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**ORTHODOX SCIENTIST
IN MODERN WORLD.
VALUES OF ORTHODOX WORLD
AND CONTEMPORARY SOCIETY
MATERIALS OF THE
IV INTERNATIONAL CONFERENCE**

Part 2

Salonika, Greece, September 25-26, 2015

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The materials contain the reports of participants of the 4th International Conference “Orthodox Scientist in Modern World”. Conference theme – Values of Orthodox World and Contemporary Society. The conference materials include reports by the leading scientists from Russia, Greece, Poland, Bulgaria, Serbia, Montenegro, Ukraine and other countries of Orthodox world. The articles cover the issues of the modern science, pedagogics, education and culture. Great attention is paid to the issues of strengthening of moral and spiritual component in upbringing and education of the younger generation.

The conference materials are of interest to a wide range of readers including scientists and educators, postgraduates and students, as well as all people working the way to moral and spiritual involvement of contemporary society.

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Thus, nowadays the main goal of economics is the liquidation of inequity, unfairness in the distribution of the work results. It can be achieved by the recovery of lost moral ground within the usage of experience of social responsibility of developed countries and the orthodox values, which formulate the freedom and civic responsibility, united and fair society, sovereign and competitive state.

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**THE CONTEMPORARY UKRAINIAN-RUSSIAN CROSS-BORDER
COOPERATION CHALLENGES: THE SPIRITUAL CAUSES
AND WAYS OF OVERCOMING**

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The collapse of the Soviet Union led to the formation of “new frontiers,” causing the need for cross-border cooperation of neighboring regions of the former Soviet Union republics which later became independent countries. As a result, a phenomenon of the Ukrainian-Russian cross-border cooperation has emerged.

For the integration and unity of the population of border areas, in 1997 scientists of Kharkiv National University named after V.N. Karazin proposed the creation of a new form of cooperation between Russia and Ukraine, a Euroregion “Slobozhanschina,” uniting Belgorod and Kharkov regions, which had acted as a catalyst of Ukrainian-Russian cross-border cooperation [1-2]. This project initiated the formation of the framework of cross-border associations on the basis of agreements between the territorial authorities and self-government bodies of the neighboring regions. In addition to “Slobozhanschina,” this framework also included Euroregions “Dnepr”, “Yaroslavna” and “Donbass.”

The following results achieved by members of Euroregion “Slobozhanschina” (established on November 7, 2003) can be listed: the establishment of business relations between the Belgorod Regional Duma and the Kharkov Regional Council; in particular, the establishment

of an inter-deputy group, whose members were exchanging information, discussing the ways to improve the interaction of regions. Scientific and educational projects, such as School of Cross-border and Interregional Cooperation, providing the cross-border strategic debates of students and young scientists on the premises of the Belgorod State University and Kharkiv National University named after V.N. Karazin, were developed. On the initiative of local authorities, a simplified regime of crossing the border through local checkpoints without issuing migration cards introduced was for residents of the frontier.

The aggravation of Ukrainian-Russian relations in 2014, the mutual information warfare, and the escalation of the conflict have harmed human relations and transformed the near-border regions of Ukraine into "an apple of discord". The military conflict in the South-Eastern Ukraine, with its terrible and irreparable consequences for people involved in the confrontation, became the apotheosis.

Cross-border cooperation was challenged, which led to the breaking of previously established bonds and to the prospect of alienation. While lately Ukraine and Russia, step by step, have walked towards the reduction of barriers at the border, the current movement is headed in the opposite direction. Simplified border-crossing regime has ceased to operate, local checkpoints have been closed, and significant traffic flow has accumulated at the border entry points. The border turns to a great obstacle for the population of the border-zone.

The situation mentioned above prompts a reflection not only on visible effects, but also on profound underlying causes of what is happening.

We have already outlined the reasons, and they remain unchanged: the causes of the current crisis state of society lay in the spiritual realm [3-4]. The crisis of Ukrainian-Russian relations reflects the condition of the spiritual core of Slavonic-Orthodox superethnos, Orthodoxy and Orthodox Church, dedicated to preserve the spirituality of people. For many people in modern Ukraine and Russia, considering themselves to be Orthodox Christians, the Orthodox faith has turned into some type of ceremonialism with formal rites, but with empty content.

We can agree with the Archbishop of Gorlovka and Slavyansk Mitrofan, who said the following words in a recent sermon in the Holy Dormition Svyatogorsk Lavra: "...if all of us, baptized in the Orthodox faith, had put Christianity in the first place, never there would be any war". Archbishop Mitrofan clarified this disappointing conclusion as follows: "The question that every priest is asked is how it could happen

that Orthodox Christians raised a hand against each other? If we go three years back, we had a common celebration of Easter and Christmas; common communion and confession; we prayed in the same churches. However, still being Christians, today we are enemies to each other. What happened? It is very easy to explain. Christians are not those who go to service, not those who wear a cross, and not those who observe customs and rituals. Christians are those who put their Christian identity first... Christians never abandon their Christianity; they always listen to their conscience, examine the commandments of God and ask themselves: "Am I pleasing my God with what I am doing?" [5].

Christianity is a religion of love, war is a concentration of hatred. Is God for war? The question is rhetorical. However, there are a lot of people claiming to be Orthodox Christians, citing examples from the Bible and national history to justify the need for war.

It is to such "Christians" that an eminent Orthodox ascetic of the nineteenth century St. Ignatius Bryanchaninov (1807-1867) addressed these words: "Carnal people, having their souls tied to the earthly life, knowing the Law of God tenuously, just by letter..., aloof from the Law of God in their spirits, their hearts and lives, their deeds..." [6].

In accordance with the Holy Fathers of the Church, Saint Ignatius puts a clear distinction between a 'spiritual' man and a 'carnal' man. The spiritual man, by virtue of selfless efforts for the fulfillment of God's commandments, is filled with the Holy Spirit guiding him in his deeds. That makes him a Christian. The carnal man is guided by his passions in the first place; however, being distant from God, he may still consider himself a Christian.

As St. Anthony the Great said: "Truly blessed is he, who is vigilant over himself and follow the commandments of our God Jesus Christ; he is worthy of true insight, given by God." He also added: "Some exhausted their bodies by fasting and other bodily feats, but remained far from God, because they did not have spiritual mind" [7].

The same was confirmed by St. Gregory Palamas: "If the mind does not follow the Divine commandments, given by God, then the man fights with neighbors, rages against relatives, rages against those who disagree with his evil desires, and – alas! – becomes a murderer..." [8, p. 101].

In order to achieve the spiritual revival of the society, it is necessary for each individual to reach the highest level of spirituality through self-improvement. This revival is the only way to shift the focus of the society from degradation to development and become the basis of the output

from the spiritual, socio-economic and political crisis. That is the reason why it is very important nowadays to realize how everyone applies one's strength and energy, for creation or destruction [9].

Essential is the spiritual exploit of every Christian, the exploit, which involves primarily the effort of following the commandments of God through the daily struggle with passions, and repentance (change of mind) in the case of violation of the commandments. There is no spiritual development without a selfless devotion. The goal of the Orthodox spirituality, in its utmost sense, is the unity of man with God, that is, the deification of man, in the words of Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) This is the only way to reach the highest level of spirituality. According to the teachings of the Holy Fathers of Orthodoxy, to achieve this level, the person must complete two previous steps of spiritual formation, the cleansing of one's heart from passions and enlightenment of one's mind by the grace of God [8, pp. 38-67]. Thus, deification, as the highest level of spiritual perfection, is achieved only by few ascetics, saints. However, every Christian should follow the path of spiritual perfection and should endeavour to reach the highest level of spirituality.

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RUSSIAN PATRIOTIC ELOQUENCE IN THE CONTEXT OF MODERN CIVILIZATION THREATS

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The split of a society on a religious grounds is the first step towards the ideological, economic and political conquest of the country. In her article "The reasons for the spread of destructive religious organizations in Russia" Ph.D. in Law N.V. Krivelskaya writes: "It is well known: first comes a missionary, for him - a merchant and then - conquering soldiers. The first performs the task of the division of society along religious lines, organizing a kind of "a fifth column" among the population, ready to support any initiatives of foreign masters. The merchant sets the economic dependence of the people. A soldier completes the same thing, in fact already made by previous emissaries from religion and the economy. The practical implementation of this scheme into practice in this country today is unfolding in front of millions of its people "[1, p. 4]

Our time is defined as the age of information warfare. According to its results, these wars are much more efficient than ordinary ones : in some cases, by means of informational, ideological influence, without firing a shot there can be achieved control over entire states of their political, economic, social life. Wireless information war is conducted today against Orthodoxy. Leaving for a while attempts to destroy Orthodoxy, the world is now doing its best to marginalize it, to isolate it from

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