

## DIALOGUENESS IN PATRISTICS AS A PROTOTYPE OF EDUCATING THE MAN ON CHRISTIAN AND ETHIC GROUNDS

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### Annotations:

**Яковенко Ірина.**

**Діалогічність у патристиці як прототип виховання людини на християнсько-етичному ґрунті**

Розглянуто святоотецьке вчення (патристику) як своєрідний діалог святих отців із читачами, прототип виховання людини на християнсько-етичному ґрунті. Виявлено, що провідною метою патристичної літератури була орієнтація на виховання високодуховної, моральної особистості. У результаті аналізу впливу діалогічності у святоотецькій традиції на формування високодуховної, моральної особистості доведено, що діалогічність у патристиці слугувала необхідною умовою вдосконалення людини, адже не лише базувалася на засвоєнні релігійної теорії, а головню скеровувала свою дію на відтворення сприйнятого на практиці, що давало змогу ефективно впливати на покращення моральної атмосфери в суспільстві.

**Яковенко Ирина.**

**Диалогичность в патристике как прототип воспитания человека на христианско-нравственной почве**

Рассмотрено святоотеческое учение (патристику) как своеобразный диалог святых отцов с читателями, прототип воспитания человека на христианско-нравственной почве. Обнаружено, что ведущей целью патристической литературы была ориентация на воспитание высокодуховной, нравственной личности. В результате анализа влияния диалогичности в святоотеческой традиции на формирование высокодуховной, нравственной личности доказано, что диалогичность в патристике служила необходимым условием совершенствования человека, ведь она не только основана на усвоении религиозной теории, а, главное, направляла свое действие на воспроизведение воспринятого на практике, что позволяло эффективно влиять на улучшение нравственной атмосферы в обществе.

**Yakovenko Iryna.**

**Dialogueness in patristics as a prototype of educating the man on Christian and ethic grounds**

The article deals with the patristic teaching (patristics) as a specific dialogue between reverend fathers and readers, a prototype of educating people on Christian and ethic grounds. It has been determined that the leading goal of the patristic literature was a focus on educating a highly spiritual and moral personality. As a result of influence of the dialogueness within the patristic tradition on the development of a highly spiritual and moral personality it has been proved that the dialogueness in patristics served the essential condition of the man's perfection, as it is based not only on perception of the religious theory. Its main task is to direct its influence at the reproduction of the things obtained in practice, which helped to improve the moral atmosphere in the society.

### Key words:

духовність, патристика, святоотецька традиція, чесноти

духовность, патристика, святоотеческая традиция, добродетели

spirituality, patristics, patristic tradition, virtues

Revival of the Ukrainian nation on the modern stage is characterized by realizing the importance of reevaluation of the past generations' heritage, studying historical experience of the Ukrainian people, sources of spiritual culture and religiousness. Without delay, the state takes the plunge for raising the morality level in society: spirituality is the basis for reforming the educational system according to the State national program "Osvita" (Ukraine XXI century). Orientation at Christian-ethic ideals is able to overcome the existing crisis in public relations, for the powerful side of the Christian ethics is agape, orientation at the moral responsibility for one's actions, thoughts temperance and opposition to immorality. Christian ethics is based on numerous ideas which depicted views of different strata of the people and manifested themselves differently in the process of socio-cultural dynamics, but gained their broadest understanding in the works of reverend fathers (patristics).

Specificity of the eastern patristic tradition and epistemological estimation of the reverend fathers' texts are represented in contemporary theological and historical researches of such authors as S. Averintsev, V. Bychkiv, A. Hurevytch, A. Kazhdan, Yu. Komarov, H. Mayorov, B. Nychporov, S. Semenova, Yu. Chukovenkov. Religious vision of the human image in the patristic cultural thought is widely represented in native theology (V. Bolotov,

V. Zen'kiv's'kyi, archimandrite Kyprian (Kern), archimandrite Platon (Ihumnov), protopriest Yevheniy Shestun, priest Ihor Prekup). The research of this question in the pedagogical plane is represented in works by A. Vykhreshch, R. Holyanchuk, S. Stephniuk, V. Karahodin, T. Tkhorzhevs'ka.

The objective of the article is coverage of the dialogueness influence in the patristic tradition on formation of highly-spiritual and moral personality.

In the aspect of this question's analysis the study of the concept "patristics" seems natural to us. In the concise philosophic dictionary edited by A. Alekseev the term "patristics" is explained as "combination of theological, philosophic and political-social doctrines of the Christian thinkers of II–VIII centuries who are agreed to be called "reverend fathers (and teachers) of the church" [2, p. 282]. We have dwelt on the four major themes regarding the context: the teaching about the triune essence – God's unity in three persons (God-Father; God-Son; God-Holy Spirit); Christ's theme, i.e. the teaching about Jesus Christ's two principles – Divine and natural; conciliarism; generalization of the monks and Christian supporters' spiritual life practices [2, p. 281-282].

Studying the question of patristics A. Stolyarov pointed out that this term appeared in XVII century to denote generalized teachings of the reverend fathers

of I–VIII centuries, and by the end of V century three criteria had been formed, they determined the authority of the reverend father. According to the researcher's opinion, these criteria were "remote ages, life sanctity and orthodoxy of teaching (later the fourth criterion was added to them – the appraisal of church)" [4, p. 210]. The specific feature of patristics as the moral basis for raising high spirit and purity of thought is determined by its dialogueness, because while studying the treasures of patristic wisdom one can notice certain regularity in written style of the works that are composed in the form of informative and instructive dialogue between the author and reader. Such works had a tendency in their content to raise the man in the orthodox tradition.

Dealing with the problem of the educative ideal the patristic tradition mainly followed the teachings of the Holy Scriptures. As for the significance of the educative ideal existence K. Ushyns'kyi said: "The best virtues and the worst vices outgrow from the desire to achieve perfection. New generations come to the Lord's world, grow, demand our upbringing, and the upbringing demands certain direction, goal, beliefs" [9, p. 27]. The dominant theme in patristics is trusting in God, his providence, guardianship and help to everyone who is loyal. The loyal person is a carrier of God's testaments which are manifested in his deeds, attitude to neighbours, humaneness and mercy. Reverend fathers taught parishioners to be not ready to rest, but go ahead, reach the superior morality, spiritual strength: You must accordingly be perfect, as your heavenly Father is perfect (Matthew V.48).

Summing up the above, we can draw a conclusion that the reverend fathers' works on moral education were directed at achieving the perfect ideal that is God. To achieve this goal it is not enough to know the moral norms and laws of social behavior, it is necessary to take pious efforts. Therefore, moral virtues in the Christian-ethic teaching appear to be the dynamic components requiring their application. Thus, according to the Apostle James's words "Faith without works is dead" (James 2.26). Every man absorbing the Christian culture with mother's milk learns to follow the moral virtues of a real Christian. The Apostle Paul in Epistle to the Galatians accentuates such moral virtues as love, patience, kindness, joy, goodness, faith, self-control, mildness (Galatians V.22). The patristic literature in its essence is called to catechize the Christians as its principal attention is devoted to explanation of how people ought to live according to the Bible, Christian traditions and Christian beliefs.

Thus, in Reverend Macarius of Egypt's opinion the genuineness of the human spirit is revealed in his industriousness: "The man has to till the ground of his heart and work; for God demands of the man his work, efforts and deeds" [3, p. 264]. Reverend Macarius makes a wonderful analogy comparing

the farmer's labour with the spiritual work of self-perfection demonstrating its burden and necessity. Without the farmer's work the man will not be able to survive in the world because he won't receive the fruitage of bread which is so necessary and desirable for living, and without the spiritual work, in Reverend Macarius of Egypt's opinion, the man won't receive the desirable fruit of moral-ethic virtues and spirit satisfaction. The thinker, following the Holy Scriptures, divides the entire world into the material and spiritual ones: "All we see was created by God and presented to people for peace and enjoyment, but the law of truth was also given to them" [3, p. 137]. Under "the law of truth" Reverend Macarius of Egypt understands the purity of heart, fair thoughts and good conscience: "God demands a different fruit and different truth, a kind heart, good conscience, useful talks, fair and kind thoughts, and all those things in which the saints flourish" [3, p. 137].

As for the question of following the Christian-ethic virtues Hryhoriy Bohoslov, the enlightener, in "Tips for a Christian" wrote about the necessity of deeds, but not words: "An artist teaches more with his paintings than with his reflections on the art" [5, p. 23]. Therefore, it is not enough to talk about good actions, moral virtues, it is necessary to implement them in life, demonstrate the personal example. The enlightener was sure that these are social behaviour, personality's attitude to reality, kind-hearted world view that gives a possibility for maximum approaching the Lord: "The best gift to God are good virtues. Without them even if you had brought your entire possessions, you would not bring anything worthy. Thus, do bring the things which even the poor give" [5, p. 24]. But these virtues are not only presented by God, they embody the combination of one's own work with God's gift: "The virtue is not only the gift of God the Almighty, who embodies His image; for your striving is also required" [6, p. 255]. As we can see, Hryhoriy Bohoslov considered that the initial condition of raising the kind heart and fair soul is the subject-subject interaction of the society members, and the obligatory condition of which is following the Christian-ethic virtues.

Reverend Yefrem Syrin in the fourth chapter of the work "On virtues" recognizes effectiveness and stability of regular dependence: love – heart - virtues. In the saint's opinion, only such system on condition of all its components availability is able to create a real man: "Let us while in love be faithful in our heart; for weakness of the heart is disgusting for virtues" [7, p. 272]. Reverend father Petro Damaskin points out the four major virtues of the soul which, in his opinion, give birth to the other ones: wisdom of actions, alertness of the mind, innocence of the mind against negative actions and courage [8, p. 47].

Hence, owing to the diligent work of Reverend fathers a certain system of education based on the grounds of the orthodox morals and dogmatics was created. From Reverend fathers' works the loyal could both learn the rules of moral behavior and find the examples of overcoming hard life situations. Such ethic determination of the education conception in patristics is a logic continuation of its authors' world view ideas, as in the Reverend fathers' works a great emphasis is laid on the opposition of the spiritual and material, mental and physical. Summing up, we will say that dialogueness in patristics served as a necessary condition of the human's perfection, for it was based on mastering the religious theory, and it directed itself at the reflection of the things experienced in practice, which gave a chance to affect the improvement of the moral atmosphere in society.

We see the prospects for further research in demonstrating the influence of the patristic literature on views of the classics of the Ukrainian pedagogy as for the Christian-ethic education of the youth.

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