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COMMUNICATION OF UKRAINIAN
CHRISTIAN CHURCHES AS A FACTOR
OF HARMONIZATION OF THE
DEVELOPMENT OF A DEMOCRATIC SOCIETY



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UKRAINIAN CHRISTIAN CHURCHES
AS A FACTOR OF HARMONISATION
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DEMOCRATIC SOCIETY**

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The issue of the formation and development of public Christian communications of Ukrainian Christian churches (UGCC, OCU, UOC) in the conditions of democratic state-building is revealed. The issues of freedom of speech, freedom of expression of religious views and beliefs, as well as important issues of the social teaching of Christianity, are investigated. The main aspects of the development of Christian communication and political theology are analysed. Strategic approaches are proposed to establish an effective communication system between the state, church, citizen, and civil society institutions.

For a wide readership interested in issues of dialogue between church, state, science and religion.

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DEDICATION

Historically, European universities were often established within Catholic monasteries and spiritual centres of education, science, and humanism. Today, the modern educational process embraces the academic mobility of various Christian denominations across Europe, the United Kingdom, and the United States. Upbringing, education, and science continue to play an important role in integrating Christian theology into the European academic space and in strengthening partnerships among the world's Christian traditions — Orthodoxy, Catholicism, and Protestantism.

Dialogue within the Christian world opens up broad opportunities for students and pupils: for cultural cooperation, scientific achievement, personal development, and professional growth. It also enables access to high-quality education, the exchange of spiritual experience between religious communities of the Catholic and Anglican Churches, collaboration between pupils, students, teachers, and academics, and the promotion of their cultures and faiths on the international stage.

In today's context of globalisation and democratisation, learning and education increasingly transcend national borders and have become a truly multinational phenomenon. The English Benedictine school tradition and Worth Abbey continue to uphold Christianity, reli-

gious values, spirituality, humanism, and democracy on the international stage, while offering remarkable opportunities for ecumenical dialogue.

This book, as a spiritual dedication, has been written by a Greek Catholic parishioner and candidate of sciences in public administration, with deep gratitude to Worth School and its renowned Abbey for their profound contribution to the development and formation of my children.

In different years, they studied at this distinguished school:

- Sasha (2014–2018),
- Marta (2018–2023),
- Margaryta (2020–2025).

During this period, the school has become a socially inclusive environment for young people of all nations. The era of learning at Worth School for our family has now concluded, but life continues. I wish success and prosperity to this venerable educational institution. I thank the Merciful God for the opportunity to witness the growth of Christian unity – the very unity to which Christ calls us.

Anatoliy Bogdanenko, Head of the Ukrainian Foundation for International Youth Cooperation "Leader" for supporting education, science and innovation.

"ETERNAL RELIGIOUS QUESTIONS OF THE CREATION OF HUMANKIND"

Christian theology is not only a part of spiritual-religious and mystical experience, but also a developed system of intellectual beliefs, a theoretical concept of knowledge and understanding of the world. Christian doctrine (teaching) synthesises philosophy, history, logic, biblical revelation, prayer experience of ascetics of faith and piety, cultural studies and religious studies. And, of course, all these doctrines (social teaching of the church, apologetics) are relative, they go their own way of evolution, development and integration into the multifaceted processes of human existence. We will conditionally note that the "evolution of Christian faith", the "formation and development of the doctrine" of Christianity over time, directly come to the need for transformation of theological explanations and interpretations of many previous fundamental and most important concepts in dogma, history, canon law and even in religious ethics.

Therefore, we can talk about the development of Christian theology in the context of the current chal-

lenges. Intellectual understanding of the theory and practice of church life is evolutionary. For example, many scientific views and political science ideas of researchers change in the process of life and scientific activity. A classic example in political science thought: a young person evolves from liberalism and revolutionary ideas to the values of conservatism and traditionalism. A scientist, or a researcher who does not develop constantly, degrades and loses analytical abilities. This approach is directly related to the processes of Christian theology. The immersion of a Christian researcher in the scientific issues of any sphere of humanitarian knowledge convinces him of the evolution of Christian theological thought. Christian theology is dynamic in its essence and nature.

The theological concept of the interaction of secular and church science in the social thought of Anatoly Bohdanenko, in particular the dialogue of the social teaching of the church with state administration, and a certain idealised perspective of the development of Christian communication in the discourse of modern political science is a very relevant direction of contemporary science. The specialist in public administration, relying on the idea of communicative rationality of Christian theology, emphasises the importance of the openness of the Christian church to the problems and challenges of globalisation processes. He is deep-

ly convinced that a rational discussion among church and secular specialists, church leaders and state leaders, believing Christians of different confessions, politicians, and representatives of civil society is the fundamental basis of the democratic development of Ukraine.

The scientist considers state and public administration mechanisms as a space where believing Christians can freely and without obstacles discuss socially significant issues of church life and multifaceted and controversial problems of the global world. In his scientific concept, Christian social thought (social doctrine of the church, political and public theology) appears as an open space for dialogue between the state, church and civil society. In his belief, no political, cultural-historical, national and economic problems or dramatic events of Ukrainian history can completely nullify the significance of religious values and the potential of Christian social thought in the processes of humanism and the development of the religious-philosophical paradigm of understanding life.

This small book offers a theoretical model of the public sphere of Christian theology and public administration, based on the spiritual idea of Christian communication. The author successfully highlights key aspects of the theory of practice of Christian theology,

the main issues of the formation of a democratic society, in particular, the openness of Christianity to the real problems of modern man, and the rational discussion of secular and church scholars. In the circle of critics, sceptics and atheists, theology as a science is often assessed as an overly idealistic concept or even as a fiction and religious fantasy that does not sufficiently consider modern science's methodology. However, in our opinion, the strength of Christian theology lies precisely in the desire to objectively consider history, culture, spiritual values, interests, human motivation and eternal religious questions of the existence of humankind. And the author has successfully coped with this task.

Denys Martyshyn, Doctor of Science in Public Administration, Doctor of Theology, Candidate of Science in Theology, Professor.

CONCEPTUAL PRINCIPLES OF CHRISTIAN THEOLOGY IN THE SPHERE OF PUBLIC ADMINISTRATION

True church theology is not about retelling ancient interpretations of the Word of God, but the ability to speak about the eternal in modern language, because "the Spirit breathes where it wills."

Metropolitan Oleksandr Drabynko

Knowledge of the origins of one's own culture, the historical roots of the Ukrainian church, is an important issue of modern science, "State Administration", and the powerful consolidation of the Ukrainian people. Without religious and cultural consciousness, the people turn into an electorate that is easily susceptible to political manipulation and cultural assimilation. It is no coincidence that conquerors of all times sought to deprive oppressed peoples of their religion and religious traditions, culture, and history, rewriting them for their own benefit. Unfortunately, this happened to Christianity. Finding themselves in the "embrace" of Soviet "scientific" atheism, Ukrainian Christianity was almost destroyed not only on the material and cultural level, but also historically.



With the declaration of independence of Ukraine, state administrators, political scientists and historians have developed a scientific interest in church history, religious studies and state management issues. Among the most pressing problems regarding Ukraine's national security, the revival of Ukrainian Christian churches needs to be resolved. In our opinion, the history of any people begins with their religion and culture [1–5]. The history of the Ukrainian Greek Catholic Church (UGCC), the Orthodox Church of Ukraine (OCU) and the Ukrainian Orthodox Church (UOC) is part of the national consciousness and the foundation of statehood of the Ukrainian people [7–10]. Based on the Christian preaching of humanism, freedom, and dignity of being, a modern democratic Ukrainian nation is being formed. Knowledge by scientists of their own church history, religious philosophy and the principles of free thinking is a prerequisite for an objective attitude to a scientific problem.

Essential aspects of forming and implementing the dialogue between the church and the state and the involvement of secular and church scholars in these processes are highlighted by such Ukrainian scholars as V. Blikhar, V. Bondarenko, Ya. Hrytsak, V. Yelenskyi, S. Zdioruk, Yu. Kalnysh, A. Kolodnyi, M. Marynovych,

R. Nebozhuk, M. Orel, V. Pasichnyk, O. Radchenko, Ye. Romanenko, Yu. Reshetnikov, S. Sannikov, A. Smyrnov, O. Sahan, L. Fylypovych, H. Khrystokin, V. Khromets, Yu. Chornomorets.

The creative thinking of intellectuals from the church, the firm faith of church hierarchs, their conviction in the correct choice of the historical and cultural path of Ukraine, and the high theological theoretical training of the clergy – all these qualities are increasingly attracting Ukrainian society, which has great trust in Christianity and Christian theology. Thus, the church takes an active and effective part in the public and state life of the country, firmly defending its humanistic position and persistently promoting Christian values in the state and democratic life of Ukraine [7; 9; 24; 27; 31].

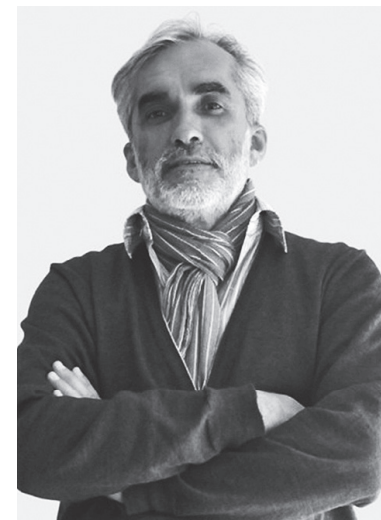
It is worth highlighting the scientific works, books, reports, spiritual conversations, sermons, addresses, and instructions of church hierarchs and clergy: Pope Francis, Patriarch Bartholomew Archondonis, Patriarch Filaret Denysenko, Metropolitan Epiphanius (Dumenko), Supreme Archbishop Sviatoslav Shevchuk, Metropolitan Borys Gudziak, Metropolitan Oleksandr Drabynko, Metropolitan Dymytriy Rudyuk, Bish-

op Gavriil Kryzyna, Archimandrite Kyrylo Hovorun, Archpriest Oleksandr Trofymlyuk, Archpriest Vitaliy Klos, Archpriest Heorhiy Kovalenko, Archpriest Bohdan Hulyamov, Archpriest Andriy Dudchenko, Archpriest Ivan Sydor, and Father Mykhailo Dymyd.

Despite the significant number of scientific investigations on the history of the Orthodox Church and the cultural processes of state formation, considering today's problems, research into the conceptual foundations of the social teaching of the Orthodox Church remains relevant and requires additional substantiation. The theoretical and methodological provisions of Christian theology and the social teaching of the Orthodox Church require deeper consideration. Given that the Orthodox Church of Ukraine (OCU) is historically and canonically part of the Patriarchate of Constantinople, it is worth analysing the conciliar documents of this church [13; 16–17; 23], which reveal the social doctrine of universal Orthodoxy. First of all, we are talking about the church document "For the Life of the World. On the Way to the Social Ethos of the Orthodox Church" [23].



Victor Bondarenko



Yaroslav Hrytsak



Victor Yelenskyi



Yuriy Reshetnikov



Yuriy Kalnysh



Anatoliy Kolodnyi



Vasyl Pasichnyk



Oleksandr Sahan



Myroslav Marynovych



Oleksandr Radchenko



Liudmyka Phylpovych



Andriy Smyrnov



Hennadiy Khrystokin



Vitaliy Khromets



Yuri Chornomorets



Serhiy Sannikov



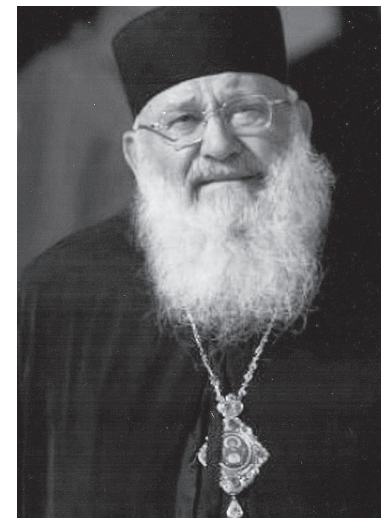
*Patriarch Bartholomew
Archondonis*



*Pope Francis
(1936–2025)*



*Metropolitan Andrey Sheptytsky
(1865–1944)*



*Cardinal Lubomyr Huzar
(1933–2017)*



*Supreme Archbishop
Sviatoslav Shevchuk*



*Metropolitan Epiphanius
(Dumenko)*



*Metropolitan
Borys Hudziak*



*Metropolitan
Oleksandr Drabynko*



*Metropolitan
Onuphrius Berezovskyi*



*The Honorary Patriarch
Filaret Denysenko*



*Metropolitan
Dymytriy Rudyuk*



*Bishop
Gavriil Kryzyna*



*Archimandrite
Kyrylo Hovorun*



*Archpriest
Oleksandr Trofymlyuk*



*Archpriest
Bohdan Hulyamov*



*Archpriest
Andriy Dudchenko*



*Archpriest
Vitaliy Klos*



*Archpriest
Heorhiy Kovalenko*



*Archpriest
Ivan Sydor*



*Father
Mykhailo Dymyd*

To determine the spiritual vectors of the development of the UGCC, the outstanding works of Metropolitan Andrey Sheptytsky (1865–1944) and Cardinal Lubomyr Huzar (1933–2017) were used, who are rightfully considered to be among the most influential figures in the history of Ukraine and the UGCC [4; 34]. Their spiritual works trace the connection between the social teachings of Christianity and political issues, religious philosophising with Christian theology, and the correlation between the philosophical rationality of modern science and Christian faith.

The analysis of scientific research and publications gives grounds to assert that at different stages of the history of Ukraine, many church and secular researchers who studied the issues of Ukrainian statehood, national idea, culture, democracy, Christian communication and social order relied on various aspects of the sociological theory of the development of the world, state, man and society. The characteristic features of a democratic state are determined primarily by the level of constructive interaction between the state, church and civil society. It is such interaction, in our opinion, that ensures the fundamental right to participate not only of every socially active citizen,

but also of a believing Christian in state and public administration. In turn, modern social and spiritual changes taking place in all UOC, OCU and UGCC spheres are accompanied by dynamic transformational processes of building a new paradigm of Christian communication.

Despite the ancient history of the Christian church, Christian theology is a relatively modern phenomenon of culture, science, and politics. A vivid example of this is the history of the USA. Suppose a researcher of the history of Christianity understands why this happened. In that case, he will be able to understand the history and modern Protestantism, since it is Protestant theology that is essential for the culture and politics of the United States of America (Lutheranism, Anglicanism, Baptistism, Presbyterianism, Methodism, Adventism, Pentecostalism). The emergence of a large democratic state in the modern global world, which unites different political, historical traditions and peoples, the birth of a new free society on an entire continent, consisting of millions of people of various cultures, became possible thanks to the implementation of many biblical principles and important doctrinal issues of Christian theology [8, pp. 16–21].

One of the characteristic features of the academic world of Protestant theology in the USA is the diversity of theological ideas and schools. This is due to the personal experience of each Christian, who independently analyses historical and theological research, studies, compares, and interprets the Holy Scriptures (Bible). Behind such a spectrum of different theological approaches to the Bible, the history of Christianity, religious ethics, university education and social service are various cultural, historical, political, and economic conditions that preceded the formation of a unique mosaic of Christian theology. A key position in the history of theology in the USA was occupied by prominent figures of theology and politics, around whom this or that church, theological school, seminary, university and theological paradigm of knowledge of the world were formed [8, p. 36].

At the same time, given the current state of scientific research in public administration and theology, the social teaching of Ukrainian Orthodoxy is considered quite limitedly, with most scholars focusing exclusively on history. Most domestic public administration theorists study in detail the legal and admin-

istrative aspects of public and state administration. At the same time, in the theory of science, a significant role is played by the spiritual values, ideas, theological principles, and doctrinal provisions of the social teaching of Christianity, which are inextricably linked with the development of Christian communication, politics, culture, social science, and ideology. Carrying out a scientific review of the diverse social theories of Christianity, which interpret the essence of Christian communication, the dialogue of the church, the state, and civil society, scholars should turn to the entire corpus of church documents, spiritual instructions of church hierarchs, authorial approaches of religious thinkers, theoretical reflections of individual scientific theological schools (Orthodoxy, Protestantism, Catholicism), and directions of scientific thought of state administration. We believe that it was the study of the history of totalitarianism of the 20th century by church scholars that prompted the actualisation of issues of freedom, democracy, religious pluralism, freedom of thought, and the media. Theologians' awareness of the need to proclaim human dignity and freedom as the core of humanistic theology is based on Holy Scripture and the sacred Tradition of the Church.

The well-known public administrator, philosopher T. Motrenko reminds that since the first studies of the moral aspects of human activity from ancient times to the present, professional morality has acquired a more precise form, which led to the emergence of professional ethics and the approval of its foundations at the level of regulatory legal acts.

Professional ethics reflect the peculiarities of moral consciousness, relationships, and people's behaviour, which are determined by the specifics of professional activity. Civil service as a specific type of public service has certain peculiarities of ethical norms that civil servants must adhere to when performing tasks and functions of the state [37, p. 5]. Therefore, there is an urgent need for doctrinal study of religious ethics, philosophy, and theology, as well as the concept of professional ethics of a civil servant in matters of religion and interfaith relations in Ukraine.

"Any communication between civil servants and citizens should contribute to establishing contact, interaction, and be aimed at productive dialogue. Sociability, the ability to communicate, becomes an essential dimension of the professionalism of a civil servant" [11, p. 67]. In the history of humankind, Christianity has radically influenced politics, economics,

culture, and social order, actualising ethical and anthropological trends that are increasingly spreading, changing civil society from within, forming certain patterns of human social behaviour [54]. It is important to emphasise that the law (external force, coercion) can prohibit and stop.

Still, it cannot improve human existence, invent new forms of creativity and development, and do good. Only free people are capable of this, of their own free will, without coercion, within their souls. And it is important to realise that the ethical and spiritual influence of the church is also politics, that is, the collective actions of citizens who change themselves and the world around them.

Throughout its centuries-old history, the UGCC has been building Christian communication, encouraging scholars to broaden their horizons of knowledge of the global world, and developing in detail the social teaching of Christianity regarding how a Christian should live in the world around him, interact with the state, socio-political institutions, education, science, and civil society. The UGCC, having Byzantine roots, "is not an Orthodox church in the narrow sense of the word" [53, p. 10], but it is also not a "Latin church," although it has always been in spiritual, dogmatic, and canonical unity

with the bishop of Rome. "It combines the traditions of both churches, but it also has something of its own, characteristic" [8, p. 10].

Historically, the church has a strong immunity from the penetration of political ideology into church life, and the church's interest in social issues is "not ideological at all" [53, p. 28].

Within this issue, in the current development and life of Ukrainian Christian churches, a complex of spiritual ideas has so far remained outside the attention of the state administration. Meanwhile, in our opinion, the study of Christian communication is critical, since it allows us to understand the important role Christianity plays in the public administration system. The need for such studies is primarily because the UGCC, after decades of forced social and political isolation during the Soviet era (ban and underground) [22; 26; 35; 38] today plays a leading role in highlighting the history and development of culture, the processes of Ukrainian state formation, which in turn gives rise to the scientific problem of adequate perception and understanding by scientists of the social teaching and Christian communication of the UGCC. The Extraordinary and Plenipotentiary Ambassador of Ukraine to the Holy See and

the Sovereign Order of Malta, A. Yurash, emphasises that "social teaching is not only a well-developed theory, but also specific instructions for implementation in life... These are not just some abstract things; these are not just formal documents that can be read, familiarised with and only discussed.

These documents must be understood, taken to heart and applied to reality, a very complex and tragic Ukrainian reality" [43].

The need for state-administrative analysis is dictated by the fact that, based on Christian communication and social teaching, the church determines its place and role in the existing socio-historical political conditions of Ukraine's development and offers its vision of resolving urgent issues of the development of politics, culture, economy and civil society. That is why the head of the UGCC, Supreme Archbishop Sviatoslav Shevchuk, emphasises the importance of the development of Christian communication, noting that at all times in human history, secular political authorities have tried to silence the church and thereby suppress its authentic and prophetic voice. The Supreme Archbishop considers Christian communication and tangible steps to help the modern world in three directions: evangelisation, healing the wounds of war, and charity [2].

Thus, Christian communication is a certain proclamation of Christian doctrine, which touches upon social science, political science and cultural issues. From the point of view of Christian theology, the implementation and actualisation of Christian communication is a sacred and theological task of the Christian church.

Christian faith is directly related to all processes of human existence. The voice of the church should be the voice of Christian conscience, which will encourage people to form a system of moral values.

In our opinion, civil society should also be interested in social presence and Christian communication, the development of which should be based on spiritual and moral values. It seems to the average citizen that Christian theology concerns only church prayer and spiritual reflections of monks in monastery cells over ancient yellowed books of the Middle Ages. However, theology is a constantly developing science that seeks answers to urgent questions of the modern world and interacts with many areas of humanitarian knowledge.

In the public sphere, the dialogue between the government, the church and society occurs. In the open competition of various views on the world, culture, science, and religion, different interest groups of citizens are activated, and in dialogue with the state authorities, civic consciousness and position are formed.

The relationship between the state-administrative and theological within the modern intellectual field of theological thought of the OCU, the UOC and the UGCC is becoming increasingly relevant and requires careful scientific study. The main problem of such discursive theoretical exploration of state administration is combining the theological with the political so that the stylistic differences do not complicate the researcher's scientific work. Therefore, to solve this problem, it is appropriate to use the main ideas of political theology, the social teaching of Christianity, with already built-in socio-political and political-ideological content. Such constructions are easy to adapt to the scientific problems of state administration.

In turn, the lack of clear ideas about the role and significance of the UGCC and Ukrainian Orthodoxy in the revival of the national idea and important processes of state formation not only narrows the boundaries of scientific worldview and interdisciplinary possibilities of science, but also becomes an obstacle to the formation of the national consciousness of the Ukrainian people. V. Moroz writes: "The UGCC develops social teaching through the assimilation of the social doctrine of Catholicism, understanding its heritage and analysis of social processes.

The basis of its social teaching, like the basis of the SDC, is religious anthropology, based on the Gospel. The structural principles of this teaching are Christocentrism and anthropocentrism" [36].

It is important that today Christian theology, like Ukrainian Christian churches, is not engaged in the search for the best form of state structure, does not interfere in the sovereign and secular policy of the state, but only insists that history, culture, humanism, science, education and social science owe their origin to the history of Christianity, and therefore, to build modern social relations and mechanisms of public administration without taking into account the influence of religion and spiritual values on them is counterproductive. M. Perun writes: "God created man with a soul and mind, obviously, so that he could love and self-improve. Therefore, the media, demonstrating hatred, contribute to the self-destruction of man, which sharply contradicts God's plan and can lead to the death of civilisation. As we can see, the church does not avoid considering acute or controversial issues in its documents. Its approach to solving them is an example of a benevolent attitude" [42, p. 64].

Further progress in public administration is possible only if reforms of state and public institutions and legislative changes consider domestic cultural, religious,

historical, legal, and political traditions, as well as the system of moral values of Christianity.

The UGCC reminds: "The transformation of Ukraine assumes that the cornerstone of a new social contract will be the affirmation of the God-given dignity of man, the natural and inalienable source of his rights. This means that in their relations with each other, the citizens of Ukraine assume a moral obligation to respect the fundamental basis of dignity — human freedom and the image of God in every person, to defend them at the national and international levels [44]. The identification of the theological truth of the existence of God with the authority of secular power (dictators, usurpers) can have grave consequences. It is appropriate to recall here that the identity of the authority of power with the legality of the laws and decisions adopted by it a priori led to fascism in the 20th century. "One of the fundamental guarantees for the protection and affirmation of human dignity is religious freedom, the impossibility of the government's establishment of a state church, and even more so — the existence of quasi-religious organizations that deny the God-given freedom and dignity of man, or such organizations that serve, "consecrate" misanthropic ideology: bolshevism, nazism, ruscism" [44].

In addition, the spiritual ideas of the social teaching of

the UGCC are aimed at European integration and the democratisation of Ukrainian society. The main principles of the social teaching of Christianity are harmoniously combined with important democratic principles: the rule of law, transparency and openness of state policy, observance of human rights and fundamental freedoms. The Christian Church teaches: "In addition, a person, by his natural right, demands due respect; a good name; freedom in the search for truth, as well as - provided that the moral order and common interests of all are preserved – in proclaiming and publishing his own opinion and in any professional practice; finally, a person demands reliable information about the events of public life" [47, p. 169]. We note that the UGCC, using the fundamental principles of democracy, builds effective Christian communication, strengthening the international system of democratic governance and protection of human freedom. This motivates church hierarchs, clergy and believers to respond to the challenges of the global world, take appropriate measures, seek new approaches to social service and Christian mission, and form new institutional mechanisms of public administration to resolve critical and urgent issues regarding public communications of the church and citizens, and ensure proper protection of human freedom.

Pope John XXIII (1881–1963) in his encyclical *Pacem in terris* (Peace on Earth, April 11, 1963) reflected on the principles of the development of civil society: "And from the fact that man is by nature a social being, it follows that people have the right to come together and create communities; to give the created communities the form they consider most appropriate for achieving the goal; to act in the aforementioned communities of their own free will and on their own responsibility, bringing them to the desired result" [47, p. 171].

Thus, the strategic communications of the UGCC, the OCU and the UOC include the following main tasks:

- effective communication of the church and promotion of the policy of interaction between the state, the church and civil society;
- general development of the church's own media space, in particular support for the freedom of both official and independent media;
- improvement of public and state governance mechanisms.

A real example of Christian communication in Ukraine is the multifaceted spiritual and educational activities of the Department of Theology and Christian Communication of the IAU, headed by Archpriest Dionisiy (D. Martyshyn), Doctor of Public Administration, Doctor of Theology, Candidate of Theology, Associate

Professor. It should be noted that the Department was established in 2002 on the initiative of a well-known Ukrainian scientist, founder of the International Personnel Academy (IPA) and the Interregional Academy of Personnel Management (IAPM), Professor H. Shchokin, and with the blessing of the Primate of the Ukrainian Orthodox Church, His Beatitude Metropolitan of Kyiv and All Ukraine Volodymyr (Sabodan) (1935–2014) [27, pp. 19–20].

We note that “professor of theology Heorhii Vasylovych Shchokin belongs to the cohort of secular scientists who, through their service to religion and modern science, have formed the image of a social and religious thinker, actualized the presence of sociology, management, comparative religious studies, pedagogy and political science in the modern theological discourse of Christianity. His scientific interests include religious, philosophical, political science, journalistic and cultural issues, and his fundamental works have significantly impacted the development of such branches of science as management, sociology, administration, psychology, pedagogy and philosophy of religion” [29, p. 3].

Self-sacrifice and a sense of sacrificial devotion to Ukraine are crucial for modern Ukrainian scientists and educators. The love for Ukraine, sincere frankness, openness to dialogue, high professionalism, intellectualism and talent of the IAPM teaching staff evoke deep respect [32, p. 8].

According to the President of the IAPM, H. Shchokin, Doctor of Law, Professor, Ukrainian Orthodoxy is an important component of socio-political and cultural-historical processes in Ukraine. That is why Ukrainian society urgently needs understanding between Orthodox Christians of the Ukrainian Orthodox Church (UOC) and the Orthodox Church of Ukraine (OCU). According to the talented administrator, Orthodox theology should actively use methods, terminology, individual concepts of psychology, sociology, philosophy, religious studies, history, law, and cultural studies and constantly maintain a dialogue with modern humanitarian science. On the path of fundamental and practical research, modern science leads a person not only to the scientific truths of knowledge of the world, but also to the awareness of the necessity of religious faith and the scientific potential of Christian theology [8, p. 56].

Vice-President of the IAPM M. Honcharenko, Doctor of Economics, Professor, emphasises the openness, dialogicity and interdenominational cooperation of the Orthodox churches of Ukraine in the sphere of Ukrainian education and science. In his opinion, it is Ukrainian Orthodoxy that constantly strives for the development of open and dialogic theological science. In addition, the current situation of Ukraine's development and its struggle for freedom and democracy partially, or perhaps completely, changes its historical and cultural

models of worldview. Various religious and philosophical schools, theological studies, and church educational projects have unique features depending on the specific geography, culture and history of Ukraine. Without understanding the history of the Christian church and the development of theology, it is impossible to accurately understand why such an influence of theology on society occurred [8, p. 57].

D. Martyshyn reflects: "Despite certain painful historical and cultural issues of opposition and contradictions in the life of Ukrainian Orthodoxy, theology and religious studies should be outside the boundaries of hostility and confrontation. The paradigm of the idea of public communication of academic Christian theology as a science, as well as the openness of Ukrainian Orthodoxy to the real problems of Ukrainian education and science, finds its reflection in the life of the Interregional Academy of Personnel Management and in the processes of forming the social and missionary service of the Christian church. This fully corresponds to the generally accepted religious-pluralistic and democratic norms and the spirit of European and American university science. The development of Christian theological science is impossible without an appropriate theoretical-methodological, social and humanitarian foundation, since these significant and relevant processes of scientific activity

are accompanied by a corresponding change in social spiritual values, transformation of civil society structures" [51].

Therefore, we believe that the missionary work of modern Christianity, the activities of various theological schools, and powerful Christian communication have become the catalyst for the unifying processes of the Christian world and ecumenism, which the Christian communities of Ukraine also seek to join. The right to freedom of religion, expression of religious views, observance of one's religious traditions, free mastery and transmission of theological knowledge, and comprehensive development of religious parish life without interference from state authorities and regardless of state borders are fundamental for the entire Christian world. Most European states with developed democratic systems ensure information openness on issues of religion. One of the main principles of the social teaching of the UGCC and Ukrainian Orthodoxy is to familiarise believers with official church documents and to reveal their theological and spiritual content. It is believed that this principle contributes to the free exchange of spiritual ideas and the effective development of the sacred mission of the church, which, in turn, contributes to the development of global Christian communication. "Throughout the thousand-year history, this wisdom remained the foundation

of the Sophia civilisation of Kyiv Christianity, the basis of the state-building aspirations of our people, the cradle of its morality" [38].

The church's social thought does not use coercion and manipulation. But for the political technologist, Christian theology is a tool for the sacralization of politics, a weapon of political technologies. With such use of Christian theology, real politics can turn into a quasi-religious phenomenon. Manipulative processes of politics and radical political ideologies in the religious sphere lead to a certain secularisation of the church and Christian theology. Political theologians should understand the political manipulation program of total secularisation, which represents a serious danger to the preservation of human freedom and dignity.

At the present stage of the history of Ukraine, it becomes evident that the presence of public administration mechanisms ensures the spiritual and ideological strength of the state: theological education, chaplaincy, military-civilian partnership, volunteer movement, social service, involvement of civil society in the processes of developing and adopting administrative decisions, which, combined with powerful Christian communication, become a vivid example of the active and quite effective spiritual, educational and social mission of Ukrainian Christian churches.

New approaches of the OCU, UOC, and UGCC to the processes of democracy and attitude towards society help scientists modernise certain paradigms of state and public administration. Church hierarchs, representatives of civil society, theologians, theorists of the social doctrine of the church, a priori denying the right to exist of any manifestations of totalitarianism in the state, condemning restrictions on the rights and freedoms of citizens, actively influence the formation of the theory and practice of public administration, the activities of the state, emphasising that the dialogue between the authorities, the church and civil society is the main principle of democratic state building.

Theological concepts of the church can be called the hemopoietic system of Christian communication. This statement is based on the fact that the activities of any religious organisation without preaching and theological ideas cannot develop. Therefore, all processes of Christian communication are inextricably linked with the processes of searching, studying, formulating, preserving and disseminating theological concepts and social doctrines of the church. "Today, in times of trials and challenges of war, we can draw strength and inspiration from this rich spiritual heritage.



*Pope Joan XXIII
(1881–1963)*



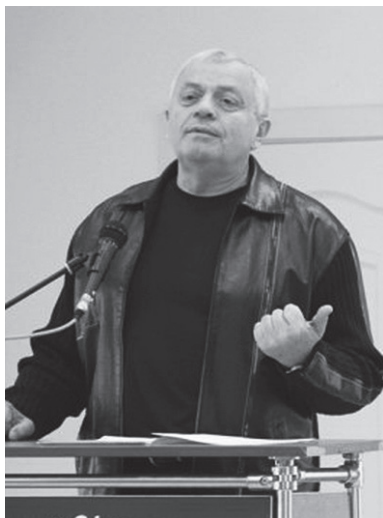
*Carl Schmitt
(1888–1985)*



*Metropolitan
Volodymyr Sabodan*



*Professor of Theology
Heorhii Shchokin*



Tymofiy Motrenko



Andriy Yurash



*Archimandrite Gabriel
Rybalchenko*



*Archpriest
Dionisiy Martyshyn*



*President of the IAPM
Rostyslav Shchokin*



*Rector of the IAPM
Kyrylo Muravyov*



*Vice-President of the IAPM
Mykhailo Honcharenko*



*Vice-President of the IAPM
Serhiy Khrapatiy*



*IAPM and the establishment of spiritual ideas of
Ukrainian Orthodoxy in the educational space of Ukraine*



Arch of the IAPM



Spiritual culture of Ukraine



Pokrovsk icon of the IAPM

Faith, unity and unquenchable hope, laid down by our great ancestors, remain the pillars on which the Ukrainian nation rests, helping us overcome difficulties and build a future worthy of our glorious history. Drawing on this experience, we can be witnesses of hope for all peoples who yearn for peace and justice" [3].

Research into such categories as "humanitarian policy of the state", "freedom of speech", "democracy", "social policy" inevitably leads scientists to the need to study Christian theology, religious philosophy, ethics and social thought. And that is why the UGCC and Ukrainian Orthodoxy continue expanding their spiritual, ideological and socio-humanitarian influence in all spheres of social life and in the international arena, which is characterised by universalism and the strategy of the mission of Christianity. In today's conditions, modern society is witnessing the inconsistency of the construction of a democratic state declared by politicians and state leaders, constitutionally enshrined guarantees regarding the right to human freedom, a dignified life, freedom of speech and free information, as well as the priority of the interests of civil society institutions.

M. Marynovych reminds: "A person cannot be a means or instrument for the implementation of various plans. Only recognising human dignity makes possible the comprehensive development of each person... Figuratively speaking, Jerusalem, Athens and Rome are the three whales on which European civilisation with its central value — human dignity" [25].

It is known that the most significant interest for public administration is the development of the system of governance mechanisms in the paradigm of "state — church — civil society". Most theologians, religious thinkers, and philosophers consider the history, culture, theology, and preaching of Christianity to be important systems of communication relations in society. It is clear that the processes of Christian communication have a certain historical and cultural evolution. Still, we will focus on the modern social teaching of the UGCC, which has affected the development processes of Ukrainian political and state-administrative thought.

In this aspect, in our opinion, the social teaching of the UGCC highlights the optimal processes of Ukrainian democratic state-building, the main directions of the sacred mission of the UGCC in the global world, which are harmoniously correlated with the principles of the national idea.



We believe that it is quite obvious that there is a close connection between the specific topic and the scientific and practical tasks that today face the state administration and theology.

Thus, the Christian principles of the formation and development of politics, democratic processes of state formation and civil society are part of the social teaching of the UGCC, which has a solid theological, cultural, and historical foundation and is based on the traditions of Christian humanism, which has deepened the democratic orientation of the Ukrainian state.

Investigating the theoretical dynamics of the scientific discourse of Christian theology on the issue of democratisation of Ukrainian society, in particular the social teaching of the UGCC, we are forced to state the fact that there are certain problems in studying the constructs of the social doctrine of Christianity and the state-administrative concepts of the democratic development of Ukrainian society. We must admit that theological and doctrinal issues still remain insufficiently researched by a wide range of scholars.

Today, there is an urgent need not only to develop and study church documents of the social teaching of

the UGCC in terms of the democratic development of Ukrainian society, state-building processes, and Christian communication, but also to form certain harmonious connections between Christian theology and public administration. Drawing historical and cultural-religious parallels with the state-building past of Ukraine helps to better understand the present and actual political reality. This determines the relevance of studying issues of state-administrative, religious-philosophical and church-theological reflection on the right of every citizen to freedom of speech, freedom of worldview and religion, expression of spiritual views and religious beliefs, guarantees of access to information as a constitutional and legal basis of democratic state and public administration. It is proven that the social teaching of the UGCC contains the basic state-building components of Ukrainian history, culture and development of society.

The Church teaches about the combination of the unique individualism of the human personality and Christian conciliar traditions regarding collective decision-making. It is substantiated that from the point of view of Christian theology, human freedom, freedom of speech, and expression of views and opinions are fundamental issues in Christian anthropology of

social teaching and morality. The UGCC condemns any manifestation of state authoritarianism or despotism of power, which not only does not correspond to the Christian teachings about society and the state, but also to real European traditions and democratic principles of the development of the modern state. Summing up, we can draw conclusions about the existence of a close connection between the social teaching of the UGCC and the establishment of democratic processes of state formation at different stages of the historical development of Ukrainian society and the right of every individual to freedom of speech, freedom of expression of views and religious beliefs, which the Christian Church constantly teaches.

In our opinion, one of the most important public and state administration issues is the scientific theory of the relationship between the state, church and civil society. Conceptual issues of Christian theology of Ukrainian Orthodoxy touch on the philosophical idea of human freedom, dignity, the birth of a free society in the fight against absolutism and are closely related to the ideas of humanism. The social teaching of the Orthodox Church has a significant democratic potential, focused on the development of civil society in the conditions of a democratic, social and legal Ukrainian state.

It is worth recalling that modern scientists understand civil society as a naturally formed state of human society, which is formed and develops based on self-regulation, which excludes or extremely limits state intervention [39, p. 115].

Historically, civil society, having appeared at a certain stage of the development of world Christian civilisation, has undergone some changes in the process of its evolution and has historical (temporal) and national (spatial-geographic) varieties, spreading in our time to different regions and continents. Sociologists emphasise that structurally, civil society is a subsystem of society as a whole, which approaches the social sphere of public life. In its embryonic state, it is actually present in every modern society [39, p. 115].

It should be emphasised that the influence of religious organisations and civil society institutions distinguishes societies. For example, during the reign of totalitarianism and Soviet atheism, the development of civil society and religious organisations was at zero. Religion only partially covered the space of church worship.

In contrast, a person's religious life has a complex internal structure, which contains components of the institutional social plan for the development of society and a certain type of spiritual culture of the individual. That is, civil society is not only a spiritual sphere of human interests, but also a certain type of social interaction, a certain model of social organisation of the life of the state, church and society [52].

Orthodox Christians believe in their ability to solve important issues in matters of state formation and development of civil society [30–31; 41; 45; 55]. The Church constantly orients a person to conciliar, collective and public affairs, emphasising the importance of preserving one's individualism. Competitiveness in matters of business, culture, and religious life, combined with mutual trust, cooperation, the ability to compromise, moderation and tolerance, are important features of the social existence of Christian communities.

It should be noted that the goal of theological science is to provide relevant answers to fundamental and eternal questions of the existence of global humanity, related to the content of the essence of human life, religious values, spiritual ideas and modern cul-

ture. Christian theology does not repeat the "ready-made answers" of history and religious culture, which most often satisfy only the church-parish community; it is in constant search for a new understanding not only of the issues of the existence of God, church worship, afterlife eternity, spirituality, morality, but also of the fundamental processes of politics, globalisation, public administration and philosophy of history. Suppose a theologian, as a scientist and researcher, does not strive to discover something new in the life of the church and society. In that case, he is not a true theologian and scientist. He is only a "printing machine" that transmits the thoughts of the holy fathers, historians, writers, political scientists and philosophers. Intellectual infantilism limits the possibilities of Christian theology, that is, prayer, contemplation, thinking, development, reflection, constant learning, and the ability to constantly hear the voice of atheistic criticism and pragmatism.

The subject of political theology is the question of the emergence and development of the state, society, nation, culture, geopolitics, and political ideologies. Theologians work on the theological understanding of specific socio-political processes of the struggle

for rights, freedom, justice, human dignity, and the common good of society. The formation of political theology as a science is associated with the name of the German lawyer and legal theorist Carl Schmitt (1888–1985) [54], who considered Christian theology as an independent branch of theological knowledge and as a spiritual and ideological response of Christianity to the challenges of secularisation of the New Age. He argued that all political science concepts of the modern teaching of secular science about the state and political ideologies are based on specific, clear, secularised, but deeply theological concepts of Christian theology [54, p. 108].

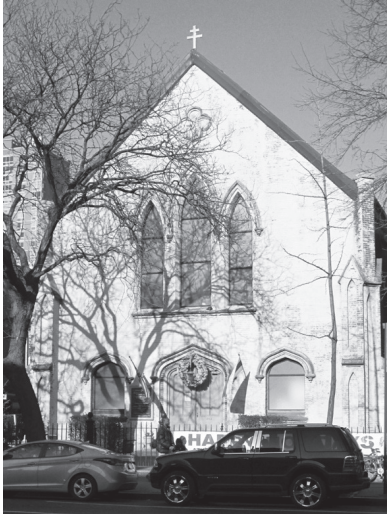
Since the emergence of political theology (public theology, liberation theology, radical orthodoxy, social doctrine of the church), scholars have set certain tasks: on the one hand, they tried to comprehend the history, theory and philosophy of the state, socio-political doctrines, ideologies and offer their vision of the problems of formation, development of the state, man and society, relying on Christian theology, religious ethics and morality; on the other hand, theologians criticized atheism, nihilism, radical processes of secularization, defending the cultural-historical,

socio-political significance of the spiritual potential of religion and the axiological possibilities of Christian theology [14, pp. 20–21].

Currently, Christian theology is actively represented in the public space (education, science, journalism). Historical, spiritual-ideological, cultural-psychological, social, political, and economic aspects of the development of society are part of the subject field of Christian theology; that is, practically the entire spectrum of human life is within its field of vision.

Fundamental questions of the history of the emergence of culture, society, religion, state, politics, and the role of Christian theology in the relevant historical era and world culture are key issues that have been and remain relevant in many areas of science: history, law, religious studies, philosophy, and public administration.

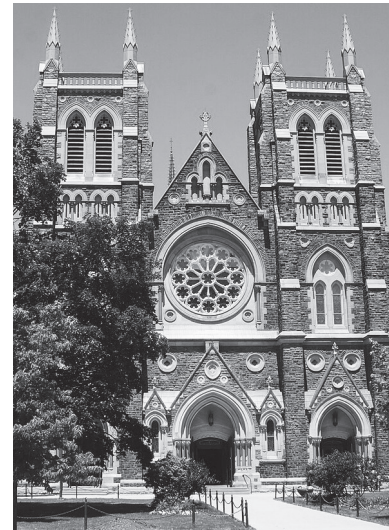
In our opinion, theology remains a significant spiritual and creative force of life, because it significantly impacts man and society. Every citizen of Ukraine has the right to participate in implementing public communications to realise their constitutional right to participate in the formation of real state-building processes.



Christian churches in New York



Constantinople



London



Washington



*Patriarchal Cathedral of the Resurrection of Christ
(UGCC)*



*Panteleimon Cathedral
of the St. Panteleimon Monastery
(Theophany) (UOC)*



*St. Michael's Cathedral
of the St. Michael's Golden-Domed Monastery
(OCU)*



St. Volodymyr's Cathedral in Kyiv



Holy Dormition Kyiv-Pechersk Lavra



St. Sophia Cathedral in Kyiv



St. Andrew's Church in Kyiv

Achieving this goal is possible precisely through the establishment of a systematic and effective dialogue between the state, church and civil society, which will ensure mutual understanding and, in particular, improving the quality of preparing decisions on important issues of state, social and religious life and creating actual conditions for the participation of citizens in the processes of state-building.

Christian theology (divinity) is a complex multi-level system of religious and philosophical thinking, which includes the spiritual experience of outstanding ascetics of religious faith, piety of world Christianity, church figures of Orthodoxy, Catholicism, Protestantism, multi-layered systematic thinking of religious, social thinkers, philosophers, as well as a set of academic disciplines that meet the general criteria of modern humanitarian knowledge in their basic parameters of scientific methodology [5–11; 31–33]. Today, in public administration, the most dynamic and successful is the secular academic religious and philosophical level of understanding of Christian theology. In recent years, historians, religious scholars and philosophers have been actively defending scientific dissertations on the issues of Christian theology and the church's social teaching. Interesting interdisciplinary

projects for the development of theological thought are emerging in both philosophical, historical, and public administration sciences.

It is appropriate to emphasise that modern secular science lacks original and significant theological ideas. In turn, in the history of Ukrainian Orthodoxy, there are many church hierarchs, theologians, clergy and believers whose generally recognised authority is based precisely on the experience of their personal spiritual Christian life and the practice of theology as a science. Projects of the synthesis of theology and state administration are met with a certain distrust and suspicion only from individual representatives of Soviet atheistic science. The language of modern Christian theology has two opposite vectors of development. On the one hand, excessive, artificial archaisation and radicalisation of Christian thinking, and on the other, the immersion of theologians in modernity without spiritual ties to their own Christian tradition. In this context, the optimal option is reflective historical-cultural and socio-ethical research that applies current scientific and research approaches to Christian history and theology, combining the history of spiritual ideas with political science, public administration, and Christian philosophy of history.

According to many scholars, the modern global world has entered another era of ethical, value, spiritual and anthropological crisis, when the criteria of good and evil once again appear blurred, relativistic and relative. The challenges of the modern Russian-Ukrainian war have once again called into question the most important issues of human freedom, dignity, humanism, and the undeniable value of human life. Cruelty, hatred, violence and constant political manipulations are becoming the norms of the present and political competition, and the refusal of military resistance is perceived as a manifestation of weakness.

The actualisation of Christian theology is desirable and possible in the discourse of state governance only under certain conditions, namely:

- the search for theological innovation in political science, philosophy, geopolitics, culture and state-building processes;
- the rejection of church hierarchs and theologians from the accusatory tone in assessing modern phenomena in the life of society and the state;
- a comparative comparison of the theological paths of prominent Christian theologians with the political traditions of politicians, philosophers and political scientists;

– the rejection of the use of spiritual ideas of Christianity in political manipulations;

– the systematic identification of important value ideas of Christianity in state-building processes and their interpretation from the point of view of state governance and the social teachings of the Christian church.

Even though Christian theology is quite conservative in its essence and nature, it constantly responds to the challenges of the modern world. Theology must answer the questions of those to whom its scientific appeal is addressed. It is impossible to conduct spiritual and scientific conversations only with the past of the Christian world; the mode of the present and the future must dominate the scientific discourse. But this does not mean that theology should borrow from state administration its problems and try to somehow solve them. What is needed is a principled mutual enrichment, complementation, and not the creation of additional problems.

The Church should not interfere in issues of state regulation, political influence, and open party struggle. The main messages of Christian theology are the value and spiritual and moral influence on the processes of state formation, culture, and history.

Until now, the scientific study of the foundations of Christian theology and the history of Christian dogma has remained the prerogative of teachers and students of theological schools of Ukrainian Christian churches. However, the main thing is that the institutionalisation of theology in secular science is proceeding quite consistently and with good arguments. Unfortunately, state administration has recently been facing serious problems in its development that are far from being resolved. This is about the politicisation of Ukrainian historical and philosophical science. If during the years of the formation of Ukrainian statehood, historians perceived the history of the Orthodox Church as the basis of state-building processes, then over time, disappointment with the church hierarchy and clergy led to the focus of scientists on the spiritual ideas of Protestantism and Catholicism.

The church translates spiritual ideas and religious meanings concentrated in the text of the Holy Scripture into the social plane of modern society, forming new spiritual vectors of human development under the external circumstances of the historical existence of contemporary civilisation. The modern world, where every person lives, suffers and seeks the truth of being, constantly forms new aspects of theological knowledge. The

creative activity of prominent theologians of Christianity can be a vivid and weighty proof of this. The church's attitude towards rethinking world history, culture, politics and economics is determined by the spiritual guidelines of Christian theology itself. The church's choice in favour of protecting human rights and freedoms is considered by Christianity as a consequence of divine revelation, which is an axiom of theology and is not questioned, and from which it is necessary to proceed in the future, considering the current problems of both the church and secular science. The creative creation of new meanings by theology here turns out to be possible in the direction of clarifying and defining the principles of the social teaching of Christianity.

And that is why Christian theology has constantly linked the current problems of civil society development with the recognition of natural human rights, with respect for the human personality. For example, the history of the American Christian movement is considered by scholars in the context of the theological and social struggle of Protestant communities for freedom of thought, beliefs, the right to private property and religious competition in the paradigm of the value orientations of Christianity. Thus, civil society actively developed within the USA and European church institutions. In the social doctrine

of American Protestantism, private property is the core of social justice, and the solution to social, political and economic problems lies in strengthening democracy and competition. Initially, the concept of civil society is a progressive social theory of Christianity, formed under certain conditions of Christians' struggle against the state's arbitrariness.

Of course, Christians recognise the existence of the state, since society needs the state and public administration. However, the state has no right to touch certain aspects of the spiritual and religious-moral life of modern man. The Orthodox Church teaches that the state cannot interfere in the inner life of a person (prayer, reading the Word of God, sacraments, worship, spiritual reflections). Also, it does not have the right to manage the inner life of religious communities (religious statutes regulate them). "The fundamental human right is the protection of the principle of religious freedom in all its manifestations, such as freedom of conscience, religion, worship, including freedom of worship and religious practice in private or public, individually or in community, and the right to manifest one's religious affiliation" [23].

This also includes the right of religious communities to religious education and to fully exercise their religious

duties, without any form of direct or indirect interference by the state" [23].

The Church as a part of civil society helps modern man to walk on the path of spiritual and creative self-expression, self-organisation and self-realisation. The Orthodox Church constantly considers a significant part of socially important issues of the state and society in its social teaching. Thus, the Church reduces the "burden" of the existential problems of the modern world, facilitates the state's performance of its social and humanitarian functions. "It is no coincidence that the language of human rights, as well as conventions and institutions designed to protect and develop these rights, arose precisely in countries whose moral culture was formed by Christian principles" [23]. Modern science and politics use the doctrine of innate human rights, with the help of which society agrees "on civil and legal mechanisms for the protection of human dignity, universal freedom, social stability, equal rights for all, complete political equality, economic justice and equality before the law" [23].

This humanistic doctrine is based on spiritual opposition to war crimes and crimes against humanity, as well as the theoretical foundation of international conventions on the protection of the rights of socially vul-

nerable people, migrants, and representatives of social and national minorities. However, the historical origins of this doctrine reach back to the conceptual issues of Christian theology and morality [5–10]. It is Christianity that preaches the infinite value of every human being. The political language of human rights is deeply rooted in the Christian doctrine of freedom, dignity, and the creative glory of man, created in the image and likeness of God. That is why Ukrainian Orthodoxy is constantly concerned with the issues of protecting rights and freedoms, social justice, and a humanistic view of the life of humanity. According to the conceptual provisions of Christian theology, human freedom is realised through the creation of good, self-realisation, and constructiveness. Thus, personal human freedom and the immunity of the individual from the authoritarian power of the state and politics are fundamental issues for the social teaching of Ukrainian Orthodoxy. "This is the awareness of the good purpose of one's own nature, the ability to grow into the full measure of humanity, which means the free aspiration for union with God... The language of human rights is indispensable when discussing the principles of civil justice and peace, but at the same time, it serves the highest aspiration of human nature, proclaiming and defending the inviolable dignity of every soul" [23].

Religious studies, history, sociology and philosophy emphasise the significant role of the Orthodox Church in developing civil society and world democracy. Having summarised the main views of Christianity on the essential features of civil society, we can conclude that this issue should be interpreted in the context of the conceptual approach of Christian theology. In the context of Christian theology, civil society includes the social and spiritual-creative reality of modern man and the structure of contemporary society, which exist independently of the state and are not subject to the influence of political power. Civil society's formation, change and existence are due to the historical development of an autonomous, independent spiritual and social sphere of human formation, development and self-realisation. The interaction of God, the church, man and society is an independent part of the development of global humanity from state administration and political influence. It takes place in the conditions of the organisation and functioning of a democratic-legal form of state and public administration in the sphere of religion.

Thus, over the years of independence of the Ukrainian state, state and public administration have not established in the public consciousness of Ukrainians the generally recognised concept of Christian theology and

social teachings of the Orthodox Church as important components of Ukraine's history, culture, and socio-political thought.

The main obstacle to establishing knowledge of the history of Christianity, religion, and Christian theology was atheistic Soviet propaganda based on the political speculations of the totalitarian state, ideology, and propaganda, rather than on scientific facts and arguments of formal logic.

Public administration as a science is experiencing global changes and produces new forms of dialogue with Christian theology, which are conditioned by the processes of globalisation. A sign of changes in public administration is the interdisciplinary connections of theology, social teaching of the church, and religious studies, which assimilate the language and problems of the modern global world. The analysis of the social teaching of the UGCC as a fairly new direction of public administration is aimed at a significant rethinking of the role and significance of Christian theology in forming the processes of Ukrainian statehood, democracy, freedom and dignity of the human person.

The social teaching of the UGCC refutes the apologetics of various authoritarian regimes and the total neglect of the processes of democracy and human rights. It

has been proven that cooperation between the church, the state and civil society in solving global problems, such as totalitarianism, statism, social and political conflicts, etc., is important for the future of humanity. The theory of man's freedom, rights, and dignity is closest to the spiritual ideals of Christian anthropology, the social teaching of the UGCC and the church's understanding of state and administrative issues. The social teaching of Christianity was born in the church and is the testimony of a believing person who combines Christian faith with political life, theoretical issues of theology with the practice of state administration, nation-building, philosophy, history, cultural studies, and political science, addressing the real problems of modern society.

Given the new challenges of today, spiritual vigilance and a deep understanding of new historical circumstances, the UGCC is actively engaged in issues of history, culture and democratic state-building. The connection of social teaching with state administration does not diminish its scientificity, because Christian theology as a science comprehends the connections of political science, sociology and philosophy, relying on the synthesis methodology. Attempts by certain scientists to monopolise a materialistic and purely atheistic approach to issues of culture, history, morality, and religion limit the

real possibilities of modern science, since the atheistic view remains limited by cultural ideas about the role and significance of religion in contemporary politics and culture.

Faced with the challenges of ideologising human existence, which leads to total unification and threatens personal uniqueness, the social teaching of the UGCC emphasises the value and freedom of a specific individual. The Church, forming humanistic vectors for the development of modern science, fights against the dominance of politics in our lives so that man "is not overshadowed and absorbed" by political ideology, statism, radicalism, and authoritarianism.

In the context of public administration, the strategy of Christian communication of the UGCC is considered, which ensures effective interaction between the state, religious organisations and the public. It is proven that fundamental mechanisms of public administration ensure the participation of every citizen (believing Christian) in the management of state affairs and contribute to the strengthening of the processes of democracy, religious pluralism, as well as the formation of civil society, and the integration of Ukraine into the European Community. The strategy of Christian communication and social teaching of the UGCC determines the priorities of its

humanitarian and social policy in the dialogue with the Ukrainian state in the field of public communications.

Let us agree that in the history of humankind, the Orthodox Church has often acted as a guarantor of the inviolability of personal rights and freedoms of citizens, giving them confidence in the spiritual struggle for their own rights, dignity and liberty. Christianity has historically been a spiritual support in the confrontation of a free person with the state, forming spiritual and social capital (liberation theology, political theology). The social teaching of the church theorises, organises, normalises, and provides regulation to people's just protests and demands, which otherwise could have a destructive character. And in this way, the conceptual Christian theology of Ukrainian Orthodoxy successfully creates favourable conditions for the functioning of democratic government, pluralism and freedom of speech.

Thus, the urgent task of Ukrainian religious scholars, cultural scientists, historians and political scientists is to recreate an objective picture of the influence of Christianity and its culture, especially the Orthodox Church, on culture, history and processes of state formation, as well as to activate and popularise theological knowledge within the framework of scientific discourse. It is neces-

sary to emphasise the dissemination of verified and objective scientific information about the past and present of Ukrainian Orthodoxy, which would meet the requirements of modern science, including public administration. No cynical and pragmatic assumptions of nihilistic sceptics, no despair of atheists, can justify the godlessness of modern historical science. After all, the historical truth about the influence of religion and the spiritual values of Christianity cannot be distorted. Sooner or later, it becomes known not only to a narrow circle of scientists, but also to the broad public of the Ukrainian public, even contrary to the pseudoscientific atheistic falsifications of Soviet science or the ultra-patriotic fantasies of Ukrainian pagans-traditionalists. Whatever the state policy may be in terms of specific political characteristics and economic priorities, it can only be comprehensive, covering all spheres of human life (material and spiritual values).

Thus, Christian theology constantly focuses the attention of scholars on the spiritual and moral ideals of Ukrainian society. The introduction of knowledge about religion into education and modern science, in combination with ethics, values and axiological and cultural-historical vectors of the movement of society, ensures the stability of the development of the Ukrainian state.

As a result of numerous historical, cultural and political transformations, the scientific discourse of the social thought of Ukrainian Orthodoxy is changing, which leads to spiritual changes in man, society and the Ukrainian state. The history and theory of Christian theology emphasises the importance of the social thought of Ukrainian Orthodoxy both for contemporary state and administrative science and for the world scientific community of theologians, political scientists, historians and religious scholars.

The specifics of the influence of Christian theological discourse are manifested in spiritual culture, Christian asceticism, eschatology, and theological rationality as a defining value, spiritual-ideological and religious component of the conceptualisation of the subject field of public administration. In our opinion, scientists need to analyse the history, culture, social transformation of Christianity, Ukrainian Orthodoxy and their influence on the public administration discourse through the prism of changing the action of methodological principles of internal spiritual regularities of the process of conceptualising the subject of public administration and political science, as well as to characterise the influence of interdisciplinary principles of the formation of the subject field of public administration and theology as a humani-

tarian science. In other words, for modern scientists, the theological conceptualisation of public administration in the cultural-historical and socio-political scientific discourse is important.

It should be noted that the mechanism of state administration in matters of Christian communication includes a number of elements, the main of which are: religious pluralism, equality of all religious organizations before the law, protection of rights and freedoms of citizens, social and humanitarian policy, educational, scientific and cultural-historical issues of preserving the spiritual heritage of Ukraine, as well as the effectiveness of the government and state administration in important issues of integrating religion into the public space and confessional peace in Ukraine.

With the return of theology to modern scientific discourse, with the integration of religious issues of society development into public administration in Ukraine, a new stage of constructive dialogue between the state and religious organisations begins. The synthesis of science and religion becomes an important step in training specialists for the civil service of Ukraine, where the main task is to form a new generation of managers, free from the stereotypes of Soviet atheism and the administrative-command system of an authoritarian state. We are

deeply convinced that a modern civil servant is required not only to be competent in matters of public administration, to possess certain knowledge, skills and abilities in sociology, management, psychology, philosophy and political science, but also to have a clear awareness of modern religious processes of church life that take place in the state, to see the important place and significant role of Christian communication in the state-administrative mechanism of public administration, to direct one's own official activities to meet the religious, cultural and humanistic needs and interests of the citizens of Ukraine.

The relevance of the study of the synthesis of public administration and Christian theology is due to the need for modern science to clearly define the problematic nature of the conceptualisation of important spiritual-religious, value-based, ideological-political, cultural-historical, and national-patriotic processes of Ukrainian statehood.

The training of specialists in public administration in Ukraine relies on a number of scientific schools of political science, administrative management, and philosophy. Still, considering them in the light of foreign experience, it is worth noting that in modern Ukrainian science, there is a large gap between public administration theory and Christian theology, which has acquired

significant importance in scientific schools of European and American universities. Recently, there has been a certain actualisation of Christian eschatology and the social teaching of the Orthodox Church. Therefore, public administration requires a scientific search for a new methodology for establishing a dialogue between secular and church science representatives. In contrast, in leading countries of the world, for example, in the United States of America, there are scientific schools of social, political, and public theology, the social doctrine of Christianity, religious studies, religious ethics, sociology of religion, ecumenism, and ecclesiology. It is worth noting that the universities of Durham, Cambridge, Yale, Notre Dame, Oxford, Harvard, Chicago, and Tübingen are actively engaged in topical issues of systematic Christian theology. The Berkley Center for Religion, Peace, and World Affairs, Duke University, and Boston College are constantly developing new scientific programs and approaches to the study of world religions with the aim of studying religious studies, theology, and spiritual culture of the world. Thus, a wide network of research centres has developed in the American and European scientific space, focused on special scientific research in the fields of political science, psychology, law, sociology, public administration, and Christian theology.

According to many scholars, such theological schools, spiritual and educational centres, and theology departments must necessarily develop in Ukraine, since without competition and cooperation between secular and church scholars, it is impossible to achieve high educational standards, and therefore, the quality of scientific and research projects. We hope that the number of employees in executive bodies and local governments who really understand the issues of theology, world spiritual culture, the history of religion, and religious self-awareness will grow every year, and the highest levels of state power should be occupied by the most tolerant, educated, democratic, cultural, and creative employees.

From the point of view of many scholars, the social thought of the church explains and reproduces the social process of a Christian's existence in the aspect of the theological interpretation of the conceptual approaches of Christianity to solving the current socio-historical problems of humanity (politics, economics, culture and science). Accordingly, in Christian theology (social doctrine, political theology), a conceptual categorical apparatus is born that interprets the theological thinking of religious thinkers, theologians and the church hierarchy, highlighting the historical, cultural, socio-political and social features of Christian traditions, based on

the theoretical and conceptual ideas of the present. The theological layer of spiritual ideas of the social thought of Ukrainian Orthodoxy is successfully used in the process of solving the problems of modern Ukrainian society.

It follows that the study by state administration of religious concepts, social thought, and church documents adopted by historical Christianity to understand the essence of socio-cultural transformations of civil society, the state, and various spheres of social existence (history, culture, economics, politics, education, science, law) is relevant for Ukraine as a legal, social, and democratic state.

Thus, when studying the social thought of the church, the subject of analysis for the researcher becomes issues of politics, history and theory of the state, governance, civilisational progress, social existence, theology and religious philosophy. Thus, from the study of mainly political science problems, the scientist moves on to ontological, axiological and worldview issues of religious faith, values of religion, meaning of existence, prayer, sacraments, worship, the relationship between faith and knowledge, religion and science, faith and reason, and the analysis of the basic concepts of Christian theology in social science.

Focusing on the social thought of the church, theologians use the term "socio" in the context of sociocultural transformations of society. The church's social thought comprehends the life of society, that is, theologians, religious thinkers and philosophers appeal to the primary meaning of the Latin word "*societas*" – society, sociality, social. That is why the social teaching of Christianity is always associated with the processes of communication, communication of man with God, interaction of people and their mutual dependence (man, church, state, civil society). This brings state and public administration to a new level of understanding that the life of the global world is always accompanied by certain ways of interaction of people (mechanisms of management), specific forms of their communication, which are based on spiritual ideas, theological doctrines and political ideologies. Today, the social thought of Ukrainian Orthodoxy focuses on issues of interaction with the state, on the formation of a national idea, identity, evangelisation and the preservation of the history of Ukraine.

Therefore, we believe that effective state and public administration mechanisms should be based on Christian values and theological concepts – the foundation of Ukrainian history and culture. It is no coincidence that the Ukrainian state attaches great importance to

Ukrainian Orthodoxy, religious culture, issues of patriotism, Christian morality and religious ethics. State administration emphasises the need to protect traditional spiritual values, which for millennia have formed the spiritual, moral and spiritual-ideological basis of the civilisations of many peoples of the world: the values of the traditional family, freedom, the dignity of human life, including religious life, life not only material, but also spiritual, as well as the values of humanism and religious diversity of the global world. The spiritual and moral ideas of Christianity do not prevent the movement of modernisation forward and upward, but prevent the movement of man backwards and downward, to chaotic darkness, a return to the original state of society in the Stone Age.

It is worth noting that not all Christian theologians and church leaders agree that church life, theology, and religious issues of the spiritual existence of humanity are constantly changing, as is society itself. Christian theology directly interacts with the scientific secular environment of philosophy, religious studies, political science, sociology, psychology, history, cultural studies, and pedagogy; therefore, modern science significantly influences theological discourse. Due to the presence of various theological schools of historical Christianity, a significant amount of spiritual-historical and ethical

theological literature (Orthodoxy, Catholicism, Protestantism), various scientific approaches to conceptualising the subject of Christian theology, as well as the lack of a clear definition and unification of many concepts and terms of theological science, it is important to focus not only on the Christian mystery of faith and piety, but also on the principles of dialogue of modern secular and church science, which underlie the formation of an important direction of value and religious understanding of scientific problems in public administration. Such an approach makes it possible to use the achievements of not only public administration and political science, but also the axiological dimension of Christian social thought in the constant refinement of the subject field of public administration.

Despite current research in public administration, church history, religious studies, and Christian theology, which are based on the theoretical provisions of modern science and the accumulated practical experience of secular and church science, there are still many unexplored issues of the social teaching of Ukrainian Orthodoxy in the context of public and state administration.

The managerial competence of civil servants and managers should take into account not only scientific knowledge and professional skills in public adminis-

tration, but also the ability of managers to understand Ukrainian history, culture, religion and support Christian communication, fundamental Christian values that form the spiritual, moral and ethical framework of modern society. It is thanks to the competence of managers in matters of religion, spiritual culture and Christian theology that it is possible to use the spiritual and historical heritage of Ukraine in the process of creating conditions for the sustainable development of the Ukrainian state, the culture of society, national strengthening and integration of spiritual and religious values of humanity into the system of state and public administration.

Christian theology as a system of scientific knowledge is closely related to philosophy, sociology, religious studies, psychology, cultural studies, history and even political science, since scientists, political scientists and politicians can use Christian doctrines, theories and concepts as components of political ideology. The principle of forming the subject of theological science should be considered through the prism of two approaches: firstly, as a natural phenomenon of purely church internal communication in the scientific community of theologians, philosophers, church hierarchs, priests and believers, which is a general scientific manifestation of the development of the scientific confessional paradigm of Chris-

tian theology (Orthodoxy, Catholicism, Protestantism); secondly, as external communication with secular science, which significantly influences the processes of modern theological discourse (secular university academic theology).

From the point of view of the first approach, the problematization of the scientific process of Christian theology occurs as a result of the purely Christian faith of church members, or the scientific community of theologians, researchers within the confession, or tradition, but which does not quite correspond to modern demands and existing scientific problems of the contemporary open global world, which go beyond the explanatory potential of the old paradigm of theology. And it is this purely confessional approach that is mostly aggressively defended by the church system, and all alternative academic secular projects of the study of theology are mostly perceived as hostile and dangerous for the spiritual life of the Christian community, and therefore for scientific theological discourse. There is a complete levelling of the principle of scientific pluralism (religious studies, comparative theology, philosophy), the establishment of rigid boundaries of the subject field of theological science, and clerical (hierarchical) control over the development of scientific knowledge. Church hierarchs,

priests, and theologians tend to significantly simplify the problems of theology, which is undoubtedly a harmful and destructive phenomenon within the discourse of modern science. Such a narrow approach to the problems of religion and theology indicates that theologians ignore the basic principles of scientificity, objectivity, pluralism, and openness within the scientific discourse of the humanities.

The second approach is considered in detail in the context of public administration, which provides a unique opportunity to demonstrate the profound potential of Christian theology in issues of social science, history, culture, and political science. Thus, relying on the second approach to the formation of the subject of modern theology in the context of secular scientific discourse, it is proven that real scientific problems of the present determine important issues of Christian theology (social teaching of the church, political theology, social doctrine of Christianity, moral theology).

We believe these two approaches should be combined in the modern scientific discourse of the humanities. We emphasise that in the context of church existence as the basis of cultural, social and historical discourse, religious faith in the methodological unlimitedness of the

theological formulas of past Christianity and the church context, which is the only correct one in the knowledge of God, the church, man, the state and society, are combined.

Christian theology characterises in detail the spiritual and religious boundaries of the state-administrative prism of constructing the spiritual life of Ukrainian society and the processes of state-building. We are talking about the close mutual influence of Christian theological and state-administrative scientific discourse, which consists in the direct determination of the subject field of state administration with the demands of spiritual-religious, cultural-historical and national self-identification of the individual and society. In this way, the subject of state administration is outlined by the spiritual-religious, historical and cultural boundaries of the problems and religious phenomena actualised by Ukrainian society on the one hand, and on the other hand — by the dominant type of political discourse of the present, which closes the topics of research on the issues of state and public administration. This theological principle consists in the subordination and determinism of the scientific discourse of public administration, which is characterised by the necessary correspondence of the content and es-

sence of fundamental research in modern science to spiritual and religious values, Christian ethics, moral norms, and spiritual and ethical ideals of the Ukrainian people.

Christian theology offers a methodological approach to understanding the spiritual-historical and religious principles of the formation of state-administrative discourse and its subject as a constant interaction of the state, church, man and civil society, as well as the synergy of theology, eschatology, political ideology, philosophy of history, religion, science and political system, which is actualised in the spiritual and value system of coordinates of the development of multifaceted processes of Ukrainian state-building. Thus, Christian theology as a science is multi-component and complex in its historical development. But today, the modern multi-vector theological discourse of Christianity is acquiring signs of openness to the issues of the actual global world. The transformation of theological discourse within the framework of state-administrative science is accompanied by a significant change in the value determinants of the formation of scientific discourse through the prism of cultural-historical, political and socio-economic changes in Ukraine's Beingness. And the history of Christianity clearly illustrates the close relationship of many religious, cultural-historical, civilisational, political and

social processes of Ukrainian statehood, which is crystallised in Christian theological thought. The important question of the attitude of Christianity to the state is constantly discussed in theological, philosophical and political science. The most common mistake in debating this issue is the evangelical commandment: "Give Caesar what is Caesar's, and God what is God's." The conclusions that follow from this statement are well known. They say that Christianity, as previously taught by Soviet atheists and teachers of the Department of Scientific Atheism and Marxism, accepts any political power. Orthodoxy only teaches to fear God, honour the tsar and pray for him, even if he is a dictator or usurper. This false rule of political loyalty, with all its consequences, is considered the sole basis of the social teaching of the Orthodox Church, which should be accepted when deciding the question of Christianity's attitude to power, the state, politics, law, and philosophy.

This crude assumption, from the point of view of Christian social thought, is radically incorrect and requires scientific explanation and discussion.

Conditional political loyalty is only one page of the historical chronicle of Christianity. Along with this model of historical Christianity, other points of view are dia-

metrically opposed, for example, the history of liberation theology and the formation of Christian social doctrine as a science in the 20th century. Most likely, political loyalty is mainly an element of the past of Christianity. Today, to strengthen the value foundations of Ukrainian society, especially in the conditions of socio-political challenges of globalisation and war, Christian theology can significantly strengthen the competence of state administrators in making spiritually grounded, historically and politically important state decisions.

The functioning of state and public management mechanisms, the history of the state and law, illustrate various attempts to organise interaction between the church and political authorities, Christian theology and state ideology. Contemporary Ukrainian society is faced with a difficult choice of the most effective forms, methods, tools and mechanisms of interaction between the church, state and civil society from the perspective of the development of modern man. State management comes to the scientific conceptualisation and support of the fundamental ideas of Christianity (religious faith, spiritual values, theological theories), especially in cases where the very idea of law as the quintessence of goodness, justice, the common good and humanism is questioned.

Ukrainian Christian churches play an equally important role in strengthening democratic processes and citizens' trust in state institutions (UOC, UGCC, OCU). Theological knowledge, ethical principles, and spiritual ideas of Christianity support the spiritual and social cohesion of the Ukrainian people. At the same time, effective communication of state administrators and employees and their adherence to ethical Christian norms ensure the effectiveness of state-building processes and form the basis for the long-term stability of Ukraine's cultural-historical and socio-political development. Politicians and state leaders who are competent in religious issues, in our opinion, play an important role in forming the spiritual, moral and value foundations of the development of Ukrainian society, which contributes to the conciliarity, solidarity and spiritual unity of the people around the historical and national cultural heritage.

In conclusion, we note that despite the fundamental nature of significant achievements of Ukrainian historical science, cultural studies, religious studies and philosophy, the topic of integrating theology into public administration science has been considered only within the framework of a few separate scientific articles. That is, we can state the absence of thorough research on the topic of Christian communication and mechanisms of

public administration. Perhaps there are so-called "white spots" in the Ukrainian scientific discourse of public administration, religious studies and religious philosophy within the framework of the issues of the significant role and influence of Christian theology on political ideas and the transformation of the modern world. In particular, the influence of ecclesiology, social thought of Christianity, and political theology on determining the main aspects of public administration (origins of the state, public administrative policy, processes of state formation) has not been sufficiently studied. One of the main reasons for the lack of thorough research into contemporary theological issues and their impact on important state and public administration issues is the multi-vector nature, complexity, and methodological complexity of conservative Christian theology.

The problem of forming the subject and subject field of modern Christian theology is complex due to its historicity, traditionalism, conservatism, complexity, methodological heterogeneity, the need for interdisciplinary research and constructive dialogue between science and religion. Thus, modern science demonstrates the methodological complexity of defining the clear boundaries of the subject of Christian theology. In our opinion, Christian theology cannot be reduced only to historical

issues of the formation by the Holy Fathers of the problem field of Christology, triadology and pneumatology. Christian theology is dynamic; it needs to clarify the vectors of its movement and the current context, since man, society and the church are constantly developing. The main aspects of dynamism in the interpretation of the subject of Christian theology require scientific discourse, discussion and a certain consensus.

Modern secular science significantly expands the space of Christian theology and its subject field.

And that is why the real essential problems of theology require religious and scientific pluralism, interdisciplinary synthesis of secular and church science as a condition for the implementation of relevant scientific discourse, including theological. Conceptualization of the basic principles of Christian theology proves that the social thought of Ukrainian Orthodoxy has a certain historicity, systematicity, complexity and methodological dogmatic unity, since, from the point of view of the history of Christianity, the church, regardless of the historical, cultural era and real policy of the state, preserves the eternal values of religion, moral and spiritual ideals of Christian humanism, influencing the formation of the spiritual interests of man. In the process of study-

ing the history and theory of the Ukrainian state and Christianity, a certain spiritual and ideological space is formed to illustrate the basic principles and ideas of the social thought of Ukrainian Orthodoxy. The scientific discourse of the social teaching of the Orthodox Church has undergone numerous changes in cultural and social orientation and different approaches to scientific understanding.

In this vein, it is worth investigating the issues of state and public administration mechanisms in the sphere of religion. After all, state administration develops and clarifies the boundaries of its subject field depending on the state of the problems of the state and modern society. Culture, history, religion, and real politics actualise real scientific problems. Therefore, it is worth investigating the relationship between the state, church, man and civil society as certain determinants of the methodological boundaries of the subject field of state and public administration. Thus, the need for research on state and administrative issues from the position of Christian theology is substantiated.

Christian science (theology, social teaching, religious ethics) should be open and public, accessible for research by secular scientists. An important aspect of the

relevance of the development of Christian theology as a science is the real needs of modern man in the context of the challenges of globalisation processes, the needs of the state and civil society, which significantly determine the boundaries of the subject field of social thought of Ukrainian Orthodoxy. The theological discourse of social thought of Ukrainian Orthodoxy is culturally, historically and socially oriented to the subject issues of Christian theology based on specific practical needs of Ukrainian society.



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The subject of the social teaching of the Orthodox Church is a spiritually and socially constructed religious and philosophical concept that stems from the principles of Christian theology, morality and actual cultural, historical, social and socio-political demands of the modern world, which determines the subject of scientific research in Christian theology. This interdisciplinary approach is demonstrated by the example of the results of research in public administration and theology, which are positively perceived by society and correspond to generally accepted scientific methodology and the relevance of modern science.

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The issue of the formation and development of public Christian communications of Ukrainian Christian churches (UGCC, OCU, UOC) in the conditions of democratic state-building is revealed. The issues of freedom of speech, freedom of expression of religious views and beliefs, as well as important issues of the social teaching of Christianity, are investigated. The main aspects of the development of Christian communication and political theology are analysed. Strategic approaches are proposed to establish an effective communication system between the state, church, citizen, and civil society institutions.

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