relevant options.  
 \*\* In questionnaires for years 2000, 2010 and 2013 this option was absent.



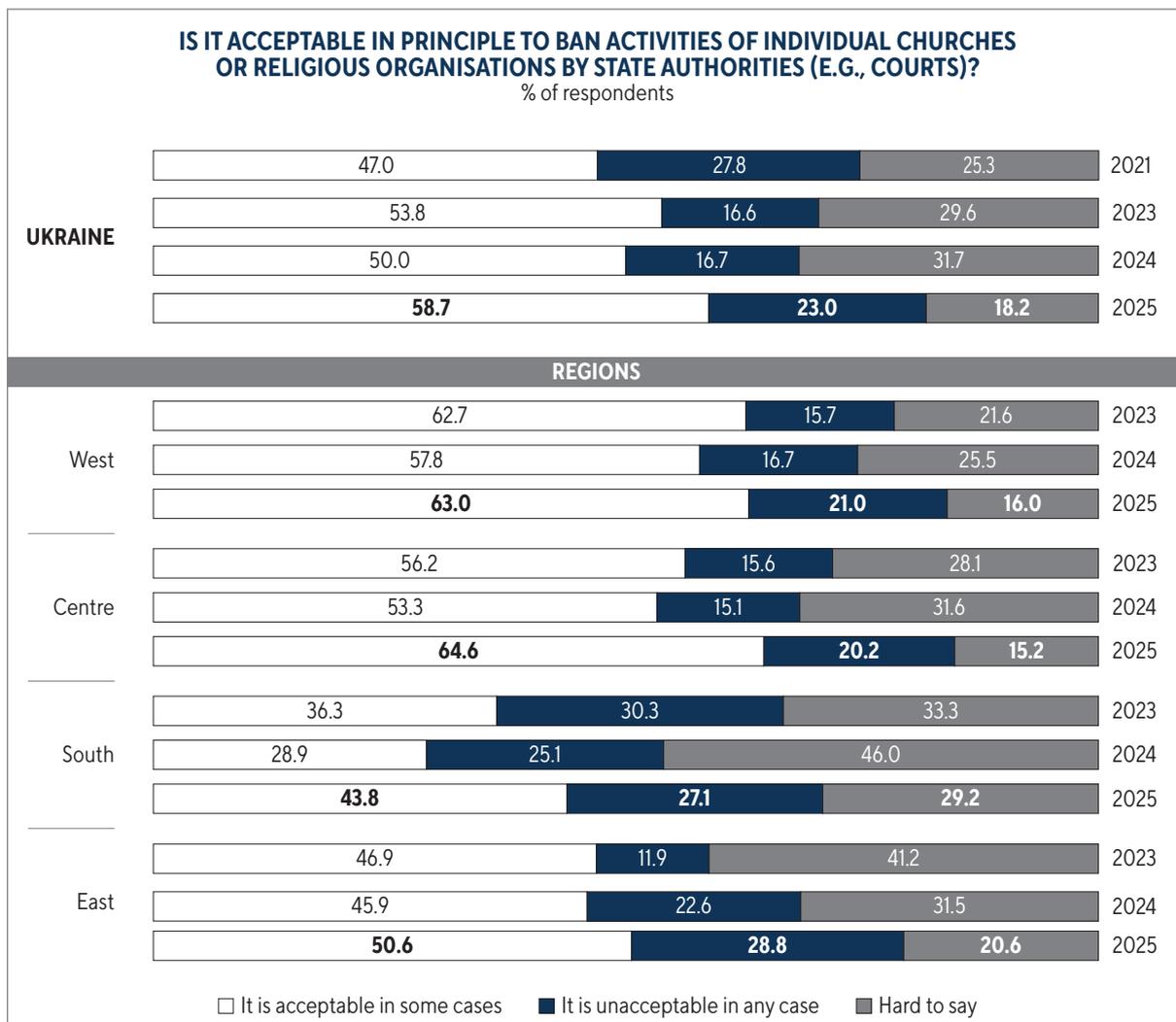
	REGIONS							
	West		Centre		South		East	
	2024	2025	2024	2025	2024	2025	2024	2025
Conflicts between churches are purely political	45.6	<b>44.7</b>	51.6	<b>48.0</b>	44.4	<b>55.4</b>	41.9	<b>44.2</b>
Conflicts are mainly around property and buildings	28.8	<b>26.9</b>	34.7	<b>31.9</b>	20.1	<b>22.1</b>	36.0	<b>29.3</b>
Church hierarchs seek power	20.6	<b>22.0</b>	31.5	<b>30.1</b>	28.5	<b>19.2</b>	30.7	<b>25.1</b>
National question is the essence of the conflicts	20.4	<b>25.4</b>	18.9	<b>21.2</b>	29.3	<b>27.9</b>	22.6	<b>30.3</b>
The media incites religious intolerance and inter-church conflicts**	13.9	<b>15.1</b>	14.0	<b>18.1</b>	16.7	<b>20.8</b>	21.0	<b>19.9</b>
The true Church must prove its superiority over others	6.1	<b>12.0</b>	9.5	<b>11.9</b>	22.2	<b>7.5</b>	10.6	<b>12.5</b>
Other	0.4	<b>1.5</b>	0.8	<b>0.7</b>	0.4	<b>0.4</b>	0.5	<b>0.0</b>
Hard to say	14.9	<b>14.5</b>	10.1	<b>12.3</b>	12.6	<b>10.8</b>	11.6	<b>19.7</b>

\* Respondents were asked to choose all relevant options.

<b>WHY ARE THERE CONFLICTS BETWEEN THE FAITHFUL OF DIFFERENT CHURCHES IN UKRAINE?</b>											
% of respondents (continued)											
	<b>CONFESSIONAL AND CHURCH IDENTITY</b>										
	OCU			UOC-MP			Just Orthodox				
	2023	2024	2025	2023	2024	2025	2023	2024	2025		
Conflicts between churches are purely political	29.9	49.9	<b>50.0</b>	34.8	65.8	<b>65.1</b>	32.3	52.0	<b>46.8</b>		
Conflicts are mainly around property and buildings	43.7	29.9	<b>26.1</b>	59.1	31.3	<b>13.8</b>	49.6	28.2	<b>28.8</b>		
Church hierarchs seek power	27.0	23.6	<b>22.9</b>	31.3	17.1	<b>20.2</b>	34.9	32.1	<b>27.8</b>		
National question is the essence of the conflicts	14.9	23.0	<b>26.0</b>	32.8	23.4	<b>18.2</b>	15.7	18.0	<b>26.3</b>		
The media incites religious intolerance and inter-church conflicts**	26.4	14.0	<b>14.6</b>	17.4	30.4	<b>26.4</b>	22.8	15.5	<b>22.0</b>		
The true Church must prove its superiority over others	14.5	11.8	<b>12.1</b>	7.8	14.3	<b>24.5</b>	13.0	7.9	<b>8.3</b>		
Other	0.1	1.0	<b>0.4</b>	0.9	0.9	<b>3.6</b>	0.0	0.0	<b>0.0</b>		
Hard to say	9.3	11.1	<b>13.7</b>	3.4	7.1	<b>8.3</b>	12.2	13.7	<b>11.2</b>		
	<b>CONFESSIONAL AND CHURCH IDENTITY</b>										
	Greek Catholics			Protestant and Evangelical Churches		Just Christians			I do not belong to any religion		
	2023	2024	2025	2025		2023	2024	2025	2023	2024	2025
Conflicts between churches are purely political	22.6	39.2	<b>41.6</b>	<b>30.8</b>		40.2	37.7	<b>48.0</b>	35.4	41.0	<b>42.8</b>
Conflicts are mainly around property and buildings	41.0	21.7	<b>31.8</b>	<b>26.9</b>		44.3	34.7	<b>35.3</b>	37.3	43.4	<b>36.1</b>
Church hierarchs seek power	27.5	19.5	<b>21.4</b>	<b>25.0</b>		28.5	24.1	<b>25.0</b>	41.2	47.6	<b>37.9</b>
National question is the essence of the conflicts	8.1	15.4	<b>27.2</b>	<b>15.1</b>		23.7	22.1	<b>27.0</b>	16.6	21.0	<b>22.0</b>
The media incites religious intolerance and inter-church conflicts**	19.4	13.3	<b>14.6</b>	<b>28.3</b>		22.4	14.6	<b>25.5</b>	18.0	16.1	<b>20.1</b>
The true Church must prove its superiority over others	7.2	7.1	<b>8.0</b>	<b>9.4</b>		11.8	11.6	<b>9.8</b>	8.9	9.9	<b>13.1</b>
Other	0.0	0.4	<b>1.7</b>	<b>3.8</b>		0.4	0.5	<b>0.0</b>	0.4	0.3	<b>0.6</b>
Hard to say	10.8	17.5	<b>9.2</b>	<b>19.2</b>		8.3	12.6	<b>17.6</b>	12.5	10.5	<b>18.5</b>

\* Respondents were asked to choose all relevant options.

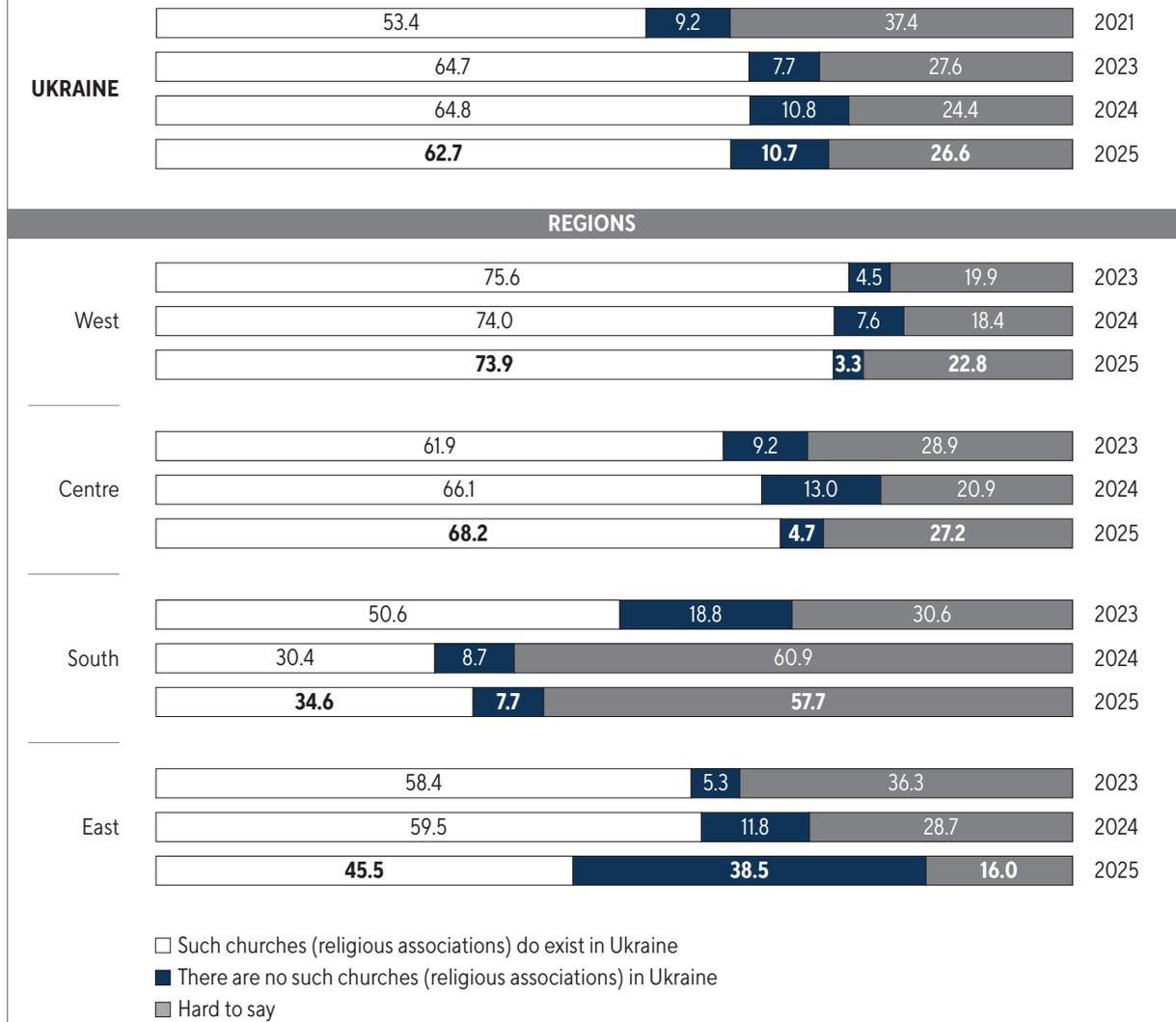
<p style="text-align: center;"><b>In August 2024, the Verkhovna Rada of Ukraine adopted the Law «On the Protection of the Constitutional Order in the Field of Religious Organisations».</b>  <b>DO YOU SUPPORT THE FOLLOWING PROVISIONS OF THIS LAW?</b>                      % of respondents</p>							
	UKRAINE		REGIONS (November 2025)				
	2024	2025	West	Centre	South	East	
(continued)							
Propaganda of the Russian World ideology, both directly by a religious organisation and its governing bodies, is grounds for banning such a religious organisation							
Support	79.7	<b>82.3</b>	87.8	85.4	74.1	74.1	
Do not support	6.3	<b>5.2</b>	2.9	4.6	5.9	9.0	
Hard to say	14.0	<b>12.5</b>	9.4	10.0	20.1	17.0	
A religious organisation operating in Ukraine cannot have a governing centre in a state that carries out armed aggression against Ukraine							
Support	79.1	<b>83.7</b>	88.7	88.2	78.0	71.9	
Do not support	7.1	<b>5.3</b>	4.0	2.5	6.2	11.8	
Hard to say	13.8	<b>11.0</b>	7.3	9.3	15.8	16.3	
A religious organisation operating in Ukraine cannot be part of a foreign religious organisation whose activities are prohibited in Ukraine							
Support	75.2	<b>80.6</b>	86.6	84.0	72.5	71.4	
Do not support	6.6	<b>5.5</b>	4.0	2.9	7.1	11.8	
Hard to say	18.1	<b>13.8</b>	9.4	13.1	20.4	16.8	
Activities of the Russian Orthodox Church are prohibited in Ukraine							
Support	74.3	<b>80.5</b>	84.2	87.4	67.1	70.0	
Do not support	10.2	<b>8.6</b>	8.2	5.7	9.2	14.7	
Hard to say	15.5	<b>10.9</b>	7.6	7.0	23.8	15.4	
<b>CONFESSIONAL AND CHURCH IDENTITY (November 2025)</b>							
	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
Propaganda of the Russian World ideology, both directly by a religious organisation and its governing bodies, is grounds for banning such a religious organisation							
Support	91.6	40.4	68.3	94.1	82.7	79.4	73.5
Do not support	2.2	33.0	7.8	0.4	0.0	3.9	7.3
Hard to say	6.1	26.6	23.9	5.4	17.3	16.7	19.2
A religious organisation operating in Ukraine cannot have a governing centre in a state that carries out armed aggression against Ukraine							
Support	94.0	39.4	69.3	96.2	82.7	80.9	73.8
Do not support	0.9	33.0	10.2	0.8	1.9	3.4	9.9
Hard to say	5.1	27.5	20.5	2.9	15.4	15.7	16.3
A religious organisation operating in Ukraine cannot be part of a foreign religious organisation whose activities are prohibited in Ukraine							
Support	90.7	44.5	67.3	91.2	80.8	78.9	68.1
Do not support	1.4	25.5	10.2	1.3	3.8	3.9	10.9
Hard to say	7.9	30.0	22.4	7.5	15.4	17.2	21.1
Activities of the Russian Orthodox Church are prohibited in Ukraine							
Support	92.1	20.9	63.4	96.6	80.8	77.5	70.6
Do not support	2.4	66.4	16.1	0.8	1.9	6.4	9.3
Hard to say	5.5	12.7	20.5	2.5	17.3	16.2	20.1



	CONFESSATIONAL AND CHURCH IDENTITY									
	OCU			UOC-MP			Just Orthodox			
	2023	2024	2025	2023	2024	2025	2023	2024	2025	
It is acceptable in some cases	15.4	11.2	<b>17.8</b>	48.3	62.5	<b>65.5</b>	18.0	20.2	<b>34.6</b>	
It is unacceptable in any case	64.6	59.9	<b>67.4</b>	28.4	12.5	<b>19.1</b>	44.3	46.2	<b>45.4</b>	
Hard to say	20.1	28.9	<b>14.8</b>	23.3	25.0	<b>15.5</b>	37.6	33.6	<b>20.0</b>	
	CONFESSATIONAL AND CHURCH IDENTITY									
	Greek Catholics			Protestant and Evangelical Churches	Just Christians			I do not belong to any religion		
	2023	2024	2025	2025	2023	2024	2025	2023	2024	2025
It is acceptable in some cases	10.8	16.3	<b>13.4</b>	<b>25.0</b>	11.8	15.6	<b>27.0</b>	13.6	13.7	<b>19.5</b>
It is unacceptable in any case	65.3	62.3	<b>72.0</b>	<b>59.6</b>	42.5	45.7	<b>51.5</b>	42.6	42.2	<b>53.0</b>
Hard to say	23.9	21.3	<b>14.6</b>	<b>15.4</b>	45.6	38.7	<b>21.6</b>	43.8	44.1	<b>27.5</b>

### ARE THERE CHURCHES OR RELIGIOUS ASSOCIATIONS IN UKRAINE WHOSE ACTIVITIES SHOULD BE BANNED?

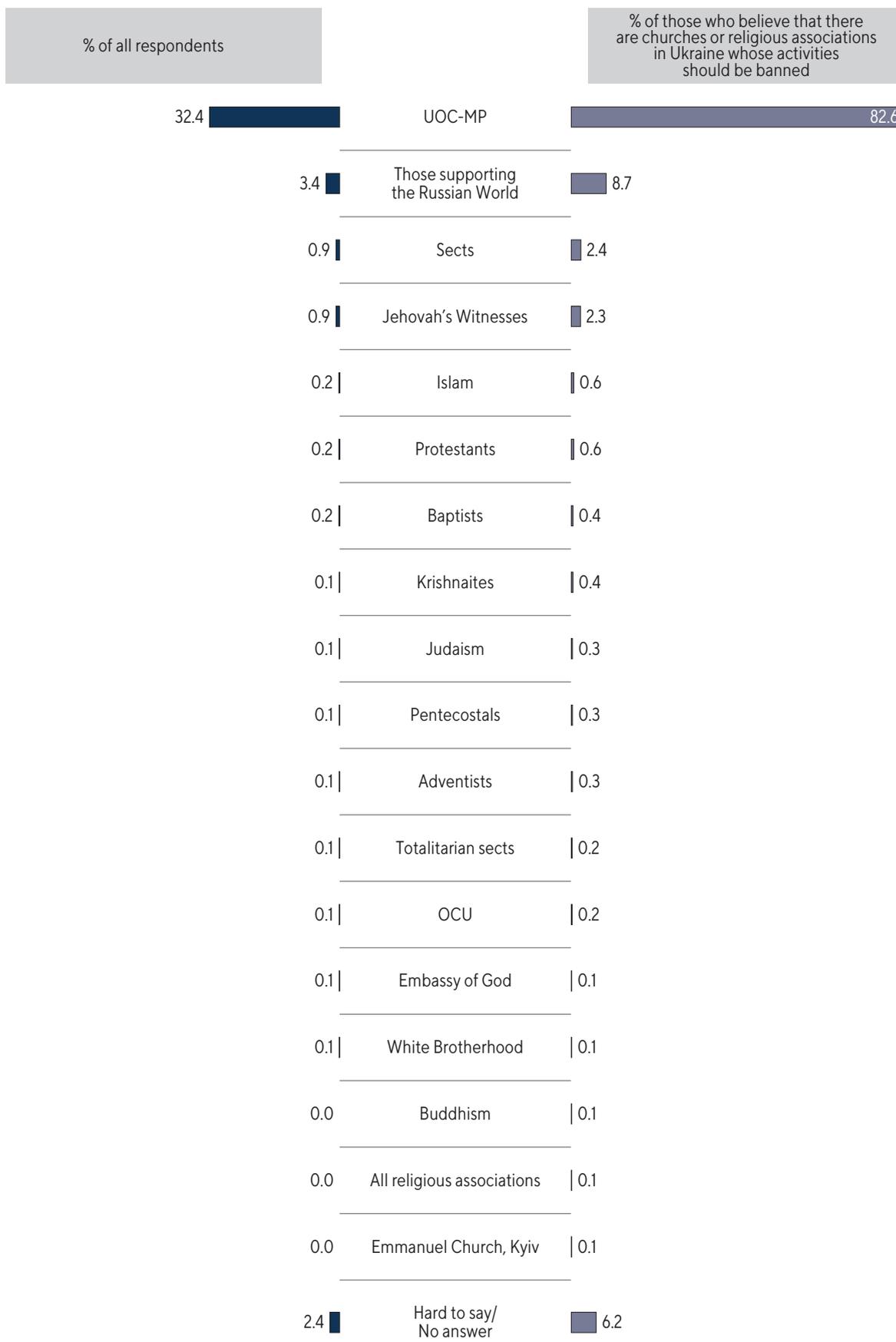
% of those who believe that it is acceptable in principle to ban activities of individual churches by state authorities



#### CONFESSIONAL AND CHURCH IDENTITY (November 2025)

	OCU	Just Orthodox	Greek Catholics	Just Christians	I do not belong to any religion
Such churches (religious associations) do exist in Ukraine	70.7	39.8	81.4	50.0	36.1
There are no such churches (religious associations) in Ukraine	7.2	10.8	2.3	17.3	24.7
Hard to say	22.2	49.5	16.3	32.7	39.2

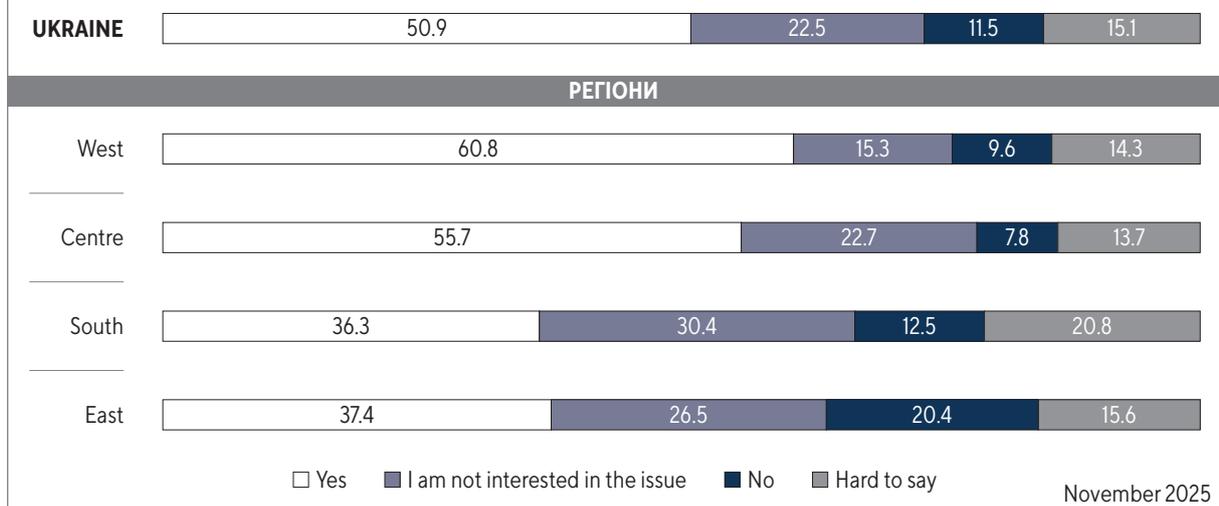
**IF YOU BELIEVE THAT SUCH CHURCHES OR RELIGIOUS ASSOCIATIONS EXIST,  
WHICH OF THEM SHOULD BE BANNED?**



November 2025

**Since the Kyiv Metropolia of the Ukrainian Orthodox Church refused to comply with the order of the State Service of Ukraine for Ethnic Policy and Freedom of Conscience (DESS) requiring the severance of ties between the UOC and the Russian Orthodox Church, the DESS filed a lawsuit to terminate the Kyiv Metropolia of the UOC. DO YOU SUPPORT THIS DECISION?**

% of respondents



**CONFESSATIONAL AND CHURCH IDENTITY (November 2025)**

	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	I do not belong to any religion
Yes	67.1	6.4	27.8	73.1	54.7	42.6	26.8
I am not interested in the issue	10.7	17.3	30.7	9.2	32.1	35.3	51.9
No	6.8	53.6	18.0	3.8	3.8	10.3	12.4
Hard to say	15.3	22.7	23.4	13.9	9.4	11.8	8.9

**DO YOU TRUST THE FOLLOWING SOCIAL INSTITUTIONS?**

% of respondents

**CONFESSATIONAL AND CHURCH IDENTITY (November 2025)**

	All respondents	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>Armed Forces of Ukraine</b>								
Trust	90.6	93.4	80.7	90.7	96.7	94.2	93.6	79.9
Don't trust	7.8	5.4	19.3	7.3	2.5	5.8	4.4	16.3
Hard to say	1.6	1.2	0.0	2.0	0.8	0.0	2.0	3.8
<b>President of Ukraine</b>								
Trust	48.3	55.8	43.6	45.9	46.4	53.8	52.0	30.3
Don't trust	44.7	38.2	53.6	45.9	41.4	38.5	40.2	64.3
Hard to say	7.1	6.0	2.7	8.3	12.1	7.7	7.8	5.4
<b>Ukrainian government as a whole</b>								
Trust	22.3	25.2	30.3	29.3	16.8	30.2	16.7	12.1
Don't trust	68.2	64.3	66.1	65.9	71.8	54.7	70.6	80.8
Hard to say	9.6	10.5	3.7	4.9	11.3	15.1	12.7	7.0
<b>Ukrainian opposition</b>								
Trust	16.8	15.9	32.1	15.6	26.8	24.5	11.3	9.3
Don't trust	63.8	60.5	60.6	67.8	49.8	50.9	72.1	80.5
Hard to say	19.4	23.6	7.3	16.6	23.4	24.5	16.7	10.2

**WHAT IS YOUR ATTITUDE TOWARDS THE FOLLOWING ASSOCIATIONS OR ORGANISATIONS?**

% of respondents

CONFESSIONAL AND CHURCH IDENTITY (November 2025)								
	All respondents	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>European Union</b>								
Positive	76.9	84.2	69.7	67.3	82.4	82.7	76.5	62.9
Negativ	16.1	9.4	22.0	24.9	12.1	7.7	15.2	32.6
I don't know/ Never heard of it	0.1	0.0	0.9	0.0	0.0	0.0	0.0	0.0
Hard to say	6.9	6.4	7.3	7.8	5.4	9.6	8.3	4.5
<b>NATO</b>								
Positive	64.3	69.8	54.1	51.7	75.7	59.6	66.7	51.8
Negativ	23.9	17.1	35.8	34.1	15.1	23.1	23.5	41.2
I don't know/ Never heard of it	0.0	0.0	0.0	0.0	0.0	1.9	0.0	0.0
Hard to say	11.7	13.1	10.1	14.1	9.2	15.4	9.8	7.0
<b>BRICS (international organisation of the largest developing countries in terms of land area and population: Brazil, russia, India, China and South Africa)</b>								
Positive	4.8	3.7	16.4	5.4	0.8	5.7	6.9	5.4
Negativ	56.7	60.7	49.1	50.2	54.6	49.1	54.4	59.4
I don't know/ Never heard of it	24.5	22.1	23.6	23.9	33.6	28.3	26.0	22.7
Hard to say	14.0	13.5	10.9	20.5	10.9	17.0	12.7	12.5

**DO YOU AGREE OR DISAGREE WITH THE FOLLOWING STATEMENTS?**

% of respondents

CONFESSIONAL AND CHURCH IDENTITY (November 2025)								
	All respondents	OCU	UOC-MP	Just Orthodox	Greek Catholics	Protestant and Evangelical Churches	Just Christians	Persons not belonging to any religion
<b>The russian people are responsible for the war against Ukraine</b>								
Agree	84.4	90.2	55.5	74.6	96.7	82.7	84.8	77.6
Disagree	10.6	7.4	35.5	16.6	1.7	11.5	11.3	12.5
Hard to say	5.0	2.4	9.1	8.8	1.7	5.8	3.9	9.9
<b>Collapse of the Soviet Union had more positive than negative consequences</b>								
Agree	67.5	71.6	52.7	53.2	88.7	65.4	57.6	61.3
Disagree	18.7	16.4	38.2	27.3	6.3	15.4	22.9	20.4
Hard to say	13.8	12.0	9.1	19.5	5.0	19.2	19.5	18.2