



# Christianity in Azerbaijan

Baku– 2026

Throughout its history, Azerbaijan has been a crossroads of diverse civilizations, religions, and cultures, distinguished by its traditions of religious tolerance and coexistence. On this land, Zoroastrian fire temples, Christian churches, Jewish synagogues, and Muslim mosques have stood side by side, reinforcing a long-standing tradition of mutual respect and peaceful cohabitation among religions. Over the centuries, representatives of different faiths have respectfully observed one another's holidays and rituals, sharing common spiritual values.

One of the oldest religious traditions in this region is Christianity. On the ancient lands of Azerbaijan - Caucasian Albania - the earliest traces of Christianity date back to the first centuries of the Common Era, and this faith played a significant role in the political, cultural, and spiritual life of the region. The spread of Christianity here was not limited to religious preaching alone, but was also closely linked to the cultural and political relations of that historical period.

In the history of Azerbaijan, Christianity left its mark not only as a religious belief, but also in the fields of architecture, art, and enlightenment. Ancient temples, remnants of Albanian churches, and monasteries built in mountainous regions testify to the rich religious and cultural life of that era. Christian places of worship discovered in various regions — particularly in Karabakh, Gabala, Sheki, Gakh, and other areas - prove that Christian communities functioned on these lands for centuries.





*Catholic religious ceremony*

In modern times, the Constitution of the Republic of Azerbaijan guarantees freedom of religion, and Christian communities - including Orthodox, Catholic, Lutheran, and other churches - operate freely throughout the country. Christian churches and religious communities functioning in Baku and other cities are an integral part of Azerbaijan's multi-confessional society. Christian holidays - especially Christmas and Easter - are respected in the country's public life and are celebrated together with representatives of all religious communities in Azerbaijan, as one family.

Thus, from ancient Caucasian Albania to the present day, Christianity has remained one of the integral components of Azerbaijan's culture, history, and spiritual environment, playing an important role in shaping the country's multicultural and tolerant traditions. Even today, Christianity in Azerbaijan continues to exist and develop as a vital system of spiritual values that promotes peace, mutual respect, and the preservation of cultural diversity. Christianity in Azerbaijan is not only part of the past, but also a living cultural and spiritual reality of the present.





*St. Mary Roman-Catholic Church, Baku*

## State Policy on the Protection, Restoration, and Rehabilitation of Christian Religious Monuments

Churches, monasteries, and examples of religious architecture that historically emerged in Azerbaijan remain living testimonies to the country's rich cultural diversity. The Azerbaijani state regards its Christian heritage as a valuable and integral part of the nation's historical legacy.

The Constitution of the Republic of Azerbaijan fully guarantees freedom of religion. The legal framework provides broad opportunities for Christian communities to operate freely, to use places of worship, and to perform religious rites. Orthodox, Catholic, Protestant, and Albanian-Udi Christian communities are officially recognized by the state, and their rights are protected by law. The state's position in this sphere is clear and consistent: religion is separated from the state, while the state simultaneously serves as the guarantor of religious freedoms.

One of the key directions of state policy concerning Christianity is the protection, restoration, and rehabilitation of Christian religious monuments. These monuments are not merely places of worship; they are also an inseparable part of Azerbaijan's cultural and historical heritage. Regardless of whether they are currently in active use, their preservation as historical and cultural heritage by the state is a matter of principle. In this context, with state support, the Cathedral Church of the Holy Myrrh-Bearing Women was restored between 2001 and 2003. In Baku, with the support of the Azerbaijani state and on the initiative of the Heydar Aliyev Foundation, the Church of the Immaculate Conception of the Blessed Virgin Mary was constructed between 2006 and 2007 to meet the religious needs of the Catholic community. Restoration and conservation works have also been carried out at the Church of Saint Elisæus in the village of Kish in Sheki (2003); the Cotari Church (2006) and the Church of Saint Mary the Mother of God (2020), which belong to the Albanian-Udi Christian heritage in the settlement of Nic in Gabala; the German Lutheran Church in Shamkir (2012); the Gregorian Church named after Enlightener Gregory in Baku (2011); and the Russian Orthodox Church of Saint Alexander Nevsky in Ganja (2017). In 2024, a land plot was allocated in Baku for the construction of a new Catholic church to be built in honor of Pope John Paul II, and construction works are currently underway.



*St. Mary Roman-Catholic Church, Baku*



*Holy Myrrhbearers Cathedral, Baku  
(Russian Orthodox Church)*

Following the restoration of the territorial integrity of the Republic of Azerbaijan, the condition of Christian religious monuments located in the formerly occupied territories has been placed under special scrutiny. Religious and cultural monuments that were subjected to vandalism during the period of occupation, including destroyed Christian religious sites, have been thoroughly assessed, and comprehensive measures have been initiated to ensure their protection and restoration. The monasteries of Gandzasar and Khudavang in Kalbajar; the Aghkhach and Holy Mother of God churches in the settlement of Hadrut; and the churches of Saint Hovhannes, the Red Church, and Saint Stephen Albanian Church in the village of Tug, Khojavend district, are currently under protection, with restoration and repair works underway. The Ghazanchetsots Cathedral in Shusha, which was struck twice by rocket and artillery fire by Armenian forces during the 44-day Patriotic War, has also been restored by the Azerbaijani state.

The restoration of Christian heritage in Karabakh carries an important political and moral message. This policy demonstrates that Azerbaijan does not tolerate discrimination in its approach to religious and cultural heritage and remains firmly committed in practice to the values of multiculturalism and religious tolerance. These steps clearly indicate that the Karabakh region is being developed not as a space of cultural and religious confrontation, but as a space of restoration, dialogue, and peaceful coexistence.



*Gandzasar Monastery. Kalbajar*



*Kazanchi Church. Shusha*

In the course of the ongoing repair and restoration efforts, the Heydar Aliyev Foundation has played a particularly significant role through its project “Address of Tolerance – Azerbaijan,” which encompasses the preservation of Azerbaijan’s rich religious and cultural heritage, as well as the restoration and rehabilitation of historical monuments belonging to various religious denominations. Within the framework of this project, substantial work has been carried out not only within the country but also internationally, including in France, Italy, and Russia.

The state policy implemented in Azerbaijan in the field of the protection, repair, and restoration of Christian religious monuments is a clear manifestation of the country’s commitment to multicultural values, its respect for religious freedoms, and its responsible approach to the preservation of historical heritage. All of this once again demonstrates that Azerbaijan’s policy toward Christianity is reflected not only in legal documents but also in concrete and consistent practical actions. This policy constitutes one of the fundamental pillars of the Azerbaijani model, which views religious diversity not as a source of confrontation, but as a factor of social harmony, national unity, and cultural enrichment.

This tradition of tolerance, formed since ancient times, has been systematically preserved and further developed during the years of independence. At present, 27 Christian communities are officially registered in Azerbaijan, and 16 churches are actively functioning. The state’s policy of religious tolerance and multiculturalism has created broad opportunities for the free activity of various Christian denominations, including Orthodox, Catholic, Protestant, Lutheran, and other communities. Azerbaijan does not limit its support to providing legal and social conditions for the functioning of these communities; it also extends material and financial assistance. Financial support is allocated for the repair and restoration of Orthodox, Catholic, and Protestant churches, as well as for the activities of the communities themselves. This support enables the strengthening of the material and technical base of religious communities, the preservation of religious monuments, and the implementation of social projects by these communities. Such consistent state attention makes a significant contribution to the preservation of religious diversity in Azerbaijan and to the harmonious coexistence of different religious denominations.



*The interior of the Church of Saint Mary after restoration, Gabala*



*Church of Saint Mary, Gabala. Before and after restoration.*

## Albanian Church

A review of history shows that Christianity began to spread in Azerbaijan as early as the period of Jesus Christ's disciples. In order to propagate this faith, apostles started to arrive in Caucasian Albania, the ancient state located on the territory of present-day Azerbaijan. The spread of Christianity in this region is associated with the names of the apostles Bartholomew and Thaddeus, as well as with Elisæus and Mari, who were disciples of Thaddeus. As a result of the missionary activity of Elisæus, the foundations of the first Christian church in the Caucasus—later known as the “Mother of the Churches of the East”—were laid in the village of Kish, in the territory of present-day Sheki district. Subsequently, Christian communities emerged in other parts of Caucasian Albania, leading to the formation of the Apostolic Albanian Church. Belonging to the group of ancient Eastern Churches, the Albanian Apostolic Church is regarded as one of the oldest churches not only in the Caucasus but in the entire Christian world. In 313, Urnayr, the Albanian king from the Arsacid dynasty, proclaimed Christianity as the state religion, thereby elevating the Albanian Apostolic Church to the status of an official state church. Owing to its apostolic origin, the Albanian Church became autocephalous, that is, independent, as early as 340. The Albanian Apostolic Church played a significant role in the cultural development of Caucasian Albania. In particular, the period from the fourth to the seventh centuries is considered the flourishing era of Albanian Christian architecture. During this time, monumental Albanian Christian structures were built, including the Amaras Monastery (4th century), the Kilsedagh Church (4th–5th centuries), the Mamrukh Temple (4th–5th centuries), the Lekit Temple (4th–6th centuries), the Gum Basilica (4th–5th centuries), the Khudavang Monastery Complex (6th–7th centuries), and the church complex in Mingachevir (4th–7th centuries). After the fall of Caucasian Albania in 705 and its

incorporation into the Arab Caliphate, the Albanian Apostolic Church entered a period of decline. Nevertheless, in the thirteenth century, during the rule of Prince Hasan Jalal (1215–1261), the influence of the Albanian Apostolic Church increased, and in 1240 the magnificent Gandzasar Monastery was constructed. In 1511, the Gandzasar Monastery became the residence of the Albanian Catholicoi and, over time, evolved into the political center of the Albanian principality in Karabakh. In various villages of the Kalbajar district, there are also ancient Christian temples and churches dating back to the period of Caucasian Albania, including the Albanian temple in the village of Hasanriz, the Albanian church in the village of Vang, the Church of Saint James in the village of Kolatag, the Albanian church in the village of Gasapet, and the Albanian church and temple in the village of Garnakar. These monuments bear the traces of Azerbaijan's ancient Christian traditions and are regarded by historians as important elements of the cultural heritage of Caucasian Albania.



*Gandzasar Monastery. Kalbajar*



*Church of Kish. Sheki*

**H**owever, in the early nineteenth century, following the occupation of the territories of Northern Azerbaijan by the Russian Empire, the activities of the Albanian Apostolic Church were brought to an definitive end. By the decree of Russian Tsar Nicholas I (reigned 1825–1855) dated 11 March 1836, the Albanian Catholicosate was abolished. The Albanian Apostolic Church was subsequently subordinated to the Armenian Gregorian Church. In 1909–1910, the archival documents of the diocese were destroyed by the Armenian Gregorian Church.

**T**oday, the Udi people living in the Gabala and Oghuz districts of Azerbaijan continue to preserve the religious traditions of this ancient Eastern Church. After Azerbaijan restored its state independence, two Albanian-Udi religious communities were officially registered: the Albanian-Udi Christian Religious Community of the Republic of Azerbaijan and the Albanian-Udi Christian Religious Community of the city of Oghuz. Furthermore, on 14 July 2013, the long-forgotten baptismal tradition, which had been absent in the Albanian-Udi community for more than eighty years, was revived. On 3 August 2013, with state support, a commemorative ceremony was held celebrating the tenth anniversary of the revival of the Albanian-Udi Church and the 1,700th anniversary of the acceptance of Christianity as the official religion in Caucasian Albania.



*Khudavang Monastery, Kalbajar*



*Albanian-Udi religious ceremony*

## Catholicism in Azerbaijan

The history of Catholicism in Azerbaijan dates back to the early fourteenth century. In 1320, the French friar Jurden Catali de Severak visited Baku and other cities, and shortly thereafter, the Franciscan friar Odoric of Pordenone arrived in the country. As a result, Catholic missions, monasteries, and schools were established in Baku, Shamakhi, Ganja, and Nakhchivan. In Nakhchivan alone, twelve Catholic monasteries were opened. However, the plague epidemic of 1346–1353 and the expansionist campaigns of Amir Timur brought an end to the activities of Catholic missions in the East, including in Northern Azerbaijan. With the establishment of the Safavid state in Azerbaijan, Catholicism entered a new phase of development in the country. Thanks to the high-level diplomatic relations established between the Safavid Empire and the Holy See, Catholic missions were revived in the region, and various Catholic communities (orders) began to operate.

During the period of the Russian Empire, the sharp increase in the number of Poles adhering to Catholicism in Northern Azerbaijan marked a new phase in the development of the Roman Catholic Church in the country. In the early eighteenth century, the arrival of Polish soldiers conscripted into the Russian imperial army led to the establishment of Polish military garrisons in Zagatala, Qusar, and Baku. At the sites of these garrisons, Catholic chapels (small churches) were constructed. At the turn of the nineteenth and twentieth centuries, the oil boom in Baku contributed to a further increase in the Catholic population, most of whom were Polish. In 1903, Catholics in Baku founded the Roman Catholic Charity Society and the Open House – Polish Catholic Society. In the same year, they erected the Church of the Holy Cross in the city cemetery. In 1904, a single-class, four-year school for the Catholic parish was established. However, the most significant event for the Catholic community occurred in 1912, when a magnificent Catholic church dedicated to the Virgin Mary was opened in Baku. Built in the Gothic style, this church could accommodate 1,200 worshippers simultaneously. During the Soviet period, this church was destroyed (in 1931 or 1934), and the Catholic community was eradicated.



*St. Mary Roman-Catholic Church, Baku*



**A**fter the restoration of state independence, the activities of the Catholic community in Azerbaijan were revived. Extensive political and cultural relations were established with the Vatican, which became even more intensive in the 2000s. In 2002, the visit of Pope John Paul II to Azerbaijan provided a significant impetus for the revitalization of the Catholic community in the country. Following this visit, relations between the Vatican and Azerbaijan entered a new phase. Under the directive of the national leader Heydar Aliyev, a plot of land was allocated in Baku for the construction of a Catholic church. In 2007, a Catholic church dedicated to the Virgin Mary was erected in Baku. In 2011, the religious institution “Apostolic Prefecture of the Catholic Church in the Republic of Azerbaijan” was officially registered by the state.

**P**resident Ilham Aliyev’s visits to the Vatican in 2005, 2015, and 2020 demonstrated that Azerbaijan not only safeguards its religious heritage within its own territory but also contributes to the preservation of the world’s cultural heritage.





*Visit of Pope John Paul II to Azerbaijan. 2002*





*President Ilham Aliyev's visit  
to the Vatican. 2020*



*Pope Francis' visit to Baku, 2016*

One of the highlights of Azerbaijan–Vatican relations was Pope Francis’s visit to Baku in 2016. During his visit, Pope Francis described Azerbaijan as a “rare place where religious diversity lives in peace.”



*The ceremony of laying the foundation stone of the Catholic church to be built in honor of St. John Paul II*

One of the significant indicators of the development of Azerbaijan–Vatican relations was the allocation of a land plot in Baku in 2024 for the construction of a new Catholic Church. This decision represents both a clear manifestation of state support for the equal functioning of religious communities in the country and a symbol of the ongoing nature of cooperation with the Vatican.



*First Vice President Mehriban Aliyeva at the opening of the restoration project for the Catacombs of Commodilla in the Vatican*

The Heydar Aliyev Foundation, operating under the leadership of the First Vice-President of the Republic of Azerbaijan, Mrs. Mehriban Aliyeva, has also implemented a number of significant projects in the preservation and restoration of Christian monuments abroad. Among these, the Foundation has restored the bas-relief “Meeting of Pope Leo I with Attila, Emperor of the Huns” in St. Peter’s Basilica in the Vatican, the tomb of Tullius Zetus in the basilica’s necropolis, and the Catacombs of St. Commodilla.



*Meeting of the First Vice President Mehriban Aliyeva with Pope Leo XIV*

The discussions held during the visits of the Foundation's President, Mrs. Mehriban Aliyeva, to the Vatican further confirm that Azerbaijan–Vatican relations have a strategic character and that sustained cooperation exists in the preservation of Christian heritage and the promotion of multicultural values. During an official visit to the Vatican, in a meeting with Pope Leo XIV, the Pope noted that this cooperation provides a significant impetus to interreligious and intercivilizational dialogue and emphasized that, in this regard, Azerbaijan occupies a leading position on the global stage.



*Presentation of a papal order of knighthood to the First Vice President Mehriban Aliyeva. Vatican*

**F**or all these activities, the First Vice-President of the Republic of Azerbaijan, Mehriban Aliyeva, was awarded the highest rank of the Papal Order of Knighthood — the Grand Cross of the Order of Pius IX (Dama di Gran Croce dell’Ordine Piano)—in the Vatican.

**A**t present, the Catholic community in Azerbaijan operates freely and steadily, thanks to the state’s policy of multiculturalism and religious tolerance. The Catholic Church continues to contribute to the country’s religious and cultural environment through social projects, charitable programs, religious education, and cultural initiatives. Representatives of the Catholic community collaborate with other Christian denominations and religious

organizations and actively participate in interfaith dialogue and humanitarian initiatives. Under the Apostolic Prefecture of the Catholic Church in Azerbaijan, charitable institutions such as a shelter for orphans named after Mother Teresa, the “Mary” Educational Center, and other philanthropic organizations are operational.



*Religious ceremony in a Catholic church*

**W**ithin the jurisdiction of the Baku and Azerbaijan Eparchy, eight places of worship are active (five churches, two chapels, and one prayer house). Four of these are located in Baku, while the others are situated in Ganja, Sumgayit, Khachmaz, and Lankaran.

## Orthodoxy in Azerbaijan

The establishment of the Russian Orthodox Church in Azerbaijan dates back to the early nineteenth century. Following the occupation of the territories of Northern Azerbaijan by the Russian Empire, representatives of Orthodox peoples, including Russians, Belarusians, and Ukrainians, began to settle in the country. The early Russian Orthodox contingent in Azerbaijan mainly consisted of military personnel, colonial administrative officials, and their family members. To meet their religious needs, military parishes were established in the areas where they resided. Baku was no exception. Initially, only a mobile military church operated in the city. Observing the local Russian population's need for a permanent place of worship, the Commander-in-Chief of the Russian troops in the Caucasus, Lieutenant General Nikolay, oversaw the construction in 1815 of the Russian Orthodox Church of St. Nicholas the Wonderworker of Myra near the Maiden Tower, funded by donations from the city's residents. Subsequently, among the local community, this Russian church came to be referred to as the "Old" or the "First Church."





*Alexander Nevsky Church. Ganja*

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At the turn of the nineteenth and twentieth centuries, the oil boom in Baku attracted a large number of specialists and laborers from various nationalities, including a significant Russian population. For example, in 1893, Baku had a population of 106,467, of whom 21,744 were Russian Orthodox. The Tsarist administration consistently paid attention to the religious needs of the Russian population and supported the construction of numerous Orthodox churches in various cities of Azerbaijan. In 1893 alone, Baku had 25 Orthodox institutions, including six Orthodox churches, two chapels, and 17 other church buildings. Between 1889 and 1899, the largest Russian Orthodox church in the South Caucasus was constructed in Baku. This magnificent church, dedicated to Alexander Nevsky, had its cornerstone laid in a ceremony attended by Tsar Alexander III (reigned 1881–1894) and his family.

On 28 April 1920, after the Bolsheviks forcibly seized power in Azerbaijan, atheism was elevated to the status of state ideology. Under this policy, adherents of all religions, including Russian Orthodox believers, suffered. For instance, in Baku, the Alexander Nevsky Cathedral (1936), the St. Nicholas the Wonderworker Cathedral (during the 1930s), the St. Bartholomew Church near the Maiden Tower (1936), and other Russian Orthodox churches were destroyed.



*Church of the Archangel Michael. Baku*

**A**fter the Azerbaijani people regained their independence, freedom of religious belief and conscience was fully ensured in the country. In particular, with the return of the National Leader Heydar Aliyev to power, positive progress was made in regulating the ethnoconfessional situation in Azerbaijan. The Baku and Caspian Eparchy of the Russian Orthodox Church (now the Baku and Azerbaijan Eparchy), which had been abolished during the Soviet period, was restored on the initiative of National Leader Heydar Aliyev. Under the directive of the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, the Orthodox Religious and Cultural Center of the Baku and Azerbaijan Eparchy of the Russian Orthodox Church was inaugurated on 15 November 2013.



*President Ilham Aliyev at the opening of the Orthodox Religious and Cultural Center of the Baku and Azerbaijan Diocese. 2013*



*Orthodox religious ceremony*

## Protestantism

The spread of Protestantism in Azerbaijan dates back to the period of the Russian Empire. Lutheranism and Pietism were the first Protestant movements to gain a foothold in the country. In 1819, separatists from Württemberg established the first German settlements in Azerbaijan, named Yelenendorf (present-day Goygol) and Annenfeld (present-day Shamkir). In the following years, Württemberg separatists founded six additional German colonies in the region.

The Basel Evangelical Missionary Society also played a significant role in the dissemination of Lutheranism in the Caucasus, including Northern Azerbaijan. In the 1820s, missionaries from this society contributed to the consolidation of Lutheranism in the region by establishing a missionary school and a printing press for Christian literature in the city of Shusha. In addition, during the Russian imperial period, Protestant communities affiliated with the Baptists and the Seventh-day Adventist Church were formed in various regions of Northern Azerbaijan.

During the Soviet period, Protestants in Azerbaijan faced persecution and pressure; however, after the country regained its state independence, they were able to operate freely and openly. Currently, the officially registered Protestant communities in Azerbaijan include: the “New Life” Christian Evangelical Community, the Baku Religious Community of the Evangelical Lutheran Redeemers, the “Word of Life” Christian Community, the “Word of Life – 2” Sumqayit Christian Community, the “Agape” Religious Community of Evangelical Christian Baptists in Baku, the Seventh-day Adventist Religious Community of Narimanov District, Baku, the Seventh-day Adventist Christian Community of Ganja, the “Vineyard Azerbaijan” Christian Community, and the “Alov” Christian Community in Baku.

Lutheran churches, a branch of Protestant Christianity, were built in Azerbaijan during the nineteenth and twentieth centuries by German settlers. Among the most notable are the Erlöserkirche (Church of the Redeemer) in Baku, the St. John Church in Goygol (now a museum), and the German Lutheran churches in Shamkir, Gadabay, and Shamakhi. Today, some of these buildings are preserved as historical monuments, while others serve as venues for cultural events; for example, the Shamkir church has been restored.



*St. John's Church, Goygol*



*Religious ceremony of the evangelists*



*Church of the Savior, Baku*

## Georgian Orthodox Church

**M**embers of the Georgian Orthodox Church also reside in Azerbaijan, primarily in the Gakh District. There are four Georgian Orthodox churches in the area: the St. George Georgian Orthodox Church in the village of Gaxingiloy, the St. Nino Church in Əlibəyli, the St. Sameba Church in Kötüklü, and the St. Michael Church in Meşəbaş. All of these Georgian Orthodox churches were constructed at the end of the nineteenth century.

**I**n the Gakh District, the Kürmükoba festival, an important ceremony preserving the centuries-old spiritual traditions of Christian communities, is held around the Kürmük Church during the spring (May) and autumn (November) months. During this festival, people from various religious and ethnic backgrounds—including Azerbaijanis, Georgians, and Ingiloy—gather to perform religious rituals and offer sacrifices. The Azerbaijani state provides regular support for the restoration and preservation of the Kürmük Church and for the traditional continuation of the festival. This celebration stands as a vivid example of religious tolerance in the country, the preservation of Christian heritage, and the peaceful coexistence of diverse ethnic and religious communities.



*St. Nino Church. Gakh*



*Kurmuk temple. Gakh*



*Worship ceremony*

## Gregorian Church

In the early nineteenth century, as a result of the resettlement policies implemented by the Russian Empire in the South Caucasus, Armenians were relocated en masse to various regions of Azerbaijan, including Baku. This process led to a significant increase in the Armenian population in Baku and the establishment of the Armenian Apostolic Church in the city. The primary aim was to meet the religious needs of the newly settled Armenian population and to ensure their social and cultural organization. From the second half of the nineteenth century, as the economic activity of the Armenian community increased, the construction of churches accelerated, and religious schools, charitable organizations, and parish institutions began to operate. The Armenian Church in Baku (St. Gregory the Illuminator Church) was built between 1863 and 1869, with Karl Hippius serving as its architect. In 1888, the church's bell tower was constructed.

Rare Armenian literary collections and depository funds are preserved in the holdings of the Presidential Library.

In addition, Armenian Apostolic churches also exist in Karabakh. The largest of these is the Ghazanchi Church in Shusha, built between 1868 and 1887 by Armenians who were relocated from the village of Ghazanchi in the Julfa District of the Nakhchivan Autonomous Republic. During the 44-day Patriotic War, the church was struck by collateral damage, resulting in the partial collapse of its roof. The church has since been restored by the Azerbaijani state.



*St. Gregory's Church. Baku*



*Kazanchi Church. Shusha*

## Religious community of the Church of Jesus Christ of Latter-day Saints

The most recently registered Christian community in Azerbaijan is the Church of Jesus Christ of Latter-day Saints. The church was officially registered in Azerbaijan on 10 July 2024 and began its activities thereafter. On 13 November 2025, the church opened its office and place of worship in Baku. The office serves as the central hub for the local congregation, functioning as the primary venue for meetings, worship services, and other religious activities.

The establishment of the Church's office in Baku is an important step in enhancing religious cooperation between the two countries, as well as promoting Azerbaijan's values of multiculturalism and religious tolerance. It supports the strengthening of interfaith harmony within Azerbaijani society, contributes to broader engagement with the Christian world, encourages the exchange of experiences among religious communities, and creates new opportunities for collaboration in social and humanitarian initiatives. Moreover, it facilitates the development of relations between Azerbaijan and the central leadership of The Church of Jesus Christ of Latter-day Saints, creating new platforms for dialogue and mutual understanding.



İSA MƏSİHİN  
SON ZAMAN  
MÜDƏDDİSLƏRİ  
KİLSƏSİ  
ROY QULMƏSİNƏ

*The Church of Jesus Christ of Latter-day Saints, Baku*

Thus, the historical development and contemporary activities of various branches of Christianity in Azerbaijan demonstrate the consistent and purposeful nature of the country's established multicultural values and policy of religious tolerance. The state's provision of legal guarantees for religious communities, the protection and restoration of places of worship, and the equal treatment of communities regardless of their religious or cultural affiliation serve to strengthen interfaith harmony. In particular, the preservation and restoration of Christian religious monuments in the territories liberated after the 2020 Patriotic War further affirm Azerbaijan's humanistic approach, adherence to international legal norms, and the steadfastness of its multicultural policy. Moreover, the implementation of international projects that promote intercultural and interreligious dialogue underscores the exemplary character of the Azerbaijani model at both regional and global levels.





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Signed for print: 22.01.2026

Format: 64×45. 1/4.

Volume 11,0 c.pr.sh.



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