UDC 2-534.3:322(477)«2014/2024»
DOI https://doi.org/10.32782/2307-7778/2026.2.4

Nadiia VOLIK
PhD (History), Associate Professor at the Department of World History and Religious Studies
Ternopil Volodymyr Hnatiuk National Pedagogical University,
2 M. Kryvonis Street, Ternopil, Ukraine, 46027 (n_volik@ukt.net)

Надія ВОЛІК
кандидат історичних наук, доцент кафедри всесвітньої історії та релігієзнавства
Тернопільського національного педагогічного університету імені Володимира Гнатюка,
вул. М. Кривоноса, 2, м. Тернопіль, Україна, 46027 (n_volik@ukt.net)

ORCID: https://orcid.org/0000-0001-7039-2327

INTERCONFESSIONAL PRAYER PRACTICES IN UKRAINE AMID SOCIO-POLITICAL CRISES (2014–2024)

Abstract. *The article examines the development of interconfessional prayer practices in Ukraine during the socio-political crises of 2014–2024. It* ***aims*** *to determine how the forms, content, and public functions of joint prayer changed during the Revolution of Dignity, the early stage of the Russian-Ukrainian war, the COVID-19 pandemic, and Russia's full-scale invasion.* ***Methodology.*** *The study applies historical-comparative, chronological, and analytical methods. Its source base comprises scholarly publications, documents and reports issued by religious organizations, and materials concerning public prayer initiatives. The article distinguishes interconfessional prayer involving Christian denominations from interreligious events and online services conducted by individual Churches.* ***Scientific novelty.*** *For the first time, interconfessional prayer practices in Ukraine are examined across three successive periods of crisis as a continuous yet changing phenomenon. It is established that, during the Revolution of Dignity, joint prayer became a public expression of solidarity, pastoral support, and opposition to violence. In 2019–2021, cooperation among religious communities became more regular, while pandemic restrictions encouraged the use of digital communication tools. After February 2022, public prayer focused primarily on protecting civilians, supporting Ukraine's defenders and people affected by the war, and commemorating those who had died.* ***Conclusions.*** *Interconfessional prayer created a shared public space in which religious communities could respond collectively to national crises while preserving their identities. It promoted practical cooperation without eliminating doctrinal and institutional differences. Further research should focus on regional prayer initiatives and the personal experiences of clergy and lay participants.*

Key words: *COVID-19 pandemic, interconfessional cooperation, prayer practices, Revolution of Dignity, Russian-Ukrainian war, Ukraine.*

МІЖКОНФЕСІЙНІ МОЛИТОВНІ ПРАКТИКИ В УКРАЇНІ В УМОВАХ СУСПІЛЬНО-ПОЛІТИЧНИХ КРИЗ (2014–2024 РР.)

Анотація. *У статті досліджено розвиток міжконфесійних молитовних практик в Україні в умовах суспільно-політичних криз 2014–2024 рр.* ***Мета статті*** *полягає у з'ясуванні змін у формах, змісті та суспільних функціях спільної молитви під час Революції гідності, початкового етапу російсько-української війни, пандемії COVID-19 та повномасштабного вторгнення рф.* ***Методологія.*** *У дослідженні застосовано історико-порівняльний, хронологічний та аналітичний методи. Джерельну основу становлять наукові публікації, документи й повідомлення релігійних організацій, а також матеріали про публічні молитовні ініціативи. У статті розмежовано міжконфесійну молитву за участю представників християнських конфесій, міжрелігійні заходи та онлайн-богослужіння, організовані окремими Церквами.* ***Наукова новизна.*** *Уперше міжконфесійні молитовні практики в Україні розглянуто в межах трьох послідовних кризових періодів як цілісне явище, що зберігало тяглість і водночас зазнавало трансформацій. Установлено, що під час Революції гідності спільна*

молитва стала публічним виявом солідарності, формою душпастирської підтримки та протидії насильству. У 2019–2021 рр. співпраця релігійних громад набула регулярнішого характеру, а карантинні обмеження сприяли використанню цифрових засобів комунікації. Після лютого 2022 р. у публічних молитвах особливого значення набули захист цивільного населення, підтримка захисників України та постраждалих від війни, а також ушанування загиблих. ***Висновки.*** *Міжконфесійна молитва створювала спільний публічний простір, у якому релігійні громади могли колективно реагувати на загальнонаціональні кризи, зберігаючи власну ідентичність. Вона сприяла практичній співпраці, не усуваючи доктринальних та інституційних розбіжностей. Перспективним напрямом подальших досліджень є вивчення регіональних молитовних ініціатив та особистого досвіду духовенства і мирян.*

Ключові слова: *міжконфесійна співпраця, молитовні практики, пандемія COVID-19, Революція гідності, російсько-українська війна, Україна.*

Problem Statement. During the Revolution of Dignity, clergy prayed on the Maidan stage and in the space between protesters and security forces. During the COVID-19 pandemic, prayer reached people confined to their homes through broadcasts and online platforms. After Russia's full-scale invasion, religious leaders gathered at St Sophia Cathedral while Kyiv was under attack [1; 9; 15]. Although these crises differed in their causes and consequences, each raised the same question: how could religious communities pray together in response to a national crisis while preserving their distinct confessional identities?

Interconfessional prayer provides an important perspective from which to examine the changing public role of religion in contemporary Ukrainian history. Its participants, locations, forms, and intentions changed in response to political violence, restrictions on public gatherings, and war. At the same time, participation in a common prayer event did not necessarily indicate doctrinal agreement, liturgical unity, or the resolution of disputes concerning Church jurisdiction. It is therefore necessary to distinguish practical cooperation in times of crisis from institutional or theological rapprochement.

The religious dimension of the Revolution of Dignity is documented in the collective volume «Maidan and the Church», while Viktoriia Chubarko's interview-based research and Anatolii Denysenko's study examine the participation of Churches and clergy in the Maidan protests [1; 2; 4]. The development of military chaplaincy and the pastoral activities of clergy during the Russian-Ukrainian war have also received scholarly attention [5]. Documents and reports published by the Ukrainian Council of Churches and Religious Organizations, individual Churches, and organisers of national prayer initiatives provide evidence of institutional cooperation, digital adaptation during the pandemic, and public prayer gatherings after February 2022 [7; 9–17]. These publications describe particular events and forms of religious engagement; however, the transformation of interconfessional prayer practices across the successive crises of 2014–2024 has not yet been examined as a continuous historical process.

The source base of the study comprises scholarly publications, documents and official statements issued by religious organisations. The research employs chronological, historical-comparative, and analytical methods. The chronological method makes it possible to trace changes in prayer practices during three successive periods, while the historical-comparative method is used to identify their persistent and changing features. Source criticism is applied to distinguish documented interconfessional prayer from interreligious events, statements calling for prayer, and broadcasts of services conducted by a single Church.

The purpose of the article. is to examine the transformation of interconfessional prayer practices in Ukraine during the socio-political crises of 2014–2024 and to identify changes in their forms, participants, content, and public functions. The study also seeks to determine how joint prayer contributed to practical cooperation among religious communities without eliminating their doctrinal and institutional differences.

1. Interconfessional Prayer during the Revolution of Dignity and the Early Stage of the Russian-Ukrainian War 2014–2018

The Revolution of Dignity changed the public role of interconfessional prayer in Ukraine. During the Euromaidan protests, joint prayer moved beyond churches and formal ecumenical meetings into the centre of civic resistance. It offered pastoral support, expressed solidarity and helped participants respond to violence without abandoning the non-violent character of the protest.

After the violent dispersal of student protesters on the night of 30 November 2013, St Michael's Golden-Domed Monastery sheltered people fleeing the police. Its bells alerted the city and became a symbol of the Church's response to the violence. Clergy from the Ukrainian Orthodox Church of the Kyiv Patriarchate, the Ukrainian Greek Catholic Church, the Roman Catholic Church and Protestant communities, as well as individual clergy of the Ukrainian Orthodox Church, subsequently joined prayers on the Maidan. Their participation brought different Christian traditions into a shared public space without removing their confessional differences [1, p. 73–101].

Prayer soon acquired a regular rhythm and a physical setting. A prayer tent and chapel provided space for worship and pastoral conversations, while clergy also assisted the injured and supplied protesters with food and medicine [1, p. 172–198; 2]. After the attempted dispersal of the Maidan on 10–11 December 2013, the «Night Watch» became another recurring practice. Clergy led prayers from the main stage, sang the national anthem with protesters and offered words of encouragement through the night [3]. Prayer thus served both religious and civic purposes: it sustained those present and reinforced appeals to refrain from violence.

The position of priests and monks between protesters and security forces made this role particularly visible. By praying in the space separating the two sides, they appealed against further bloodshed and acted as mediators. Later, representatives of different Churches joined memorial prayers for those killed during the protests. These gatherings connected religious mourning with public remembrance of the Heavenly Hundred [2; 4, p. 6–11].

Such cooperation had limits. Participation in a common event did not imply shared liturgy or doctrinal agreement. Clergy could pray according to their own traditions or use widely recognised Christian texts, such as the Lord's Prayer. Moreover, gatherings that included Jewish or Muslim representatives should be described as *interreligious*, rather than solely ecumenical. Distinguishing these forms of participation is necessary to understand who prayed together and on what terms.

Russia's occupation of Crimea and the beginning of the war in Donbas in 2014 changed the intentions and locations of public prayer. Alongside appeals for peace, religious communities prayed for Ukraine's territorial integrity, service personnel, displaced people, the wounded and families of the deceased. Prayer became part of commemorative events and support for people affected by the war. Military chaplains from different Christian traditions also responded to shared pastoral needs, combining prayer with assistance to soldiers, the wounded and their families [5, p. 28–56].

The practices associated with the Maidan continued in regional settings. For example, representatives of several Christian denominations took part in a citywide ecumenical prayer in Lviv in April 2017 [6]. Such events show how an initially urgent response to protest and violence became a more regular form of public cooperation.

Between 2014 and 2018, interconfessional prayer therefore developed from immediate solidarity on the Maidan into a practice of wartime support and remembrance. It did not settle differences among the Churches. Its significance was that religious communities could act together in public while retaining their distinct identities.

2. Institutionalization and Digital Transformation of Interconfessional Prayer Practices 2019–2021

By 2019, interconfessional prayer in Ukraine was no longer associated primarily with the exceptional circumstances of the Revolution of Dignity. It had become part of recurring public events

and the work of established platforms for cooperation. This did not mean that interconfessional institutions emerged only in 2019: the All-Ukrainian Council of Churches and Religious Organizations (UCCRO), for example, had existed since 1996. Rather, practices that had gained particular visibility during the Maidan and the early years of the war were increasingly incorporated into regular forms of public religious life [7].

The 2019 presidential election illustrates the relationship between prayer and this broader institutional cooperation. In its statement of 26 March, the UCCRO urged citizens to approach their electoral choice responsibly and to accompany it with prayer. The appeal did not endorse a candidate; it presented prayer as a response to a potentially divisive political moment. For the purposes of this study, however, a distinction is necessary: a joint statement *calling for prayer* demonstrates coordinated action by religious leaders, but it is not itself evidence that believers of different denominations prayed together at a particular event [8].

The COVID-19 pandemic changed both the conditions of public prayer and the means of interconfessional communication. Restrictions on gatherings made the Maidan-era model of a large shared physical space difficult to reproduce. On 26 March 2020, the UCCRO Secretariat met by videoconference to discuss worship during quarantine, the forthcoming Christian Easter celebrations and the Jewish Passover. Its report also recorded a general day of prayer and fasting for Ukraine initiated by the Council on 25 March [9].

At the same time, individual Churches expanded livestreamed services and home prayer. In March 2020, the head of the Ukrainian Greek Catholic Church explained that believers remaining at home could join their Church's prayer through a live broadcast. His April pastoral message likewise described online transmission as a way for clergy to maintain contact with people isolated by quarantine [10; 11]. Such broadcasts changed access to prayer, allowing people to follow services without being physically present. They should not, however, be counted as interconfessional initiatives merely because an online audience was potentially open to everyone.

The annual prayer for peace and the blessing of Ukraine on Independence Day provides a clearer example of the intersection of institutional continuity and digital transmission. On 24 August 2020, leaders of communities represented in the UCCRO offered prayers near St Sophia Cathedral in Kyiv in the presence of state representatives. The event was broadcast live, enabling people outside the venue to follow it during the pandemic. Its significance lay not in the creation of an entirely new form of prayer, but in the adaptation of an established public ceremony to conditions that limited physical participation [12].

Digital access nevertheless had religious limits. In December 2020, the head of the UGCC stressed that online communication could not permanently replace embodied church life or the administration of the sacraments. Although this was the position of one Church rather than a joint interconfessional declaration, it identifies an important distinction for analysing the period: livestreaming could extend the reach of prayer, but it did not make online viewing equivalent to every form of participation in worship [13].

By 2021, established structures of cooperation continued to operate alongside these adapted forms of public prayer. At its twenty-fifth-anniversary meeting, the UCCRO emphasised equality among its members, respect for their distinct identities and agreement on matters of common concern [7]. The evidence from 2019–2021 therefore points to two connected but unequal developments. Interconfessional cooperation retained a stable organisational framework, while prayer and religious communication became more accessible through broadcasts and online platforms.

3. Interconfessional Prayer during Russia's Full-Scale Invasion 2022–2024

Russia's full-scale invasion on 24 February 2022 changed the purpose and urgency of public prayer in Ukraine. Appeals for peace, already familiar from the preceding years of war, now took

place amid attacks on cities, mass displacement and the immediate threat to the state's survival. Religious communities used both established interconfessional networks and public prayer events to express support for civilians and defenders of Ukraine. The change is especially visible when comparing two gatherings at St Sophia Cathedral in Kyiv: one held before the invasion and the other during its first week.

On 16 February 2022, the UCCRO organised a prayer at St Sophia Cathedral on Ukraine's Day of Unity. Orthodox, Greek Catholic, Roman Catholic and Protestant leaders offered prayers or blessings alongside Jewish and Muslim representatives. The participants appealed for Ukraine's protection against a possible Russian attack [14]. The event demonstrates that the infrastructure for a collective religious response was already in place before 24 February; it was not created by the full-scale invasion.

On 2 March 2022, while Kyiv was under attack, the UCCRO convened another prayer at St Sophia Cathedral. This time, the petitions named cities being bombarded, called for an end to the bloodshed and asked for strength for Ukraine's military and civilian defenders. Representatives of the Orthodox Church of Ukraine, the Ukrainian Greek Catholic Church, the Roman Catholic Church, Protestant Churches, the Armenian Apostolic Church took part, as did a Muslim religious leader [15]. Because this gathering included a Muslim leader, it was interreligious as well as interconfessional.

The two St Sophia prayers also show a change in the language of public religious solidarity. Before the invasion, participants asked for protection against an anticipated attack; after it began, they identified the aggressor, prayed for places already under bombardment and linked the defence of civilians with the defence of Ukraine's sovereignty [14; 15]. The historical significance of the March gathering lies partly in its location. Holding a public prayer in a national religious and cultural landmark, despite the danger to Kyiv, made the event a visible affirmation that the country's religious communities would continue to act in public during wartime.

Other forms of joint prayer developed alongside events organised by the UCCRO. The organisers of the National Day of Prayer for Ukraine record gatherings in 2023 and 2024, including an event at Kyiv's Palace of Sports on 22 June 2024 [16]. These gatherings should be distinguished from UCCRO initiatives: they had their own organising structures and histories. Considered together, however, they illustrate that prayer for Ukraine was expressed through more than one network and was not confined to a single annual state ceremony.

The National Prayer Breakfast of 29 June 2024 offers a further example of the widening public setting for prayer. According to the Office of the President of Ukraine, it brought together 836 participants from fifteen countries, including representatives of twelve denominations [17]. Unlike a prayer service, a breakfast combines prayer with speeches and public encounters; its significance for this study is the opportunity it provided for religious leaders and public officials to gather around the needs of a country at war. It should therefore be analysed as a distinct format, not treated as interchangeable with the services at St Sophia Cathedral.

During 2022–2024, the subjects of public prayer increasingly reflected the prolonged consequences of war: protection for service personnel and civilians, support for the wounded and displaced, and remembrance of those killed. Yet the available records do not establish that every denomination participated equally in every initiative, nor that shared prayer removed differences over Church affiliation, political positions or worship. The evidence points instead to a form of practical cooperation: religious leaders could pray in the same public space, sometimes in their own traditions, while retaining distinct institutional identities. Compared with the spontaneous solidarity of the Maidan, wartime prayer relied more visibly on established organisations and recurring events. Its principal new feature was the explicit connection of public religious appeals with the defence of Ukraine amid an ongoing full-scale invasion [14–17].

Conclusions. Between 2014 and 2024, interconfessional prayer in Ukraine developed from a visible form of solidarity during the Revolution of Dignity into a recurring practice of public cooperation. During the early years of the Russian-Ukrainian war, it accompanied support for service personnel and the commemoration of those killed. The COVID-19 pandemic prompted organisers to adapt prayer events and communication to digital formats, while Russia's full-scale invasion gave public prayer renewed urgency as religious communities appealed for the protection of civilians and defenders of Ukraine. The evidence shows continuity in the willingness of different Churches to act together, but also variation in who participated and how each event was organised. Shared prayer did not remove doctrinal or institutional disagreements. Its historical significance lies in creating a space for cooperation while participants retained their confessional identities.

Use of Artificial Intelligence. No artificial intelligence tools were used in the preparation of this article.

Bibliography

1. Майдан і Церква: хроніка подій та експертна оцінка / за заг. ред. Л. О. Филипович, О. В. Горкуші. Київ : Самміт-Книга, 2014. 656 р.

2. Денисенко А. Майдан і Церква: досвід духовної взаємодії. *Релігійно-інформаційна служба України*. 2015. 23 листопада. URL: https://risu.ua/maydan-i-cerkva-dosvid-duhovnoji-vzayemodiji_n77081 (дата звернення: 16.09.2026).

3. Духова варта. Священники на Майдані : документальний фільм. *Суспільне Новини*. 2015. URL: https://www.youtube.com/watch?v=jJH1cLZZ0jQ (дата звернення: 16.09.2026).

4. Чубарько В. Роль Церкви в подіях Майдану: на матеріалах інтерв'ю. *Грані*. 2015. Т. 18, № 5. Р. 6–11. DOI: https://doi.org/10.15421/1715090

5. Bystrytska E., Volik N. «Be close!»: Service of military chaplains in the conditions of the Russian-Ukrainian War (2014–2022). Religious Particularism vs. Religious Universalism / ed. by Z. Matevski. Wilmington : Ethics International Press, 2023. P. 28–56.

6. У Львові відбулась загальноміська екуменічна молитва за визволення України. *Духовна велич Львова*. 2017. 2 квітня. URL: https://velychlviv.com/u-lvovi-vidbulas-zagalnomiska-ekumenichna-molytva-za-vyzvolennya-ukrayiny/ (дата звернення: 16.09.2026).

7. Ювілей ВРЦіРО: 25 років міжконфесійної співпраці на благо України. *Всеукраїнська Рада Церков і релігійних організацій*. 2021. 24 червня. URL: https://vrciro.org.ua/ua/events/uccro-meeting-on-25th-anniversary (дата звернення: 16.09.2026).

8. Звернення Всеукраїнської Ради Церков і релігійних організацій щодо виборів Президента України. *Всеукраїнська Рада Церков і релігійних організацій*. 2019. 26 березня. URL: https://vrciro.org.ua/ua/statements/statement-on-presidential-elections-in-ukraine-2019 (дата звернення: 16.09.2026).

9. ВРЦіРО продовжує працювати в онлайн-форматі. *Всеукраїнська Рада Церков і релігійних організацій*. 2020. 27 березня. URL: https://vrciro.org.ua/ua/events/2020-03-26-uccro-online-meeting (дата звернення: 16.09.2026).

10. Блаженніший Святослав: «Нові виклики потребують нових відповідей, навіть способом молитви Христової Церкви». *Синод єпископів Української греко-католицької церкви*. 2020. 29 березня. URL: https://synod.ugcc.ua/data/blazhennishyy-svyatoslav-novi-vyklyky-potrebuyut-novyh-vidpovidey-navit-sposobom-molytvy-hrystovoy-tserkvy-2737/ (дата звернення: 16.09.2026).

11. Послання Блаженнішого Святослава до духовенства УГКЦ на Великий четвер 2020 року. *Синод єпископів Української греко-католицької церкви*. 2020. 08 квітня. URL: https://synod.ugcc.ua/data/poslannya-blazhennishogo-svyatoslava-do-duhovenstva-ugkts-na-velykyy-chetver-2020-roku-2812/ (дата звернення: 16.09.2026).

12. Святкування Дня незалежності України розпочалося з молитви. *Всеукраїнська рада церков і релігійних організацій*. 2020. 24 серпня. URL: https://vrciro.org.ua/ua/events/uccro-pray-on-independence-day-ukraine (дата звернення: 16.09.2026).

13. «Тільки в режимі онлайн Церква існувати не може», – Глава УГКЦ про карантинні обмеження. *Синод Єпископів Української греко-католицької церкви*. 2020. 18 грудня. URL: https://synod.ugcc.ua/data/tilky-v-rezhymi-onlayn-tserkva-isnuvaty-ne-mozhe-glava-ugkts-pro-karantynni-obmezhennya-4750/ (дата звернення: 16.09.2026).

14. The Day of Unity in Ukraine began with a prayer at the Saint Sophia Cathedral. *Ukrainian Council of Churches and Religious Organizations*. 2022. 16 February. URL: https://vrciro.org.ua/en/events/prayer-for-ukraine-in-st-sophia-cathedral (дата звернення: 16.09.2026).

15. A prayer for Ukraine held in St Sophia Cathedral, despite the shelling of Kyiv with Russian missiles. *Ukrainian Council of Churches and Religious Organizations*. 2022. 2 March. URL: https://vrciro.org.ua/en/events/uccro-prayer-for-ukraine-and-against-russian-aggression (дата звернення: 16.09.2026).

16. Національна молитва за Україну: матеріали про молитовні заходи 2023–2024 рр. *Національна молитва за Україну*. URL: https://prayforukraine.com.ua/ua/ (дата звернення: 16.09.2026).

17. More than 800 Participants from 15 Countries Joined the National Prayer Breakfast. *Official Website of the President of Ukraine*. 2024. 29 June. URL: https://www.president.gov.ua/en/news/ponad-800-uchasnikiv-iz-15-krayin-svitu-priyednalisya-do-nac-91893 (дата звернення: 16.09.2026).

References

1. Fylypovych, L. O., & Horkusha, O. V. (Eds.). (2014). *Maidan i Tserkva: Khronika podii ta ekspertna otsinka* [The Maidan and the Church: A chronicle of events and expert assessment]. Sammit-Knyha. [in Ukrainian].

2. Denysenko, A. (2015, November 23). Maidan i Tserkva: Dosvid dukhovnoi vzaiemodii [The Maidan and the Church: An experience of spiritual interaction]. *Relihiino-informatsiina sluzhba Ukrainy*. Retrieved from: https://risu.ua/maydan-i-cerkva-dosvid-duhovnoji-vzayemodiji_n77081 [in Ukrainian].

3. Suspilne Novyny (2015). *Dukhova varta. Sviashchennyky na Maidani* [Spiritual watch. Priests on the Maidan]. Documentary film. Retrieved from: https://www.youtube.com/watch?v=jJH1cLZZ0jQ [in Ukrainian].

4. Chubarko, V. V. (2015). Rol tserkvy v podiiakh Maidanu: Na materialakh interviu [The role of the Church in the events of the Maidan: Based on interviews]. *Naukovo-teoretychnyi almanakh Hrani, 18*(5), 6–11. https://doi.org/10.15421/1715090 [in Ukrainian].

5. Bystrytska, E., & Volik, N. (2023). «Be close!» History and activities of the military chaplains in Ukraine. In Z. Matevski (Ed.), *Religious particularism vs. religious universalism* (pp. 28–56). Ethics International Press.

6. U Lvovi vidbulas zahalnomiska ekumenichna molytva za vyzvolennia Ukrainy [A citywide ecumenical prayer for the liberation of Ukraine was held in Lviv]. (2017, April 2). *Dukhovna velych Lvova*. Retrieved from: https://velychlviv.com/u-lvovi-vidbulas-zagalnomiska-ekumenichna-molytva-za-vyzvolennya-ukrayiny/ [in Ukrainian].

7. Ukrainian Council of Churches and Religious Organizations. (2021, June 24). *Yuvilei VRTsiRO: 25 rokiv mizhkonfesiinoi spivpratsi na blaho Ukrainy* [UCCRO anniversary: 25 years of interconfessional cooperation for the benefit of Ukraine]. Retrieved from: https://vrciro.org.ua/ua/events/uccro-meeting-on-25th-anniversary [in Ukrainian].

8. Ukrainian Council of Churches and Religious Organizations. (2019, March 26). *Zvernennia VRTsiRO z nahody vyboriv Prezydenta Ukrainy 2019 roku* [UCCRO appeal on the occasion of the 2019 presidential election in Ukraine]. Retrieved from: https://vrciro.org.ua/ua/statements/statement-on-presidential-elections-in-ukraine-2019 [in Ukrainian].

9. Ukrainian Council of Churches and Religious Organizations. (2020, March 27). *VRTsiRO prodovzhuie pratsiuvaty v onlain formati* [UCCRO continues to work online]. Retrieved from: https://vrciro.org.ua/ua/events/2020-03-26-uccro-online-meeting [in Ukrainian].

10. Synod of Bishops of the Ukrainian Greek Catholic Church. (2020, March 29). *Blazhennishyi Sviatoslav: «Novi vyklyky potrebuiut novykh vidpovidei, navit sposobom molytvy Khrystovoi Tserkvy»* [His Beatitude Sviatoslav: «New challenges require new responses, even in the way the Church of Christ prays»].

Retrieved from: https://synod.ugcc.ua/data/blazhennishyy-svyatoslav-novi-vyklyky-potrebuyut-novyh-vidpovidey-navit-sposobom-molytvy-hrystovoy-tserkvy-2737/ [in Ukrainian].

11. Synod of Bishops of the Ukrainian Greek Catholic Church. (2020, April 8). *Poslannia Blazhennishoho Sviatoslava do dukhovenstva UHKTs na Velykyi chetver 2020 roku* [Message of His Beatitude Sviatoslav to the UGCC clergy for Holy Thursday 2020]. Retrieved from: https://synod.ugcc.ua/data/poslannya-blazhennishogo-svyatoslava-do-duhovenstva-ugkts-na-velykyy-chetver-2020-roku-2812/ [in Ukrainian].

12. Ukrainian Council of Churches and Religious Organizations. (2020, August 24). *Sviatkuvannia Dnia Nezalezhnosti Ukrainy rozpochalosia z molytvy* [Ukraine's Independence Day celebrations began with prayer]. Retrieved from: https://vrciro.org.ua/ua/events/uccro-pray-on-independence-day-ukraine [in Ukrainian].

13. Synod of Bishops of the Ukrainian Greek Catholic Church. (2020, December 18). *«Tilky v rezhymi onlain Tserkva isnuvaty ne mozhe», – Hlava UHKTs pro karantynni obmezhennia* [«The Church cannot exist solely online»: Head of the UGCC on quarantine restrictions]. Retrieved from: https://synod.ugcc.ua/data/tilky-v-rezhymi-onlayn-tserkva-isnuvaty-ne-mozhe-glava-ugkts-pro-karantynni-obmezhennya-4750/ [in Ukrainian].

14. Ukrainian Council of Churches and Religious Organizations. (2022, February 16). *The Day of Unity in Ukraine began with a prayer at the Saint Sophia Cathedral*. Retrieved from: https://vrciro.org.ua/en/events/prayer-for-ukraine-in-st-sophia-cathedral [in Ukrainian].

15. Ukrainian Council of Churches and Religious Organizations. (2022, March 2). *A prayer for Ukraine held in St Sophia Cathedral, despite the shelling of Kyiv with Russian missiles*. Retrieved from: https://vrciro.org.ua/en/events/uccro-prayer-for-ukraine-and-against-russian-aggression [in Ukrainian].

16. Natsionalna molytva za Ukrainu [National Prayer for Ukraine]. (n.d.). *Materialy pro molytovni zakhody 2023–2024 rr.* [Materials on prayer events in 2023–2024]. Retrieved September 16, 2026, from https://prayforukraine.com.ua/ua/ [in Ukrainian].

17. Office of the President of Ukraine. (2024, June 29). *More than 800 participants from 15 countries joined the National Prayer Breakfast*. Retrieved from: https://www.president.gov.ua/en/news/ponad-800-uchasnikiv-iz-15-krayin-svitu-priyednalisya-do-nac-91893 [in Ukrainian].

Дата першого надходження статті до видання: 28.08.2026
Дата прийняття статті до друку після рецензування: 15.09.2026
Дата публікації (оприлюднення) статті: 13.11.2026

Стаття поширюється на умовах ліцензії відкритого доступу (CC BY 4.0)