THE ISSUES OF THE USAGE OF RELIGIOUS TERMS

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Annotation. Development in the field of every discipline led to study the spheres by dividing into several branches. In linguistics one of the significant directions is to study religious discourse and terms. In this article you may familiarize some problems of it.

Key words: Religion, discourse, term, terminology, theological, connotation,views

Going deeper into such a specific area of relations as religious, the researcher is confronted with a number of terms and concepts, without the assimilation of which further acquaintance with the subject of study is impossible. The term is the main and basic element of the sign system of any discourse. Some dictionaries define the term as 'an unambiguous word fixing a certain concept of science, technology, art, etc.'[1] Thus, the term is a component of the scientific language, introduced with the aim of accurately and, most importantly, unambiguously designating the data of science, especially not having names in everyday language.

Talking about religious knowledge, it should be noted that it begins with general ideas (everyday concepts) that are used to express theological views, and then (like scientific knowledge) as a result of centuries of work by theologians of various faiths are fixed in terms. Religious terminology has its own unique specificity, consisting in the fact that it is called upon in the field of human consciousness – the world comprehended by human intellect, to fix the concepts of phenomenal ones that cannot be realized by the human mind. As A. M. Prilutsky states that 'the formation of the theological (religious) terminology is the result of the concretization by the human mind of mystical phenomena and entities that are revealed to the human mind 'extraordinary' and often in the form of symbols.

Another feature of religious terminology is that if in the general definition of terms the latter, as a rule, 'unlike the words of an ordinary language, are ... devoid of emotional coloring'[2], then many religious terms contain a pronounced emotional component of meaning, with the help of which, on the one hand, an assessment of the described phenomenon is made, and on the other, the attitude of supporters of the corresponding religious views to this phenomenon is formed. A striking illustration of the above can serve as a connotation of emotionality in the term 'sect', which will be discussed below.

The first terms related mainly to western moral theology ('sin', 'repentance'), ecclesiology (actually 'church', 'bishop', 'presbyter' because most people of the Occident confess Christianity) and the doctrine of the means of grace ('baptism', 'Eucharist', 'revelation'). It is interesting that some words (for example, 'confession', 'sacrament', 'sin', etc.), being quite common in ordinary speech, take on a fundamentally new meaning in religious discourse, in contrast to the general linguistic meaning. Although, it seems to us that the initially indicated words determined, nevertheless, religious concepts, and then, later, assumed a general linguistic meaning. This gives reason to P. A. Florensky to say that 'the word *terminus* in philosophy comes precisely from religion, and at the same time with the preservation of the original meaning'[3]. In other words, thanks to the

terminological designation, the subject under study appears to be within the boundaries of what is known: 'the boundary of terminology, in fact, determines the boundary of the corresponding subject area, separates objects included by consciousness in system-structural relations from a single, undivided, not yet conscious field'[4].

The formation of Christian terminology began with the emergence of the New Testament Church. However, this became a conscious problem during the Ecumenical Councils, when the lack of a integrated terminological order began to threaten the unity of the church due to the violation of the uniformity of interpretation of theological concepts. This was one of the significant reasons for the emergence of competitive religious discourses, as well as schism. When, after several centuries, the theological terminology was mainly formulated, the inevitable reason for the emergence of such discourses was the rejection of generally accepted terminology and the creation of a new one. An example is the renovationist schism in the Orthodox Church of the early the 20th century.

The reason for all this lies in the peculiarities of the theological term, namely, in its correlation with the noumenon world, with concepts that become the subject of cognition through faith. Like many subjects of religious worship, the term was often also endowed with the meaning of the sacred, assuming the function of a link between the believer and the object of his worship.

The processes taking place in the religious sphere often cause changes in the sign system, leading to a discursive transformation, up to the formation of a new, alternative discourse, which begins to compete with the 'mother' discourse that originally existed in this religious system. For example, a divergence in theological views leads to the birth of various theological schools and directions, which, in turn, can lead to the emergence of new terms and even entire term systems. The rejection of generally accepted terminology and its replacement with a new one results in a deviation from traditional teaching and the emergence of a new heresy. The breakaway part is undertaking the formation of its own - already theological - discourse, which also competes with the traditional one. The indicated phenomenon gave rise to a completely new concept, expressed in the term competitive religious discourse, understood as a complex of communicative actions or events based on representations that are different from those traditional in the given religious system. This term, which appeared recently, is just entering the scientific turn and is in the stage of active discussion.

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