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**MODERN TRENDS
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OF ECONOMY,
TECHNOLOGY
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SECTION: CULTUROLOGY AND PHILOSOPHY

HIGHER JUSTICE AS NORMATIVE-VALUE THE LIMIT OF NATURAL LAW

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The highest ideal is the Highest Justice, and the Embodiment of the Highest Justice, according to natural-law concepts, is God. It is God who appears as the Over-Absolute, who crowns the system of absolute natural-law values. It is God who gives all other values an absolute character, without him they lose their absoluteness and become relative. When natural-law imperatives are given an absolute character, this means that they acquire a special quality: they cease to require evidence and become indisputable.

God is the basis of the Eternal Law, from which all earthly laws draw their force. Thomas Aquinas defined the Eternal Law as “the universal law of the world order , which represents the divine mind as the supreme universal guiding principle, the absolute rule and principle that governs the general connection of phenomena in the universe (including natural and social processes) and ensures their purposeful development” [1, p. 439].

According to the laws of the Highest Divine Justice, every person has the right to life, freedom, property, and personal dignity. By the very fact of his birth, everyone is endowed with these rights and no one has the right to encroach on them. The manifestation of Divine Justice is the life of people in society, in accordance with the Divine legal order, according to which every people has the right to freedom, personal dignity, the right to their own state and their own power, the right to care and respect from their own power, etc. But empirical reality does not always agree with the requirements of the Highest Justice, natural -legal imperatives do not always correspond to the understanding and interests of social subjects, very often contradictions arise between them. This issue has repeatedly been the subject of consideration of both religious-ethical and philosophical -legal thought for many centuries.

Ukrainian philosophical and legal ideas reflect the belief of our ancestors that the law of the Supreme Justice reigns in the world, the belief in God, who watches over people to ensure that they obey His laws – “commandments”, and punishes individuals and nations for their violation – “sins”. The calamities and catastrophes that befell nations were punishments for sins, for the fact that a certain community “angered the Lord” with its “lawlessness”.

The idea of the moral law as the law of God, as the law of the Supreme Justice and the concept of "God's punishment", "God's scourge" our ancestors adopted from the Holy Scriptures and from the ancient sages of antiquity. Horace has the following words: "We obeyed the gods - and the world obeyed us. In them is our beginning, with them we go to the end, if not - with a storm of black troubles the despised Deity will punish us!" [2, p. 18].

The symbolic interpretation of the Holy Scripture in the history of Ukrainian philosophical and legal searches is found already in the oldest monument of the original Old Russian writing, "The Word about Law and Grace" by Hilarion of Kiev, from which, according to V. Gorsky, "one can begin the countdown of the history of domestic philosophical thought" [3, p. 75]. Considering human history, Hilarion affirms the idea of the Divine as a source of harmony and order in this earthly world. Thanks to the adoption of Christianity in Russia, the knowledge of the one God, the thinker considers the history of his time to be so perfect that not the future, but the present is the highest embodiment of the dream of the ideal. In this sense, the future merges with the present, the baptism of Russia gives the long-awaited "salvation".

Hilarion distinguishes two eras that consistently replace each other in the process of historical development: the era of the "Law" – the "Old Testament", when relationships between people were built on the principles of slavery, boundless obedience, and the era of "Grace" – the "New Testament", where freedom and truth reign. "For the light of the moon fades before the radiance of the sun. So does the law before grace. And the cold of the night passes, as the warmth of the sun warms the earth. And humanity no longer stoops in the law, but walks upright in grace" [4, p. 15]. The law, in Hilarion's opinion, divides peoples, exalts some and humiliates others, it does not understand what a higher good is, what freedom is, it is completely directed towards everyday life, into the vanity of earthly passions. The law does not ennoble, does not purify, but only gives rise to stinginess, envy and anger. The law sees only the small, but does not know the eternal. And if the Law is replaced by Grace, then instead of slavery comes freedom. So, along with Grace, freedom came to the Russian land.

In the "Prayer" we see that Hilarion begs God for forgiveness of sins. "We repent, we ask, we pray! We repent of our evil deeds. We ask that You send fear of You into our hearts. We pray that You will have mercy on us at the Last Judgment. Save, be generous, protect, guide, have mercy, have mercy!" Fearing God's punishment, the supplicant asks: "Blot out, the handwriting of our sins! Appease the anger with which we have angered You, Lover of mankind! For You are the Lord, the Master and the Creator, and in Your power it is for us to live or die" [4, p. 27]. Thus, God is conceived as an archetype (according to C.G. Jung) of authority and justice. As O. notes. Syrtsov, in the "Prayer" Hilarion clearly conveys the idea of "hope in the boundless mercy of God and the ultimate salvation of all" [5, p. 146]. God acts as a great "philanthropist", grants mercy and salvation to all people, thereby proving to Hilarion the equality and equal value of all people and nations in the world.

Therefore, the normative and value limit of aspirations for natural law is the Supreme Justice, which is understood as the highest ideal that corresponds to the fundamental foundations of the world order, etc.

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