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INTERACTION BETWEEN THE STATE AND RELIGIOUS CONFESSIONS IN THE CHRISTIAN WORLD: HISTORICAL ANALYSIS

In this article the authors have done work on the analysis of the discourses of state interaction and religious confessions in the Christian world during the middle Ages and Renaissance. One of the problems associated with the interaction of the state and religion and religious organizations is the concept and essence of this phenomenon. A historical analysis of the development of this aspect of interaction in the Christian world is also considered. As part of the analysis of this aspect, an overview was given of medieval thinkers and their ideas: in particular Thomas Aquinas and Augustine Aurelius. A brief analysis of the main events related to the development of the interaction of religious faiths and the state in the Christian world in the given period of time was also made. Thus, there is a certain reproduction of religious relations on the background of social relations. The emphasis was also placed on the development of this interaction and its impact on the development of society. For a deeper analysis of this topic, it is necessary to classify in more detail the concepts and essence of this direction.

Key words: Christianity, religion, state, the Middle Ages, the Renaissance.

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Взаимодействие государства и религиозных конфессий в христианском мире: исторический анализ

В данной статье авторами проделана работа по анализу дискурсов взаимодействия государства и религиозных конфессий в христианском мире в эпоху средневековья и Возрождения. Одной из проблем, связанных с взаимодействием государства и религии и религиозных организаций, является определение понятия и сущности данного феномена. Также рассматривается исторический анализ развития данного аспекта взаимодействия в христианском мире. В рамках анализа данного аспекта был произведен обзор средневековых мыслителей и их идей: в особенности Томас Аквинский и Августин Аврелий. Также произведен краткий анализ основных событий, связанных с развитием взаимодействия религиозных конфессий и государства в христианском мире в данном промежутке времени. Тем самым происходит некое воспроизведение религиозных отношений на фоне общественных отношений. Также акцент был произведен на развитие данного взаимодействия и его влияние на развитие общества. Для более глубокого анализа данной темы необходимо более подробно классифицировать понятия и сущность данного направления.

Ключевые слова: христианство, религия, государство, средневековье, эпоха Возрождения.

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Христиан әлеміндегі мемлекет пен діни конфессиялардың өзара әрекеттесуі: тарихи талдау

Автордың бұл дайындалған мақаласында мемлекет пен діни конфессиялардың орта ғасыр дәуіріндегі христиан әлемі және Қайта өрлеу дәуіріндегі өзара іс-қимылдарына байланысты пікір таластарына сараптама жасалынған. Мемлекет пен дін және діни ұйымдарының өзара іс-қимылдарына байланыс-

ты негізгі мәселелердің бірі осы феноменнің түсінігі және мәні болып табылады. Сонымен қатар, христиан әлеміндегі өзара іс-қимылдың аталған аспекті бойынша дамуының тарихи сараптамасы қарастырылады. Осы аспектіні талдау шеңберінде ортағасырлық ойшылдар мен олардың идеялары туралы шолу жасалды: атап айтқанда, Томас Аквин және Августин Аврелий. Сондай-ақ осы кезеңде діни конфессиялар мен мемлекеттің христиан әлеміндегі өзара іс-қимылын дамытуға байланысты негізгі оқиғаларға қысқаша талдау жасалды. Сөйтіп, кейбір қоғамдық қатынастар жағдайында әлдебір діни қатынастарды тудыру белең алып жатыр. Бұл өзара әрекеттестікті дамытуға және оның қоғамның дамуына әсері де назар аударылды. Осы тақырыпты терең талдау үшін, берілген бағыттағы ұғымдар мен мән жайды егжей-тегжейлі жіктеу қажет.

Түйін сөздер: христиан, дін, мемлекет, орта ғасыр, Қайта өрлеу дәуірі.

The century of the domination of the Christian concept of politics is a long period of the middle Ages. Its creators are Aurelius Augustine and Thomas Aquinas. Although the influence of religion on political thought was quite large even in earlier times, nevertheless, it is the period of the middle Ages that differs from the religious conceptions of social life. Political thought developed as one of the branches of theology (theology). Its most important feature was the recognition of superiority, the primacy of the church over the state, because it is the church, and not the state, from the point of view of theologians, who embodies the true divine beginning. Hence the leading, cross-cutting political idea about the need to subordinate political power to the church. «There is no power not from God, the existing authorities are established from God» – this biblical thesis was the basis of the political thought of the middle Ages [1].

The middle ages are the historical period between the ancient world and the New Time. The very term «Middle Ages» was first used by Italian humanists in the 15th century. For the characterization of those ages that separated their times and times of pagan antiquity. By tradition, the beginning of the medieval era is considered the collapse of the Western Roman Empire, its completion – the XIV century. The period from the XV century. Until the middle of the 17th century, which received the name of the Renaissance and the Reformation, is attributed either to the late middle Ages or to the beginning of the New Time. The boundaries of the middle Ages can be determined by different approaches to the history of culture and politics. However, in any case, it is necessary to analyze Christianity, since its ideology is the theoretical basis of the Middle Ages [2]. The main principle of medieval political thought is theocracy, i.e., the predominance over the individual and the state of the ideas of the Godhead and the idea of the church. Theocratic idea was developed in connection with the formation and strengthening of church organization. It was completely formed in the 13th century. In the middle Ages, the conflict

between a duty towards God and a duty to the state took the form of a conflict between the church and secular rulers (kings). The church at that time combined the continuity of the past and everything civilized in the present. In the end, everyone agreed that all power comes from God.

For a long period of the middle Ages, the Christian concept of politics prevailed. Its creators are Aurelius Augustine and Thomas Aquinas. Although the influence of religion on political thought was quite high, nevertheless, it is the period of the middle Ages that differs from the religious conceptions of public life. Political thought developed as one of the branches of theology (theology). Its most important feature was the recognition of superiority, the primacy of the church over the state, because it is the church, and not the state, from the point of view of theologians, who embodies the true divine beginning. Hence the leading, cross-cutting political idea about the need to subordinate political power to the church. “There is no power not from God, the existing authorities are established from God” - this biblical thesis was the basis of the political thought of the middle Ages. Christianity has implemented the views according to which a person’s duty to God is more important than a person’s duty to the state. By the way, the superiority of religious duty over the political to a certain extent continues to persist in Western Europe, and at the present time. In the middle Ages, the conflict between a duty towards God and a duty to the state took the form of a conflict between the church and secular rulers (kings). The church at that time combined the continuity of the past and everything civilized in the present. In the end, everyone agreed that all power comes from God. In the early medieval period, Augustine Aurelius (Blessed) (354-430), the doctrine of which formed the basis of Catholicism, was the greatest thinker. He made a particularly large contribution to the doctrine of the separation of power into secular and spiritual, state and church and their interaction. Augustine’s views on political life are set forth in his main treatise *On the City of God*. In this work he

contrasts the two states: “The City of God” – a church where peace reigns, peace, unity, right and justice, the “City of the Earth” – a state created by people, which was regarded as the kingdom of the devil, the world of human sin. Recognizing the ecclesiastical authority as the supreme authority, Augustine at the same time advocated independence, independence of each of the authorities, for non-interference in each other’s affairs. This did not exclude their interaction, especially in terms of mutual support: the state protects the church from its enemies, and the church educates everyone in the spirit of subordination to the state and the law. The improvement of state power, according to Augustine, is possible only under the influence of Christian morality. The ideal of “earthly city” for him is a “Christian state”, where everyone loves the common good, and God acts as the highest good.

History, according to Augustine, is subject to divine providence and predetermined by it. God so created man, that his desire for unification is first expressed in the creation of a family, and then in the formation of the state. Power is not personal property, but a means of ensuring peace and justice in relations between rulers and subjects. Augustine negatively treated all sorts of violence, but he understood its inevitability in this world. Therefore, he recognized the need for state power, although its carriers themselves were described as “a large gang of bandits.” Unlike the ancient Greeks, Augustine did not attach so much importance to the problem of the forms of government, believing that the main thing in any form is the faithfulness of religion and the principle of justice. For his faithful and zealous service to the interests of the Catholic Church, Augustine was called Blessed and was ranked among the saints. With the greatest completeness, the spirit of the Middle Ages was reflected in the political doctrine of Thomas Aquinas (1225-1274) – a philosopher, a theologian who was the founder of Thomism. He wrote a number of works that deal with the problems of politics and the state.

The most important of them for understanding the political ideology of Thomas Aquinas, and, therefore, the ideology of the Middle Ages in Western Europe, in the countries of the Catholic world, are: “On the Rule of Sovereigns”, “The Sum of Theology”, “The Sum Against the Gentiles.” The initial thesis of the whole outlook of Thomas Aquinas formulated by himself: “Philosophy - the maid of theology.” Therefore, it is not difficult to understand what goals were at the center of his teaching. They were aimed at justifying, in logical categories, the

laws and justice of the modern world order as a result of the divine creation.

All the work of Thomas is an experience of rational justification of the truth of religious dogmas. Thomas Aquinas recognized the positive role of the state, as it expresses the divine will for peace, goodness and order. The ratio of spiritual and secular authorities, he defined as the ratio of the soul and body with unconditional recognition of the priority of spiritual power, the church over state power. The merit of Thomas Aquinas is the development of the theory of law.

Man as a citizen of a Christian state deals with four kinds of laws: eternal (the Divine mind ruling the universe); natural (the reflection of eternal law by the human mind, natural human rights); human (positive law, established in the country by the monarch for the sake of peace and prevention of evil) and the Divine (biblical commandments). He proceeded from the assumption that not every power should be recognized, but one that meets divine ordinances and natural law. If the positive law does not correspond to the divine and natural law, then it is illegal and not subject to compliance. Thus Thomas Aquinas justified the right to resist sinful and illegal power and even to revolt against the tyrant, although it is completely unacceptable for him to speak against the legitimate authority. This is clearly expressed in the intolerance of Thomas Aquinas to any kind of heresy. He theoretically substantiated the need for the church inquisition, seeing in it a means of preserving the purity of faith.

Like many thinkers of antiquity, Thomas Aquinas preferred a mixed form of state that combines the merits of different “pure” forms - monarchy, aristocracy and democracy. At the same time, he distinguished an absolute monarchy and a political monarchy, in which the monarch’s power is limited by law. With the exception of this commitment to monarchy, the views of Thomas Aquinas on the question of the forms of the state differed little from the views of Aristotle. For his work on the realization of the interests of the Catholic Church, Thomas Aquinas was ranked among the saints. His teaching (Thomism) in 1879 was declared the “only true” philosophy of Catholicism. It is very influential in many countries of Europe and at the present time. Within the framework of the late middle Ages, the concepts of the emancipation of the state from the subordination of the church and the restriction of the power of the king by estate representation appeared and became ever more intense. The right of the church to the supremacy of its power was called into question, since the power of the king was re-

garded as a power received directly from God, and not from the pope.

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Frankish king Charles the Great, who in 800 was crowned by the pope as the emperor of the "Holy Roman Empire". After the death of its founder, the empire disintegrated, but was rebuilt in the X century, as the "Holy Roman Empire of the German Nation" [5]. With the reforms of Pope Gregory the Seventh in the XI century, the influence of the church is strengthened and the struggle of the empire and the papacy, which is going on with varying success, is simultaneously unfolding. After the separation of churches in 1054, the Catholic Church and the Orthodox leadership of the papacy are not disputed by the Western church.

In the person of Gregory the Seventh, the papacy advanced a claim not only for independence from the power of the emperors, but also for domination over them. In his work, the Pope was guided by St. Augustine's teaching about the city of God, which in its essence is much higher than the hail of the earth. To determine the relationship between the spiritual and secular authorities, they used their comparison with the Sun and the Moon, known as the theory of two stars [6]. The Roman emperors identified themselves with the Sun, and some medieval emperors tried to revive this comparison. But since the days of Gregory the Seventh such attempts have been resolutely stopped. From the Book of Genesis, church authorities borrowed the image of two lights: "And God said: Let there be lights in the firmament of heaven ... And God created two great lights: the greater light to rule the day, and the lesser light, for Office at night." For the church, the great luminary - the Sun - was the pope, the lesser luminary - the moon - the emperor or the king. These significant symbols, around which the conflict crystallized, served, as is characteristic of the Middle Ages, both in theory and in image. Wide spread in the middle Ages received another image, known as the theory of two swords. The sword was a symbol of power. The theory of two swords is known in different interpretations, depending on which side in the dispute between spiritual and secular power prevailed. In the interpretation of the church, Christ gives the spiritual (church) ruler two swords as symbols of spiritual and secular power. And already the spiritual master, in his turn, gives one sword to the secular sovereign and therefore has primacy over him. The growth of the political influence of the papacy was particularly evident in the organization of the Crusades to the East (11th-13th centuries). During this time, the Catholic Church was at the zenith of its power and is closest to conquering the supremacy of secular power. By the end of the XIII v. the church took over and over heretical movements [6].

Within the framework of the late middle Ages, the concepts of the emancipation of the state from the subordination of the church and the restriction of the power of the king by estate representation appeared and became ever more intense. The right of the church to the supremacy of its power was called into question, since the power of the king was regarded as a power received directly from God, and not from the pope. The supporter of independent secular power was the famous English philosopher W. Occam (1300-1350). Great importance was attached to the adoption in England of the Magna Carta (1215), which for the first time proclaimed certain rights and freedoms for a part of society (barons and knights), and the creation of an English parliament in the thirteenth century. In contrast to Augustine, who asserted that secular power was from the devil, they maintained that there is no power not of God. The Pope does own a sword, but this sword symbolizes spiritual power: to bear the light of truth, to fight against heresies. The sword of secular power is in the hands of sovereigns. He believed that in earthly affairs the power should be at the state, and in church affairs - at the church. Occam considered the Occam papal institution as a temporary institution and believed that the highest spiritual body was the community of believers and the Council elected by it. His political views largely anticipated the ideas of the Reformation and those key ideas that will dominate political thought three to four centuries later. So, for example, Occam wrote that in a natural state all people lived without property and power, which ensured their equality. The state must be established by means of a social contract. The state's goal is a common good protected by laws. In the XIV century democratic doctrines of popular law became widespread. As is known, the system of vassalage, dominant in times of feudalism, established the following relations: the sovereign, having rights over the vassal, was obliged to protect him. Accordingly, the theory of people's law argued that there is a treaty between the monarch and the people, and the people, assuming the duty of subordination, get the right to demand from the monarch government for the good of the people [6]. If monarchs violate the treaty, then the people have the right to regard such rule as tyranny and resist it. In these theories, not only the provision on the right of the people was voiced, but also the idea of the right to struggle against tyranny, which later will be recalled in the teachings of the so-called monarchs, or tyrants. But the people's right was a collective law characteristic of the Middle Ages, the people were considered as a whole, and not as a set of individuals, each of whom

is endowed with personal rights. And the idea of individualism and personal rights of the individual is already the idea of a new era.

The turning point in the development of political thought was the Renaissance. Revival and Reformation are the most significant stages in the development of the late Western European Middle Ages. Ideologists of this period not only scooped their ideas about the state, law, politics and law from the treasury of the spiritual culture of antiquity. Demonstratively appealing to antiquity, they expressed opposition, denial of the political and legal order and doctrines of the Catholic Church that prevailed in Europe in the middle Ages.

The most outstanding representative of political science in the Renaissance is the great Italian humanist, politician of Florence Niccolò Machiavelli (1469-1527). In a systematic form, he outlined his political ideas in the works «The Emperor», «Discourses on the First Decade of Titus Livius», «The History of Florence». Machiavelli entered the history of political thought as an outstanding historian and theorist of politics, government, for the first time singled out politics as a special and independent field of knowledge and human activity, free from theology and Christian morality. The main content of the work «Sovereign» - the identification of the nature of the state and the mechanisms of public administration. All states, from his point of view, can be divided into republics and states, ruled unilaterally. The latter he further subdivided into «inherited» and «new». Among the «new», in turn, those were distinguished where subjects were used to obey the sovereign and those where they «lived from time immemorial». Relying on the writings of ancient authors, Machiavelli argued that each of the three «good» forms of government tends to grow into one of three «bad»: autocracy - into tyranny, aristocracy - into the oligarchy, and «people's government» - into disarray and anarchy. Each of these six forms taken separately, he considered destructive: «good» - because of their short-term and «bad» because of their malignancy» [3]. Machiavelli is rightfully considered the founder of secular political science. He managed to identify a number of general laws of political life, so many of his teachings have not lost their historic significance in our days. His work «The Emperor» is a reference book of politicians of different countries, which indicates the author's perspicacity and depth of ideas expressed by him. An important role in the liberation of political thought from medieval scholasticism was played by the Dutch

thinker Erasmus of Rotterdam (1466-1536). He was a convinced opponent of aggressive wars. He associated interest in the war with the interests of the «tyranny of the nobility,» and defended peaceful relations between peoples. In the Renaissance, along with political ideas that justify the need for the emergence and establishment of the bourgeois system, there were also doctrines that denied this system.

The Renaissance is the time of the emergence of utopian socialism, whose representatives were T. Münzer, T. Mohr, T. Campanella and others. The ideologue of the popular movement in the German Reformation Thomas Münzer (1490-1525) preached in his works the struggle for social order without class distinctions and private property, acting on the basis of «divine right» and «common good» [4]. He advocated the transition of state power to the hands of the working people. Thinker, politician Thomas More (1478-1535) was Lord Chancellor of England. In 1516, he published the book Golden Book, as useful as it was amusing, about the best structure of the state and the new island of Utopia. This book was later called «Utopia» («a place that does not exist»). It immortalized the name of its author and gave the name to one of the directions of socio-political thought - utopian socialism. In the book Utopia, T. Mohr described the calamities of the masses, for the first time in history he showed that the cause of these disasters is private property, which, by allowing to concentrate property in the hands of a few, entails poverty and poverty of the rest of the population. To destroy the calamities of people, he believed, can only be «the perfect destruction of private property.» For his beliefs Thomas More was executed by the king. The political ideas of T. More were developed in the works of Tomaso Campanella (1568-1639) - an Italian philosopher, courageous fighter against medieval scholasticism and the Inquisition. Campa nella spent 27 years in prison for fighting for the liberation of his homeland from Spanish domination.

His political ideas with the most complete T. Campanella set out in the novel «The City of the Sun». In this work he depicted an ideal social system in the state of the Sun. According to Campanella, all people sooner or later, but inevitably come to the communist principles of organizing the social life of solariums. This will necessarily happen, he believed, for man is by nature a social being, the collective principle in him is stronger than the individual.

The works of thinkers of the middle Ages and Renaissance served as an important source for

the subsequent development of political thought, made a significant contribution to the knowledge of their time about the interaction of the state and religious faiths.

As we know, in the early stages of the society's existence, social connections and people's behavior were explained primarily in the framework of the doctrine of the divine origin of human life: God (the demiurge, the absolute) completely determines the earthly orders, exuding power and commanding man. Within the limits of the relations assigned to him, the "king" and the "people" depended entirely on the divine providence. Their role was only in the transfer, the embodiment of heavenly will. Such a supernatural explanation of the nature of power testified to the inability of political thought of that time to give a rational interpretation of this kind of reality, to reveal its external and internal connections. A different in-

terpretation of the theological approach was proposed by Thomas Aquinas. The medieval thinker singled out three elements of power: the principle, the way and the existence. The principle, according to Aquinas, comes from God, and the way and existence of power are derived from human law.

From that moment, power appeared as a combination of invisible, providential management and human efforts. It so happened that God determined the most general authorities, and its real embodiment was carried out by people who had their own will, had their own interests, but acted in accordance with the will of God [3].

The political views of F. Aquinas, M. Paduan, V. Okkam contradict the idea of the Italian humanists about the period of the Middle Ages as the "dark night" of European history. Rather, F. Schlegel, who wrote: "If the Middle Ages can be compared with a dark night, then this night is stellar."

Литература

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