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## **METHODOLOGICAL AMBUSH OF ANALYSIS OF THE CATEGORY OF ORTHODOXY IN THE DISCOURSE OF RELIGIOUS DISCIPLINES OF HIGHER EDUCATION**

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*The article reveals the process of forming a category of Orthodoxy, which claims not only to a special truth of individual religious concepts, but also becomes a world-famous imperative, which causes the theoretical analysis of comprehension of its content as a general Christian and one of the main categories of religious studies. On the basis of philosophical and methodological principles, the question of vision of Christian Orthodoxy, represented in the form of separate ideas and systematic concepts in the processes of spiritual and practical transformation of the world in socio-cultural realities of European society. An analysis of the incorporation of ideas and concepts of permanent humanism as a cultural phenomenon and philosophical doctrine of Christian Orthodox taking into account the achievements of modern humanitarian methodology are carried out.*

*Particular attention in the study is focused on the revealed phenomenon of Orthodoxy within the limits of philosophical and religious and theological thought. An important component of this direction is the substantiation of the peculiarities of Orthodoxy and its sustainability in the presence of invariant content structures or functional schematics and methods of its inculturation not only in semantic, but also in territorial-time coordinates. Taking into account these features allows you to maintain the terminological content of Orthodoxy, widely used in the sense of true, identical to the initial understanding of a defined philosophical-religious or theological idea, position, established by authoritative thinkers or religious-church structures for the undeniable performance of adhesives of various confessional branches of religions or theological schools.*

*It has been established that the conceptual-semantic structures are found on the foundations of the religious paradigm, which allow heterogeneous definition of Orthodoxies in different contexts. Christian expression of Orthodoxy is primarily analyzed by theologians and means truth, steady observance of the principles of doctrine. The application of the category "Orthodoxy" in Christianity is divided into its interpretation as characteristics of Christianity itself and each of its directions.*

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**Key words:** methodology, religious studies, philosophy, theology, Orthodoxy, doctrine, values.

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## МЕТОДОЛОГІЧНІ ЗАСАДИ АНАЛІЗУ КАТЕГОРІЇ ОРТОДОКСІЇ У ДИСКУРСІ РЕЛІГІЄЗНАВЧИХ ДИСЦИПЛІН ВИЩОЇ ШКОЛИ

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У статті розкрито процес формування у межах християнства категорії ортодоксії, яка претендує не лише на особливу істину окремих віросповідних концепцій, а й стає світоглядним імперативом, що обумовлює теоретичний аналіз осягнення її змісту як загальної християнської, так і однієї з основних категорій релігієзнавства. На основі філософсько-методологічних принципів розглянуто питання візії християнської ортодоксії, репрезентованої у вигляді окремих ідей і систематизованих концепцій у процесах духовно-практичного перетворення світу в соціокультурних реаліях європейського суспільства. Проведено аналіз інкорпорації ідей і концептів перманентного гуманізму як культурного явища і філософського вчення у християнську ортодоксію із врахуванням здобутків сучасної гуманітарної методології.

Особлива увага у дослідженні сконцентрована на розкритті феномену ортодоксії у межах філософсько-релігієзнавчої та теологічної думки. Важливою складовою цього напрямку є обґрунтування особливостей ортодоксії і її сталості при наявності інваріантних змістовних структур чи функціональної схематики і способів її інкультурації не лише у смислових, а й у територіально-часових координатах. Врахування цих особливостей дозволяє зберегти термінологічний зміст ортодоксії, широко застосовувати у сенсі істинної, ідентичної початковому розумінню визначеної філософсько-релігієзнавчої або теологічної ідеї, позиції, утвердженої авторитетними мислителями або релігійно-церковними структурами для безперечного виконання адептами різних конфесійних відгалужень релігій чи богословських шкіл.

Встановлено, що на підвалинах релігійної парадигми вибудовуються концептуально-сміслові структури, в яких допускаються гетерогенні дефініції ортодоксії у різних контекстах. Християнське вираження ортодоксії насамперед аналізується богословами і означає істинність, неухильне дотримання засад віровчення. Застосування категорії «ортодоксія» у християнстві поділяється на його трактування як характеристики самого християнства так і кожного із його напрямків.

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**Ключові слова:** методологія, релігієзнавство, філософія, богослов'я, ортодоксія, доктрина, цінності.

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**Formulation of the problem.** The state of modern world is characterized by the plurality of interpretations, pluralistic interpretation of history, transformation of spiritual renewal, dynamism of searching for moral and ethical landmarks, which is most often interpreted as a return to classical philosophical modules and to the traditional principles of Christian doctrine. Considering, that all areas of the spiritual existence of the European culture of the new time are penetrated with an antagonistic relation to traditions, then in modern European philosophical and religious studies, there is gravity to a dialogue with a tradition and an increase in interest in orthodox as an indispensable part of being all religions. In this approach, it is necessary to appeal to classical samples of the

functioning of Christianity as a holistic cultural and religious tradition, which despite confessional diversity, retains a certain identity. One of the Christian varieties, representing diverse interpretations of real life problems and at the same time, a rod of confessional self-preservation, becomes an Orthodoxy that requires a comprehensive philosophical-religious reflection.

**The purpose of the study** is to analyze the process of formation within the framework of the Christianity of the category of Orthodoxy, which claims not only to the special truth of individual religious concepts, but also becomes a world-famous imperative, which determines the theoretical comprehension of its content as a general Christian and one of the main categories of religious studies.

**The degree of scientific development.** The historiography of the problem of Orthodoxy in the theology of Christian churches and in religious knowledge is dictated primarily by the fact that fundamental works on its integrated study are almost absent. The degree of development of the issue and the source base showed the fragmentation of the theme in published editions from philosophy and religious studies. At the same time, a historiographic review and analysis of sources enabled to state the existence of a significant scientific work of foreign and domestic scientists and theological specialists, in which the theoretical analysis of certain aspects of orthodox issues was carried out, based on both the Holy Economic Legacy and its own scientific achievement. This allows you to determine the main tendencies of changes in the system of Orthodox ideas in various historical eras.

The methodological basis of the study is labor devoted to the philosophical and religious meaning of Orthodoxy in the theology of Christian churches, leading Ukrainian philosophers, religious studies and theologians, in particular, M. Babiy, T. Gavrylyuk, V. Dokash, A. Kolodnyi, V. Lyubashchenko, L. Phylpovych, Yu. Chornomorets, O. Shepetyak and others. Actualization of key ideas of these scholars allowed finding out the main aspects of research issues in world and domestic dimensions.

The evolution of Orthodoxy within the Orthodox theological thought considered church figures and theologians V. Bolotov, J. Zizioulas, A. Kartashov, V. Losskyi, J. Meyendorff and Ch. Yannaras. A thorough analysis of anthropological measurements of Orthodoxy in the context of the ratio with the Christology carried out theologians K. Ware, O. Clement, H. Vlachos, D. Stanuloa. The coverage of the problems of Orthodoxy in the Roman Catholic Church in the context of theological doctrine is devoted to

D. Reale, G. Beduella, P. Parenta, L. Berkhoff.

Analysis of scientific works on the problem of Orthodoxy of foreign and domestic scientists gives grounds for asserting an insufficient philosophical-religious level of coverage of this phenomenon in modern religious studies through prerogative of theological studies in this subject. At the same time, domestic scientists demonstrate fundamentally different approaches to the understanding of Orthodoxies due to the confessional direction of the object of research. This is expressed, first of all, in the increased interest of scientists and theologians to the Orthodox tradition, which relies on the legacy of the saints and the Byzantine theologians. Instead, religious analysis on the issues of modern Catholic and Protestant Orthodoxy was not carried out.

**Discussion and results.** An important progress of religion is the philosophical substantiation of its fundamental principles. The genetic ratio of religion and philosophy is reflected in the form of philosophy of religion, which in the age of globalization has received various definitions such as philosophical theology, fundamental theology, religious metaphysics, rational theology, etc. The basic postulate of all definitions is the filling of the philosophical content of the doctrine of God. The most common concept, among the diversity of scientific definitions of the interaction of two ideological systems, is "philosophical theology", which multifaceted the elements of philosophical explication of knowledge about God and the problem field of religion in general.

Taking into account that each branch of scientific knowledge has its own concept-categorical apparatus in knowledge of reality, it becomes reasonable of the various concepts on the definition of the essence of categories and their distinct areas. In our opinion, it is predetermined, firstly, an attempt to understand the essence of categories

through a special prism and operating their own criteria; secondly, thanks to the interdisciplinary approach there is a creation of new categories. That is why complex and general categories are considered in the context of the formation of human ideas about the picture of the world, the means of assimilating natural and social phenomena, various objects, norms and essence of being in general. This makes it possible to use the system of intersectoral categories as a methodological basis of the study of Orthodoxy in religious studies.

In order to analyze the essence of a religious outlook as a system of representations of the existence of a supernatural world order, the concepts and categories of philosophy as conceptual instruments are used to refer to the meta-graphical existence of man and the definition of basic rice of thinking. This feature finds its expression in various aspects. In particular, the ability to complicate the world in the context of the search for its higher sense and deepness and, at the same time, it is problems and the ways of its self-knowledge. Another aspect is expressed in the ability to transcendence as mastering the new in existence and self-conductivity of a person because of the presence of freedom by contributing to the formation and progress of the creative and critical origin.

It is the concept and categories as logical forms of thoughts with inherent features of reproduction of essential and general relationships in religion contribute to the deep disclosure of the essence of the facility. In the history of philosophy, the first author of the categorical system is Aristotle, who considered a category as a philosophical phenomenon and at the same time the methodological foundation of scientific thinking and cognitive activity of man. The ancient Greek philosopher believed the category a separate form of thinking of things themselves, but its

bearer "individual soul". According to modern researchers, the approach proposed by Aristotle the approach makes it possible to objectively determine the essence of categories in the process of their theoretical knowledge. On this way, mentality can be interpreted as a phenomenon that transforms under the influence of various factors; it is subject to understanding, theoretical ponderation and reflects the process of scientific knowledge. Consequently, this phenomenon acts as an external manifestation of the essence, as one of the aspects of reality, and the essence itself is its in-depth content.

Rethinking the categorical system of Aristotle, from the standpoint of objective and subjective idealism, contributed to the original research of German philosophers I. Kant and G.-W. Hegel. Thus, I. Kant in the work of "Criticism of Pure Mind" interpreted the categories not as a form of reflection, but as a priori preceding experience, did not depend on it. Designed for the order of this experience, the shape of the discretion differs at the same time and from dialectical ideas of a clean mind. Categories, according to Kant, characterize not the world of "things in themselves", and the subject of knowledge. According to the categorical table of the philosopher all categories are divided into four components: quality, quantity, relation and modality [1].

The search for the construction of a categorical system by German philosophers contributed to the actualization of this problem in various fields of science. In order to study the phenomenon of mentality in socio-philosophical discourse, it is important to systematize categories. It deserves special attention to the classification that was developed by E. Grazhdannikov. In it, the scientist presented an analysis of philosophical categorical systems that were widely used in various fields of knowledge. In his opinion, in order to

study the criterion of theoretical reasonableness and constructing a categorical system, it is enough to use three preliminary (Aristotle, I. Kant and G.-W. Hegel) [2: 8-9]. Thus, the basic function of the category is the formation of scientific theories based on which images are built with their own conceptual apparatus and a look at its essence. This contributes to the emergence within a specific science of the conceptual-categorical system of which is meaningful and substantiated by the scientific community. One of the categories, which in the study of dogmatic and religious differences in different Christian denominations require objectification, reproduction of general definition, rational restriction, integrity and deep penetration in the essence, arises "orthodoxy". This category is treated as an expression of the correct, consistent opinion and determines the belonging to the worldview and traditions that do not allow deviation from the doctrine and preserves the value principles of the religious system [3: 39]. Given the interdisciplinary interpretation of the etymological element of the subject field of Orthodoxy, we allocate a number of main directions that are inherent in the common principle of worldview and worldview.

Within the first direction orthodoxy is treated as a universal category of political, economic, scientific and other spheres of social consciousness and activity. It is through the prism of ideological vision; this category was used in socio-political and sociological spheres of public life.

The second direction found its reflection in the philosophy of culture within which, on the one hand, is characterized by Orthodoxy as an absolutization in compliance with the foundations of authoritative doctrine and views, on the other as a phenomenon of canonical reproduction of construction with a pronounced value dominant,

which is within the establishment of a certain theoretical system.

The third direction reveals the phenomenon of Orthodoxy within the limits of philosophical and religious and theological thought. An important component of this direction is the substantiation of the peculiarities of Orthodoxy and its sustainability in the presence of invariant content structures or functional schematics and methods of its inculturation not only in semantic, but also in territorial-time coordinates. Taking into account these features allows you to maintain the terminological content of Orthodoxy, widely used in the sense of true, identical to the initial understanding of a defined philosophical-religious or theological idea, position, established by authoritative thinkers or religious-church structures for the undeniable performance of adhesives of various confessional branches of religions or theological schools.

Note that the interpretation of orthodoxy in the extrachristians is comprehended as an attribute of ancient Slavic beliefs, Islam, some directions of Buddhism and Judaism. In the foundations of a religious paradigm, conceptual-semantic structures are built, in which heterogeneous definitions of orthodoxies are allowed in various contexts. Christian expression of orthodoxy is primarily analyzed by theologians and means truth, steady observance of the principles of doctrine. The use of the category "Orthodoxy" in Christianity is divided into its interpretation as characteristics of Christianity itself and each of its directions.

Interpretation of Orthodoxy in Christianity through the prism of the main dogmas was built upon observance of the principles of the doctrine, the postulates of the symbol of faith, which became the prerequisite for preserving its own identity and the need between Christian communications. In particular,

the religious views of Augustine bliss were finally established in Orthodox Christianity, which is evidence of his philosophical and religious growth [4: 24].

The formation of Orthodox Doctrine occurred in a discussion medium in the presence of opposing forms of relation to spiritual and practical development of reality. The establishment of Orthodox Christianity has led to the emergency of protests on the tradition of the official church in the form of opposition rationalist and mystical movements. The oldest anti-triangular and Christological currents required the conversion of the Church to the samples of primitive Christianity, opposition to existing dogmas, moral prescriptions and the church-state system [3: 37-38].

Given that the Orthodoxy was not included in the conceptual and categorical apparatus of the Scriptures, Christian theologians began to use it only in the second century. In the conditions of the antagonism of the Christian dualist-pessimistic outlook with the monistic and optimistic worldview of stoics, with Gnosticism and its supporters by office and dockets, later with Trinitarity and Christological branches. Despite the fact that Eastern and Christian Gnosticism, Neoplatonism and other mystical cults explained the reality through the prism of religious worldview, but in the conditions of pluralism of views and opinion, the need to preserve the truth of Christian doctrine and its Orthodoxy.

In the Christian narrative tradition, the category of Orthodoxy was first recorded in a religious figure and the theologian E. Cesarean, which, along with other Christian apologists directly participated in the conclusion of the canonical list of texts to form the New Testament. Thus, the Orthodoxy began to be used in the sense of broadcasting as close as possible to the primary Christian truths and finding methods for their adequate justification. During the

reign of Emperor Justinian and, Orthodoxy has been widely used for the definition of theological views, which were responsible as a biblical and church doctrine. Such a necessity was conditioned by the awareness of the importance of Christianity to strengthen the state, the unity of church and secular power, based on church and legislative codes based on the principle of Caesarpapism.

Orthodoxy as a phenomenon should comprehend in the context of socialization of dogmas and their adaptation to the realities of that time. The evolution of the formation of dogmas showed the duration of the process of their formation during the II-VI centuries in accordance with the religious and social needs of society. Let's pay attention to the need to distinguish between dogmas as carriers of the internal nature and principles of Christian religion, its religions on ethical assessment, values, norms, principles, moral ideal as central components of morality.

In the context of our research, there is a need to define the concept of dogma and doctrine, since in theological and philosophical and religious studies, these terms are often identified, predetermining false statements. In the general meaning of the concept of "dogma" in modern theologians, it is interpreted as the God-revealed True Faith, which is invariably preserved by the Church and is mandatory and indisputable to all Christians. The Protestant Theologian of L. Berkhoff observes that this word is used to refer to the self-evident truths of science, as well as established and formulated philosophical beliefs and religious principles. In the "Religious Dictionary" dogma is understood as faith in an indisputable truth that is not doubtful. Similar formulations contain most reference sources of theological and religious character. Wilmer in the "Handbook of Christian Religion" notes

that "dogma is the truth, opened by God and at the same time proposed by the Church, so that people believed." A similar opinion is followed by the Catholic theologians F. Spirago and R. Clark in the "Interpretation of the Catechism": "The truth that the Church considers to us as an open God, called the truth of faith or dogma" [5: 84]. However, in the Constitution "On Catholic Faith", adopted at the First Vatican Cathedral, it was noted that "if someone believes in connection with the progress of science that dogma needs to be clarified and interpreting it to its own discretion than the church, then he receives an anathema" [6: 256-271]. According to S. Bulgakov, in a formulated dogma, a Christian doctrine is not exhausted, but on the contrary, "in a religious teaching promoted and revealed by the Church, there are a large number of existing dogmatic definitions that will never be exhausted" [7: 194-195].

Thus, the dogma in the general sense means precisely formulated for the universal consciousness of the truth of faith. Church historians are distinguished characteristic signs of the dogma: 1) theological, the doctrine of God and his relation to the world and man; 2) God-reverence – a doctrine that is not found in revelation and is not a dogma; 3) Churchism points to the Ecumenical Church, which gives the Christian truths of the Faith of Dogmatism; 4) Law-obligatory – unconditional necessity of the correct faith for the Government Life and Rescue [8: 12-14].

The concept of "dogma" is widely used in religious studies and theology as a synonym of "doctrine", but it has a significantly narrower. The concept of "doctrine (Latin *Doctrina*) means a systematic doctrine, a holistic concept, a set of principles used as a basic action program" [9: 76], the systematized teaching of the Church, which it

considers true [10: 114]. The doctrine is a direct expression of religious truth.

At the same time, we will pay attention to another important problem that arises in philosophical and religious studies when working with theological sources. The complexity of the religious analysis of the Christological doctrine lies in the fact that modern researchers use different theological broadcasts, thereby serving excellent terminology systems, which leads to their rapprochement. Often literature from christological topics is full of discussion religious vocabulary, which requires the use of rules of writing in Ukrainian words of foreign-language origin. Moreover, each of the Christian Churches uses its own concept-categorical apparatus for the interpretation of both ancient cathedral definitions and holy works, which leads to different interpretations of church relevant monuments and in such a way to doctrinal pluralism, which cannot serve the conservation of unity religious provisions.

Given that the translation criteria in the Ukrainian language of theological terminology are not yet produced, each researcher, depending on its own knowledge and preferences, tries to subjectively solve a complex issue. Some make Ukrainian borrowing from Slavic or Russian languages. Others are trying to literally translate text, which leads to simplicity of transmission. In our opinion, the main criterion for choosing theological term must be clear, the unambiguousness and completeness of theological concept. Obviously, knowledge of the content leads to the completeness of the terminological form.

Christian dogmas, where the true faith and an integral part of the doctrine; except the relation to the leakage and allegative truth, are indicated by the official formation and compulsory, unconditional recognition and compliance with each Christian. The ideological and practical attributability of the Catholic Apostolic

Church The Orthodoxy acquired in the process of origin and proclamation of major dogmas. None of them appeared in the perfect form at the first seven universal cathedrals where the difference in orthodox doctrine from convicted views was established and recorded with the adoption of the Niceao-Constantinople symbol of faith. It is there that the aximotic and mandatory constants present the essence of the Christian outlook. Due to the formation of dogma as a given in revelation of primitive truth, produced as a specific mechanism for self-preservation and approval of the official doctrine, actually also preserved Christianity as a type of worldview. In addition, the domination of medieval geocentrism with its defined privileged place of the church in social existence, led to a social and national resistance, which was primarily in the form of religious rationalist and mystical movements [3: 30].

The natural in the evolution of religion is the differentiation of more universal and general systems on the local ones, self-sufficiency of which allowed forming a new integrity. In the example of Christianity it concerns the most common use of Orthodoxy as an estimated-semantic equivalent of Orthodoxy. After the first separation of orthodox churches, as a need to legitimize the Orthodox system was identified and consolidated by the teachings of the ancient patriarchal churches.

In philosophical thought there is a different evaluation of the significance of the category of Orthodox in the process of spiritual and practical development of the man of the world. According to the observations of scientists, modern Orthodoxy is in a crisis state, the reason for which is orthodoxy, religious practice and the absence of organized mireman's movement [11: 18]. In the process of any interactions of the Orthodoxy or unity with controversial worldview positions, normative-value orientations form a relevant attitude to canonical Orthodoxy.

Unlike the Orthodox Church, Catholic continues to generate Dogmas, which are originally developed in the form of doctrine, and subsequently accepted and approved at the cathedrals. In particular, the idea of the Purgatory existed in the form of teachings of Thomas Aquinas, which received the status of a dogma and adopted on the Florentine Cathedral, and the final approval took place at the XIX three-day cathedral. At the same time, the Council proclaimed to Dogma about the parish sin, the priority of the papal authorities over the authority of the Ecumenical Councils. And the Vatican Council Legitimized the Dogma on the infallibility of the Pope, the Dogma of the Immaculate Conception of Mary and its bodily Ascension is established.

Instead, the formation of Protestant's doctrines was carried out under a systemic crisis. Such a crisis has covered a medieval society whose defects were manifested in infertile scholasticism, Supremeity, Catholic dogmatism, ritual formalism, etc. [11: 19]. The crisis affected the socio-cultural principles of the economic and political structure of society, its ideological plane and determined the emergence of reformation. As a spiritual phenomenon, it struck the emergence of non-traditional constructs of religious and moral values and played a leading role in the inculturalism of Protestantism, the Orthodox doctrines of which covered the theological ideas of Lutheranism and Calvinism [12: 155]. Thus, the category of Orthodox is most often used in the religious context in relation to the truth and sequence of Christian doctrine.

**Conclusions and prospects for further research.** Foreign and domestic science has accumulated significant actual material that defines leakages, essential content, typology, leading components of Orthodoxy and expresses the theological view of Roman Catholic, Orthodox and Protestant churches for this phenomenon. Authors of modern Christian theology scientific proceedings

tried to comprehend Orthodoxy on historical and philosophical positions, analyzing certain provisions of Christian doctrines through the prism of philosophy and religious studies, interpreting its formation, formation, development, change and content in different ways. This enhances worldwide contradictions in a general Christian tradition between different denominations in the issue of Christianity Orthodox.

In the works of foreign researchers, Christology is determined by one of the most important aspects of the Christian doctrine, which initiated the development of Trinitary Theology and comprehensively the problems of Triadology and Pneumatology from the Western Christian prospect of ecclesiology and soteriology. Theological approach is also inherent in modern works that analyze the Orthodox in the context of the history of Christianity from the moment of the doctrinal-institutional registration of the doctrine to the emergence of syncretic religious movements, followers of which are looking for various extra-indexes of Orthodoxy.

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