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## The Phenomenon of Integration of Religious Practices as an Auxiliary Tool in Contemporary Medicine: Ukrainian Hospital Chapels in Modern Times

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# THE PHENOMENON OF INTEGRATION OF RELIGIOUS PRACTICES AS AN AUXILIARY TOOL IN CONTEMPORARY MEDICINE: UKRAINIAN HOSPITAL CHAPELS IN MODERN TIMES

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## Annotation

The relevance of the research topic is ensured by the wide integration of such religious practices as an aid in contemporary medicine. The article describes the activities of more than 15 currently operating famous hospital chapels. The histories behind the foundation of each of them are analyzed, and the facts of public participation and the leadership of hospitals in the establishment of chapels at medical institutions are given. Special attention is paid to the characteristics of the psychological support component as an auxiliary factor along with the main course of treatment. For clarity of the descriptive part, the study presents nine drawings, emphasizing the diversity and uniqueness of each of the described religious objects. It has been established that chapels at hospitals, in addition to their function as psychological support, also serve as support for spiritual orientation, as well as an additional area for the direct expansion of religious influence in society. At the same time, it is believed that the peculiarity of this kind of integration of religious practices into medical rehabilitation is that the spiritual component of treatment, even at the placebo level, can contribute to the patient's recovery process. In the course of the study, insufficient public coverage of comprehensive information on the functioning of hospital chapels was revealed, and it was also found that Ukrainian and foreign scientists did not study the issue of hospital chapels in the latest relevant publications.

**Keywords:** hospital chapels, religion and medicine, chapels in Ukraine, OCU, UOC-MP, hospital chapels in modern times.

## Formulation of the Problem

The religious issue in modern research is differentiated into different categories of socially important components, the least illuminated of which remains the problem of integrating religious practices as an aid in contemporary scientific medicine.<sup>1</sup> First of all, the scale of this phenomenon for the broad masses remains incomprehensible due to insufficient coverage of this issue in the public means of communications. The public significance of this issue is due to the fact that visitors to most Ukrainian city hospitals will definitely encounter religious chapels at medical institutions, and therefore, this situation concerns most Ukrainians. The peculiarity of this kind of integration of religious practices into medical rehabilitation is that the spiritual component of treatment, even at the placebo level, can contribute to the patient's recovery process. Chapels at hospitals function as a kind of psychological support of a spiritual nature, as well as an additional area for the direct expansion of religious influence in society. The study of the recent introduction of religious practices in medicine, basing it on the example of hospital chapels in modern times will help to holistically characterize the current situation and give a fresh assessment of this phenomenon.

## Analysis of Recent Publications

The issue of chapels among Ukrainian scientists is considered mainly in contexts that are different from the topic of this study. In recent years, scientists like R. Odrechovsky have been interested in the artistic features of ancient memorial buildings, including chapels. Also viewed are studies of the issue of chapels, presented in the form of tourist topics by V. Krasnomovets, V. Khlebnov, Kh. Boyko, L. Yankovskaya, Yu. Pinda, A. Dyachok, L. Shuldan, A. Yanbukhtina, etc. At the same time, foreign scientists in their own studies mention religious chapels in the context of the influence of religious speech (T. Pleizier, P. Persaud), religious education (M. Wangui, J. Mutua, M. Mauki, K. Mburugu), and cultural tourism (I. Stavarache, R. MacLellan). However, when examining the latest publications on topics bordering on the stated issues, it was revealed that the issue of hospital chapels was not studied by Ukrainian and foreign scientists. That is why **the aim of the study** is a comprehensive review of the phenomenon of integration of religious practices as an aid in contemporary medicine on the example of Ukrainian hospitals.

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<sup>1</sup> The authors used the term “traditional medicine” throughout the article to designate modern scientific medical practices and official hospitals. The editor of OPREE changed it to “contemporary medicine” to avoid a possible confusion with indigenous or folk medicine which is frequently also called as “traditional medicine.”

## Main Results of the Study

The question about the characteristics of the functioning of religious chapels at medical institutions, first involves a review of the main medical religious chapels. In Ukraine, chapels at many medical institutions are actively functioning to this day.

In the 1930s, a hospital was built along Govardovskaya Street in the city of Kherson (now Ushakov Avenue, 67), which in 1864 had become the provincial zemstvo hospital. The house, built in the neoclassical style, is a three-story structure with a basement. On March 25, 1860, the Church of the Annunciation of the Blessed Virgin Mary was consecrated on the top floor of the hospital. Its first rector was the cleric of the Holy Spirit Church, Alexander Mukhin. In May 1922, church valuables were seized by the Bolshevik authorities from the Church of the Annunciation, and it was soon closed. The entire building continued to be occupied by the hospital, which in the post-war period received the status of a regional hospital. In 1995, the chapel in the hospital was restored. Now the chapel functions in a specially designated room in the therapeutic department of the regional hospital on the same floor of the house as before.<sup>2</sup>

In Zaporozhye, the Hospital Deanery was founded in 2002 with the blessing of the Orthodox Archbishop of Zaporozhye and Melitopol. It was headed by Archpriest Oleg Semenchuk, and in 2009, Archpriest Oleg Pleten was appointed to charitable hospital churches. The deanery includes 12 parishes and two prayer rooms. In 2001, on the territory of the Zaporozhye city clinical hospital for emergency and emergency medical care, the chapel of the Icon of the Mother of God “the Healer” was consecrated. The church also operates a children's Sunday school.

The Church of St. Luke of Crimea is located in the Department of Neurosurgery of the Zaporozhye Regional Clinical Hospital.<sup>3</sup> A Sunday school and a library are open for parishioners, and the Orthodox magazine *Svitoch* is available. In 2002, the Society of the Church of St. Luke of Crimea was formed in the Zaporozhye geriatric boarding house. Radio broadcasts of services have been organized particularly for parishioners with disabilities and a children's Sunday school also operates. Furthermore, in 2002, on the territory of Vitacenter, at the Limited Liability Company, a

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<sup>2</sup> Л.С. Здражевська, “Храми рідного Херсона,” *Інформаційні технології в освіті, науці та виробництві*, no. 1(12) (2016): 90–91. [L.S. Zdrachevska, "Churches of native Kherson," *Information technologies in education, science and production*, no. 1(12) (2016): 90–91.]

<sup>3</sup> “Храм на честь Святителя Луки Кримського,” *Українська Православна Церква Запорізька єпархія*, n.d., <https://hramzp.ua/church/khram-v-chest-svyatitelya-luki-krymskogo-3>. ["Church in honor of Saint Luke of Crimea," *Ukrainian Orthodox Church Zaporizhia Diocese*, n.d.,]

chapel was organized in honor of the Old Testament prophet Elisha. Since its foundation, the church has had a Sunday school, and priests and parishioners have visited the seriously ill, disabled, and war and labor veterans.

The Church of the Holy Martyrs and Healers Falaley and Tryphon was opened on the territory of the City Clinical Hospital No. 10 (also in Zaporozhye) in 2005. There is also a children's Sunday school, gospel readings, and pilgrimage trips. In 2003, by his decree, the Archbishop of Zaporozhye and Melitopol blessed the creation of a parish in the name of the Hieromartyr Yermolai at the central district hospital No. 4 and a church in honor of the Icon of the Mother of God at the city clinical hospital. A hospital chapel was also created in the First polyclinic department of the Third Children's Hospital, where active social and missionary work is carried out among the medical staff and patients.<sup>4</sup>

In 1999, on the territory of five Zaporozhye city hospitals, the re-equipment of the premises for the future hospital church began. Before and during the repair work, a parishioner of the Holy Intercession Cathedral served in the lobby of the hospital, distributing spiritual literature, crosses, icons, and everything a believer that is undergoing treatment needs. In the meantime, the extension of the winter garden was thoroughly refurbished and took on the contours of an Orthodox church. The repair work was organized by Archpriest Oleg Semenchuk, rector of the Holy Intercession Cathedral. Many donated their own funds to support the construction. By 2001, the inconspicuous building had acquired the appearance of a chapel. With the blessing of the Ruling Bishop, the chapel was named after the Icon of the Mother of God. On August 19, in the presence of the governor, the mayor of the city, and the head physician, the official opening of the hospital church took place. Until 2005, the parish of the hospital church was part of the Holy Intercession Church, after which the parish received the status of a separate community with its own registration number. In 2009, the chapel was consecrated by the bishop. During this divine service among the parishioners was the chief physician V. Z. Burlai. The chapel rallied various people by age and profession who were ready to serve and help the sick.<sup>5</sup>

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<sup>4</sup> Л. Изюмова, ed., “Запорожский больничный благочиннический округ,” in *Запорожская епархия 1992-2012: Библиографический указатель* (Запорожье: RVG, 2013), 62–63. [L. Izyumova, ed., “Zaporozhye Hospital Deanery District,” in *Zaporozhye Diocese 1992-2012: Bibliographic Index* (Zaporozhye: RVG, 2013), 62–63.]

<sup>5</sup> “Храм ікони Божої Матері ‘Цілителька,’” *Сайт лікарняного благочиння Запорізької єпархії*, n.d., <https://hospital.church.ua/duxovenstvo/xram-ikony-bozhiej-materi-celitelnica/>. [“Church of the Icon of the Mother of God 'The Healer,’” Website of the Hospital Chaplaincy of the Zaporizhia Diocese, n.d.,]

On January 12, 1914, the official opening of the city hospital named after the Tropins in the city of Kherson took place (Figure 1). There was a chapel in the courtyard of the hospital, which did not survive. It can be assumed that it ceased to exist in the first years of Soviet power. Since 2003, the operation of the church, consecrated in the name of the Image of the Most Holy Theotokos, the so-called Healer, has been resumed at the hospital (the church belongs to the parish of St. Barbara) and operates as a one-story building on the territory of the hospital complex.<sup>6</sup> On Sunday, October 3, 2021, Nikodim, Bishop of Kherson and Tauride, led the Divine Liturgy in the church at the Tropiny hospital. Also, the clergyman of the temple, Archpriest Oleg Stetsyuk, celebrated Name Day, because on this day, the Church remembers the memory of the Right-Believing Prince Oleg Bryansky. Thus, despite a significant period of destruction for the chapel, it was nevertheless restored with the independence of Ukraine and is actively used today, which indicates the exceptional role of hospital chapels in Ukraine.



**Figure 1. Bishop Nicodemus leads the divine liturgy service in the church at the Tropinyh hospital<sup>7</sup>**

In 1997, at the initiative of the administration of the Zaporozhye Regional TB Dispensary and a group of believing employees, a hospital church was organized in the city of Zaporozhye.

<sup>6</sup> Л. С. Здражевська., "Храми рідного Херсона," *Інформаційні технології в освіті, науці та виробництві*, no. 1(12) (2016): 92. [L. S. Zdrachevska., "Churches of native Kherson," *Information technologies in education, science and production*, no. 1(12) (2016): 92.]

<sup>7</sup> Херсонська єпархія ПЦУ, "Єпископ Херсонський і Таврійський Никодим очолив відправу Божественної літургії в храмі великомучениці Варвари при лікарні Тропіних у Херсоні," *Facebook*, October 3, 2021, <https://www.facebook.com/KhersonDiocese/posts/5002481416446775>. [Kherson Diocese of the OCU, "Bishop Nikodim of Kherson and Tavria led the celebration of the Divine Liturgy in the Church of the Great Martyr Varvara at the Tropiny Hospital in Kherson," *Facebook*, October 3, 2021,]

To do this, it was decided one of the buildings on the territory of the dispensary would be reconstructed. On January 2, 1998, a prayer service was served and a dome was built over the church in honor of John of Kronstadt. The regional TB dispensary is a large medical institution with 500 beds, which includes five therapeutic departments. At first, the community consisted of 10 people who helped the rector serve prayers. Later a church shop was opened. Sacraments are performed in the sanctuary almost every day: baptism, wedding, unction, and burial of the dead. The liturgy takes place on Sunday and in the middle of the week, as well as on church holidays. Seriously ill patients are served in departments. Also, prayers for the health of patients are held in the departments, and operating rooms and dressing rooms are sprinkled with holy water. On the feast of the Epiphany of the Lord, the priest sprinkles all the sick and the hospital staff. For the sick, suffering from alcoholism and drug addiction, the parishioners of the church read the Psalter every day. In each ward of the hospital, there is an icon and a prayer of Our Father. A library of spiritual literature was created for the sick, where it was published under the guidance of Archpriest Viktor Golovizin and the head physician of the dispensary A. Akhtyrsky under the title "Memo to the Sick." In recent years, an extensive video library of Orthodox films has been formed. In addition to spiritual assistance, the parish constantly provides financial assistance to those in need of clothing, shoes, additional food, and the purchase of necessary medicines, which cannot be purchased by the hospital due to insufficient funding.

The parish takes special care of sick children, among whom there are many orphans and children from low-income families. The church provides clothes and shoes that such children need, and additional nutrition and medicines, the purchase of which state funds are not provided. With the direct participation of the parish in the children's department, holidays are celebrated on church and state holidays. Since 2007, the church society has congratulated all employees of the dispensary on Angel Day. Since 2008, a new tradition has appeared: all the children of the department's employees and patients celebrate Angel Day. With the help of greeting cards, spiritual literature, icons, etc., they congratulate each other and try to support the sick on this day. Since 2009, a tradition was introduced on this day where a DVD with an Orthodox content is given.

With the help of the chapel's benefactors, the children's department was renovated, showers and toilets were repaired, and utility machines were purchased. The playroom became equipped with a computer, TV and VCR, toys were purchased, and a children's library and a video library



of children's films were organized. On Children's Day, theater artists organize performances for sick children. Furthermore, since 2012, the church has been rebuilt to accommodate everyone.<sup>8</sup>



**Figure 2. Church of St. John of Kronstadt (Zaporozhye)<sup>9</sup>**

In 1997, a temple “Faith, Hope, Love and Their Mother Sophia” was founded at the Ninth Zaporozhye Hospital. The chief physician, Lidia Solovieva, was allocated an intern's room, which was converted by the society into a house church. In 1998, a divine service was started in the hospital church. The community grew significantly so the premises of the house church became too small. As a result, in 2008, the priest petitioned to move to a separate building. Chief physician M. G. Makarenko readily agreed to provide the church with a larger separate building on an adjacent territory. In 2009, the city authorities decided to transfer the premises for the construction of the church. In 2009–2010, the community repaired the building on its own.<sup>10</sup>

<sup>8</sup> “Про Храм в ім’я Святого Праведного Іоанна Кронштадтського Чудотворця у Запоріжжі,” *Запорізька єпархія УПЦ*, n.d., <http://kronshtadtskiy.prihod.ru/index>. [“About the Church in the name of St. Righteous John of Kronstadt the Wonderworker in Zaporizhzhia,” Zaporizhia Diocese of the Ukrainian Orthodox Church, n.d.,]

<sup>9</sup> “Храм Св. Іоанна Кронштадтського (Запорожье),” *Photos.wikimapia*, n.d., [http://photos.wikimapia.org/p/00/07/53/34/39\\_big.jpg](http://photos.wikimapia.org/p/00/07/53/34/39_big.jpg). [“Church of St. John of Kronstadt (Zaporozhye),” *Photos.wikimapia*, n.d.,]

<sup>10</sup> “Храм мчч. Віри, Надії, Любові та матері їхньої Софії (при 9-й гір. лікарні),” *Сайт лікарняного благочиння Запорізької єпархії*, n.d., <https://hospital.church.ua/duxovenstvo/xram-mchch-very-nadezhdy-lyubovi-i-materi-ix-sofi/>. [“The Church of St. Faith, Hope, Lyubov and their mother Sophia (at the 9th mountain hospital),” Site of the Hospital Chaplaincy of the Zaporizhia Diocese, n.d.,]



The Church of St. Luke of Crimea at the Zaporozhye Regional Clinical Hospital is a house church located in the Department of Neurosurgery. It appeared as a result of the pastoral work of Archpriest Konstantin Kolodok, who was undergoing treatment there. An example for the medical staff was Luka Krymsky, a world-famous professor, a surgeon who never started an operation without prayer. In 2002, the temple was consecrated by the Archbishop of Zaporozhye and Melitopol Vasily. The church now houses a library and a Sunday school for adults. During the existence of the parish, there had been a need for a larger parish building. In 2010, by the work of the rector and parishioners, a cross was erected at the construction site of the future church near the hospital building. In the same year, it was solemnly consecrated by the bishop and a memorial plaque was dedicated in honor of St. Luke of Crimea. Today, thanks to the consent of the hospital administration, documents are being drawn up for the allocation of land for the construction of the church, as well as the collection of donations for its construction.<sup>11</sup>



**Figure 3. Model of the church of St. Luke Krymsky<sup>12</sup>**

The hospital chapel on Kapushanskaya Street in Uzhgorod, where the regional hospital named after A. Novak is located, also has a rich history. The institution initiated the writing of a two-volume of its history. Petr Sova in the book *The Past of Uzhgorod* recalls that in 1879, the care of the sick in the Uzhgorod hospital was entrusted to the monastic order of the Vincentian

<sup>11</sup> “Храм свт. Луки Крымского при обл. больнице,” *Сайт больничного благочиния Запорожской епархии*, n.d., <https://hospital.church.ua/duxovenstvo/xram-svt-luki-krymskogo-pri-obl-bolnice/>. [“Church of St. Bows of the Crimean at the region. hospital,” Website of the hospital deanery of the Zaporozhye diocese, n.d.,]

<sup>12</sup> “Храм свт. Луки Крымского при обл. больнице,” *Сайт больничного благочиния Запорожской епархии*, n.d., <https://hospital.church.ua/duxovenstvo/xram-svt-luki-krymskogo-pri-obl-bolnice/>. [“Church of St. Bows of the Crimean at the region. hospital,” Website of the hospital deanery of the Zaporozhye diocese, n.d.,]

Sisters of Mercy, with which an appropriate agreement was concluded. In the 1890s, the nun Domitila founded the “Chapel Fund of the Uzhgorod Public Hospital,” to which philanthropists donated funds. Domitella successfully increased these funds by placing them in a bank, causing 14,000 crowns to be accumulated over several years. She transferred this amount to the city for the construction of a chapel, on the condition that Greek Catholics would serve in the chapel along with Roman Catholics. In 1900, the chapel was built and consecrated. The most difficult times for this chapel began with the advent of Soviet power in Transcarpathia. First, the new chief physician ordered the removal of religious objects from all hospital premises, forbade religious representatives to visit the sick, and also closed the entrance to the church for Uzhgorod residents who were not hospital patients. The chapel also met with a sad fate. The last service was held in 1948, after which it was closed.

The history of the chapel would probably have ended there, if the head physician of the regional hospital had not expressed the idea of restoring it in 2007. The chapel, which looked very similar to its historical predecessor, found another place. It was consecrated in October 2014 by representatives of five confessions, who also signed a memorandum stating that each of the confessions can hold services there according to the schedule. Now the chapel on the territory of the hospital is open every day, from morning to evening. Here they no longer bury the patients who died in the hospital. Now it serves to support the sick and their families during difficult times.<sup>13</sup> The door of the chapel of St. Joseph on the territory of the Transcarpathian Regional Hospital is open to everyone. Divine services are held here with the participation of representatives of different faiths. Everyone can enter to pray, light a candle, and ask for good health for their relatives and friends.<sup>14</sup>

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<sup>13</sup> “Втрачений Ужгород: каплиця Св.Йосифа на території лікарні,” *Про Захід*, 2015, <https://prozahid.com/content-18694-html/>. [“Lost Uzhgorod: the chapel of St. Joseph on the territory of the hospital,” About the West, 2015,]

<sup>14</sup> “Міжконфесійна каплиця в Закарпатській обласній лікарні: Історія і сучасність,” *Комунальне некомерційне підприємство “Закарпатська обласна клінічна лікарня імені Андрія Новака” Закарпатської обласної ради*, 2021, [https://zokl.itmed.org/news/mizhkonfesiynna\\_kaplitsya\\_v\\_zakarpatskiy\\_oblasniy\\_likarni\\_istoriya\\_i\\_suchasnist\\_foto.html](https://zokl.itmed.org/news/mizhkonfesiynna_kaplitsya_v_zakarpatskiy_oblasniy_likarni_istoriya_i_suchasnist_foto.html). [“Interfaith chapel in Transcarpathian regional hospital: History and modernity,” Communal non-profit enterprise “Transcarpathian regional clinical hospital named after Andriy Novak” of Transcarpathian regional council, 2021,]



**Figure 4. Interfaith hospital chapel named after St. Joseph at the Uzhgorod Regional Hospital named after A.Novak<sup>15</sup>**

A chapel was consecrated on the territory of the Sarny Central Hospital. The celebration on the occasion of the consecration of the chapel brought together representatives of the clergy, philanthropists who contributed to its construction, and health care workers and medical staff of the hospital. Archimandrite Feofan thanked the head doctor and everyone who contributed to the construction. Significant is the fact that the event is multi-confessional. There are many religious confessions in the Sarnensky region, and the construction of the chapel is an example that people should unite. The hospital chapel was built by private donations. The chapel has become a place where people express their spiritual needs in the hope of healing.<sup>16</sup>

<sup>15</sup> “Міжконфесійна каплиця в Закарпатській обласній лікарні: Історія і сучасність,” *Комунальне некомерційне підприємство “Закарпатська обласна клінічна лікарня імені Андрія Новака” Закарпатської обласної ради*, 2021, [https://zokl.itmed.org/news/mizhkonfesiynna\\_kaplitsya\\_v\\_zakarpatskiy\\_oblasniy\\_likarni\\_istoriya\\_i\\_suchasnist\\_foto.html](https://zokl.itmed.org/news/mizhkonfesiynna_kaplitsya_v_zakarpatskiy_oblasniy_likarni_istoriya_i_suchasnist_foto.html). [“Interfaith chapel in Transcarpathian regional hospital: History and modernity,” Communal non-profit enterprise “Transcarpathian regional clinical hospital named after Andriy Novak” of Transcarpathian regional council, 2021,]

<sup>16</sup> М. Кузьмич, “На території лікарні освятили капличку,” *Сарненська центральна районна лікарня*, 2018, <http://sarny.crl.org.ua/news/18-27-34-26-08-2018/>. [M. Kuzmych, “A chapel was consecrated on the territory of the hospital,” Sarnensk Central District Hospital, 2018,]



**Figure 5. Dedication of the hospital chapel on the territory of the Sarny Central Hospital<sup>17</sup>**

The Metropolitan Andrey Sheptytsky Hospital in Lviv has become a historical evidence of the activities of the Galicians in cooperation with the Ukrainian Greek Catholic Church in order to provide medical care to the most vulnerable segments of the population. It was Andrey Sheptytsky who allocated a land plot on the side of the Svyatoyurskaya Mountain at 4 P. Complaints Street (now Ozarkevicha) for the construction of this institution. By the beginning of 1904, thanks to the efforts and donations of the public, a Ukrainian hospital and a chapel were opened here. After the First World War, the hospital was reconstructed and operated actively. In October 1939, the Bolshevik authorities appointed it, as the newest and best equipped hospital in Lvov, to treat party nomenclature, Red Army commanders, NKVD employees, and their families.

In May 1940, the chapel located at the hospital was liquidated. In 1944, after the liquidation of the Greek Catholic Church, this institution was turned into the Third City Hospital, but the old medical staff, to which the nuns belonged, was retained. With the establishment of Ukraine's independence in January 1992, the People's Hospital again restored its status as the first non-state hospital in Ukraine, "Ukrainian Hospital named after Metropolitan A. Sheptytsky." On June 6, 1994, the hospital was transferred to the ownership of the Lviv Archdiocese of the UGCC. The hospital was involved in the implementation of the Care at Home project, according to which about 200 lonely, sick, and infirm people in Lviv were provided with care.<sup>18</sup>

<sup>17</sup> "На території лікарні освятили капличку," *Комунальне некомерційне підприємство "Сарненська центральна районна лікарня", Сарненської міської ради*, 2018, <http://sarny.crl.org.ua/news/18-27-34-26-08-2018/>. ["A chapel was consecrated on the territory of the hospital," Communal non-profit enterprise "Sarna Central District Hospital", Sarna City Council, 2018,]

<sup>18</sup> "Історія та розвиток Шпиталю Шептицького," *Шпиталь Шептицького*, n.d., <http://spital.org.ua/pro-nas/istoriia-ta-rozvytok>. ["History and development of Sheptytskyi Hospital," Sheptytskyi Hospital, n.d.,]



The Church of St. Michael of the Ukrainian Orthodox Church of the Moscow Patriarchate at the Alexander Hospital in Kyiv, which is the main medical institution in the fight against coronavirus, is actively functioning today. The Central Clinical Hospital of Kyiv has more than a century-old history. On October 24, 1874, a hospital for the poor was opened, which was built on the initiative of wealthy Kyivans with donations from the public. After the revolution, the hospital was nationalized, and in 1922, it was renamed in honor of the October Revolution. The sanctuary was destroyed on Easter 1930. Only the foundation and the plinth survived. In 2000, the restoration of the destroyed temple began. In 2002, the representative of the UOC Metropolitan of Kyiv and All Ukraine consecrated crosses on the domes of the restored church, which functions at the hospital to this day.<sup>19</sup>



**Figure 6. Church of St. Michael, Metropolitan of Kyiv<sup>20</sup>**

The Church of St. Nicholas the Wonderworker at the 17th City Hospital is located near the Palace of Culture “Ukraine” and next to the Main Military Clinical Hospital. In 2000, a hospital chapel was built and dedicated near it. Under the sanctuary, the hospital administration allocated a separate small walk-through room next to the building. In 2000-2010, the building was greatly

<sup>19</sup> Марина Петушкова, “Олександрівська лікарня: історія найстарішого медичного закладу столиці,” *ІНФОРМАТОР - новини України та світу*, 2019, <https://life.informator.press/oleksandrivs-ka-likarnia-istoriia-naystarishoho-medychnoho-zakladu-stolytsi/>. [Maryna Petushkova, "Olexandriv Hospital: the history of the oldest medical institution in the capital," *INFORMATOR - news of Ukraine and the world*, 2019,]

<sup>20</sup> “Храм свт. Михаїла першого митрополита Київського,” *Facebook*, n.d., <https://www.facebook.com/xram.mihaila/>. ["The temple of St. Michael the First Metropolitan of Kyiv," *Facebook*, n.d.,]

modified and expanded, the altar and the second floor were completed, and the dome was installed. The interior of the temple is beautifully painted. Thus, an inconspicuous building turned into an architecturally formed parish church, serving for the spiritual needs of patients.



**Figure 7. Church of St. Nicholas the Wonderworker at the 17th City Hospital<sup>21</sup>**

In 1995, a chapel was opened in the Volyn Regional Hospital, the first in Volyn medical institutions. In 2005, a church was erected in its place, in which services are held every Sunday. In addition, divine services are broadcast to the street, which can be heard not only on the territory of the regional hospital, but also in the maternity hospital and residential buildings located nearby.<sup>22</sup>

In 2001, the Church of the Pochaev Icon of the Mother of God was established at the children's hospital "Okhmatdet" in Kyiv. The hospital is a multidisciplinary medical institution of the highest category, providing highly qualified, specialized medical care to children from all over Ukraine in all medical areas. The hospital has more than 50 medical units. The chapel in the name of the Pochaev Icon of the Mother of God was located in an adapted room in the hospital workshops. In March 2004, it became clear that the building was falling into disrepair and was in need of repair. In the summer of 2006, with the permission of the hospital management and the

<sup>21</sup> “Церква святителя Миколая Чудотворця при 17-й міській лікарні,” *Київ фото*, n.d., <https://kiev-foto.info/uk/khramy/tserkvy/2813-tserkva-sviatytelia-mykolaia-chudotvortsia-pry-17-i-miskii-likarni>. [“Church of St. Nicholas the Wonderworker at the 17th City Hospital,” Kyiv photo, n.d.,]

<sup>22</sup> “Волинська обласна лікарня здає приміщення для церкви за 1 гривню,” *Волинь Post*, 2017, <https://www.volynpost.com/news/102859-volynska-oblasna-likarnia-zdaie-prymischennia-dlia-cerkvy-za-1-tryvnyu>. [“Volyn regional hospital rents premises for a church for 1 hryvnia,” Volyn Post, 2017,]



Ministry of Health, the building was reconstructed into a church with the installation of a dome. Simultaneously with the re-equipment of the roof, work was carried out to reconstruct and change the interior. In 2008, the improvement of the altar part began with the installation of the iconostasis. The renovation was made possible by donations from parishioners. On the initiative of the church, operates the Sisterhood of Mercy in the name of the Holy Martyr Tatyana, established in March 2004. Sisters, with the permission of the medical staff, are engaged in cleaning and caring for seriously ill orphans in all departments. In addition, the sisters help parishioners congratulate sick children and talk to parents four times a year. They explain how to prepare children for church rituals and participate in prayer services in the hospital department. Sisters and parishioners have repeatedly received gratitude for their selfless work from the chief physician and medical staff of the hospital.<sup>23</sup>



**Figure 8. Service for a sick boy in the Okhmatdet hospital (Kyiv)<sup>24</sup>**

In the fall of 2019, the Archbishop of Zhytomyr and Polesky consecrated the chapel in honor of the Icon “The Savior Blesses the Children” at the Zhytomyr City Children's Hospital. The

<sup>23</sup> “Церква Почаївської ікони Божої Матері при лікарні ‘Охматит’ у Києві: настоятель – про храм і ікону,” УНІАН, 2016, <https://religions.unian.ua/orthodoxy/1456228-tserkva-pochajivskoj-i-koni-bojoi-materi-pri-likarni-ohmadit-u-kyevi-nastoyatel-pro-hram-i-ikonu-ros.html>. [“Church of the Pochaiv icon of the Mother of God at the Ohmadit hospital in Kyiv: the abbot - about the church and the icon,” UNIAN, 2016,]

<sup>24</sup> “Церква Почаївської ікони Божої Матері при лікарні ‘Охматит’ у Києві: настоятель – про храм і ікону,” УНІАН, 2016, <https://religions.unian.ua/orthodoxy/1456228-tserkva-pochajivskoj-i-koni-bojoi-materi-pri-likarni-ohmadit-u-kyevi-nastoyatel-pro-hram-i-ikonu-ros.html>. [“Church of the Pochaiv icon of the Mother of God at the Ohmadit hospital in Kyiv: the abbot - about the church and the icon,” UNIAN, 2016,]

revival of the chapel and the consecration was the result of the joint efforts of the leadership of the Zhytomyr City Children's Hospital and the head of the Zhytomyr diocese of the UAOC. Many local residents gathered for the opening, and the medical staff and patients were very grateful for the opportunity to visit the church nearby. Now patients who are being treated in the city hospital have the opportunity to pray in the chapel and submit notes for health and repose. The chapel is quite light and spacious, so various sacraments are performed in it for the holidays.<sup>25</sup>



**Figure 9. Consecration of the chapel in honor of the Icon “The Savior Blesses the Children” at the Zhytomyr City Children's Hospital<sup>26</sup>**

On the territory of the Khmelnytsky city hospital in 2017, a chapel was dedicated. Priests call the chapel a healing church, because sick people restore their physical and spiritual health. Patients visit the sanctuary to receive peace of mind and healing. With the help of doctors and priests, they will return to a full life again. Hymns are often sung at divine services, and afterward, visitors are fed Cossack kulish. At another Ternopil hospital, the construction of a church has also begun. The Church of the Great Martyr Thekla was consecrated by the Archbishop of Ternopil-Zborovsky. The construction of the temple took place with the participation of patrons and with the assistance of the head physician. There is also a chapel at the Dolinsk Central Hospital. Services

<sup>25</sup> “Архієпископ Володимир разом з духовенством єпархії звершив чин освячення лікарняної каплиці при Житомирській міській дитячій лікарні,” *Житомирсько-Поліська Єпархія Українська Православна Церква (ПЦУ)*, 2019, <http://uapc.zt.ua/news/362>. [“Archbishop Volodymyr, together with the clergy of the diocese, performed the rite of consecration of the hospital chapel at the Zhytomyr City Children's Hospital,” Zhytomyr-Polish Diocese of the Ukrainian Orthodox Church (OCU), 2019,]

<sup>26</sup> “Архієпископ Володимир разом з духовенством єпархії звершив чин освячення лікарняної каплиці при Житомирській міській дитячій лікарні,” *Житомирсько-Поліська Єпархія Українська Православна Церква (ПЦУ)*, 2019, <http://uapc.zt.ua/news/362>. [“Archbishop Volodymyr, together with the clergy of the diocese, performed the rite of consecration of the hospital chapel at the Zhytomyr City Children's Hospital,” Zhytomyr-Polish Diocese of the Ukrainian Orthodox Church (OCU), 2019,]

and Orthodox holidays are constantly held in it, which are attended by most patients.<sup>27</sup> On the territory of the Yushchenko Vinnitsa Hospital, there is a church dedicated to St. Lavrentiy of Chernihiv, which arose in 2000 for the spiritual treatment of the sick and suffering. It is located next to a psychiatric hospital, near a narcological dispensary. This chapel gave the patients and staff of three medical institutions the opportunity to partake in church rites without leaving the hospital grounds.<sup>28</sup> A distinctive feature is that such temples at medical institutions often have a "family" character. They have regular parishioners who have known each other for a long time and meet the needs of the sick for fellowship and support. Often chapels are built at the expense of patrons and the hospitals themselves. Cases of multi-confessionalism in hospital chapels have become more frequent.

## Conclusion

The phenomenon of integrating religious practices as an adjunct to contemporary medicine is best characterized by the example of hospital religious chapels of Ukraine. The study found that chapels at hospitals function as a kind of psychological support for a spiritual orientation, as well as an additional area for the direct expansion of religious influence in society. The formulation of the problem testifies to the multi-vector nature of religious activity in Ukrainian society and emphasizes active initiatives for the participation of religious denominations in the process of additional assistance to the public. A comprehensive review of the phenomenon of integration of religious practices as an aid to medicine on the example of Ukrainian hospital chapels in modern times indicates the functioning of religious chapels in most city hospitals in Ukraine. The study characterized the activity of more than 15 such objects. The results of the work indicate the diversity and uniqueness of each of the described religious objects. Consequently, the phenomenon of religious chapels attached to hospital facilities requires further attention from scholars, given the wide integration of the above practice into the public arena.

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<sup>27</sup> "Свята Церква вшановує пам'ять великомученика і цілителя Пантелеймона," *Долинська багатoproфільна лікарня*, n.d., [https://dolyna-crl.if.ua/view\\_news.php?id=156](https://dolyna-crl.if.ua/view_news.php?id=156). ["The Holy Church honors the memory of the great martyr and healer Panteleimon," Dolyna multidisciplinary hospital, n.d.,]

<sup>28</sup> "Храм преподобного Лаврентія Чернігівського – канонічний православний храм на території лікарні ім. Ющенко," *20 хвилин*, 2008, <https://vn.20minut.ua/ua-i-svit/hram-prepodobnogo-lavrentiya-chernigovskogo--kanonichnyi-pravoslavnyi-134272.html>. ["The Church of Reverend Lavrentius of Chernihiv is a canonical Orthodox church on the territory of the hospital named after Yushchenko," 20 minutes, 2008,]

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