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THE ROLE OF THE ORTHODOX CHURCH OF UKRAINE IN THE CURRENT PROCESSES OF STATE FORMATION

Abstract. The article shows the role of the Orthodox Church of Ukraine in strengthening the processes of statehood and unity of the Ukrainian people in the context of political, economic and cultural changes in the life of Ukraine. The real problems and possible ways of spiritual unity of the Ukrainian people are analyzed, as well as the main aspects of state formation in the national theological and political thought. It is substantiated that the dialogue between the Ukrainian Christian Churches and society will always be the basic element of social development and the platform of democratization processes in Ukraine.

From the point of view of the social doctrine of the Church we can conclude that the self-organizing spiritual and social processes that take place at the level of church parishes of horizontal ties effectively influence the development of the processes of state formation and the whole civil society in Ukraine. Taking into

account the situation as a whole, there is a need to reconsider the positions regarding the further development of the dialogue between the Church and the state in the process of state building, focusing on the motivation of self-organization processes in governance at the level of church communities, potential opportunities for cooperation between the institutes of the Church, state and civil society in the spiritual, educational spheres, achieving parity at the level of vertical-horizontal ties in order to balance: the interests of the subject and the object of public administration.

The author is convinced that in order to establish close relations between the state and the Church in the processes of state formation in management it is necessary not local and not fragmentary but constant and steady social self-organization of church parishes (social service, education, upbringing, preaching, communication) in conjunction with an effective state management. It should also take into account the fact that at the level of the church life of the Orthodox Church of Ukraine and the formation of the social doctrine of the Church it is necessary to form a general idea of the further development of relations between the state and the Church in management.

Keywords: state, Christianity, interaction, dialogue, unity, politics, globalization, economy, democracy, modernization.

РОЛЬ ПРАВОСЛАВНОЇ ЦЕРКВИ УКРАЇНИ В СУЧАСНИХ ПРОЦЕСАХ ДЕРЖАВОТВОРЕННЯ

Анотація. Висвітлено роль Православної Церкви України у зміцненні процесів державності та єднання українського народу у контексті політичних, економічних та культурних змін у житті України. Проаналізовано реальні проблеми та можливі шляхи духовного єднання українського народу, а також головні аспекти державотворення у вітчизняній богословській й політологічній думці. Обґрунтовано, що діалог Українських Християнських Церков та суспільства постійно буде базисним елементом суспільного розвитку та платформою процесів демократизації в Україні.

З точки зору соціального вчення церкви, можна дійти висновку, що самоорганізаційні духовні та соціальні процеси, які відбуваються на рівні церковних парафій горизонтальних зв'язків, ефективно впливають на розвиток процесів державотворення та громадянського суспільства в Україні. Зважаючи на ситуацію в цілому, виникає потреба переглянути позиції щодо напрямів подальшого розвитку діалогу церкви та держави у процесі державотворення, акцентуючи увагу на мотивації самоорганізаційних процесів в управлінні на рівні церковних громад, на потенційних можливостях співпраці інститутів церкви, держави та громадянського суспільства в духовній, культурній, освітній сферах, на досягненні паритету на рівні вертикально-горизонтальних зв'язків з метою збалансування інтересів суб'єкта та об'єкта державного управління.

Визначено, що для налагодження тісних взаємовідносин держави і церкви у процесах державотворення в управлінні потрібна не локальна і не фрагмен-

тарна, а постійна та стійка суспільна самоорганізація церковних парафій (соціальне служіння, освіта, виховання, проповідь, спілкування) у поєднанні з ефективним державним управлінням. Слід також зважити на ту обставину, що на рівні церковного життя Православної Церкви України та формування соціального вчення церкви потрібно сформулювати загальне уявлення щодо подальшого розвитку взаємовідносин держави та церкви в управлінні.

Ключові слова: держава, християнство, взаємодія, діалог, соборність, єдність, політика, глобалізація, економіка, демократія, модернізація.

РОЛЬ ПРАВОСЛАВНОЇ ЦЕРКВИ УКРАЇНИ В СОВРЕМЕННЫХ ПРОЦЕССАХ ГОСУДАРСТВЕННОГО СТРОИТЕЛЬСТВА

Аннотація. Показана роль Православної Церкви України в укріпленні сучасних процесів державного будівництва та єдності українського народу в контексті політичних, економічних і культурних змін у житті України. Проаналізовані реальні проблеми і можливі шляхи духовного єдності українського народу, а також головні аспекти державного будівництва в оточенні богословської і політологічної думки. Обґрунтовано, що діалог Українських Християнських Церквей і суспільства постійно буде базисним елементом суспільного розвитку і платформою процесів демократизації в Україні.

С точки зору соціального вчення церкви, можна прийти до висновку, що самостійні організаційні духовні і соціальні процеси, які відбуваються на рівні церковних приходів горизонтальних зв'язей, ефективно впливають на розвиток процесів створення держави і всього громадянського суспільства в Україні. Приймаючи до уваги ситуацію в цілому, виникає потреба переглянути позиції щодо напрямків подальшого розвитку діалогу церкви і держави в процесі створення держави, акцентуючи увагу на мотивації самостійних організаційних процесів в управлінні на рівні церковних общин, на потенціальних можливостях співпраці інститутів церкви, держави і громадянського суспільства в духовній, культурній, освітній сферах, на досягненні паритету на рівні вертикально-горизонтальних зв'язей з метою балансування інтересів суб'єкта і об'єкта державного управління.

Обзначено, що для налагодження тісних взаємовідносин держави і церкви в процесах створення держави в управлінні потрібна не локальна і не фрагментарна, а постійна і стійка суспільна самоорганізація церковних приходів (соціальне служіння, освіта, виховання, проповідь, спілкування) в поєднанні з ефективним державним управлінням. Слід також звернути увагу на те, що на рівні церковного життя Православної Церкви України і формування соціального вчення церкви необхідно сформувати загальні уявлення щодо подальшого розвитку взаємовідносин держави і церкви в управлінні.

Ключевые слова: государство, христианство, взаимодействие, диалог, соборность, единство, политика, глобализация, демократия, модернизация.

Statement of the problem in general outlook and its connection with important scientific and practical tasks.

Social development on the threshold of the 21 century is accompanied by global changes in the spheres that determine the living conditions of people at the global and national levels. Increasingly church figures, scholars, politicians, and government officials point out that it is necessary to deepen the dialogue between the Church and the state, actively involving believers in the processes of state-building. The question of finding a constructive interaction between the Church and the state never loses its relevance. The preservation and development of Ukrainian statehood and democratic civil society is impossible without the support of the spiritual and moral values of modern Christianity, which sanctified church-state relations during the centuries-long history of the Ukrainian people. Christianity itself became the spiritual foundation of the spiritual culture of Ukraine. Therefore, today, among the numerous massive state decision-making processes, the state-building processes, the strengthening of the security of society's life in dialogue with religious organizations take on a special place. The interaction between the Church and the state will be the key to strengthening Ukrainian statehood, stability in public life, religious, cultural and historical heritage for future generations.

It is known that the Ukrainian Orthodox Churches: the Ukrainian

Orthodox Church (UOC); the Ukrainian Orthodox Church of the Kyiv Patriarchate (UOC-KP); the Ukrainian Autocephalous Orthodox Church (UAOC) having come a long way to overcome the split, with the blessing of the Apostolic Constantinople and His All Holiness the Ecumenical Patriarch Bartholomew (Arhondonis) on December 15, 2018 created a new united – The Orthodox Church of Ukraine (OCU), choosing a new Primate – His Beatitude Metropolitan of Kyiv and of all Ukraine Epiphanius. On January 6, 2019 the Orthodox Church of Ukraine received from the Ecumenical Council Tomos of autocephaly.

Analysis of latest research where the solution of the problem was initiated. Studying a large number of scientific monographs, theological sources, various articles on state-building, spiritual unity of the Ukrainian people, it becomes clear that this actualizes the need for a scientific-theological and secular dialogue on the issues of the development of the state and the nation. The scientific development of this problem was carried out both by foreignersresearchers (M. Weber, R. Niebuhr, N. Wright, A. Storki, T. Bremer, G. Kung, D. Carson, etc.), as well as domestic researchers (K. Govorun, V. Bad, M. Marinovich, P. Tolochko, V. Lubsy, P. Yarotsky, A. Kolodny, V. Bondarenko, L. Filipovich, J. Chernomorets, V. Yelensky, A. Derkach, V. Kirilenko, O. Sagan, O. Shuba,

M. Piren, M. Palinchak, V. Bebik, V. Petrenko, M. Cherenkov, A. Zinchenko, J. Kannish, S. Plokhii, A. Subtelny, V. Ulyanovskii, M. Kudryakov, I. Isichenko, O. Drabinko, I. Matselyukh, S. Golovin, I. Znechkov).

In recent decades, the problem of state-building, the unity of the Ukrainian Orthodoxy attracted special attention of church figures and many secular scholars. But today there are practically no comprehensive studies devoted to the consideration of the processes of constructive dialogue between the state and the Church, spiritual state-building in the field of state administration. It should be noted that today there is a lack of fundamental and special scientific papers on public administration that would be devoted to the theological analysis of the multifaceted process of relations between the Orthodox Church of Ukraine and the Ukrainian state.

Aims of paper. Formulating the goals of the article (statement of the task). The purpose of the article is to solve a scientific and theoretical task of disclosing the role of the Orthodox Church of Ukraine in the processes of state formation and the search for ways of spiritual unity of the Ukrainian people.

The purpose of the research led to the setting and solving of the following tasks:

- to characterize the process of formation and development of the main directions of interaction between the state power and the Orthodox Church of Ukraine in the processes of state building;
- to reveal the ways of spiritual unity of the Ukrainian people;

- to suggest ways to improve the main directions of interaction between the Ukrainian state and the Ukrainian Christian Churches.

Exposition of main material of research with complete substantiation of obtained scientific results. It is known that the spiritual and cultural revival in post-totalitarian countries became possible only after the elimination of the wicked communist regime, when the freedom-loving Ukrainian people chose a democratic form of life. In spite of failed economic reforms, political manipulation, and comprehensive corruption, society has grown from communist stagnation to civic engagement. Man began to be interested in issues of spiritual culture, religion, theology, philosophy, rights and freedoms, entrepreneurial activity, modernization and problems of transformation of social consciousness.

It is easy to see that the role of religious institutions in the transformation of all aspects of the life of the post-totalitarian countries of the former Soviet Union has undeniably increased. If in Soviet society religious life was limited, focused exclusively on the internal spiritual issues of Christian life and temple worship, then with the onset of democratic reforms, religion became a significant force in shaping the processes of state building and the building of civil society.

Religious communities try to become a harmonious integral part of the Ukrainian state, society, recognized spiritual and moral strength, which has a high social authority. For the first time after many centuries Ukrainian Christian churches have acquired the right independently, without interfe-

rence from secular authorities, to determine their place in society, to build their relations with the state and civil society. The cardinal transformations in the Ukrainian state, socio-political reforms, new challenges of the modern world create new conditions for the development of a comprehensive religious life. Indeed, the clergymen's active position became more and more noticeable. They are actively involved in public discussion on the main issues of the present: state building, strengthening of national security of the state, politics, economy, business and formation of civil society. Nowadays, in the context of the reformation of Ukraine, a real dialogue between the Church, the state and civil society becomes of fundamental importance. An example of this is the constructive cooperation of the state with the All-Ukrainian Council of Churches and Religious Organizations (UCCRO) [1], which is a representative inter-confessional consultative and advisory body and operates on a voluntary basis. The members of the Council are religious centers of religious associations (confessions) operating in Ukraine, whose statutes are registered in accordance with the procedure established by the legislation of Ukraine, presented by their leaders at the Council.

It is clear that this dialogue is connected with all components of life — political, religious, economic, legal, organizational and other cultures. The task of Christian theology is to preach about God, it actualizes the understanding that religious faith carries the absolute truth about God, state, man, society, politics, business and the challenges of modern civilization.

And, finally, the most important thing. In our opinion, one of the most global problems of contemporary Ukrainian society is not only war, poverty and corruption, but also spiritual hatred. It is compelled to state that the scale of this problem ultimately demonstrates the low level of social and humanitarian policy of the state, the educational and social service of the Christian Churches. Strangely enough, scientific discussions about the national idea, culture, language of worship, ecclesiastical autocephaly, freedom of religious communities and the modernization of Ukrainian society are not suppressed today.

It would be more accurate to speak about the spiritual principles of the Ukrainian nation. These are the values of human freedom, the ideals of democracy, the movement towards modernization, success, prosperity, unity and understanding. It is worth to understand that the formation of a national idea is not an end in itself, but an effective, practical and constructive path to the prosperity of the state and all citizens of Ukraine. The realization of the national idea is a practical attempt to create such a social system that would harmonize the interests of all Ukrainian citizens on the principles of freedom, religious pluralism, economic prosperity, fraternal understanding, tolerance, respect, unity and Christian love.

It is known that the Christian Church, which develops its own spiritual culture, conducts missionary activity, carries out education, primarily on the basis of its own spiritual ideal, that is, in the unity of being with the Living Christ. And such a spiritual ideal cannot be formulated in isolation from the

spiritual life of a Christian with God, be something artificially thought up by scholars, political scientists, image makers and desirable exclusively for politicians. The purpose of the Church is the transformation of humanity's life in the light of Christ's love, the conversion of entire nations into the discipleship of Christ, which of course, have the right to have their own Church and are able to provide the full spiritual life of modern democratic countries. It is under such conditions that ecclesiastical autocephaly fully fulfills its historical mission and evolves into a true spiritual path to God. Although the path of a believer to a true and complete life in Christ is long and complicated, it's necessary to become well the way more and more solid and confident in it now, every day, because, in our opinion, we are going rather vaguely and uncertainly.

It should be noted that the most prominent figure in the life of the Ukrainian Orthodoxy of the second half of the 20th – the beginning of the 21st century – the Primate of the Ukrainian Orthodox Church, His Beatitude Metropolitan of Kiev and All Ukraine Volodymyr (Sabodan) (1935–2014), reflecting on the ministry of the Church, emphasized that there were times, when everything was solved by the verbal preaching of the church ambon. But today the task of the modern theologian is both the explanation and the development of the social doctrine of the Church. “Modernity requires a dynamic, but at the same time, deep, Orthodox understanding of the problems of the life of society. Orthodox theologians, taking into account all the transformations of the modern world,

must now pay special attention to social problems, and church and secular media provide our theologians with an opportunity to convey their thoughts and views to society” [2, p. 368–371]. That is why, according to Professor Yuri Chornomorets, the Church, which has its own initiatives for the family, the educational sphere, the economy and the state, is influential in society [3]. “In the local community, the Christian social doctrine sees the likeness of the family, the likeness of the parish. Without living local communities, without self-government, a healthy social organism of the nation is impossible. The rule of law state from above, social solidarity from below, the maintenance of human rights everywhere – here are three maxims that will save Ukraine” [4].

Obviously, Ukrainian Churches, along with Ukrainian society, are looking for answers to a number of critical issues of human existence. For the sake of justice, it should be noted that today it is not always easy for a priest and a theologian to respond to criticism: “Why does the Church silence the fact that the people are dying?” “Why is Ukraine lacking church unity and understanding?” In what society we live, which state we build, where we are moving, what future our children will have, how far away are we from true Christian values? Reflections on these issues should form the main content of the social doctrine of all Christian churches, political theology in dialogue with state administration. It is known that the history of mankind and the Church, in particular, suggests that building a strong state, overcoming mass poverty, breaking corruption

cannot be without law, a fair model of a high-performing economy and moral responsibility of society. It is fundamentally important for the Church to speak of missionary work, education, enlightenment, education, social responsibility of the Church, state, business, charity and help to our neighbor. Thus, the Church must have a purposeful constant spiritual and social work with society. This work involves the formation of social activity of parishioners in the life of modern society. Not only secular scholars, but also church leaders have to admit that the sphere of modern education, youth and information policy have been most severely affected by the false isolationist model of the development of parish life.

Therefore, cooperation between the Church and the state in influencing the spiritual and cultural life of society, which includes morals, culture, language, literature, spirituality, religious values of man, family, and labor collective, is especially important. The elite of the society, the state, political parties, public and religious organizations should carry out preventive and educational work on the reduction of the social base of destruction, violation of human rights, corruption, etc. The problem of determining the ways of the spiritual unification of the Ukrainian people is due, on the one hand, to understanding the processes of state formation, national politics, geopolitical strategies, and, on the other, the adequacy of theological reflection on the challenges of modern civilization, on which the future mission of Christianity in the world depends to a large extent. It should be emphasized that the idea of spiritual unity of the

Ukrainian people is in demand in society, "since there is an objective need for the self-knowledge of the people themselves, their essence, and accordingly, the substantiation of self-worth and self-importance of their existence" [5, p. 37]. However, the search for the spiritual model of Ukraine's development and national idea is complicated by the fact that the modern man is unduly burdened with political manipulation, ideologization of culture in the context of exclusively material values of the development of mankind. The global dominance of financial interests, the so-called philosophy of success, the total commercialization of being, on the basis of which the social life is built, destroys the most important thing – the attraction of man to the sphere of spirit, culture and religion.

We emphasize that from the standpoint of Christianity, nourishing and effective form, the national idea of the spiritual development of Ukrainian society acquires through the prism of Christian values that form the spiritual foundation of religious, moral, spiritual, cultural, historical, national, political and social life in the Ukrainian state, and determine spiritual vectors of orientation of a Christian. It should also be noted that in the history of mankind Ukraine was formed as a kind of Christian democratic republic.

Of course, Christian values are not necessary to idealize the church's sphere of life, including the attitude of the people towards the Church. But in general, the Church, in the light of its own shortcomings, of weakness, of inertia, of a certain social passivity, tries to "reach" the consciousness, the mind of the people, calling on it to become a path of respon-

sibility towards God, state creation, understanding, forgiveness, democracy and modernization. Consequently, not only the rapid pace of destruction of the principles of the rule of law, distortion of the judicial system, restriction of freedom of speech, contempt for human dignity, and above all the question of the spiritual integrity, strength and spiritual unity of the Ukrainian people were and today are threatened factors for the Ukrainian nation. It should be noted that the psychology of the split, the mythologization of history [6], the Soviet mentality, the provincial, peasant thoughts of some church hierarchs, the politicization of church life, on the basis of which politicians build their election campaigns, restrict the most important – the ability of the Church of Christ to bear the joyous news of the renewal of being in unity with Live God, and also introduce the real power of social and spiritual transformation of all mankind.

In our opinion, it is Christianity that occupies a special place in the concept of the unification of the Ukrainian people, which must be realized as a factor in stabilizing the moral and ethical state of the people and the state. The light of the doctrine of Christ illuminates a different form of human activity – politics, culture, economics, art, literature, painting, journalism. The proposed theological concept of the unity of the Ukrainian people in principle and in essence forms the methodological basis of the unifying basis for the consolidation of different denominations into a united, harmonized social community – the Ukrainian people [2; 9]. “Without prejudice to the national and religious sentiments of other peoples,

the Ukrainian christological national idea initiates the spiritual aspirations of the mystical knowledge of Genesis; respect for the human person, ethnic and religious communities; the establishment of peace-loving ties based on the mutual understanding of peoples” [5, p. 43]. The Christian idea of unity is characterized by openness. Practically all confessions of Ukraine can join it. Moreover, it proceeds from the possibility of its perception by other peoples at any depth of penetration into the essential basis of Christian doctrine. One cannot but agree with the reflections of the many-year prisoner of the Soviet camp system, the confessor of the Ukrainian Greek Catholic Church, Cardinal Josyf Slipyj (1892–1984): “Lack of feeling and understanding of unity in the basic issues of the life of the Church and the people is our misfortune, this is our original sin!” [7, p. 49]. “Our common national flaws are divisions and breakdowns, quarrels and strife. We gladly conquer and rely on strangers to compete with each other and to harm our native cause. God would give us all the opportunity to come to our senses from the mountain to the floor and think about the future of the goodness of Ukraine and its Church in order to cast their ambitions and selfish wishes and benefits, and God and Ukraine were put forward as the leading idea of our lives, thoughts and deeds!” [7, p. 19].

We emphasize that the unity of the people can really be built only on the principles of unity, pluralism of thought, freedom of speech, national accord, love, forgiveness, respect and tolerance – this is an indisputable truth. It is the Orthodox Church of Ukraine that

have to do their utmost to prevent the Ukrainian people from confronting any interethnic misunderstandings, provocations, hostility, political manipulation, and above all – military conflicts.

In our opinion, the experience of parish life shows that only the orientation towards the own ways of development, formation and establishment of the Gospel can be effective and aimed at the implementation of the universal sacred mission of the Orthodox Church of Ukraine. Therefore, in order to adapt national models of catechism, enlightenment, missionaries to the challenges of the modern world, an important task is the formation of a self-sufficient system of church communities, which, despite the unity with all the Orthodox Churches of the world, despite the universal openness to all nations and peoples, has been guided by its own history, mentality, culture and theological tradition. “Ukrainian theological thought has always focused on the real problems of man, his suffering, aspirations and interests. The fate of a particular person is more important than the question of the borders of the empire, the geopolitical strategies of the future world. State imperial interests are always secondary in comparison with the questions of Christian anthropology.

Human personality – the highest value in the eyes of God. The life of mankind – in the captivity of political speculation, the totalitarian model of the development of society destroys the very man created in the image and likeness of God. Conquest of the will of a free person through party strife, state contradictions, ideological contradictions by informational manipulation of some earthly external authority, na-

tional or imperial, must be regarded by a Christian as a violation of God established order. To live in love, harmony, respect for one another convinces us that this is the eternal, self-evident truth of Christianity. To the modern Orthodox Christian it is important to destroy the ambitious imperial ideological and narrow-minded patterns of perception of Orthodoxy” [8, p. 26].

Conclusions. Thus, there are all prerequisites to state that state formation and the spiritual idea of Ukraine’s development, which corresponds to the history, culture and mentality of the Ukrainian people, must be based on a unchanging religious basis. [9, p. 18]. Summarizing the above, it should be noted that the struggle of spiritual ideas is concentrated in the mind and heart of each human [10, p. 126]. Christianity appeals to the heart, mind, consciousness, conscience of every modern person. In other words, today the Orthodox Church of Ukraine under the direction of Metropolitan Epiphanius (Dumenko) needs to make a lot of effort in order to re-emerge in the hearts of contemporaries the light of the religious faith and to burn the fire of Christian hope. Only then it will be possible to talk about qualitative transformations in politics, economy and genuine modernization in the Ukrainian society.

It should be noted that while investigating the religious culture of a country, scholars and future civil servants must remember the existence of many regional and national variations of religious culture. By studying the church history, psychology, culture and mentality of the Ukrainian people, assessing the geopolitical position of Ukraine, taking into account the real aspirations

of church parishes to their own cultural and social identity, the issue of updating the peculiarities and uniqueness of the religions of Ukraine becomes more and more obvious.

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