

## Features of the social beliefs of the Orthodox Church and Christians of the Evangelical Faith

**Mykola Stadnyk** (ORCID 0000-0002-4264-8054)

Borys Grinchenko Kyiv Metropolitan University (Ukraine)

**Vladyslav Kharchenko** (ORCID 0000-0002-0481-8278)

Borys Grinchenko Kyiv Metropolitan University (Ukraine)

### ABSTRACT

The article examines the peculiarities of social beliefs of the Orthodox Church and Christians of the Evangelical Faith and their reflection in educational practices. It is shown that the formation of social doctrines is one of the basic tasks of modern Christianity. Social doctrine systematizes and actualizes the role and significance of social beliefs of Christianity, in their essence multi-vector, multi-dimensionality, integration as the main characteristics of the spiritual sphere of the church. Social doctrines are based on various aspects of theological and ecclesiological beliefs. They can be expressions of the theological tradition's response to historical problems, social transformations of the digital age, in the confessional discourse, and can also reflect the modern view of a certain church on the issue of the relationship between faith and reason, science and religion, and humanitarian security. Approaches to social beliefs may differ depending on the "confessional color" of a certain religious organization and the information support of this process. According to this study, the implementation of the social doctrines of Christianity is impossible without an analysis of their beliefs aimed at solving both social issues in general and educational ones. The need to develop basic strategies of spiritual education is emphasized, outline the priorities facing education in a secularized world, but also suggest the development of sustainable concepts in the direction of highlighting the confessional worldview regarding the challenges of modern humanitarianism. It is proposed to consider the peculiarities of social beliefs in the system of educational processes of the Orthodox Church and the Christian Church of the Evangelical Faith. The conclusions emphasize that the social doctrine of the Ecumenical Patriarchate presupposes a progressive attitude to science and technological progress, encourages the church to use the resources of technological progress and informational resources for preaching. The need for the introduction of an integrated approach in spiritual education, constant informational innovations in the field of training of qualified ministers who are able to conduct missionary preaching activities taking into account the conditions of the time for an efficient educational process and humanitarian security in the context of transformations of the digital age is being updated.

### KEYWORDS

*social creeds, Orthodoxy, Christians of the Evangelical Faith, Ukrainian Orthodox Church, Ecumenical Orthodoxy, spiritual education*

### Introduction

In the conditions of the Russian Federation's aggression against Ukraine, the religious factor appears as a powerful intellectual, ideological and spiritual reference point for the self-affirmation of Ukrainians, awareness of their identity, an efficient means of preserving historical memory, understanding the national idea, a powerful factor in the formation of national-state consciousness and high moral values. The development and progress of Ukrainian society is impossible without the activation of human social activity. Many factors contribute to this process, but the decisive factor was and remains social beliefs, their determi-

nation, degree of development and efficiency of implementation. The social factor in religious beliefs brings a "higher meaning" to earthly life, "enlightens it with the flame of eternity", "faith affects all aspects of human life." As a social element, the religious experience of mankind in time is equal to the age of mankind. In a democratic, civilized state, it is important to foster in society respect for all religions, a tolerant attitude towards them, as is customary in all democratic countries, and representation of their historically developed social beliefs. Digitization actualizes the role and significance of the social beliefs of Christianity, the growth of humanitarian security is undeniable in this process. In this context, the purpose of the article is to reveal



the peculiarities of the social beliefs of the Orthodox Church and Christians of the Evangelical Faith in the context of their educational doctrines. The purpose involves the following tasks: clarifying the essence of social doctrines in modern Christianity; determination of the specifics of social doctrines in the context of religious educational practices; comparison of educational concepts in OCU and Christians of the evangelical faith.

### Research methods

The problems of the research made it necessary to involve the methodological tools of academic religious studies, in particular, the method of comparative analysis (it permitted to compare the social beliefs of the Orthodox Church and Christians of the evangelical faith). Historical (with its help, the main regularities of the formation and development of the educational activity of the Orthodox Church and Christians of the Evangelical Faith were singled out, systemic (it permitted to single out the role, significance and peculiarities of the educational process's influence on social beliefs), analytical method permitted to analyze the subject of research in the process of its formation.

### Results and Discussion

Complex social and political challenges in Ukraine in the conditions of military aggression of the Russian Federation actualize the role and significance of the religious value system. Historically, Ukraine is a multi-confessional state that was formed as a result of external and internal factors: alternating statist and non-statist periods, wars, permanent redistribution of political borders, population migration, contacts with other peoples.

The lack of spiritual unity of the Ukrainian people often hindered the internal consolidation of Ukrainian society in the most critical periods of its history. Today, each religion enriches social and spiritual values with its cultural traditions and ideas, and Christian social teachings occupy a special place in this process.

Social creeds of the Orthodox Church and Christians of the Evangelical Faith in cooperation with state authorities, actualize charity and other types of social and humanitarian activities. For this purpose, active work is carried out in various spheres of social life, and the creation of the necessary prerequisites for improving the educational qualifications of graduates from spiritual institutions appears to be special in this process. Social and humanitarian work appears as a valuable component of the educational process, its methodological basis for the representation of this process is the modern information society. Digitization of all its spheres becomes, on the one hand, a prerequisite for the development of social beliefs of Christianity, on the other hand, it actualizes social challenges regarding the growth of humanitarian security in the context of transformations of the digital age. Social beliefs in Christianity require not only the personal motivation of believers to carry out such activities, but also the development, formation and preparation of educational programs aimed at optimizing such practices.

A clear example of the social doctrine of the Christian Church is the compendium of the social doctrine of the Catholic Church. It reveals such concepts as Truth and Salvation, etc. In addition to dogmatic foundations, they determine the social role of the church, the basis of which is activity aimed at affirming universal values. Doctrinal practices determine the fields of humanitarian security in the transitional society of the "digital age". Based on this, the social doctrine systematizes and actualizes the role

and significance of the social beliefs of Christianity, in their essence multi-vector, multi-dimensional, integrated as the main characteristics of the spiritual sphere of the church. In addition, the social doctrine is a whole layer and a collection of socially oriented theological documents, works of the church in the field of social orientations of spiritual education. The latter, in turn, is aimed at the analysis and strategy of training qualified ministers who are able to convey social values through the prism of ecclesiology and theology. Significant here is not only the formation of the spiritual education's main strategies, the outline of the priorities facing education in a secularized world, but also offer to develop stable concepts in the field of highlighting the confessional worldview regarding the challenges of modern humanitarianism related to the military aggression of the Russian Federation and information security.

Modern Christianity is rethinking its role in relation to scientific discoveries. The essence of such a rethinking is based on "methodological approaches developed by theological dogmas and doctrines of various periods of the Christianity development" and the modern development of Ukrainian society. Digitization of all its spheres becomes, on the one hand, a prerequisite for the development of social beliefs of Christianity, on the other, it actualizes social challenges, regarding the growth of humanitarian and information security in the context of social transformations of the digital age (*Stadnyk, 2006: 223*).

However, as Yu. Chornomorets points out, the legal recognition of theology in 2014 opened opportunities for the legitimization of theological ideas in the general scientific discourse, but it turned out that even political theology and theology of education can only offer rather limited projects that develop the ideas of the Western postmodern neo-Augustinianism. The situation worsens due to the dominance in a significant number of seminaries and in a large number of specific fields of theology, of the "theology of repetition", due to the inability to offer one's own Christian-democratic ideas, due to the refusal to create a social teaching that would meet the complex challenges of today (*Chornomorets, 2020: 8*).

The lawlessness and arbitrariness of the Russian occupiers contributed to the formation of legal consciousness among Ukrainians to commit national resistance in order to preserve their own nation. On the other hand, the latter became a significant factor in minimizing the influence of the Russian Orthodox Church on the territory of Ukraine and increasing the role of the Orthodox Church of Ukraine, which at the beginning of 2019 received from the Ecumenical Patriarch Bartholomew I Tomos on autocephaly. Thus, Constantinople, taking into account the canonical circumstances and historical prerequisites, actually legitimized the centuries-old efforts of the Ukrainian people aimed at the foundation of their own Local Orthodox Church whose activity will become an important factor aimed at increasing the social significance of the beliefs of Orthodoxy (*Chernets et al., 2023*).

Thus, the educational concept of the Orthodox Church and the Ukrainian Church of Christians of the Evangelical Faith is based on distinguishing the role of religious institutions in the life of society and their integration into public life. In the information society, both secular and Christian education face similar challenges, but in their essence, theological beliefs are based on the Christian Truth, which must be implemented in everyday life within the framework of the interaction between society and religious organizations.

Social beliefs in Ecumenical Orthodoxy are presented in the document "For the Life of the World. To the social

ethos of the Orthodox Church", where the theological basis of social interaction with society is laid out. In particular, the role of the church in the social sphere, the teachings of the Orthodox Church on the relationship with the state are revealed. Current issues of the public sphere, such as racism, nationalism, pluralism, military aggression, features of the development and influence of the information society on social processes are considered. An important part of the document is a section in which the social sphere of a person's life is traced and "the possibility of love for God" and neighbor is confirmed; contain a statement about "sexual abuse of children" (§16), as well as clear statements about the role of women (§29), the reality of divorce (§22), the issue of abortion (§25), and the challenges of reproductive technologies (§24); no crime "against God is worse than sexual violence against children" (§16)<sup>1</sup>.

In the chapter "Poverty, wealth, and social justice" it is emphasized that "the Church must follow Christ" and put "unconditional care for the poor and disadvantaged at the heart of its ethical, religious and spiritual life" (§33). Several aspects of the modern world economy are explored and ways are suggested by which the Church can express this care in the world today (§§37–41)<sup>2</sup>.

A special place in the document is given to the Orthodox understanding of peace as "the true grammar of creation, which God expressed in His eternal Word" (§42), in contrast to violence as "it is the most terrible manifestation of the reign of sin and death" (§42). It is also proposed to abolish the death penalty (§48). Their belief is special in relation to science and technical progress. The essential basis here is the relationship between faith and reason<sup>3</sup>.

In general, the document "For the life of the world. On the way to the social ethos of the Orthodox Church" of the world outlines various social problems, challenges of the world before the Church. In its essence, each section of this document is designed to highlight social problems from the point of view of the Orthodox faith, in particular, this document represents the vision of the USA Ecumenical Patriarchate, which offers "its road map" through the prism of the patristic tradition to highlight the main dilemmas of a social nature.

The social doctrine of Christianity offers a program for the implementation of moral and social principles that reflect the modern confessional ideal of a perfect social subject. Social service, as a special mission of the Christian Church, aimed at evangelization through charity, in the national self-consciousness forms the concept of help based on the philosophy of love for one's neighbor, and social assistance to the needy, which was associated with charity, becomes a necessary condition for the personal spiritual growth of every Christian. The idea of social service as a stimulus for personal and social transformation is also revealed in the social teaching of Universal Orthodoxy. Among the key problems of the social concept of the Ukrainian Orthodox Church are issues of war and peace, understanding the essence of the nation, state, economy, social rehabilitation of convicts, drug addicts, issues of bioethics, etc., which is appropriately reflected in the educational programs of Orthodox higher education institutions (Lomachinska et al., 2022).

Perhaps the first task of the Church in the conditions of rapid technological development of late modernity is the

need to ensure the role and place of spiritual stability in the midst of a continuous flow of scientific and social changes, where the determining factor is the effort to overcome any apparent antagonism between the world of faith and the world of science. Similar practices exist in the modern cultural history of the West, which predated the emergence of religious fundamentalism, including fideistic forms of Christianity that, on the one hand, refuse to accept discoveries in fields such as geology, paleontology, evolutionary biology, genetics, and environmental science, and on the other - modernists tried to use them. In addition, no less fideistic are the forms of ideological "scientism" and metaphysical "materialism", which insist that all reality is reduced to purely material forces and causes, and the entire sphere of the spiritual is an illusion. Neither "scientific evidence" nor "logic" "confirms such a view of reality," claim modern theologians. But, despite this, the popular intellectual culture of the late modern period was largely marked by these opposites.

Today's Orthodox Church is not "interested" in asserting some eternal conflict between faith and scientific reason. Christians are to "use the achievements of all sciences," while learning from them and promoting scientific education, as well as public and private funding of legitimate and necessary scientific research.

Military aggression, environmental crisis, information security, etc. especially sharply raised questions about the further development of Ukrainian society. In order to minimize their impact, society must use all the resources of scientific research and theories to seek deeper and deeper knowledge about our world and to find more and more efficient solutions to our common challenges. In this understanding, in the eyes of the church, everything that contributes to the development of humanity and all living things is worthy of praise, and it constantly encourages researchers in the relevant fields to devote their efforts to the "alleviation of suffering", including the development of new technologies to provide clean water to impoverished regions, prevent soil depletion and resist diseases of agricultural crops, increasing the yield and durability of crops, etc.

And the church encourages the faithful to gratefully "receive" - the discoveries of science, even those that may occasionally force them to revise their understanding of history and the structure of cosmic expediency, since "the need for scientific knowledge arises from the same source as the desire for faith." In general, similar views laid the co-adaptive foundations of the interaction of faith and reason, the role and importance of which is growing significantly in the period of the information society<sup>4</sup>.

A more modernist approach to solving social issues in society is presented in the creed of Evangelical Christians. They claim that transformational processes in society are one of the fundamental tasks of Christian communities. At the same time, the thesis is expressed that the history of Christianity is "the history of the society's transformation." As an argument, it is stated that "there is not a single human community whose development was not connected with Christian values." According to this thesis, the "development of education and science" is closely related to Christianity, because their current state is directly related to the maximum enlightening influences of Christianity. An

<sup>1</sup> For the life of the world. On the way to the social ethos of the Orthodox Church, 2020. Retrieved from <https://www.goarch.org/-/life-of-the-world-thurs>

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

example of such a judgment, in their opinion, is "the emergence of a scientific picture of the world during the Reformation" (Vynohradov, 2017, 1.).

16 The social service mission of Christian denominations is also reflected in their educational doctrines. It is worth noting that religious education in Ukraine, in contrast to the educational practices of the vast majority of Western European countries, is confessional - general educational (learning religion in parish and Sunday schools, Bible courses, etc.) and professionally oriented (theological). At the legislative level, a system of religious denominational education has been formed in Ukraine, the specialty "Theology" has been introduced into the higher education system of Ukraine not only in denominational, but also in secular educational institutions. Diplomas of spiritual educational institutions were recognized by the state, which became an important legal and moral factor for religious organizations in their religious professional activities. Spiritual education is carried out in spiritual educational institutions and institutions of higher education under bachelor's and master's programs. Spiritual educational institutions are created by religious organizations and carry out the training of clergy and ministers of the Church, the content of their education is theological. Among them are theological universities, institutes, academies, seminaries, theological colleges, etc. Also, state and private higher education institutions have licensed and accredited programs in the specialty "Theology (theology)" (Lomachinska; Uzhva, 2020: 70).

17 Today, the Church must look for new ways to influence society, to serve Christ through service to humanity, through the manifestation of love and mercy. It should offer the modern world relevant for today and the theology of education. And modern society needs people capable of evaluating and predicting educational processes from a theological point of view. People who would become experts in scientific, educational and methodological and other special fields of education. In addition, they are able to clearly define and defend their own position (Riazantseva, 2020: 81).

18 Among the wide range of promising directions for the involvement of theology specialists at the bachelor's and master's levels among the graduates of Orthodox religious institutions, in addition to the network of parishes, Sunday catechetical schools and governing bodies of traditional churches, it should also be noted such "extra-church" (partially or fully) spheres of activity and related positions, such as teachers of spiritual and moral subjects and organizers of educational work with children in secondary and professional education institutions, workers in the field of religious journalism or specialists in religious issues of mass communication media, chaplains of various specializations (chaplains in health care institutions, military chaplains in the Armed Forces of Ukraine, chaplains of the penitentiary system, chaplains of academic communities of scientific and pedagogical workers and student youth), specialists of state authorities and local self-government in matters of religion, etc. (Deliatynskyi; Hohol, 2023: 11). This indicates an orientation towards a broad social orientation of employment prospects for graduates of theological higher education institutions. There has been a qualitative shift in emphasis in training of specialists in the "Theology" specialty over the past 30 years – from the training of personnel for Churches (with a limited cultic and religious service sphere of employment) to training of personnel for Churches and society (with a broad social perspective of self-realization).

The educational process of Christians of the Evangelical Faith in Ukraine was formed together with Ukraine's independence. At the same time, the prerequisites for the development of educational activities existed since the second half of the 20th century, but this process gained expansion and development after the fall of Soviet totalitarianism. During the Soviet period, the only educational institution where believers of Evangelical churches could obtain theological education were Bible Courses. Of course, the Bible Courses of Evangelical Christian Baptists were not an institution of higher education, but provided only general theological knowledge, their activities were aimed at enabling ministers of Evangelical Christian Baptists to acquire initial qualifications for conducting preaching activities (Vynohradov, 2017a).

Informatization of social processes in the globalized world expands the possibilities of development of social beliefs of Christians, which leads to the need to expand innovations in the field of spiritual education among churches of various denominations. This problem has become relevant for Christians of the Evangelical Faith. Ukrainian Christians of the Evangelical Faith, or Pentecostals, faced a number of challenges in the educational field. In particular, the wary attitude of domestic Pentecostals towards education was widespread.

This was explained by the fact that Christians of the Evangelical Faith faced difficulties related to obtaining higher education. Another problem was the lack of qualified personnel in spiritual education. At the beginning of the 1990s, there was not a single spiritual higher educational institution of the Pentecostals in the territory of Ukraine. For quite a long time, the only place where believers could get any kind of education were the Bible courses at the Union of Evangelical Christian Baptists, to which the Pentecostal churches also belonged.

Pentecostals were limited in their rights to freedom of religion and were actually forcibly affiliated with Evangelical Christian Baptists. The courses have been operating since 1962. And since 1968, it was actually the only Bible institute. Accordingly, they could not accommodate all those who wanted to study. In just two years, about 200 ministers received appropriate education, which indicates a limited opportunity to obtain it, even at the initial level of qualification. This is another sign that the authorities at that time created all kinds of obstacles for receiving religious education, as they were not interested in qualified religious ministers. This state of affairs indicated the complexity in the process of Evangelical Christianity marginalization.

The process of digitization and informatization of society opened the way to the rapid development of Protestant churches, and especially churches of the Evangelical direction, forcing a different approach to the issue of education in Evangelical and Charismatic circles. Often, the atheistic system imposed conditions on Evangelical Christians that contradicted their worldview as a requirement for obtaining a higher education. This could not but cause the opposite result, which was expressed in the rejection of higher education by Evangelical Christians. Often, among Evangelical believers, the idea of the futility or harmfulness of obtaining a higher education began to take root. Including, such an opinion found a basis in the specific interpretation of certain verses of the Scriptures: "do not become many, my brothers, teachers, knowing that we will receive a greater condemnation" (Jacob, 3:1); "That they are always learning, but they can never come to the knowledge of the truth" (2 Tim. 3:7) (Vynohradov, 2017b).

After the declaration of independence of Ukraine, Christians of the Evangelical Faith began to actively develop educational projects, significant work was done to destroy the stereotyped ideas of the CEF about education, in particular, the false idea about the rejection of education. Educational institutions were reorganized, the Department of Education under the Ukrainian Church of Christians of the Evangelical Faith was created.

From that time on, in the churches of the Evangelical direction of Protestantism, there was a need to introduce educational institutions in the field of training qualified ministers. As a result, after the exit of the Christians of the Evangelical Faith from the underground, educational institutions began to appear in the territory of Ukraine, which sought to provide thorough theological education. The first such educational institutions were colleges, which over time acquired the accreditation of higher educational institutions with comprehensive training of future ministers. Today, the Ukrainian Church of Christians of the Evangelical Faith has several educational institutions in different cities of Ukraine. Educational institutions are supervised by the Department of Education of the Ukrainian Church of Christians of the Evangelical Faith. The main task of the Department of Education of the Ukrainian Church of Christians of the Evangelical Faith is to train qualified personnel, deacons, and ministers who can carry the Gospel message focused on social teachings. The structure of the education department consists of heads of regional associations, heads of educational institutions and teachers of brotherhoods of the Ukrainian Christian Church of the Evangelical Faith.

The main project of the Department of Education is the "Fundamentals of Belief" project, which is designed to help in spreading the basics of social belief among the churches of the UCCEF brotherhood. The implementation of this project became a developed study guide with the main tenets of the doctrine of the Ukrainian Church of Christians of the Evangelical Faith. The activities of the education department are full of round tables, informative presentations, online remote meetings and other events, which are designed to discuss the main events in the history of the formation of Evangelical movement of Christianity, as well as Christianity as a whole.

The Department of Education of the Ukrainian Church of Evangelical Christians is an integrated body of interaction within the framework of this religious organization. One of the priorities of the education department of the Ukrainian Church of the Evangelical Faith is the "Renewal" project. It is called to carry out educational activities, which is a priority in fulfilling the mission of this religious organization, presenting the possibilities of the potential of the church, which is related to religious enlightenment, including in the field of increasing spiritual and social knowledge among believers. The implementation of this project is aimed at reforming approaches to the education in the Ukrainian Church of Christians of Evangelical Faith. The main activity of the Department of Education of the Ukrainian Church of the Evangelical Faith Christians is popularization of literature aimed at spreading the social Beliefs of the Evangelical Faith Christians. In particular, a presentation of the book "Gifts of the Holy Spirit" by the American theologian John Bunyan took place on the website of the Ukrainian Church of Christians of the Evangelical Faith. The abstract and description of the book is presented on the official website of the Department of Education. In particular, it is noted that the book "Gifts of the Holy Spirit" is

designed to understand the main principles of the Pentecostal creed and can be useful for those close to Christians of the Evangelical church groups.

In recent decades, due to various circumstances, there has been a "decrease in interest in the practice of the gifts of the Spirit", and the topic of baptism with the Holy Spirit with the sign of speaking in other languages is becoming less relevant (*Dzhi, 2022*).

The "Renewal" project is designed not only to optimize the educational processes in the field of spiritual education of the Ukrainian Evangelical Church, but also to increase the general level of knowledge in the direction of the theology of the UCCEF believers, this is manifested in the management of media projects affiliated with the "Renewal" project and presented in all social networks and modern means of obtaining information. The activities of the "Renewal" project are widely broadcast in the Internet through the creation of subcasts and interview recordings. In one of the issues of this program, "Renewal Begins with Us" the prospects of the Department of Education of the Ukrainian Church of Christians of the Evangelical Faith for the period of December 2020 were revealed. Namely, the situation related to the spread of the respiratory disease Covid-19 was highlighted. One of the challenges for conducting education was the transition to an online format. This shows that the new reality always makes corrections and gives new experience, which showed that Christian education should not be narrowly focused, but practical and flexible in any realities - whether offline or online. Its comprehensibility for applicants is important in this process.

Thus, those confessional systems of spiritual education that are equipped with leadership research institutions that create high-quality scientific products, set a general high level of teaching and learning, and train highly qualified personnel have a sustainable development. Thus, it is the modern technology of the creation by a certain denomination (or their association, as in the case of Protestants) of the main scientific and educational center, which operates according to all national and world standards of education and science, that permits to create conditions for the development of all ordinary elements of denominational systems of spiritual education and their social direction (*Chornomoretz, 2020: 20*).

### Conclusion

The Orthodox Church and the Ukrainian Church of Evangelical Christians in the field of social beliefs have common features that provide for the formation of strategies for the implementation of projects, in particular in the field of educational activities. In the Orthodox Church (on the example of the Ecumenical Patriarchate), a social doctrine has been singled out, which involves responding to challenges of a social nature facing the church. The social doctrine of the Ecumenical Patriarchate envisages a progressive attitude to science and technical progress, encourages the church to use the resources of technological progress and information resources for preaching activities, condemns the "artificial opposition of science and the religious sphere." On the other hand, in its activities, the Orthodox Church must integrate itself into the challenges of a social nature, ensuring humanitarian security in the context of the transformations of the digital age.

The educational component of Christians of the Evangelical Faith, based on the example of the Ukrainian Church of Christians of the Evangelical Faith, provides for an integrated approach, constant informational innovations

in the field of training qualified ministers who are able to conduct missionary preaching activities taking into account the conditions of the time for an efficient educational process and humanitarian security in the context of transformations of the digital age. The Ukrainian Church of Christians of the Evangelical Faith offers not only the training of qualified personnel among ministers, but also the creation of a favorable informational basis for increasing the role and importance of theological beliefs among

The Department of Education of the Ukrainian Church of Christians of the Evangelical Faith is engaged in a number of projects designed to destroy stereotypes about Evangelical Christianity. In the past, propaganda aimed to marginalize spiritual consciousness. Christians of the Evangelical Faith were almost forcibly joined to the Evangelical Christian Baptists. The question of the qualified education of ministers, the improvement of the religious literacy of believers has not been fully implemented. For a long time, the only educational institution where ministers of Evangelical Christianity could receive initial pastoral qualifications were only the Bible Courses of the ECB. After the declaration of Ukraine's independence, Christians of Evangelical Faith actively began to develop social educational projects, carried out their information support, the destruction of stereotyped ideas of the CEF about education, and about its inadmissibility. Educational institutions have been reorganized, educational programs focus on the social component of their beliefs, humanitarian security software in the context of digital age transformations is presented.

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## Особливості соціальних віровчень православної церкви та християн віри євангельської

Микола Стадник (ORCID 0000-0002-4264-8054)

Київський столичний університет імені Бориса Грінченка (Україна)

Владислав Харченко (ORCID 0000-0002-0481-8278)

Київський столичний університет імені Бориса Грінченка (Україна)

У статті досліджено особливості соціальних віровчень православної церкви і Християн віри євангельської та їх відображення у освітніх практиках. Показано, що формування соціальних доктрин є одним з базових завдань сучасного християнства. Соціальна доктрина систематизує й актуалізує роль та значення соціальних віровчень християнства, у їх сутності багатовекторність, багатовимірність, інтегрованість як основні характеристики духовної сфери церкви. Соціальні доктрини ґрунтуються на різних аспектах богословсько-еклезіологічних віровчень. Вони можуть бути виразниками реагування богословської традиції на історичні проблеми, суспільні трансформації цифрової доби, у конфесійному дискурсі, а також можуть відображати сучасний погляд певної церкви на питання взаємовідносин віри і розуму, науки й релігії, гуманітарної безпеки. Підходи до соціальних віровчень можуть відрізнятися в залежності від «конфесійного забарвлення» певної релігійної організації та інформаційного забезпечення цього процесу. Відповідно до цього дослідження реалізація соціальних доктрин християнства неможливе без аналізу їх віровчень, спрямованих на вирішення як соціальних питань в цілому, так і освітніх. Підкреслюється

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необхідність вироблення основних стратегій духовної освіти, окреслення пріоритетів, які стоять перед освітою у секуляризованому світі, але і пропонують розроблення сталих концепцій в руслі висвітлення конфесійного світобачення щодо викликів сучасної гуманітаристики. Пропонується розглянути особливості соціальних віровчень в системі освітніх процесів православної церкви та церкви Християн віри євангельської. У висновках підкреслюється, що соціальна доктрина Вселенського Патріархату передбачає прогресивне ставлення до науки та технічного прогресу, стимулює церкву використовувати ресурси технічного прогресу та інформаційних ресурсів для проповідницької діяльності. Актуалізується необхідність запровадження у духовній освіті інтегрованого підходу, постійних інформаційних інновацій у сфері підготовки кваліфікованих служителів, які здатні вести місіонерську проповідницьку діяльність зважаючи на умови часу задля ефективного освітнього процесу та гуманітарної безпеки в контексті трансформацій цифрової доби.

**Ключові слова:** соціальні віровчення, православ'я, християни віри євангельської, УЦХВС, Вселенське Православ'я, духовна освіта.

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