
тенденцию их формирования, исследованы противоречивые формы проявления, сложные процессы трансформации, институциональные образования политической сущности такие, как государство, политические отношения, институты идеологического и административного характера, социальные и общественные институты..

Ключевые слова: политические свободы, украинский национальный генезис, политические институты, политические ценности, национальное сознание.

UDC 14:327

BBK 66.1

*Andriy Mishchuk,
Mariana Mishchuk.*

NATIONAL IDENTITY AND THE ETHICAL AND MORAL PRINCIPLES OF NATION-BUILDING IN THE VIEWS OF BISHOPS OF THE UGCC

The article investigates public dimension of national identity in the views of bishops of the UGCC. The essence of national identity, the main features and signs that are the foundation of the national identity and originality. Analyzed the advice and guidance of the bishops on the future of Ukraine and ethical and moral principles based on the doctrine of Christianity.

Key words: identity, national identity, political life, the components of national identity, religion, church, sovereignty, nezalezhnist, Christian patriotism, political and religious ideology, ethical principles of politics, the Christian moral tradition.

The weighty factor in social-political life in the process of formation Ukrainian independence was the problem of need to creation of the state's ideology, which would be based on the moral and ethical principles of Christianity. The problems of moral functioning of different societies, including Ukrainian, now occupy a prominent place in the whole complex of economic, social-political, spiritual transformation. In conditions of modern social-political reforms the real power, which is based upon unconditional trust of the population of Ukrainiane is a Church.

Ukrainian researchers O. Antonjuk, M. Vivcharuk, O. Kartunov, I. Kresina, I. Kuras, O. Majboroda, L. Nagorna, M. Obushnyj, I. Onishchenko, A. Ponomarev, B. Popov, V. Rebkalo, S. Rymarenko, Y. Rymarenko, V. Stepanenko, M. Stepyko, Y. Shemshuchenko, G. Paliy and others laid the theoretical and methodological foundations to studies of ethno-political phenomenon and processes naciocreation They formulated the following main features of national identity:

1) historic territory, or homeland region;

2) joint myths and historical memory;

3) joint civic culture;

4) joint legal rights and duties for all members;

5) joint economy with the ability to move within the national territory. National identity is defined as the process of identification himself with a nation.

The subjective feeling of belonging to a national community, acceptance of group norms and values appear's among individuals. National identity is a complex structure consisting of many interrelated components — ethnic, cultural, territorial, economic and political.

It means a relations of solidarity among members of communities united by a common memory, myths and traditions, and these ties can and cannot be realized in the form of national States. It is thanks to multidimensionality, as noted by Anthony Smith, national identity becomes a flexible, unyielding force in modern life and politics and can be effectively combined with other powerful ideologies and movements without losing its own character [13, p. 25].

From the viewpoint of policy, a national identity serves as a support for the state and their institutions or their equivalents in the pre-political stateless nations. Choosing of political functionaries, regulation of political activity, the election of governments are based on the criteria of national interest, which supposedly represents the national will and national identity of the population. National identity is today the main way of legitimizing social order and solidarity.

In Christian social teaching convincingly argues that political community is formed in order to serve the civil society from which she comes out. Defending social pluralism, the Church is making every effort to realize the common good and democracy, according to the principles of solidarity, subsidiarity and justice.

The UGCC is a clearly national Church, as evidenced by the language of the Liturgy, prayers and practice of the Church. National is a church of any denomination, which functions in a certain historical period, based on a national tradition and acquiring ethnic and religious specificity, promotes the development of ethnic culture, identity and statehood mentality of a certain nation, uses the national language as liturgical and has significant prevalence among the population of a country or territory [6, p. 69].

In conjunction with the national awakening of Ukrainian people takes place the modernization of religion that stands as one of the most important factors in the formation and strengthening of moral-ethical foundations of society. In the 80-ies - early 90-ies of XX century, the ideas of national and religious revival, as noted by Oksana Volynets, generated a the representatives of the national elite, many of whom were clergy, including priests and bishops of the Ukrainian Greek-Catholic Church [3]. Metropolitan Andriy Sheptytsky, Cardinal Joseph Blind, Myroslav Ivan Lubachivsky, Lubomyr Husar, Archbishop Sviatoslav in the religious-ecclesiastical, educational, cultural spheres contributed to the formation and approval of an independent, sovereign Ukrainian state.

Consideration of the modern Church as an exclusively Ukrainian national church determined by the peculiarities of the formation and functioning of the previous social-political periods, the influence of the religious factor on the Ukrainian state and Ukrainian national identity.

In conditions of socio-political development of Western Ukraine, whose population is always characterized by the extraordinary religiosity, significant aspects of that greatly influenced the political sphere of society were, of course, ethics and morality as a components of the religious question

The theme of the spiritual educating the younger generation and the ethical and moral foundation of the state-body, was one of the key works in the Metropolitan Andrey" "To solve social kvestiyi of Churches embarking with the principles of faith and Christian ethics unchanged from two thousand years, but still full of life and relevance, sposibnymy in the struggle of our times bring peace to world ... Standing guard over public morality must stand resolutely in defense of those who are not able to successfully defend themselves"[10, p. 140 -141].

Well knowing the importance of the national question, Metropolitan never assigned it a secondary role. So in the first letter, dated 2 August 1899, Bishop expressed his credo: "I Ruthenian-Ukrainian from grandfather. And our church and our holy ritual loved with my whole heart, having dedicated for God's affairs whole life "[8, s.205]. And in the decree to the

clergy (December 1941), he confidently asserts that "the ideal of our national life is our own global international Home Motherland" [5, p. 519].

As noted by Vladimir Moroz "Clear identifiable installation in the liturgy of UGKC is peaceful litany (prayers with the request to God - approx. aut.) - Which expressed in the formula: " For the Holy Pontiff (name) Pope of Rome and Patriarch our (named) ... God's protection for our nation, government and army... "[9].

His Beatitude Lubomyr argues that the search for identity - a long process and "last several centuries for the Church and its faithful were the time of trials. In the early twentieth century Metropolitan Sheptytsky ascended the throne with the conviction that the Church must find its identity. He is the only hierarchy at that time, who was engaged public affairs. On the basis of the national church and gradually comes to awareness of who we are. Rises to struggle for independence in the revolutionary, cultural and scientific aspects. The Second World War could not restrain the process of revival of the people. His Beatitude Joseph, who came on the Metropolitan throne was the victim of liquidation of the Church, 18 was in jail, but he not in vain spent this time. He formulated the idea, which has become the slogan: "Be yourself."

It is meant a to know its history, to understand its historical and contemporary life. The second thing refers to our relationship to other people. For centuries, being dependent on others, Ukrainian ceased to rely largely on their own forces. Disillusionment came. People began to rely on outside help, saying that someone would give us something, something to help, and we stand on the feet. Joseph Slipyj wrote that our inherent force - our selves and on this basis we can count on the help. But no longer as poor relatives, but as partners. This process is possible and will, depending on how serious will take account of his call: "Be yourself!"

His Beatitude Lubomyr, stressing that the Ukrainian people "more than 250 years, ie in a half of the XVIII century.did not have their country" points to the fact that in such conditions, "the Church has been the bearer of political and national identity. It is important to know western people from Europe and North America, which do not understand why the Church in Ukraine is close to the people and the life of the state " [2, p. 34].

Moreover, "the loss of statehood led to the fact that some of its attributes were transferred to the Church; it became a symbol of statehood in the absence of state".

The same position adheres I. Shevtsiv, stressing that the Church is in the absence of the state "was a single political spokesman and representative of the of Ukrainians before the invader and defender of of the population and their national of ideas" [14, p. 24].

In XX century before Ukrainian society, as noted by Cardinal Lubomyr, faced the task of implementing two strategic objectives: "First Dream - The state, - independence of the state. Attempts to revive an independent state has made from the 1920's, and later - in 1940's. But only the end of the century a desire for which many people suffered and even sacrificed their lives for the grace of God became a reality: since 1991 we have a separate, independent Ukrainian state. So the dream of the state character of our people true. The second dream - ecclesiastical -full heyday of the Church through the creation of the Patriarchate "[2, p.132]. [2, p. 132].

National identity performs, in addition, even narrower, internal functions to of individuals in communities. Most obvious is rallying people as members of "a nationalities" and "citizens". Today it achieved through the mandatory, the standardized state system public education, through which state power is hoping to instill loyalty to the nation and original homogeneous culture [13, p.26].

The formation of national identity, as part the concept of the individual, it submits to some laws and passes through a number of phases in its development. Her awakening occurs in childhood under the influence of family environment, friends, acquaintances, peers. Later

in this process include other centers of socialization - kindergartens, school, extracurricular institutions, universities and others.

Main centers of moral education Vladyka Andrey calls a church, family, community and voluntary community of people. Moral education is a prerequisite for political participation of citizens (manifested at the time, mainly because of the elections, "Each Christian is obliged to use of civil rights that laws give it. There are so obliged, as the election goes on important thing for faith and on important thing for the people " [4, p. 460; 7]) and power. The leading government aims to serve the common good, preserve and protect the freedom of citizens, families. To ensure the natural liberty of citizens the power has to adopt laws. [5, p. 521]. According to views of A. Sheptytsky, there is a definite regularity between political power and morality, which is manifested in the following ratio: " The larger citizens should participate in power, the greater is necessary that those citizens were righteous, that had moral education, crowded gospel principles [5, s.525] ".

Oppose any defects society can only Christian love - "love of of near in the form of charity to all who need and suffering," moreover "only such power is strong and durable, which is based on love! .. Foundation of all power is love ... "[11, p.65; 12].

In recent years, the global economic crisis and new political challenges in the Ukraine of His Beatitude Lubomyr voice always sounded in subtly expressed, balanced, but still insightful letters on all the most painful social themes. Jesus Christ pointed to two main commandments: "Thou shalt love the Lord and' Love your neighbor as yourself." Let us do it and we already are good Christians. He said the church should educate people in this spirit that if they are really believing people, then they must also be good citizens. "With regard to of responsibilities of a citizen, as noted His Beatitude, we need to think about how to support their community, people. There is no need major philosophies.

First of all - to learn, with the help of parents, teachers, and the other thing - do it well. Not feel shy to be kind. Also, work, work over yourself, be true together. Certainly, this is a vital task. It requires the aspiration, perseverance, hard work, but it gives results in a lonely way " [12].

Despite the secular nature of Ukraine, the State imposes certain some hope for the church and religious organizations. That is why, Lubomyr Husar approached with a proposal, early as times of of presidency of Leonid Kravchuk, the need to developing the concept of church-state relations, because "the Church for the life of the state is important" [2,p.29].

In the plane of church-state relations His Beatitude Lubomyr convinced that "politicians must understand that Church and State are partners, but are not subject to one another. So for us the separation of church and state is a very good thing. We and the state are independent of each other, but working for of the same people as partners. We do not guilty each other nothing. We hope that in this way we can contribute to a better understanding and a better synthesis of religious and human values in Ukraine .

Exit from a crisis situation in which is today Ukraine requires formation of a new system of moral and ethical values, changes in personal willingness, behavior and social structures. . As pointed Z. Antonyuk: "The Church does not propose any model of economic and social life as not protecting any political system .. just tries to indicate maintain and create conditions that would facilitate the realization of spiritual tasks ... offers the a humanism that strengthening moral human personality has a positive influence on society, promoting humane models solve social problems" [1, p. 73].

The Church is called to act in the modern world, according to the dynamics of life and society, and how emphasizes His Beatitude Lubomyr: "Ukraine will such that what we do. Ukraine itself can do nothing. What will be - it depends on us. We will work - will be fine. We will wait that someone give us something - there will be nothing. The circumstances - just a script elements and responsibility belongs to us. We have to work. Regardless of whether we

are young or we're older. As we are all living citizens, it is our task. I do not see the slightest danger if we work, each of us in his line” [12].

Hence, the bishops of the UGCC in their views accurately expressed their ecclesiastical principle regarding national identity and its place in the state-building process, and, in fact, UGCC, being a truly national, Ukrainian church One of directions its development at the present stage clearly defines the preservation of spiritual and national identity of the Ukrainian people and Ukraine.

1. Antoniuk Z. Pobudova hromadianskoho suspilstva v Ukraini ta khrystyianske sotsialne vchennia Z.Antoniuk// Relihiia i suspilstvo v Ukraini: faktory zmin. Materialy mizhnarodnoi konferentsii 15 – 16 travnia 1998 r. m. Kyiv. – K., 1998. –S. 68 – 75.

2. Arzhakovskiy A. Besidy z Blazhennishym Liubomyrom Huzarom: Do postkonfesijnoho khrystyianstva /A..Arzhakovskiy. - Lviv: Vydavnytstvo Ukrainkoho Katolytskoho Universytetu.- 2006. - 144 s.

3. Volynets O. Relihiinyi chynnyk v ukrainskomu etnoderzhavotvorenni (na prykladi UHKTs) / O.Volynets//<http://www.vuzlib.org/articles/2315>

4. Zvernennia mytr. Andreia Sheptytskoho ta inshykh yepyskopiv do dukhovenstva y virnykh pro vybory do hromadskykh rad. 1927r., kvitnia 30, Lviv. // Mytropolyt Andrej Sheptytskyi: Zhyttia i Diialnist. Dokumenty i Materialy 1899-1944. U 2 tomakh. - .T.2.- K.1.Tserkva i suspilne pytannia / Za red. A.Kravchuka.- Lviv: Vydavnytstvo ottsiv Vasylian “Misioner”.- 1998. – 570 s.

5. Iz dekretu do dukhovenstva p.z. Idealom nashoho natsionalnogo zhyttia. 1941 r., hruden , z Soboru 1942 r.// Mytropolyt Andrei Sheptytskyi: Zhyttia i Diialnist. Dokumenty i Materialy 1899-1944. U 2 tomakh. - .T.2.- K.1.Tserkva i suspilne pytannia / Za red. A.Kravchuka.- Lviv: Vydavnytstvo ottsiv Vasylian “Misioner”.- 1998. – 570 s.

6. Istorija relihii v Ukraini : navch. posibn. / A. M. Kolodnyi, P. L. Yarotskyi, B. O. Lobovyk ta in.; za red. A. M. Kolodnoho, P. L. Yarotskoho. — K. : T-vo “Zannia”, KOO, 1999. — 735 s.; 7, s. 222 Kolodnyi. A. M. Ukraina v yii relihiinykh vyjavakh: [monohrafiia] / Kolodnyi A. M. — Lviv: Spolom, 2005. — 336 s.

7. Kardynal Ljubomyr Huzar. Musymo zaklasy fundament demokratii - nastupni pokolinnia zvodytymut dakh // <http://archive.wz.lviv.ua/articles/60705>

8. Lentsyk V. Vyznachni postati Ukrainkoi Tserkvy: Mytropolyt Andrei Sheptytskyi i Patriarkh Yosyf Slipyi. - Lviv: Svichado, 2004. – 608 s.

9. Moroz V. Spetsyfika ukrainkoi identychnosti ta UHKTs u suchasnyi period: sprobha osmyslennia/V.Moroz//http://risu.org.ua/ua/index/studios/materials_conferences/51332/

10. Pastyrskie poslannia mytr. Andreia Sheptytskoho do dukhovenstva O kvestii Sotsiialnii. 1904 r., travnia 21 , Krekhiv Mytropolyt Andrei Sheptytskyi: Zhyttia i Diialnist. Dokumenty i Materialy 1899-1944. U 2 tomakh. - .T.2.- K.1.Tserkva i suspilne pytannia / Za red. A.Kravchuka.- Lviv: Vydavnytstvo ottsiv Vasylian “Misioner”.- 1998. – 570 c.

11. Pastyrskie poslannia mytr. Andreia Sheptytskoho do dukhovenstva ta virnykh Naibilsha Zapovid. 1901 r., sichnia 4/17 , Stanyslaviv-Lviv. Mytropolyt Andrei Sheptytskyi: Zhyttia i Diialnist. Dokumenty i Materialy 1899-1944. U 2 tomakh. - .T.2.- K.1.Tserkva i suspilne pytannia / Za red. A.Kravchuka.- Lviv: Vydavnytstvo ottsiv Vasylian “Misioner”.- 1998. – 570 s.

12. Savchyn R.Liubomyr Huzar: «Ukraina bude takoiu, yakoiu my yii зробимо»// http://RoksolanaSavchyn/vgolos.com.ua/articles/lyubomyr_guzar_ukraina_bude_takoyu_yakoyu_my_ii_zrobymo_121050.html?print

13. Smit E. D. Natsionalna identychnist / Entoni Smit/ Per. z anhliiskoi P. Tarashchuka. — K.: Osnovy, 1994. — 224 s.

14. Shevtsiv I. Za yednist Tserkvy i narodu. / I.Shevtsiv.- Melburn, 1973

Стаття присвячена дослідженню державного виміру національної ідентичності в поглядах ієрархів УГКЦ. Розкрито сутність національної ідентичності, ті головні риси й прикмети, що становлять основу національної самобутності і своєрідності. Проаналізовано

поради та настанови Владик щодо майбутнього України та етичні норми й моральні принципи, які базуються на доктрині християнства.

Ключові слова: *ідентичність, національна самоідентифікація, політичне життя, компоненти національної ідентичності, релігія, Церква, суверенітет, незалежність, християнський патріотизм, політико-релігійна ідеологія, етичні засади політики, християнська етична традиція.*

Статья посвящена исследованию государственного измерения национальной идентичности во взглядах иерархов УГКЦ. Раскрыта сущность национальной идентичности, те главные черты и приметы, составляющих основу национальной самобытности и своеобразия. Проанализированы советы и наставления Владик о будущем Украины и этические и моральные принципы, основанные на доктрине христианства.

Ключевые слова: *идентичность, национальная самоидентификация, политическая жизнь, компоненты национальной идентичности, религия, Церковь, суверенитет, независимость, христианский патриотизм, политико-религиозная идеология, этические принципы политики, христианская нравственная традиция.*