

UDC 355.1:279.14

DOI: 10.24919/2519-058x.14.197190

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**Бібліографічний опис статті:** Kuryliak, V. & Balaklytskyi, M. (2020).  
The Seventh-day Adventists’ military service peculiarities. *Skhidnoievropejskyi Istorychnyi  
Visnyk [East European Historical Bulletin]*, 14, 190–205. doi: 10.24919/2519-058x.14.197190

**THE SEVENTH-DAY ADVENTISTS’ MILITARY SERVICE PECULIARITIES**

**Abstract.** *The purpose of the work* is to reveal the peculiarities of the Seventh-day Adventist military service under the condition of the historical context analysis (the religious confession/denomination emergence, formation, and development) with emphasis on the situation in independent Ukraine. **The methodology of the research** is based on the principles of historicism, systematicity, scientificity, verification, the author’s objectivity, as well as on the application of the general scientific: analysis, synthesis, generalization methods. **The scientific novelty** is that for the first time, on the basis of the foreign sources and the Ukrainian lists of the legislative and regulatory acts on military duty and military service, the Seventh-day Adventist military service was comprehensively considered in the United States of America, during World War I and World War II, in the Soviet and modern Ukraine. **The Conclusions.** The study highlights the main stages of discourse between the state’s need for self-protection and the religious beliefs of the Adventists. It has been revealed that during World War I and World War II there were compromises on the principle of non-participation in hostilities, carrying weapons, and breaking the Fourth Commandment (Keep the Sabbath day holy). It has been revealed

that the US Adventists were able to establish cooperation with the armed forces and create a special program, which was called the "Medical Training for the Servicemen", which is relevant today. The military service and military duty issues in the Ukrainian context have been considered. It has been found out that the church members in Ukraine, who refused to carry weapons, had an opportunity to choose an alternative (non-military) service instead of the conscript military service. However, in a state of martial law or a state of emergency, certain restrictions may be imposed on citizens' right to take alternative (non-military) service, indicating the duration of these restrictions.

**Key words:** military service, the Seventh-day Adventist Church, military duty, alternative (non-military) service.

## ОСОБЛИВОСТІ ВИКОНАННЯ ВІЙСЬКОВОГО ОBOB'ЯЗКУ АДВЕНТИСТАМИ СЬОМОГО ДНЯ

**Анотація. Мета дослідження** – розкрити особливості виконання військового обов'язку адвентистами сьомого дня за умов аналізу історичного контексту (виникнення, становлення і розвитку релігійної конфесії) з наголосом на ситуацію в незалежній Україні. **Методологія дослідження** базується на принципах історизму, системності, науковості, верифікації та авторської об'єктивності, а також використанні загальнонаукових методів аналізу, синтезу та узагальнення. **Наукова новизна** полягає у тому, що вперше на основі закордонних першоджерел і переліку законодавчих та нормативно-правових актів України з питань військового обов'язку і військової служби комплексно розглянуто виконання військового обов'язку Адвентистами сьомого дня в Сполучених Штатах Америки, під час першої та другої світових воєн, у радянській та сучасній Україні. **Висновки.** За результатами дослідження висвітлено основні етапи дискурсів між потребою держави у власному захисті та релігійними переконаннями адвентистів. З'ясовано, що в часи першої та другої світової воєн мали місце компроміси щодо принципу неучасті в бойових діях, носіння зброї та порушення четвертої заповіді (святості суботнього відпочинку). Виявлено, що адвентисти США зуміли налагодити співпрацю зі збройними силами та створити спеціальну програму "Медична підготовка військовослужбовців", яка є актуальною до сьогодні. Розглянуто питання військової служби та військового обов'язку в українському контексті. З'ясовано, що в Україні члени церков, які відмовляються від носіння зброї, мають можливість обрати альтернативну замість строкової військової служби. Але в умовах воєнного або надзвичайного стану можуть встановлюватися окремі обмеження права громадян на проходження альтернативної служби із зазначенням строку їх дії.

**Ключові слова:** військова служба, церква Адвентистів сьомого дня, військовий обов'язок, альтернативна служба.

**The Problem Statement.** The history of the Seventh-day Adventist Church in Ukraine wasn't vital for national science interests. The reason for avoiding Adventist subjects as the subject of comprehensive research lies in the ideological taboo of the scientific development of these issues. Since the 2000-ies, the academic studios' accumulated Candidates of Sciences (Doctors of Philosophy) and Doctoral theses on the Adventist topics, in particular, on the Seventh-day Adventist Church historical formation and development issues both in Ukraine as a whole country and in some of its separate regions. Despite the thorough achievements of domestic and foreign scientists, there are still some unexplored subjects. The Adventist believers' military duty and the military service remains undiscovered in a historical perspective and in the Ukrainian context. Due to the war in Eastern Ukraine and the military mobilization waves, it is advisable to study the little-known aspects concerning the Adventists conscript military service, since a comprehensive study of military topics is relevant for the present-day research.

**The Purpose and Objectives of the Study.** The purpose of the study is to analyze the Seventh-day Adventist believers' military service and the military duty issue under conditions of the historical context analysis and the contemporary Ukrainian realities.

In order to reach the above-mentioned purpose, the following tasks must be fulfilled:

1. Historical Discourse on the Adventist Military in the United States;
2. Military Service Controversy Analysis concerning the Seventh-Day Adventists during the WW I and WW II;
3. To analyze the Verkhovna Rada of Ukraine Information and the Ukrainian legislative and regulatory acts that regulate the Ukrainian Adventist youths military and alternative (non-military) service issues.

**The Degree of Scientific Development of the Topic.** A number of historians, including (Bratkovskiy, 2016; Sitarchuk, 2008; Bed, 2014; Yaremchuk, 2016) scientifically researched the issue of military duty and military service of believers in the Protestant churches at different times in Ukraine. In these works, some aspects of the military-alternative topics in the context of Protestant currents, including the recruits – the Seventh-day Adventist Church members, are highlighted and explored. That is why the authors of this article are aimed at analyzing the Seventh-day Adventist believers' military duty and military service issue in the context of the contemporary Ukrainian realities, as the subject matter still remains on the edge of the contemporary historical research.

**The Statement of the Basic Material.**

Discussion on the military issue among the Adventists in the United States of America (1861 – 1900)

The Seventh-day Adventist Church (SDA) dates back to the mid-XIXth century of the Christian's spiritual awakening in the North of America. The number of the SDA Church baptized adherents exceeds 20 million.

**The Civil War.** Having received the official registration in the United States of America in 1863, when the Civil War lasted in the country, the Adventists had to decide whether to respond to the alleged mobilization. After numerous discussions, the church leaders concluded that the SDA believers should not participate in hostilities or carry weapons. The main reason for the refusal is the belief that the Adventist may compromise his allegiance to God by breaking the two Commandments of the Decalogue: the Fourth Commandment – Keep the Sabbath Day holy, and the Sixth Commandment – “You shall not kill”. During the Civil War in the United States, there was no debate on the relationship between the government and the Adventist Church about the military service, although the confession's environment considered the participation in the open fighting (hostile) inadmissible (Syme 1973, 176 – 180).

During the Civil War in the United States (1861 – 1865), the Seventh-day Adventists avoided the conscription, using a rule of law that allowed them to pay a \$300 military tax. Although it was a high tax for the average American. The local church communities helped to raise the required amount of money for the poor Adventists. When the decree for the non-military service came out, which relied on the Quakers for the purpose of satisfying their conscience requirements, the Adventists did not try to obtain from the state a status that would allow them not to participate in the hostilities because they could pay the military fee. The above-mentioned situation lasted until June 1864, when the conscripts were officially recognized as the conscientious objectors, that Adventists began to strive for this status. As a result, on the 2<sup>nd</sup> of August in 1864, the General Conference, the highest governing body of the denomination, made a decision concerning the SDA Church, which formally declared its non-participation in hostilities for the above-mentioned reasons. According to the Church's Regulations for the Non-combatant Engagement, the military service at the non-combat units for the Adventist meant:

- a) the service in any unit of the armed forces which is constantly unarmed;
- b) the service in the medical unit of any armed forces unit;
- b) any purpose that does not require the use of the military weapons, provided that the military purpose is acceptable to the Adventist and clearly does not require the weapons' carrying and handling.

By adopting a non-combat condition, the Adventists began to help the believers to find places to serve in the positions where they could take care of the wounded.

The church members, who voluntarily participated in the Civil War, were expelled from the Adventist communities. In 1865, a statement was issued regarding the following members of the Church: "Since the voluntary entry into the military service is contrary to the principles of the Seventh-day Adventists, based on God's Commandments and the faith in Jesus Christ, they cannot remain as the members of the Adventist communities" (Austin, 1865). But this ecclesiastical discipline measure existed only before the end of the First World War.

After the US Civil War, the issue of military service for the Adventists became irrelevant for several decades. Despite the fact that the Spanish-American War of 1898 did not provide for a general military course enrollment, the spread of the hurray-patriotism among the population and the hostilities approval by many American churches provoked the pacifist sentiment among the Adventist leaders. The Christians supported the territorial expansion of the United States through the military operations because they believed that in this way the Christianity was spreading to new lands. The ASD Church Leaders criticized most of the other churches for supporting the war, for their prayers connected with the US Army victory. The Adventist authors ironically stated: "The American Catholics are praying for the destruction of the Spanish Catholics" (Morgan, 1993, pp. 25–29).

**World War I.** Given that the United States did not enter World War I from the beginning, the American Adventists had time to prepare their position. In April 1917, the North American Division (territorial division of the SDA Church, which usually unites church communities on one continent), declared that "we have been noncombatant throughout our history", taking the position of the General Conference of 1865 (Wilcox, 1935, p. 407). Although in this case, another reason for refusing to participate in hostilities was cited: instead of a pacifist stance that forbade any involvement in the war, the Adventists were now allowed to respond to the military course enrollment but they were not allowed to carry weapons in order not to break the Sixth Commandment "You shall not kill".

Prior to these events, in 1916, while waiting for the a possible military course enrollment, the Adventists in the North American Division at Church Colleges and Academies, as well as at Loma Linda Medical College, opened the first aid courses for the wounded and the sick. Hundreds of young Adventists completed these courses in order to be ready to use the acquired skills during the wartime. The medical assistance also helped to eliminate the problem of the Saturday rest. Unlike the regular work, some help was given to the sick and wounded on the Sabbath day by the church. Therefore, the Adventists did their duty on Saturdays free of charge during wartime (Shevchyk, 2017, p. 24–25). Moreover, during the pre-war years, thousands of young Adventists gained knowledge in agriculture and gardening in order to become farmers in the future as they were able to serve their country by providing the civilians and the army with food. (Wilcox, 1935, pp. 90).

Unlike Quakers, the Adventists weren't engaged in the combat. The wounded soldiers' rehabilitation to their capable state wasn't considered to be the betrayal of the faith by the Adventists. This approach allowed the church members to combine patriotism and religious

beliefs. The church officials in order to serve the Adventists' spiritual needs in the military units, were appointed as the camp chaplains (Wilcox, 1935, pp. 140–141). The Adventists' partial involvement in the army's activities has improved. At least the public's attitude to this denomination, although there were certainly some misunderstandings. In the army, the Adventist recruits were punished for demanding weekends on Saturdays. The church leaders eventually managed to solve the above-mentioned problem, hence, the fellow believers were free on this day. However, at the end of the war, 35 Adventists were in prison and were sentenced from 5 to 20 years, for disobeying the officers on the Sabbath day. Due to the order, the imprisoned Adventists were subsequently released (Wilcox, 1935, p. 151).

In public statements the Seventh-day Adventist Church (SDA) administration put emphasis on the military issue and in the framework of the medical training program heralded the following: "Adventists seek for cooperation with the armed forces structures without conflicting with their conscience and they do not want to be rejected by the conscientious objectors" (Lauson, 1996, p. 205) of The Adventists' "Medical Training Corps" were created by the decision of the Church leadership, became the replacement for the military service, the non-violence and non-participation principles in hostilities were fulfilled due to the "Medical Training Corps". As a result, the US Army received not only the trained doctors but also patriots. Since the issue of non-participation in US military action was not raised as a mandatory alternative – imprisonment or death, and the recruits were offered the alternative (non-military) service (AU) or the redemption, the Adventists, who served as military soldiers enjoyed the right to preserve the religious conscience and to choose ways to perform the military service according to their beliefs (Padderatz, 1978).

**World War II.** In 1939, when World War II began, the church in the United States re-established the medical training program for the potential recruits. However, the program was much more complicated than it was during the First World War. The Medical recruits were trained by a group of regular US Army officers (Dick, 1974, p. 18). An official church newspaper commented the following: "By not agreeing to be called the conscientious objectors, the Seventh-day Adventists want to be known as the conscientious collaborators [with the Army command]" (White, 1941, p. 24). The tension between the Adventist Church and the American society, which is measured by society's response to its stance on the participation in hostilities, diminished significantly. About 12,000 American Adventists served as the health workers in the military during the war (Goldstein, 1985, p. 3).

The vivid example is the case which happened with Desmond Thomas Doss, while he was serving in the US Army. He was born into an Adventist family, and when he was 18 years old, for patriotism reasons, went to the army where he worked in the ship's dock. When the war broke out, Doss was enrolled in the military medics to obtain a specialty that he considered to be more religious (Daniells, 1920, pp. 156–157). Desmond Doss was humiliated by comrades for his categorical refusal to carry a weapon. Later on he removed 75 wounded men from the battlefield alone. In 1945, he received the Medal of Honor from US President Harry Truman. After Doss's death in 2006, a school was named after him, several streets, a highway and three monuments were erected (Noel-Tsihulskaya, 2016).

When a professional army was formed in the United States in 1973 and the special importance of the education and soldiers' professional skills began to be emphasized, hence, the Adventists in large numbers began to be enrolled in the army (Morgan, 1993, p. 201). Also, because the Church's position in 1972 was advisory, some Adventists began to consider the armed forces as a career option. George R. Reid, the "Adventist Review" Editor-in-Chief,



wrote that when enrolled in the ranks of the United States Armed Forces “every year, from 6,000 to 7,000 recruits, write the “Seventh-day Adventist” in a letterhead ... marking religious affiliation” (Marite, 1990, p. 299). The church administration was asked why that was happening even in the absence of a compulsory appeal and what could be done to reverse that trend? (Thiele, 1984, p. 14).

During the Vietnam War in 1969 – 1975, many American Adventists evaded the military service or claimed that their involvement in the war was contrary to their conscience, however, other Adventists participated in the hostiles (Howard, 2009, p. 29).

The American Adventists' voluntary enrollment in military service was clearly manifested in the Persian Gulf War (1991). The military privileges and the desire to express patriotism attracted the US Adventists. At the same time, the General Conference of the ASD Church continued to promote the non-violence and non-participation principles in the hostilities, focusing more on possible cooperation with the state during the war than refusing to carry weapon. (Scriven, 1991, p. 10).

**The Military Chaplaincy.** In 2006, when the United States was fighting against terrorism, a survey on the Adventists' involvement in combat operations was conducted. It was revealed that “approximately 7,500 Adventists served in the United States military units. In fact, they were all taking part in the hostiles, except for the 50 chaplains, who were classified as the non-combatants according to the Geneva Convention” (Lechleitner, 2016).

Much attention should be paid to such a group of Adventists as the military chaplains. As it was above-mentioned, during the Second World War, the church ministers, who were the camp pastors, were assigned in order to serve the Adventists' spiritual needs for those believers, who were in the military units as the health workers. They were called the civilian chaplains (Hantz, 2000). It was their duty to visit the Church members, conduct spiritual meetings with them, lend a helping hand concerning some personal problems, and protect their interests in the case that the commanders could refuse to give them the Sabbath day rest. The civilian chaplains organized the Sabbath School classes and the missionary societies. After the war, these pastors returned to serve their communities. The fact that a civil person conducted the military chaplain's role often aroused the distrust of these persons by the commanders (Black, 1982, pp. 20–29).

In 1943 the first military chaplains were appointed by the ASD Church, although there were still discussions concerning the military chaplaincy as the separate type the church service. In 1955 the military chaplain status was officially approved. In 1984, 33 Adventist military chaplains were employed in the United States, and in 2006 their number increased to 50 (Alekseeva, 1992). The most famous Adventist military chaplain is Barry Black, who received the rank of Rear Admiral in the United States Navy before becoming the 62<sup>nd</sup> United States Senate chaplain in 2003. He became the first African-American Senate chaplain (Howard, 2009, p. 26).

Hence, the ASD Church official position is to participate in the hostilities and refuse to carry weapons. However, the final decision on the question of whether or not to serve in the army is made by each believer on his own, guided by the norms of his own conscience. The ASD Church does not foresee the administrative consequences for the believer, depending on his decision.

#### ***Adventist's recruits military service during the First World War and the Second World War in Germany (1914 – 1945)***

**World War I.** German the Seventh-day Adventists' reaction to the army enrollment since the beginning of the 1914 was the following:

1. As World War I broke out unexpectedly, the ASD Church leaders in Europe didn't manage to summon, study, and discuss the situation;

2. Ludwig Richard Conradi, the Seventh-day European Division Adventist President has revealed after returning from a meeting in London that the church leaders have already made concessions due to the government officials' pressure, urging their associates to take part in the hostilities, and East German Union President, Hans Schubert took the floor on the 4<sup>th</sup> of August in 1914 with a declaration addressed to Prussia Defense Minister in Berlin. In this document, Schubert noted that given the circumstances and to protect the homeland, the Adventists agree to carry weapon and perform military duties on Saturdays (Brock, 1999).

The local Hamburg Adventist community concluded the following: "it is necessary to perform the military service with joy ... to be prepared to die for your country" (Spicer, 1924, pp. 97–98). An ASD Church official published a treatise under the title "A Christian and the War" in which he justified the German Adventists' participation in the fighting on the basis of the concept described in the Old Testament and called the "just war". The European Adventists were ambiguous concerning the treatise. Some supported the fellow German believers' position, others disagreed, and, as the conscripts, many of them were imprisoned for refusing to carry weapon.

The the ASD Church compromise in Germany caused its split. As a result, a radical wing emerged – the Adventists of the Reformation movement (Shevchyk and Kurylyak, 2017), who did not agree with the order issued by the church leaders and addressed to the church members concerning their homeland protection with weapons in their hands. Neither the attempt to reconcile at the Friedensau Conference in 1920, nor Arthur's Daniels, General Conference President speech to explain the circumstances of the compromise changed the situation. In a discussion with the Reformed Adventists, Daniels emphasized the following: "We report with deep sadness that the ASD Church leaders in Germany and in European countries were wrong when they violated the church's historic principle of non-participating in the hostilities – and prompted the church members to carry weapons and perform military service on Saturdays" (Brock, 1999). The next attempt at reconciliation was made in 1923, after the European Adventists formally approved the declaration of non-participation in the hostilities (Spicer, 1924, pp. 4–5). But the union with the reformers' wing did not happen.

**World War II.** Another problem was that some Adventists obeyed the Nazi Germany authority, referring to the Apostle's words: "Let every man obey higher authority, because there is no power, not from God, and the power that exists is established by God. Therefore, he who opposes authority – opposes the ordinance of God; and those who resist will take condemnation on their own" (To the Romans 13, pp. 1–7). They emphasized that obeying the present authority is God's ordinance. Their opponents replied that the violation of the Fourth and Sixth Commanders by the conscripts was also a direct violation of God's ordinances. The church administrators, without reaching the concordance, left the military duty issue to each church member (Thomas, 2010).

As a result, the Adventist recruits tried to contact the military command to send them to the medical units and the construction units. It was difficult to achieve this during the Second World War, as the Catholic clergymen were formally released from carrying weapons, so they often took up these vacancies. According to the statistics, 14% out of 3,735 Germany's Adventists served in the medical units (Heinz, 1973, p. 137). The refusal to carry weapon and work on Saturdays led to pastor Salzburg of Graz imprisonment, who was convicted by the military tribunal, and other church members were sent to the concentration camps, the majority died for their religious beliefs (Syme, 1973, pp. 176–180).

It is a well-known story that happened during the Second World War when Franz Hazel, the Adventist was enrolled to the Nazi Army ranks (Hazel, 2011). As a profound opponent of war and violence, at the age of 40, when his engineering company, which consisted of soldiers, who made bridges on the front lines, he secretly threw away his weapon and replaced it with a wooden model. Only 7 soldiers survived among 1,200 soldiers, who served on the eastern front, Franz Hazel was one of them.

***Adventist's recruits military service in Ukraine (1914 – 2019)***

**World War I.** The Adventists' leaders did not give any clear instructions to their believers about the (non) participation in the military service at the beginning of the First World War I. For example, in Kyiv Hubeniya (province), some believed that a person could not kill on his own will, but by the authorities' order, it could be done even in peacetime, because the responsibility would be shifted to the the authority (George, 2008). According to another point of view, it is a sin to resist superiors while in the military service, because it actually meant opposing God, but using a weapon can not harm the enemy, that is, it is necessary to shoot somewhere at the ground without targeting human beings (Sitarchyk, 2008, p. 205).

Thus, believers could be divided into three groups. Some condemned the possibility of military service with carrying weapons in their hands, but agreed to participate in it if the authorities demanded it. Others spoke of the possibility of participating in the military service, but with many restrictions, and preferably not in the front structures. And the third denied the military service prospect in all its manifestations.

The Russian government ignored the Adventists and other Protestants anti-militarist statements and actions. In October 1914, an order was issued by the Interior Affairs Minister, Mykola Maklakov, which stated the following: “in the present circumstances, after the opening of hostilities against Germany, it is necessary to strictly monitor the pastors' activities direction, who are often rumored to have some sympathy for our enemies and openly express their sympathies with Pan-Germanism and Germanic views”. Similar sentiments existed among the Adventists. Roman Yelchenko, Nyzhlyovychi village resident, Radomyshl povit, Kyiv Huberniya (province), after Russian troops retreat from Galicia (Halychyna) said the following: “we do not need to be afraid of God; it will be easier for us to live” (Sitarchyk, 2008, p. 206). The Adventists in Ukrainian lands considered that under the German rule and being among the Lutheran population, they, as the Protestants, would have better conditions for professing their faith.

Yet, the main impetus for the anti-militarist actions, including the Adventists, was not the anti-patriotic sentiment, as the Russian authorities thought, but the desire to abide by their doctrine. Therefore, many Adventists refused to carry weapon for religious reasons. In 1915 the following Adventists carried weapon: Peter Fisher, Nogaysk city resident, Berdyansk povit; E. Stein, Al-Montal settlement resident, Prishybskaysk volost (parish), Melitopol povit, and I. Selivestrov, Nova Vasylivka village resident, Tavriya Huberniya. T. Davydenko, the Adventist and Poltava dryzhyna (military force) militia warrior declared to his superiors the following decision: “to strictly follow the teachings of his church and not to betray him under any circumstances and requirements prescribed by the service”. The most effective tool in the fight against “heterodox” was imprisonment. For example, in July 1916, in the Constantinople prison, Poltava huberniya (province), they were deprived of their liberty for refusing to carry weapon of the Adventist warriors of the militia of H. Ignatenko from Dar-Nadezhda village, K. Kyslytsia from Mykolaivka village, Zachepylivska volost (parish), and M. Khvata from Bahata Chernetchyna village, the Great Buchnovsk volost (parish) (Sitarchyk, 2008, pp. 207–208).



At the same time, other Adventists served in the regular army. Henry Lebsak, the Adventist Church Head in the Russian Empire confirmed the Adventists' presence in the front parts repeatedly. In his letters, loyalty to the authorities was widely emphasized. In July 1914, he addressed to the Church members: "Dear brothers in Christ! .. Several brethren from our communities have gone to war. We pray for them, our army, the King, and the Government that God bless them to emerge victorious over their enemies. We expressed our loyalty here through the governor to the Emperor" (Sitarchyk, 2008, p. 209).

In March 1917, after the overthrow of the autocracy, the Provisional Government ordered the release of some of the prisoners, including those who were doing the time for their religious convictions. In particular, the Adventist A. Gonchar was released from Constyantynohradska prison, Poltava hubernia (province), who got there for refusing to fight in the active army. Another vivid example concerns I. Hoverdovskyi, who was sentenced "for refusing to perform the military service on religious grounds" since November 1913. (Sitarchyk, 2008, pp. 210–211).

**The Military Conflict in Donbas.** There were 813 ASD churches in Ukraine, which were attended by 46,832 believers in 2017 (Statistical report of Seventh-day Adventist Conferences, 2017). The state legislative regulation concerning the Adventist mobilization issue was set out in the Law of Ukraine on the 12<sup>th</sup> of December in 1991, and with some amendments and changes was presented in the new Ukrainian military doctrine on the 2<sup>nd</sup> of September in 2015.

In the context of the conflict between Ukraine and Russia and the conduct of the Anti-Terrorist Operation (ATO) (since April 30, 2018 – United Forces Operation), the freedom of religion is one of the fundamental democratic rights and Ukrainian citizens' freedoms.

In late 2013 and early 2014, when the tragic events began on the Independence Square in Kyiv, the country's leadership appealed to the churches in order to help rehabilitate people, who had lived in times of stress and emotional stress. At that time, the Ukrainian Adventists had no experience of helping the victims in such conflicts. The ASD Church allocated a small room in the Ukrainian House ("Ukrainskyi dim"), and the volunteer believers did anti-stress massage, listened to people, prayed with them. In 2015, the Adventists developed a guide for the volunteers with some practical advice on helping combat post-traumatic stress disorder as a result of hostilities, forced resettlement, loss of loved ones, physical and mental health issues (Havryuk, 2015).

Serhiy Serdeniuk, the doctor, is the vivid example of the Adventists' involvement in the Armed Forces during the Anti-Terrorist Operation (ATO) in eastern Ukraine. When the hostilities broke out in 2014, he wanted to serve as a volunteer at the front to rescue the wounded. When he was mobilized in the winter of 2015, the question of participating in training shootings arose. In an interview with the company commander, a party to the fierce battles for Ilovaysk and Debaltseve, the Adventist substantiated his religious beliefs, emphasizing that he could not participate in the military violence acts. Thus, S. Serdeniuk served in the medical brigade, which dealt with the treatment of the wounded and light sick, as well as provided qualified medical assistance to the wounded during the combat operations. He repeatedly came to the front line, returned home unharmed every time, fired no shots, and was unarmed when he pick up the wounded (Synchak, 2018).

In 2014, Serhiy Horban'v served as a volunteer in the front. At that time, he refused to be a member of the ASD Church because of the family circumstances. He performed his military service with a weapon in his hands in the territory, which was ranked third in the number of fire along the front line for a year. He also served as a paramedic, providing first

aid to those injured. In one of the abandoned houses, he held a prayer meeting for servicemen. Even the commanders of other units asked to organize places of prayer and sermons in their military units to encourage the servicemen (Horbanyev, 2017).

Since 2014, the Ukrainian Adventists have conducted dozens of medical, rehabilitation and social events for ATO / OOS veterans' participants and their families.

The interaction timeline of the State and the ASD Church with regard to the military service at the legislative level can be presented as follows:

1. The Verkhovna Rada of Ukraine (VRU) Information on Alternative (Non-Military) Service of December 12, 1992 states that "the right to perform alternative service is granted to the citizens of Ukraine if their military service contradicts their religious beliefs and these citizens belong to the religious organizations in laws force in Ukraine, whose doctrine does not allow the weapons usage". The following editorial added that the final decision on the possibility of performing the alternative military service could be made only by a decision of the commission in the presence of true religious beliefs (Law of Ukraine), 1992, p. 188).

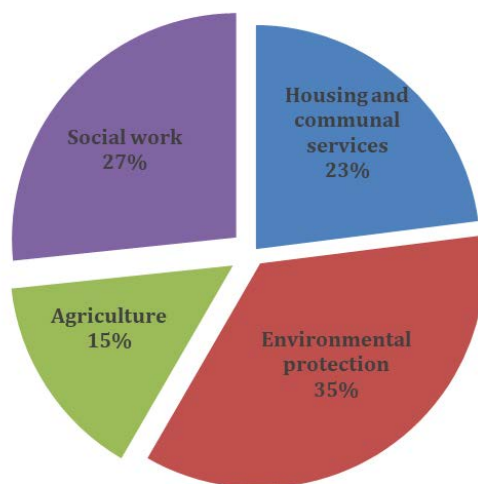
2. The editorial Articles 4, 9, 11–12, issued in March 27, 1999, states that conscript citizens are subject to the alternative service, subject to the documented confirmation by the ASD Church concerning the religious views on truth beliefs and if a positive decision is taken by the commission accordingly. And the citizens who, after performing the military service, have "acquired the religious beliefs and belong to the Ukrainian law religious organizations, whose doctrine doesn't allow them the weapon usage" (Law of Ukraine, 1999, p. 86), in case if a believer within seven calendar days from the moment of receiving the summons from the military registration and enlistment office, will personally submit to the commission documents for exemption from the conscription. The commission has the right to refuse a citizen an alternative service and be exempted from the conscription in the absence of the truth of religious beliefs documentary evidence.

3. The issues regarding the ASD Church members military service performance were amended in June 2000. The citizens, who performed alternative military service or who were dismissed by the commission, "may be directed to eliminate consequences of accidents, catastrophes or natural disasters no more than three times (each time for up to six calendar months) within the age established for the military service in the reserve" (Law of Ukraine, 2000, p. 200). The employment and relations agreement arrangements are concluded by the state.

4. According to the decision made by the Verkhovna Rada of Ukraine in 2012, the local state administration can issue the alternative service sending document or issue the document of being dismissed from the military service in case of proving the truth of religious beliefs. So, there is no need to turn to the military enlistment office commission (Law of Ukraine, 2012, p. 80)

The process of preparing for the alternative military service by the Seventh-day Adventist Church member is the following. The procedure for obtaining the possibility of performing the alternative military service must be started no later than two months before the deadline set by the law. The recruiter submits a written statement at the place of registration to the alternative military service military commission (not to the commissariat) at the place of the registration, a document confirming the truth of his religious beliefs, and a list of the documents specified in the legislative acts personally. The invitation is pending for 30 calendar days. Within 5 days, the applicant receives the written commission's decision whether on the alternative service permission or refusal. The conscript in respect of whom the decision was made, within 5 calendar days, should apply to the military commissariat and, in accordance

with the Law of Ukraine “On General Military Duty and Military Service”, will be sent to the place of the military service. Taking into account availability of vacancies in state-communal establishments, manufactures, organizations and enterprises of Ukraine, which are the objects for the alternative service performance, the commission sends the conscript with the appropriate documentary order within the prescribed term. Usually the Adventist or any other believer performs the alternative military service in the institutions, which activities are related to the social protection of the population, the construction, the agriculture or communal services or health and environment. In addition, the Red Cross Organizations in Ukraine always lack volunteer helpers, that’s why, the recruits, who are performing the alternative military service sign up for the above-mentioned organisations. According to the diagram № 1, the alternative service recruits were divided in autumn 2007 the following way (Who and Where Can Perform the Alternative (Non-Military) Service, 2016):



**Figure 1. The conscripts’ distribution by areas of performing the alternative service in 2007**

The environmental protection is biggest area of alternative recruits. Here is an example of informing my faithful about the alternative service by the Adventist Church of Ukraine. Referring to the provisions of Article 35 (3) of the Constitution of Ukraine and Article 1 (4) of the Law of Ukraine “On General Military Service and Military Service”, the Adventist author writes the following: If “the military duty performance is contrary to the religious beliefs of the citizen, the performance of that duty must be replaced by the alternative (non-military) service” (Tuk, 2017, p. 4). The above-mentioned author argues that there are many cases where compliance with the requirements of the Alternative Military Service Replacement Act is difficult. The misunderstandings between the conscript and the commissariat, in particular, arise because of the norms of the timeframe in which the conscript must exercise his right to the alternative military service. In January– March, the conscripts who have turned 17 years old are assigned to the military registration offices at their place of residence. According to the Law (Article 18), the military service is assigned to a satisfactory health status of a male (except for those who have

been formally released from military service for reasons specified in the law) who are Ukrainian citizens aged 18 to 27 years including. According to the order, issued by the President's, every year, from April to May and October to November, young men, including those who are religiously Adventist, are enrolled for the military service. Therefore, it is sufficient for the pastor or community secretary to inform the church members about the rules of the alternative military service performance in accordance with the law. If there is the absence of the document of military service exemption, the Adventist youth must apply for the reasoned statement in duplicate with the appropriate government agency. The employee who accepted the application for the alternative military service must make a written note that the application has been accepted. The statement shall indicate in an arbitrary form a request for the replacement of a form of the military service with an explanation of religious beliefs and an appropriate certificate from the ASD Church. The certificate must be signed by the pastor of the church "who is designated in the Unified State Register by the head of this Religious Community" (Tuk, 2017, p. 5).

In 2017, a new version of the Law of Ukraine "On Alternative (Non-Military) Service" was submitted to the Verkhovna Rada, which will also apply in the context of the "mobilization", according to which the youths the alternative military service performance lasts 1.5 times longer than the ordinary military service. In addition, the new version of the Alternative Service Law contains many innovations, such as the clergymen enrollment delay "during mobilization for the military service" (A new version of the Alternative Service Law was prepared, 2017). The period of stay at the alternative military service will be credited to the Adventist in the work experience, provided that "if a citizen does not start work within three calendar months after dismissal from the alternative service" (New version of the Alternative Service Law was prepared, 2017). There are times when an Adventist expressed a desire to undergo the conscript service during the alternative military service. On the basis of the statement, the commission terminates the alternative military service and enrolls the young man in the military service: "at the rate of one and a half months of the alternative service for one month of fixed-term military service" (Alternative (non-military) service).

Hence, the relationship between the state and the ASD church changed in connection with the mobilization waves, especially regarding the alternative service performance by the church members. The clergymen are released from the military service up till present days (Law of Ukraine, 1999, p. 188), "but there is no such standart regarding the mobilization" (Law of Ukraine, 1999, p. 86). The law of Ukraine "On General Alternative (Non-Military) Service" is not regulated by this problem, though instead of the full-time military service the members of religious communities take the alternative military service. Thus, according to Article 1, an alternative service is a service that is established instead of the conscripts and is intended to fulfill a duty to the community. In case of martial law or a state of emergency, certain restrictions may be imposed on the citizens' right to take the alternative military service, indicating the validity period of these restrictions. These standarts relate to the full-time military service and the mobilization issues are not clearly regulated (Law of Ukraine, 1999, p. 200).

The lack of the clear rules governing the possibility of alternative military service in the face of aggression against Ukraine does not allow the courts to make unambiguous court decisions or to develop the case law on these issues.

The ASD Church encourages young people who were enrolled into the army, both in peacetime and in wartime, to perform the militaty service at that units, which do not participate in the military violence acts. The Adventists do not usually get hired by the Armed Forces. In cases where cthe ompulsory service is required, the Adventists have military

service without carrying weapons in medical units or at their destination. Taking care of the wounded and the dying is a worthy fulfillment of a civic duty to the Motherland in combat, while remaining true to their religious beliefs. At the same time, the Church recognizes the right of every believer to choose the civic duty form. And those who join the Church in their military service are not forbidden to remain faithful to their calling, unless this is contrary to the Teachings of the Holy Scripture and the above-mentioned recommendations.

**The Conclusions.** The US Adventists in the XIXth century came to the conclusion that the Adventists' involvement in combat using weapons is not possible, because it contradicts the Sixth Commandment of the Decalogue "You shall not kill". The work in the military medical units, assistance to the wounded, chaplaincy, service in the construction or business units is permissible as it is considered to be the direct patriotic contribution to the welfare of the state and society as a whole. A separate issue is the holiness of the Sabbath Day (the Fourth Commandment of the Decalogue), in addition to the medical care free of charge.

The Adventists in Europe in the XXth century had virtually no alternative service choice, and the experience of the two World Wars showed that the pressure on the church in wartime threatened to the ASD Church split during World War I. The peculiarity of the Adventist military service in the Ukrainian lands in the XXth century is that the state was putting pressure on the non-violent beliefs in peacetime.

According to the religious scholar Jose Casanova, in the era of the independence Ukraine approached the pluralistic religious palette of the United States. It was at this time that the institute of the alternative military service for the titular nation first worked here. Even the Donbas hostilities, mobilization waves, and martial law have not fundamentally altered the privileged position of the religious minorities (including the Adventists) who profess the non-combatants views. Respect for Adventists and the protection of their rights by the state gave rise to the marked patriotism in their environment: volunteer assistance to Euromaidan activists, efforts to rehabilitate ATO / OOS veterans, and forms of assistance to the military or forms of service as the military doctors and chaplains, paramedics.

**Acknowledgments.** The authors express gratitude to Felix Poniatovskiy, Ukrainian Humanities Institute International Relations Development Vice-rector for his assistance in the documents finding.

**Financing.** The authors received financial support for the research from the Theophil Babienko Ukrainian Scientific Society.

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*The article was received on April 10, 2019.  
Article recommended for publishing 26/02/2020.*