

The phenomenon of military chaplaincy in the spiritual and worldview paradigm of modern Ukraine

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ABSTRACT

The article studies the genesis of the military chaplaincy phenomenon in Ukraine. The author analyses the critical models of military chaplaincy in different world armies. The spiritual ministry of the chaplain stands between the Church and the state, which forces them to be in a war-torn world, and at the same time to remain outside the mundane, given the inevitable contradictions between total obedience to the military and humble obedience to God. Religious education is a component of the system of combat and moral and psychological training of military personnel. It is entrusted with the main task - to maintain the troops' high spiritual, patriotic, and combat potential. The main stages of the formation of military chaplaincy in Ukraine in the context of its instantiation are presented in the study. In the national context, the institute of military chaplaincy exists due to the manifestations of the national liberation movement in terms of military threats, forming the image of the chaplain as not only a spiritual but a deeply patriotic personality. It is defined that a robust challenge in the formation of the national military chaplaincy was the war of Russia against Ukraine, which has mobilised the internal potential of active cooperation of state military and religious institutions in the legislative and regulatory framework of military chaplains. The article describes the peculiarities of attracting positive world experience of military chaplaincy. The relevance and novelty of the study are explained by the involvement of a systematic approach that makes it possible to analyse the formation of domestic military chaplaincy in the context of applying positive world experience and preserving its national specificity, focused on the ideological foundations of moral and patriotic education of military personnel. The main directions of religious organisations' activities in military structures are cult and worship, psychological and rehabilitation, ideological and patriotic, spiritual and moral, and motivational and social. It is found that the importance of the global challenges facing the Ukrainian state and its Armed Forces requires military chaplains not only to perform religious functions but, above all, to ensure the high moral qualities of service members, the formation of civic duty to protect the state, to foster the spirit of patriotism, brotherhood, and mutual respect.

KEYWORDS

*chaplain,
military chaplaincy,
chaplaincy institute,
Military Chaplaincy
Service,
Armed Forces of Ukraine,
religious organisations,
pastoral care*

Introduction

In the conditions of a full-scale Russian invasion of the territory of Ukraine, military-religious relations acquire a level of national security. The spiritual and patriotic mission of the church played a pivotal role in the resilience of the military spirit and moral confidence in its goals at different stages of the state's establishment and development. Since the Cossack times, the military-religious union of the Ukrainian army and the Orthodox Church has ensured the execution by priest's religious and social rehabilitation functions for soldiers and also served as a solid foundation for moral and patriotic education. However, the global challenges of the modern geopolitical world enhance the military potential of individual countries and interstate military alliances. It makes it possible to expand the involvement of positive experiences of military cooperation between state and religious institutions accumulated in the leading world armies. This determines the need to distinguish the specifics of the principal models of military chaplaincy in the global context, focusing

on domestic and national specifics. In the challenging conditions of the current Russian invasion, Ukrainian military chaplains direct their activities to meet the religious needs of service members. In addition, they provide comprehensive psychological support, strengthening the personnel's efficiency. In the world context, the idea of "secular" or "humanistic" chaplaincy is actively developing. It provides a legislatively fixed range of social work direction aimed at service members and their families. The national specificity of the military chaplaincy formation in the historical context is closely connected with the struggle for independence and the formation of Ukrainian values, which determine the powerful ideological and patriotic component of the Ukrainian chaplains' activity. In this regard, the purpose of the analysis is to determine the essential foundations of the spiritual mission of military chaplaincy in Ukraine at different stages with a view to the complex geopolitical realities of today. The purpose entails the following objectives: to clarify the main models of military chaplaincy in the leading world armies; to de-

termine the evolution of chaplaincy in independent Ukraine and the main stages of its institutionalisation; to study the principal areas of clergy (chaplains) in military structures in the context of the historical challenges.

Research methods

The research subject determined the methodological tools of academic and religious studies, in particular, the method of comparative analysis (to compare different models of military chaplaincy of the leading world countries), historical (to identify the main patterns of formation and development of the chaplaincy institute), systematic (to study the national chaplaincy as an integral system in the interrelations of its military and religious components), analytical method (to analyse the relationship between the military and religious features of the chaplaincy).

The study's theoretical basis is analysing the legislative and regulatory framework for military chaplaincy in Ukraine.

Models of military chaplaincy of foreign countries are presented in the publications of Gr. Davie (2015), M. Prazak, D. Herbel (2020), J. Rennick (2011), T. Kalenichenko and R. Kokhanchuk (2017). The problem of the military chaplaincy development in Ukraine is disclosed based on scientific research by I. Avtushenko, O. Avtushenko (2021), Y. Burakov, O. Tomchuk (2021), L. Vladychenko (2016), L. Knodel (2017), O. Mateyuk, A. Makovsky (2019), L. Nepipenko (2022), A. Romanik (2016), V. Chernopysska (2020).

Results and Discussion

Complex social challenges of military conflicts have always accompanied psychological crises for society and the individual. To overcome these challenges, it was necessary to provide moral, psychological, and spiritual support to representatives of religious organisations to find a way out of the impotence of losses through the prism of faith. Therefore, a natural phenomenon during the wars and in the post-war period was the formation of the chaplaincy institute, capable of performing the task of spiritual support of the military both during the fighting and in the period of post-war adaptation to a peaceful life.

According to recent opinion polls, in general, Ukrainians trust the Armed Forces (96%), the President (82%), humanitarian and charitable organisations (78%), and the Church (70%) the most. Furthermore, trust in the Armed Forces has been growing in recent years. If in 2011, they were supported by 59% of citizens; in 2020 - 71%; in 2022 - 96%. The credibility of the Armed Forces in Ukraine is higher than in many other countries. The high level of trust in the Armed Forces is due to their psychological stability, high morality, and patriotism, which are mainly formed due to the spiritual and educational activities of the military chaplaincy.

In the dramatic circumstances of war, when the reality is associated with hell, chaplains helped the military to accept faith through dialogue-union, from participation in religious experience to bringing to life the already conscious connection with God. At the same time, their presence in military units was associated with home, embodied parental support, and strengthened faith for the future. Therefore, the task of chaplains was to convey to the soldiers that any conflict always ends, although inevitably, with human and material losses.

In the armies of the leading nations, some military chaplains contribute to the spiritual needs of service

members, moral and psychological training of personnel to perform the most difficult tasks, and ensure the overall combat capability of military formations. This is observed both in those countries where one leading denomination is predominant and in those where there is multi-confessionalism. The institute of military chaplaincy belongs to the essential standards of the armed forces in most countries of the European Union and the United States.

In general, in the global context, different models of chaplaincy have historically developed. The model of military chaplaincy defines the features of the activities of military priests. Different armies have own specifics for building chaplaincy models. Currently, the most commonly referred to models are "American", "European" (sometimes called "German"), and mixed. The American chaplaincy model is focused on the state; it is ecumenical (with a total advantage of representatives of different denominations). The European model gives preference to the Church in chaplaincy. Usually, in this case, chaplaincy is confessional. Each church determines its chief military chaplain (bishop). In chaplaincy, there are only those churches whose influence on society and contribution to national culture has traditionally been significant (*Kalenychenko, Kokhanchuk, 2017*). Regardless of the model of chaplaincy, the main functions of a military chaplain are not so much religious as human aspects. The primary mission of a chaplain in war is to provide mental support, preserve humanity and conscience in soldiers and oneself, and keep faith and hope through prayers.

Concerning the mental support of the chaplain, foreign scholars point out the ambiguity of this concept, as there is a question of whether chaplains serve the Church or the state. The military chaplain is "doubly empowered by the Church and the state," forming a kind of "angle of eschatological tension" in which every Christian is called to be in the world but not out of it (*Davie, 2015*). Therefore, what is true for all Christians is particularly poignant for the military chaplain, given the inevitable tensions between total obedience to the military and proper obedience to God.

An essential element of the high morale of military personnel is confidence in the rightness of their actions, and religion plays a vital role in forming this feeling. So, the military-religious services of many countries are focused not only on meeting religious needs but also introduced into the system of psychological influence on the personnel, regardless of the worldview of each. Religious education is a component of military personnel's combat and moral and psychological training. However, it is subordinated to maintaining the troops' high spiritual, patriotic, and combat potential (*Mateiuk, Makovsky, 2019*).

In particular, in the United States, military chaplains play a significant role in overcoming the crisis related to mental health and suicide. In the armed forces, chaplains represent ordained clergy whose function is to support the free exercise of religion in various circumstances, advise leadership and military personnel, conduct religious services, and provide counselling services to overcome spiritual and psychological problems (*Prazak, Herbel, 2020*).

Chaplains in the Canadian Forces can overcome the gap between institutional goals and the human needs of service members through their "ministry of presence," their ability to operate outside the chain of command, and their symbolically "neutral" rank, which enables them to

provide significant support and pastoral care (*Rennick, 2011*).

Traditionally, a chaplain is a minister, such as a priest, pastor, rabbi, imam, or religious layperson, attached to a secular institution such as a hospital, prison, military unit, school, police department, fire department, university, or private chapel. However, the concept of "secular" and/or "humanistic" chaplaincy is gaining increasing support. Recently, many lay people have received professional chaplaincy training and are appointed as chaplains in secular educational or healthcare institutions to work alongside or instead of official clergy members (*Knodel, 2017*).

In the domestic context, the emergence of a new military chaplaincy system in the nineteenth century reflected the activity of the national liberation movement in the western Ukrainian lands. Greek Catholic priests were often participants of the Ukrainian national movement; by chaplaincy service, they demonstrated personal heroism and also acted as reflections of the church as an institution that strengthened its own position through active participation in military events (*About dignity. Volunteer movement in Ukraine 2013-2017, 2018*). During the Second World War, the priest's presence helped spread among the military a sense of belonging to their home and family, explaining the need to fight as a forced necessity to defend national interests. The image of the chaplain in the soldier's mind was often endowed with exemplary, remarkable humanity and morality. The priest's task in the war was not only to motivate the soldiers but to explain the necessity of coming to terms with the losses in the war.

The activity of chaplains during the world wars was a reflection of the active position of the church towards the support of Ukrainian soldiers; their idea of sacrificial service found its revival in the conditions of independent Ukraine.

In general, the evolution of chaplaincy in independent Ukraine was influenced by the processes of Ukrainian society democratisation, the formation of the Armed Forces of Ukraine, and changes in Russian-Ukrainian relations. The spread of the domestic model of chaplaincy was influenced mainly by the mental archetypes of national identity: in the social dimension - the desire for personal freedom, patriotism, and social activity; in the spiritual dimension - the desire for security of the inner world, sacrifice, mercy, non-violence (*Lomachinska, Deinega, Donets, 2021*). The increased activity of religious organisations in military structures can also be defined as a result of their missionary practices (*Lomachinska, Grebenyuk, 2020*).

In the domestic context, the cooperation between religious organisations and the Armed Forces of Ukraine can be divided into two phases - from December 1991 to February 2014 (formation and institutionalisation), and from 2014 to the present (legislative registration in the context of the aggressive policy of the neighbouring state). However, there are other scientific approaches in national scientific thought: the first (1991 - April 2006) is the stage of unsystematic cooperation of religious denominations and the Armed Forces of Ukraine; the second - from 2006 to the present day - is the stage of consolidated cooperation of religious denominations with the units of the Armed Forces of Ukraine, the formation of the institute of chaplaincy, with the characteristic organisation of spiritual and educational work and military-patriotic education of service members, based on the spiritual values of traditional

religions of Ukraine (*Avtushenko I, Avtushenko O., 2021*). L. Vladychenko (2016) distinguishes the periods of military-church cooperation in independent Ukraine within a different chronological context: from 1992 to November 2008 - the period of establishing cooperation of churches and religious organisations with military units, which until 2000 mainly was unsystematic and sporadic, gradually becoming consolidated interfaith cooperation. Then from November 2008 to July 2014 - the stage of consolidated cooperation of churches and religious organisations with the Armed Forces of Ukraine and practical cooperation with the Ministry of Defence of Ukraine, marked by the signing of a Memorandum of Cooperation in the pastoral care of military personnel of the Armed Forces of Ukraine. Finally, from July 2014 to the present - the cooperation of religious organisations with military structures on the issue of creating a military chaplaincy institute that reaches the national level.

As a result of the active position of religious organisations, mainly Christian, since 1996, appropriate structures have been created to meet the spiritual needs of service members. In particular, within the internal structure of churches and religious associations, subdivisions for cooperation with law enforcement agencies are formed. They are The Synodal Department of the UOC for Cooperation with the Armed Forces and Other Military Formations of Ukraine; the Synodal Department of Spiritual and Patriotic Education of the UOC-KP in Relations with the Armed Forces and Other Military Formations of Ukraine; the Department of the Patriarchal Curia of the UGCC for Pastoral Care of the Security Forces of Ukraine. Furthermore, in 2000, an interdenominational religious organisation named All-Ukrainian Interdenominational Religious Military Brotherhood was established, including authorised representatives of the following Christian organisations: UCRC, UCRC KP, UAPC, UGCC, and RCC.

The directive of the Minister of Defense of Ukraine¹, among other things, provides the possibility for believing service members to visit churches located in the place of deployment of the military unit to participate in worship and religious rites and the admission of clergy and representatives of religious communities on the territory of military units. It is also planned to conduct conversations on moral, ethical, and patriotic topics.

Subsequently, the activity of religious organisations in the armed forces has increased. In order to attract the potential of domestic religious organisations to ensure the constitutional right of personnel to freedom of conscience and religion and to strengthen the defence capability of Ukraine, the Ministry of Defence of Ukraine signed in 2008 a "Memorandum of Cooperation"² with all denominations of Ukraine. Its purpose is to ensure pastoral care and the creation of the institute of military clergy (chaplaincy) to enable freedom of conscience and religion and to create a healthy psychological climate among the military and their families. Moreover, it aims to strengthen military-patriotic education, form the foundations of morality and spirituality, unite the efforts of the army and the church in the proper formation of the rich inner world of

¹ On regulation of religious requirements of servicemen of the Armed Forces of Ukraine: Directive of the Minister of Defence of Ukraine, April 21, 2006, No. Д-25. URL: <https://zakon.rada.gov.ua/rada/show/v-025322-06#Text>

² Memorandum on cooperation in the pastoral care of the military personnel of the Armed Forces of Ukraine (2008). URL: <https://goo.su/LFFvaOZ>

the defender of the Motherland and create positive motivation for military service. Thus, in this period, the main activities of religious organisations in military structures are distinguished as religious and worship, psychological and rehabilitation, ideological and patriotic, spiritual and moral, and motivational.

During this period, consultative and advisory associations for cooperation with religious associations were formed at various central executive bodies. In particular, in 2009, the Council for Pastoral Care was established at the Ministry of Defense of Ukraine, which included Orthodox, Catholic, Protestant, and Muslim groups. Through their efforts, the Concept of Pastoral Care in the Armed Forces of Ukraine was prepared to strengthen the systemic cooperation between the Armed Forces and the Church. The Concept outlines straightforward tasks of pastoral care, including teaching the basics of the faith to believe service members and their readiness to sacrifice for the sake of the Motherland and neighbours; development of strong moral qualities such as justice, courage, moderation, discipline, loyalty to their duties, etc.; fostering a sense of love for the Motherland, respect for human values, cultural and spiritual heritage³.

Thus, joint efforts of the stakeholders developed several legal acts that define a precise mechanism for ensuring the right of service members to meet their religious needs. In particular, the participation of Ukrainian service members in peacekeeping operations as part of national contingents has led to attracting international experience of cooperation between religious institutions and military structures, with an emphasis on moral and religious education as part of the combat and moral and psychological training of service members of foreign armies. It contributes to maintaining the high spiritual potential of troops⁴. The Code of the military priest (chaplain)⁵ obliges to respect other faiths' religious beliefs and traditions and protects against proselytism. The significant historical experience of chaplaincy service accumulated in the UGCC has led to the active participation of representatives of Catholic churches in the lawmaking process. Therefore, representatives of the Department of External Relations of the Patriarchal Curia of the UGCC initiated the development of the draft Law of Ukraine "On Military Chaplaincy", which was reviewed by the Council for Pastoral Care at the Ministry of Defence.

The intensification of the chaplaincy institute was stimulated by the events on Euromaidan and subsequent radical transformations associated with the chosen strategic vector of orientation towards integration into European and Euro-Atlantic structures. With the beginning of the full-scale Russian invasion of the Ukrainian army, there were volunteer chaplains of various denominations - Orthodox, Greek Catholics, and Protestants, who were engaged in volunteer activities, combining it with pastoral ministry. At the same time, a military clergy member cannot be a combatant, although they can take up arms only to help a soldier in a stressful situation so that they do not harm themselves and others. Military chaplains empha-

size that weapons are not evil if used for protection, so the priest can take up arms for pastoral purposes to protect the soldier but not to perform combat missions. Regarding the safety of the chaplain's person, the international practice provides for an assistant elected from the military. It has a regular weapon, but in Ukraine, there is no such practice (*Burakov, Tomchuk, 2021*).

In the spring of 2014, the second stage of the evolution of the chaplaincy service started from spontaneous volunteer chaplaincy activities in the combat zone to the implementation of a full-time chaplaincy structure in the Armed Forces of Ukraine driven by the work on the creation of a legislative framework for the chaplaincy service. Since the beginning of the Russian armed aggression, a number of measures have been taken to ensure the training of military priests (chaplains) in the basics of military affairs, as well as their military-humanitarian and military-psychological training⁶. The Regulation on the service of military clergy⁷ has been developed, which guarantees equality of representatives of all faiths serving in the Armed Forces, respect, tolerance for believers and military priests (chaplains) of all religious groups, and mutual non-interference in the activities of religious organisations. The Regulation provides an explicit list of the main areas of activity of the military chaplain, which is expanded and deepened in order to counteract the informational and psychological operations conducted by the Russian aggressor state in the context of its hybrid wars. It includes the education of service members based on the moral and spiritual potential of the Ukrainian people's religious and cultural heritage and the personnel's introduction to the history of Ukrainian statehood's national, cultural, and religious formation. In addition, the Regulation outlines the requirements for the educational training of chaplains. If the general theological training of candidates is carried out by each denomination independently, then in the future military chaplains undergo a course of study according to the relevant program determined by the Main Directorate of Moral and Psychological Support of the Armed Forces of Ukraine. This covers the basics of military affairs, military-humanitarian, and military-psychological training. The appointment of military chaplains is carried out in coordination with the Security Service of Ukraine.

To ensure the implementation of the Regulation, the objective is to select persons from among the clergy and to organise military-humanitarian, and military-psychological training of military priests (chaplains), their training in the basics of military affairs and the National Classification of Professions among Professionals in the field of religion, and a separate profession - "chaplain" (Code of classification of the profession - 2460)⁸ was formulated. This objective is based on proposals from religious organisations.

³ The concept of pastoral care in the Armed Forces of Ukraine (2011). URL: <https://goo.su/ord3>

⁴ The methodological guidelines for military authorities on the involvement of clergymen of the churches (religious organisations), whose believers serve in the Armed Forces of Ukraine, to spiritual, moral, ethical and military-patriotic education. URL: <https://goo.su/mvZqQ>

⁵ Code of the military priest (chaplain). URL: <https://goo.su/m41f3>

⁶ On the service of military clergy (chaplaincy service) in the Armed Forces, the National Guard, the State Special Transport Service and the State Border Guard Service. Order of the Cabinet of Ministers of Ukraine. URL: <https://zakon.rada.gov.ua/laws/show/677-2014-p#Text>

⁷ Regulations on the service of military clergy (chaplaincy service) in the Armed Forces of Ukraine: approved by the Order of the Ministry of Defence of Ukraine on 14.12.2016 № 685. URL: <https://zakon.rada.gov.ua/laws/show/z0010-17#n12>

⁸ On approval of amendments to the National Classifier of Ukraine ДК 003:2010: Order of the Ministry of Economic Development and Trade of Ukraine, 18.11.2014 № 1361. URL: <https://zakon.rada.gov.ua/rada/show/v1361731-14#Text>

Nowadays, the institute of military chaplains, the Military Chaplaincy Service, and military chaplaincy activities have become an integral part of the military culture of modern Ukrainian society, a significant factor in the consolidation of the nation-state. The process of forming own model of military chaplaincy service and pastoral care in independent Ukraine takes into account its historical and spiritual experience, national military-historical traditions, and experience gained in the conditions of hostilities in the East of the state during the ATO and JFO. Moreover, the current large-scale war of the Russian Federation against Ukraine is also considered. Furthermore, it includes the experience of functioning and regulatory support of the institute of military chaplains in the armies of foreign countries (*Nepipenko, 2022*).

The duties of military chaplains include conducting confessions, communion, funeral services for the dead, the consecration of equipment, individual conversations with service members, and leading classes on Christian ethics. The role of pastors in relieving stress syndrome and strengthening the moral and psychological state of service members is essential. Priests and officers of the social and psychological service visit the wounded in hospitals and work with them as pastors and psychologists. They also support families who have lost their members or those injured (*Romanik, 2016*).

An important area of military chaplaincy is social and charitable activity, which aims to meet the social needs of service members and their families.

The institute of chaplaincy in Ukraine acquired a new phase of its development with the introduction in the Armed Forces of Ukraine of a full-time position of a military chaplain, which is equivalent to the role of deputy commander of a regiment or battalion. A significant number of priests worked with the military as chaplains and outside the state on a voluntary and occasional basis (*Chornopyska, 2020*).

The complicated challenges of wartime have made certain adjustments to the ideological and religious beliefs of Ukrainians. In general, the level of trust in religious institutions has not changed over the past two years (70% of citizens trust them)⁹. However, trust in religious institutions within the Orthodox tradition has changed. According to recent sociological surveys, among the residents of Ukraine, 72% of respondents continue to identify as Orthodox. Among the Orthodox Churches, the Orthodox Church of Ukraine is the leader, with 54% of all respondents identifying as Orthodox. While only 4% now associate themselves with the Ukrainian Orthodox Church of the Moscow Patriarchate, in 2020, there were 13.8%¹⁰ of them. Among other results: after Orthodoxy, most respondents identified themselves as atheists (10%) and Greek Catholics (8%). Different religions/denominations were mentioned less frequently¹¹.

Accordingly, to ensure the right to freedom of conscience, domestic legislation stipulates that service members have the right to profess any religion or not to profess any religion, to express their religious or atheistic

beliefs openly. Commanders of military units are obliged to provide service members with the opportunity to fulfil their religious needs in their free time from military service¹². Though service members do not have the right to evade military service on the grounds of religious beliefs, persons whose religious beliefs prevent them from performing regular military service are granted the right to alternative (non-military) service¹³.

In November 2021, the Law "On the Service of Military Chaplaincy" was approved¹⁴, which takes into account previous experience and states that a military chaplain is a person who has received a mandate for the right to carry out military chaplaincy activities, has concluded a contract for military service in the positions of officers (exclusively in the positions of the Military Chaplaincy Service as a separate structure within the Armed Forces). They also carry out military chaplaincy activities in units of the Armed Forces, the National Guard of Ukraine, and other military formations. In addition, a military chaplain can be a citizen of Ukraine who is a clergyman of a religious organisation registered in Ukraine and who has received a mandate to carry out military chaplaincy activities.

The "satisfaction of spiritual and religious needs" in the Law is interpreted as the right to freedom of religion, religious and educational work, social and charitable activities, and advising the commander on religious issues. Religious and scholarly activities focus not only on moral and religious goals but also on the formation of civic duty to defend the state and education of the personnel in the spirit of patriotism, brotherhood, and mutual respect.

One of the fundamental principles of the Military Chaplaincy Service is the right to freedom of ideology and religion, inadmissibility of imposing religious beliefs, equality, and tolerance among chaplains of different faiths.

A mandatory requirement for the position of military chaplain is higher theological education¹⁵. Therefore, the maximum number of the Military Chaplaincy Service provided at the legislative level is not less than 0.15 percent of the maximum number of the Armed Forces of Ukraine. Consequently, establishing full-time positions for chaplains in military units has become a mighty challenge for domestic denominations. After all, in the conditions of active hostilities, given the Ukrainian army's size, no denomination could provide such a number of military chaplains, so the process of building chaplaincy capacity in Ukraine continues.

Given the complexity and responsibility of the tasks assigned to the Military Chaplaincy Service in Ukraine, it is perspective, in this context, to improve the system of theological education in Ukraine. Therefore, it is necessary to establish educational and professional theological master's degree programs with socio-psychological, analytical, and philosophical orientation disciplines to deepen the professional competencies of future chaplains and

⁹ Citizens' assessment of the situation in the country, trust in social institutions, political and ideological orientations of Ukrainian citizens in the context of Russian aggression (September-October 2022). URL: <https://goo.su/bmH8X>

¹⁰ Confessional and church affiliation of Ukrainian citizens (January 2020 sociology). URL: <https://goo.su/LpSr>

¹¹ Dynamics of religious self-identification of the population of Ukraine. URL: <https://goo.su/zzcsWKW>

¹² On social and legal protection of servicemen and members of their families: Law of Ukraine. 1992. №15. URL: <https://zakon.rada.gov.ua/laws/show/2011-12#Text>

¹³ On alternative (non-military) service: Law of Ukraine. 1992. №15. URL: <https://zakon.rada.gov.ua/laws/show/1975-12#Text>

¹⁴ On the Military Chaplaincy Service: Law of Ukraine. 2021. <https://zakon.rada.gov.ua/laws/show/1915-20#Text>

¹⁵ On approval of the Regulation on the procedure for issuing a mandate for the right to carry out military chaplaincy activities: Resolution of the Cabinet of Ministers of Ukraine dated 2.08.2022 No. 859. URL: <https://zakon.rada.gov.ua/laws/show/-859-2022-n#Text>

expand their mission of social service (Lomachynska et al., 2021).

Conclusions.

The nature of the spiritual ministry of the military chaplain is formed at the intersection of secular and spiritual, state and church. They are forced to be in the mundane life caused by the horrors of war while remaining outside the secular, in the area of pastoral service. Models of chaplaincy are formed depending on a particular region's historical and national-cultural characteristics. The American chaplaincy model is focused on the state; it is also ecumenical (with a total advantage of representatives of different denominations). The "European" model gives preference to the Church in chaplaincy. Regardless of the model of chaplaincy, the main functions of the military chaplain are not so much religious as human aspects, and the primary mission of the chaplain in the war is moral support, preservation of humanity, conscience among soldiers and themselves, preservation of faith, and hope in prayer.

The institution of chaplaincy in Ukraine was formed following the cooperation of leading national religious denominations with state institutions and their legislative regulation. Conditionally, it is possible to distinguish the stage of formation and institutionalisation of chaplaincy, which includes the cooperation of churches and religious organisations with military units, the formation of consolidated interfaith cooperation, marked by the signing of a Memorandum of Cooperation in the pastoral care of military personnel of the Armed Forces of Ukraine and the stage of legislative registration in the context of the aggressive policy of the neighbouring state. This cooperation of religious organisations with military structures is the issue of creating an institute of military chaplaincy and becomes a matter of public concern.

The main areas of religious organisations' activities in military structures are religious and worship, psychological and rehabilitation, ideological and patriotic, spiritual and moral, and motivational. In addition to religious and liturgical functions, the military chaplain is obliged to promote the development of the moral qualities of service members; to foster a tolerant attitude towards people with different worldviews and religious beliefs. Moreover, it provides psychological assistance to service members needing moral and psychological rehabilitation. In the conditions of Russia's total hybrid war against Ukraine, the spiritual mission of the military chaplain requires media culture to counteract the information and psychological operations of the aggressor country, which leads to an increased level of theological education.

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Феномен військового капеланства в духовно-світоглядній парадигмі сучасної України

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У статті досліджено генезу феномена військового капеланства в Україні. Проаналізовано ключові моделі військового капеланства у різних арміях світу. Духовне служіння капелана знаходиться між Церквою та державою, що змушує його діяти у розтерзаному війною світі, і, водночас, залишатись поза мирським, враховуючи неминучі суперечності між цілковитим послухом військовим і належним послухом Богу. Релігійне виховання є складовою системи бойової і морально-психологічної підготовки військовослужбовців та підпорядковане основному завданню – підтриманню високого духовно-патріотичного і бойового потенціалу військ. Проаналізовано основні етапи становлення військового капеланства в Україні в контексті його інституціалізації. У національному контексті становлення інституту військового капеланства зумовлене проявами національно-визвольного руху в умовах воєнних загроз, сформувавши образ капелана не лише як духовної, але глибоко патріотичної особистості. Встановлено, що потужним викликом у процесі формування вітчизняного військового капеланства стала загарбницька війна росії проти нашої держави, мобілізувавши внутрішній потенціал активної співпраці державних військових та релігійних інституцій у напрямі законодавчого та нормативного врегулювання діяльності військових капеланів. Проаналізовано особливості залучення позитивного світового досвіду військового капеланства. Актуальність та новизна дослідження зумовлена залученням системного підходу, що уможлиблює аналіз становлення вітчизняного військового капеланства в контексті використання позитивного світового досвіду та збереження його національної специфіки, орієнтованої на ідейні засади морально-патріотичного виховання військовослужбовців. Виокремлено основні напрями роботи релігійних організацій у військових структурах: культово-богослужбова, психолого-реабілітаційна, ідейно-патріотична, духовно-моральна, мотиваційна, соціальна. Встановлено, що складність глобалізаційних викликів перед українською державою та її Збройними Силами вимагають від військових капеланів не лише виконання культово-богослужбових функцій, а, передусім, забезпечення високих моральних якостей військовослужбовців, формування громадянського обов'язку захисту держави, виховання духу патріотизму, братерства та взаємоповаги.

Ключові слова: капелан, військове капеланство, інститут капеланства, Служба військового капеланства, Збройні Сили України, релігійні організації, душпастирство.

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