

9-2020

Development of Chaplaincy in Independent Ukraine: Current State and Trends of Development

Nataliia Ishchuk

Bogomolets National Medical University, Kyiv, Ukraine

Oleksandr Sagan

National Academy of Sciences of Ukraine

Follow this and additional works at: <https://digitalcommons.georgefox.edu/ree>



Part of the [Christianity Commons](#), and the [Eastern European Studies Commons](#)

Recommended Citation

Ishchuk, Nataliia and Sagan, Oleksandr (2020) "Development of Chaplaincy in Independent Ukraine: Current State and Trends of Development," *Occasional Papers on Religion in Eastern Europe*: Vol. 40 : Iss. 7 , Article 6.

Available at: <https://digitalcommons.georgefox.edu/ree/vol40/iss7/6>

This Article, Exploration, or Report is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in Occasional Papers on Religion in Eastern Europe by an authorized editor of Digital Commons @ George Fox University. For more information, please contact arolfe@georgefox.edu.

DEVELOPMENT OF CHAPLAINCY IN INDEPENDENT UKRAINE: CURRENT STATE AND TRENDS OF DEVELOPMENT

By Nataliia Ishchuk and Oleksandr Sagan

Nataliia Ishchuk, Doctor of Philosophical Sciences, Professor in the Department of Philosophy, Bioethics and History of Medicine, Bogomolets National Medical University, Kyiv, Ukraine. Research interests: social doctrine of Christianity, political theology, processes of adaptation of religious systems to modern society, dialogue, communication and processes of alienation of people from each other. E-Mail: ishchuknb@gmail.com

Oleksandr Sagan, Doctor of Philosophical Sciences, Professor and Leading Researcher in the Institute of Philosophy, National Academy of Sciences of Ukraine. Research interests: freedom of conscience (legislative support, practical implementation), state-church relations, political science of religion, ethno-politics, inter-ethnic relations. E-Mail: ol.sagan@gmail.com

Abstract

The preconditions and difficulties of the formation of the chaplaincy movement in contemporary Ukraine are systematized in this paper. It is shown that for a significant period of time after the proclamation of Ukraine's independence, chaplaincy developed mainly by private initiatives of individual clergy or public organizations. In the first years of Ukraine's independence, the main obstacles to its development were the atheistic legacy of the Soviet Union, ideological clichés, and the lack of a legal framework for the implementation of pastoral work. Nevertheless, as early as the 1990s, the chaplaincy ministry began to receive legal justification, significant international support, and public authority. This contributed to the development of both military and non-military chaplaincy. Currently, the most dynamic military chaplaincy yet is developing in the country, which operates not only in the Armed Forces of Ukraine, but also in the National Guard of Ukraine and the State Border Guard Service of Ukraine. The main activities of military chaplains in these structures are care for the religious needs of servicemen, individual pastoral care of personnel, religious and educational work, pastoral care of families of servicemen and veterans, social and charitable activities, etc. The beginning of hostilities against Ukraine in 2014 accelerated the pace of development of chaplaincy in these structures accompanied by the transition of chaplaincy from a volunteer to a professional basis. Non-military chaplaincy has also been developing rapidly, though with less formal regulation. The most common forms of non-military chaplaincy in Ukraine are health care chaplaincy, prison chaplaincy, student (youth) chaplaincy, orphan chaplaincy, etc. A common feature of military and non-military chaplaincy is the fact that cooperation of the state structures with the church institutions comes mainly within the framework of the religious institutions that are members of the All-Ukrainian Council of Churches and Religious Organizations. Prospectively, the authority of chaplaincy in Ukrainian society will strengthen,

the legal principles of activity of chaplains will be established, and the number of chaplains and the quality of their training will increase.

Keywords: chaplaincy, military chaplaincy, non-military chaplaincy, health chaplaincy, student (youth) chaplaincy, orphan chaplaincy, prison chaplaincy.

Introduction

The chaplaincy movement in Ukraine has a long history and a great variety of forms. Over the centuries, it has shown its demand and effectiveness not only in military formations, but also in medical and penitentiary institutions and among various needy groups (orphans, students, the disabled, etc.). However, during the Soviet Era (1919-1991), in connection with the total struggle against religious institutions, the chaplaincy movement in Ukraine was liquidated (except for military chaplains in the armed formations that opposed the German and Soviet occupiers during World War II). Military chaplains were gradually replaced by “political instructors” (the party workers who spread and instilled Soviet ideology in military units, often in the rank of deputy unit leaders); all other types of chaplaincy were banned. Therefore, it is natural that with the mass revival of religious institutions in independent Ukraine, both military and non-military chaplaincy were revived. The restoration of military chaplaincy in Ukraine in the early 21st century was spurred on by the efforts of individual activists, secular and non-church public organizations (including international ones), and the clergy of churches and religious denominations. Only after 2008 was there an active practical involvement of state institutions (at the level of the relevant departments’ creation) which has now grown into the creation of state-paid positions in military units and funding for some activities to train chaplains. In contrast, non-military chaplaincy, with few exceptions, has developed mainly as an initiative of religious institutions or church organizations.

In our brief review, it is impossible to give a detailed description of all types of chaplaincy in Ukraine, especially, taking into consideration the fact that the chaplaincy movement in Ukraine is in constant development. For example, work is still underway to prepare for the introduction of police chaplaincy, and new forms of chaplaincy are emerging for many churches and religious schools: orphan chaplaincy, student chaplaincy, medical chaplaincy, and so on. Therefore, our task is to outline the current state and basic trends of chaplaincy in Independent Ukraine (since 1991).

Problems in the Formation of Military Chaplaincy

After the proclamation of Ukraine’s independence, the issue of introducing chaplaincy in the Armed Forces of Ukraine (AFU) was not urgent for a long time. This was due to several

factors: a) the lack of legal framework and mechanisms for the implementation of pastoral work in the law enforcement agencies; b) prior education of officers in the atheistic traditions of the Soviet military school; c) aggravation of inter-religious and inter-church confrontations in the early 1990s, which threatened transferring inter-confessional confrontation to military units; d) a drastic reduction in the number of military personnel and uncertainty of their future.

Only in the late 1990s did the tolerance of chaplaincy begin to significantly improve. This was again due to several factors: a) changes in the Ukrainian legislation, including enabling servicemen to practice any religion or no religion, and to participate in religious services and religious rites in their free time;¹ b) a reduction of inter-church confrontation, which took place primarily due to the efforts of the state bodies and the All-Ukrainian Council of Churches and Religious Organizations (hereinafter—the AUCCRO); c) a significant increase in the number of believers in the Armed Forces of Ukraine (in 1996, 35.5% of the respondents considered themselves to be such, and another 26.6% hesitated to answer).²

The introduction of pastoral ministry in the Armed Forces of Ukraine had the problem of defining a model of such a ministry, due to the separation of church (religious organizations) and the state. Meeting the religious needs of service personnel had long been seen only as an activity outside military units. But the historical and current world experience of chaplaincy development pointed to a more effective model—the presence of representatives of churches and religious organizations on the territory of military units, the construction of church buildings on these units, and even the inclusion of chaplains in the armed forces. The decisive role in this approach becoming the dominant model of the chaplaincy service was played by the active position of chaplaincy public organizations, including even some international organizations.

Due to the influence of civil society, the Ukrainian chaplaincy also departed from the model of “deputy commanders for ideological and educational work,” which at one time were “political instructors” (and how their function was seen by the post-Soviet officers). After all, chaplaincy work should be aimed primarily at ensuring the spiritual care of religious

¹ “Закон України ‘Про свободу совісті та релігійні організації’.” Частина 3 статті 21. *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/987-12>; “Закон України ‘Про соціальний і правовий захист військовослужбовців та членів їх сімей’.” Частина 1 статті. *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/2011-12> Accessed 15/08/2020.

² See: Г. Селешук, “Душпастирська опіка у Збройних Силах України. Соціально-правові аспекти.” *RISU*, 2003, 3 березня. https://risu.org.ua/ua/index/expert_thought/analytic/9812/ Accessed 15/08/2020.

servicemen.³ Therefore, representatives of religious institutions must independently determine the content and form of their pastoral work.

A new stage in the development of military chaplaincy was the signing of the “Memorandum of Cooperation on Pastoral Care of Servicemen of the Armed Forces of Ukraine” (November 10, 2008) between the Ministry of Defense of Ukraine (hereinafter—the MDU) and the religious organizations.⁴ One of the consequences of signing the Memorandum was the establishment of the Council for Pastoral Care (CFPC) at the Ministry of Defense of Ukraine (the Minister’s Order of 29.04.2009).

The Council included only those religious institutions that are the members of the AUCCRO and have their own believers in the Armed Forces of Ukraine (that is, they do not have in their doctrine prohibitions for their followers to take up arms). These are: the Ukrainian Orthodox Church of the Moscow Patriarchate (hereinafter—the UOC-MP), the Ukrainian Orthodox Church of the Kyiv Patriarchate (hereinafter—the UOC-KP), the Ukrainian Autocephalous Orthodox Church (hereinafter—the UAOC), the Ukrainian Greek Catholic Church (hereinafter—the UGCC), the Roman Catholic Church of Ukraine (hereinafter—the RCCU), the All-Ukrainian Union of Evangelical Baptists and the Spiritual Administration of Muslims of Ukraine.⁵ In 2019, instead of the self-liquidated the UOC-KP and the UAOC, the Orthodox Church of Ukraine (hereinafter—the OCU) joined the CFPC. One of the most important developments of the CFPC was the “Concept of Pastoral Care in the Armed Forces of Ukraine,” which was approved in 2011.⁶

³ See: “Керуючий справами патріархії УАПЦ архієпископ Харківський і Полтавський Ігор Ісіченко про присутність представників Церкви у Збройних Силах України та їх функції.” *Національна безпека і оборона*. 2000. № 10. р. 101; “Єпископ-помічник глави УГКЦ Любомир Гузар про присутність представників Церкви у Збройних Силах України та їх функції.” *Національна безпека і оборона*. 2000. № 10. р. 102.

⁴ “Меморандум про співпрацю у справах душпастирської опіки військовослужбовців ЗС України (2008 року).” *Міністерство оборони України. Офіційний сайт*. <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/normativni-dokumenti-ta-metodichni-rekomendaczii/2014/07/08/memorandum-pro-spivpraczyu-u-spravah-dushpastirskoi-opiki-vijskovosluzhbovcziv-zs-ukraini/> Accessed 15/08/2020.

⁵ *Біла книга – 2009. Збройні Сили України*. Київ, 2010. р. 14; “Положення про Раду у справах душпастирської опіки при Міністерстві оборони України.” *Офіційний сайт Міністерства оборони України*. <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/rada-u-spravah-dushpastirskoi-opiki/2014/07/08/polozhennya-pro-radu-uspravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/> Accessed 15/08/2020.

⁶ “Концепція душпастирської опіки у Збройних Силах України (2011 р.).” *Офіційний сайт Міністерства оборони України*. <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/normativni-dokumenti-ta-metodichni-rekomendaczii/2014/07/08/konczepczya-dushpastirskoi-opiki-u-zbrojnih-silah-ukraini/> Accessed 15/08/2020.

Military Chaplaincy at the Present Stage

A radically different stage in the development of the chaplaincy movement took place during the events of 2014, when the Russian Federation annexed the Crimean peninsula and aggravated the situation in eastern Ukraine, which later escalated into war with the Russian armed forces. Dire conditions in the country drastically increased the need for chaplaincy, demanding a much higher level than that which existed before the war. To accommodate this, the training of chaplains included learning of the basics of military science, soldiery and paramedical training, gaining military-humanitarian and military-psychological skills, increasing the level of material security, insurance coverage, social guarantees for families and so on.

In 2014, the Cabinet of Ministers of Ukraine issued an order to the law enforcement agencies of Ukraine, where it was said “to develop and approve, in accordance with its competence, regulations on military clergy (chaplaincy) in the Armed Forces, the National Guard and the State Border Service.” In particular, it was about outlining the requirements for chaplains, the conditions of their work (employment in units, enlistment in the staff as military priests), and so forth.⁷

In pursuance of the above-mentioned order, in February 2015, regular positions of chaplains were introduced in the Armed Forces of Ukraine (their number was determined in accordance with the number of the servicemen in a given garrison), and the main directions of their activities were approved, including: meeting the religious needs of the servicemen; individual pastoral care of the personnel; religious and educational work; pastoral care of the families of the servicemen and veterans; social and charitable activities, etc.⁸ Later, according to a similar principle, chaplaincy positions were introduced in the National Guard of Ukraine⁹ and the State Border Guard Service of Ukraine.¹⁰

⁷ “Розпорядження Кабінету Міністрів України ‘Про службу військового духовенства (капеланську службу) у Збройних Силах, Національній гвардії, Державній спеціальній службі транспорту та Державній прикордонній службі.’” *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/677-2014-%D1%80> Accessed 15/08/2020.

⁸ “Наказ міністра оборони України від 27.01.2015 № 40. ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Збройних Силах України.’” *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/z0161-15> Accessed 15/08/2020.

⁹ “Наказ Міністра внутрішніх справ України ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Національній гвардії України’ від 24.03.2016, №205.” *LIGA 360.* <https://ips.ligazakon.net/document/view/RE28687?an=1> Accessed 15/08/2020.

¹⁰ “Наказ Міністра внутрішніх справ України ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Державній прикордонній службі України’ (від 10.10.2016, №1065).” *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/z1430-16> Accessed 15/08/2020.

According to these Regulations, up to the present a total of 180 chaplaincy positions have been introduced in the staff of military units: 102–in the Armed Forces of Ukraine; 45–in the National Guard (please note that the National Guard in its regulations clearly states that chaplains of the UOC of the Moscow Patriarchate can not only hold positions, but also be on the territory of their units) and 33 positions in the State Border Service of Ukraine.¹¹ Chaplaincy in military units is not limited to full-time positions; many chaplains go to the front voluntarily. For example, every year there are more than 400 military priests from the OCU in chaplaincy rotations, from the UGCC more than 160, from the Protestant churches more than 200. Dozens of representatives of other churches and religious denominations also go there.

In June 2019, the Verkhovna Rada (Supreme Council) of Ukraine adopted in the first reading the Law of Ukraine “On Military Chaplaincy.”¹² According to the bill, religious institutions should establish their own chaplaincy associations, with which the Ministry of Defense of Ukraine, other military formations and law enforcement agencies will conclude appropriate agreements on pastoral care. As of July 2020, the Parliament of Ukraine is discussing amendments for consideration of the bill in the second reading. The adoption of such a law will be a new important stage in the development of military chaplaincy in Ukraine.

Chaplaincy in Health Care or the Ministry of Charity

In Ukraine, the most established non-military chaplaincy is in health care (medical pastoral care, charity service), which began to develop on a systematic basis at the beginning of the 21st century. Until recently, this ministry was called medical or hospital chaplaincy, but with the expansion of its activities and the spread of spiritual ministry to other types of health facilities, it has taken on the name “chaplaincy in health care.” The intensification of this chaplaincy service was largely stimulated by the inclusion of their services in the Ukrainian legal framework.

In 2003, a norm was introduced in the Civil Code of Ukraine (part 2 of Article 287) that allows an individual who is under inpatient treatment in a health care institution “the right to admit a priest to him to perform worship and religious rites.”¹³ This norm was later (in 2007)

¹¹ О. Гордійчук. Капелани українського війська: скільки їх, яких конфесій, як служать. *Новинарня*. 27 квітня 2018 року. <https://novynarnia.com/2018/04/27/kapelani-ukrayinskogo-viyska-skilki-yih-yakih-konfesiya-k-sluzhat/> Accessed 15/08/2020.

¹² “Постанова Верховної Ради України ‘Про прийняття за основу проекту Закону України про військове капеланство.’” (Відомості Верховної Ради (ВВР), 2019, №27, ст.114). *Верховна Рада України. Законодавство України*. <https://zakon.rada.gov.ua/laws/show/2746-19> Accessed 15/08/2020.

¹³ “Цивільний Кодекс України. Стаття 287. Права фізичної особи, яка перебуває на стаціонарному лікуванні у закладі охорони здоров'я.” *Юрисконсульт. Народний правовий портал*. <https://legalexpert.in.ua/komkodeks/gk/79-gk/648-287.html>

included in the Law of Ukraine called “Fundamentals of the Legislation of Ukraine on Health Care” (part 1 of Article 6), which states that a patient who is hospitalized in a health care institution has the right to admit a “priest for worship and religious rites.”¹⁴

These and other legal norms stimulated the emergence of the so-called “hospital temples or chapels,” which were formed and are being formed at health care facilities, mainly in the Christian denomination (mostly Orthodox). If at first these were separate rooms in medical buildings, now they are often separate full-fledged church buildings on the territory of medical complexes, hospitals, or infirmaries.

The popularity of religious services among hospital patients led to the emergence of medical chaplains in most major churches and religious denominations much earlier than was officially permitted by law. In the beginning, it was the volunteer work of individual clergy that led to the formation of relevant church units which were responsible for the chaplaincy in health care (the ministry of charity). Among the largest and most active, which include dozens of chaplains, we note the Ukrainian Greek Catholic Church Commission for the Pastoral Care of Health,¹⁵ Department of Social Service of the Ukrainian Church of Christians of the Evangelical Faith,¹⁶ the Synodal Department of Health and Pastoral Care of Medical Institutions of the UOC of the Moscow Patriarchate,¹⁷ the Synodal Department of Medical Chaplaincy of the Orthodox Church of Ukraine,¹⁸ and others.

Chaplains provide spiritual and, if necessary, material assistance to the servicemen who are being treated or rehabilitated in military hospitals. For example, in 2016, with the assistance of medical and military chaplains, only from the Ukrainian Church of Evangelical Christians, valuable medical equipment worth of \$800,000 was transferred to the balance of the Mechnikov Military Hospital in Dnipro City.¹⁹ Churches have provided similar assistance to many other military and non-military medical facilities. Medical chaplains also help in the

¹⁴ “Закон України ‘Основи законодавства України про охорону здоров’я.’” *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/2801-12#Text> Accessed 15/08/2020.

¹⁵ *Комісія УГКЦ у справах душпастирства охорони здоров’я. Офіційний сайт.* http://zdorovia.ugcc.org.ua/interdiocesan_commission/ Accessed 15/08/2020.

¹⁶ *Відділ соціального служіння Української Церкви Християн Віри Євангельської. Офіційний сайт.* <http://www.chve.org.ua/category/departments/viddil-sotsialnoho-sluzhinnia/> Accessed 15/08/2020.

¹⁷ *Синодальний відділ з питань охорони здоров’я та пастирської опіки медичних закладів Української Православної Церкви. Офіційний сайт.* <http://orthodox-medical.org.ua/index.php> Accessed 15/08/2020.

¹⁸ “Журнали засідання Священного Синоду від 17 березня 2020 р. Журнал №11.” *Православна Церква України. Офіційний сайт.* <https://www.pomisna.info/uk/document-post/zhurnaly-zasidannya-svyashhennogo-synodu-vid-17-bereznya-2020-r/> Accessed 15/08/2020.

¹⁹ Віталій Виноградов. “Українське євангельське капеланство.” *Асоціація Поклик. Сайт.* 2017, 18 серпня. <https://poklik.org/ukrayinske-yevangelske-kapelanstvo/> Accessed 15/08/2020.

rehabilitation of the demobilized from the combat zone (medical and social rehabilitation courses, etc.).

It should be noted that today in Ukraine there is a great need for chaplains in the field of health care, who work not only with the military, but who also serve in those medical institutions that serve the needy: hospices, tuberculosis and narcological dispensaries, AIDS prevention and control centers, psychiatric hospitals, oncology centers, etc. In addition to the words of the Holy Scriptures, the chaplains also provide them with all possible practical and material assistance.

Chaplaincy in health care requires special training and continuous refresher training of the priests. Some churches (for example, the UGCC) have already introduced the “Pastoral Care” course as a basic one in the system of priests’ training, while others (the OCU and a number of Protestant churches) are planning to introduce such courses in the near future. In addition, training seminars on the pastoral care of the sick are held regularly, not only for medical chaplains, but also for monastic congregations, parish priests, medical workers and volunteers. For example, in December 2019, a series of seminars called “Introduction to Hospital Chaplaincy” was launched, which is planned to be held on a regular basis.²⁰ At the initiative of chaplains, Ukraine annually celebrates the “Day of the Sick,” and many specialized works of chaplains from those countries that have a richer and more practical experience of medical chaplaincy are being translated at present.

From 2017 on, the work of chaplains in health care became more systematic and organized. It was this year, at the initiative of several Protestant churches and public institutions involved in religion, health care and social work, that the non-governmental organization “Association of Spiritual Care” was established in Ukraine. This Association is an official partner and representative of the International Association for Spiritual Care (Spiritual Care Association) and the American Health Chaplaincy Network (USA). The main statutory goal of the Association is to promote the wider introduction of the institution of chaplaincy and spiritual (pastoral) care in the field of health and social protection.²¹

In April 2020, another public association was registered in Ukraine—the Association of Chaplains in Health Care (ACHCU), which also aims to promote the implementation, effective functioning, and development of the institution of chaplaincy in the field of health and social

²⁰ “Розпочато семінар ‘Вступ до лікарняного капеланства’.” 2019, 9 грудня. *КПБА. Офіційний сайт.* <https://www.kpba.edu.ua/news/2960-rozprochato-seminar-vstup-do-likarnianoho-kapelanstva.html> Accessed 15/08/2020.

²¹ *Найсвятіша святиня. Асоціація духовного піклування. Офіційний сайт.* Взято із: <http://mostholy.org.ua/uk/sluzhinnia-tserkvy/asotsiatsiia-dukhovnoho-pikluvannia.html> Accessed 15/08/2020.

care protection of Ukraine. Its founders were representatives of the UGCC, the OCU and the Christian Church of the Full Gospel (Christians of the Evangelical Faith).²²

The result of the joint organizational work of the relevant structures in church institutions and government agencies was the creation of the Order of the Ministry of Health of Ukraine 321321 of 07.06.2019 Working Group on the implementation of chaplaincy in health care in Ukraine. The aim of the group is to develop “Regulations on Chaplaincy in the Field of Health Care in Ukraine.” The Working Group included representatives of the Ministry of Health of Ukraine and the Public Council under the Ministry of Health of Ukraine in cooperation with the AUCCRO. The principles of the Working Group are equality of all denominations, attention to professional (clinical) training of chaplains, and conducting an educational campaign among employees of health care institutions on the prospects for the implementation of the chaplaincy service.²³

In July 2020, the above-mentioned Working Group submitted for consideration and examination of the Ministry of Health of Ukraine a draft curriculum and a unified program of the cycle of specialization called “Clinical Pastoral Education Initial Level” (training of assistant chaplains in health care). It is assumed that training under this program will be carried out at the stage of postgraduate education in medical and spiritual higher and postgraduate educational institutions. Students of the course can be representatives of religious organizations who have a degree not lower than a bachelor’s degree and help chaplains in the implementation of pastoral care in health care facilities.

The Working Group is also currently working on a draft curriculum and a unified program for the “Clinical Pastoral Education Level I / Basic Level” specialization cycle. This program is planned to be implemented in the process of training medical chaplains. Future plans include introducing higher levels of training of medical chaplains (second/advanced, managerial, supervisory), as well as the organization of internship and internship programs, certification, and periodic retraining.

²² “Засновано Асоціацію капеланів в охороні здоров’я України.” *Інформаційний ресурс Української Греко-Католицької Церкви.* http://news.ugcc.ua/news/zasnovano_asots%D1%96ats%D1%96yu_kapelan%D1%96v_v_ohoron%D1%96_zdorovya_ukraini_89356.html Accessed 15/08/2020.

²³ “Громадська рада при МОЗ впроваджуватиме медичне капеланство в Україні.” *Всеукраїнська Рада Церков і релігійних організацій. Офіційний сайт.* <https://vrciro.org.ua/ua/news/public-council-moz-health-care-ukraine>

Prison Chaplaincy

This type of chaplaincy, like chaplaincy in health care, has long developed as a volunteer initiative for individual clergy and social organizations. Systematic work in this direction began only in 2001, when the State Department for the Execution of Sentences of the Ministry of Justice of Ukraine, together with a number of churches and religious organizations, established the Ukrainian Interfaith Christian Mission called “Spiritual and Charitable Care in Prisons.” The organization unites 12 Christian denominations, the OCU, the UOC-MP, the UGCC, the Roman Catholic Church, the All-Ukrainian Union of Evangelical Baptist Churches, the Seventh-day Ukrainian Unionist Adventist Conference, the Ukrainian Church of Evangelical Christians, and a number of other Protestant churches.

The mission is a member of the International Association of Prison Services and cooperates with all penitentiaries in Ukraine, of which there are more than 140. In addition to the actual pastoral work, chaplains organize concerts and theater performances, suicide prevention, and more. With the assistance of the mission, 550 prison chaplains were trained (at the Bila Tserkva School of Vocational Training and the Institute of Criminal Enforcement Service) and received a chaplain’s certificate from the Ministry of Justice of Ukraine.²⁴

The Ukrainian Interfaith Christian Mission cooperates with many Ukrainian and international public and religious organizations, including the Association of Christian Rehabilitation Centers, which has more than 200 branches. These centers not only rehabilitate already released prisoners, but also work with convicted prisoners.

In 2017, the Ministry of Justice of Ukraine launched the “Pastoral Council on Religious Care in the Penitentiary System of Ukraine” as a “permanent representative interfaith advisory body at the Ministry of Justice of Ukraine, working on a voluntary basis.”²⁵ By this act, the Ministry raised the status and importance of this advisory body, expanded the representation of churches and religious organizations. According to its Regulations, the Council approves candidates for the positions of clergy (chaplains), who are authorized by the governing bodies of the Churches (religious organizations) to carry out pastoral care in the bodies and institutions where detainees and convicts are held.²⁶

In addition to the activity within the framework of such missions as the Spiritual and Charitable Care in Prisons and the Pastoral Council on Religious Care in the Ukrainian

²⁴ Ibid.

²⁵ “Положення про Душпастирську раду з питань релігійної опіки у пенітенціарній системі України.” *Інститут релігійної свободи*. <https://irs.in.ua/ua/polozhennya-pro-dushpastirsku-radu-z-pitan-religiinoji-opiki-u-penitenciarinii-sistemi-ukrajini> Accessed 15/08/2020

²⁶ Ibid.

Penitentiary, some churches have special departments/divisions dealing with prisoners. For example, the UGCC has a “Department of Prison Chaplaincy,” whose activities are designed to “meet the religious needs of prisoners, spread the teachings of the Catholic Church, serve the Eucharist, and participate in charity and deeds of mercy.”²⁷

Similar departments or divisions operate in many other churches and religious organizations in Ukraine. It should also be noted that the chaplains who serve in the penitentiary system of Ukraine, in addition to the actual pastoral work, are often involved in charity, supplying food products for Easter baskets of prisoners, collecting warm clothes, shoes, and more.

A separate area of work of prison chaplains is the organization of preventive measures against professional burnout of penitentiary staff. Such staff experience significant moral overload, which carries risks of professional exhaustion, and so on.²⁸ The issue of their pastoral care is no less important than working with prisoners.

According to statistics, almost 80% of those who have served their sentences reoffend and return to prison. However, about 90% of the prisoners who have undergone spiritual rehabilitation change their lives for the better. Therefore, the work of prison chaplains has a civic value, as it provides psychological comfort to society, reduces recidivism, and determines the nature of further development of the country overall.²⁹

Student (Youth) Chaplaincy

Student chaplaincy is not yet widespread in Ukraine. Many churches are just beginning to work to separate the student officiating from the “youth ministry” as a specialized chaplaincy, rather than an additional load for the clergy. However, there are exceptions--churches, which have long introduced separate student departments or centers. After all, working with university youth has many features and differs from the general “youth ministry” which is presented in most churches, which often, due to disregard for the specifics of different ages, has little effectiveness.

²⁷ “В’язничне капеланство. Департамент в’язничного капеланства.” *Капеланство.info*. <https://kapelanstvo.info/v-uznychnne-kapelanstvo/> Accessed 15/08/2020

²⁸ Тюремні капелани розглянули можливості душпастирської опіки службовців системи виконання покарань. Українська церква християн віри євангельської. Офіційний сайт. Взято із: http://www.chve.org.ua/kapelany_lvic_26-02-19/ Accessed 15/08/2020

²⁹ Віталій Виноградов. “Українське євангельське капеланство.” *Протестанти--надбання України (короткий огляд)*. Київ: Асоціація Поклик. 2017. p. 16

In addition to a number of Protestant churches, where work with the student youth is given considerable attention, student ministry is also established in the Ukrainian Greek Catholic Church. In particular, there is a separate “Student Chaplaincy Center.” The founder of the center is the Curia of the Lviv Archdiocese of the UGCC. The mission’s task is to “meet the religious needs of student youth, spread the teachings of the Catholic Church, serve the Eucharist, as well as participate in charity and deeds of mercy, conduct active charitable activities among the sick, low-income students and their families.”³⁰ The Center for Student Chaplaincy is active primarily at Lviv Polytechnic National University, Ivan Franko National University of Lviv, National Forestry University of Ukraine, Lviv Commercial Academy, and other educational institutions.

Student chaplains in Lviv regularly serve in the churches of the Holy Martyr Alexei and St. Prince Vladimir. In addition to worship services, thematic meetings with students are held weekly, and, every Thursday in the Garrison Church of the Holy Apostles Peter and Paul, chaplains organize a “Student Day” for Lviv students (during the day young people can repent, communicate with chaplains, etc.). Similar events for students take place in the churches of the UGCC in Kyiv, Ternopil, Ivano-Frankivsk, and other cities.

The forms of ministry in the Student Chaplaincy Center include work with orphans, children with disabilities or children with cancer, as well as single and infirm elderly people. Social work in dormitories (discussion of spiritual and moral issues, etc.) as well as assistance to young people from front-line and occupied territories also remains an important area of their activity. Every year student chaplains organize summer student spiritual and patriotic camps.

One of the areas of work of the student chaplaincy is also the spiritual support of teachers. For example, the UGCC has established cooperation with the Association of Catholic Teachers. In particular, chaplains hold weekly meetings with those interested in the Garrison Church of the Apostles Peter and Paul, organize pilgrimages, as well as recollections during Easter or Christmas fasting.

Orphan Chaplaincy

The UGCC also holds the leadership in organizing work on the orphan chaplaincy. The religious mission “Center for the Care of Orphans” operates here. Its founder is the Curia of

³⁰ “Студентське капеланство. Релігійна місія ‘Центр Студентського Капеланства’.” *Капеланство.info*. <https://kapelanstvo.info/studentske-kapelanstvo/> Accessed 15/08/2020

the Lviv Archdiocese of the UGCC. The center works to “meet the religious needs of orphans, children from low-income families, children from boarding schools, rehabilitation centers, family-type orphanages, distributors, community centers, spreading the teachings of the Catholic Church, serving the Eucharist, and participating in charity and deeds of mercy.”³¹ Other church institutions, including the St. Nicholas Foundation, are actively helping the Center to achieve these goals.³²

The forms of work of chaplains with children are prayer (teaching Christian principles, rules of conduct in the church, etc.), volunteering (the volunteer community “Helping Hands,” etc.), organization of sports leisure, organization of spiritual-educational and sports camps for orphans and children from families living in difficult life conditions, and social service (accompanying children after leaving orphanages, helping young orphans and families, which have hard life conditions, etc.).

Training of Chaplains

Chaplains are clergy of a certain occupation who must have not only a willingness to serve, but also appropriate educational qualifications and sufficient practical experience. Unfortunately, in Ukraine the problem of professional training of chaplains still remains. An already trained priest is unqualified to become a chaplain without some additional training. In particular, he should take the following courses/lectures on gaining knowledge of the basics of military affairs, paramedical care, clinical pastoral education, military psychological assistance, some basics of activity of criminal-executive service, etc. The creation of special educational institutions, where these skills should be provided systematically, expanded and on a permanent establishment basis is an idea that is currently being actively discussed by experts, but still needs to be implemented.

During all the years of development of the chaplaincy movement in independent Ukraine, significant organizational and financial assistance in preparing various courses, trainings, and seminars for chaplains was provided by international organizations, including Olive Branch Ukraine, which has been operating since 1995. With the assistance of the international organizations, a large-scale project of the International Chaplaincy Camps, which is cared for mainly by Protestant churches, has been implemented here since 2016. Among the

³¹ “Сирітське капеланство. Релігійна місія ‘Центр Опіки Сиріт’.” *Капеланство.info*. <https://kapelanstvo.info/syritske-kapelanstvo/> Accessed 15/08/2020

³² “Фундація святого Миколая.” *Капеланство.info*. / <https://kapelanstvo.info/fundatsiya-sv-mykolaya/> Accessed 15/08/2020

Ukrainian public organizations that are active in organizing the activities and training of chaplains, in addition to those already mentioned, we also note the “Association of Christian Servicemen of Ukraine” (since 1992), the “All-Ukrainian Interfaith Religious Christian-Military Brotherhood” (since 2000), the “Association of Professional Chaplains of Ukraine” (since 2012), the “First Ukrainian Battalion of Military Chaplains” (since 2014), and others.

Higher educational institutions of Ukraine also joined the training of chaplains at different times: Shupyk National Medical Academy of Postgraduate Education, Bogomolets National Medical University, Drahomanov National Pedagogical University, National University “Ostroh Academy,” Danylo Halytsky Lviv National Medical University, Kyiv Orthodox Theological Academy, Ukrainian Catholic University, and others. As a rule, courses for military chaplains are provided under the patronage of relevant ministries and departments. Training or retraining of non-military chaplains is also arranged with the participation of all interested state institutions (Ministry of Defense, Ministry of Health, Ministry of Justice, etc.) and public organizations. Therefore, it is natural that the result of such training is often an official admission to the pastoral ministry in the relevant institutions.

Conclusions

Summing up the analysis of the conditions and trends in the development of chaplaincy in Ukraine, we note that a significant period of time after the proclamation of Ukraine’s independence developed mainly as private initiatives of individual clergy or nongovernmental organizations. The most developed at present is the military chaplaincy. This is due to the fact that in the early 1990s, this ministry received a legal basis, significant international support and, due to the sharp increase in the number of religious servicemen, the support of the public.

The analysis of the development of military chaplaincy allows us to identify three periods in its formation. In the first (1991-2007), the initiative to introduce military chaplaincy belonged mainly to the representatives of churches and public structures, and as for the relevant state bodies, they only joined the actions and events.

The next period (2008-2013), was the time of formation of the regulatory framework for active cooperation between churches and government agencies, the establishment of basic methodological approaches to the functioning of the military chaplaincy in Ukraine, which are now dominant. The period began after the signing of the “Memorandum of Cooperation” and the establishment of the Council for Pastoral Care at the Ministry of Defense of Ukraine.

The third period of the development of military chaplaincy began with the beginning of hostilities against Ukraine (since 2014) and is characterized by the transition of military

chaplains from the volunteer to professional basis. This, on the one hand, increased the requirements for the training of chaplains (mandatory additional specialized courses, advanced training, etc.), and on the other hand, intensified the programs of social and financial protection of chaplains and their families. With the adoption of the Law of Ukraine “On Military Chaplaincy,” the staff chaplaincy will be enshrined in law (now it is an initiative of the law enforcement agencies), which will significantly strengthen both social security and the responsibility of chaplaincy in the security forces of Ukraine.

Non-military chaplaincy developed according to a slightly different scheme than military. At the heart of their differences is the legal basis for the development and tolerance of public authorities. If the possibility of military chaplaincy was provided by the relevant laws in the early 1990s (although on a volunteer basis), the chaplaincy in health care, for example, received such legislative recognition only at the beginning of the 21st century. Other types of non-military chaplaincy are still regulated by ministerial or departmental orders or church orders. This state of affairs has affected the scale and types of cooperation of the non-military chaplaincy with government agencies and civil society. However, despite this, the number of non-military chaplains in Ukraine (and there are already more than one thousand of them) and the quality of their training is growing rapidly. This is evidenced by the fact that their work is now in great demand in Ukrainian society.

A common feature of the chaplaincy movement in Ukraine (both military and non-military) is that the cooperation of the state structures with the church institutions is carried out mainly within religious institutions that are members of the All-Ukrainian Council of Churches and Religious Organizations. This public organization unites the largest churches in Ukraine but is not the only one in the religious space of Ukraine. There is also the All-Ukrainian Council of Religious Associations, the Council of Evangelical Protestant Churches, and others. Their members are also quite active in the chaplaincy movement in Ukraine but have certain limitations and reservations in their chaplaincy volunteering, not to mention holding full-time chaplaincy positions. Therefore, in the future, the chaplain movement, in our opinion, should go beyond formal religious associations and stimulate the emergence of new initiatives and support chaplaincy in all its forms and manifestations, regardless of which church (religious organization) the chaplain is.

References

Біла книга. 2009. Збройні Сили України. Київ, 2010.

“В’язничне капеланство. Департамент в’язничного капеланства.” *Капеланство.info*. <https://kapelanstvo.info/v-yaznychne-kapelanstvo/>

Виноградов, Віталій “Українське євангельське капеланство.” *Протестанти-надбання України (короткий огляд)*. Київ: Асоціація Поклик, 2017.

Виноградов, Віталій. “Українське євангельське капеланство.” *Асоціація Поклик. Сайт*. 2017, 18 серпня. <https://poklik.org/ukrayinske-yevangelske-kapelanstvo/>

Відділ соціального служіння Української Церкви Християн Віри Євангельської. Офіційний сайт. <http://www.chve.org.ua/category/departments/viddil-sotsialnoho-sluzhinnia/>

Гордійчук, О. “Капелани українського війська: скільки їх, яких конфесій, як служать.” *Новинарня*. 27 квітня 2018. <https://novynarnia.com/2018/04/27/kapelani-ukrayinskogo-viyska-skilki-yih-yakih-konfesiya-yak-sluzhat/>

“Громадська рада при МОЗ впроваджуватиме медичне капеланство в Україні.” *Всеукраїнська Рада Церков і релігійних організацій. Офіційний сайт*. <https://vrciro.org.ua/ua/news/public-council-moz-health-care-ukraine>

“Єпископ-помічник глави УГКЦ Любомир Гузар про присутність представників Церкви у Збройних Силах України та їх функції.” *Національна безпека і оборона*. 2000. № 10.

“Журнали засідання Священного Синоду від 17 березня 2020 р. Журнал №11.” *Православна Церква України. Офіційний сайт*. <https://www.pomisna.info/uk/document-post/zhurnaly-zasidannya-svyashhennogo-synodu-vid-17-bereznya-2020-r/>

“Закон України ‘Основи законодавства України про охорону здоров’я’.” *Верховна Рада України. Законодавство України*. <https://zakon.rada.gov.ua/laws/show/2801-12#Text>

“Закон України ‘Про свободу совісті та релігійні організації’.” Частина 3, стаття 21.” (2019). *Верховна Рада України. Законодавство України*. <https://zakon.rada.gov.ua/laws/show/987-12>

“Закон України ‘Про соціальний і правовий захист військовослужбовців та членів їх сімей’.” Частина 1, стаття 6. (№2012-ХІІ від 20.12.91, ВВР, 1992, № 15, ст.191). *Верховна Рада України. Законодавство України*. <https://zakon.rada.gov.ua/laws/show/2011-12#Text>

“Засновано Асоціацію капеланів в охороні здоров’я України.” *Інформаційний ресурс Української Греко-Католицької Церкви*. (2020). http://news.ugcc.ua/news/zasnovano_asots%D1%96ats%D1%96yu_kapelan%D1%96v_v_ohoron%D1%96_zdorovya_ukraini_89356.html

“Керуючий справами патріархії УАПЦ архієпископ Харківський і Полтавський Ігор Ісиченко про присутність представників Церкви у Збройних Силах України та їх функції.” *Національна безпека і оборона*. 2000. № 10.

Комісія УГКЦ у справах душпастирства охорони здоров'я. Офіційний сайт. http://zdorovia.ugcc.org.ua/interdiocesan_commission/

“Концепція душпастирської опіки у Збройних Силах України (2011 року).” Затверджена Наказом Міністра оборони України від 22.04.2011, № 220. *Офіційний сайт Міністерства оборони України.* <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/normativni-dokumenty-ta-metodichni-rekomendaczii/2014/07/08/konczepczija-dushpastirskoi-opiki-u-zbrojnih-silah-ukraini/>

“Меморандум про співпрацю у справах душпастирської опіки військовослужбовців ЗС України (2008 року).” *Міністерство оборони України. Офіційний сайт.* <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/normativni-dokumenty-ta-metodichni-rekomendaczii/2014/07/08/memorandum-pro-spivpraczu-u-spravah-dushpastirskoi-opiki-vijskovosluzhbovcziv-zs-ukraini/>

Найсвятіша святиня. Асоціація духовного піклування. Офіційний сайт. <http://mostholly.org.ua/uk/sluzhinnia-tserkvy/asotsiatsiia-dukhovnoho-pikluvannia.html>

“Наказ Міністра внутрішніх справ України ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Національній гвардії України’ від 24.03.2016, №205.” Зареєстровано в Міністерстві юстиції України 14 квітня 2016 р. за №557/28687. *LIGA 360.* <https://ips.ligazakon.net/document/view/RE28687?an=1>

“Наказ Міністра внутрішніх справ України ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Державній прикордонній службі України’ від 10.10.2016, №1065. Зареєстровано в Міністерстві юстиції України 02.11.2016 за №1430/29560. ” *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/z1430-16>

“Наказ міністра оборони України від 27.01.2015 № 40. ‘Про затвердження Положення про службу військового духовенства (капеланську службу) у Збройних Силах України’.” (Зареєстровано в Міністерстві юстиції України 14.02.2015 р. за № 161/26606). *Верховна Рада України. Законодавство України.* <https://zakon.rada.gov.ua/laws/show/z0161-15>

“Положення про Душпастирську раду з питань релігійної опіки у пенітенціарній системі України.” Затверджено наказом Міністерства юстиції України (від 05.07.2017 № 2170/5). *Інститут релігійної свободи.* <https://irs.in.ua/ua/polozhennya-pro-dushpastirsku-radu-z-pitan-religiinoji-opiki-u-penitenciarinii-sistemi-ukrajini>

“Положення про Раду у справах душпастирської опіки при Міністерстві оборони України.” Затверджено Наказом Міністра оборони України від 17.03.2009 № 115. *Офіційний сайт Міністерства оборони України.* <http://www.mil.gov.ua/diyalnist/zvyazki-z-gromadskistyuu/rada-u-spravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/rada->

u-spravah-dushpastirskoi-opiki/2014/07/08/polozhennya-pro-radu-uspravah-dushpastirskoi-opiki-pri-ministerstvi-oboroni-ukraini/

“Постанова Верховної Ради України ‘Про прийняття за основу проекту Закону України про військове капеланство’.” (Відомості Верховної Ради (ВВР), 2019, №27, ст.114).
Верховна Рада України. Законодавство України.
<https://zakon.rada.gov.ua/laws/show/2746-19>

“Розпорядження Кабінету Міністрів України ‘Про службу військового духовенства (капеланську службу) у Збройних Силах, Національній гвардії, Державній спеціальній службі транспорту та Державній прикордонній службі’”(від 2 липня 2014 р. № 677-р).
Верховна Рада України. Законодавство України.
<https://zakon.rada.gov.ua/laws/show/677-2014-%D1%80>

“Розпочато семінар ‘Вступ до лікарняного капеланства’.” 2019, 9 грудня. *КПБА. Офіційний сайт.* <https://www.kpba.edu.ua/news/2960-rozpochato-seminar-vstup-do-likarnianoho-kapelanstva.html>

Селешук, Г. “Душпастирська опіка у Збройних Силах України. Соціально-правові аспекти.” *RISU*, 2003, 3 березня. https://risu.org.ua/ua/index/expert_thought/analytic/9812/

Синодальний відділ з питань охорони здоров'я та пастирської опіки медичних закладів Української Православної Церкви. Офіційний сайт. <http://orthodox-medical.org.ua/index.php>

“Сирітське капеланство. Релігійна місія ‘Центр Опіки Сиріт’.” *Капеланство.info.*
<https://kapelanstvo.info/syritske-kapelanstvo/>

“Студентське капеланство. Релігійна місія ‘Центр Студентського Капеланства’.” *Капеланство.info.* <https://kapelanstvo.info/studentske-kapelanstvo/>

“Тюремні капелани розглянули можливості душпастирської опіки службовців системи виконання покарань.” *Українська церква християн віри євангельської. Офіційний сайт.*
http://www.chve.org.ua/kapelany_lvic_26-02-19/

“Фундація святого Миколая.” *Капеланство.info.* <https://kapelanstvo.info/fundatsiya-sv-mykolaaya/>

“Цивільний Кодекс України. Стаття 287. Права фізичної особи, яка перебуває на стаціонарному лікуванні у закладі охорони здоров'я.” *Юрисконсульт. Народний правовий портал.* <https://legalexpert.in.ua/komkodeks/gk/79-gk/648-287.html>