

and excessive. In this terms, mystical must be understood as positive and man purifying, mystics as catharsis.

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SECULARIZATION AND ACTUALIZATION OF SOCIAL CONCEPTIONS AS THE CONVERGENT PROCESSES OF CONTEMPORARY RELIGIOUS LIFE

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Summary. This paper seeks to understand the «secularization» and «actualization of social concepts» as some of the convergences processes in the modern religious life. It is caused by features of development of the society, corresponding reaction of the religious organizations to social changes. Actualization of social concepts expressed that the rulers of some denominations propose an official position on global and actual problems of the modern world, to some extent obligatory for believers of corresponding religion in juridical important situations also.

The report is only about some of the trends in the religious life of modern society that we call convergent process generated by the changes taking place in globalizing society. Today “convergence” as a concept is used in all its lexical senses (first and foremost as “the same”, “rapprochement”, “confluence”) and can be applicable for description and classification of all processes formed or found as a new actual phenomenon in the religious life in the second half of a XX century: acceleration, actualization of eschatology, actualization of social concepts, americanization, consumerism, dialog, ecumenism, egosinteization, exoterization, feminization, fundamentalism, growth of inclusivism, globalization, modern religious pluralism, modernism (postmodernism), new religious movements, paxization, privatization, rationalization of worship, revivalism, secularization, syncretism, scientism, unification of exteriorization, tolerance, virtualization, weltization.

Most “convergences processes” named before have been used in religious studies for many years, but here we are connecting them mostly with the “actualization of social concepts, growth of inclusivism, egosinteization, secularization.” Despite the fact that each of them has historical own essence, they, firstly, together confirm the actual presence of “convergence” in religious life of our time, and secondly, stimulate the existence of each other, influence and correlate between themselves.

It is possible to issue the “convergences processes” in modern understanding of this concept as inherent more than in one of religions and those that testify to the tendencies of rapprochement of social, doctrinal and institutional positions between two or many religions.

There are many various connections that exist between religion, politics, and the law in contemporary society. The presence of religion as a form of social consciousness, or a social phenomenon, or a social phenomenon of regulatory function is generally recognized as its characteristic. But in times of secularization, this function has undergone significant changes, especially in democratic countries, where the possibilities of regulating the reproduction of different sides of social life, relations between people and other spheres of society are separated from the state. In spite of the fact of secularization (the emancipation and separation between social and religious life) as one of the convergent processes we see actualization of social concepts in different religious tradition which represent modern activity of religious communities in social life. As a result of other social changes, as well as the tendencies in purely religious development, religious doctrines concerning the actions of the believer in the legal space acquire new features, some of which are most significant and are mentioned in this article.

Key words: law, religion, social conceptions, contemporary society, secularization, convergent processes.

Many researches prove that there are special trends exist in religious sphere in contemporary religious life such one of them “convergent processes” [1]. Today “convergence” as a concept is used in all its lexical senses (first and foremost as “the same”, “rapprochement”, “confluence”) and can be applicable for description and classification of all processes formed or found as a new actual phenomenon in the religious life in the second half of a XX century: acceleration, actualization of eschatology, actualization of social concepts, americanization, consumerism, dialog, ecumenism, egosinteization, exoterization, feminization, fundamentalism, growth of inclusivism, globalization, modern religious pluralism, modernism (postmodernism), new religious movements, paxization, privatization, rationalization of worship, revivalism, secularization, syncretism, scientism, unification of exteriorization, tolerance, virtualization, weltization.

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It is possible to issue the “convergences processes” in modern understanding of this concept as inherent more than in one of religions and those that testify to the tendencies of rapprochement of social, doctrinal and institutional positions between two or many religions. There are many various connections that exist between religion, politics, and the law in Contemporary Society. The presence of religion as a form of social consciousness, or a social phenomenon, or a social phenomenon of regulatory function is generally recognized as its characteristic. But in times of secularization, this function has undergone significant changes, especially in democratic countries, where the possibilities of regulating the reproduction of different sides of social life, relations between people and other spheres of society are separated from the state.

Everyone who writes about secularization begins, as a rule, with the definition of the meaning of the term which has at least two related meanings to itself: 1) alienation, confiscation of the property of religious organizations in favor of the state; 2) the process of releasing various spheres of society, consciousness and behavior of the individual from the influence of religion and the church, then to demonstrate how far their interpretation of this concept from the values fixed by dictionaries is.

Even on the eve of the beginning of the revival of religious life in the USSR, three years before the disappearance of the country from the political map of the world, the atheist's dictionary called this process objective and logical: "The fall of the influence of religion and its displacement from the life of society and the individual is a natural consequence of the social, spiritual, technical progress "[2; 213]. This statement reflects only one tendency of the perception of secularization in society, which still has its supporters, for example, embodied in the manifestos and declaration (1981) of secular humanism (and among those who signed these documents there are existentialists, Marxists, pragmatists, behaviourists and representatives of other trends of social thought). As the critic of this form of humanism notes, Norman L. Geisler - "the credo of a secular humanist:" man is the measure of all things "- instead of focusing on human beings, his philosophy is based on human values" [3; 282].

The origin of this distinction about: "focusing on human beings" and "based on human values", does not seem to need special historical digressions. Suffice it to recall how "concentration on religion" was perceived by those who became victim of it and those who

negatively characterized the historical images of this "concentration" and the strong degree of rejection from religion in entity.

The reminder of a negative perception of Christianity was needed only to demonstrate that the denial of the social phenomena generated by it is rooted in Christian history itself. It is not surprising that the denial of such phenomena entailed the rejection of Christianity, and then of religion in general. In addition to condemning crimes against humanity in the past, it is necessary to define more clearly the role of Christianity itself in the formation of modern values, shared by a significant part of people in developed democratic countries. It should be noted that "Anyone who turns to Christian sources, trying to justify religious rights as the basic human rights, should be ready to experience some confusion ... Confusion arises from the understanding that the fundamental texts of the Christian tradition do not explicitly refer to religious rights or human rights. "There is no philosophical or legal reasoning in the Bible where the concept of" law "would be used in a natural way" (it is emphasized by us, the author) [4; 54].

It is obvious that the transition of Christianity from persecutions against gentiles and other free-thinkers to the position of freedom of religion, and later conscience, should be sought not so much in the sacred texts of this religion, so much in the changed conditions of the existence of the Christians themselves. The most dramatic preconditions for this transition emerged during the religious wars in Europe, when every newly formed religious organization demanded freedom for itself, but also had no idea that other religions as well as religious ones needed it. To the question: "What did Protestants protest against?" Most often you will hear the answer: "Against Catholicism". But this is not so. For to some extent they have always protested against Catholicism like all other Christian denominations (remember the schism of 1054 the Albigenses, etc.), and the interfaith wars of the last millennia (the crusades against Muslims, Jews, for example) indicate that same.

But after all, being protesting towards Catholicism or Orthodoxy, for heresies and schisms accompanied this denomination, such Christian organizations did not turn into Protestants at all. It is worth recalling once again that the origin of the notion of "Protestantism", for all its current polysemy, is connected, first of all, with the event that followed the abolition of the decision of the German Reichstag of the German princes in Speyer (1529): "Cuius regio, eius religio" - means "Whose realm, his religion" which was no longer so much strictly religious as political significance. Therefore, the protest (Latin "protestation") of a small number of participants in the Reichstag against the abolition of their political freedom, reflected the essence of the changes in the Christian life of Europe.

The essence of these changes can be directly related to the topic of our conversation, because it is the source of the beginning of the process of domination of human rights and freedoms (political, legally fixed) in European history. The conclusion, of course, is not so unequivocal, but it is quite obvious: the Christians themselves initiated the secularization of law. The truth is not all Christians, and not from a good life. Brian Thierry, describing the situation that emerged in the XVII century, quotes O. Cromwell, said in a moment of irritation: "Everyone wants freedom, but no one wants to give it." E. Klochowski fixes the opinion that the Treaty of Westphalia (1648), which put an end to the Thirty Years' War, meant the final separation of religion and politics and the formation of a political Europe of sovereign states.

This theologian, arguing about the Christian roots of Europe, quite rightly reminds us of the merits of Latin Christianity in the development of its secular history, first of all, focusing on those transformations that the Catholic church underwent in the post-Carolingian era: the creation of universities, the dissemination of education, the assistance of local self-government organizations, consisting of citizens, rather than those filed [5; 17-41]. With all this we can agree and add, it is now also a well-known fact that the Catholic Church, defending its special rights in the state (for which it actually required universities that educated theologians and lawyers who could correctly substantiate the church's claims), became the prototype of the organizations of the future civil society. In addition, in our opinion, we should also pay attention to the fact that

both the reception of Roman law, carried out by medieval lawyers in the interests of the Catholic Church, and the revival of interest in Greek philosophy for the same purposes, also contributed to the secularization of public consciousness in the future Europe. Roman law - by virtue of its abstraction, for it implied universal equality of citizens before the law (from which practically all researchers of the original Christianity derive the appearance in it of the "equality of all believers before God") and the philosophy of the Hellenistic epoch is the abstraction of the power of reason in the cognition of the world.

Now, the ideas of subsidiarity and personalism that have been fostered or perceived by the Catholic social doctrine continue that old tradition, but the canon law in most developed democracies has become the lot of the Catholic community itself, if not contrary to their legislation. The latter circumstance also follows from the peculiarities of European history: during religious wars, all religious entities sought not just freedom, but also the enjoyment of those rights enjoyed by the Catholic Church. As convincingly argues Donald R. Kelly: "The Christian church was an" amphibic "body - both *societas* and *corpus mysticum* - and this dualism underlies not only the church reform, but also social motivation and conceptual designs that had an unconditional impact on the European society ... Starting from the eleventh century, *ius canonicum* acquires the status of an international common law, whose jurisdiction has spread both to moral and political affairs, to the "internal forum" of consciousness, and also to the "external forum" of legality "[6, 157].

In a word, now "the equality of people before God," awakened the demand for "equality before the law," which became one of the ideological foundations of legal secularism. A huge role in its development was played by European philosophy, most of whose representatives were Christians. In the middle of the XIX century, John Stuart Mill, like Kant and Hegel, believed secularism, carried out in England, the implementation of the most important Christian principles [7; 25]. It is common knowledge that secularism, along with modernization, democratization and globalization is the most important factor in the formation of the European Union. But the founding fathers of the EU (Z. Schumann, A. de Gasperi and K. Adenauer) were Christian democrats. Therefore, it is quite true that the modern processes of European integration were influenced by the doctrine of the "subsidiarity" of the Roman Catholic Church [8; 679-694]. But all of the above refers directly to the history of Christian Western Europe, the Christians of which, for the first time, without sacrificing the principles of their faith, substantiated the need for secularism for the more successful realization of their own religious aspirations.

However, with all respect for secularization, first of all secularization of law, as well as the achievement of the Judeo-Christian civilization, one should also remember that the society has not yet created any ideal social institution. Obviously, therefore, until now the hope of people for their gods remains actual. Properly speaking, that's why we can talk about the limits of secularization. And, for certain, its border is religion. If the very process of liberation of culture from religious fanaticism is transformed, in the opinion of some researchers into an "aggressive religion of secularism", then this may indicate that secularization in modern society has already reached its limits. However, like some other categories of mentality, actualized in the second half of the twentieth century (for example, "tolerance", "political correctness").

Unofficial prohibitions on the use of Christian symbols on the days of Christmas holidays; the prohibition of wearing religious symbols in public schools and other. The exclusion from the school anthologies of the fairy tale "Three Little Pigs", etc. and the like, right up to the forcible imposition of "democratic values" in various regions of the world [9; 17], all this is directed not only against religious traditions and values, but also against the very essence of secularization, the normal process of implementation of which is possible only with the strict adherence to all principles of respect for the feelings of believers, solely on the basis of reciprocity and self-respect.

In spite of the fact of secularization (the emancipation and separation between social and religious life) as one of the convergent processes we see actualization of social concepts in different religious tradition which represent modern activity of religious communities in social life. In our time interpretation of these or other sacred texts according to our own preferences in a democratic society can't be forbidden. Therefore, in every religious tradition, a wide range of thoughts from many people is possible, in general, and from issues of particular importance to society. In its entirety, in our opinion, it (this palette) is the ambush on which social doctrines are based on modern denominations, of course, in one way or another, by adjusting the relevant judgments with "sacred writings."

Depending on the attitude to concrete judgments, the leadership of religious organizations, referring to its authority (sacred in the first place) and the authority of the "sacred writings", forms its social doctrine, such as the official teaching to some extent mandatory for followers of this doctrine. The level of official recognition and theoretical consideration of views in the field of social issues in one or another religious organization can be defined (of course, in the traditions where the hierarchy acts only as "sacramental").

Officially approved by the relevant competent authorities, the views on social phenomena that are mandatory for all who identify themselves with a particular religious tradition have been called in the Christian environment the "social doctrine of the church."

Where, in modern denominations and religions, social doctrine has not yet developed sufficiently in full theoretical scope, other terms may be used, such as "social concept". In our opinion, the latter terminology mainly shows the level of claims of authors in the theoretical (theological) sphere, but in no way reflects on the officiality of the teachings themselves and the need to "follow" them, the fulfillment of the co-religionists of those provisions, which are fixed in the conceptual plan.

In the postwar years of the twentieth century, theologians of many faiths began to differently interpret social practice, leaving the supernatural position. The presence of different ideologies competing in the struggle for the consciousness of the believers, forced the hierarchs, and the purely theologians to form an official position on many current problems. It so happened historically that before all began the formation of its social doctrine of the Roman Catholic churches.

As we know, in 1890, in the Encyclical of "Sapientiae Christianae", Pope Leo XIII demonstrated the readiness of the church to cooperate with any political system operating in accordance with natural laws that provide conditions for the normal development and perfection of man and respect for the freedom of conscience [10, 29]. In the Protestant environment (the social orientation of which does not cause any doubt after the works of Max Weber), the urgency of social issues is emphasized by such innovations as "Social theology", "Women's theology" and other theology, which also developed in the post-war years. A characteristic feature of this process of actualization is the explicit growth of social doctrines of certain denominations with secular social doctrines. For example, with Marxism in the liberation theology, with liberalism - in some provisions of the Catholic doctrine, with socialism in the Third World (in the first place in Islam, it would be appropriate here to say: fundamentalism is one of the reactions to an attempt to renew the Muslim faith in such a realm as social doctrine).

In connection with the global changes in the field of the former Soviet Union in virtually all branches of social production and, last but not least, after the abolition of communist ideology as an official one, as a result of which the pluralism of ideologies created the reality of post-Soviet existence, the need to form the theoretical level of their social teachings in a similar way "Social doctrines" felt the hierarchy and the leadership of religious organizations operating within a country that does not already have it. The answer to this "challenge" in the Russian Orthodox Church was to create a "Fundamentals of the Social Concept of the Russian Orthodox Church", approved as an official document by the Bishops' Council (August 13-16, 2000).

At the last part of 2017 year: “Representatives of Ukrainian Muslim organizations and communities are to sign the “Social Concept of Muslims of Ukraine” on December 11. According to its compilers, the document is a certain extension of the “Charter of Muslims of Ukraine”, which outlines in detail the position of the Ukrainian followers of Islam on such social issues as "Islam and medicine", "Islam and trade", "Islam and education", etc.

The initiators of the creation of this software and vital document for the life of the Ummah call on all Muslim religious and civil organizations of Ukraine to support the Concept” [11, 29]. Summing up the list of the most important for illustration the legal and political aspect of the actualization of social doctrines, which we considered mainly as a convergent process of modern religious life, one can add that this trend acquires many characteristics related, firstly, with the direct reflection on the reproduction of rights in society in in general, because both Catholicism and Protestantism, but Orthodoxy and Islam have a global dimension; therefore, in different countries, they, depending on the possibilities, contribute to the universalization of the views of their supporters.

The attitude of religious organizations to those or other pressing issues of the present may affect the legislative process, at least at the discretion of the legislator belonging to one or another religion, which, according to the modern phenomenology of law, can't have any "prejudices" before the discourse on the above mentioned issues. Every believer, at least in a democratic society, has, to a greater or lesser extent, authoritative religious sacred indications of his conduct in the legal field. A person, as a legal entity, takes all that in a legal field that corresponds to its understanding, needs, interests, values. Significant role in shaping these aspects of legal consciousness is exercised by its religious preferences. In our opinion, the actualization of social doctrines in modern life raises the importance of law and in a purely religious aspect. But this is a problem that needs further study.

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