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**IDEOLOGICAL AND SYMBOLIC FEATURES
OF THE NEW CHRISTIAN MOVEMENTS**

The article consider the ideological and symbolic features of the teachings of new Christian movements. The emergence of new Christian movements is associated with the incompatibility of traditional Christianity, its religious rites and rituals with the requirements of the time or in general with the crisis of Christian culture. In this regard, the study analyzes the ideological and symbolic features of the new Christian cults, their relationship to the main Christian canons, as well as changes in religious rituals and rites. As a result of studying the ideological and symbolic features of the new Christian currents, the authors come to the following conclusions. Firstly, the main features of the new religious movements are in relation to the creeds of traditional Christianity, to the Holy Trinity, and to the performance of the seven sacraments. Secondly, new religious movements are distinguished by their simplicity of religious sermons, vivid performance of religious rites and rituals. Thirdly, new religious trends attach great importance to visual elements. Their logos, flags, emblems and other religious symbolic attributes are closely related to the history of their development. They are based on the ideology of Protestantism and Freemasonry. To sum up, the ideological and symbolic content of new religious movements is transformed in accordance with the requirements of society and time.

Key words: Christianity, new religious movements (NRM), symbols of faith, eschatology, worship, religious emblems and logos.

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**Жаңа христиандық ағымдардың
идеялық-символдық ерекшеліктері**

Мақала жаңа христиандық ағымдар ілімдерінің идеялық-символдық ерекшеліктерін қарастыруға арналған. Жаңа христиандық ағымдардың пайда болуының өзі дәстүрлі христиандық діни сенім негіздерінің, діни әдет-ғұрыптарының, рәсімдері мен жоралғыларының заман талабына сай келмеуімен немесе жалпы христиандық мәдениеттің тоқырауымен байланыстырылады. Осыған орай, жаңа діни ағымдардың идеялық-символдық ерекшеліктері, олардың негізгі христиандық канондарға көзқарастары, діни ғұрыптары мен рәсімдеріндегі өзгерістер талқыланады. Авторлар жаңа христиандық ағымдардың идеялық-символдық ерекшеліктерін зерттеудің нәтижесінде бірнеше қорытындылар жасайды. Біріншіден, жаңа діни ағымдардың басты ерекшеліктері – олардың дәстүрлі христиандық сенім символдарына, Қасиетті Үштік ұғымына қатынасынан және жеті құпияларды орындауларынан көрінеді. Екіншіден, жаңа діни ағымдар діни уағыздарының өте қарапайымдылығымен және діни салттар, рәсімдер мен жоралғыларды заманауи өмірге сай, жеңіл, әрі тартымды орындалуымен ерекшеленеді. Үшіншіден, бұл діни

ағымдар визуалдық элементтерге үлкен мән береді. Тү, эмблемалар, логотиптер тағы да басқа діни символдық нысандары олардың даму тарихымен тығыз байланысты және олар идеялық түп негізін протестантизм мен масондықтан алады. Қорыта айтқанда, жаңа діни ағымдардың діни сенімінің идеялық-символдық мазмұны заман талабына сай, сұранысқа қарай өзгерістерге ұшырап отырады.

Түйін сөздер: христиандық, жаңа діни ағымдар (ЖДА), сенім символы, эсхатология, құдайға құлшылық ету, діни эмблемалар мен логотиптер.

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Идейно-символические особенности новых христианских движений

В статье рассматриваются идейно-символические особенности учения новых христианских течений. Возникновение современных христианских движений связано с несоответствием традиционного христианства, его религиозных обрядов и ритуалов требованиям времени или в целом с кризисом христианской культуры. В связи с этим, в исследовании анализируются идейно-символические особенности новых христианских культов, их отношение к основным христианским канонам, а так же изменения в религиозных обрядах и ритуалах. В результате изучения идейно-символических особенностей подобных христианских течений авторы приходят к следующим выводам.

Во-первых, главные особенности новых религиозных движений заключаются в отношении вероучений традиционного христианства к Святой Троице и в выполнении семи таинств.

Во-вторых, новые религиозные движения отличаются своей простотой религиозных проповедей, ярким исполнением религиозных обрядов и ритуалов. В-третьих, новые религиозные течения придают большое значение визуальным элементам. Их логотипы, флаги, эмблемы и другие религиозные символические атрибуты тесно связаны с историей их развития. Они основаны на идеологии протестантизма и масонства. Словом, идейно-символическое содержание новых религиозных движений трансформируется в соответствии с настоящими требованиями общества и времени.

Ключевые слова: христианство, новые религиозные движения (НРД), символы веры, эсхатология, богослужение, религиозные эмблемы и логотипы.

Introduction

One of the most important issues of religious studies is the role of new religious movements in society, modern functions and the ideological and symbolic features of their teachings. In this article we tried to reveal the ideological and symbolic features of new religious movements.

New religious movements (NRMs) or non-traditional religious denominations are religious groups that are not established in society as a religion or church (Barker, 1997: 82). The term «new religious movements» is an academic and neutral concept. This concept was introduced in scientific circulation to replace the terms «cult» and «sect» (Introvigne, 2001).

In the 21st century, there has been an active development of new religious movements, new sects are emerging. In general, the ideological and symbolic difference between new religious movements is directly related to their conditions of

emergence and formation. We believe that modern sectoral research should be given special attention. Because people who have not satisfied their spiritual needs in traditional religions, find themselves in new religious communities.

The emergence of new religious movements is the result of the development of a «sectarian tendency» in religion for a long time. Focusing on how new religious movements emerged, we can note that many of them separated not from traditional religions, but from other types of religious organizations: denominations, cults and sects.

An ontological basis of sectarian tendencies is inherent in any religious organization; for their further development they are forced to adapt to the requirements of a changing society. Over time, their doctrine becomes irrelevant for the members of the religious community, that is, religious dogmas do not meet the requirements of their reason, so the search for new «active» religious feelings and understandings begins. Initially, they try to find

these forms in the teachings and practices of their religious communities. If searches end in vain, they begin the process of developing a new sectarian tendency, taking the initiative to change the established tradition (Shils, 1981: 95-96).

As a result of the ongoing crisis of the Christian culture of the West, postmodernist ideology arose, a characteristic feature of which was anti-systematic. The degradation of Western Christianity naturally led to the rejection of claims to the integrity and completeness of the theoretical scope of reality, to the «realization» of the objective inability to fix the presence of rigid, self-closed systems – in the field of economics, politics and arts. Postmodern becomes an ideology, a direction in a culture where the concept of truth is not based on a rational emotional perception of the surrounding reality (Orlova, 2004: 128)

Material and methods

During writing the present article different materials and sources were used. The first group of sources consists of Internet resources: official sites of new religious movements, religious channels, interviews with clerics, etc. They studied audio and video materials, official magazines, brochures. Thus, the differences between their doctrines and the creeds of other denominations were revealed. The base of the second group consists of scientific publications of domestic scientists as well as near and far abroad ones.

In the course of the study, retrospective and comparative structural-functional methods were used. In addition, dialectics and comparison, synthesis, refinement, systematization, modeling, structuring, etc., formal-logical operations, cause-and-effect and historical-genetic aspects, typological systematization, phenomenology, hermeneutics, psychoanalysis.

Literature review

The problem of the ideological and symbolic features of new Christian religious movements has not been comprehensively studied. However, the emergence of new religious movements, their place in society, activity became a matter of a separate study of foreign, Russian religious scholars, sociologists, etc. This issue was dealt with by an English sociologist, Professor Aileen Barker. As a result of his many years of work, the term «new religious movements» was introduced into scientific circulation, which from the first days

found its wide application (Barker, 1997). The Italian sociologist of religion, Professor Massimo Introvigne (Introvigne, 2001) also made a significant contribution to the explanation and application of the term «new religious movements in the scientific community. The well-known scientist, an American sociologist engaged in the study of questions of the traditions of Edward Shils (Shiller, 1981) did not stand aside. In his work, he analyzes the patterns of sectarian tendencies, as well as the transformation of traditions.

Studies of Russian scientists such as Kucher (Kucher, 2004), A.L. Dvorkin (Dvorkin, 2006), Ya.I. Zdorovets, A.A. Mukhin (Zdorovets, Mukhin, 2005), V.A. Martinovich (Martinovich, 2015), E.G. Balagushkin (Balagushkin, 1999, 2002), A.Yu. Evdokimov (Evdokimov, 2011) and others were devoted to the issues of new religious movements. In these works searched the history of the emergence of new religious movements, the problems of classification, the difference of their teachings from traditional religions, modern functions and role in society.

In recent years the problem of new religious movements has also been actively studied by domestic researchers. However, the problem of the ideological and symbolic peculiarities of the new Christian movements was not the object of a special, comprehensive study. Nevertheless, the works of Kazakhstan scientists N. Baitenova, S.U. Abzhalov, Sh. Rysbekova, A. Kurmanaliyeva, K. Borbasova, K. Zatov, B. Bisenova, B.B. Meyirbaev, A.I. Artemyev, S.Yu. Kolchigin, I.B. Tsepkova, K.T. Zhumagulov, Y.T. Kartabayeva, and others formed the theoretical and methodological basis of our research.

Results and discussion

Today widespread new Christian movements are Children of God, Pentecost, Methodists, Evangelical Christians, Seventh-day Adventists, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints (Mormons), the New Apostolic Church, the Last Covenant Church, the Unification Church (munits), the Christian science (Church of Christian Science, Scientific Church of Christ), White Brotherhood.

All of the above religious movements originate from the largest Christian denomination – Protestantism, which stands after the Catholic Church. The history of the development of Protestantism shows that from the beginning it began to divide into three main branches – Lutheranism, Calvinism (or reformism) and Anglicanism. These

areas, in turn, formed dozens of new Christian denominations.

Religious symbols-actions (rituals) include the whole range of religious holidays and religious activities. Any action (political or religious) becomes symbolic if it performs the function of a ritual. Religious architectural monuments, sacred places, emblems, heraldry, flags, holy books can be combined into a group of religious symbols-objects. Religious hymns, prayers, chants, hymns – all these religious symbols, sounds. The musical scale becomes a symbol if it acquires added value to its immediate meaning. Religious symbols-persons include not only the names of saints, religious leaders, including mythical, legendary personalities, but also names of religious trends, as well as religious organizations of symbolic importance (Bukovskaya, Vojvodina, 2006: 104).

So what is the ideological and symbolic feature of the new Christian movements? In our opinion, the central issues of this direction are – the Second Coming of Jesus Christ, Worship, the Sacraments, Baptism, Communion (baptism), the priesthood, ceremonies, holidays, etc. The ideological and symbolic features of the new Christian religious movements stem from differences of opinion on religious cults, rites and rituals.

The founders of Protestantism began their activities with the negation of the symbolism of traditional churches: icons, saints, sacraments, magnificent worship services and holidays. This process of denial intensified with the development of sectarian tendencies that occurred in Protestantism. After the time, religious movements in their dogma so far away from traditional Christianity, that in some of them even the general Christian notions of God as the Trinity (Jehovah's Witnesses, Mormons, Munites) are denied.

So what are the differences in the creed of the new Christian movements? Do NRM have sacraments today, how do they send various religious cults and rituals? Let's try to answer these questions.

Symbol of faith

The Protestant doctrine is based on the general Christian ideas about God as the Trinity, about the immortality of their soul, about the existence of hell and heaven, about original sin, about the atoning sacrifice of Jesus Christ, about the inspiration of the Bible. Thus, Protestantism is based on the concept of Martin Luther on «justification by faith alone,» therefore, to save a person does not require the mediation of the

Church and the only source of Protestant belief is the Bible (Kucher, 2004: 209).

Jehovah's Witnesses call themselves Christians, but reject the Most Holy Trinity and recognize only God the Father, Jehovah, for God. They consider Jesus Christ to be the creation of Jehovah, thus denying the unity of the Son of God, one of the basic dogmatic positions of all Christianity.

Founded in the first half of the 19th century, the Church of Jesus Christ of Latter-day Saints (Mormons), the teachings of Unitarianism also do not recognize the Nicene Creed, i.e. the principle of the Trinity of God. In the churches of the religious organizations listed above, you will not find a cross or an icon. For example, Jehovah's Witnesses reject the symbol of Christianity – the cross, claiming that Jesus was crucified not on a cross, but on a pole (Dworkin, 2006: 161). They believe that the cross is a symbol of «evil» (Evdokimov, 2011: 103) and paganism, while Christians themselves are called idol worshippers. Thus, we see a fundamental difference in the question of faith in the Trinity, which is a significant departure from the traditional Christian faith.

Eschatology

In the system of beliefs of new religious movements a special place is occupied by the question of eschatology, i.e. ideas about the end of the world, redemption, the afterlife, the fate of the universe and its transition to a qualitatively new state.

Adventism is a type of eschatological creeds. Adventists teach that the world will soon be destroyed, and a new earth will be created for the believers. In addition, they claim that a person dies spiritually and physically and can also be resurrected with soul and body. The resurrection will take place after the second coming of Christ, but only the righteous will rise – supporters of Adventism, who recognize his teaching and lead a corresponding way of life. Jesus Christ at the time of the second coming will establish his millennial kingdom, where the righteous will enjoy being near Jesus Christ. After this, sinners will also be resurrected in order to serve the righteous forever (Kucher, 2004:217).

In addition to denying the immortality of the soul, Adventists also deny the existence of hell and heaven, the eternal torment of sinners. Finally, they disagree with other Christians in looking at the atoning sacrifice of Christ. Jesus Christ atoned for his death only past sins, but not future ones.

Jehovah as well as Adventists deny the immortality of the soul. They believe that after death both the righteous and the sinners will disappear. And only on the Day of Judgment will God resurrect them. He will give the righteous life, but the sinner simply will not be resurrected. This teaching is in complete contradiction with the Holy Scriptures. According to the Gospel words of the 5th chapter (it just contradicts the teachings of Jehovah's Witnesses) the believer in Christ does not die and passes from death to life. In the 20th chapter of Revelation it is said that everyone will be resurrected and judged by writing in the Books, and those who are not found in the Books will be awaited by the lake of fire and this is the second death. Such words are found in Scripture. The first death is the separation of the soul from the body, and the second death is the rejection of a person to eternal suffering already after the Resurrection (www.andreytkachev.com). Such fundamental differences in the question of life after death can be observed between Jehovah's Witnesses and traditional Christianity.

If the Jehovah's Witnesses claim that Jesus returned to Earth in 1874, which is present invisibly, then Adventists are waiting for the Second Advent. According to Adventist, that the expected second coming of Christ will not be the beginning of the Court and the end of the world; Christ will come to earth a second time to build the kingdom of the saints, and this kingdom will last a thousand years: and it will start from the fact that Christ will first resurrect the dead righteous («the first resurrection»), and with them and the living righteous will ascend the sky where one thousand years will reign; and sinners will remain in the graves and be resurrected only before the Last Judgment, which will occur after the millennial kingdom, as a result of the third coming; and at this time Satan will be set free for a short time in order to deceive the nations and gather them for the last battle against the kingdom of Christ, but fire will come down from heaven and destroy them – and this will be the second death for the wicked: Satan will be destroyed forever, and the earth having passed through a blazing fire, it will become a new earth, inhabited by the righteous, and this life will not stop – it will be eternal bliss (Orthodox Church, 1995:104). Thus, we see that if Adventists have no idea about the end of the world, then Jehovah's Witnesses are waiting for the End of the World – Armageddon, according to which, as a result of Armagedon (the battle of good and evil), all the sinners on Earth will die, except for 114,000 elect, who will be naturally members of Jehovah's Witnesses (www.k-istine.ru).

Worship service

Protestant worship services consist of singing church hymns, prayer together, reading the Holy Scriptures and preaching. Is there any denominational specificity of worship? Extremely simple worship by the Quakers. Hymns are not sung, sermons are not read, there are no established prayers. Anyone who wants can speak based on his life experience. This is called «spoken service,» «verbal shepherding.»

Worship at the Baptists, too, rather a school than the actual worship. While in the Orthodox service they mostly pray (and the prayers themselves are the fruit of the spiritual experience of the Psalmist David and the Holy Fathers), then Baptists mostly read the Bible, deal with the interpretation and study of it's texts, listen to the pastor's sermons, and sometimes even watch movies on religious topics. Their spiritual singing is mostly self-composed hymns such as «a friendly, joyful family behind Christ, let's go on the trail ...», and the prayers, although sincere, but spontaneous, arbitrary and very superficial. In general, the prayers of most Protestants are formal, short and do not occupy a central place in their spiritual life (nizpen.cerkov.ru). Baptists have a different view of church articles. As well as the Protestant Baptists reject external attributes – in their homes you will not find icons, church utensils (The Truth about Baptists, youtube.com).

Adventists do not use in the worship of our Father. They do not recognize any memorized prayers. The latter has the character of living improvisation.

Pentecostal worship is sometimes accompanied by glossolalia. In a number of American and Latin American communities of a charismatic sense, expressive manifestations have been taken in worship at the service in connection with the teaching on the spontaneous action of the Holy Spirit in the church.

Elements of the Catholic service are preserved in Anglicans and Lutherans. Thus, during worship, parishioners sit on chairs or benches, rising (or sometimes kneeling) only during prayer or during the most important moments of the liturgy. Preserved candles, incense, the presence of the altar.

Is Protestant worship regulated? Lutherans and Anglicans serve as special servants; in the New Apostolic Church, the order of worship is determined by the highest church leadership. In all other denominations there is an established order of worship, the content of songs and sermons is determined by the leadership of the community. Fundamentally spontaneous Quaker worship.

Like other Protestant Christians, they do not worship the cross, icons, deny the institution of monasticism, do not worship relics, holy places. But Lutherans and some other denominations at the same time admit the presence in the churches of paintings, frescoes and stained glass windows on biblical scenes. Protestants do not recognize the division of people into laity and clergy. Their teachings come from the «universal priesthood» developed by Luther. Their prayer meetings consist of Bible reading, sermon, prayers, singing hymns.

Is there music in Protestant worship? In Lutheran and Anglicans, an organ is used in the divine service; in the Amish, music is forbidden. All other churches use different musical instruments. A number of evangelical and charismatic communities have worship services in the style of rock (sometimes even in the style of «rap» and «metal»). Memorable melodies, modern style and simple words help parishioners to be not just observers, but also participants in the service.

Sacraments

Protestants, like traditional Christianity, have the concept of «sacrament», but it is understood as merely symbolic action. The Quakers, the Salvation Army, the Unitarian, have no «sacrament» concept, and baptism and the sacrament are not obligatory.

The Orthodox Church recognizes seven sacraments: baptism, chrismation, communion, repentance (confession), the priesthood, the sacrament of marriage, and consecration (sobranation).

New denominations differ in the number of sacraments. Seven – the Anglicans, they recognize all the same sacraments as the Orthodox and Catholics. Three – at the New Apostolic Church (baptism, sealing with the Holy Spirit, communion). All other denominations recognize baptism and the communion as sacraments (in some cases, merely symbolic actions, bequeathed by Christ), and other ceremonies only as rite (www.refnews.ru).

Adventists do not have such sacraments as baptism, communion, ordination, marriage, burial. They are used as rites.

Epiphany

Baptism (immersion) is the first and most important Christian sacrament. It is recognized by all Christians' confessions, although not in the same sense. Through baptism, a person becomes a member of the Church. Only after baptism a person can be given the opportunity to participate in all the

other sacraments of the Church, and above all, in the Eucharist. The sacrament of baptism consists either in the obstruction (single or triple, depending on the confession) of a person in the water, or in pouring over the person receiving the baptism, with the prayer pronounced by the priest.

In historical churches, as well as in Lutheranism and Anglicanism, baptism refers to the sacraments. In other Protestant churches, baptism is understood as a symbolic rite.

In Protestantism, they baptize a person who consciously confesses faith in Christ or (in those churches where children are baptized) children of believing parents. Anglicans, Lutherans, Presbyterians, Congregationalists, Reformers, Hergouters, Methodists and the New Apostolic Church practice the baptism of children. Guterites, Baptists, Dankers, Adventists, Disciples of Christ (Church of Christ) and Pentecostals only recognize the baptism of adults (usually 12–18 years old, among Hutterites 20–30 years old). Children in these churches are usually blessed by the pastor at birth, attend worship, but are not considered church members.

In the Mormon Church they never baptize a man who is not yet eight years old. Eight years were set as the age when children become accountable for their sins in the sense that they are able to independently distinguish between what is right and what is wrong and to take personal responsibility for their actions (www.myfaith.ru).

Lutherans, Anglicans, Presbyterians, Menonites, Methodists recognize various forms of water baptism: in practice, douche is more often used, methodists use sprinkling. In Baptism, Evangelical Christianity, Adventism, Pentecostalism, the New Apostolic Church, under the Disciples of Christ, Mormons, baptism is performed exclusively by immersion. In dunkers, a person who is baptized is thrice immersed in water.

Another feature of Mormonism is the baptism of the dead, which is not practiced by any of the major Christian denominations. During the ceremony, a living person may indirectly receive baptism for the deceased. After a brief prayer, in which the name of the deceased is mentioned, the mediator is briefly dipped into the water. The baptism of the dead is a separate ordinance in Mormonism.

Mormons believe that after performing the rite of baptism through intermediaries, the dead will be able to reach Paradise, even if they have not learned about Jesus Christ or his teachings during their lifetime. They believe that one who has passed the rite of baptism after death can accept it or refuse it.

Any member of CIHSPD age of 12 years or more can be recommended by the temple as a baptized deputy of the deceased. Men must be ordained priests in order to enter the temple. Instead of a dead man, a man should receive baptism, instead of a woman – a woman (Antonenko, 2007: 158).

Communion (bread refraction)

Communion is the most important Sacrament. Its essence is that, having tasted the Body and Blood of Christ under the guise of bread and wine, man is united with God Himself. Communion makes it possible to be in unity with God, not only emotionally, but also physically, physically – that is, completely.

Among Christian denominations – Lutherans and Hernguers believe in transubstantiation, i.e. into the real presence of the Body and Blood of Christ in bread and wine, the rest reject this teaching, considering the bread and wine simply symbols.

Only adult members of the community are allowed to participate in the communion. In Anglicans, in some cases, it may be possible to accept children who have not been confirmed. During the service, ministers distribute bread and wine (among Methodists, Adventists, Disciples of Christ, in some charismatic communities, instead of wine there is grape juice). Among the Amish and Danker, as well as in a number of Baptist, Adventist and Pentecostal communities, the ritual washing of the feet as an element of the Last Supper (www.refnews.ru) takes place before bread-breaking.

It is interesting to have a communion meal at the members of the Unification Church. Newly-minted adepts are partaking of the «blood and flesh» of Moon Song Men with «special wine», which includes Reverend Moon's blood, which symbolizes the purification of the lineage (Kuznetsova, 1999: 105).

Rites and Rituals

Rites and rituals are important elements in determining the ideological and symbolic features of the new Christian denominations. In many Protestant religious organizations such sacraments as baptism, communion, wedding, confession are performed as rites. Together with them, the rites of ordination, burial, confirmation, etc.

The rite of confirmation is a public confession of faith (in Lutheran, Anglican and Reformed after baptism, in Baptism, Adventism and Pentecostalism – before baptism). Confirmation is carried out after

catechism and not earlier than attaining conscious age: at 13–14 years of age with Lutherans, at 14–16 years of age with Anglicans. The Lutheran and Anglican are organized by the pastor, by the Anglicans by the bishop. In the New Apostolic Church there is a «sealing by the Holy Spirit» (laying on hands with uttering prayers and blessings), similar in meaning to the sacrament of anointing, only the apostle performs it.

The rite of confession in one form or another is in many denominations, except for the churches of the Calvinistic tradition. Mandatory in hernguter (before communion). In confessions, a person who confesses talks about his sins to the pastor or personal tutor. Methodists practice common confession before communion. Amish recognize only public confession in case of grave sin.

Adventists, preserving the Baptist rites (baptism, marriage, ordination), added a fifth – washing the feet before baptism, i.e. men wash their feet to men, women to women. This ceremony should symbolize the equality of all members of the community, humility and readiness to serve one another. Binding all members of the Church is paying a tenth of their income to the community pay office (Kucher, 2004: 218).

The wedding ceremony, or the blessings of the bride and groom, is found in most Protestant denominations. Anglicans and Lutherans have a special rite, which is held by the pastor in the church. In all other denominations, the venue and form of the oath is arbitrary.

Funerals from Protestant denominations are distinctive from traditional Christianity. Lutherans and Anglicans hold a ritual of burial, in many respects similar to the Catholic. Most Protestant denominations have not taken special ritual garments for the deceased, there are no specific deadlines for the funeral and vigils. In the coffin of the deceased lay on his back, joining hands on his chest. It is not customary to put symbolic or personal objects in the coffin. In many western communities cremation is permitted and practiced.

The pastor holds the funeral, usually in a church building. The ceremony symbolizes the transfer of the soul of the deceased to God, proclaiming the hope of an obligatory resurrection to those present alive. They do not pray for peace (www.refnews.ru).

Emblems and logos

Adventists attach great importance to their visual representation in their propaganda work. They did a comprehensive work aimed at demonstrating the

important differences of their religious movement: they developed the font Adventance and invented a model called the Grid of Creation, consisting of seven columns. The first six columns of this graphic grid can be filled with anything (text, image, illustration, etc.), but the seventh column is the Saturday column. Designers can not fill it at their discretion, i.e. in the seventh column displays the logo of the SDA. According to their doctrine, on the seventh day of the week, on Saturday, the Second Coming of Jesus on earth is expected (Grid of Creation. Youtube.com).



In the nineteenth and twentieth centuries, the symbol of Adventists underwent major changes. From 1844 to 1996, the official symbol of the movement of the SDA were three angels – the three-angels branch. The «Epistles of the Three Angels» is an interpretation of the epistles given by the three angels in Revelation. The Adventist Church teaches that these messages prepare the world for the second coming in Jesus Christ, and sees them as the central part of its own mission.

The first message of the angel is the «everlasting gospel,» the coming of the hour of judgment and the call to worship the Creator of the world (Seventh Day Adventists, 2005: 192-194).

The second part of this news is «On the fall of Babylon.» The Millerites usually interpreted «Babylon» in the book of Revelation as papacy until the summer of 1843. This is a call to those who are in Babylon «to depart from her.» Traditionally, Adventists believe that Babylon is a apostate church, which they call Roman Catholicism and Protestants, who rejected the truth. «This prophecy about the fall of Babylon is especially embodied in the departure of Protestantism as a whole from the purity and simplicity of the eternal Gospel of righteousness by faith, which once so strongly prompted the Reformation.» «The news of the fall of Babylon ... calls upon those people of God who are still in the various religious bodies that make up Babylon, to separate from them.»

The message of the third angel is the observance of the Sabbath commandment. This is a warning to those who observe Sunday as a holy day. «Those who reject God's memorial of creative work – the biblical Sabbath – by choosing Sunday worship with the full knowledge that this is not a God-appointed day of worship, will receive the «sign of the beast»



(Seventh Day Adventists, 2005: 194-196), those they shall drink the cup of the wrath of God.

Three angels mean a symbol of protest

Since 1996, the logo has been changed. Instead of three angels, there are now three wavy lines, a cross and a flame.

The ascending lines symbolize the resurrection and ascension to heaven during the Second Coming of Christ.

The open Bible represents the sole foundation of faith – Holy Scripture, whose teachings must be fully accepted.

The flame formed by three ribbons, surrounding the globe, symbolizes the three angels from Revelation 14 of the chapter bearing the message of the everlasting Gospel to all the nations of the earth. The flame form symbolizes the Holy Spirit.

The cross at the base of the emblem symbolizes the central message of the Bible – the basis of Adventist salvation – the death and resurrection of Christ (www.identity.adventist.org).



An interesting fact is that the Jehovah's Witnesses at Russell and Rutherford on the covers of the published Watchtower depicted Masonic symbols: a red cross, inclined in a crown, personifying the heavenly reward, as well as the Maltese knight, are official signs of the Order of the Templars. The image of the medieval Tower, which gave the name to the magazine and organization, is used by masons on seals and documents. Finally, the light emitted by the Tower and the rays of the rising sun consist in the approach of light, illumination, a progressive understanding of Divine secrets.

The symbol of the «cross and crown» is not only not a Christian symbol, but an anti-Christian one. It is no coincidence that the cross in this symbolism has an irregular shape and is tilted – it is sloping at its foot as an image of a fall. The cross is placed inside the crown, which means the power of the crown over the fallen cross. The crown, in secret societies, is a symbol of higher «enlightenment»

and «wisdom.» Therefore, such a distorted image of the cross of many is misleading. This Masonic symbol of the cross and crown, Jehovah's Witnesses used until 1931, on the covers of their magazine Watchtower. Its real meaning is in the victory over Christianity (www.nekudaidti.com).



The Mormon symbol is – Moroni, who is usually associated with an angel. He has the everlasting gospel to preach the gospel to the living. The image of the angel Moroni blowing in a trumpet is widely used as an unofficial symbol of The Church of Jesus Christ of Latter-day Saints. Moroni is also depicted on the covers of some of the Book of Mormon editions; his statues are set on top of many Latter-day Saint temples facing east.

Exploring the Mormons, we find the following abbreviation CTR



CTR – (from the English. Choose the Right – «choose the truth») – «Choose the truth» is an abbreviation of the motto of the Church of Jesus Christ, commonly used on the emblems of its members. This abbreviation is mainly used on rings and bracelets produced by the organization (deseretnews.com).



Fish is a symbol of the faith of Baptists all over the world (baikal-info.ru). Ichthys (ancient Greek ichthys – fish) is an ancient acronym (monogram) of the name of Jesus Christ, consisting of the initial letters of the words: Jesus Christ the Son of God, the Savior. Often depicted allegorically – in the form of fish.



The symbol (emblem) of the Unification Church is a representative sign, filled with important meaning and numerological meaning. The circle in the center symbolizes God, truth, life and light. These four elements spread or radiate throughout the Universe in 12 directions. The number 12 symbolizes the 12 basic types of human character. Historically, the number 12 has been important in God's providence (for example, the 12 apostles of Jesus). Its meaning is that truth (Principle) can be spread in 12 ways. The outer circle represents the harmony of the act of

giving and receiving, the universal law. The square symbolizes the four-position base. The golden color represents the dream of an eternal ideal peaceful world in which each of the Moonies will become the center of the world of creation (www.mirboga.ru).

Symbol of the religious organization of the Salvation Army



The red shield is an international symbol of the social service of the Salvation Army. It speaks of the determination of the rescuers to serve others. Red color speaks of salvation accessible to all through the blood of Jesus Christ, and the shield recalls the words of Scripture about the shield of faith, which protects the children of God, and that Christians themselves should become shields for others in their ministry.



The coat of arms of the Salvation Army was developed by Captain W.H. Ebdon in 1878 for headquarters, when the Christian Mission officially became known as the Salvation Army.

The emblem contains seven symbols representing the main doctrines of the Salvation Army. First of all, it reflects the faith and mission of the Salvation Army as a church and organization.

The circle of the sun means the light and fire of the Holy Spirit. The cross in the center of the coat of arms is the cross of the Lord Jesus Christ. The letter «C» means salvation. Swords mean the struggle that all Christians are waging against the forces of evil in this world. The crown is the crown of glory with which God will crown all devotees to Him.

The motto «Blood and Fire» speaks of the blood of Jesus Christ, shed by Him on the cross to atone for the sins of the people, and of the fire of the Holy Spirit, which can make people holy and give them power.



The flag of the Salvation Army was created to symbolically reflect the basics of the dogma of the movement. Since 1878 (by Katerina Booth), the design has hardly changed. The blue color symbolizes the holiness of God the Father and the holy life to which

Christians are called. Red color reminds of the blood of Jesus Christ, shed for the sins of people. The yellow star in the center symbolizes the power and fire of the Holy Spirit.

The motto «Blood and Fire» reinforces this symbolism. The flag is not an object of worship, but is used everywhere with respect due to the truths that are displayed on it (<https://armiaspascheniya.rf/about/symbols>).

Conclusion

The conclusions we made in the analysis of the ideological and symbolic peculiarities show that new Christian religious tendencies did not arise on the basis of traditional religions, but on the basis of various religious organizations, cults and sects. Beliefs of new religious movements are composed of different religious cultures, thereby forming a syncretic mix.

New religious movements are implementing new ideas, teachings and practices of sacred improvement. A significant feature of them is a higher level of social mobility in comparison with «traditional religions», that means, their religious doctrine is aimed at satisfying the social problems of ordinary people, moral and psychological needs. They are actively engaged in social activities: they rehabilitate drug addicts, feed the homeless, take care of orphanages.

However, the new religious movements are characterized, on the one hand, by instability, mobility (transitivity) of dogma and religious worship and on the other hand, characteristic for group community interaction of members, their relatively high cohesion and presence of features common to all members of the group. Due to the

tragic nature of the doctrine and religious cult of the NSD, they react much more easily than institutional forms of religion and respond to the sociopolitical situation, the demands of the times, etc.

The methods of work of new religious movements with adepts are very simple: they explain their religious teachings in an accessible language. They voice simple, practical sermons so that people can apply them in their daily lives. All religious rites and rituals are very impressive and exciting. Pastors and Presbyters wear ordinary clothes, that is why they practically do not stand out from the crowd.

In their creeds, new religious movements pay special attention to emblems, logos, visual elements. Symbols of new religious movements are directly connected with their history of development. In our opinion, Protestantism and Freemasonry played an important role in the formation of religious symbols. The religious symbols of the new Christian movements widely use the cross (of different types), an open book, a wheel (circle), angels, a flame, and the sun with radiating rays.

The main differences of the new religious movements among themselves, as well as between traditional Christianity are – in the Creed, that is, in recognition of the Most Holy Trinity; sacraments, namely in their quantity and availability; in the specifics of worship, for example, in some religious communities (Quakers), hymns are not sung, sermons are not read, there are no established prayers, and Pentecostal worship is sometimes accompanied by glossary; the administration of rituals and rituals is also fundamentally different, namely, some denominations carry out the baptism completely dipping into the water of the new adept, some simply turn around, and Mormons do the baptism of the dead.

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