

ФІЛОСОФІЯ КУЛЬТУРИ ТА МИСТЕЦТВА

УДК 130.2

DOI: 10.26565/2306-6687-2020-62-07

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CHRISTIAN DISCOURSE OF HEART PURITY IN THE HORIZON OF "HERMENEUTICS OF CARE"

This article interprets the Christian discourse of purity of heart in the context of the importance of care as a hermeneutic method. The key aspects of this discourse have been identified and studied in the doctrine of purity of heart in connection with the question of caring for the dignity of the individual as an image and likeness of God. The main functions of the heart as an essential factor in the constitution of the inner world of the individual and its intentional directions are identified and analyzed. The main focus of this study is on the Christian doctrine of purity of heart in the face of a situation of spiritual impurity that defiles the honor and dignity of the individual. It is proved that the opposition of purity / impurity is not limited to the ethical dimension, it contains in its content a metaphysical discourse, which indicates a sharp contradiction between the ideal of the integrity of the individual and its phenomenal manifestation in a state of splitting. The concern for the constitution of the ideal personality is traced through the actualization of spiritual acts of purification from attachment to worldly values (aspect of spiritual freedom), filling the inner world of the individual with divine values (aspect of axiological acquisition) and protecting the inner world from spiritual impurity (aspect of spiritual control).

The study of the Christian doctrine of purity of heart is made taking into account the understanding of its content and mechanisms of construction. Its basis is determined by an organic combination of theistic and personalist discourses. The complex picture of the interweaving of various discursive mechanisms is reconstructed and the role of metaphysical, ethical, aesthetic, ascetic approaches in the conceptualization of the doctrine of purity of heart is analyzed. Concern for the purity of the heart is assessed as an essential condition and means of personalization, which affirms the values of spiritual freedom (from the state of impurity of the inner world of man) and transcendence as the elevation of personality in the direction of divine-spiritual orientation.

Keywords: purity of heart, care (as an existential and hermeneutic act), "philosophy of the heart", personalization.

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ХРИСТІЯНСЬКИЙ ДИСКУРС СЕРДЕЧНОЇ ЧИСТОТИ В ГОРИЗОНТІ «ГЕРМЕНЕВТИКИ ТУРБОТИ»

У даній статті здійснена інтерпретація християнського дискурсу сердечної чистоти в контексті значення турботи як герменевтичного методу. Виявлені і вивчені ключові аспекти цього дискурсу у вченні про чистоту серця у зв'язку з питанням про турботу як про гідність особистості в якості образу і подоби Бога. Визначені й проаналізовані основні функції серця як істотного чинника конституювання внутрішнього світу особистості та її інтенційних спрямувань. Основна увага в цьому дослідженні приділена з'ясуванню християнського вчення про чистоту серця у протистоянні ситуації духовної нечистоти, що опоганює честь та гідність особистості. Доведено, що опозиція чистоти / нечистоти не зводиться тільки до етичного виміру, вона містить в своєму змісті метафізичний дискурс, що вказує на гостре протиріччя між ідеалом цілісності особистості та її феноменальним проявленням у стані розщеплення. Турбота про конституювання ідеальної особистості простежується через актуалізацію духовних актів очищення від прихильності до мирських цінностей (аспект духовної свободи), наповнення внутрішнього світу індивіда божественними цінностями (аспект аксіологічного придбання) та огорожі внутрішнього світу індивіда від духовної нечистоти (аспект духовного контролю).

Дослідження християнського вчення про чистоту серця зроблено з урахуванням осмислення його змісту і механізмів конструювання. Його основа визначається органічним поєднанням теїстичного і персоналістичного дискурсів. Реконструйована складна картина переплетення різноманітних дискурсивних механізмів і проаналізована роль метафізичного, етичного, естетичного, аскетичного підходів у концептуалізації вчення про сердечну чистоту. Турбота про сердечну чистоту оцінюється у вигляді істотної умови та засобу персоналізації, яка стверджує цінності духовної свободи (від стану нечистоти внутрішнього світу людини) і трансцендування як піднесення особистості у напрямку божественно-духовного орієнтуру.

Ключові слова: серцева чистота, турбота (як екзистенціал і герменевтичний акт), «філософія серця», персоналізація.

The importance of heart purity is a key link in the "philosophy of the heart", which expresses a whole range of issues of personalistically oriented anthropology. Among them, one of the central places is occupied by issues of self-awareness, self-knowledge, self-determination of one's identity, as well as self-improvement as closely related modes of spiritual self-expression. Their formulation and solution are quite clearly manifested in Christian thought, the experience of which requires a comprehensive generalization not only in the interests of theory, but also in the practice of humanizing human existence in modern civilization. The current post-secular situation affirms the nature of the dialogical attitude to religious culture with a willingness to use its values in spiritual progress.

"Philosophy of the heart" (cordophilosophy) is expressed in various conceptual modifications formed by various discursive practices. Christian "philosophy of the heart" was formed and functions within the theological philosophical paradigm, which traces the close contact of theology with philosophy. Its comprehension is *actualized* not only by the need to clarify the content, but also by the discursive mechanisms of constituting cordophilosophical teachings.

Along with the importance of purity of heart and its theological and philosophical study, it is appropriate to *problematize* the discourse of "care" as a universal means and conditions for the arrangement of human existence. The Christian idea behind ancient philosophy, elevated values of human

anxiety that made his claim erekklad of ontychno -ekzist entnoho in dir im ekzistentsiynoho-ontological understanding. In this case, the discourse of "care" acts as a major factor in the constitution of the "anthropology of the heart" and personal anthropology as its context.

Philosophical thought in the person of M. Heidegger and M. Foucault, paying serious attention to the existential of care, introduced it into the system of hermeneutics of human existence. In the hermeneutic horizon, the meaning of care is positioned not only in the form of an object in the interpretation, which allows to clarify the deep structures of human life. Serious attention should also be paid to the importance of care as a tool in the philosophical reconstruction of many aspects of human existence. Thus, the proposed topic of this publication focuses on solving current problems of philosophical anthropology and philosophical hermeneutics in their close relationship.

The problem of understanding the purity of the heart has been widely covered in Christian thought since patristic times, and later in the works of a number of prominent theologians, such as Bishop Ignatius (Branchaninov) [Ignatius (Brianchaninov), 2001]; John of Kronstadt [St. John of Kronstadt, 2005, 2006], Archbishop Luke (Voyno-Yasenetsky) [Sermons of Archbishop Luke, 2006; St. Luke yspovednyk, 2010], Oh . Schmemmann [Protopresbyter A. Schmemmann, 2009]. In their writings understanding of the problem has become not speculative and theoretical nature of, but presents in a didactic and theological practice whereby approved Christian values. However, it is interesting that in the philosophy of the heart of its prominent representatives in the person of PD Yurkevich and BP Vysheslavtsev, the theme of heart purity is only sporadically touched upon, but not understood.

In secular philosophy and religious studies, the development of the proposed topic is not detected. The philosophical novelty of the work done lies in the attempt to reconstruct the Christian discourse of heart purity in the hermeneutic horizon of "care," the philosophical and anthropological significance of which is substantiated by M. Heidegger and M. Foucault.

M. Foucault in his famous work "Hermeneutics of the Subject", studying Christian literature, identified a number of key aspects of the Christian discourse of "care" [Foucault, 2007]. At the same time, the French philosopher substantiated this discourse in detail in the form of a method of hermeneutics of understanding the Christian doctrine of man, which allows to deeply master not only Christian thought but also various religious traditions centered around care as a universal anthropological instruction. M. Foucault opened a broad perspective on the use of the discourse of care as a mechanism in the interpretation of numerous anthropological practices, including the Christian "philosophy of the heart" with its inherent doctrine of purity of heart. Based on the hermeneutic variant proposed by the French philosopher, the authors of this publication try to use it in the secular philosophical analysis of the considered doctrine. This fact will allow to substantially broaden and deepen harakter understanding "philosophy of the heart" in the tradition of personalistic paradigm and usvi domyty methodological possibilities of discourse concerns in its interpretation.

The purpose of the article is to interpret the Christian discourse of purity of heart in the context of the beginning of care as an existential and a method of hermeneutics. In the process of achieving this goal, the following *tasks are* expected to be solved: 1) to identify and study key aspects of Christian discourse in the teaching of purity of heart, 2) to reconstruct this discourse in the register of "hermeneutics of care", 3) to analyze the mechanisms of constituting "philosophy of heart" in Christian theology. paradigm.

In Christian thought, the heart is interpreted as the central core of human nature and its spiritual life. However, holistic anthropology seeks to raise the value of the heart, giving it the status of a human center, which is, according to the famous Catholic theologians G. Urs von Balthazar and K. Barth, "the crossroads and personification of all physical and spiritual reality of man" [Urs von Balthazar., 2019, p. 366]. Orthodox philosopher N. O. Berdyaev warned against reducing the understanding of the heart exclusively to the emotional and mental organization of man and correlated it with the spirit of rammental integrity [Berdyaev in, 1994, p. 384]. In the above interpretation there are two main features. First, the value of pertsya not given a biological and not psychological but spiritual dimension, which is typical for a "philosophy of heart." Second, the meaning of the heart is interpreted in the context of the philosophy of integrity as a means of intellectual understanding of human identity.

This understanding is given significant importance in the work of the famous theologian of the twentieth century. Archpriest Oh . Schmemmann. The phenomenon with respect to purity of heart they displayed outside its exclusive interpretation of the limits of morality and considered as integrity, as part

of the inner heart as a soul-spiritual phenomenon. Integrity is a category of metaphysics that is used to express order in complex systems, and in philosophical anthropology to constitute human identity in the unity and harmony of its many aspects. If the language of ethical values as the purity of the moral dimension of the individual resists value I depravity that defiles human nature, then it says metaphysics incompatibility whole th identity internal splitting of do AI. "A Christian," noted O. Schmemmann, "experiences sin as a loss of equality with himself, and with blindness, which hinders true, that is, holistic, self-esteem. And the main task, the main vocation of man in Christianity - to rediscover his inner integrity, to restore the former purity, and with it the fullness of the stars, which disappears in a state of internal division" [Protopresbyter Alexander Schmemmann, 2009, p. 400].

The state of internal division of human nature is considered as a consequence of the fall of people, if the replacement of egocentrism by egocentrism in the minds of people would result in the loss of the spiritual core of the integrity of the individual. The modern theologian Nicholas Panayotis expresses the following opinion: "Instead of collecting and uniting everything in nature with the help of the senses, and then in God, the soul itself became fascinated with sensual things and was completely enchanted by them through the senses. Fragmentation prevailed" [Nicholas Panayotis, 2016, p. 626]. In this context, a person is entrusted with the serious task of "rediscovering his inner integrity, restoring his former purity," as discussed above.

Thus, the state of purity of heart is not only the "call of the future" but also "call" from the previous E the species "golden age", which resembles a theological opinion. The answer to this sacred "call" is expected in the mode of Platonic ehistrophe with its four elements, which were pointed out by M. Foucault, namely: "turn away from" (in this case from impurity), "return to yourself" (pay attention to the state own heart), "remember" (the original purity of human nature), "return to their ontological homeland" (to the "golden age") [Foucault, 2016, p. 235].

"Ontological homeland" in its Christian sense is "life with God and in God." The Book of Jeremiah explicitly states that the heart is given by God to men so that they may know Yogi as their Lord [Bible, 1995, Jer. 24: 7]. Here it is appropriate to pay attention to the nature of knowledge, which embraces in its scope not an abstract God, but "his Lord." The knowledge of God is organically combined with the knowledge of man in the system of domination / subordination as the basis of the sacred order depicted in his heart's confession. Self-knowledge is recognized as the realization of the discourse of "self-care" as a spiritual act, but for its implementation it is necessary not only to recognize the supremacy of the divine over man, but also to root it in the heart.

Christian thought puts under this setting the foundation of divine humanity, by means of which the harmony of the divine and the human is established as the ideal of the integrity of human nature. The personality of Jesus Christ is endowed with the meaning of the archetypal integrity of man, which indicates the integrity of the divine and the human in one incarnation, perfect both "in divinity" and "in humanity." Because of following Christ as general first Christian archetype describes two characteristics of the Christian view of the concern for purity of heart: 1) orientation of divine origin, and 2) focus on the constitution of human nature integrity and harmony of the human and the divine. All this points to the theocentric paradigm in its Christocentric modification, on which the Christian discourse of "care" is based.

Phenomenal second condition of the heart, as opposed to its ideal state is considered in unity with its opposite sides of controversial intentional conscious art yu that mo dpovidaye concept of splitting emotional op -organization man. "Heart - based views known early - Christian ascetic Macarius Be lykoho - a small vessel; but there are mine, there are lions, there are venomous beasts, there are all the treasures of vice, there the paths are not smooth and naughty, there are abysses; but there is also God, there are Angels, there is life and kingdom, there is light and apostles, there are treasures of goodness, there is everything" [Reverend Father of our Macarius of Egypt spiritual conversations ..., 2008, p. 308]. The heart is an arena of confrontation between divine and diabolical forces that affect the human soul. Her soul is involved in the whirlpool of this confrontation, where she has to make a choice of life priorities. "What linked the human heart and what it entails wishes tion, it is for him a god" - said Macarius the Great [there at cit. 305]. Therefore, the problem of the right path of a person in his life choice is always the central concern of Christian thought, which motivates people to accept it as a guiding factor in caring for their way of life.

The theocentric paradigm determines three functional meanings that are assigned to the heart by theologians: 1) openness to God and the ability to receive the Spirit from him, 2) assimilate and maintain

the Divine spirit, 3) strive in spiritual ascent to God. The Old Testament Psalms emphasize, "Blessed are they that keep his testimonies, and that seek him with the whole heart" [Bible, 1995, Ps. 119 : 2]. If we connect this statement with the previous one, then it turns out that in creating man, God first put in his heart not only information about himself, but also the ability to seek God, which is considered an integral attribute of the human spirit. In the sense of an anthropological sense the heart is positioned as storage attached to the human soul the knowledge of God, while in the sense of man proposed to keep the divine revelation that allows the act of spiritual aspiration to God. The word "blessed", which often occurs in the Old Testament and New Testament texts are sacred sanctions, they are an expression of a regulatory mechanism in respect of those stores in the heart of divine revelation: for such care person guaranteed benefit.

Christian anthropology interprets people as God's temple. The temple is endowed with the meaning of holiness, which is transferred to the ideal state of the individual. The idea of the sanctity of the temple should sanctify human nature and human affairs, as well as raise awareness of their own identity and purpose in the world. "Therefore," taught Macarius the Great, "recognize yourself as the temple of God and try not to offend imaginary idols in your heart" [Reverend Father of Our Macarius the Great Spiritual Conversations ..., 2008, p. 350]. By idols here we mean the passions that are brought to the soul and heart by the external worldly environment. Just as the temple premises clean and requires regular cleaning, must be kept clean of heart, purifying it of the filth of the flesh and spirit [there at cit. 274]. In this situation, the significance of the temple is used as a sacralizing factor in the constitution of the concern for purity of heart: endowed with the sacred significance of the temple, the heart simultaneously sanctifies the care for its condition as a spiritual act.

Christian thought distinguishes two states of heart - hard and hot. Both of them must ensure the purity of the heart, directing it to God and protecting impurity from outside penetration into its spiritual-spiritual vessel. The meaning of steadfastness is projected on the values of faith, hope, and love that come from a sincere heart toward God: "God is the rock of my heart and my destiny forever," I say in the Psalms of David [Bible, 1995, Ps. 73 : 26]. Here is positioned the idea of participation with God as an onto-theological basis of human existence.

The phrase "God is the rock of my heart" refers to the confessional genre, which emphasizes the priority of not the mind, but the heart as the depth from which the confession comes. It should be noted that not only the confessional genre gives the heart an intimate background. The very meaning of the heart, which is perceived as an intimate sphere of human life, encourages the use of languages in confession, which causes a state of existential shock from human fragility. Regarding the above confession "God - rock my heart" prior recognition of confessional: "My flesh and my heart" [There's about the same]. Thus, the meaning of the heart is introduced into the context of an irrational way of knowing God and self-knowledge, which demonstrates the severity of mental anguish and the depth of a person's concern about the situation of his presence in the world. Here, the role of not a speculation, but a heartbeat as an existential factor of concern is actualized to a much greater extent. This impulse arises as a result of intense comprehension of the world, which causes in the minds of the individual a state of frustration in its suitability for the realization of the fullness of life, the deficiency of which the rebellious human spirit desires, seeks and awaits.

Another important characteristic of the state of the heart is determined by its ardent attitude towards the spiritual and divine landmark. This intention of God is opposed to the state of consciousness from cold thoughts with cold imagination cold will, which, according to belief aware of my Orthodox philosopher Ivan O. Ilyina, unable to create the perfection of religious experience. It is emphasized that a cold thought about God is able to consistently create Christian doctrine, a cold imagination is a plausible myth or legend about God, a cold will is a disciplined soul and a strong social organization based on cold doctrine and hypocritical feeling. "Religious revelation," the thinker insisted, "must be perceived with the heart and the heart's contemplation <...> Because religion lives by the fire of the senses and is impossible without it" [Ilyin, 1993, p.104].

In Christian literature, the state of a hot heart is represented by numerous situations of heartbeat to God, expressed by semiotic constructions such as "call" and "call" with all my heart. Heartfelt cries and vocations to God are combined with the address "My Lord" and the use of the pronoun "You" in his address. This circumstance forms the meaning of the heart as a space of intimate communication between God and the human person. In a situation of heartfelt intimacy, the Lord God is "my Lord" who is responsible to me under the conditions and openness of my heart to him. In this case,

cordological anthropology overcomes the possibility of a rigid distance between divine and human existence, which can be established by onto-theological discourse.

The concept of the heart in the unity of its hardness and hot state creates a personalistic situation of its purity. Both of these principles form an axiological scale, which is based on the recognition of the unconditional value of God, cutting off the penetration into the consciousness of people of any other alternatives. The firmness of faith, hope, and love for God is most closely connected with the fervent desire for him in the heart, and such ardent desire is based on the firmness of the heart for man to assimilate God as the absolute truth. This axiological scale constitutes the Christian view of purity of heart.

By purity of heart is meant virtue, the opposite of lewd passions, and the very process of purification is interpreted as a decisive opposition to them. The liberation of the heart from the lustful passions that invade the world (that is, worldly passions) must warn the soul against alienation from God and the threat of spiritual death. On the other hand, the state of purity of heart is considered the main condition for achieving the ideal of God. "God's humanity is the goal of everyone's life. The purpose of life is perfection in love and righteousness, and for this we must work tirelessly to purify our hearts," said a well-known church figure of the twentieth century. Archbishop of Crimea Luka (VF Voino-Yasenetsky) [St. Luka, confessor, 2010, p. 202]. Obviously, the purification of the heart is considered the most important subject of relentless and regular care on the part of the individual.

The desire to avoid spiritual death for the sake of the heart and to achieve the divine-human ideal is a question of the final destiny of man in the sense of "either" / "or". From this circumstance follows the imperative of radical purification of the heart, an example of which is the position of Simeon the New Theologian: "The heart is pure and is called that which finds no worldly thought, but all clinging to God and combined with Him so that no longer remembers nothing worldly, neither sad nor joyful, but overflows with contemplation, ascended to the third heaven, admiring paradise and seeing the legacy of the blessings prepared by the saints" [Treasury of spiritual wisdom, 2007, p. 406]. In the position set out a clear idea of the purity of heart as an art of freedom in which partytsypatsi I with God consciousness frees the individual from worldly attachment. With such liberation, consciousness is "on the other side" of worldly joy and sorrow, purifying itself from vanity and contemplating the ideal in a purified state.

This example reveals the mystical discourse in axiological radicalism, which is endowed with the doctrine of purity of heart. Source idea that the righteous man with a pure heart able to contemplate the divine world is contained in the evangelists' commandments of the Beatitudes: "Blessed are the pure in heart, for in them shall they see God" [The Bible, 1995, Matt. 5: 8]. Obviously, the vision of God here refers to a future time when the righteous will find holiness. However, the mystic wants to see perspective in the present tense, in which it is able to open without waiting for the future eschatology. But you need to clean is the heart, as defiled his state of Mirza kymy values alienates a person from God and prevents the contemplation of his glory. Crimean Archbishop Luke (VF war-Yasenetsky) argued that see God the Father and God the Holy Spirit can only see with spiritual eyes "only pure spirit, only the pure in heart shall see God, only those in which there is no evil, for nothing the cap will not enter the New Jerusalem," wrote the Orthodox and the ascetic [St. Luke the Confessor, 2010, p. 162].

The Christian apologetics of the purification of the heart is carried out by raising the inner state of the human being above its outer state: "... Maybe you will tell me what a shame it is to have a clean face?" - rhetorically raised the question Ephraim the Syrian and then they stated: "Know that the impurity feet and face with your pure heart shines brighter sun before God and the holy Power of We" [A Treasury of Spiritual Wisdom, 2007, p. 397]. Crimean Archbishop Luka (VF Voino-Yasenetsky) in the question of the relationship between external and internal in the minds of Christians addressed the flock with the following words: "Is not the purity of your heart much more necessary than the purity of your hands and utensils?" [Sermons of Archbishop Luke, 2006, p. 312].

Spiritual purity of heart is given an aesthetic effect of beauty in close correlation with the ethical dimension. Thus, the apostle Peter teaches women: "And adorning let it not be outward - braiding hair, sample gold, or of putting on of apparel; but the hidden man of the heart with the imperishable jewel of a gentle and quiet spirit, which is expensive valuable to God" [The Bible, 1995, 1 Pet. 3: 3-4]. Notes that the meaning incorruptible first beauty poses sacred aesthetics that elevates the value of secular called perception: the conventions of earthly beauty that is exposed to rotting, contrasted heavenly beauty in absolute register its interpretation. From the given context, the discourse of concern for the

purity of the heart is represented by an act of aesthetic transcendence as a transformation from a conditionally phenomenal to an unconditionally ideal state of personality.

The Christian discourse of purity of heart is aimed at the practice of spiritual transformation of the individual, which is called correction, which is a reorientation of life to the righteous path. In the epistle of the apostle James, the depravity that befell people in various strife, cruelty, fornication and other vices is seen as betrayal of God, deviation from the righteous path, resulting in the sound of emperors to purify and sanctify hearts [Bible, 1995, As. 4: 8]. This imperative points to the need to reorient the soul and heart of every sinner as the ultimate concern. As emphasized by Ignatius (Brianchaninov), to achieve purity of heart requires a feat, and this purity is determined by the concept of holiness [Ignatius (Brianchaninov), 2001, p. 376-377]. Therefore, the Christian ideal of holiness is the object of concern for purity of heart.

All of the above allows us to formulate the following conclusions.

1. The Christian discourse of concern for the purity of the heart should be defined by concern for the dignity of the person as the image and likeness of God. This view of the expression of concern is an organic combination of theistic and personalistic discourse, in which the heart is considered the spiritual authority inherent in its two main functions - storage of divine image and aspirations toward the likeness as the ideal. Both of them appear to be the two main directions of the purity of the heart in counteracting the state of its impurity, which defiles the honor and dignity of the person. The opposition of purity / impurity is not limited to the ethical dimension, it is determined by metaphysical discourse, which captures the sharp contradiction between the ideal of the integrity of the individual and its phenomenal manifestation in a state of splitting. Therefore, concern for the purity of the heart involves the constitution of the picture of the ideal personality through the actualization of the following spiritual acts: 1) purification from attachment to worldly values (aspect of spiritual freedom), 2) saturation of the inner world with divine values (aspect of axiological acquisition), 3) from spiritual impurity (aspect of spiritual control).

2. Care of sincere cleanliness should be regarded as essential terms of personalization, which states the value of spiritual freedom (the state of internal purity of the person in the world) and transfiguration as elevation toward divine personality through spiritual guidance. Personalization is a complex dynamic process in which the realization of purity of heart is considered the processes of spiritual work and spiritual struggle for a theonomic personality. Here is clearly ascetic discourse, which orients the theological philosophy of the heart in the practical sphere.

3. The above material allows us to see the complex intertwining of various discursive mechanisms in the formation of theological anthropology, which include metaphysical, personalistic, ethical, aesthetic ascetic approaches to the conceptualization of the doctrine of the heart in purity. The openness of theology to philosophical thought and the inclusion in its scope of the above discursive works expresses concern about the effectiveness of the influence of Christian thought on the consciousness and way of life of people. The urge to purify the heart and its focus on God expresses the urge to accept not only the mind but also the heart of the values of the Christian tradition and to pursue the realization of its ideals. In this way, heartfelt concern for the purity of a concern for the dignity of the individual is closely coupled with concern that the tradition of their own dignity positioning of social and cultural environment.

The prospect of further study of the proposed topic is seen in the correlation of the Christian doctrine of the heart in purity with the eschatological discourse, which is a significant stimulating factor and cultural regulator in religious beliefs and teachings. In addition, we need to study the specific mechanisms of purity of heart, which are based on Christian asceticism. Finally, works of comprehension of various anthropological modifications in the Orthodox, Catholic, and Protestant traditions in retrospect and in the modern postsecular situation will be of considerable scientific interest.

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