

## FAITH AS ACTION (RECEPTION OF A.S. KHOMEYAKOV'S IDEAS)<sup>1</sup>

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The article aims to support the National Project "Education", the formation of students' basic (universal) skills that accompany the processes of personal formation of a person. It is noted that the processes of self-identification of person are connected with manifestation of all his abilities - not only mind, feelings, experiences, but also will, belief. A historical and philosophical overview of different approaches to the understanding of faith is presented. It shows the dependence of solutions to the problem of faith on the paradigm of a particular era. The complex character of modern domestic philosophers' research, studying both epistemology and substantive aspects of faith, is emphasized. The question of the possibility of understanding faith as an ontologically rooted property of person, which conditions his actions, is discussed. The methodology of philosophical anthropology is used, pointing out the openness of person to the world, his ability to interpret faith as an ideological universal. Ideas Reception of A.S. Khomyakov allowed us to characterize faith as a state that requires its obligatory manifestation. It is shown that faith, as a way of human activity, is the basis for the formation of a unique personality with a value attitude to the world, characterizes the moral aspect of human existence. It is concluded that faith, knowledge and action are inseparable.

Key words: education, faith. mind, character building, Russian religious philosophy.

### **[Г.С. Харламова Вера как действие (рецепция идей А.С. Хомякова)]**

Статья направлена на поддержание Национального проекта «Образование», формирование у студенческой молодежи базовых (универсальных) навыков, сопровождающих процессы личностного становления человека. Отмечено, что процессы самоидентификации человека связаны с проявлением всех его способностей – не только разума, чувств, переживаний, но и воли, веры. Представлен историко-философский обзор различных подходов к пониманию веры. Показана обусловленность решений проблемы веры парадигмой конкретной эпохи. Подчеркивается комплексный характер исследований современных отечественных философов, изучающих как гносеологические, так и ее содержательные аспекты веры. Обсуждается вопрос о возможности понимания веры как онтологически укорененного свойства человека, обуславливающего его действия. Использована методология философской антропологии, указывающая на открытость человека миру, его способность интерпретировать веру как идеологическую универсалию. Рецепция идей А.С. Хомякова позволила характеризовать веру как состояние, которое требует своего обязательного проявления. Показано, что вера, будучи способом проявления человеком активности, является основой для формирования уникальной личности с ценностным отношением к миру, характеризует нравственный аспект человеческого существования. Сделан вывод о том, что вера, знание и действие неразделимы.

Ключевые слова: образование, вера. разум, воспитание, русская религиозная философия.

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### **Introduction**

The targets of the National Project "Education" orient higher education in Russia towards the formation of basic (universal) skills in students that ensure their ability to learn

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throughout life (concentration management, empathy and emotional intelligence, cooperation, responsibility in work, problem-oriented, systemic thinking, knowledge of the universal language of concepts, etc.). The focus of education sector on the competence-based approach encourages teachers to use proven educational technologies that enhance students' reflective abilities. As the university practice shows, modern students have the potential to understand themselves as a whole person, who has the inherent ability to think, feel, experience, believe, manifest volitional qualities. At the same time, the level of competence of university students dictates the need for further involvement of historical and philosophical studies in the educational process. The task of using modern developments devoted to the processes of human personality formation is actualized. There remains the need to solve the problem of identification, self-identification of young people, manifestation of all abilities - not only mind, feelings, experiences, but also will, faith [11].

The topic of faith has been discussed by thinkers of various schools and trends since antiquity. Already in antiquity the phenomenon of belief aroused the interest of thinkers, and its analysis was aimed at solving the problem of correlation of belief and knowledge (Parmenides, Zeno, Heraclitus, Socrates, Plato, Aristotle, Democritus, Epicurus).

Consideration of faith as a philosophical category opposed to knowledge began in the Middle Ages (Augustine the Blessed, Thomas Aquinas).

Modern Age defines the tasks of the study of faith as an element of the process of cognition, independent of religion (D. Locke, D. Hume). F. Bacon opposes the faith-belief of Augustine Aurelius, regarding it as a dangerous "idol," an obstacle to right knowledge. The paradigm of rationalism in the Renaissance age allowed for the idea of faith-hypothesis, viewing faith as an act of human acceptance of arguments that were not fully justified, but nevertheless aroused human interest (Hobbes, Locke).

The rationalist tradition begins to distinguish between ordinary faith and religious faith (Hume).

Thanks to Kant, the critical method is widely used, which allowed to justify the moral significance of faith. Kant's approach was developed in the works of I. Fichte, F. W. J. Schelling, G. B. Ф. Hegel. There is a growing tendency to view faith in the context of the search for reliable knowledge, the mechanisms for obtaining it. The epistemological approach to the study of faith has led to an understanding of faith as a component of the cognitive process. Kant wrote that he had to limit reason in order to give room for faith. In Schelling's work faith is established as a philosophical category. Since faith is a necessary component of any purposeful activity, it is recognized as an essential element of true philosophy.

The deepest comprehension of the phenomenon of faith is presented by Hegel in his lectures on the philosophy of religion [1]. The thinker attributed faith to the realm of practical relations. In faith, self-consciousness is not only theoretically aware of its subject, but is confident in it as objectively existent and the only true thing. Faith characterizes the relationship between the subject and the subject. Faith is seen as a human condition that signifies the appropriation of the perceived and the elimination of the pre-existing distance with the object. As a philosophical concept, faith accumulates different dimensions, aspects, levels of its comprehension, which was shown by non-classical philosophy. In the work of S. Kierkegaard proves faith to be a factor in religious experience. Jaspers defines faith as a unity of two components, the subjective (on the part of the individual) and the objective (on the part of the object). The subjective component is represented by a person's beliefs; the subject is what is believed, what determines the content of the faith. The whole of faith is the unity of the subjective and objective sides. According to Jaspers, faith is characterized by multiple levels. On the one hand, faith is like instinct, realized as a psychological state of certainty. On the other hand, in the realm of the spirit, faith is identical

with conviction. A separate variety is philosophical faith, understood as the faith of a thinking person. Its main feature is that it exists only in conjunction with knowledge. [9].

From the point of view of positivism, faith is some peculiar state of mind of man, his tendency to acknowledge, to assert as true that which in itself is not obvious, cannot be confirmed. The genesis of faith is related to a lack of knowledge. As knowledge enriches, belief in the supernatural will be supplanted by belief in human omnipotence.

Representatives of pragmatism have also contributed to the study of the essence of faith. For this purpose, in particular the leading representative of pragmatism and functionalism W. James, to reveal the essence of faith, eliminates the confessional features of religious experience. The American thinker differentiates between religion and will in faith, meaning that religion characterizes the unity of man and higher powers, while will is the moral activity of man that generates values. According to W. James, the value of faith lies in its ability to help a person find a positive attitude toward life. Through faith, one finds equilibrium in the world around him. He develops adequate ideas about himself. Achieving psychological balance is something a person should strive for.

Ideas of W. James were developed in the writings of G. Santayana. The American philosopher and writer of Spanish descent takes a multifaceted view of faith: and as faith in evidence, as faith in experience, faith in the subject, faith in substance, faith in nature. From the thinker's point of view, knowledge is also faith mediated by symbols. At the same time, the essence of faith remains undisclosed, as well as the characteristics of faith, its subject and object. The term animality of faith is used, indicating the existentiality of faith, a connection to the dynamic human spirit.

B. Russell, interpreting faith as a pre-intellectual, animal, and even bodily beginning in man, more so than J.R. Russell. Santayana, came close to discovering the essence of faith. Its occurrence, according to Russell, is related to the delay of the expected action. Faith is characterized as a representational state of consciousness. It means a person's readiness to act, to respond to the circumstances, to react to the words he has heard. B. Russell understands faith as denoting a unifying attitude. Faith is a formula for being applied to various conceptions of being. Faith as a characteristic of the value attitude to the world, other people is considered in the works of E. Cassirer and A. N. Whitehead.

Interest in the problems of faith was shown by Russian thinkers as I.V. Kireevsky, V.I. Nesmelov, V.S. Solovyov, F. M. Dostoevsky, L. N. Tolstoy. Philosophers have concretized the meaning of faith, linking it to the spiritual aspirations of an individual (L. I. Shestov, N. A. Berdyaev, I. A. Ilyin, S. L. Frank, M. M. Bakhtin, N. O. Lossky, P. A. Florensky, S. N. Bulgakov, A. F. Losev, V.V. Rozanov, S.N. Trubetskoy, N.F. Fedorov, S.L. Franc).

Russian religious philosophers defended the epistemological significance of faith, seeing in it a special source of knowledge (awareness, knowledge). The cognitive activity of the mind is conditioned by union with religious faith. Such unity is characteristic of a coherent worldview, which determines a person's cognitive activity.

According to I.V. Kireevsky, there can be no man without faith, synthesizing a holistic circle of moral beliefs, their proportionality. Faith gives certainty to all knowledge and feelings, defines the meaning and purpose of human life.

Integrity of spirit, according to I. V. Kireevsky, is the first thing to talk about in overcoming the abstractness of the intellect. Integrity of spirit, or faithful thinking, for the Russian man was a protective response to the rational approach to reality.

Faithful thinking that characterizes the integrity of the spirit is, according to I.V. Kireevsky, a certain way of thinking. The attainment of truth is conditioned by a certain state of the thinking spirit. There is nothing about the external connection of the concepts. The fullness of truth is achieved by the inner wholeness of the mind. It is a state of unity of mental forces, in which there is no division into separate activities of the spirit, as is characteristic of Western thinkers who divide feelings into moral, graceful, useful. Believing

thinking, or wholeness of spirit, is the connection of the concepts of mind with the movements of the human heart, it is the reflection of the sympathy of all the forces of the inner world of man. Their harmony is due to man's faith leading him to a higher perfection. Faith at I.V. Kireevsky is comprehended as a way to counteract the fragmentation of the spirit, logical abstraction in reasoning [3].

V.I. Nesmelov affirmed that faith emerges and develops as cognition, as one aspect of the same process. Faith is a form of human interaction with the world around us existing along with knowledge. Actual cognition of man exists only in the form of belief, so knowledge becomes the property of man's inner world, appropriated by experience. The content of faith V.I. Nesmelov saw in its combination of thought and free will. This interpretation also applies to religious faith. [5].

Faith is a human experience, according to I.A. Ilyin, which determines the possibility of its wholeness, spirituality. Faith has to do with person's ability to respond to every phenomenon of the divine. Like all skills, faith develops through the fact that each person has some proclivity. I.A. Ilyin calls Predisposition a spiritual instinct. The process of awakening and strengthening the spirituality of the instinct in man is the essence of character building [2].

Reliance on the ideas of S. L. Frank, I. A. Ilyin, N. A. Berdyaev, P. A. Florensky and thinkers close to existentialism allow us to reveal the theme of the relationship between faith and service. By service is meant an act of faith-driven action.

Modern domestic philosophers conduct a comprehensive study of both epistemological and substantive, value aspects of faith. According to dictionaries, faith can be conceptualized as a psychological attitude towards accepting religious dogmas, as an internal state of trust in religious values. Faith is seen as one of the central programs of the human brain, driven by the innate human tendency to believe. Religious faith is a particular case of this human activity form. Studies of the epistemological aspects of faith, the dialectics of the sensual and the rational, the religious and the non-religious (philosophical) in faith prevailed in the pre-Perestroika period (Y.F. Borunkov, V.R. Bukin, B.A. Yerunov, S.A. Tokarev, D.M. Ugrinovich). serious attention is paid to these aspects even today (M.T. Andriushenko, V.G. Galushko, V. Plotinskaya, T.E. Ryakhovskaya, E.V. Solovyova, M.S. Teplykh, F.A. Khusnutdinova). Philosophical interpretation of the correlation between faith and being is proposed by A.V. Romanov, it reveals the essence of faith and shows its relationship to human subjectivity. Faith as a phenomenon of subjective reality was studied by E.A. Evstifeeva. Epistemological, axiological and praxeological aspects of faith were shown. The study of the role of faith in the structure of human activity and the formation of personality was conducted by N.A. Kalyuzhnaya, Y.V. Karpova, E.N. Pimenova, Y.A. Platonova, A.I. Shaforostov. Domestic scientists R.M. Granovskaya, A.M. Dvoinin, Y.M. Zenko, T.A. Kazantseva, N.L. Muskhelishvili investigated the socio-psychological aspects of faith and religiosity, and considered the relationship between the mental and the social in faith. The "Religious Renaissance" being experienced in Russia today sets the task of a comprehensive study and analysis of both religion's past and its tumultuous and contradictory present for philosophy. The works of T.A. Bazhan, M.B. Dandaron, O.F. Lobazova, N.B. Mazur are directed to its decision. Researcher S.N. Astapov makes the case for the unity of faith and reason as irrational and rational elements of theoretical religious discourse. In Christian theoretical thought, the scholar notes, this unity was represented as a dialectical contradiction, the violation of which led to the destruction of religious discourse. S.N. Astapov affirms the contradictory unity of faith and reason, it was explored in European medieval philosophy and Russian religious philosophy in the first half of the 20th century, as well as in theoretical systems that were seen as ways of explaining the relationship between faith and reason in Christian conception. Christian theoretical thought

supported the contradictions between faith and reason, seeing in the contradictions an impetus to seek its development, S.N. Astapov concludes. [10].

The degree of development of the topic allows the author of this article to raise the question of the possibility of understanding faith as an ontologically rooted property of man that conditions his actions. A similar perspective of the study of faith is presented in the doctrine of A.S. Khomyakov. Its focus on human problems, intergenerational continuity, transmission and inheritance of values determined the purpose of the article: study of the essence characteristics of faith, conditions of possibility of its representation as an action.

### **Research methodology**

The principles of philosophical anthropology ensure the clarification of the nature of human experience, the openness of man to the world. The religious version of the phenomenological and anthropological analysis of personality allows the researcher to formulate judgments about the person, treating the person as a unity of the mental and corporeal, the vital beginning in the unity with the spirit, which should be considered in solving the problems of identity, personal self-determination.

The methodology of philosophical anthropology opens the way for interpreting experience, faith, spirit, and life as ideological universals. Their formation is due to the need to supplement rational cognition. The continued existence of universals is supported by their function of clarifying that which is not covered by rational cognition but is included in particular human experience. In other words, as a condition of the possibility of existential experience, we can consider faith, which is an ontologically rooted quality of man, an inherent form of activity that connects man with the world around him. The consequence of faith identified with action becomes existential experience. Such an action leads to accumulation of knowledge, overcoming of fear, gaining confidence, conviction in the possibility of overcoming his own imperfection. Faith is a state which, by its very nature, requires its obligatory manifestation. Faith understood as a person's pursuit of truth is the basis for the formation of a unique personality with a value attitude towards the world. In this respect, faith characterizes the moral aspect of the human being. Faith, knowledge and action are inseparable. Their unity contributes to the human experience as a whole, where the religious experience is one of the results of man's realization of himself not only as a corporeal being but also as a holistic being.

The phenomenological approach and the principles of hermeneutics contribute to the study of faith as an anthropological quality, a way of human activity.

### **Results obtained**

Interpretation of faith as action in the works of A.S. Khomyakov is conditioned by the specificity of his philosophical views. The thinker strives to protect the development of the individual as well as the entire humanity from the one-sided influence of the Western world. The teachings of A.S. Khomyakov represents an attempt to establish a connection between theology and philosophy. This approach expands the theoretical and cognitive possibilities of the researcher and strengthens the epistemological potential of both theology and philosophy [8; 4]. In creating the doctrine of the Church, A.S. Khomyakov forms the basis of the doctrine of personality. In it, the thinker stresses the importance of man's connection to society, and points to man's powerlessness if he has lost his social ties. Emphasizing the conditionality of personal formation by connections with the Church, A. S. Khomyakov defines the Church as a condition for a person to attain the fullness of personal wealth. It is only in the Church that an atmosphere of brotherly love arises, and a feeling of unity in the name of Christ is born. Such human qualities as reason, conscience, creativity can be fully manifested only under the influence of the Church, which represents the dominant social whole. The Church upholds the spirit of freedom and, according to A.S. Khomyakov, it is a gracious organism in which the Spirit of God reigns without hindering the triumph of freedom. The basic thesis of Khomyakov's doctrine is considered to be that

of man's wholeness. From this thesis follow judgements epistemological and those related to the philosophy of history.

Human wholeness is comprehended by Khomyakov as something that is multi-layered: is defined by the mind as the central force around which all the forces of the spirit, governed by the mind, are situated. The loss of inner order leads to the destruction of wholeness in the spirit.

From the doctrine of the Church one of the main provisions of epistemology of A.S. Khomyakov is formed. The thinker believes that it is impossible for a single individual to master the truth. As an individual, a person cannot fill individual consciousness through the environment of the individual alone. Individuality can only be fulfilled in the Church, which is a gracious social organism. Truth is attained in a shared activity; it is revealed by a cumulative thought united by love. Individual consciousness, detached from the Church, is connected with reasoned cognition, and is opposed to the holistic spirit. Reasoned knowledge is also opposed to faith. A holistic spirit contributes to overcoming one-sided reasoned cognition. But the integrity of the spirit is necessary in the first stages of knowledge. The first stages of cognition are primary acts, called faith by A.S. Khomyakov. Faith here is interpreted as a way of engaging with reality. Faith is a function of the holistic mind, its ability to perceive real things and communicate them to the intellect for subsequent action. Faith provides the primary material for the construction of all our knowledge. It is data that precedes logical consciousness, requires no proof or argument. The philosopher uses the concept of "knowledge of faith." The specificity of "knowledge of faith" consists in the fact that it takes all its diversity from life, fills it with meaning, absorbs the connections of the real world. A.S. Khomyakov calls Knowledge of faith. as living knowledge requiring wholeness, harmony in the human soul. Living knowledge does not exhaust the whole mind, the integrity of which is also determined by the domain of reason. The integrity of the mind is the result of the cognitive process. Its beginning is in faith, its continuation is in the work of the intellect. According to A.S. Chomyakov, the perception of phenomena in faith supports the efficacy and vitality of reason. "All the powers of the soul are illumined by faith," A.S. Khomyakov wrote, "...everyone gets teaching through it. Therefore, the precept addresses... to mind as a whole and acts through the diversity of its forces, constituting in the general totality a living unity" [6, p. 51].

Living knowledge is linked to action, action accompanies living knowledge. The philosopher expresses this idea with the concept "full consciousness", emphasizing that at the initial stages of human interaction with the world the intellect does not yet manifest itself (does not reveal itself). Consciousness is not yet separated from what it is aimed at. Living knowledge is the stage of perception in which the mind is not separated from the will, from the object, from what is behind the object, acts as an undeveloped original.

### **Conclusion**

In the teachings of A.S. Khomyakov, faith is understood as a form of human activity, as action. It is there that man manifests himself holistically - as thinking, feeling, experiencing, and willing. As an action, faith reflects man's need to overcome his own imperfection, to get closer to the moral standard, to find unity with the God-man, Jesus Christ: "...faith is not the action of one comprehension, but the action of the whole mind, i.e. of comprehension and will in their inner unity. Faith is life and truth at the same time. It is an action that is conditioned by the critical attitude of man to his own imperfection, striving to overcome it by getting closer to the being of morality, to Jesus, the God-man [7].

Faith characterizes the moral aspect of the human being: "Faith is a beginning, in its very essence, moral" Ibid. The essence of the moral principle is its obligatory manifestation: "The moral element, which would not contain within itself the urge to be discovered, would thereby denounce its powerlessness, or rather, its nothingness, its non-existence. To find one's faith, one's moral principle, is the most important and the most difficult thing a

person can do. Faith, knowledge and action are inseparable. In unity, they contribute to gaining religious experience, to realizing oneself as a full person, not only as a corporeal being, but owning a soul, knowledge not external, reasoned, but true, permeated by faith.

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