

The personology of love-agape in Horuzhy's synergetic anthropology

A personologia do amor-ágape na antropologia sinérgica de Horuzhy

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Abstract: The article focuses on the analysis of the personology of love in Horuzhy's synergetic anthropology. Horuzhy's thought as views of representatives of modern philosophy of XXI Century in Russia was under powerful influence Russian religious philosophical tradition and practice of Hesychasm. Horuzhy has developed synergetic-personological approach to the consideration of love. Love, who filled out and moved life and ministry of elders is the love of Christ, who is Love. Human love by synergetic transformation can completely enter in Love of Christ through the practice of Hesychasm. Horuzhy concentrated on spiritual-practical, ascetical aspects of united love. We have drawn the conclusion that, in the Horuzhy's philosophy love-agape, existing inside human personality, is Christ-centered. The mission of love-agape is theurgical and cosmic. This mission of love is to "gather of creation's work": living and acting in the world, human has to gather and transform the world into vital harmonious whole. Thus, love-agape is the central idea of synergetic anthropology and whole Russian philosophy.

Keywords: Personality; Personology; Love-agape; Synergetic Anthropology; Hesychasm; Sinergetic person; Cosmical mission of agape; Theurgical mission of agape.

Resumo: O artigo centra-se na análise da personologia do amor na antropologia sinérgica de Horuzhy. O pensamento de Horuzhy como visão dos representantes da filosofia moderna do século XXI na Rússia, estava sob a influência poderosa da tradição filosófica religiosa russa e da prática do Hesychasm. Horuzhy desenvolveu uma abordagem sinérgica-personológica para a consideração sobre o amor. O amor, que completou e moveu a vida e o ministério dos anciãos é o amor de Cristo, que é Amor. O amor humano por transformação sinérgica pode entrar completamente no Amor de Cristo através da prática do Hesiquismo. Horuzhy concentrou-se em aspectos espirituais-práticos e ascéticos do amor unido. Chegamos à conclusão de que, na filosofia de Horuzhy, o amor-ágape,

of the Concept of Love in Latin Patristics IV-V Centuries (SPbGiT, 2016) in addition to approximately 20 papers and articles about Russian spiritual thought and "Russian Idea".

existente dentro da personalidade humana, está centrado em Cristo. A missão do amor-ápice é teúrgica e cósmica. Esta missão do amor é “reunir a obra da criação: viver e agir no mundo, o ser humano tem que reunir e transformar o mundo em um todo vital e harmonioso. Assim, o amor-ágape é a idéia central da antropologia sinérgica e de toda a filosofia russa.

Palavras-chave: Personalidade; Personologia; Amor ágape; Antropologia sinérgica; Hesiaquismo; Pessoa sinérgica; Missão cósmica do ágape; Missão teúrgica do ágape.

1. Introduction

Russian religious thought tries to find clear and intelligible explanation of Christian content of agape. Designed by works of the representatives of the modern Russian religious thought approach to analysis of theological and anthropological meaning of love have revealed new qualities and meaning of united love. The significance of the theoretical heritage of representatives of the Russian religious thought is helpful for revaluation of ways of Russian theology of love and understanding of development of new approaches to Christian culture. One of modern philosophical approaches is synergetic anthropology.

Synergetic anthropology of love is represented by new philosophical direction – Sergey Horuzhy's. Synergetic anthropology. The well-known Russian philosopher Horuzhy S.S. is researcher and translator of the works of James Joyce (“Ulysses”). He is editor of works of P. Florensky,¹ S. Bulgakov,² L. Karsavin. Horuzhy S.S. is one of the editors of journal “Theological Works”.

Synergetic anthropology is a new inter-disciplinary approach to the study of the phenomenon of Man that was propounded in works of Sergey Horuzhy in the 1990s. Synergetic anthropology of love is

¹ Pavenkov, Rubtcova, 2016a.

² Pavenkov, 2012.

based on the spiritual tradition of hesychasm as the mystical and ascetic direction in Orthodox Christianity.

The principles of this approach derive from the experience of world spiritual traditions, first and foremost, from the Eastern-Orthodox ascetic school, Hesychasm: it was in the interpretation of Hesychast practice in medieval Byzantium that produced the theological concept of synergy, a concept that means basically the harmony and collaboration of two energies of a different nature, the Divine (uncreated) and the human (created). The Hesychast experience has been thoroughly analyzed by Professor Horuzhy using all sophisticated modern methods and found to be very valuable today: it is a kind of a long-forgotten anthropological resource that might be helpful in solving many acute problems of the modern world.

Synergetic anthropology extracts the rich heuristic, philosophical, and psychological potential of the ancient schools of spiritual practice, generalizes the conceptual content of these schools and compares it with the concepts of classical European anthropology. As a result, it is able to formulate a new approach to the phenomenon of Man and a new comprehensive anthropological model. This model is not based on abstract metaphysical notions, but instead it studies manifestations, practices and strategies of a human person and always relates to a phenomenological base.³

Human love by synergetic transformation should completely enter in Love of Christ through the practice of Hesychasm. Thus, Hesychast theory and practice is the basement and pillar of synergetic anthropology of love. The focus of consideration is not the social, physiological or psychological contexts. The representatives of synergetic anthropology concentrated on spiritual-practical, ascetical aspects of united love.

³ Synergetic anthropology, 2014.

2. Theoretical background

It would be no exaggeration to say that from both theological and philosophical perspectives, the 20th and the beginning of 21th century was the age of philosophy of personality and philosophy of love.

Theories of love of philosophers P. Florensky, S. Bulgakov, N.Lossky⁴ has formed Horuzhy's philosophical consciousness. They considered love-agape in the context of ancient ontological categories which is connected with Christian idea of synergy, that is integration of energies and efforts of human and God for the achievement of soul's salvation.

The new period of development of Russian religious thought is characterized by a growth of interest to Eastern patristic, particular, to the theme of love in the theology of Hesychasm. The serious investigations of this sphere of theology of love were conducted in the late of 90-es – at the beginning of the XXI century. Works of representatives of the Eastern patristic and Russian religious thought were republished at this period. New historical, philosophical, theological and cultural work which are devoted to theme of love are emerged. This corpus includes the works of S.S. Averintsev, A.A. Korol'kov, T.A. Kuzmina, V.I. Krasikov, P. Yu. Malkov, R.V. Svetlov and others. A special study of the phenomenon of love in the Christian tradition in the context of a gender and marriage was belonged to N.H. Orlova (2006). Philosophical and anthropological analysis of the phenomenon of love were conducted in different theses. Russian philosophy of love and sex is considered in detailed study of A.M. Strahov "Philosophical anthropology evolution of images of sex and love in our culture of the last centuries".⁵ However the problem of Byzantine "roots" of Russian religious philosophy of love is not properly considered in this dissertation paper. Philosophical study of love-agape was made in dissertation

⁴ Pavenkov, Rubtcova, 2016b.

⁵ Strahov, 2006.

of N.V. Gromova “Love-agape: social and philosophical analysis”.⁶ S.V. Omarbekova has conducted the analysis of the phenomenon of love in her PhD-thesis “Love as existential of human being”.⁷ She focuses on the idea of dynamic existential love.

The consideration of love-agape in the context of such categories as Personality”, “Logos” and “Eros” is common for Horuzhy’s synergetic anthropology and personology of Starovoytenko⁸ and Petrovskiy⁹ According to E.B.Starovoytenko, these categories are “the main values, which are in focus of personological consideration”.¹⁰ Personological and anthropological ideas of Horuzhy are developed in modern Russian personology of love.¹¹

Building upon achievements in patristic theology (see: Pavenkov, Rubtcova, Pavenkov, 2016) and tradition of homeland religious philosophy that began already in the 19th century, Horuzhy as 20th- and 21st-centuries philosopher and theologian rediscovered the centrality of love in the life of Christian person.

3. Love and mystical experience

The personology of love is the important object of Horuzhy’s philosophical interest. He considers God’s love-agape to the His creation in terms of personological religious philosophy as the reality of mystical-ascetic experience.¹²

The essence of agape is connected with special relationship between people, who are universal, who lives in Divine energies. Unity

⁶ Gromova, 2002.

⁷ Omarbekova, 2009.

⁸ Starovoytenko, 2015.

⁹ Petrovskiy, 2013.

¹⁰ Starovoytenko, 2015, p.15.

¹¹ Petrovskiy, 2007, Petrovskiy, Starovoytenko, 2012, Petrovskiy, 2010, Petrovskiy, 2013, Starovoytenko, 2015, Pavenkov, 2012, Pavenkov, Shmelev, Rubtcova, 2016; Pavenkov, Shmelev, 2016, Pavenkov, Shmelev, 2017, Shmelev, Rubtcova, 2017.

¹² Horuzhy, 1998.

and feeling of brotherhood and community are the most important features of love-agape.

Sinergetic person" is "universal human"... His attitude to the other is feeling or inner attitude of own unity and brotherhood, feeling of community and of the situation and destiny, "the inner experience of the universal compassion" as is expressed Vyacheslav Ivanov. This attitude we will called brotherly love, Agape. Undoubtedly, described phenomenon as the structure of individual synergization, which are "inner council" with neighbors, attitude of the universality and attitude of Agape create certain bond pre-personalities in the picture of the local being... Agape as the feeling of fraternity and the all-human community involves favor to the "other", mercifulness and compassion to him, involves the ability and willingness to understand and accept him, share problems and his works with him... Agape is love, which does not expect to be mutual. Characteristic of its nature is... one-sidedness... And this is understandable. I know that my Agape was born from my synergization.¹³

This, synergization is the process of integration created human's soul and uncreated Divine energies produce agape, which united created and uncreated energies in one heart, in one soul, in one human. Synergization is mystical process of soul's transfiguration, actual realization of human likeness of God. Feeling of fraternity and the all-human community has the cosmic and eschatology significance. The time end of the world depends on increase or decrease of energies of agape in the world. Dialectics of synergization and personalization is most important in Horuzhy's thought. Person is considered in this context as the basement of the birth of agape. Without person encounter in agape is impossible.

I know that, in general, "other" can feel Agape to me...reciprocity...happens... Source of reciprocity is Personality. Personality's energy, attracting the "other", makes possible seeking to it and connect

¹³ Horuzhy, 1991.

with it, and in the process it gives birth Agape to me, creates reciprocity between us. As the direct action and expression of person, other order of existence, event of reciprocity encounter is... the gift and miracle.¹⁴

Existential experience of is most fundamental experience of revealing of agape. Agape is the free gift, which is given in prayer by God.

We comprehend existence as causeless given to us, the perfect free gift is the act of love. Arriving in prayer union with God, human discovers that God, Divine life, binding the person of the Holy Trinity, is... Love (1 Jn. 4:16). Therefore, prayerful communion with God is the communion with love: getting from God (directly through the Holy Spirit) the gift of love.¹⁵

It is possible that this Horuzhy's idea of mystical comprehension of agape is influenced by Vysheslavitsev's thought.¹⁶ Connection of prayer and agape is evident for both Orthodox and Catholic spiritual tradition. For instance, Isaac the Syrian has said: "Love is from prayer."¹⁷ Agape is born in prayer by God's grace. Prayer is not only condition of agape. Prayer is the life of agape in Christian soul. Soul breathes by God's agape and can not live without it. God's agape is needed for soul as the air is needed for soul. After Christ's resurrection soul can live in God's agape. Horuzhy argues, that relationship of agape between God and soul is opened in Christ and with Christ.¹⁸ Modern philosopher and investigator of Horuzhy's creativity Avanesov develops this idea the encounter person with God in love.

There is not a "natural context" for the love of man to God; human meets with God not by essential way, but by energetic communion. Religious love is transcendence, "private deal" of human deducing him beyond his natural experience. Thus, love is both

¹⁴ Horuzhy, 1991.

¹⁵ Horuzhy, 1998.

¹⁶ Vysheslavitsev, 1994.

¹⁷ Isaac the Syrian, 2017.

¹⁸ Horuzhy, 1998.

general “anthropological strategy” (S.S. Horuzhy), and spiritual funded moral practice. In the first case we speak about love as the intention to execute existential completeness and, consequently, to the achievement of human ontological authenticity; In the second case – about guiding “practical” orientation, organizing human activity... Active love is “expression”, “actualization” of existential “structure” of human.¹⁹

Based on the tradition of saint fathers, Horuzhy describes agape in terms of interpenetration and self-sacrifice.²⁰ Agape directed to the person is inter-personal connection and the way of personal existence. Agape is united and essential force, which acts in person and directed him on the way of God’s service and inner transfiguration. Person who loves want to live for God and each person, wants to embrace all being by this love. Horuzhy talks about dialectics and inner fight between agape to God and agape to neighbor.²¹ We think that there is no contradiction and inner fight between agape to God and agape to neighbor because it is one love, love is unity. There are not divisions in love. Despite of this Horuzhy considers agape in comparison with eros. According to him agape is uncreated Divine energy; eros is created natural force acting in everyone.

4. Interaction between agape and eros

According to Horuzhy, there are two energies of love:

1. Uncreated gift of love. It is the divine energy, which is given by God in prayer.
2. Created energy of love. Horuzhy identifies this energy with eros. The essence of eros acting in any person is the closest connection

¹⁹ Avanesov, 2010.

²⁰ Horuzhy, 1998.

²¹ Horuzhy, 1998.

with the differences between the sexes and the whole sphere of reproduction.²²

The variants of interaction between these two energies are the following:

1. Harmonical interaction. X. Yannaras argues that both uncreated energy of love-agape and created eros needs “lead to self-forgetfulness of human, overcoming his individualism (it means overcoming selfish narrow-mindedness, selfish desires ... refusal from the desire to achieve self-affirmation and life for the sake of other – person, who are loved by you)”.²³ Eros in harmony with the Divine agape is force serving for the achievement of god-mahood by individual soul, which has rejected their individualism and egoism.

This fundamental possibility of created harmony eros and divine love (traditionally associated with matrimonial love) is the justification and substantiation of the constant use of erotic imagery and parallels in the discourse of mystical love for God.²⁴

By self-sacrifice personal hypostasis of human directed to God and his neighbor is transfigured by this united energy eros and Divine agape. Results of this harmonical interaction created eros and uncreated agape are miraculous. Created become united with uncreated. Earth creation become heavenly. Mortal being become immortal being in unity with Divine love. Thus, united in love integral human become god by the grace of God.

2. Confront interaction. Eros in this case does not conform with Divine energy. “The created eros or subordinate as dominant any other created energy, or it is the main dominant in the energetic image of man. By definition, it is the passion, one of

²² Horuzhy, 1998.

²³ Yannaras, 1992, p. 119.

²⁴ Horuzhy, 1998.

the most classic and studied: salacity (lust, fornication)... It has to go through the struggle with the passions and dispassion".²⁵

5. Agape and hesychasm

The center of Horuzhy's religious philosophy is analysis of hesychasm, transfigured antique tradition of natural and human transformation. Idea of reality's improvement is realized by Christian person. All human activity, all spheres of Christian culture are based on ideal Christian agape.

Activity is now based on Christian love and specifically Christian forms of communication which are appropriate to economia of seeking of created being to the Person-Hypostasis. In hesychasm these three forms are characterized by special depth of interpersonal involvement. The unique attributes of hesychast socialization generated by its accessory to the element of personal communication and love is vividly describes the Metropolitan John Zizioulas: "No one has such deep communication with humanity and creation in general, as the ascetic... Ascetic loves above all and over all sinners".²⁶ Hesychast socialization... is *tekhne*, permeated by Christian love, carried the existential participation and involving in-depth personal communication.²⁷

Ascetic's love is not only sample of agape, it is the patter and model of relationships for those Christians who lives in cities, towns or countries, who has the families. This love to sinners is needed not only for ascetics but for all Christians who really try to follow Christian moral values and norms. At the same time hesychast practices, hesychast way of love directed on the achievement such interpersonal communication which are permeated by love-agape. All actions, all deeds, all words, all thought of ascetic should be permeated by

²⁵ Horuzhy, 1998.

²⁶ Zizioulas, 2012, pp.393-394.

²⁷ Horuzhy, 2012.

Divine love-agape. Using Horuzhy terminology the main result of hesychast socialization is achievement of love-agape, which replete by full self-sacrifice, depth compassion and existential participation in life of person.

Horuzhy argues that through the love Christian tekhnē leads to the development of spiritual personality of human.

It is clear and obvious that such tekhnē protects and strengthens, nurtures beginnings of personality in every person to whom it is addressed. Keeping and developing it, Athos austerity today as well as in ancient times, continues to serve as an indispensable school and hospital of personality. It makes this school the great value in the world where grain of personality-hypostasis (Sophrony, 2003, p. 238) in human is threatened by increasing threats and violent forces of this world.²⁸

We agree with Horuzhy that the most famous and important “school” of love-agape is saint mount Athos. We can compare the significance of saint mount Athos for spiritual life as the highest science for all Orthodox world, especially Russian orthodox church with significance of Oxford’s and Cambridge’s universities for development of all sciences as soon as for intellectual life of Europe. Monasteries of saint mount Athos can be considered as representation of this society based on practice of constant prayer. Through the prayer monk achieves the mystical unity with all human society because he pray for all social world.

The ascetic way of achievement of love-agape is the way of happy medium between two false extremes:

1. Way of the revolutionary intelligentsia;
2. Manichaeian ascetic way.

²⁸ Horuzhy, 2012.

It is impossible to disagree with Horuzhy that these ways was in some extent incarnated in historical Orthodoxy.²⁹

Two fanaticism, fanaticism of “the revolutionary intelligentsia” and “Manichaeian ascetic” fanaticism, act as two corruptions, two reduced forms of holistic ascetic consciousness – distortions which are mutually opposite, but at the same time structurally isomorphic to each other. In the first case God is excluded: all vertical of human energies is cut off, or... reoriented, turned horizontally, at the same losing its infinity, transcendent aspiration. In the second case, the world, neighbors and love for them are cut off; and then the individual is only isolated individual, subject, and all his aspirations are the purely subjectivity, “psychology”. Union with God is certainly not available for him... In traditional terms of ascetics – in the generalized sense, which is given them in our work, we have two passionate states, which are isomorphic to each other, even though one of them is the extreme socio-idolatry and another is extreme socio-abhorrence.³⁰

It is evident that both ways, both types of consciousness do not lead to achievement of truly love because love for God should be as the love for neighbor. Manichaeian ascetic way involves love only for God and way of the revolutionary intelligentsia involves love for own neighbor however it is impossible to love only own neighbor and to hate God. Historical reality as soon as spiritual experience of monastic-ascetics show falsehood of these two ways: all the extremes lead the person to the spiritual fall. The true way of ascetic life is connected with mystical dialectics of love. From one side it leads to the creation of mystical society, based on agape. From the other side it directed on personal salvation. We will consider these two aspects.

The mystical dialectic of monastic solitude has been developed already in the IV century. This dialectic is based on the internal unity of the monk with the world and society... Monks leave the

²⁹ Horuzhy, 2000, p.192.

³⁰ Horuzhy, 2000, p.192.

society, in order to create a new mystical society in fact. This society unifies all humanity, but other, new bonds of love and prayer. This notion of mystical society... is partly akin to the concept of *Communio Sanctorum* in Western theology.³¹

From our point of view this similarity of Latin concept of *Communio Sanctorum* and concept of Orthodox mystical society is one the basements of the Church unity of two Churches-sisters, Orthodox and Catholic, having more 1000-years common ascetic tradition.

The other aspect of mystical dialectic is aspect of personal salvation. This aspect historically was the first, because first Christian monks were hermits and anachorets. As Horuzhy stresses individualistic incline of hesychast ethics was always added the execution of the Commandment of love for neighbor.

Commandment of love for neighbor have never been relegated... Principles of participation for neighbor's life, doing alms, well-doing firmly go from the common Christian ethics to ethics of austerity. There are a lot of evidences of it in the early-monastic literature... And cornerstone principle of inseparability of love for God and love for neighbor is not only forgotten, but has developed into the bright image which has become widely famous as the "circle of Abba Dorotheus." Dorotheus of Gaza (6 sec.), the disciple of great elders Barsanuphius and John of Gaza... illustrates the relation of these two kinds of love using the circle in which radii converging in the center, at the same time come together to each other.³²

Thus Horuzhy's teaching of agape is influenced by spiritual literature, especially abba Dorotheus, who wrote:

If the circle is this world, and God is the center of the circle, radii going to the center are the ways of human life, insomuch saints become more closer to God, that they become more closer to each

³¹ Horuzhy, 2000, pp.184-185.

³² Horuzhy, 2011, p.13.

other ... It is the nature of love: as much we become closer to God by love for Him, as we joint by love with neighbor.³³

As we can see mystical dialectic of hesychast ethics combine itself social aspect of creation mystical society and aspect of personal salvation. Hesychast ethics denies egoism and salvation own soul as the end in itself. Hesychast ethics is the ethics of love-agape. This conclusion are enforced by Horuzhy, who developing teaching of Isaac the Syrian³⁴ argues, that love has the aspect of cosmic compassion. Hesychast ethics preaching the love to all God's creature involves cosmic dimension. The concept of cosmic love was developed by representatives of Russian cosmism, especially N.V.Fedorov³⁵ However there is no strong connection between Russian cosmism's teaching and ideas of Horuzhy, based entirely on Hesychast tradition.

Hesychast ethics... becomes ethic of universal love-compassion, cosmic empathy-mercifulness. No without reason this motif was noticed and marked by Isaac. This motif became unusually influential and productive in Russian Hesychasm and Russian spirituality in general. It have developed in concept and the extensive theme "tenderness". Tenderness is complicated complex, in which love – pity – admiration are merged, it is very original kind of love, combining ethical and aesthetic aspects, and in this combination it is extremely characteristic for Russian Orthodox consciousness. Undoubtedly, there is the whole Orthodox "culture of tenderness", and it has its origins in hesychast austerity.³⁶

Christian concept and culture of "tenderness" involving love-agape is the result of spiritual development saint father's idea of cosmic love-compassion.

³³ Dorotheos of Gaza, 1991, p.88.

³⁴ Isaac the Syrian, 1993.

³⁵ Fedorov, 1996.

³⁶ Horuzhy, 2011, p.14.

6. Agape and Russian elders. Ethics of Return

The most clear representation of love-agape in Russian spiritual culture is Russian elderhood (*starchestvo*), that is spiritual eldership. Powerful love-compassion, love-agape strengthens Russian Orthodox elders in their active service of neighbors. Only Divine gift of love can give forces to elders for love neighbors.³⁷ In our opinion, the most important idea of Horuzhy here is identification love of elders and Christ's love, because elder is the person, who saves purity of Orthodox vital spiritual experience of communication with God, bears and improves the God's love in his own heart and gives this love to others, to every person.

Love, who filled out and moved life and ministry of elders is the love of Christ. It is everywhere and always recognized and declared throughout the Christian discourse as the supreme principle of Christian existence and primarily His ethics; but often this recognition remains... formal and rhetorical. But situation with Russian elders is other: here the love of Christ is extremely visible and effectual, embodied in the deed, in the service of elder. And it means that it... practically develops into whole ethic of Christ's love. This ethic is the "ethics of Return", ethical formation, created by hesychast tradition in its late, mature period.³⁸

Describing ethics of Russian elders Horuzhy introduce in Christian intellectual discourse new notion of "ethics of Return". What does it mean? "Ethics of Return" is based on idea of love-agape realized in contemporary hesychast tradition. The core of ethics is relation to neighbor as Christ. Christ is the neighbor and the neighbor is Christ for elder. Life in Christ mean life in neighbor with his sufferings, problems and pains. Horuzhy develops this idea and argues, that features of the "Ethics of Return" are the following:

³⁷ Poselyanin, 1908, p.31.

³⁸ Horuzhy, 2011, pp.23-24.

1. Total acceptance of Other. The elder entirely accepts Other in himself, accepts his inner world in the world of elder. Elder feels with Other his sufferings, pains and problems. Accepting Other in Christ-central perspective of elder's own world, elder by the grace of God sees the solution of these problems and the facilitation of sufferings of Other.³⁹
2. Supernormal character. The love of elder as love of God accept everyone. There is no normal or standard of these acceptance, there is criterion "who is "worthy" and who is unworthy for such love, nobody excluded from the it circle".⁴⁰ The service of elder is like service of Christ, which bring for all people without exclusion.

The highest level of entirely acceptance of Other is the love for enemies. This idea was developed by Florovsky who considers "love for enemies" as one of the most important subconcepts of Christian love.

It is true that love for one's enemies is at variance with our immediate natural feelings, and may therefore seem to display the negative character suggested above; but if we consider the motive underlying it we shall see that it is entirely positive. The Christian is commanded to love his enemies, not because the other side teaches hatred of them, but because there is a basis and motive for such love in the concrete, positive fact of God's own love for evil men.⁴¹

Horuzhy shows on the example of the feat of Athos elder Silouan that the love for enemies is the kind of acceptance of Other. Thus "ethics of Return", preaching weeping, prayer about all world and love for enemies, is ethic of supernormal love-agape acting in elders. It is new form of hesychast ethics.⁴²

³⁹ Horuzhy, 2011, pp.23-24.

⁴⁰ Horuzhy, 2011, pp.23-24.

⁴¹ Florovsky, 2001.

⁴² Horuzhy, 2011, pp.23-24.

7. Cosmical and theurgical mission of agape.

As Horuzhy assumes hesychast ethics preaches the need of spiritual transfiguration of person and possible openness for this transfiguration, independence from external temptations. Through overcoming of this temptations, changing of social life leads to changing of attitude to spiritual process and their essence. The transformation of social life will become theurgical changing both cosmic and spiritual processes.⁴³

Cosmic and theurgical mission of changing both material-natural, social and spiritual inner world is the result of sacrificial activity love-agape. Through love-agape person who incarnate in himself in own life Christian values is devoted to transfigure all material-natural, social, cultural and religious environment, “gather” all creature of God in inseparable unity.

It is assumed that the destination of human with the need involves cosmic and theurgical mission, which is constituted by “gathering of creation’s” work: living and acting in the world, human has to gather and transform the world into vital harmonious whole. Such transformation-transfiguration of the world being achieved... by the organic unity, unity in love with all things in the world, assistance the revealing and release of all its existential potentialities.⁴⁴

This idea of Horuzhy is contemporary continuation of Russian idea, especially in interpretation of Russian cosmists.

8. Discussion and conclusions

According to Russian idea, the essence of Russian Orthodox cultural mission, mission of Christians, especially priests, elders and missionaries is to incarnate love-agape in material and social world. It is not only pronouncement of Gospel, not only creation of the system of mission activity, not only spiritual service to neighbors. Mission of

⁴³ Horuzhy, 2000 (a), p.260.

⁴⁴ Horuzhy, 2000 (b), p.78.

agape is transfiguration of all world in the spirit of active sacrificial love. It is not only one or several projects of social and religious conversion. It is sense of life of all Russian religion culture, all Russian spiritual life. The essence of these mission is expressed in the words of Saviour: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Mt.28:19).

This commandment is given by Savior and relates to every Christian soul. Mission is integral and essential part of Christian way of live. Mission of agape can not be executed by the way of violence. According to Horuzhy violent forced reconstruction of social and cultural world in line with one or several projects is impossible⁴⁵ and immoral. The falsehood of such reconstruction was shown on negative historical examples of fascist Germany and totalitarian USSR.⁴⁶ We are sure that one of the most important and key aspects of Russian idea is the aspect of Russian messianism, based of mission of love-agape. Russia as Saint Rus' is devoted to transfigure all material and social world on the basement of sacrificial love. It is connected with one the peculiarities of Russian people – their sacrificial mentality (see e.g. Rubtsova, Vasilieva, 2016). Without sacrificial intention, realization of the mission of agape is impossible and it can be a cause of damage of altruistic behavior.⁴⁷ Mission of agape is mission of all ecumenical Church, all Christian people. We do not think that only Russian people and only Russian church can execute the mission of agape. It is needed to integrate the forces and spiritual and material possibilities of two Churches-sisters, Catholic and Orthodox, for realization of mission of agape. Both mystical experience of Orthodoxy and high-grade organization of mission system are needed for incarnation of agape in social and cultural world.

⁴⁵ Horuzhy, 2000 (b), p.78.

⁴⁶ Gashkov, Rubtsova, 2017.

⁴⁷ Pavenkov, Pavenkov, Rubtcova, 2015.

We agree with Horuzhy's opinion that the Orthodox church accumulates valuable mystical experience, which is needed both for appearing of a new anthropological image of human as bearer and spreader of love-agape and a new model of social organization – mystical and mission society existing not only in the form of Orthodox monastery, but also in the form of Christian community of mission families. Mystical experience reproduces itself in form of mission. Unity in love of mission and authentic mystical experience is the basic principle of new organization of Christian society and new way of life of Christians.

Productive mission of authentic mystical experience, created and kept in the spiritual practice of Orthodoxy... way of thinking and the way of cultivation of improvement of human, independent “east-Christian discourse”, experienced and energetic, circuitous approaches Russian philosophy to it – and, finally, new look of human, anthropological model of the Third Millennium, which can and should be born on the basis of the meeting of the modern consciousness with “clever art” of ancient asceticism ... all of this – one thought.⁴⁸

Thus according to Horuzhy, integration of spiritual, moral, intellectual and social aspects of preparation is needed for starting of execution of mission of agape. Mission of agape is the result of spiritual maturation of Christian, following authentic mystical experience of Orthodoxy. Both spiritual practices of Orthodoxy, including fast, constant prayer, reading the Bible and saint father and organizational skills of Church government are needed for this spiritual and social maturation of missionary. Mission of agape is activity of spiritual experienced Christians, who realized in their life the jewel of Christian moral values, who have fundamental intellectual education in the sphere of social activity of Church.

⁴⁸ (Horuzhy, 2000 (c), p.17).

Thus idea of theurgical and cosmic mission of agape is the crucial contribution of Horuzhy in modern philosophy of personality. The idea love-agape is the central idea of synergetic anthropology and whole Russian philosophy.

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