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ABSTRACTS



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A COMPARATIVE RESEARCH OF THE DIFFERENCES BETWEEN THE SLAVIC AND THE MODERN EUROPEAN TRANSLATIONS OF THE BIBLE

In the current publication, the common and the different between the Slavic and the Modern European Bible translations was revealed on the examples of, on the one hand, the translation of St. Cyril and Methodius, the Peresopnytsya Gospel, the Elizabethan Bible and the Synodal Translation and, on the other hand, the Wycliffe Bible, the Luther Bible and the King James Version.

In the Middle Ages, the West Church forbade the Bible translations, except for the Septuagint and the Vulgate. The doctrine got a name of the Trilingual heresy among the East Fathers of Church, for admitting Bible existence in the only three languages: the Ancient Jewish, the Ancient Greek and Latin.

After the Baptism of Russ, the pupils of Cyril and Methodius succeeded in bringing the Slavish alphabet and their translation of the Bible to Kyiv. For Church Slavonic was becoming less and less intelligible, in the 19th century in the Russian Empire the Synodal Translation into Russian was made. The translation was intended for home reading only.

In the West, at the Proto-Reformation epoch, priest John Wycliffe translated the Bible into Middle English. He was prosecuted by the Catholic Church for the translation and for other heretic views.

Martin Luther rejected the Catholicism and started up the Reformation. He spoke against the Popery abuses and founded the Protestantism. He translated the Bible into German. The King James Version was started up by the puritans. Per se, the translation was made for supporting the Anglican Church.

So, the main difference between the East and West translations is that in the Orthodoxy appearance of new translations was not connected with appearance of denominations, in return, in the West a new translation appeared along with a new Cristian denomination.

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RELIGION FACTOR IN THE POLITICAL LIFE OF UKRAINE

Religion takes a significant place in the political culture of most countries. In modern Ukraine, as in most countries, Church is separated from the State and it is not formally involved into politics. In fact, the Church, irrespective of its

religious affiliation, can not be alienated from politics in any country. It is related to the citizens' interests and needs and changes in policy concern the interests of the Church itself. Religion has undergone gradual politicization in Ukraine since the country gained its independence. One of the evidences of this is the creation of Christian Democratic Party of Ukraine, the Party of Muslims of Ukraine, the National Christian Party of Ukraine, the Ukrainian Christian Democratic Party, etc. in the late 20-th to early 21 century. However, religious and political parties did not find their niche in the political life of the Ukrainians. Political power has always used religion as a mobilizing or dividing factor. The most obvious desire to use religion for political purposes was manifested in Ukraine during electoral campaigns to manipulate the consciousness of millions of people. Religious institutions, in turn, hyperbolize the role of political tools in solving any problems that distract the institutions from performing their immediate tasks, turning them into marginal structures.

The largest in Ukraine Orthodox Church is under the jurisdiction of the Moscow Patriarchate. Such a Church division instead of expected autocephaly and unified Orthodox Church, is leading to ethnic conflicts. After all, the sphere of influence of the Orthodox churches is some regions which, in a political sense, do not share the same view. However, the provision of Tomos to the Ecumenical Patriarchate in Ukraine will drastically reduce Russia's ability to influence the public attitude in Ukraine and the embodiment of the idea of unity both in the state and in the church.

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LEGAL SUPPORT OF RELIGIOUS ORGANIZATIONS IN UKRAINE

Ukrainian legislation is quite liberal comparing to many European countries. In 1991, the Law of Ukraine "On Freedom of Conscience and Religious Organizations" was adopted. The state policy in this sphere during recent years was carried out based on this normative act.

Since adoption of this law, many fundamental changes have taken place in the legal system: the new Constitution of Ukraine has been adopted, Ukraine has become a part of many international agreements related to the implementation of this right, in particular, the European Convention for the Protection of Human Rights and Fundamental Freedoms. However, the legislation on religious organizations has not practically changed since then. The Constitution of Ukraine has significantly expanded list of rights and freedoms, primarily through the inclusion in it of the freedoms formalized in international legal acts on the rights and freedoms of man and citizen. Among the constitutionally guaranteed there is also religious freedom (freedom of conscience and religion).

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