

Christian religious philanthropy as a spiritual determinant of national resilience under conditions of war

Irina Lomachinska (ORCID 0000-0003-2537-6322)

Borys Grinchenko Kyiv Metropolitan University (Ukraine)

Mykhailo Kravets (ORCID 0009-0004-1702-7450)

Borys Grinchenko Kyiv Metropolitan University (Ukraine)

The article explores the development of Christian religious philanthropy amidst the full-scale war. Its relevance stems from the fact that religious organizations in contemporary Ukraine serve as key providers of humanitarian assistance, integrating social support with practices of solidarity, mutual aid, and spiritual-moral guidance. The purpose of the study is to identify the essential components of Christian religious philanthropy as a spiritual determinant of national resilience. The methodological framework is based on systemic and comparative approaches, as well as the case-study method; the empirical basis is complemented by a questionnaire survey. The novelty of the research lies in the application of a comprehensive academic perspective to interpreting religious philanthropy as a significant factor contributing to national resilience during wartime and to the broader process of societal recovery in the post-war period. The Conclusions emphasize that Ukrainian legislation enables religious organizations to conduct humanitarian activities directly or through charitable foundations established by them, ensuring transparency, legitimacy, and an adequate level of public trust. Regulatory requirements regarding targeted use of resources and reporting procedures minimize risks of misuse and enhance institutional accountability. Under wartime conditions, religious charity becomes closely intertwined with the protection of human rights, forming an integral element of the state's humanitarian security. Religious institutions actively support internally displaced persons, families of military personnel, the elderly, and other vulnerable groups, thereby contributing to the realization of fundamental social and humanitarian rights. The survey results confirm the high level of charitable engagement and its considerable support among the population. At the same time, the potential of these initiatives remains predominantly concentrated on one-time forms of assistance, which underscores the need to transition toward systemic philanthropy and to develop strategies for long-term recovery.

KEYWORDS

charity,
religious
philanthropy,
religious
benevolence,
religious
organizations,
social ministry,
Christianity,
spirituality,
national resilience

Introduction

In the context of deepening humanitarian, social, and psychological challenges faced by Ukrainian society during the full-scale Russian aggression, religious organizations perform a unique role as providers of philanthropic assistance, combining social services with practices of solidarity, mutual aid, and spiritual-moral support. Religious philanthropy generates an environment of communal cohesion, which constitutes a key element of national resilience. Owing to its voluntary nature, value-based motivation, and the high level of public trust in religious institutions, it facilitates the mobilization of resources, support for affected populations, and the rehabilitation of both military personnel and civilians, while also transmitting ethical orientations that assist in overcoming the traumatic consequences of war. The purpose of the study is to determine the principal components of Christian religious philanthropy as a spiritual factor of national resilience. This purpose involves the accomplishment of several

research objectives: identifying the specific features of the legislative regulation of religious philanthropy; clarifying the distinctive characteristics of contemporary Christian charitable initiatives; and analyzing public attitudes toward religious philanthropy within Ukrainian society.

Research methods

The problem under consideration is interdisciplinary in nature, which necessitated the application of an appropriate methodological framework. To examine the phenomenon of Christian religious philanthropy, a structural-functional analysis is employed, enabling the identification of its social, value-based, and spiritual functions. A systemic approach is used to conceptualize religious organizations as components of the broader system of national resilience, interacting with governmental, civil, and international structures. For data generalization, a comparative analysis of the activities of various denominations in the wartime context is applied, along with the case-study method, which



i.lomachynska@kubg.edu.ua
m.kravets.asp@kubg.edu.ua

© The Author(s). Published by Borys Grinchenko
Kyiv Metropolitan University



makes it possible to trace specific models of assistance and spiritual support. This methodological complex ensures a comprehensive examination of religious philanthropy as a significant spiritual and social resource of national resilience. Among the empirical methods, a questionnaire survey was used. The study, conducted in November 2025, involved representatives of religious communities in Kyiv as well as students of humanities specialties at Borys Grinchenko Kyiv Metropolitan University. The total number of participants was 70 respondents. All participants were informed about the purpose of the study and the anonymity of their responses and voluntarily agreed to participate. The diagnostic stage was based on a written questionnaire administered via Google Forms (original content design). Quantitative and qualitative analytical methods were applied to process the data. The obtained diagnostic information was subsequently interpreted and generalized at the final stage of the research.

The theoretical foundation of the study consists of works by foreign and Ukrainian scholars who examine the dynamics of religious philanthropy under changing conditions of social existence and emphasize the need for its comprehensive investigation. Among Ukrainian researchers, attention should be drawn to publications by H. Mierenkov, L. Moisieienko, O. Sokolovskyi, V. Lavreniuk, I. Kovalchuk, P. Malyk, S. Shevchuk, among others. In the global academic discourse, recent studies on Christian religious philanthropy predominantly focus on marketing strategies, donor engagement, and reporting practices as key determinants of the effectiveness of philanthropic projects undertaken by religious organizations. Notable examples include publications by L. Zhang, A. Sobiyanto & N. Nurwahidin, A. Ralph, and C. D'Souza. Analysis of the source base indicates that, within contemporary scholarship, the development of Christian religious philanthropy in the globalized world has not yet become the subject of comprehensive academic inquiry; most researchers concentrate on isolated aspects of this issue.

Results and Discussion

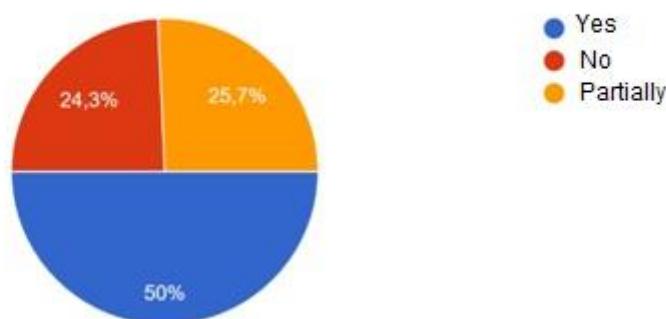
The challenges of the present era, driven by Russia's military aggression against Ukraine, have intensified the

efforts of religious organizations in providing humanitarian support to the most vulnerable segments of the population. The powerful religious-propagandistic dimension of the Russian invasion necessitates a counter-response in the form of strengthening confessional tolerance and interreligious dialogue, as well as fostering a global ethic of responsibility and solidarity. These processes create the need to reconsider established models of interaction between the state and religious organizations in implementing charitable initiatives.

In the broadest sense, social responsibility encompasses three interconnected levels: the state, business, and the individual. The state shapes conditions for the development of charity through legislation and compensatory mechanisms for donors, ensuring support for socially vulnerable citizens. In the business sphere, charitable traditions have historical roots linked to nineteenth-century patronage. Individual social responsibility manifests in selfless altruistic actions that contrast with the "rational" behavior of the economic actor. Institutional and cultural mechanisms regulate the forms of charity, determine societal attitudes toward it, and actively contribute to the creation of public goods (Iljin, 2019).

Religious organizations play a particularly significant role in the development of charity. According to a sociological survey conducted by the Razumkov Centre's sociological service with the support of the Konrad Adenauer Foundation's Representation in Ukraine (25–31 October 2024), the level of public trust in religious organizations remains consistently high, reaching 62.5%. This public trust—substantially exceeding trust in key state institutions—serves as an indicator of societal recognition of the mission of social ministry and facilitates the expansion of various forms of social engagement by religious communities. The survey conducted within the framework of this study demonstrates that half of respondents experience a strong positive impact from the activities of religious communities in their region; 25.7% perceive this impact partially, and 24.3% consider it insufficient.

Do you feel the impact of religious organizations' activities in your region?
70 responses



The term **charity** is generally understood as the provision of free assistance by private individuals or organizations to those in need (the poor, orphans, persons with

disabilities, etc.). Such assistance may include not only money but also goods, food, medicines, toys, and other necessities. Definitions of charity often emphasize

compassion, empathy for one's neighbor, and the moral duty of the wealthy to support those in distress; a benefactor is typically described as a person who performs acts of goodwill (Shevchuk, Romaniuk, 2023).

The fundamental principles of charitable activity in Ukraine are established in the Law of Ukraine *On Charitable Activities and Charitable Organizations*¹, which entered into force on 5 July 2012. This legal act defines the principles governing the establishment and functioning of charitable organizations, regulates the procedures for providing charitable assistance, and sets out the legal framework for regulating social relations in the field of charity. The law provides an official definition of charitable activity as voluntary personal and/or material assistance aimed at achieving the objectives specified in the document, without any intention of gaining profit or receiving compensation. In addition, the law classifies types of charitable activities and charitable organizations, outlines the categories of actors involved, sets reporting requirements, and establishes mechanisms of state regulation in the charity sector.

Although the Law does not include separate articles dedicated specifically to the charitable activities of religious organizations, it indirectly applies to them through its general provisions regarding the subjects of charitable activity. In particular, religious organizations may act as donors or recipients of charitable assistance (beneficiaries) on general terms. Moreover, as legal entities, they may establish or participate in separate charitable organizations (such as foundations, missions, or institutions), which then fall fully under the regulation of this Law. For example, a church-based mercy mission or charitable foundation would be registered as a standard charitable organization.

Certain aspects of regulating charitable initiatives are further elaborated in the Law of Ukraine *On Humanitarian Aid*². This Law defines humanitarian aid as targeted, free assistance provided in monetary or in-kind form (goods, services, works) by donors to individuals or organizations requiring support due to material hardship, extraordinary circumstances (war, natural disasters, catastrophes), illness, or other crises. The Law specifies that recipients of humanitarian aid may include both natural and legal persons, among them charitable organizations, social protection institutions, healthcare facilities, and religious organizations registered in accordance with national legislation. Humanitarian aid regulated by this Law must be free of charge, purposeful, and without any form of compensation to donors. The Law establishes strict control over the receipt, distribution, and targeted use of humanitarian aid: recipients are obligated to report on the aid received and utilized; rules for customs clearance of humanitarian shipments are provided, including exemptions from taxes and customs duties for the import of humanitarian goods.

It should be emphasized that charitable activities carried out by religious organizations within the scope of their statutory competence are primarily regulated by the Law of Ukraine *On Freedom of Conscience and Religious Organizations*³. This legal act establishes that religious organizations have the right to engage in charity and acts of mercy both directly and through charitable structures they establish (such as foundations, missions, and institutes). According to Article 18, such organizations may solicit and

receive voluntary financial or in-kind donations, with all financial and material contributions, as well as other forms of income, exempt from taxation. Article 23 provides for the establishment, within religious organizations, of societies, brotherhoods, associations, and other citizen unions to carry out charitable activities, disseminate religious literature, and conduct cultural and educational programs. These associations may have their own statutes, which must be registered in accordance with the procedure prescribed by law. Consequently, religious organizations are authorized to conduct charitable and mercy-oriented activities independently or through public foundations, and funds allocated for these purposes are tax-exempt.

A distinct aspect of the charitable activities of religious organizations is the provision of social services, which is regulated by the Law of Ukraine *On Social Services*⁴. This law covers a broad spectrum of social services, from the prevention of adverse life circumstances to support, accompaniment, reintegration, and care provision. Article 9 explicitly includes the participation of religious organizations in the implementation of the Law. Forms of activity corresponding to the functions of religious organizations include: in-kind assistance (goods, items, basic necessities); social support – care, social adaptation, integration/reintegration, social accompaniment; provision of shelter, crisis intervention, and emergency assistance for those facing difficult life circumstances (such as loss of housing or internal displacement due to war) requiring immediate support; and social mediation in resolving complex life issues, including legal and psychological support.

Analysis of the Ukrainian legislative framework indicates that, due to the legal status of humanitarian aid as a form of charity, religious organizations can lawfully and effectively conduct humanitarian campaigns, attract donors, distribute aid, and provide it to vulnerable groups as voluntary and free assistance. Regulatory provisions – including reporting, the defined purpose of aid, control over distribution, and customs and tax exemptions – enhance transparency, fostering trust among society and international donors. However, religious organizations acting as humanitarian or charitable entities must strictly comply with legal requirements: proper registration, accurate documentation of donations, reporting, and the targeted use of assistance. This necessitates adequate organizational capacity and standards of financial and administrative management.

The centuries-long experience of charitable activity within Christian religious organizations is accumulated in their social doctrines, which are generally understood in contemporary religious studies as a set of theological perspectives on various aspects of social relations. Social ministry has been a distinctive mission of the Christian Church from apostolic times to the present. The New Testament emphasizes the idea of pastoral service as a form of spiritual authority, a concept subsequently developed in Christian theological thought.

The Church's social teaching aims to establish Christian principles within the practical realities of contemporary society. Christian social doctrine offers a framework for implementing moral and social principles that reflect the confessional ideal of a perfect social actor. Social ministry, as a unique mission of the Christian Church, pursues

¹ On Charitable Activities and Charitable Organizations: Law of Ukraine. URL: <https://zakon.rada.gov.ua/laws/show/5073-12#Text>

² On Humanitarian Aid: Law of Ukraine. URL: https://zakon.rada.gov.ua/laws/show/1192-14?find=1&text=п-ліг#w1_1

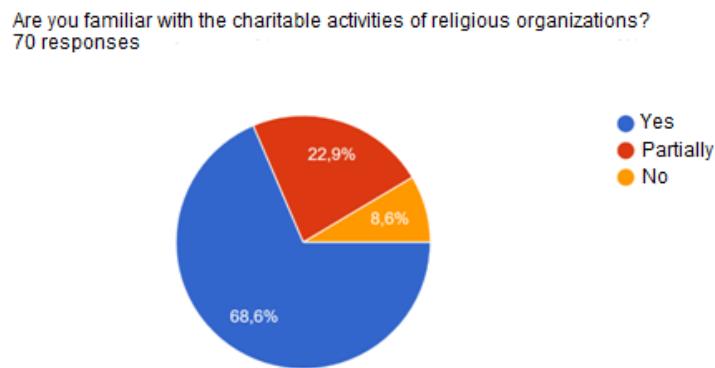
³ On Freedom of Conscience and Religious Organizations: Law of Ukraine. URL: <https://zakon.rada.gov.ua/laws/show/987-12?find=1&text=благодійн#Text>

⁴ Law of Ukraine "On Social Services. URL: https://zakon.rada.gov.ua/laws/show/2671-19?find=1&text=п-ліг#w1_1

evangelization through charitable action; it shapes a national consciousness based on the philosophy of love for one's neighbor, and social assistance to those in need—historically associated with charity—becomes a necessary

condition for the personal spiritual growth of each Christian (Lomachinska et al., 2021).

According to survey results, two-thirds of respondents are familiar with the charitable activities of religious organizations:



Charity constitutes a fundamental component of social care, aimed at providing voluntary and selfless assistance to those in need through money, property, or services. As a form of philanthropy, it differs from professional social work, which relies on formal legal, regulatory, and organizational mechanisms. At the same time, contemporary charity exhibits a degree of institutionalization, involving both private individuals and collective actors, while retaining flexibility in responding to social problems. Primary forms of engagement include direct provision of aid, funding of social programs, and gratuitous support for materially disadvantaged individuals (Marynich, n.d.).

Philanthropy represents a historical tradition common to many peoples of the world, combining social responsibility with humanitarian values. In Western culture,

it has been shaped under the influence of Christianity, where acts of kindness are regarded as both a moral duty and a path to spiritual purification. Religious beliefs contribute to the formation of values that motivate individuals to assist those in need, framing charity as both a responsibility and a social obligation. In contemporary Western society, philanthropy is integrated into corporate culture, and its development is considered an integral aspect of organizational activity, fostering social cohesion, moral satisfaction, and the reinforcement of humanistic values (Zhang, 2021).

Survey results indicate that the spectrum of forms of religious philanthropy is quite broad; however, the primary form of assistance remains the provision of food and humanitarian aid:

What forms of religious philanthropy have you encountered in your life?
70 responses



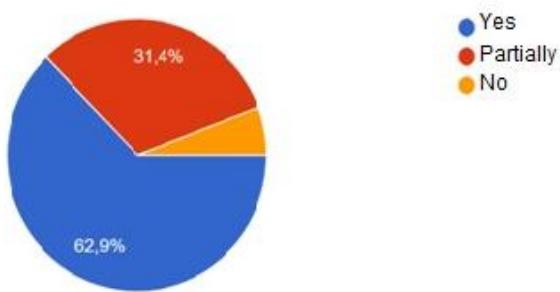
With the onset of the full-scale invasion, attitudes toward charity in Ukraine have changed significantly. The increase in assistance is facilitated by the organized activities of charitable organizations and volunteer foundations, as well as by the high level of personal civic engagement. A substantial portion of the population actively participates in volunteer and charitable work, disseminating cases of aid through social media. The primary motives for charity remain compassion and solidarity; however, since 2022, ideological motives have

also strengthened, including patriotism, the desire to contribute to addressing critical societal issues, and the recognition of one's duty to the community—underscoring the social significance of religious and civic philanthropy (Zagorij Foundation, 2022).

Under these challenging conditions, 62.9% of respondents fully support the expansion of religious initiatives in the social sphere, 31.4% support it partially, and only 5.7% consider such cooperation inappropriate:

Do you support the expansion of religious initiatives in the social sphere?

70 responses



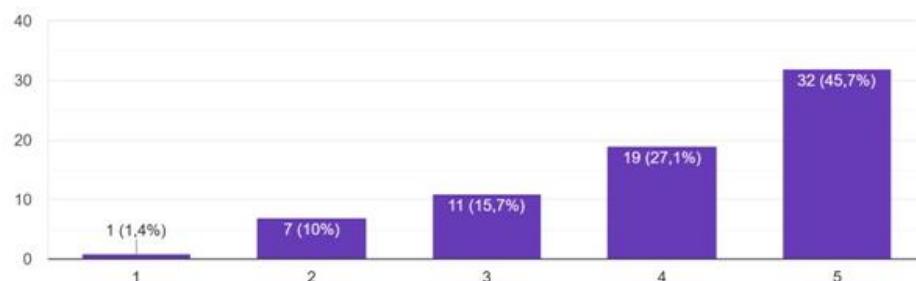
The distinction between social assistance provided by the state and that provided by the Church represents a key aspect in analyzing religious charity. During crisis periods, when state institutions are unable to cope with large-scale social challenges, church-based charitable activity assumes particular significance, substantially complementing governmental efforts. At the same time, ecclesiastical assistance should not be viewed merely as a response to institutional weakness: Christian philanthropy is a value-driven practice that remains relevant even in socially prosperous societies. The principle of subsidiarity

delineates an optimal balance between the functions of the state and the community. Internal church-based charity fosters cohesion, while external activities aim not only to meet material needs but also to uphold human dignity. It is advisable for the Church to integrate Christian values into broader societal processes, contributing to the development of state institutions (Mierenkov, 2019: 26–27).

Almost half of the respondents assign a high value to the role of religious organizations in providing humanitarian aid:

How do you assess the role of religious organizations in providing humanitarian aid? (where 1 is very low role, and 5 is high role)

70 responses



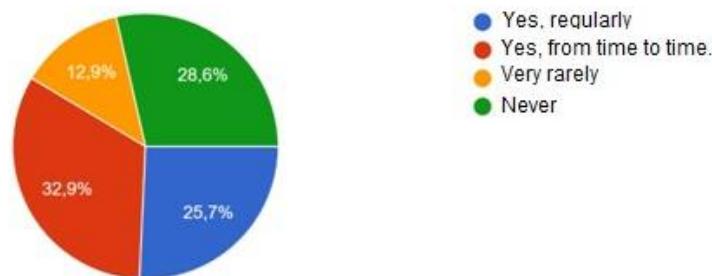
Church-based charitable practices—both material and moral—retain significant social relevance and continue to be in demand, particularly during periods of profound societal upheaval, when state institutions are unable to fully meet the urgent needs of the population. Today, the charitable activities of the Church also create conditions for restoring its social authority, strengthening its unifying role,

and consolidating citizens around a shared goal: building a dignified future for Ukraine grounded in spiritual values and religious-national ideals (Moisiienko, 302).

More than half of respondents reported personally participating in charitable initiatives organized by religious communities:

Did you personally participate in the charitable initiatives of religious communities?

70 responses

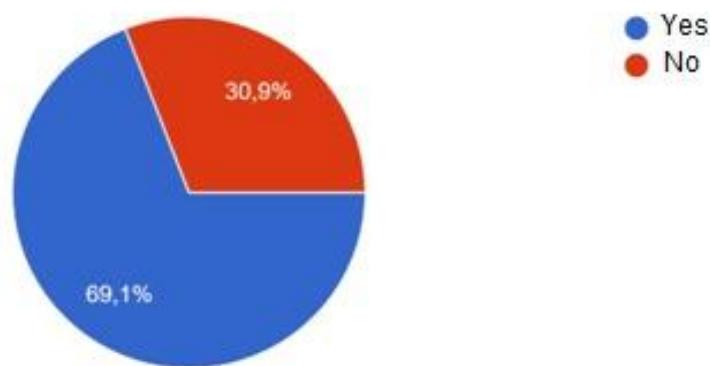


The escalation of Russian violence against Ukraine's civilian population demonstrates the genocidal nature of the aggression and is accompanied by de facto support from the Russian Orthodox Church and certain Russian religious leaders, who, rather than condemning the war, propagate the ideology of the "Russkiy mir." Against this backdrop, the role of religious philanthropy in Ukraine has grown particularly significant: churches and religious associations provide humanitarian, legal, psychological, and spiritual support to the population, internally displaced

persons, and residents of frontline regions. The expansion of these forms of assistance constitutes an important instrument for societal resilience and resistance to aggression (Brytsyn, Vasin, 2025: 41).

According to survey results, 69% of respondents reported personally receiving aid from religious organizations, with 82.4% of them assessing its quality as high or very high:

Have you personally received assistance from a religious organization?
68 responses



In the current challenging wartime context for Ukrainian society, religious communities not only maintain their social mission but also reinforce it, becoming a crucial element of national resilience and the protection of human dignity. Religious organizations engage in multi-faceted activities aimed at safeguarding fundamental human rights. According to M. Sheptytska, the key areas of state-religion collaboration include: promoting public morality; supporting interreligious, interethnic, and civic harmony; participating in international peace and cooperation initiatives; implementing joint interconfessional social projects; preserving cultural and historical heritage; providing spiritual-patriotic education; fostering scientific, cultural, and artistic collaboration; engaging in social protection and healthcare; supporting families; media interaction; spiritual care for military personnel and prisoners; environmental initiatives; and socially oriented economic activities (Sheptytska, 2023: 134).

The Orthodox Church of Ukraine (OCU) focuses its charitable efforts precisely on such activities. The official OCU website (pomisna.info) reports on humanitarian visits by the Primate and the delivery of aid, including overviews of visits and the transfer of goods from international partners. The OCU actively collaborates with diaspora churches (notably the UOC of the USA and other

autocephalous structures), which organize and supply humanitarian shipments in coordination with the Kyiv Metropolia. This is documented through reports on cargo deliveries and joint missions¹.

Considering public support for the social initiatives of religious organizations, in 2025 the Ministry of Social Policy officially declared its intention to deepen coordination with religious associations (including the OCU) through the creation of public councils and cooperation mechanisms in the field of social services and humanitarian aid².

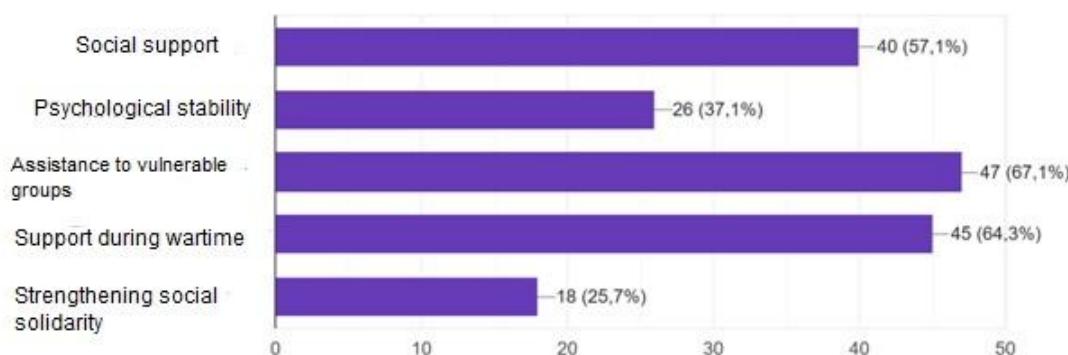
In collaboration with the state and international partners, religious organizations often become the first entities capable of promptly responding to humanitarian challenges, due to their extensive networks, high level of trust, and readiness to operate under risk conditions. They provide shelter, humanitarian kits, psychological and spiritual support, and assist in the rehabilitation of both military personnel and civilians. This is corroborated by survey results, where respondents indicate that, under wartime conditions, the activities of religious organizations are primarily directed toward various forms of social and psychological support for the population:

¹ Ukrainian Orthodox Church of the USA Joins the Orthodox Church of Ukraine in Delivering Humanitarian Aid to Ukraine. URL: https://www.ukrainianorthodoxchurchofusa.org/news/3559/ukrainian-orthodox-church-of-the-usa-joins-the/?utm_source=chatgpt.com

² The Public Council for Cooperation with Churches and Religious Organizations will begin operating under the Ministry of Social Policy. URL: <https://www.msp.gov.ua/press-center/news/uminsotspolityky-zapratsyuye-hromadska-rada-zi-spivpratsi-ztserkvamy-ta-relihiynymi-orhanizatsiyami>

Which areas of humanitarian security are most significantly influenced by religious organizations?

70 responses



The culture of philanthropy encompasses ethical norms for providing assistance, societal perceptions of charitable activity, and principles of transparency and accountability within the charitable sector. In religious philanthropy, support traditionally focuses on the sick, elderly, and other socially vulnerable groups, motivated by compassion and a belief in the efficacy of charity as a mechanism of solidarity. The development of religious charity is further facilitated by innovative forms of aid and its promotion through media channels (*Ukrainian Center for Public Opinion Research "Socioinform," 2021*).

Amid the full-scale Russian invasion, social media has become not only an essential communication tool for Ukrainian religious organizations but also a powerful instrument for support, organization of aid, spiritual guidance, and informational resistance. Clergy use social media to disseminate spiritual encouragement, hope, and blessings for both military personnel and civilians. Through these platforms, religious organizations actively coordinate humanitarian assistance, fundraising, and volunteer initiatives (Lomachinska, 2025: 50).

Notably, the charitable activities of the *Ukrainian Greek Catholic Church* (UGCC) are prominently represented in social media, as highlighted in the report *Social Service Without Borders: The Church's Response to the Challenges of War*, presented at the UGCC Synod of Bishops¹. The report summarizes the multi-dimensional social service activities of the UGCC, encompassing humanitarian, medical, and educational support, with all archdioceses, dioceses, and exarchates actively participating. Ukrainian diaspora communities contribute significantly by organizing regular collections, sending humanitarian shipments containing medicines, equipment, food, and generators, and establishing refugee support centers offering accommodation, counseling, and spiritual guidance. Partnerships with international organizations, including Renovabis, Caritas, Die Sternsinger, and Missione Calcutta, strengthen healthcare support and protect vulnerable groups. The UGCC's Department of Social Service coordinates resources and directs aid according to current needs. The UGCC also undertakes

thematic initiatives, such as the ecological-social campaign *Gardens of Hope*, and coordinates the reception and distribution of international donations, including shipments from the Pope and other global partners.

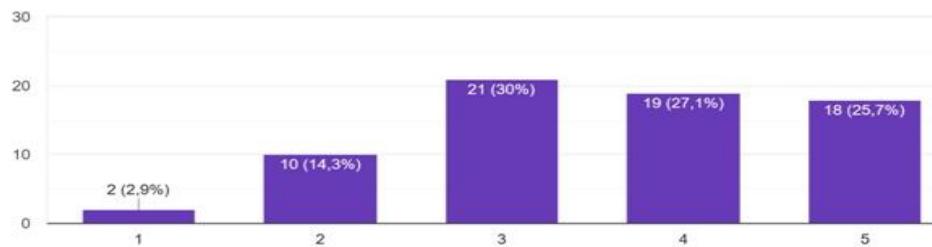
However, international experience in religious philanthropy indicates that religious organizations require ongoing marketing to sustain their operations. Religious identity, community engagement, and trust in the charity's brand shape donors' emotional and behavioral commitment. Studies of religious organizations abroad confirm that a positive brand image significantly enhances the influence of religious motivation on giving decisions, highlighting the importance of strategic reputation and communication management for religious nonprofit organizations to ensure stable donor support (*D'Souza et al., 2021*).

An illustrative example of effective promotion of charitable activity is Caritas Ukraine, one of the largest networks of nonprofit charitable organizations in Ukraine and a primary executor of the UGCC's humanitarian programs. Caritas Ukraine provides comprehensive support to socially vulnerable populations, assists in overcoming crises, and develops sustainable solutions for societal welfare. Its mission is to cultivate traditions of charity to combat poverty, inequality, and social isolation by providing humanitarian aid and creating an effective system of social, medical, and educational services in Ukraine, thereby promoting community development grounded in Christian moral and ethical values. The organization maintains a website (<https://caritas.ua>), emphasizing efficiency, accessibility, and transparency.

Consequently, a key condition for activating the charitable activity of religious organizations is strengthening trust among communities, charitable foundations, and aid recipients through transparency and accountability. Regarding the assessment of transparency in the work of religious charitable organizations, respondents generally view it positively; however, only 25.7% assign the highest rating for organizational accountability, indicating the need for improvements in this area:

¹ Social Service Without Borders: The Church's Response to the Challenges of War, Presented at the UGCC Synod of Bishops. URL: <https://ugcc.ua/en/data/social-service-without-borders-the-churchs-response-to-the-challenges-of-war-presented-at-the-ugcc-synod-of-bishops-1761/>

Rate the transparency of the work of religious charitable organizations: (where 1 means "not transparent," and 5 means "fully transparent")
 70 responses



In the United States, religiosity and the activities of faith communities remain significant sources of charitable work. Contrary to common stereotypes, religious organizations often have stronger resource bases and organizational capacities than their secular counterparts. This challenges the notion that religious nonprofits are inherently unprofessional and highlights their ability to coordinate charitable activities and implement socially significant projects effectively (Ralph et al., 2022).

A key tool for scaling charitable activity during wartime is fundraising, which Ukrainian researchers H. Muzychenco and Ye. Borinshtein define as the mobilization of financial and other resources through the creation of funds to achieve socio-cultural, educational, moral-ethical, and socio-economic objectives. Fundraising involves identifying funding sources, justifying the need for resources, aligning donor interests, and generating public support. Both legal entities and individuals from business, science, culture, and charity sectors can participate. Fundraising is not simply a request for alms but a conscious solicitation of donations, where donor benefits are primarily moral, educational, and social rather than economic (Muzychenco, Borinshtein, 2024).

Accordingly, fundraising facilitates the scaling of charitable activities – from purchasing humanitarian kits, medicines, and first aid supplies to establishing shelters and social services for internally displaced persons, military personnel, and affected civilians. In this context, fundraising serves not only a technical function of resource mobilization but also acts as a systemic mechanism ensuring the sustainability of the social and humanitarian mission of religious institutions. Religious organizations possess unique social capital: high trust levels, long-standing relationships with communities, and moral authority. These factors create favorable conditions for effective fundraising, as donors tend to support initiatives characterized by transparency, value-driven motivation, and trust.

Religious organizations actively employ diverse resource mobilization models: partnerships with international foundations, parish collections, corporate donations, and volunteer initiatives from the diaspora. Fundraising strategies enable rapid responses to crises and ensure the stability of long-term projects.

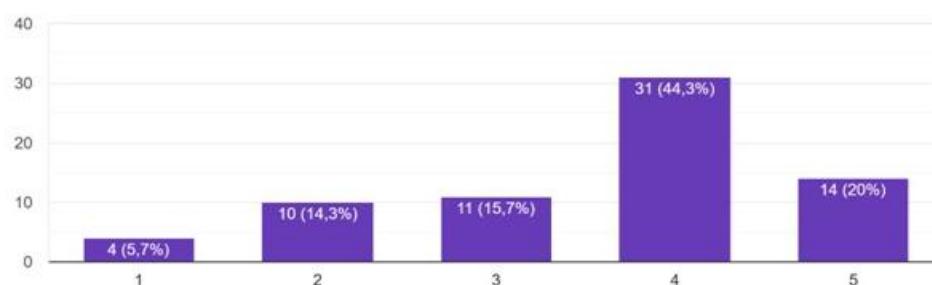
Contemporary Protestant religious organizations in Ukraine institutionalize the social activity of their members, helping them adapt to modern socio-political and religious realities. Community practices aim to strengthen the spiritual foundations of society, uphold moral standards, foster patriotic education, and prevent negative developments in the spiritual sphere, influenced by historical, geopolitical, and ethno-confessional factors. The geopolitical transformation of Protestant theology and its role in shaping religious self-identity reflects Ukraine's unique experience, where a long history of statehood challenges and periods under foreign rule led to devaluation of national spiritual values and a crisis of collective identity (Sokolovskyi, Lavreniuk, 2024: 27).

A critical dimension of effective activity for any religious denomination in service to the state is a clear awareness of societal responsibility, fulfillment of obligations to citizens, demonstration of solidarity, and balanced positions – especially in conditions of large-scale threats and crises that endanger human life. In this context, a new form of Protestant church response is emerging, emphasizing a deeper rethinking of contemporary challenges and transformations of reality (Lutsan, 2023: 106).

The dynamics of social processes in Protestant communities demonstrate a progressive trajectory, combining innovative approaches with the inherent risks of modernization, thereby fostering a culture of solidarity.

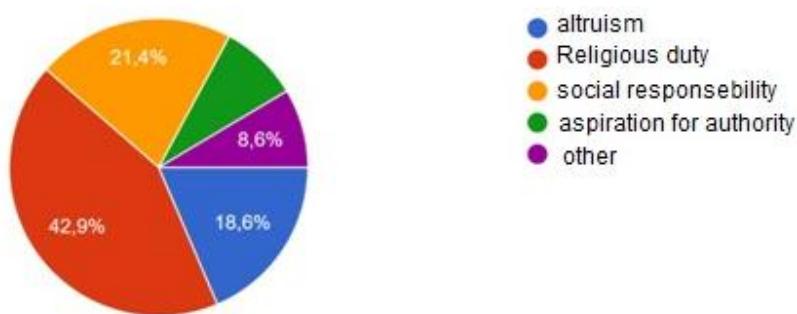
According to survey results, 64% of respondents believe that the charitable activity of religious communities positively contributes to the development of a culture of solidarity in society.

Do religious communities contribute to fostering a culture of solidarity? (where 1 means "do not contribute," and 5 means "contribute greatly")
 70 responses



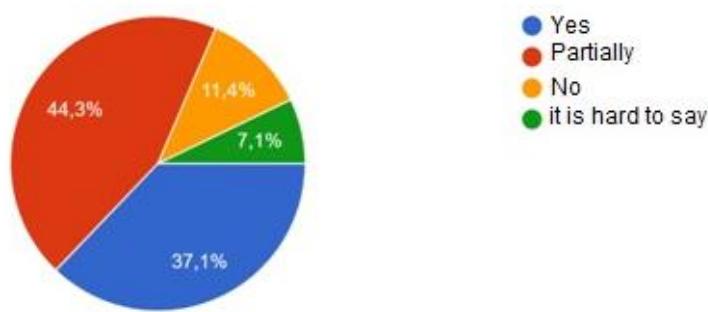
In the Protestant tradition, charity is understood as an expression of moral responsibility and love for one's neighbor. It becomes feasible when an individual possesses sufficient material means, enabling the sharing of resources with those in need. The concept of unity emphasizes that just actions require diligent effort and active participation in societal life. Prioritizing aid to the poor is perceived not merely as a social obligation but as the enactment of spiritual values, in accordance with the commandment to love one's neighbor, thereby fostering the harmonization of moral and social relations (Sobiyanto, Nurwahidin, 2023).

In your opinion, which motive dominates religious philanthropy?
70 responses



Reports on the activities of individual Protestant communities demonstrate a wide range of charitable work. This includes the maintenance of orphanages and support for foster families, organization of charitable meals for low-income individuals, orphans, and people with disabilities, as well as the provision of ongoing humanitarian assistance through missions. Missions implement renovations of boarding schools, provision of equipment to schools and social institutions, and organization of recreational programs for children and large families. Considerable attention is given to medical assistance: volunteer doctors provide dental and prenatal services, consultations, and medications, while mobile medical clinics serve rural

Do you agree that religious charitable initiatives reduce social tension?
70 responses



In this context, the position of His Beatitude Sviatoslav (Shevchuk), Head of the UGCC, warrants particular attention. He emphasizes that the Church provides a space of stability for the entire nation; this represents a

A notable example of active Protestant philanthropic practice in Ukraine is ADRA Ukraine (<https://www.adra.ua/>). The organization directs its activities toward assisting victims of conflicts and natural disasters, internally displaced persons and their families, orphans and residents of shelters and institutions, hospital patients, people with disabilities, and the elderly.

Survey results indicate that respondents identify religious duty, social responsibility, and altruism as the primary motivations for engaging in religious philanthropy. This underscores that, for most believers, charitable activity functions not only as a social practice but also as a means of realizing spiritual and moral self-fulfillment:

populations, highlighting the social and humanitarian mission of religious philanthropy (Kovalchuk & Malyk, 2025).

Among notable Protestant charitable projects is the work of the Council of Evangelical Protestant Churches of Ukraine (CEPCU), which focuses on developing chaplaincy services in Ukraine and reducing social tension within communities¹.

Survey results indicate that 87.4% of respondents believe that religious charitable initiatives have a positive social impact, underscoring the significant societal role of Protestant philanthropy.

profound responsibility and a crucial way to support the Ukrainian people – through social service. Currently, one in three Ukrainians requires urgent humanitarian assistance, and the cessation of hostilities will not resolve

¹ Meeting of the Council of Evangelical Protestant Churches of Ukraine held in Kyiv and program for the Solemn Prayer Service

"Prayer for Ukraine" approved. URL: https://irf.in.ua/p/174?utm_source=chatgpt.com

all issues, as social and humanitarian challenges will persist in post-war Ukraine. Therefore, it is necessary to heal not only individuals but society as a whole¹. Consequently, in the face of contemporary global challenges, various forms of social activity by religious organizations become a powerful factor of national resilience and contribute significantly to strengthening the humanitarian security of society.

Conclusion

According to Ukrainian legislation, religious organizations may initiate humanitarian assistance both directly and through charitable funds or associations they establish – legal entities authorized to receive, distribute, and report on aid. Thus, religious philanthropy can operate in a transparent and legally sanctioned manner, which is essential for donor and recipient trust as well as accountability. At the same time, the law requires targeted use and reporting: aid must be spent exclusively on declared needs, and the use of humanitarian assistance is monitored by state or authorized bodies, minimizing the risk of misuse.

Religious charity and human rights protection in contemporary Ukraine – especially under conditions of full-scale invasion – are increasingly integrated and constitute a significant segment of the state's humanitarian security. Religious organizations, guided by their moral and ethical doctrines, actively support vulnerable groups, including internally displaced persons, families of military personnel, elderly individuals, persons with disabilities, and communities affected by hostilities. Their work goes beyond traditional acts of mercy, effectively realizing fundamental human rights: the right to dignity, social protection, medical care, housing, and freedom of conscience.

Survey results indicate high levels of activity among Christian religious organizations in Ukraine and strong support for their initiatives across age groups, with many respondents expressing willingness to participate in charitable efforts. At the same time, observed trends show that much of this activity remains focused on isolated instances of targeted humanitarian aid and only partially develops into large-scale social, educational, or medical programs capable of ensuring long-term donor engagement and the strategic rebuilding of sustainable social institutions. This underscores the need for comprehensive strategies aimed at gradually transforming individual initiatives into systemic philanthropy as a tool for societal recovery.

REFERENCES

Brytsyn, M., Vasin, M. (2025). *Faith under Russian terror: Analysis of the religious situation in Ukraine* (Report). Mission Eurasia; O. V. Puhach. <https://tinyurl.com/2025-ME-report-on-Ukraine-UKR>

D'Souza, C., Valladares, L., Ratten, V., Nanere, M., Ahmed, T., Nguyen, N., & Marimuthu, M. (2021). The effects of religious participation and brand image on commitment to donate to faith-based charities. *Journal of Nonprofit & Public Sector Marketing*. Advance online publication. <https://doi.org/10.1080/10495142.2021.1953670>

Ilijin, O. (2019). Charity as an indicator of the level of human social responsibility. In *Charity in the modern world: Origins, problems, prospects* (82 pp.). Izmail: IDHU Publishing.

Kovalchuk, I., Malyk, P. (2025). Social work of the Ukrainian Church of Evangelical Christians as a mechanism of social harmonization and development. *Bukovinian Theological Herald*, 4, 28–36. <https://doi.org/10.37406/3041-1378/2025-4-3>

Lomachinska I. (2025) ReligiousOrganizationsonsocialmedia: Opportunities, Challenges, andFutureProspectsforSpiritualCommunitiesinUkraine . *SKHID*, 7 (1), 46-52 <https://doi.org/10.21847/2411-3093.2025.716>

Lomachinska, I. M., Deineha, Ye. O., & Uzhva, V. O. (2021). The mission of social ministry in theological educational discourse. *Educational Discourse: Collection of Scientific Papers*, 38(11–12), 85–95.

Lutsan, I. V. (2023). Philanthropic assistance of Protestant churches in Ukraine: Constructive forms of social activity during the Russian–Ukrainian war. *Educational Discourse: Collection of Scientific Papers*, 45(7–9), 101–118. [https://doi.org/10.33930/ed.2019.5007.45\(7-9\)-9](https://doi.org/10.33930/ed.2019.5007.45(7-9)-9); [https://doi.org/10.33930/ed.2023.45\(7-9\)-9](https://doi.org/10.33930/ed.2023.45(7-9)-9)

Marynich, O. (n.d.). Features of the philanthropic period in the history of social welfare, 58–76. <https://enpuirb.udu.edu.ua/server/api/core/bitstreams/da650a04-3665-45bd-9301-892cc150b13c/content>

Mierenkov, H. A. (2019). Charitable activities of late Protestant churches in Ukraine: Development trends. *Scientific Notes of V. I. Vernadsky Taurida National University. Series: Historical Sciences*, 30(69), 3, 20–24.

Moisiienko, L. (n.d.). The Orthodox Church in Ukraine in the field of charity: History and modernity, 301–309.

Muzychenko, H., & Borinsteine, Ye. (2024). Philosophy of fundraising: A socio-cultural perspective. *Perspectives: Social and Political Journal*, 2, 160–168. <https://doi.org/10.24195/spj1561-1264.2024.2.21>

Ralph, A. K., Fulton, B. R., & Allen, S. (2022). Faith-based public foundations: Identifying the field and assessing its impact. *The Foundation Review*, 14(1). <https://doi.org/10.9707/1944-5660.1600>

Sheptytska, M. (2023). Activism of religious organizations in the protection of fundamental human rights. *Bulletin of Lviv Polytechnic National University. Series: Law Sciences*, 2(38), 131–136. <https://doi.org/10.23939/law2023.38.131>

Shevchuk, S., & Romaniuk, N. (2023). Charity as an element and indicator of civil society development. *Current Issues of Philosophy and Sociology*, (45), 70–75. <https://doi.org/10.32782/apfs.v045.2023.13>

Sobiyanto, A., & Nurwahidin, N. (2023). Philanthropic traditions in religions: A comparative study of Jews, Islam, and Christianity. *Middle East and Islamic Studies*, 10(1), Article 7. <https://doi.org/10.7454/meis.v10i1.161>

Sokolovskyi, O., & Lavreniuk, V. (2024). The confessional existence of Protestant organizations in the contemporary geopolitical trajectory of Ukraine. *Bulletin of Lviv University. Series: Philosophical and Political Studies*, 52, 265–272.

Ukrainian Center for Public Opinion Research "Socioinform." (2021). *Charity through the eyes of Ukrainians 2021* (Study). Zagoriy Foundation.

ZagoriyFoundation. (2022). Charity in times of war. (Report).

Zhang, L. (2021). The impact of private entrepreneurs' must-heal-not-only-individuals-but-society-as-a-whole-says-head-of-the-ugcc-1512/

¹ We Must Heal Not Only Individuals, But Society as a Whole," Says Head of the UGCC. URL: <https://ugcc.ua/en/data/we>

religious beliefs and political identity on corporate philanthropy donations. *Suranaree Journal of Social*

Science, 15(1), 115–130.

Християнська релігійна філантропія як духовний чинник національної стійкості в умовах війни

Ірина Ломачинська (ORCID 0000-0003-2537-6322)

Київський столичний університет імені Бориса Грінченка (Україна)

Михайло Кравець (ORCID 0009-0004-1702-7450)

Київський столичний університет імені Бориса Грінченка (Україна)

Стаття присвячена дослідженню розвитку християнської релігійної філантропії в умовах повномасштабної війни. Її актуальність зумовлена тим, що релігійні організації в сучасній Україні виконують функцію ключових провайдерів гуманітарної допомоги, поєднуючи соціальний супровід із практиками солідарності, взаємодопомоги та духовно-моральної підтримки. Метою дослідження є визначення основних складових християнської релігійної філантропії як духовного чинника національної стійкості. Методологія дослідження ґрунтується на системному та порівняльному підходах, а також методі кейс-стаді; емпіричну базу доповнює анкетування. Новизною роботи є актуалізація комплексних наукових підходів до осмислення релігійної філантропії як важливого чинника забезпечення національної стійкості в умовах війни та подальшого суспільного відновлення у повоєнний період. У Висновках підкреслюється, що законодавство України передбачає можливість здійснення релігійними організаціями гуманітарної діяльності безпосередньо або через засновані ними благодійні фонди, що забезпечує прозорість, легітимність та належний рівень довіри. Нормативні вимоги щодо цільового використання та звітності мінімізують ризики зловживань і сприяють підвищенню відповідальності. У контексті війни релігійна благодійність органічно поєднується із захистом прав людини, формуючи важливу складову гуманітарної безпеки держави. Релігійні інституції активно підтримують внутрішньо переміщених осіб, родини військовослужбовців, людей похилого віку та інші вразливі групи, фактично реалізуючи базові соціальні й гуманітарні права. Результати опитування підтверджують високу активність благодійних ініціатив та значну підтримку серед населення. Водночас їхній потенціал поки що здебільшого зосереджений на разових актах допомоги, що актуалізує необхідність переходу до системної філантропії та розроблення стратегій довгострокового відновлення.

Ключові слова: добродійність, релігійна філантропія, релігійна благодійність, релігійні організації, соціальне служіння, християнство, духовність, національна стійкість.

Received (Надійшла до редакції): 23.10.2025,

Accepted (Прийнята до друку): 16.12.2025

Available online (Опубліковано онлайн) 30.12.2025