

Transformation of Charitable Activities of Religious Organizations in Ukraine under Wartime Conditions in the Context of Socio-Humanitarian Processes and Digital Practices

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The article provides a religious studies analysis of the transformation of charitable activities of religious organizations in Ukraine under wartime conditions, driven by profound changes in the socio-humanitarian space. It is substantiated that, as a result of the full-scale aggression, religious institutions have become important actors of civil society, combining charity, volunteerism, and social ministry. The scientific novelty of the study lies in a comprehensive religious studies interpretation of the transformation of charitable activities of religious organizations in Ukraine during wartime through the prism of the integration of socio-humanitarian and digital dimensions. The research methodology is based on an interdisciplinary combination of religious studies, sociological, legal, and media-communication approaches. The empirical basis of the study consists of the results of an online survey conducted among respondents from religious communities of Sumy region, as well as a content analysis of social media platforms. It has been established that the regulatory and legal framework for charitable activities requires further improvement, while the activities of religious organizations have significantly intensified in the fields of humanitarian aid, spiritual support, and rehabilitation. The effectiveness of fundraising and endowment mechanisms as instruments of financial sustainability for charitable initiatives has been demonstrated. Particular attention is paid to the role of digital technologies and social media in resource mobilization, audience expansion, and trust-building. It is concluded that the digitalization of charity contributes to increasing the effectiveness of social ministry and strengthening societal resilience.

KEYWORDS

charitable activity, religious organizations, social ministry, volunteerism, digitalization of charity, social media

Introduction

Profound transformations of the socio-humanitarian space caused by the full-scale Russian aggression have intensified the relevance of examining the significance of various forms of charitable activities carried out by religious organizations in Ukraine under wartime conditions. In these circumstances, religious institutions have become important subjects of civil society, actively involved in providing humanitarian, social, and spiritual assistance to the population, internally displaced persons, and military personnel. Their activities have acquired a multidimensional character, combining charity, volunteerism, and social ministry as mechanisms for overcoming the crisis phenomena affecting the functioning of Ukrainian society. At the same time, the transformational processes of the digital age have highlighted the role of social media and online communication in resource mobilization, coordination of assistance, and the formation of network-based practices of interaction between religious organizations and society. Under these conditions, a religious studies analysis of these processes is necessary for understanding the

transformation of the functions of religious organizations, their influence on societal resilience, and the development of new forms of public religiosity during wartime.

Research Methods

The *research methodology* is based on an interdisciplinary combination of religious studies, sociological, legal, and media-communication approaches. The religious studies approach provides an interpretation of charity as a form of social ministry and a manifestation of public religiosity transformed under the influence of wartime challenges. The legal analysis is aimed at examining the regulatory and legal framework governing the charitable activities of religious organizations in Ukraine, particularly in the context of changes caused by martial law. The use of content analysis and digital ethnography methods makes it possible to investigate the representation of charitable activities in the social media of religious organizations, to identify the specific features of communication strategies, mechanisms of resource mobilization, and the formation of network-based interaction.



The sociological component is implemented through the use of an online survey method, which allows for the identification of motivational attitudes, levels of trust, and perceptions of charitable activity among believers and broader social groups. Among the empirical research methods employed was a questionnaire survey: the study, conducted in March 2026, involved representatives of religious communities of Sumy region from various age categories. The total number of participants amounted to 85 respondents. All participants were informed about the purpose of the study and the anonymity of their responses, and voluntarily agreed to participate in the survey. The diagnostic stage was based on a written questionnaire completed through Google Forms. Quantitative and qualitative analytical methods were used for data processing. The obtained diagnostic information was subjected to interpretation and generalization at the final stage of the research.

The involvement of contemporary scientific approaches ensures a comprehensive understanding of the outlined issues and reveals their multidimensional character.

The **purpose of the study** is to examine the specific features of the development of charitable activities of religious organizations in Ukraine under wartime conditions. The objectives of the research are: to clarify the regulatory and legal foundations of religious charity in Ukraine; to analyze various instruments of financial support for charitable initiatives; and to investigate the level of involvement of social media in the promotion of charitable practices of religious organizations in Ukraine.

The **scientific novelty** of the study lies in a comprehensive religious studies interpretation of the transformation of charitable activities of religious organizations in Ukraine under wartime conditions through the prism of the integration of socio-humanitarian and digital dimensions. Approaches to the analysis of financial support for charitable activities have been improved through the combination of fundraising and endowment mechanisms. The methodological approaches to analyzing this issue are further enhanced by the incorporation of empirical data obtained through an online survey, which made it possible to identify the specific features of perception and the level of trust in the charitable activities of religious organizations.

The **theoretical and methodological foundation** of the study is based on the works of foreign and Ukrainian scholars that comprehensively highlight the legal, socio-psychological, and economic aspects of religious charity. In particular, the regulatory and legal foundations governing the charitable activities of religious organizations are examined in the studies of I. Shopina (2024), as well as M. Vikhliaiev and Y. Pylypenko (2024), where attention is focused on the specific features of the functioning of religious institutions under conditions of transformation in state policy and the tax environment.

The socio-psychological dimension of charity is thoroughly presented in the work of R. Lincoln, C. Morrissey, and P. Munday (2008), in which motivational factors of donations, socio-demographic determinants, and the influence of religious beliefs on the formation of giving practices are systematized. At the same time, contemporary Ukrainian studies deepen the understanding of the role of religious charity in conditions of social crises. Thus, in the work of I. Lomachinska and M. Kravets (2025), the significance of Christian philanthropy as a spiritual factor of national resilience during wartime is substantiated, where charitable activity is considered an instrument of social consolidation and moral support for society. This approach is complemented by the study of I. Surovtseva and A.

Komarov (2025), which analyzes the practical experience of religious organizations in providing social, humanitarian, and psychological assistance, particularly through the prism of intersectoral interaction and the effectiveness of responses to crisis challenges.

Particular scientific interest is also represented by studies devoted to the financial and economic mechanisms supporting the charitable activities of religious organizations. In the research of T. Horvat (2022), the significance of endowment as an instrument of long-term financial support is substantiated, while the mechanisms of its formation and management are disclosed with consideration of international experience. An interdisciplinary approach to understanding religious fundraising is presented in the article by J. Caplea and S. Roddy (2023), where the historical evolution of fundraising practices is analyzed in the context of the interaction between religion, economics, and value systems. In turn, the study by N. Maqbool and co-authors (2019) focuses on contemporary innovative fundraising instruments, including digital technologies and strategic communications, the effectiveness of which is confirmed by empirical data.

Therefore, the existing scholarly studies form a comprehensive understanding of the multidimensional nature of religious charity; however, they remain fragmented with regard to the integration of legal, economic, and socio-cultural approaches into a unified analytical model. Of particular relevance is the need for further interdisciplinary research aimed at identifying the interconnection between spiritual values, financial instruments, and the effectiveness of charitable activities carried out by religious organizations in the conditions of wartime and post-crisis transformations of society.

Results and Discussion

Modern society requires not only institutions oriented toward profit generation, but also organizations whose activities are aimed at addressing socially significant problems and implementing humanitarian initiatives. Religious organizations belong to this category, as they are intended to meet the religious needs of citizens and contribute to their spiritual and moral development. As noted by T. Horvat, religious organizations function as non-profit legal entities, using income exclusively to ensure their own activities and to carry out charitable work (Horvat, 2023: 121–122).

At the same time, religious organizations act as subjects of tax legal relations, taking into account special legislative norms regulating the payment of corporate income tax, value-added tax, and property tax. These features are determined by their non-profit status and have an economic basis, without constituting confessional privileges, as they are applied on a non-discriminatory basis to all organizations of the respective type (Vikhliaiev, Pylypenko, 2024: 144).

In general, social ministry, as a specific mission of the Christian Church, is aimed at evangelization through acts of charity. Within national self-awareness, it shapes a concept of assistance grounded in the philosophy of love for one's neighbor, while social aid to those in need—traditionally associated with charity—becomes a necessary condition for the personal spiritual growth of every Christian (Lomachinska et al., 2021).

However, the development of religious charity as a component of social ministry requires improvement of the regulatory and legal environment that ensures favorable conditions for the activities of confessional communities

and their interaction with other actors in the social assistance system. In general, the legal regulation of charitable activities in Ukraine is defined by a number of legislative acts, including the Laws of Ukraine "On Charitable Activity and Charitable Organizations," "On Humanitarian Aid," "On Freedom of Conscience and Religious Organizations," and "On Social Services," which establish the principles governing the functioning of charitable and religious institutions and the mechanisms for providing assistance.

Ukrainian legislation defines charity as a voluntary and unpaid activity aimed at supporting individuals in difficult life circumstances. Religious organizations may act as donors, beneficiaries, or founders of specialized foundations, as well as provide social services and humanitarian assistance. At the same time, their activities are subject to oversight, reporting requirements, and compliance with rules on the targeted use of resources, which ensures transparency and public trust (Lomachinska, Kravets, 2025: 69–70).

Under these conditions, an important factor in the development of religious charity is the introduction of mechanisms for financial support of charitable initiatives, including cost compensation and expanded access to participation in public programs. A promising direction is the institutionalization of partnership models of state–confessional cooperation. Given the significant role of volunteerism, the need to enhance the professionalism of social ministry, develop inter-institutional dialogue, and exchange best practices is becoming increasingly relevant (Panko, 2022: 72). Taking into account the cultural and worldview characteristics of religious communities will contribute to their effective integration into the social protection system.

Within the outlined legal and organizational-economic framework of the functioning of religious organizations, their activities in Ukraine have undergone significant transformations under the influence of socio-political challenges. In the post-Maidan period, and especially after the full-scale invasion of Russia into Ukraine, religious institutions have largely reoriented their activities toward charitable and humanitarian work aimed at addressing the consequences of the war. Their social ministry includes spiritual care for military personnel, support for internally displaced persons, provision of humanitarian aid to the Armed Forces of Ukraine and civilians, as well as medical and psychological rehabilitation of those affected. In particular, the Law of Ukraine "On Military Chaplaincy Service" emphasizes the importance of socio-charitable activity as a component of military chaplaincy, aimed at addressing the social needs of service members and establishing partnership relations with representatives of religious, charitable (volunteer), and civil society organizations in order to provide comprehensive support, ensure compassionate care for military personnel, employees, and their families.

A significant direction has become international religious diplomacy, which contributes to the consolidation of external support for Ukraine and the release of prisoners of war. Despite certain interconfessional differences, the majority of religious organizations have actively integrated into processes of national resistance, forming volunteer networks and coordinating assistance at both national and international levels. It is precisely confessional autonomy and guarantees of freedom of religion that create the foundation for their large-scale charitable activity—assistance to military personnel, victims, and internally displaced persons. As non-profit institutions, religious organizations have the right to operate freely in the public sphere, defend their interests in court, and implement social initiatives

aimed at supporting society in crisis conditions (Shopina, 2024: 468). As a result, religious charity has acquired a systemic character, strengthening the role of confessional communities as influential actors of civil society.

The activities of religious organizations in the sphere of social, humanitarian, and psychological assistance have become systematic, combining rapid response to crisis challenges with long-term support for vulnerable population groups. Owing to their extensive network of parish structures and volunteer communities, they are capable of providing assistance directly at the local level, often demonstrating greater mobility compared to state institutions. Religious charity is grounded in the principle of the unconditional dignity of the individual, regardless of social status or worldview, combining material support with spiritual care. The implementation of charitable programs and volunteer initiatives contributes to the establishment of a culture of compassion, solidarity, and mutual responsibility (Surovtseva, Komarov, 2025: 11).

In particular, according to the results of a sociological survey conducted in March 2026 (Lomachinska, Kravets, 2026), it was established that 98% of respondents—members of religious communities—received assistance from religious organizations during the wartime period. This indicates a high level of development of inward-oriented charity and its significant role in supporting members of confessional communities under crisis conditions. Religious organizations have effectively become an important element of the informal social protection system, compensating for the limited capacity of state institutions during large-scale social instability. The most frequently received type of assistance was humanitarian aid (97.6%), which highlights the priority of basic needs during wartime. A substantial share of spiritual support (65.5%) demonstrates the important role of religious organizations in ensuring the moral and psychological resilience of citizens. Financial, psychological, and medical assistance appeared less common, which may be explained by limited resources or the complexity of organizing specialized services under crisis conditions. Regular interaction with charitable initiatives of religious organizations was reported by 58.8% of respondents, indicating stable communication between church structures and the population. At the same time, part of the participants interacts with such initiatives only occasionally, which may be related to social, territorial, or informational barriers. The obtained results confirm a high level of societal integration of religious charity under wartime conditions.

The vast majority of respondents assessed the effectiveness of the assistance at a high level: 34.1% rated it as "4", and 48.2% as "5". This indicates a positive societal perception of the activities of religious organizations during the crisis period. Low ratings were virtually absent, confirming a high level of trust in ecclesiastical charitable practices and their real effectiveness in meeting the needs of the affected population.

Respondents most frequently identified military personnel (48.2%) and low-income citizens (45.9%) as priority beneficiary categories. Considerable attention is also given to elderly people and the wounded, which demonstrates that public awareness is oriented toward supporting the most vulnerable population groups.

A notable example of institutionalized charity is the activity of organization «Caritas Ukraine», (as part of one of the world's largest networks of charitable organizations)? which combines resource mobilization, partnership cooperation, and long-term social support for vulnerable

population groups. In 2025, due to the consolidation of efforts by donors, partners, and local branches, thousands of children were provided with sets of educational and psychological materials (*Caritas Ukraine, 2025*), which indicates the systemic nature of assistance and its significant social scale. At the same time, such support has not only a material but also a symbolic dimension, as it contributes to the formation of a sense of social inclusion, care, and security in conditions of crisis. The long-term implementation of these initiatives demonstrates the sustainability of charitable practice as a component of social ministry aimed at supporting families in difficult life circumstances.

In foreign scholarly research, attention is focused on religious charity as an important element of social interaction and the formation of civil society. In particular, R. Lincoln, C. Morrissey, and P. Munday systematize theoretical approaches and empirical data, demonstrating that religious giving is strongly correlated with the level of religious involvement, intensity of participation in communities, and the influence of social norms. They emphasize that charitable activity among believers is determined not only by individual motivations but also by institutional mechanisms such as trust in religious organizations, transparency of their activities, and the effectiveness of communication (*Lincoln et al., 2008*).

According to the survey conducted by the authors of this article (*Lomachinska, Kravets, 2026*), the level of trust in religious organizations as providers of charitable initiatives is assessed as high by the majority of respondents—79%. Trust is a key factor for successful charitable activity, especially under wartime conditions. A small proportion of respondents who are uncertain or do not express trust may indicate the need for further improvement in financial transparency and communication of charitable projects.

The level of coordination between religious organizations and the state was most frequently assessed by respondents as moderate (34.1%). At the same time, a significant number of low assessments may indicate insufficient systematic cooperation, a lack of unified coordination mechanisms, or inadequate integration of church initiatives into state humanitarian policy.

In this context, fundraising and endowment emerge as long-term instruments for financing charitable initiatives, ensuring both the mobilization of current resources and the long-term financial stability of religious institutions. Fundraising refers to the process of searching for and attracting resources (money, materials, services) to implement projects or support the ongoing activities of an organization. In particular, J. Caplea and S. Roddy argue that the financial practices of religious institutions are not merely economic tools, but forms of socio-value communication, where ethical norms, conceptions of the common good, and mechanisms of solidarity intersect. They also emphasize that charity and donations become a space for public debate on justice, obligation, and morality (*Caplea, Roddy, 2023*).

One of the most effective instruments for institutionalizing charity, capable of ensuring the long-term financial sustainability of religious organizations and the implementation of their strategic goals, is the endowment. Its purpose is the creation of a designated fund (endowment fund) that contributes to financing specific needs of religious organizations and ensuring their financial stability. Such a fund is typically established by a non-profit organization through charitable contributions, where the principal capital (the total amount of donations) is invested (in securities, real estate, etc.), while only the investment income

(interest) is used for the organization's needs. As noted by T. Horvat, the formation of endowment funds allows for the accumulation of resources and their allocation to socially significant projects, combining the principles of stability, accountability, and transparency (*Horvat, 2022: 6*). This approach facilitates a transition from situational assistance to systematic charitable activity oriented toward long-term social impact. Accordingly, endowment as an innovative form of philanthropy expands the financial capacities of religious institutions, increases their resilience to crisis challenges, and opens prospects for the sustainable development of charitable practices, which requires further regulatory improvement in the Ukrainian context.

For the expansion of charitable activities, its promotion plays a crucial role; therefore, religious organizations are increasingly integrating digital tools into their charitable work, using online platforms, official websites, electronic payment services, and QR codes, which enable remote and transparent donation processes. The effectiveness of fundraising practices is enhanced by systematic public reporting to the community, the organization of charitable events, the production and sale of symbolic goods, the encouragement of targeted and memorial donations, as well as the active involvement of believers in initiating their own charitable projects. In the Ukrainian context, this sphere demonstrates dynamic development, largely driven by the proliferation of specialized online charity platforms and the growing digital culture of society (*Horvat, 2024: 153–154*).

Overall, the formation of effective donor relations largely depends on the development of the brand of charitable organizations, which is realized through the use of modern digital and media technologies. Strong branding, implemented through social networks, web resources, and innovative communication tools, increases organizational visibility, enhances the attractiveness of its activities, and contributes to the growth of donations. Social media serve as an important fundraising instrument, ensuring rapid information exchange, interactive engagement, and the formation of long-term relationships between organizations and donors. The use of platforms such as Facebook, Twitter, YouTube, as well as email newsletters and correspondence, contributes to audience expansion and increased fundraising effectiveness.

In this context, social media emerge as an innovative tool of charity, enabling two-way communication, increasing public awareness, and strengthening societal trust. According to the survey conducted by the authors of this article (*Lomachinska, Kravets, 2026*), 59% of respondents use social media daily, which indicates a high level of digital integration among the population. At the same time, a portion of respondents uses social media rarely or almost never, demonstrating the persistence of the digital divide between different social and age groups. Nearly half (49.4%) of respondents consistently encountered information about the charitable activities of religious organizations on social media, while a significant proportion either did not see such information or were uncertain in their responses. This indicates insufficient effectiveness of digital communication by religious organizations. Despite the active development of online platforms, church structures have not yet fully realized the potential of social media as a tool for promoting charitable initiatives. Based on respondents' assessments, the level of trust in charitable fundraising campaigns of religious organizations on social media can be characterized as moderate. At the same time, the presence of a considerable share of low ratings indicates public concerns regarding fraud and lack of

transparency in digital fundraising, which highlights the need to strengthen reporting mechanisms, verify charitable campaigns, and develop mechanisms of digital trust within the social media information space.

Increasing trust in religious charitable organizations is also supported by publications on charitable activities posted on the Facebook pages of leading religious organizations in Ukraine. To substantiate this claim, we conducted a content analysis of posts from selected religious communities on Facebook for the period 2025–2026. The selection of communities is justified by the fact that these are the largest and most influential religious organizations representing the full confessional spectrum of Ukraine: Orthodox Church of Ukraine (OCU), Greek Catholicism (UGCC), and Protestantism (Seventh-day Adventists, Pentecostals, Baptists). This enables a comparison of different denominational approaches to volunteerism. In addition, the selected pages have a significant number of followers (from 16,000 to 334,000), which indicates their influence on shaping public opinion and their capacity to mobilize resources effectively. The pages chosen for analysis represent different institutional levels of religious organizations: the general church level (official page of the Orthodox Church of Ukraine (OCU), the All-Ukrainian Union of Evangelical Baptist Christians), as well as individual parishes or cathedrals (such as the Patriarchal Cathedral of the Ukrainian Greek Catholic Church and the Adventist community “Living Hope”). This allows volunteerism to be observed both as a “vertical” church policy and as a “horizontal” community-based initiative.

The analysis of Facebook content of the mentioned institutions allowed for the formulation of the following concise characteristics: Publications on charitable activities in the “One OCU” community (*Orthodox Church of Ukraine, Orthodox Church of Ukraine, n.d.*) have a distinctly socio-volunteer and patriotic character. Most often, they relate to assistance to the Armed Forces of Ukraine, including fundraising campaigns, the transfer of vehicles, generators, communication equipment, medical supplies, food, and ammunition. Such posts emphasize the unity of clergy and laity and present charity as a form of Christian service and civic responsibility. A separate group consists of messages concerning support for wounded soldiers, internally displaced persons, low-income families, and elderly people. These posts often include donation details, reports on the use of funds, and photographic evidence of delivered assistance. Stylistically, such publications combine informational, mobilizational, and spiritually instructive elements: alongside factual data, prayers, blessings, and expressions of gratitude to donors are included. Charity is thus presented as a systemic activity of the church community aimed at supporting society in wartime conditions, as well as a means of consolidating believers around the idea of service to one’s neighbor. Information about charitable initiatives is also available on the official page of the Orthodox Church of Ukraine (Orthodox Church of Ukraine, 2026).

Publications on charitable activities in the Facebook community of the Ukrainian Greek Catholic Church (*Ukrainian Greek Catholic Church, “Ask a Priest of the UGCC”, n.d.*), which has 88.3 thousand followers, are predominantly of a parish-social and pastoral nature. A significant share of posts is related to assistance for military personnel, internally displaced persons, the wounded, and needy families, reflecting the active involvement of the Church in addressing the humanitarian consequences of the war. Charity is presented as a concrete expression of Christian love and service to one’s neighbor, often

accompanied by prayers, spiritual guidance, and expressions of gratitude to donors. A separate group of publications concerns fundraising campaigns, the distribution of food, clothing, and medicines, as well as support for ecclesiastical or parish needs such as repairs, church maintenance, or assistance to clergy. These posts frequently include photo reports or brief summaries of completed activities, which strengthens community trust.

Posts in the Facebook community of the Patriarchal Cathedral of the Resurrection of Christ of the UGCC in Kyiv (*Patriarchal Cathedral of the Resurrection of Christ (UGCC), n.d.*), which has 66,000 followers, focus on volunteer activity and charitable fundraising and are characterized by a systematic and organizational-mobilizational nature. They regularly report on fundraising efforts for the military, support for the wounded, internally displaced persons, large families, and low-income households. Posts often include specific donation details, calls for participation, and information about fundraising deadlines. Considerable attention is also given to collecting food, medicines, clothing, hygiene products, and other humanitarian supplies. A notable feature is the publication of photo reports and expressions of gratitude to donors, which enhances public trust and demonstrates transparency in the use of funds. Overall, the page reflects the active social position of the cathedral, which functions as a coordination center for assistance and as a platform for consolidating believers around volunteer activities in wartime conditions.

Publications on the Facebook page of the Adventist community “Living Hope” (*Living Hope Ukraine, n.d.*), located in town Volodymyr and having 334,000 followers, regarding volunteer activities and charitable fundraising are distinctly socio-service in nature and primarily related to support for those affected by the war. A significant proportion of posts report assistance to military personnel, the wounded, internally displaced persons, and low-income families, including fundraising campaigns, as well as the collection of food, clothing, medicines, and humanitarian supplies. Posts often specify concrete needs, donation methods, and fundraising deadlines. Owing to its large online audience, the community page also functions as a coordination hub for volunteer activity, mobilizing a wide digital community to participate in social ministry.

Publications on the Facebook page of the Ukrainian Church of Christian of Evangelical Faith (*Ukrainian Pentecostal Church, n.d.*), which has 16,000 followers, regarding volunteer activities and charitable fundraising are characterized by a large-scale interregional scope and reflect coordination of assistance at the level of the entire denomination. Considerable attention is given to supporting the Armed Forces of Ukraine and the civilian population, including the delivery of humanitarian supplies, transport, food, medicines, as well as the organization of hot meals for those in need. In particular, regular volunteer trips and food distribution efforts are reported in Kyiv and other cities. Separate posts highlight the work of church volunteer teams from different regions that systematically travel to affected areas, providing humanitarian assistance and spiritual care. Overall, the page performs an informational and coordination function, mobilizing believers for donations and volunteer engagement.

Publications on the Facebook page of the All-Ukrainian Union of Churches of Evangelical Christian Baptists of Ukraine (*All-Ukrainian Union of Evangelical Christian Baptists, n.d.*), which has 16,000 followers, reflect systematic volunteer activity coordinated at the national level. A significant portion of posts is devoted to assistance for those

affected by the war, including internally displaced persons, residents of frontline areas, children, and elderly people. Reports include the delivery of humanitarian aid, food, clothing, medicines, and hygiene supplies, as well as information about the work of charitable centers and field kitchens. A separate focus is placed on initiatives supporting

military personnel and chaplaincy service, which combines material assistance with spiritual care.

Based on this analysis, a comparative table of the mentioned communities was developed, highlighting the specific features of their charitable activities.

Table 1. Comparative Characteristics of Volunteering Content and Digital Communication in Facebook Communities of Ukrainian Religious Organizations (2025–2026)

Facebook community / page	Main focus of charitable publications	Primary beneficiaries	Nature of content	Socio-religious emphasis
Orthodox Church of Ukraine ("One OCU")	Socio-volunteer and patriotic activity	AFU servicemen, wounded soldiers, internally displaced persons, low-income groups, elderly people	Fundraising campaigns, transfer of equipment, medical supplies, humanitarian aid	Charity presented as a form of Christian service and civic responsibility
Ukrainian Greek Catholic Church ("Ask a Priest of the UGCC")	Pastoral and parish-social assistance	Military personnel, IDPs, wounded, needy families, church communities	Provision of food, clothing, medicines, support for parish needs	Charity interpreted as a practical expression of Christian love of neighbor
Patriarchal Cathedral of the Resurrection of Christ (UGCC)	Organizational and mobilizational volunteer activity	Military personnel, IDPs, large and low-income families	Regular fundraising campaigns and humanitarian assistance distribution	Cathedral positioned as a center of coordination and community consolidation
Adventist community ("Living Hope")	Socio-service volunteerism	War-affected persons, military personnel, IDPs, low-income groups	Information on fundraising, humanitarian deliveries, medical and material aid	Emphasis on practical social service and volunteer coordination
Ukrainian Church of Christian of Evangelical Faith	Interregional coordination of humanitarian aid	Military personnel, civilians, residents of affected regions	Humanitarian convoys, hot meals, volunteer missions	Combination of material assistance with spiritual care
All-Ukrainian Union of Evangelical Christian Baptists	Systematic nationwide charitable activity	IDPs, frontline residents, children, elderly people, military personnel	Humanitarian aid distribution, field kitchens, chaplaincy service	Charity integrated with spiritual support and chaplaincy ministry

Comparative analysis shows that charitable publications of religious communities on Facebook share a common humanitarian orientation shaped by the conditions of war in Ukraine. All denominations actively highlight assistance to military personnel, internally displaced persons, and socially vulnerable groups, combining material support with spiritual care. At the same time, certain differences can be observed between denominations: the Orthodox Church of Ukraine (OCU) is more characterized by a combination of charity with patriotic discourse; the Ukrainian Greek Catholic Church (Ukrainian Greek Catholic Church) emphasizes pastoral and parish-centered dimensions; whereas Protestant communities focus on interregional coordination, mobilization of volunteer networks, and practical social service. Overall, Facebook serves as an important tool for consolidating believers, ensuring transparent reporting, and organizing societal support under crisis conditions.

Based on a survey conducted by the Razumkov Centre (Razumkov Centre, 2024), during 2000–2020 the share of respondents who regularly provided material support to the church fluctuated between 9% and 11%. In 2022–2023, this indicator increased to 15%, but according to the latest data, it returned to a level close to the pre-war period (approximately 12%). In 2024, regular financial support is provided by 36% of church members and only 4% of non-members; occasional donations are made by 37% and

22% respectively, while contributions during religious holidays or ritual practices account for 21% and 33%. Non-participation in any form of support is declared by 5% of church members and 42% of non-members. Regionally, the highest levels are recorded in Western Ukraine, which correlates with higher levels of religious involvement. In confessional terms, the highest level of regular support is demonstrated by believers of the Ukrainian Greek Catholic Church, while among followers of the Ukrainian Orthodox Church (Moscow Patriarchate) and the Orthodox Church of Ukraine this indicator is lower. At the same time, the majority of respondents recognize social ministry as an important component of church activity, indicating a strong public demand for its charitable function.

Comparison of the results of the sociological study conducted by the Razumkov Centre (Razumkov Centre, 2024) and the authors' survey by I. Lomachynska and M. Kravets (2026) demonstrates both common trends in the development of charitable activity in Ukrainian society under wartime conditions and certain differences determined by the scale of the studies, sampling, and research focus. A shared feature of both studies is a high level of public trust in religious organizations and recognition of their important role in addressing the humanitarian consequences of the war. In the Razumkov Centre study, 62.5% of citizens expressed trust in the Church, and more than half positively assessed its role in contemporary society. In contrast, the

study by I. Lomachynska and M. Kravets indicates an even higher level of full trust in religious organizations—78.8%. This suggests that religious communities during wartime are perceived as important institutions of moral support, social assistance, and civic solidarity. Both studies also confirm active public participation in charitable activities and emphasize the priority of assistance to military personnel, the wounded, low-income groups, and internally displaced persons, indicating the formation of an ethics of solidarity and mutual assistance within Ukrainian society. At the same time, there are notable differences between the studies. The Razumkov Centre analyzes nationwide trends in religiosity, trust in the Church, and material support for religious communities across Ukraine. In contrast, the study by I. Lomachynska and M. Kravets is local in scope, focusing on residents of Sumy region who are members of religious communities; accordingly, its results demonstrate significantly higher levels of engagement in charitable activity and trust in church structures. Another significant difference is the emphasis on social media. While in the Razumkov Centre study digital religious communication is considered only marginally, in the survey by I. Lomachynska and M. Kravets social networks are presented as an important tool for mobilizing charitable activity. In particular, 44.7% of respondents reported making donations after receiving information via social media, and Telegram and Facebook are identified as the main platforms for disseminating charitable content.

Thus, under wartime conditions, the expansion of charitable activities of religious organizations in social media emerges as a strategically essential direction of their social ministry, as it contributes to enhancing the effectiveness of charitable work and strengthening societal resilience. Through social networks, religious institutions are able not only to coordinate assistance but also to build trust, support the moral well-being of society, and consolidate communities around the values of solidarity and mutual support. Digital platforms ensure prompt communication, transparency of financial flows, and broad resource mobilization, all of which are critically important in crisis situations.

Conclusions

The development of religious charity as a component of social ministry requires further improvement of the regulatory and legal framework, which creates favorable conditions for the activities of confessional communities and their interaction with other actors in the system of social assistance. Following the full-scale invasion of Russia into Ukraine, the activities of religious organizations have significantly transformed toward intensified charitable and humanitarian support, encompassing assistance to military personnel, internally displaced persons, and the civilian population, including spiritual care, material provision, and rehabilitation. The importance of this activity is also emphasized in legislation on military chaplaincy, which highlights partnership with civil society and charitable organizations.

The long-term financial support of charitable initiatives of religious organizations is based on a combination of instruments such as fundraising and endowment, which ensure both the operational mobilization of resources and financial stability in a strategic perspective. Fundraising is understood as a systematic process of attracting financial, material, and service resources to support ongoing activities and project implementation. At the same time, endowment serves as an effective mechanism for institutionalizing charity, aimed at forming designated funds that enhance the financial sustainability of religious institutions,

their adaptability to crisis challenges, and ensure the continuity of charitable practices.

The expansion of charitable activities of religious organizations largely depends on their effective promotion, which necessitates the active integration of digital tools. The use of online platforms, official websites, electronic payment services, and QR codes enables remote and transparent donation processes. In the Ukrainian context, this sphere demonstrates dynamic development driven by the spread of specialized platforms and the growth of digital culture. An important factor is also the formation of a recognizable organizational brand, implemented through modern media technologies. Social media, particularly Facebook and YouTube, play a key role in fundraising by ensuring rapid communication, audience expansion, and trust-building, functioning as an innovative instrument for resource mobilization.

AI Usage Declaration

The authors declare the use of generative artificial intelligence (AI) in the research and manuscript preparation process. According to the GAIDeT taxonomy (2025), the following tasks were delegated to generative AI tools under full human supervision: literature search, bibliographic organization with subsequent author review, and stylistic editing of the final version of the work. Generative AI tool used: ChatGPT-5.

The authors bear full responsibility for the final version of the manuscript. Generative AI tools are not listed as authors and are not responsible for the final results.

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Трансформація благодійної діяльності релігійних організацій в Україні в умовах війни в контексті соціально-гуманітарних процесів і цифрових практик

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У статті здійснено релігієзнавчий аналіз трансформації благодійної діяльності релігійних організацій в Україні в умовах війни, зумовленої глибокими змінами соціально-гуманітарного простору. Обґрунтовано, що внаслідок повномасштабної агресії релігійні інституції стали важливими суб'єктами громадянського суспільства, інтегруючи благодійність, волонтерство та соціальне служіння. Наукова новизна дослідження полягає у комплексному осмисленні зазначених трансформаційних процесів крізь призму поєднання соціогуманітарного та цифрового вимірів. Методологія ґрунтується на міждисциплінарному поєднанні релігієзнавчого, соціологічного, правового та медіакомунікаційного підходів. Емпіричну основу роботи становлять результати онлайн-анкетування представників релігійних громад Сумської області, а також контент-аналіз соціальних мереж. Встановлено, що чинне нормативно-правове забезпечення благодійності потребує вдосконалення, тоді як практична діяльність конфесій суттєво активізувалася у сферах гуманітарної допомоги, духовної підтримки та реабілітації. Доведено ефективність впровадження фандрайзингу та ендавменту як інструментів фінансової стабілізації благодійних ініціатив. Особливу увагу приділено ролі цифрових технологій у мобілізації ресурсів, розширенні аудиторії та формуванні суспільної довіри. Узагальнено, що цифровізація цієї сфери безпосередньо підвищує ефективність соціального служіння та зміцнює загальнонаціональну стійкість.

Ключові слова: благодійна діяльність, релігійні організації, соціальне служіння, волонтерство, цифровізація благодійності, соціальні мережі.

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Релігія, етика та цифрова реальність у глобальних кризах XXI століття: трансформація смислів, ідентичностей і соціальних практик