

## Spiritual origin of national patriotic education in the military chaplaincy system

**Iryna Lomachynska**, (ORCID 0000-0003-2537-6322)  
Borys Grinchenko Kyiv University (Ukraine)

**Olena Alekseienko**, (ORCID 0009-0003-2941-7811)  
Borys Grinchenko Kyiv University (Ukraine)

### ABSTRACT

The article examines the role of military chaplaincy in the formation of national-patriotic education of the Ukrainian army. The relevance and novelty of the research lies in determining the essence of Ukrainian military patriotism's spiritual foundations, which is formed on the archetypes of "clan", "Father", "Mother", "Family". Historically, "Father" embodies power, dominion not only over the body, but also over the soul, he brings conscience and moral grounds for subordination in the entire military family, based on the principles of fraternity. The archetype of "Mother" was formed from ancient Slavic ideas about Berehynia, in the Christian era it receives a new incarnation in the image of the Mother of God as the heavenly protector of the entire human race.

One of a woman-mother archetype's varieties in Ukrainian spiritual culture is Mother Nature, which transforms into the archetype of Mother Earth, which in turn is transferred to the paradigm of the native land - "Nenka-Ukraina", creating the archetype of the Motherland. The lack of desire to conquer others and the desire to preserve one's original, native, defines the essence of the Ukrainian army's patriotism. It has been established that the Orthodox tradition of military chaplaincy is based on the spiritual union of Cossacks and monasticism during the liberation struggle. Later, the formation of the Ukrainian military clergy was closely connected with the Greek Catholic Church, which at that time had the greatest experience in moral and spiritual support of the Ukrainian national liberation struggle participants in the western Ukrainian lands. The dangers of the destructive influence of pro-Russian denominations' priests on the moral and psychological state of military personnel are analyzed. It was noted that the armed aggression against Ukraine led to the intensified use of the church and the clergy's potential for consolidation of the population and strengthening of patriotic feelings in servicemen of the Armed Forces of Ukraine, as well as to expose and isolate pro-Russian religious communities. On the basis of the positive experience of the leading world's countries, an own system of professional training and education of personnel was created, which was based on defining principles: national dignity, patriotism, Christian morality, fidelity to the oath, fidelity to military duty.

### KEYWORDS

*chaplain,  
military chaplaincy,  
chaplaincy institute,  
Military Chaplaincy  
Service,  
patriotism,  
national-patriotic education,  
national identity,  
Armed Forces of Ukraine*

### Introduction

The history of national military victories - from the Cossacks to the present day - has preserved for us a significant experience of spiritual education in Ukrainian soldiers of courage, bravery, chivalry, discipline, endurance and, naturally, unconditional devotion to the Motherland. It is from love for the native land that the formation of national consciousness, respectful attitude towards one's people, home tongue, and national traditions begins. A patriot warrior is ready to protect the Motherland, selflessly work for its well-being, defend it from enemies and, when necessary, lay down his life for it. In the conditions of the global

Russian invasion, the invading country actively uses the strategies of conscientious wars, and one of its main objects of influence is the Ukrainian Armed Forces. War with consciousness destroys the established system of spiritual values, changes beliefs, its subject of defeat is identity, which actualizes the problem of moral and patriotic education of military personnel. The purpose of the analysis is to determine the role of military chaplaincy in the formation of the national-patriotic education of the Ukrainian army in the spiritual manifestations of its formation and taking into account the international experience in the context of today's realities. The goal determines the following tasks: clarifying



the spiritual origins of Ukrainian patriotism; determination of the historical features in the formation of patriotic education of the Ukrainian army by means of moral and religious influence; a comparison of attitudes towards patriotic education in the chaplain services of the allied armies.

### Research methods

The research methodology is based on the basic principles and methods of academic religious studies, namely: non-confessionalism and worldview pluralism, which permitted to analyze different scientific approaches to understanding the essence of national-patriotic education in the system of military chaplaincy; the use of the historical method permitted to consider the formation of the of military chaplaincy system in a historical context; the use of the dialectical method contributed to the study of the national-patriotic education of military personnel as a dynamic phenomenon determined by the challenges of a specific historical era, the comparative method permitted to single out the essential features of patriotic education in various military systems of the world; as well as methods of analysis, synthesis and generalization.

### Results and Discussion of the research

The main mission of a military chaplain is pastoral care, spiritual guidance of the flock entrusted to him. In Christian denominations, it is believed that priestly service is only determined by God for the chosen ones, so it is not an advantage, but a great responsibility. And although the chaplain, according to international law, is not a combatant, his pastorate requires great courage based on the strength of the spirit. According to John Chrysostom, "a priest must possess great wisdom and prudence because he lives not for himself alone, but for many people." The shepherd is, first of all, a spiritual mentor for the Christian community, and he needs to take care of each of his subordinates, "so what can be the benefit for their progress on the path of virtues if he does not possess a strong and courageous spirit?" (*Zlatoustyi Ioann, 2001: 99*).

Describing courage as one of the defining features of the leading stratum of the Ukrainian nation, along with nobility and wisdom, D. Dontsov, using the examples of the princely Cossacks' bright figures, emphasizes not only external courage, the desire to win over the enemy, but also internal courage, firmness of spirit, notes: "to endure everything stoically and not break down is the highest virtue of victory over oneself... To be relentless and firm to oneself in order to be relentless and firm to hostile communities and forces of the outside world... Courage, zeal, manhood are the emotional coloring of a certain conviction ...which is not only in the head, but also in the heart... of a person who is ready to sacrifice the most precious things for his victory" (*Dontsov, 2005:402*).

Raising a patriot is impossible without understanding the essence of one's historical roots. Yu. Lypa, outlining the peculiarities of the Ukrainian nation, emphasizes the importance of one's own path, one's own mission and the reluctance of others. Ukrainian statehood emerges from the value of the family, which is embodied in the archetypes of "father" and "mother". "How did the concept of family affect the Ukrainian military? It is almost impossible to imagine a Ukrainian tied to some leader, a chief, without feeling that leader is a source of family affection. The highest expression of power is the ataman, when he is also the master of souls, it is the father. The father is the one who

gives the subordinate the certainty that he, the subordinate, is a member of the family... The father is the title of the leader who grew up from the Ukrainian race. The father could be every leader of the haymakers' team and the bull-ock cart, the leader of the rebels and Hetman Khmelnytskyi... The concept of a father in the Ukrainian military brings conscience and moral grounds for order in the entire military family. The father is the bearer of the nation's morality" (*Lypa, 1938, 1: 182*).

The archetype of "Mother" is formed from the ancient Slavic ideas about Berehynia, the protector of the family, represents such national traits as diligence, industry, care. Probably, the cult of the Mother allowed D. Chizhevsky to single out such features of the Ukrainian national character as emotionality, sentimentalism, individualism, love of freedom (*Chizhevsky, 2005: 54*).

The archetype of the mother-protector in the Christian era receives a new embodiment in the image of the Mother of God as the heavenly protector of the entire human race. Icons of the Mother of God were in every Cossack kuren, and she was also depicted on the banners with which the Cossacks went on campaigns. Before each campaign, the Cossacks prayed to the Mother of God, asked for her mercy, and at the end of the campaign, they sent a prayer in the Mother of God's honor, and it was on the feast of the Intercession of the Most Holy Theotokos that the Cossacks elected a new commander of Cossack camp. Yu. Lypa defines a woman-mother as a kind of mental talisman in national history: "physical love for one's own and physical hatred for another's worldview, in spirituality - this is what characterizes a Ukrainian woman from the earliest times to recent times. We must hope that the more Ukrainians, as a race, will find themselves, the more deeply they will feel their ancient spiritual traditions, the more trust they will have in the intuition, creativity and inexhaustible energy of the Ukrainian female origin" (*Lypa, 1938, 2: 3*).

One of the varieties of the woman-mother's archetype in Ukrainian spiritual culture is Mother Nature, which transforms into the archetype of Mother Earth, which in turn is transferred to the paradigm of the native land - "**Nenka-Ukraina**", creating the archetype of the Motherland. Therefore, the vital content of the concepts "Temple" and "Home" determines the main existential aspects of national life. The idea of a temple, as an expression of the Higher Forces' blessing, heavenly intercession for a certain community, is connected with the sanctuaries of a person and his ethnicity, means the connection of the heavenly and the earthly, the ideology of Sophia, sanctified by the wisdom of being (*Lomachinska, Deinega, Donets, 2021:36*).

The concept of the land as a Family, as a House, as a Home is a defining component of Ukrainian patriotism. "Home, everything that is most human, all human ideals, the source of all good feelings, and all opportunities for development. Home is the place where a person is most human. This is the center of humanity for a Ukrainian. He travels to all countries, but everything is unreal, only when he returns "home" - there is real life there...". "There is a sense of family in the army, and at home, and in dynamism, and in tradition. A Ukrainian cannot leave his family unless he is uprooted or sold" (*Lypa, 1938, 1: 200*). Therefore, it is precisely the lack of desire to conquer others and the desire to preserve one's original, native - that determines the essence of the Ukrainian army's patriotism.

It was the preservation of spiritual traditions that led to the political union of Cossacks and Orthodox monasticism in the middle of the 16th and 17th centuries. In the spiritual

and religious process of that time, the Cossacks fought for their certain status rights, putting forward social slogans born among the Ukrainian peasantry and the lower bourgeoisie, and among others, the slogan of defense of faith was put forward. In the Cossacks, the Orthodox clergy found not only an accomplice for self-preservation and an influential force for advantages in the religious struggle. The Cossacks, naturally through the leadership, acted as patrons of Orthodox monasteries in Ukrainian lands and their defenders against invasions by the Uniates, and Orthodox monasticism provided powerful spiritual support. D. Yavornytskyi, describing the peculiarities in the arrangement of churches and religious services in Zaporizhzhya Sich, pays special attention to church holidays, among which the Intercession of the Most Holy Theotokos became the most revered: "under the protection of the Mother of God, the people of Zaporizhzhya were not afraid of either enemy fire or the threatening elements" (*Yavornytskyi, 1990: 592*).

Examples of the union of Cossacks with monasticism were clearly manifested in the period of liberation struggles, when Cossacks especially felt the need for spiritual support, and monasticism needed political support. In particular, Bohdan Khmelnytskyi, Ivan Samoylovych, Ivan Mazepa, Ivan Skoropadskyi, Pavlo Polubotok, Danylo Apostol donated their property to the Pechersk Monastery as a sign of their respect for the sanctity of the Lavra, and the Mezhihiria Monastery became a kind of spiritual center for the Cossacks, where in the military hospital built at the expense of Sich kept crippled Cossacks (*Lomachinska, 2015:18-19*).

With the liquidation by the Russian autocracy of Zaporizhzhya Sich as one of the main centers for the Ukrainian people's liberation struggle, the national tradition of spiritual guardianship of the troops also faded into oblivion for several centuries.

At the end of the 19th - at the beginning of the 20th century the formation of the Ukrainian military clergy is closely connected with the Greek Catholic Church, which at that time had the greatest experience in moral and spiritual support of the participants in the Ukrainian national liberation struggle. In recent history, the tradition of chaplaincy of Greek Catholic priests dates back to 1848, when the Uniate Church participated in the creation of the National Guard in Galicia. At that time, Greek Catholic priests served in the ranks of the Austro-Hungarian army and the Ukrainian Galician army (*Wawrzonek, Szyszlak, 2023: 101*).

The command of the Galician army and its educational structures used a rich arsenal of educational forms and methods of influence that were in use in previous military formations and armies of other European states. Using this experience, an own system of professional training and education of personnel was created, which was based on defining principles: national dignity, patriotism, Christian morality, loyalty to the oath, loyalty to military duty, unity of professional training and education. Most of them proved their efficiency and justified themselves during the short existence of the army (*Stadnyk, 2013:140*).

The Greek Catholic Church actively supported the idea of forming a national army, and its priests took an active part in the activities of the "Sichovi Striltsi" societies, supporting them morally and materially. This was due to the fact that over the centuries the Greek Catholic Church from the Berestei Union was a stronghold of the national identity in Western Ukrainians, and gained public authority through

its cultural and educational activities and active participation in the national liberation movement. In particular, D. Zabzalyuk, analyzing the chaplain service of the Ukrainian Sich Riflemen regiment, emphasizes the high combat qualities of this military unit, its examples of courage and heroism, unwavering loyalty to the Ukrainian cause. Therefore, it is impossible to overestimate the enormous contribution of chaplains of the Sich regiment to the education of high moral, political and combat qualities of Ukrainian soldiers. Their front-line experience, as well as the traditions of other Ukrainian chaplains of the Austrian army, were adopted and widely used by the field chaplains of the Ukrainian Galician Army during the liberation wars of 1918–1920 (*Zabzaliuk, 2012:46*).

Later, the Minister of the General Secretariat of Confessions in the Ukrainian Central Council, I. Ohienko, assigned the task of perpetuating the heroes of the liberation struggle to the military priests, and the general synod of the UNR Army soldiers who died heroically in the struggle for the independence of Ukraine was published in 1921 as a separate brochure. Ivan Ogienko emphasized the social role of the institution of military priests, because their existence increased the authority of the Army in the eyes of the population and instilled the trust of the villagers in it (*Zabzaliuk, 2012:79*).

The OUN military management was also interested in involving the clergy in its activities and envisaged cooperation with the clergy of various cults in matters of moral education of the nation, although in general the priorities were not given to Orthodoxy or Greek Catholicism, but to the autocephaly and sovereignty of the national church. "The attack on the Ukrainian independent Church was perceived by the OUN as an attack on the Ukrainian people and national culture... In the 19th volume of the UPA Annals, there is also a photo of the service after the oath of the Bohun Hundred in Hutsul Region (1944) ... Priests' sermons at such events had a patriotic nature, thus raising the fighting spirit of the rebels" (*Fedyk, 2014: 229-230*).

As a result of a number of reasons, first of all, the dominance of atheistic traditions, in the Soviet system, when forming the consciousness of soldiers, such concepts as spiritual worldview or religious beliefs were not officially used in educational work with military personnel.

The declaration of Ukraine's independence led to the beginning of cooperation between the army and the church. In order to provide pastoral care for servicemen, religious organizations have formed cooperation units with the Armed Forces of Ukraine. As O. Sagan and I. Garat point out, the fight against the post-Soviet complex of a "political officer" has become a serious problem with regard to the various directions of military personnel's education. The commanders were looking for a replacement for their deputies in ideological and educational work and tried to make the chaplains responsible for the moral and psychological state of the military unit (motivation of the military, patriotic education, struggle with suicidal manifestations, overcoming drunkenness, so-called "extra-statutory relationships", etc.).

Some churches, primarily Orthodox, agreed to such a transformation. Thus, Patriarch Filaret, Head of the Kyiv Patriarchate UPC, noted that "reducing the Church's participation only to the satisfaction of religious needs would be incorrect, as this approach limits the Church's capabilities." And therefore "the Church's contribution to the construction of the Ukrainian Army should include moral and patriotic education" (*Sahan, Harat, 2023: 62*)

Priests of various religious beliefs took part in the patriotic education of servicemen in the Armed Forces of Ukraine. The danger for the spiritual space of the Ukrainian army was that during almost the entire period of independence, Ukraine did not consider Russia as a possible adversary, pro-Russian priests continued to have a negative impact on the outlook of military personnel.

Armed aggression against Ukraine led to the intensification in using the potential of the church and the clergy to consolidate the population and strengthen the patriotic feelings in servicemen of the Armed Forces of Ukraine, as well as the exposure and isolation of pro-Russian religious communities. After 2014, national identity and patriotism became a central theme of religious life in Ukraine.

In the conditions of a global military invasion, the range of clergymen activities is significantly expanding, which is not limited to a purely religious component, but to social and psychological work, charitable activities, patriotic education, which is aimed at strengthening patriotic feelings, motivation to perform the duties of armed protection of the state, spiritual support of military personnel's activities (Pashkova, 2020:871).

As a result of a full-scale war with Russia, Ukraine is undergoing profound transformations of mass consciousness. Ukrainians are mastering themselves not only as people who are able to resist external invasion, but also as a community that is rethinking itself, its collective identity. These striking changes can be understood if they are considered in the context of Ukrainians' ideas about themselves, which were formed during a long historical experience.

P. Horinov and R. Drapushko define national identity in modern conditions as a dynamic process that includes both the course and the result of self-awareness by Ukrainians of their mental characteristics, such as: freedom, dignity, fearlessness, self-sacrifice, their purpose in the defense of the Motherland, essential features of the nation, basic values, such as: culture, national state, church, national language, mission, etc. (Horinov, Drapushko, 2022: 29).

Despite the tragedy and drama of the events, sociological surveys record the paradoxical moral elevation and civic maturity of Ukrainians. These significant shifts are complemented by a noticeable decrease in regional differences in attitudes to historical and geopolitical orientations. The conscious transition of citizens to the Ukrainian language as a marker that distinguishes them from the occupiers has increased (Rieznik, 2022).

According to a sociological survey on the development of the national-patriotic education sphere and the state of formation of the civic identity in the population of Ukraine, national values are the foundation of any nation, its spiritual capital. 93.3% of Ukrainians unanimously said that they feel they are Ukrainians, however, the problem of raising the national-patriotic consciousness of Ukrainians is considered relevant only for 0.9% of Ukrainians, and it is considered much less relevant than economic, territorial problems, or the problems of changing power and over-coming corruption.

Ukrainian men and women believe that a patriot is a person who knows the history of Ukraine (32.8%), has an active civic position (32.0%) and works for the good of his country (31.5%), those who communicate in Ukrainian (14.8%). The tasks of the research included identifying the components of patriotism through the eyes of Ukrainians. Thus, for 53.6% of Ukrainians, the most important thing in patriotism is love for one's country, for another 37.7% it is compliance with all laws, and for 35% it is raising children to love and respect their country<sup>1</sup>.

The sociological group "Rating" carried out a comprehensive study of various markers of patriotism in Ukrainians within the framework of the Seventeenth National Survey in the conditions of war. The absolute majority of respondents (93%) are confident that Ukraine will be able to repel a Russian attack. The main emotion respondents feel when thinking about Ukraine is pride (75%). If today there was a choice to support the declaration of Independence of Ukraine, then the absolute majority (86% definitely and 11% rather) would do it. The majority of Ukrainians see their country as free, independent and rich in the future<sup>2</sup>.

In May 2019, the "Strategy of National-Patriotic Education" was approved, the purpose of which is the formation of a national-cultural civic identity, a national-patriotic worldview, the preservation and development of the social-political and spiritual-moral values of the Ukrainian people. Organization and coordination of informational and educational work in the field of national-patriotic education are among the main directions of achieving the Strategy's goal.

The basis of the system of national-patriotic education is the idea of strengthening Ukrainian statehood as a consolidating factor in the development of society, the formation of patriotism, and the affirmation of national values. The main components of national-patriotic education are: public-patriotic, military-patriotic and spiritual-moral education<sup>3</sup>.

Against the background of military challenges, the Ukrainian people united and formed a common national identity, united around such markers as resistance to the enemy, mutual aid, volunteering, sacrifice, national symbols, traditions, national language, a unified understanding and attitude to the main political events and persons, which recently still had a controversial perception in Ukrainian society (Horinov, Drapushko, 2022:27). In general, national identity should be understood as a person's awareness of his own belonging to a certain nation and state, society, cultural traditions, values, psychology, faith in a certain historical period of development. The common goal of protecting the territorial integrity of Ukraine managed to unite different types of identity and form its own national identity.

The adoption of the Law "On basic principles of state policy in the sphere of establishment of Ukrainian national and civil identity" is important for increasing the efficiency of patriotic education in the Armed Forces, the purpose of which is to establish Ukrainian national and civil identity as a component of ensuring the national security of Ukraine. The main socio-state (national) values of Ukraine are: conciliarism (the unity of all citizens of Ukraine regardless of

<sup>1</sup> Report on the results of a sociological study on the development of the sphere of national patriotic education and the state of formation of the civic identity of the population of Ukraine. URL: [https://mms.gov.ua/storage/app/sites/16/Patriotychne\\_vyhovannia/Soc\\_doslidzhennia/zvit.pdf](https://mms.gov.ua/storage/app/sites/16/Patriotychne_vyhovannia/Soc_doslidzhennia/zvit.pdf)

<sup>2</sup> Seventeenth National Survey: Identity. Patriotism. Values (August 17-18, 2022). [https://ratinggroup.ua/research/ukraine/s\\_mnadcyate\\_zagallonac\\_onalne\\_opituvannya\\_dentichn\\_st\\_pat\\_otizm\\_c\\_nnost\\_17-18\\_serpnja\\_2022.html](https://ratinggroup.ua/research/ukraine/s_mnadcyate_zagallonac_onalne_opituvannya_dentichn_st_pat_otizm_c_nnost_17-18_serpnja_2022.html)

<sup>3</sup> Strategy of national and patriotic education. <https://zakon.rada.gov.ua/laws/show/286/2019#Text>

nationality and religion, aimed at establishing the true sovereignty and independence of Ukraine), originality (national identity, uniqueness, originality of the Ukrainian cultural tradition), will (heroic struggle for the independence of Ukraine, striving for independence, relentless search for ways to achieve freedom), dignity (defending one's spiritual, moral and state positions).

The Law defines military-patriotic education as an educational process aimed at forming Ukrainian citizens' defense consciousness, readiness for national resistance, increasing social significance and respect for military service, motivating citizens to acquire the necessary competencies in the field of security and defense. The Law introduced the concept of defense consciousness as a citizen's readiness to protect the independence and territorial integrity of Ukraine, constitutional foundations of the state system, national interests and public-state (national) values of Ukraine. Ukrainian national identity is interpreted as a person's persistent awareness of belonging to the Ukrainian nation as an original community, united by name, symbols, geographical and ethno-social origin, historical memory, a complex of spiritual and cultural values, in particular, the Ukrainian language and folk traditions<sup>4</sup>.

In the conditions of a full-scale invasion, religious education becomes a component of the combat and moral and psychological training system of military personnel and is subordinated to the main task of maintaining the high spiritual, patriotic and combat potential of the troops. S. Zdiork considers such tasks to be the main ones on the path of adaptation to NATO standards. Chaplain services should show a new understanding of the role and place of the army in a democratic state, and give the soldier an understanding that the integral features of a military professional are national self-awareness, patriotism, high morality, based on the history, traditions and culture of the Ukrainian people (Zdiork, 2016 :142).

In international legislation, the activity of chaplains is generally aimed at performing cult, religious and moral psychological functions. Thus, according to Article 8 (d) of the additional protocol to the Geneva Conventions, "spiritual personnel" means persons, both military and civilian, such as, for example, priests, engaged exclusively in the performance of their spiritual functions and enrolled in the armed forces, medical formations, medical vehicles or civil defense organizations of the party in conflict<sup>5</sup>.

The chaplain of the NATO countries performs liturgical, psychological, advisory functions, the purpose of their training is to educate military chaplains to resolve issues affecting the ability to perform joint service and religious advisory duties during the theater of military operations. This includes the study of international law, ethics, and psychological techniques to support commanders and personnel in their missions (*Viiskova kapelanska diialnist v Ukraini...*, 2023:14).

In the international context, the activities of chaplains are regulated both by international treaties and by the domestic legislation of the respective state. The system of patriotic education with the involvement of the institute of chaplaincy in the leading armies of the world is formed taking into account the specific historical path of its development.

The experience of patriotic education in the societies of the developed countries in the West, as well as the analysis of the educational process in the armed forces of the United States, Great Britain, France, and Germany, testify that, along with the educational work of commanders, the institute of chaplains plays a special role in the education of military personnel. It is military priests who raise the morale of modern soldiers of the world's leading armies to a high level. For example, in France, the institute of chaplains has existed since the time of Charlemagne. The high level of military chaplains' influence is also evidenced by the activities of the "Diocese of the French Armed Forces", which has an education commission that helps monitor the self-education and morale of each serviceman (*Kovtun, 2016:51*).

The main functions of a chaplain in the US Army are to conduct religious liturgy and religious rite, as well as to advise commanders on the everyday activity of the troops. The main guidance document for the work of chaplains is the instruction "Religious Support", which defines where, when, what and how the chaplain and his assistant should do in peacetime or during combat. The chaplain service (CS) is also entrusted with the duties of patriotic education. Thus, when decorating military temples, it is mandatory to have the national flag of the country, the flags of army units and formations (*Viiskova kapelanska diialnist...*, 2023:8).

In Great Britain, the main task of chaplains, in addition to spiritual guidance and moral support of military personnel, is to prevent stressful situations. In addition, they are obliged to perform church rites, participate in military holidays and celebrations, provide help to comrades in the service in the selection and study of religious literature, organize group and individual discussions on religious topics, visit hospitals and guardhouses in order to comfort the suffering, participate in educational work with family members of soldiers and officers (*Karpenko, 2009*).

The work of chaplains in the countries of Central and Eastern Europe is necessary in order to provide spiritual and religious service to soldiers who are far from home, often working in a different cultural and religious environment, therefore, along with the work of psychologists, they play a large role in ensuring the proper moral and psychological state in armed conflicts. Thus, the main task of the chaplaincy institute in Poland is to support the proper moral and psychological state of military personnel both in the territory of their own country and in peacekeeping missions. The main tasks of a military chaplain in the Czech Republic are to support commanders at all levels in fulfilling their responsibility for the implementation and protection of the human dimension in the life of each serviceman and civil servant on duty; help in solving psychological problems. The main tasks of a chaplain in Slovakia are, among other things, to promote the deepening of patriotism, participation in moral and ethical education (*Dolhanova, 2022:13*).

A military chaplain in Romania is entrusted with cult and liturgy, moral and psychological duties: to celebrate the Holy Mass, other religious services, to perform the Holy Sacraments, confession of the military, to carry out the activities of individual and group pastoral affairs in units; to transmit to military personnel of the same religion or denomination with him, the teachings of faith of the religious cult he represents; to carry out moral and religious, ethical

<sup>4</sup> On the main principles of state policy in the sphere of the establishment of Ukrainian national and civil identity: Law of Ukraine. <https://zakon.rada.gov.ua/laws/show/2834-20#Text>

<sup>5</sup> Additional Protocol to the Geneva Conventions of August 12, 1949, relating to the Protection of Victims of International Armed Conflicts (Protocol I) of June 8, 1977. [https://zakon.rada.gov.ua/laws/show/995\\_199#Text](https://zakon.rada.gov.ua/laws/show/995_199#Text)

and educational activities to military personnel; to provide, upon request, religious assistance to military personnel who are in hospitals. The military chaplain is also involved in patriotic education - by establishing cooperation with military units to organize religious services on the occasion of important events in the history and spirituality of the Romanian people.

The specificity of the military chaplain's spiritual service is formed at the intersection of the secular and the spiritual, the state and the church. Regardless of the military and political situation, the main functions of a military chaplain are not so much religious as moral and ethical aspects, and his main mission is moral support; preservation of humanity, conscience in soldiers and in himself; maintaining faith and hope through prayer.

The positive experience of the world's leading armies was reflected in the Law "On the Service of Military Chaplaincy", which defines the main areas of religious organizations' work in military structures: cult and liturgic, psychological and rehabilitation, ideological and patriotic, spiritual and moral, motivational. A military chaplain, in addition to cult and liturgic functions, is obliged to promote the development of moral qualities in military personnel; to foster a tolerant attitude towards people with a different worldview and religious beliefs, as well as to provide psychological assistance to military personnel in need of moral and psychological rehabilitation.

In the Law, religious and educational work is defined as a field of military chaplaincy activity, aimed at familiarizing servicemen with the basics of a religious worldview, with the ethical principles of military service and the civic duty to protect the state, as well as at educating the personnel in the spirit of patriotism, brotherhood and mutual respect. A military chaplain, in addition to cult and liturgic functions, is obliged to promote the development of moral qualities in military personnel; to foster a tolerant attitude towards people with a different worldview and religious beliefs, as well as to provide psychological assistance to military personnel in need of moral and psychological rehabilitation. In the conditions of a total hybrid war of Russia against Ukraine, the spiritual mission of a military chaplain requires an information culture in countering the information and psychological operations of the aggressor country (*Lomachinska I, 2022:41*).

### Conclusions

National expressions of patriotism of the Ukrainian army are based on the archetypes of "Clan", "Father", "Mother", "Family". The archetype of the mother-protector in the Christian era receives a new embodiment in the image of the Mother of God as the heavenly protector of the entire human race. One of the varieties of a woman-mother's archetype in Ukrainian spiritual culture is Mother Nature, which transforms into the archetype of Mother Earth, which in turn is transferred to the paradigm of the native land - "Nenka-Ukraine", creating the archetype of the Motherland. Therefore, the vital content of the concepts "Temple" and "Home" determines the main existential aspects of national life.

The Orthodox tradition of military chaplaincy is based on the spiritual union of Cossacks and monasticism during the liberation struggle. Later, the formation of the Ukrainian military clergy was closely connected with the Greek Catholic Church, which at that time had the greatest experience in moral and spiritual support of the Ukrainian national liberation struggle participants in the western Ukrainian

lands. On the basis of the positive experience of the leading world's countries, an own system of professional training and education of personnel was created, which was based on defining principles: national dignity, patriotism, Christian morality, fidelity to the oath, fidelity to military duty.

Based on the positive experience of the leading countries of the world, the activities of military chaplains in the Armed Forces of Ukraine are primarily aimed at providing spiritual assistance to servicemen, increasing their morale, endurance in the conditions of military service (especially during combat operations), providing psychological support to personnel, promoting harmony of military teams. The formation of an educational ideal as the goal of patriotic education involves deepening the feeling of love for the Motherland, understanding of national identity. In the conditions of a global threat to national security, the essence of the pastoral activity of military chaplains should be focused on the education of highly patriotic feelings and fighting spirit based on the moral and spiritual potential of the religious and cultural heritage of the Ukrainian people.

### REFERENCES

- Chyzhevskiy, D. (2005). *Filosofski tvory: u 4 t.* Kyiv, Smoloskyp. Vol. 1: *Narysy z istorii filosofii na Ukraini.* Filosofiia Hryhoriia Skovorody. 400 p. (In Ukrainian)
- Dolhanova, M.V. (2022). *Osoblyvosti diialnosti instytutu viiskovykh kapelaniv v krainakh tsentralno-skhidnoi Yevropy. Vcheni zapysky TNU imeni V.I. Vernadskoho. (Publichne upravlinnia ta administruvannia).* 33 (72). 6. (In Ukrainian)
- Dontsov, D. (2005). *De shukaty nashykh istorychnykh tradytsii; Dukh nashoi davnyiny.* Kyiv, MAUP, 558 s. (In Ukrainian).
- Fedyk, L. (2014). *Formy uchasti hreko-katolytskoho dukhivnytstva u vyzvolnii borotbi OUN – UPA u 1939 – 1960 rr.* *Naukovyi visnyk IFBU «Dobryi Pastyr»:* *Zb. nauk. prats.* 6. (Bohoslovia). S.224 (In Ukrainian)
- Horinov, P.V., Drapushko, R.H. (2022). *Stanovlennia natsionalnoi identychnosti ukraintsv yak osnova natsionalnoi bezpeky ukrainskoi derzhavy. Yurydychnyi naukovyi elektronnyi zhurnal.* 10. 26–30. (In Ukrainian)
- Karpenko O. (2009) *Kapelanstvo u sviti.* URL: <https://www.kapelanstvo.ugcc.ua/kapelanstvo-u-sviti/> (In Ukrainian)
- Kovtun, Yu.V. (2016). *Patriotychne vykhovannia viiskovosluzhbovtsviv yak osnova stanovlennia ukrainskoi natsionalnoi elity.* *Filosofski nauky.* 1 (82) (In Ukrainian)
- Lomachinska, I., Deinega, E., Donets, O. (2021). *The religious factors of the Ukrainian mentality formation.* *Skhid.* 1 (3). 34 – 39 [https://doi.org/10.21847/1728-9343.2021.1\(3\).242755](https://doi.org/10.21847/1728-9343.2021.1(3).242755)
- Lomachinska, I. (2022). *The phenomenon of military chaplaincy in the spiritual and worldview paradigm of modern Ukraine.* *Skhid.* 3(4). 36 – 42 [https://doi.org/10.21847/1728-9343.2022.3\(4\).270045](https://doi.org/10.21847/1728-9343.2022.3(4).270045)
- Lomachinska, I. (2015). *Monastyri Ukrainy.* Kyiv. Baltiia-Druk. (In Ukrainian)
- Lypa, Yu. (1938). *Pryznachennia Ukrainy.* Lviv, Khortytsia, 312 s. URL: <https://elib.nlu.org.ua/viewzhtml?&id=11871>. (In Ukrainian).
- Lypa, Yu. (1938). *Ukrainska zhinka.* Zhinka. 7. 2 – 4 URL: <http://www.vatra.cc/rasa/yuriy-lypa-ukrayinska-zhinka.html> (In Ukrainian)
- Pashkova, O. (2020). *Interaction of the clergy with the Armed Forces of Ukraine in the patriotic education of*

- service members: historical and legal aspect. *Scientific Journal of the Military University of Land Forces*. 52;4 (198). 864-873. <http://dx.doi.org/10.5604/01.3001.-0014.5872> (In English)
- Reznik, O. (2022). Kolektyvna identychnist za umov viiny: vid kompleksu menshovartosti do natsii peremozhtsiv. URL: <https://dif.org.ua/article/kolektivna-identychnist-za-umov-viyni-vid-kompleksu-menshovartosti-do-natsii-peremozhtsiv> (In Ukrainian)
- Sahan, O., Harat, I. (2023). Kontseptualni pytannia ta etapy stanovlennia viiskovoho kapelanstva u nezalezhnii Ukraini. *Filosofska dumka*, 1, 59—74. <https://doi.org/10.15407/fd2023.01.059> (In Ukrainian)
- Stadnyk, V.V. (2013). Istorychna retrospektyva realizatsii natsionalnoi idei u Zbroinykh formuvanniakh Ukrainy. *Visnyk Natsionalnoho universytetu oborony Ukrainy*. 2 (33). (In Ukrainian)
- Viiskova kapelanska diialnist v Ukraini: etapy stanovlennia, normatyvno-pravove zabezpechennia, osoblyvosti zdiisnennia pid chas voiennoho stanu, zakordonnuyi dosvid (2023). Kyiv. VD «Profesional», 552 s. (In Ukrainian)
- Wawrzonek, M., Szyszlak, T. (2023). Religion in the process of nation-building in Ukraine. *Politeja*, 2(83). 89-117 <https://doi.org/10.12797/Politeja.20.2023.83.05>
- Yavornytskyi, D. (1990). *Istoriia zaporizkykh kozakiv*. Vol.1. Kyiv. Naukova dumka, 592 s. (In Ukrainian)
- Yoan Zolotoustyi (2001). *Pro sviashchenstvo*. Lviv, Monastyr Monakhiv Studytskoho Ustavu. Vydavnychiy viddil "Svichado", 156 s. (In Ukrainian)
- Zabzaliuk, D.Ie. (2012). *Dushpastyrska sluzhba ukrain-skykh viiskovykh formatsii pershoi polovyny XX st.* Lviv: LvDUVS, 188 s. (In Ukrainian)
- Zdioruk, S. (2016). *Sluzhba viiskovykh kapelaniv Ukrainy v umovakh Vitchyznianoï viiny 2014 roku z Rosiskoiu imperiieiu* URL: [https://www.researchgate.net/publication/330007574\\_Service\\_of\\_Ukrainian\\_Chaplains\\_in\\_the\\_Years\\_of\\_the\\_Patriotic\\_War\\_2014-2016\\_with\\_the\\_Russian\\_Empire/fulltext/5c296854458515a4c7029d23/Service-of-Ukrainian-Chaplains-in-the-Years-of-the-Patriotic-War-2014-2016-with-the-Russian-Empire.pdf](https://www.researchgate.net/publication/330007574_Service_of_Ukrainian_Chaplains_in_the_Years_of_the_Patriotic_War_2014-2016_with_the_Russian_Empire/fulltext/5c296854458515a4c7029d23/Service-of-Ukrainian-Chaplains-in-the-Years-of-the-Patriotic-War-2014-2016-with-the-Russian-Empire.pdf) (In Ukrainian)

## Духовні витoki національно-патріотичного виховання в системі військового капеланства

Ірина Ломачинська, (ORCID 0000-0003-2537-6322)  
Київський університет імені Бориса Грінченка (Україна)

Олена Алексеєнко, (ORCID 0009-0003-2941-7811)  
Київський університет імені Бориса Грінченка (Україна)

В статті досліджено роль військового капеланства у формуванні національно-патріотичного виховання українського війська. Актуальність та новизна дослідження полягає у визначенні сутності духовних основ українського військового патріотизму, що формується на архетипах «Роду», «Батька», «Матері», «Родини». Історично «Батько» втілює владу, панування не лише над тілом, а і над душею, він приносить сумління і моральні підстави порядкування в цілій військовій родині, оснований на принципах побратимства. Архетип «Матері» сформований з давньослов'янських уявлень про Берегиню; у християнську добу отримує нове втілення в образі Богородиці як небесної захисниці всього роду людського. Одним із різновидів архетипу жінки-матері в українській духовній культурі є мати-природа, що трансформується в архетип Матері-Землі, який у свою чергу переноситься на парадигму рідної землі - «неньки-України», створюючи архетип Матері-Батьківщини. Відсутність бажання до завоювання чужого та прагнення збереження споконвічно свого, рідного, - і визначає сутність патріотизму українського війська. Встановлено, що православна традиція військового капеланства має своєю основою духовний союз козацтва і чернецтва Доби визвольних змагань. Пізніше формування українського військового духовенства тісно пов'язано з Греко-католицькою церквою, яка на той час мала найбільший досвід моральної та духовної підтримки учасників української національно-визвольної боротьби на західно-українських землях. Проаналізовано небезпеки деструктивного впливу священників проросійських конфесій на морально-психологічний стан військовослужбовців. Зазначено, що збройна агресія проти України призвела до активізації використання потенціалу церкви та духовенства для консолідації населення та зміцнення патріотичних почуттів військовослужбовців Збройних Сил України, а також для викриття й ізоляції проросійських релігійних спільнот. На основі позитивного досвіду провідних країн світу було створено власну систему професійного навчання й виховання особового складу, в основу якої поклали визначальні принципи: національну гідність, патріотизм, християнську мораль, вірність присязі, вірність військовому обов'язку.

**Ключові слова:** капелан, військове капеланство, інститут капеланства, Служба військового капеланства, патріотизм, національно-патріотичне виховання, національна ідентичність, Збройні Сили України

---

Received (Надійшла до редакції): 23.08.2023,  
Accepted (Прийнята до друку): 05.09.2023  
Available online (Опубліковано онлайн) 30.09.2023