

ма її антропологічних принципів с принципами соціальної солідарності. В цьому, на нашу думку, полягає одна з причин відмови деяких країн вважати МСЦ релігійною організацією, а також негативного ставлення до пропонуємих нею через різні організаційні форми (клуби, консалтингові та коучингові центри тощо) технологій бізнес-адміністрування та менеджменту організацій.

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I. V. Bogachevska

SAINTOLOGICAL PRINCIPLES OF BUSINESS ORGANIZATION IN THE DISCOURSE OF SOCIAL ENTERPRISE

The article is devoted the Scientology principles of business organization in the discourse of social entrepreneurship. Their analysis is carried out from the methodological positions of modern academic religious studies.

The key ideas of L. R. Hubbard regarding the principles of doing business, the organizational structure of an enterprise, the requirements for personnel, and the relationship of business with government structures are considered. Analyzed the attitude of the followers of the Scientology principles of organization of entrepreneurship to the payment of taxes and charity. The links between the anthropological principles of the Scientology religion and the principles of management of organizations set forth in the teachings of L. R. Hubbard are traced.

The author shows, that some domestic entrepreneurs are attracted to the apparent prestige of techniques at WISE, the thoughtful advertisement of the effectiveness of this "technological product", the availability of clear methodology and Scientology accompaniment in the process of its application, the possibility of establishing useful business ties through the Business expansion club and the sense of elitism of WISE members through a peculiar internal ideology.

Based on the analysis of the business management system, which have its origin in on the Hubbard Management System, it is proved, that the Scientology principles of business organization are the opposite of those that most religious organizations profess in the context of social entrepreneurship. This incompatibility is due to the specifics of the Scientology doctrine, in particular its anthropological principles with the principles of social solidarity. Unlike most modern religious organizations, MSC does not aim to participate in socially-oriented projects of any kind. This, according to the author's opinion, is one of the reasons for the refusal of some countries to consider the MSC as a religious organization, as well as the negative attitude to it offered through various organizational forms (clubs, services and coaching centers, etc.) of business administration and organization's management.

Key words: Scientology, Church of Scientology International, L. R. Hubbard, WISE, business organization, social entrepreneurship.

И. В. Богачевская

САЕНТОЛОГИЧЕСКИЕ ПРИНЦИПЫ ОРГАНИЗАЦИИ БИЗНЕСА В ДИСКУРСЕ СОЦИАЛЬНОГО ПРЕДПРИНИМАТЕЛЬСТВА

В статье рассматриваются сайентологические принципы организации бизнеса в дискурсе социального предпринимательства. Их анализ осуществляется с методологических позиций современного академического религиоведения. Рассмотрены ключевые идеи Л. Р. Хаббарда относительно принципов ведения бизнеса, организационной структуры предприятия, требований к персоналу, а также взаимоотношений бизнеса с государственными структурами. Проанализировано отношение последователей сайентологических принципов организации предпринимательства к уплате налогов и благотворительности. Прослежены связи между антропологическими принципами сайентологической религии и принципами менеджмента организаций, изложенными в учении Л. Р. Хаббарда. На основе анализа системы управления бизнесом, основанной на Hubbard Management System, доказываемся, что сайентологические принципы организации бизнеса являются противоположными тем, которые исповедует большинство религиозных организаций в контексте социального предпринимательства.

Ключевые слова: Саентология, Международная Церковь Саентологии, Л. Р. Хаббард, WISE, организация бизнеса, социальное предпринимательство.

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THE WESTERN DOCTRINE OF JUSTIFICATION AND THE EASTERN DOCTRINE OF DEIFICATION WITHIN CONTEMPORARY ANTHROPOLOGICAL PERSPECTIVE

The article provides a comparative analysis of the fundamental for understanding the Christian doctrine of man positions – the Eastern doctrine of deification and the West of justification. It is pointed out that these teachings in modern conditions acquire new relevance, rethought in the context of modern anthropological requests. The main vector of development of the theory of deification is aimed at the ecumenical formulations of these provisions, in contrast to previous centuries. The result is the conclusion of modern theologians that the doctrine of the deification of man plays in Orthodoxy the role that the doctrine of justification has in Western theology. Western thought is characterized by the understanding that the differences that still exist today in the formulations still do not cast doubt on the commonality of the main points of faith and cannot serve as an excuse for church division. The goal of inter-Christian work is now to analyze the question of how doctrines of deification and justification are possible to combine, and is it possible to express the same evangelism invested in different categories of thought with their help. The evolution of the theory of deification is also traced, and it is noted that in the works of modern Orthodox theologians synergy is a prerequisite for deification, and thus the theory of deification becomes an integral part of personality theology, which in turn has a great ecumenical potential.

Key words: man, God, anthropology, doctrine of justification, deification, Catholic anthropology, Orthodox anthropology.

Problem statement. A man is one of the key and eternal mysteries of both philosophy and science. Significance of his creative and cognitive abilities impresses, and paves the way of his ascension to the

divine heights, whereas his helplessness in the face of natural disasters and social disruptions aggravates the issue of value and essence of human life and often downgrades him to the level of a representative of the

animal world. The anthropological catastrophe that befell the humanity in the XX century indicated not only the ineptitude of economical, political, social-cultural systems, but as well the neglect of a man as the supreme value of the world, what led to special interest for the Christian anthropology. Religious leaders of the Christian confessions, theologians and religious philosophers are again considering the issue of a man, and basing on the Holy Scripture, patristic heritage and doctrines are comprehending the essence of a man within the context of problems in the beginning of the XXI century.

Analysis of recent researches and publications. In the 20th century, the doctrine of deification is being developed in the writings of Vladimir Lossky, Archbishop Vasily (Krivoshin), Archpriest George Florovsky, Protopresbyter John Meyendorff, and then their successors, Metropolitan John (Zizioulas), Christos Yannaras, and others. The Lutheran World Alliance and the Pontifical Council made significant contributions to the development of the doctrine in the western tradition.

The purpose of this study is to identify the existence trends in the development of traditional anthropological teachings of Christianity – the doctrine of justification and doctrine of deification.

Presentation of the material. In the Christian anthropology the interconfessional distinctions are pronounced least of all. This is connected to the fact that the doctrine about a man has never been the central problem of theology, and all the Christian confessions base this doctrine on the texts of the Holy Scripture (Gen. 1:26-27, 5:1, 9:6; Wis. 2:23; Sir. 17:1-13; Jas. 3:9; 1 Cor. 11:7; Col. 3:8-10; Eph. 3:14-15, 4:24, 5:1; Ps. 82:6; Mt. 5:48; Jn. 10:34-35; 1 Jn. 4:17), in which a man is considered as the image and the likeness of the God. The differences emerge when the questions of 'how exactly' and 'how deeply' a man is the likeness of the God arise. For a contemporary man the answer to these questions is rather vital, because it is tightly related to understanding and comprehension of potential of essence and value of man's personality. Within the Orthodox theology we find the answer in the doctrine of deification, which has sparked strong interest in the Russian Orthodoxy in the last few decades, and in the doctrine of justification within the Catholic and Protestant theology accordingly.

The doctrine of deification (θέωσις in Greek) takes special place not only in the Orthodox belief, but also in the Orthodox spirituality, because in this doctrine the way and the possibility of a man becoming a god are presented. In Orthodox view, this is the purpose of man's existence, in the direct and full unity of energies between a man and the God. The protopresbyter John Meyendorff highlights that "The doctrine of deification is the central theme of the Byzantine theology and the whole experience of Eastern Christianity" [8, p. 225]. This doctrine reveals the way of a man from the fallen state to the supernatural divine being. The doctrine of deification is tightly connected to the subjects of salvation, incarnation of the God and eschatology. The Russian philosopher, theologian Sergey Khoruzhiy remarks that "through the lens of soteriology this idea emerges as an immediate development of that initial intuition in the New Testament according to which the salvation brought by Christ leads not solely to restoration of the pristine state before the fall, but to accomplishment of something more significant" [1, p. 318].

The doctrine of deification is being formed in the early Christian Church, that is why it is recognized both by the Orthodox and Catholic thought, though in its development it acquires substantial differences reflected in the understanding of the essence of a man.

The Orthodox Church bases its doctrine on the works of Irenaeus of Lyons, Athanasius of Alexandria, Maximus the Confessor. The classical expression of this idea was stated by Irenaeus: "Jesus Christ, our Lord... became Son of a man for a man to become son of the God... [Christ] in His infinite kindness became One of us, to turn us into what He is" [3]. Thus, the Orthodox Church teaches that the God became a man, for a man to become a god through Him. The idea of Incarnation is the basis for the idea of deification.

The Western Church elaborates the teaching of Augustine in which the idea of deification develops within the idea of divine grace and acquires the traits different from the Orthodox teaching. Augustine sees salvation as overcoming of a sin, and grace is presented in the first place as help of the God against the sin and its power. In such way within the Western theology the doctrine of justification evolves. Predominance of this doctrine contributed to displacement of the idea of deification in the Western Church to the background, though didn't oust it.

Professor for dogmatics and ecumenism and a priest Peter Neuner believes that "the doctrine of deification represents the Eastern analogue to the Western doctrine of justification by faith and salvation" [1, p. 325]. He develops his idea from the question whether, with all the divergence in their modes of thinking, the doctrine of deification accords with the doctrine of justification as much as necessary for the Churches of the East and West to establish the common vision on the central issue of salvation of a man (soteriology). This question requires careful examination of the anthropological context of both the doctrine of deification and justification.

The doctrine of justification by faith is one of the major topics in the theological dialogue between the Protestant Churches and the Catholic Church [1, p. 325]. The basis of this doctrine is presented by the issue of correlation of the role of grace and the role of man's actions and behavior in pursuit of salvation. It is known to be the key issue of the Reformation. And Luther solved it explicitly basing on the Epistle to the Romans: "The just shall live by faith". According to founders of Protestantism, the original sin not only corrupted man's nature as Orthodoxy and Catholicism teach, but completely perverted it. Therefore a man cannot achieve salvation with his own merits. Salvation can come only as a result of God's grace. Thus the doctrine of justification is the most important dogma of the majority of the confessions in Protestantism. According to the doctrine of the Incarnation, every man coming to the world has hope for salvation through the atoning sacrifice of Jesus Christ. A man wouldn't be able to behold this truth by himself if it "wasn't revealed to him by the Holy Spirit" [5]. Hence, faith is the only way of salvation. For Luther, faith is not an ideological paradigm, it is the existential position of the whole human being towards the God, when a man in all his activities relies not on his own strength and knowledge, but solely on the God. Other means to achieve salvation (rites, asceticism, charitable deeds etc.) are considered unessential. As for the charitable acts, they are the fruit of love to the God deriving from the faith into the gospel of Christ. According to the general definition, justification means that the God admits a sinner as His child and heir to eternal life. Therefore, according to Protestantism, justification represents adoption of the sinner by the God, creation of new relationship between Him and the personality of a man by Him. Justification is not a reward for obedience of the Law, but God's gift offered with the Christ's sacrifice on the cross and attained in faith. A man does not even participate in preparation for reception of this grace, as faith within a man is induced only by choice and under the action of the Holy Spirit.

At the Council of Trent (1545) the Roman Church considered the role of grace in man's pursuit of salvation, and came up with the statement according to which the salvation is the God's gift, and a man doesn't have to earn it: "If they say it is possible for a man to achieve salvation with his own deeds... without grace of the God, given by the God through Jesus Christ, they should be excommunicated" [1, p. 326]. This statement has an important ontological and anthropological context. Value of man's existence is defined by love of the God to a man, and man's life, his destiny is not a merit of a man or a game of chance, but the gift of the loving God. Within this context, concept of man's personality gains particular importance. As a personality, he represents absolute value emerging from divine love.

The problem of personality becomes crucial in the modern Catholic and Protestant anthropology. Emphasis is made on necessity of distinction between a man and his actions. In the numerous after-council encyclicals attention is devoted to the problems of man's merit, value of man's life. Merit is the fundamental attribute of a man which provides equality in the context of common spiritual vocation. Peter Neuner remarks that "a man is not equal to what he does, neither good deeds, nor bad" [1, p. 327]. In the contemporary consumer society where success in life is defined by material and social prosperity the doctrine of justification is unfolding within the social aspect, too. Here it possesses compensatory function: "gospel on justification does not lead to passivity, but unties man's hands for actions and opens the way to ethics because it relieves a man of suffocating pressure coming from striving to perform various actions, as good and as many as possible" [1, p. 328].

Understanding the determinative role of grace in pursuit of man's salvation is common for Catholic and Protestant positions in the doctrine of justification. Let us consider the role of grace in the Orthodox idea of deification. The Orthodox Church teaches that deification is unachievable with efforts of a man. As the perfect gift coming from the Father, it is established by the God "wishing for salvation and deification of men" [7]. The gift of deification is the gift of uncreated divine grace. At this point we find unanimity between the Orthodox and Catholic. But in contrast to the Catholic and Protestant doctrine of justification, Orthodox understanding of deification is tightly connected to sacraments of the church and spiritual ascent of a man himself. Moreover, S. Khoruzhiy remarks that "superiority of experience of communion with the God, (hesychast) asceticism, representing the specific distinction of Orthodox spirituality, in the most substantial way affects the doctrine of deification. In the Orthodox tradition deification is not only a theoretical concept elaborated by theological discourse; it is, even in its initial forms, the only accessible within the mortal life, experimentally comprehended reality" [1, p. 319]. The Orthodox Church teaches that even sinners and fallen retain the opportunity of free choice, and understands salvation as 'synergism', i.e. collaboration, cooperation of divine grace and man's free will. Saint Gregory of Nazianzus says that unification of a man with Christ depends on people as well: "As it is necessary that pursuit of salvation depended both on us and the God" [2, p. 517]. Saint Maximus the Confessor expresses the connection of deification with the Communion: "Those who receive it [the Holy Communion] properly, by it they are transformed [in such manner] so that they can, by adoption and grace, be and be called gods, since the whole God fully filled them, not leaving anything in them that would lack His presence" [4, p. 174]. Deification is performed in Christ by grace of the Holy Spirit. In the Blessed Sacrament the Incarnate Lord unites and coincarnates with

believers. Through such unification a man partakes of the Uncreated Divine Life of the Holy Spirit, and is made a communicant in the Divine nature. In the light of theology of Divine energies by Saint Gregory Palamas deification is defined as an absolute unification of all man's energies with the Divine energy: "The God in His entirety deifies those who deserve it, uniting Himself with them not hypostatically, as this pertains to Christ only, and not ontologically, but with small part of uncreated energies... but being fully present in every one of them" [1, p. 322].

Talking about ontological communion of a man to the God, the Orthodox Church makes an important remark. The human nature partakes not of the divine essence, but solely in His uncreated energies. By energies of the God not the created gift of the God to humanity is implied, but the God Himself in action. Energies are not the intermediary between the God and the world, but the God Himself coming into direct and immediate contact with a man. A man communicates to the God in His energies, not in His essence, hence deification means a man becomes a god by grace, not by nature.

At the highest levels of spiritual life reaching which, according to the teaching of Saint Justin Popović who followed the opinion of Saint Macarius of Egypt, is possible through realization of the evangelical ethical triad, i.e. of faith, hope and love, a deified Christian receives special grace of perfection, expressed by the gifts of performing miracles, healing, prophecy. In such case his soul and mind completely unite with the God. With this triad the personality is being formed basing on the image of Christ, until it becomes similar to Christ. The ethical triad of the evangelical commandments precedes the unification with the Divine Triad – the Holy Trinity. The gracious excitement bestowed by the Holy Trinity leads a devotee to mystical transit from the ethical triad to the Divine, induces deification of her personality. The key Christian virtue in the ethical triad is love. Thus, in the Orthodoxy the basis for salvation of a man is presented not by certain number of good deeds or just the fact of faith, but by the process of transformation of man's attitude to the God, i.e. spiritual and ethical rebirth of the personality. For this, both faith and deeds are required, that is unity of practical faith. As the Encyclical of the Eastern patriarchs dated 1723 remarks, "we believe that a man is justified not just by faith alone, but by the faith facilitated by love (i.e. by faith as practical force), i.e. through faith and deeds. Not phantom of faith only, but faith dwelling in us justifies us through deeds in Christ" [6, p. 165 – 166]. Hence, deification plays significant part in the Orthodox doctrine. This concept unites ascetic practices and dogmatic theology, and represents synthesis of patristics and ascetics.

In the XX century the doctrine of deification is being developed further. Khoruzhiy remarks that "in the works of theologians of this stage (Vladimir Lossky, archbishop Vasily (Krivoshein), archpriest Georges Florovsky and protopresbyter John Meyendorff), and later of their successors (metropolitan John (Zizioulas), Christos Yannaras and others) foundations of the doctrine are being formulated anew, in the language of modern theology and at the new level of exploration of sources, its historical path and importance for the Orthodox spirituality are being restored" [1, c. 323]. But even though in modern theology attention is especially focused on the personality aspect of essence of a man, the doctrine of synergism is the only prerequisite for deification.

Conclusion. Returning to the question about possibility of combination of the Western doctrine of justification and the Eastern doctrine of deification, it is necessary to outline substantial distinctions between these doctrines within the

anthropological context. Stating common soteriological grounds of these doctrines in the point that grace of the God has determinative role in salvation of a man, it is important to pay attention to the fact that the doctrine of justification is not a spiritual path, and so it does not include prerequisites for ontological transformation of a man. The doctrine of deification in its practical application has transfiguring impact on a man, changing his nature. Hence, it is necessary to acknowledge that these doctrines are fundamentally different within the anthropological context.

Obviously, at the first glance, the Christian doctrine about essence of a man radically disaccords with the contemporary predominant anthropological demands. A contemporary man is to a greater extent self-reliant, and all his development is directed onto his own 'Self'. But when encountering the issue of purpose of his existence, this 'Self' inevitably comes to the conclusion that this purpose is possible to be found only acknowledging presence of something significantly bigger than worthless vanity of the contemporary world. In this regard Christian anthropology is the significant response to the questions of a contemporary man about purpose of his existence.

T. B. Гаврилюк

ЗАХІДНА ДОКТРИНА ПРО ВИПРАВДАННЯ ТА СХІДНЕ ВЧЕННЯ ПРО ОБОЖЕННЯ В СУЧАСНІЙ АНТРОПОЛОГІЧНІЙ ПЕРСПЕКТИВІ

В статті здійснено порівняльний аналіз фундаментальних для розуміння християнського вчення про людину положень – східного вчення про обоження та західного про виправдання. Вказується на те, що означені вчення в сучасних умовах набувають нової актуальності, переосмислюються в контексті сучасних антропологічних запитів. Основний вектор розвитку спрямований на екуменічне формулювання означених положень, на відміну від попередніх століть. Результатом чого є висновок сучасних теологів про те, що вчення про обоження людини відіграє в православ'ї роль, яку має в західній теології вчення про виправдання. Прослідковується також еволюція вчення про обоження та зауважується на тому, що у працях сучасних православних богословів необхідною передумовою обоження постає синергія і, в таких спосіб, вчення про обоження постає органічною частиною богослів'я особистості, яке в свою чергу, має великий екуменічний потенціал.

Ключові слова: людина, Бог, антропологія, вчення про виправдання, обоження, католицька антропологія, православна антропологія.

T. B. Гаврилюк

ЗАПАДНА ДОКТРИНА ОБ ОПРАВДАНИИ И ВОСТОЧНОЕ УЧЕНИЕ ОБ ОБОЖЕНИИ В СОВРЕМЕННОЙ АНТРОПОЛОГИЧЕСКОЙ ПЕРСПЕКТИВЕ

В статье осуществлен сравнительный анализ фундаментальных для понимания христианского учения о человеке положений – восточного учения об обожении и западного об оправдании. Указывается на то, что указанные учения в современных условиях приобретают новую актуальность, переосмысливаются в контексте современных антропологических запросов. Основной вектор развития направлен на экуменическое формулирование указанных положений, в отличие от предыдущих веков. Результатом чего является вывод современных теологов о том, что учение об обожении человека играет в православии роль, которую имеет в западной теологии учение об оправдании. Прослеживается также эволюция учения об обожении и отмечается то, что в трудах современных православных богословов необходимой предпосылкой обожения является синергия и таким образом, учение об обожении становится органической частью богословия личности, которое в свою очередь, имеет большой экуменический потенциал.

Ключевые слова: человек, Бог, антропологія, доктрина об оправдания, обожение, католическая антропологія, православная антропологія.

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БЛАГОДІЙНІСТЬ ЯК СКЛАДОВА СОЦІАЛЬНОЇ ДІЯЛЬНОСТІ МУСУЛЬМАНСЬКИХ ГРОМАД УКРАЇНИ

Наразі в Україні триває процес трансформації мусульманської громади. Разом з етапом її інтеграції, народилась тенденція до активного включення ісламських ідентичностей у сучасні дискурси сьогодення України. Одним з яких беззаперечно є – соціальна діяльність, яка наразі демонструє консолідованість мусульманських громад разом з немусульманською більшістю країни. У статті автор розкриває поняття "благодійності" посилаючись на традиції та культову практику ісламу.

Ключові слова: іслам, громада, релігійна організація, благодійність.

Релігійна сфера як складова суспільної діяльності є найбільш консервативною. Однак і вона не знаходиться в статичності, а постійно трансформується, аби відповідати потребам сьогодення, бути результативною, при цьому не змінювати свої духовні орієнтири. Так і мусульманські громади, які очевидно перебувають у кризовому становищі, зокрема через прояви фундаменталізму в Європі та збройні конфлікти, мають провадити більш відкриту політику та засвідчувати свою діяльність. Релігійні організації прагнуть бути осторонь від ідей, які не-

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гативно розкривають природу ісламу у сприйнятті немусульманською більшістю країни. У свою чергу, в Україні мусульманські громади намагаються демонструвати поміркованість своїх поглядів та соціальну активність. Розмірковуючи над ідею соціальної відповідальності, як специфічною сферою громадської діяльності, помічаємо, як окремі особи відповідають за виконання своїх громадянських обов'язків, діють на користь суспільству, незалежно від релігійної приналежності. Характерним проявом такої відповідальності в державі зазвичай ви-