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Martyshyn Denys Serhiiovych,
candidate sciences in theology, head of the Department of Ukrainian Studies, Orthodoxy and Theology, Interregional Academy of Personnel Management, 03039, Kyiv, Str. Frometivska, 2, tel.: (098) 561 65 63, e-mail: mdsdenim@ukr.net

ORCID: 0000-0002-2770-7757

Мартишин Денис Сергійович,
кандидат наук з богослов'я, завідувач кафедри українознавства, православ'я та теології, Міжрегіональна Академія управління персоналом, 03039, м. Київ, вул. Фрометівська, 2, тел.: (098) 561 65 63, e-mail: mdsdenim@ukr.net

ORCID: 0000-0002-2770-7757

Мартьшин Денис Сергеевич,
кандидат наук по богословию, заведующий кафедрой украиноведения, православия и теологии, Межрегиональная Академия управления персоналом, 03039, г. Киев, ул. Фрометовская, 2, тел.: (098) 561 65 63, e-mail: mdsdenim@ukr.net.

ORCID: 0000-0002-2770-7757

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INFORMATIONAL AND COMMUNICATIVE POLICY AS AN INSTRUMENT FOR STRENGTHENING OF INTERACTION OF STATE AND CHURCH

Abstract. This article is devoted to one of the topical issues in state governance — the development and strengthening of constructive interaction between the Church and the state. An important factor in the dialogue between the state and religious organizations is the information and communicative policy.

The expediency of analyzing the current state of relations between the state and the Church in Ukraine is confirmed by the need to develop new models of state-church relations that meet the requirements of a modern democratic country and a developed civil society. After the collapse of the atheistic regime of the Soviet Union, in the context of globalization processes, the comprehensive introduction of information technologies and the establishment of a humanistic concept of the development of mankind, religious problems of understanding life take on new meaning. The development of church communication in this new spiritual, social, economic and political reality is experiencing a certain transformation. The deepening of religiosity, spirituality and morality of a modern person

becomes a part of the system of government, and the relationship between the Church and the state is a necessary condition for the further development of the modern world. Without taking into account the religious factor, it is difficult for the state to build a harmonious system of social relations.

The urgent issues of state and Church relations remain key to public administration. That is why it is so important to identify the main contours of information and communication policy, the theoretical and methodological principles of relations between the state and religious organizations. Such a problem becomes important in the context of the strengthening of the influence of the Christian Churches of Ukraine on the processes of building a democratic society.

The urgency of this topic is due to the fact that the problems of relations between the state and the Church are constantly in the focus of state leaders, leaders of political parties, church hierarchs and scholars. Information and communicative policy of the state in the field of religion was and remains the subject of constant discussions between theorists and practices of public administration.

In the course of the analysis, the author determines that the state's information and communicative policy in the field of religion and the development of the church communication themselves have great potential, but scientists and managers do not sufficiently take into account the direct influence of the Church on the life of Ukrainian society. In addition, the author points out ways to expand the dialogue between the Church and the state. The types of church communication are studied. It is determined that effective organization of church communication and information and communicative policy of the state in the field of religion, which corresponds to the principles of democracy, freedom of speech and beliefs, contribute to a significant strengthening of the spiritual unity of the people.

In conclusion, the author provides solutions to possible problems in the development of church communication. At the current stage of development of the Ukrainian state, due to the emergence of political and social problems and tensions in society, the need for the integration of religion, Christian theology, and the social doctrine of the Church in the processes of state formation has also increased. At the same time, the emergence of global problems of humanity leads to the need to use the synergy of religion and science, the search for solutions to world conflicts by combining the efforts of representatives of religion, state, political forces and civil society. Accordingly, the author points to the need for a permanent dialogue between the Church and the state.

Keywords: dialogue, interaction, communication, state, informational and communicative policy, social doctrine of the Church, mission, religion, civil society, freedom, democracy.

ІНФОРМАЦІЙНО-КОМУНІКАТИВНА ПОЛІТИКА ЯК ІНСТРУМЕНТ ПОСИЛЕННЯ ВЗАЄМОДІЇ ДЕРЖАВИ ТА ЦЕРКВИ

Анотація. Розглядається одна з актуальних тем в державному управлінні — розвитку та посиленню конструктивної взаємодії Церкви та держави.

Важливим фактором діалогу держави та релігійних організацій є інформаційно-комунікативна політика.

Доцільність аналізу сучасного стану взаємовідносин держави та Церкви в Україні підтверджується необхідністю розроблення нових моделей державно-церковних відносин, які б відповідали вимогам сучасної демократичної країни та розвиненого громадянського суспільства. Після краху атеїстичного режиму Радянського Союзу, в умовах процесів глобалізації, всебічного впровадження інформаційних технологій та встановлення гуманістичної концепції розвитку людства, релігійна проблематика осмислення буття набуває нового значення. Розвиток церковної комунікації у цій новій духовній, соціальній, економічній та політичній реальності зазнає певної трансформації. Поглиблення релігійності, духовності й моральності сучасної людини – стають складовою системи державного управління, а взаємовідносини Церкви та держави – необхідною життєвою умовою для подальшого розвитку сучасного світу. Без урахування релігійного чинника державі важко вибудувати гармонійну систему суспільних відносин.

Актуальні питання взаємовідносин держави та Церкви залишаються ключовими для державного управління. Саме тому необхідно визначити основні контури інформаційно-комунікативної політики, теоретико-методологічні засади взаємовідносин держави та релігійних організацій. Така проблематика набуває важливого значення у контексті посилення впливу Християнських Церков України на процеси розбудови демократичного суспільства.

Актуальність цієї теми обумовлена тим фактом, що проблеми взаємовідносин між державою та Церквою постійно перебувають у фокусі державних керманів, лідерів політичних партій, церковних ієрархів та науковців. Інформаційно-комунікативна політика держави у сфері релігії була і залишається темою постійних дискусій між теоретиками та практиками державного управління.

У ході аналізу визначено, що інформаційно-комунікативна політика держави у сфері релігії та розвиток самої церковної комунікації мають великі можливості, однак науковцями та управлінцями недостатньо враховується безпосередній вплив Церкви на життя українського суспільства. Крім цього, автор вказує на прями напрям розширення діалогу Церкви та держави. Детально вивчені види церковної комунікації. Визначено, що ефективна організація церковної комунікації та інформаційно-комунікативна політика держави у сфері релігії, яка відповідає принципам демократії, свободи слова та віросповідань сприяє суттєвому зміцненню духовної єдності народу.

У висновку пропонується шляхи вирішення можливих проблем розвитку церковної комунікації. На сучасному етапі розвитку української держави, через виникнення політичних і соціальних проблем, напруженості у суспільстві зростає також необхідність інтегрованості релігії, християнської теології, соціального вчення Церкви у процеси державотворення. Водночас виникнення глобальних проблем людства спонукає до необхідності застосу-

вання синергії релігії та науки, пошуку способів розв'язання світових конфліктів шляхом об'єднання зусиль представників релігії, держави, політичних сил та громадянського суспільства. Виходячи з цього автор вказує на необхідність постійного діалогу Церкви та держави.

Ключові слова: діалог, взаємодія, комунікація, держава, інформаційно-комунікативна політика, соціальне вчення Церкви, місія, релігія, громадянське суспільство, свобода, демократія.

ИНФОРМАЦИОННО-КОММУНИКАТИВНАЯ ПОЛИТИКА КАК ИНСТРУМЕНТ УКРЕПЛЕНИЯ ВЗАИМОДЕЙСТВИЯ ГОСУДАРСТВА И ЦЕРКВИ

Аннотация. Рассматривается одна из актуальных тем в государственном управлении — развитие и укрепление конструктивного взаимодействия Церкви и государства. Важным фактором диалога государства и религиозных организаций является информационно-коммуникативная политика.

Целесообразность анализа современного состояния взаимоотношений государства и Церкви в Украине подтверждается необходимостью разработки новых моделей государственно-церковных отношений, соответствующих требованиям современной демократической страны и развитого гражданского общества. После краха атеистического режима Советского Союза, в условиях процессов глобализации, всестороннего внедрения информационных технологий и установления гуманистической концепции развития человечества, религиозная проблематика осмысления бытия приобретает новое значение. Развитие церковной коммуникации в этой новой духовной, социальной, экономической и политической реальности испытывает определенную трансформацию. Углубление религиозности, духовности и нравственности современного человека — становятся частью системы государственного управления, а взаимоотношения Церкви и государства — необходимым жизненным условием дальнейшего развития современного мира. Без учета религиозного фактора государству трудно выстроить гармоничную систему общественных отношений.

Актуальные вопросы взаимоотношений государства и Церкви остаются ключевыми для государственного управления. Именно поэтому так важно определить основные контуры информационно-коммуникативной политики, теоретико-методологические основы взаимоотношений государства и религиозных организаций. Такая проблематика приобретает важное значение в контексте усиления влияния Христианских Церквей Украины на процессы развития демократического общества.

Актуальность этой темы обусловлена тем фактом, что проблемы взаимоотношений между государством и Церковью постоянно находятся в фокусе государственных руководителей, лидеров политических партий, церковных иерархов и ученых. Информационно-коммуникативная политика государства в сфере религии была и остается темой постоянных дискуссий между теоретиками и практиками государственного управления.

В ходе определяет, что информационно-коммуникативная политика государства в сфере религии и развитие самой церковной коммуникации имеют большие перспективы, однако учеными и управленцами недостаточно учитывается непосредственное влияние Церкви на жизнь украинского общества. Кроме этого, автор указывает направления расширения диалога Церкви и государства. Подробно изучены виды церковной коммуникации. Определено, что эффективная организация церковной коммуникации и информационно-коммуникативная политика государства в сфере религии, соответствующая принципам демократии, свободы слова и вероисповедания способствует существенному укреплению духовного единства народа.

В заключении предложены пути решения возможных проблем развития церковной коммуникации. На современном этапе развития украинского государства, из-за возникновения политических и социальных проблем, напряженности в обществе возросла также необходимость интеграции религии, христианской теологии, социального учения Церкви в процессы государственного строительства. Одновременно возникновение глобальных проблем человечества подводит к необходимости применения синергии религии и науки, поиска способов решения мировых конфликтов путем объединения усилий представителей религии, государства, политических сил и гражданского общества. Исходя из этого, автор указывает на необходимость постоянного диалога Церкви и государства.

Ключевые слова: диалог, взаимодействие, коммуникация, государство, информационно-коммуникативная политика, социальное учение Церкви, миссия, религия, гражданское общество, свобода, демократия.

Formulation of the problem. The importance and necessity of a thorough scientific and theological comprehension of issues of church communication is that the multifaceted development of religious communities, the social mission of the Church, the development of a democratic and civil society, the free access of the believer to information, the comprehensive processes of globalization, modernization are important factors not only in the development of modern democratic state, but also new models of religious life.

After all, it is a question of the spiritual responsible position of a Christian for his sacred mission of proclaim-

ing the Gospel, the spiritual values of Christianity. It is known that the concept of “communication” in modern science is widely used. Communication is seen by scholars in a broad context: “as a system in which the interaction process is carried out and communication methods are used that allow the creation, transmission and reception of various information” [1, p. 8].

Analysis of recent publications on the subject. It should be emphasized that scientists made a significant contribution to the study of theoretical problems in introducing communicative concepts and technologies in Ukraine: G. Shchokin, V. Kozakov,

A. Radchenko, A. Antonova, E. Afonin, V. Bebik, M. Bilynska, V. Rebkalov, V. Rizun, E. Romanenko, A. Savkov, S. Seregin, G. Sitnik, I. Suray, S. Tele-shun, I. Chaplya, D. Kislov, M. Holovaty, O. Buhtatyi.

This means the need to consider the existence of the human person, the family, the state and humanity in direct contact with God, Who is considered by theology as the ruler of Genesis, and as the cause of Genesis. It is clear that by applying the spiritual paradigm of life, human development and theological approach in public administration, it is possible to carry out a synthesis involving the use of scholars to study biblical revelation, the social teachings of the Church, and public and political theology.

The need for a dialogue of science and religion and the formation of an integrated scientific and theological outlook is drawn to the attention of Western Christian theologians: G. Kung, R. Hayes, T. Wright, R. Niebuhr, D. Carson, P. Nullens, R. Michaner, K. Deyang, P. Kelm, D. Brue, P. Jensen, D. McLeod, E. Clawney, R. Lethem, S. Ferguson, P. Penner, J. Raymer, R. Buck, C. Chester, S. Hawervax, R. Christopher, D. Stott, W. Brugheman.

A significant contribution to the study of the theoretical problems of communication of the Church, the state and Ukrainian society was made by famous scientists, in particular: A. Kolodny, M. Marinovich, V. Bondarenko, V. Yelensky, S. Zdiorkuk, A. Sagan, L. Filipovich, P. Yartotsky, R. Nebozhuk, Y. Chernomorets, A. Aristova, A. Nedavnya, T. Gavrilyuk, V. Shevchenko, V. Petrenko, P. Pavlenko, A. Buchma, M. Cherenkov, V. Chemeris, V. Sergychuk, F. Medvid,

J. Gritsak, M. Getmanchuk, A. Arzhakovsky, A. Zinchenko, G. Shchokin, M. Golovaty, E. Romanenko, A. Radchenko, V. Pasechnik, M. Piren.

The multifaceted processes of communication between the Church and the state, important issues of state formation, the problems of interaction between the Church and the state, issues of the information and communicative space have found their weight in the work of church figures. Metropolitan Andrey (Sheptytsky), Cardinal Josyf (Slipyj), Metropolitan Volodymyr (Sabodan), Patriarch Filaret (Denisenko), Cardinal Lubomyr (Husar), Metropolitan Sviatoslav (Shevchuk), Metropolitan Alexander (Drabinko), Bishop Boris (Gudziak), Archimandrite Cyril (Govorun), priest Petro S. Balog.

Among the Ukrainian scholars, scientific institutions, public associations, which have done most of all for the effective interaction of religion and society, one should highlight the activities of the Ukrainian Association of Religious Studies (A. Kolodny), the Center for the Study of Religions (V. Yelensky), the Department of Cultural Studies at the Faculty of Philosophy Education and Science National Pedagogical University named after M. P. Dragomanov (V. Bondarenko), Spiritual and Educational Center named after the Holy Apostles at the IAPM.

Problems of state information and communicative policy and church communication are discussed at conferences and scientific seminars quite actively, but despite a number of publications and fundamental researches on this topic, numerous issues of dialogue between the Church and the state at

the present stage of Ukraine's development remain unresolved.

Formulation of the problem. The purpose of the article is to analyze information and communication policy as an instrument for strengthening the interaction of the state and the Church at the present stage of development of Ukrainian society.

The presentation of the main material. Studying important aspects of public administration in the field of religion, the main directions of the social doctrine of Christianity in the context of the mission of the Christian Churches, it is important to focus on the acute actual theological problem of the church mission itself. In this case, it is not just about the content of the church proclamation of the Gospel in the temple, not only that the Church preaches among the parishioners, but also what should be done in theological science in order for the church's sermon in the modern conditions to be vital, understandable, effective, actual and popular for modern society. After all, Christian theology is not only a philosophical deepening in dogma, canon law, moral teaching of the Church. Theology is a special preaching of the Church of truth, of God's thought about man, nature and the world. That is why, to convey in understandable language to modern man the main aspects of social thought of Christianity, which relate to issues of politics, state, geopolitical interests, economics, law, information development and comprehensive processes of modern communication, is an important condition for the fruitful mission of the Church in the modern world.

It should be noted that from our point of view, the new paradigm of

Ukrainian state formation must take into account not only the achievements of philosophy, political science, public administration, economics, public administration, but also theological thought, religious processes of society development. It is about the formation of a new spiritual paradigm of state-building. Its core should be the understanding of the integrity of the spiritual and material life of the modern man, which is harmoniously connected with the theological category of being, the awareness of the spiritual mission of man, with the approval of the importance of spiritual ideals, morality, and religious values in the formation and implementation of state policy and state governance. This is what the Supreme Archbishop, the Head and the Father of the UGCC, His Beatitude Sviatoslav (Shevchuk) said: "Now in Ukraine, we are witnesses the birth of something new. It gives rise to optimism, because it is better than what was yesterday ... The state opens its Christian roots and wants to be guided by the social doctrine of the Church, which at the same time is an instrument of the evangelization of society" [2, p. 17].

The theological approach to public administration involves a constructive dialogue between secular science and church institutions. Consequently, the analysis of scientific developments of secular scientists suggests that the concept of "communication" is the subject of the study of modern science. But the issue of the influence of church communication on the formation of a modern Ukrainian state and the development of civil society in Ukraine has not yet become a special object of scientific research of church scholars. Conse-

quently, the relevance of studying the problems of information and communication policy as an instrument for enhancing the interaction between the state and the Church is beyond doubt.

In our opinion, the further deepening of the communication between the Church and the state begins to depend on information and communication technologies. The technologies intensify the development of innovative means of church sermon, the interaction of clergy and parishioners, political institutions and religious communities. Of course, it's primarily about the Internet, social networks and other various electronic communications. Obviously, modern processes of globalization, informatization, development of modern computer technologies have created the foundation for a fundamentally new system of communicative connections of the Church, state, society. The new systems of communication also influence the theological comprehension of the realities of the existence of mankind. The interest in the comprehensive study of the achievements of the contemporary theological thought of the world has led to the use and adaptation by the church institutions and communities of information and communication technologies. Church unity, communication, prayer unity, discussion of the real existing church problems of Christian life constantly require effective means of interaction between the Church, civil society and the state.

It should be noted that in the church life of Ukraine, unlike in Russia, Christians (ordinary parishioners) try to establish a dialogue between the church hierarchy, priests and laity. To introduce in church communication an equal ex-

change of theological thoughts about the life of parishes, autocephaly, the independence of the Churches, to give a certain frank Christian assessment of political phenomena and processes of state creation, of national construction, and ultimately to reconcile the social realities of the Ukrainian society with biblical revelation, Christian theology and morality. The well-known scholars Y. Romanenko, V. Kozakov, O. Rashkovskaya, V. Rebkalo, I. Chaplay emphasize: "The particular significance is the will of political, religious and other convictions, freedom of speech, as well as the right and the opportunity to express their opinions freely, to freely seek, receive and distribute all kinds of information and ideas regardless of state borders, if they do not contradict humanistic principles" [1, p. 57].

Based on the above-mentioned reflections, we note that the religious life of society, as well as individual events of human life, largely depend on personal righteousness, religious instruction of religious institutes and theological views on the world. In our opinion, public administration should study the foundations of the life of society precisely through studies of the religious behavior of people and their inner world [3, 4]. This means that it is impossible to explain human behavior with only one direct influence on the human personality of politics, economics, ideology and biological phenomena of nature. Even the history of mankind proves that the circumstances may be one and the same, and the behavior of people is different. Therefore, Christian theology studies the rich and complex inner world of man and his spiritual teachings of behavior and can

greatly enrich modern scientific developments in the field of public administration.

From the point of view of church communication and the Christian doctrine of the world, the external environment affects a person, but each person responds to external stimuli depending on their own spiritual notions of the world, moral values, the basis of which for a Christian is faith in God. It is not difficult to notice that certain spiritual phenomena in the life of the Church, important events in the history of mankind are preceded by appropriate spiritual ideas about God, the Church, the world and society. Christian social thought sees the development of society in the creation and affirmation of the Truth of God. Christianity is a real power and spiritual wealth of the life of society [5, 6].

Thus, it is quite right that scientists dealing with issues of state information and communication policy in the field of religion are studying the issues of divine justice in the life of mankind, the higher spiritual meanings of being, the cardinal transformation of the whole world in the context of religion. And scholars need to show the real impact of these spiritual values on the construction of a just society based on religious ideas of a modern man. Orthodoxy, according to the social thought of Christianity, must unite society in the process of arrangement of all spheres of human existence in the light of the Gospel, but taking into account the real forces of sin and spiritual subjugation.

Researchers have to admit that not all people live according to the laws of love, mercy and forgiveness, as required by Christian morality. But this does not

mean that the preaching of the Church of Christ is utopian and unrealistic in this earthly world. If the law of love did not dominate in human relationships, society would cease to exist and develop. Christianity for a religious thinker is a religion of love, in love he sees the meaning of life, the ideal of spiritual perfection and the basis of social existence. In the history of ethics and philosophy there are different views on the origin and essence of morality: some scientists believe that man is by nature good and has no sin. Others claim that man is an animal, and the affirmation of power, will and power in society is the natural aspiration of the human person. For the Christian theologian, serving God, the creation of good, the pursuit of good, love, light, truth is the practice of Christian life, and not the abstract theories of morality. From this position, faith in God, service to the Church is fully justified and spiritually saved, liberating for a person, favorable for his spiritual growth and social development [5, 6].

God, according to the teachings of the Church, sends man the opportunity to perfect and spiritualize the entire universe. From here, the Christian has a bright faith in the high phenomena of grace and virtuous life. Sin is, first of all, the limit of human being, the impoverishment of virtue, the loss of the integrity of life and harmony. The path of social development, according to the social thought of Christianity, runs through the desert of spiritual struggle, asceticism, moral comprehension of human life, and the restoration of the Christian search of God. The spiritual peace of man is the starting point for all other forms of peace, which together

form the precondition for the prosperity of a particular person and society.

It is clear that society is a collection of people, united by specific interests, needs or mutual relationships and activities. This means that to study the dialogue of the Church, the state and society with a greater or lesser degree of probability is available only on the basis of the study of complex connections between the constituent elements of society. It is important to say that, on the one hand, the theological thought of Christianity fits into a common, unified system of modern science, and on the other hand, it has its own peculiarities and distinctive features.

In our opinion, today there is every reason to say that the Christian doctrine of society explains social phenomena and spiritual transformations in the light of Divine Revelation — Holy Scripture (Bible) and Holy Tradition of the Church [7, p. 304–334]. In our time, theology, apparently, is the only system of human knowledge that preserves the orientation towards the Word of God.

Sociology, economics, political science and even law, irrevocably went into the sphere of empiricism. Before the Christian social thought is the task of disclosing the spiritual history of mankind, the higher meanings of human existence [2, p. 58–59]. There is no doubt that the spiritual crisis of a modern man is due to the decline of morality, the extinction of religious faith and utilitarianism. The Church boldly and directly tells the modern Christian that through sin the whole world plunges into the abyss of political deception, ideological lies, vice and deceit. In the face of atheism and ma-

terialism, Christian theology acts as a permanent spiritual opposition.

The indispensable foundation of the Christian doctrine of society is the Holy Scriptures and the Holy Tradition of the Church. An appeal to Christian sociology is one of the important directions of Orthodox theology. However, we note that, despite the priority of social themes in the scientific development of certain Christian scholars, the view is expressed that for social prayer and spiritual life, the social thought of the Church is not obligatory. Moreover, it is not so much about criticizing the processes of modern life, as about the narrowness, limited representations of some Christians about society. Most of these false and distorted notions of society were inherited by Christians through sectarianism, but many, even from pious believers, still remain supporters of the social isolation of church parishes.

We emphasize that deep and careful study of the social thought of Christianity, state information and communicative politics in the field of religion allows a scientist in public administration to see new facets of theological doctrine of society. Behind theological thought of the Church there is a huge history of humanity and social action of Christianity in history, not just spiritual reflections on prayer and virtues. It is not by chance that the best social and religious thinkers of mankind have always opposed the passivity of Christians and welcomed the full active participation of the Christian not only in the preservation and protection of the true teaching of the Church, but also in the multifaceted processes of social and political life.

Numerous theologians, religious thinkers, while contemplating the problems of social life, church communication, questions of the dialogue of the Church and the state, turned not only to the Word of God, but also studied scientific political science and philosophical developments. It is important to recall that from the point of view of political theology, the Christian doctrine of society, illuminated by the Gospel, liberates our lives from any political demagoguery and ideological manipulation. Today, Christian sociology has already gained recognition in modern science. A large number of books devoted to the interaction of the Church and society, Christianity and the state have been published, and research literature dealing with social science is already extremely broad in the scientific and theological reflection.

We note that the social thought of Christianity is a holistic doctrine of society, combined with the ethical theory of Christian asceticism and the idea of educating a human person in the light of the Gospel. Within this framework of this concept, the scientist operates with the concepts of “virtue”, “holiness”, “wisdom”, “obedience” [2, p. 11–18]. More meaningful thoughts of theologians about society can be represented by a number of concepts and ideas, such as:

- active service of man to God and neighbor;
- the real works of charity and love of a Christian in the name of God;
- The Church of Christ as the Body of Christ in the life of society.

In the history of mankind, thousands of volumes of sociology, philosophy and problems of social development are written. Since ancient times, people

have tried to explain the structure of society, family, state, pay attention to the dynamics of interpersonal relationships and human sins that destroy the harmony of life of society. Therefore, the social thought of the Church as a scientific and theological discipline arises at the intersection of social philosophy and moral theology. The life of the Church and society are arranged by people, while in their everyday secular and church activities they are guided by spiritual ideals, moral principles, religious beliefs about God, the world and man [8].

Conclusions and perspectives of further research. Despite the significant improvement of state information and communication policy in the field of religion in recent years, scientists have not lost some of their atheistic ideas about the role and significance of religion in society. Therefore, there is a need to review existing approaches of government to religion and church life, to apply new models through which partnerships between churches, territorial communities and public administration can be provided. Public administration should be more integrated into religious issues, dynamically consider the dialogue of science and religion, that is, keep up with the realities of modern life, while foreseeing the spiritual processes of church communication, directing and paving the way for their realization in favor of a democratic society.

From the above we can draw some general conclusions. The possibility for the laity to directly participate in the discussion of church problems, issues of state development, and the authorities to interact with religious communities in resolving a wide range of social, eco-

conomic and legal problems of parishes — is evidence of a new constructive state policy in the field of religion. Consequently, we can conclude that certain positive spiritual reformations of the life of many church parishes, the democratization of the social life of Ukraine are associated with innovative information processes and the development of communication. This makes the modern church life more mobile, efficient, alive and accessible to modern humans. At the same time, it should be added that the interaction of the Church, state and civil society is constantly taking place in democratic states.

Missionary, the service of the Church in modern society is impossible without appropriate social action, the development of the concept of church communication, the communion of the clergy with scholars. From the standpoint of social science communication is the relations of the parties aimed at achieving a certain goal. It is clear that the church sermon addressed to the contemporary should take into account not only the Church's doctrine of society, but also a number of social factors:

- the meaningful part, that is, for what the interaction of the Church, state and society is carried out, what is the purpose of dialogue between the Church and the state, church institutions and civil society;

- a structure that manifests itself in a certain form, in which the interaction of the Church and society, in fact, is taking place;

- concrete actions of the clergy, through which the dialogue between the Church and society is carried out.

Effective church communication, reflecting the interaction of the

Church and the state, is provided only in the conditions of the processes of democracy, the development of information technologies and the process of informatization of the socio-political relations of the modern world. That is, the presence of modernization processes, the formation of the social service of the Church, the theological education, the dialogue of science and religion, and the high level of information technology development is a necessary element of the development of interaction between the Church and the state.

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