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Phenomenon of Saint Vladimir in the Aspect of the Christ-Centered Worldview of V.S. Solovyov

Fenómeno de San Vladimir en el aspecto de la cosmovisión centrada en Cristo de V.S. Solovyov

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RESUMEN

El propósito del estudio es analizar la motivación de los empleados de farmacias y cadenas de farmacias para identificar áreas problemáticas y desarrollar instrucciones mejorando el sistema de gestión empresarial. Como resultado del estudio, se descubrió que la motivación es una de las principales condiciones para el trabajo eficaz de una organización farmacéutica, mientras que los componentes más importantes del sistema de motivación para los empleados son factores externos positivos como la Motivación financiera. Con base en los resultados del estudio, se han desarrollado recomendaciones para mejorar la construcción del sistema de motivación.

Palabras clave: Farmacia, cadena de farmacias, sistema de motivación.:

ABSTRACT

The purpose of the study: analysis of the phenomenon of Saint Vladimir in the aspect of the Christ-centered worldview of V.S. Solovyov. It has been determined the need to solve the following problems: to give the concept of Christ-centeredness as a fundamental characteristic of Russian Orthodoxy; to analyze the phenomenon of Saint Vladimir in the aspect of the Christ-centered worldview of Solovyov. The basics of the Christ-centered universe became the basis for creating transcendental understanding of the Truth by all Russian civil society, the foundation of the state, and legislative philosophy of understanding the russian society.

Keywords: Pharmacy, pharmacy chain, motivation system.

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INTRODUCTION

In Russian and world philosophical thought, certain figures stand out that are higher than any transient ideas and values. For them, according to A.Iu. Karpov, “centuries, epochs are only an instant” (Karpov: 2004, p. 13). Millenniums are precisely the time period when such figures are expressed in the entirety of their thoughts, deeds, and ideas, in the universality of the implementation of prospective studies of the spiritual and intellectual life of the people, society, and the entire world Christian discourse. Saint Vladimir, the first Christian ruler of the Russian state, whose millennium since his death was celebrated in 2015, undoubtedly deserves a study of his spiritual and philosophical heritage (Razzhivin et al.: 2019; Polishchuk et al.: 2019). The significant role of Prince Vladimir the Great in the development of Kievan Rus is evidenced by the fact that during his reign he not only christened Russia, but also made his state, according to S. Griffin (2019), the largest and most powerful in Europe.

The multifaceted comprehension and comprehensive study of the worldview phenomenon of the equal-to-the-apostles Prince Saint Vladimir attract humanities scholars of various scientific specializations and branches (Sosnitskiy: 2014; Rapov: 1998; Kirillin: 2015).

According to V.S. Belousov, “Russians associate the ideal of a wise ruler with Vladimir the Great and his son Yaroslav. Therefore, it is not surprising that the figure of the Prince fits into any context – historical, literary, folklore, and religious. His image is widely represented in the early literature of medieval Russia and folklore. Vladimir strengthened the state not only with power and weapons, but with culture and spirituality” (Belousov, Kuropatova: 2015, p. 62).

A.V. Shmeleva (2015) emphasizes that it was after the adoption of Christianity that Kievan Rus became a powerful state and culture and spirituality began to develop in it. Vladimir was the first ruler who introduced Kievan Rus to the space of European civilization. However, A.V. Shmeleva notices, one cannot say that Prince Vladimir adopted Christianity only for the sake of integration into the civilized world. First of all, he felt faith in his soul. A.V. Shmeleva recalls that Vladimir the Great was canonized not only by the Orthodox, but also by the Catholic Church, since he ruled even before the split of the single Christian church.

On the invaluable cultural and historical significance of the personality of Saint Vladimir writes N.I. Miliutenko, who believes that the year 860 was a reference time for the formation of Russian statehood. Indeed, at that time there were already three branches of power and Russia was recognized by the world as a powerful country (Miliutenko: 2008).

METHODOLOGY

The study applied the polymethodological approach. The conceptual-categorical apparatus is constructed and investigated using general scientific methods such as deduction and induction, abstraction, and the analytical method. The problem-logical method is used to study Christ-centeredness as a fundamental characteristic of Russian Orthodoxy. The basis of the lighting features of the phenomenon of Saint Vladimir in the aspect of the Christ-centered worldview of V.S. Solovyov’s is the following approaches: systemic, phenomenological, descriptive, as well as historical (in such versions as comparative-historical and historical-genetic). The hermeneutic interpretation made it possible to reconstruct the content and to clarify the “hidden” meanings of Solovyov’s texts under study.

RESULTS AND DISCUSSION

1. Christ-centeredness as a fundamental characteristic of Russian Orthodoxy and the Orthodox worldview

Christ-centeredness is the fundamental and defining theological and ritual characteristic of Russian Orthodoxy (Khlyscheva et al.: 2020; Alontseva et al.: 2019; Razzhivin et al.: 2019). It also emphasizes the divine aspect of each church – its base on Jesus Christ, which is and should be common and universal for all Christians of different times (Bandak, Boylston: 2014).

Christ-centeredness of the church, as the universal foundation of the unity of Christianity and as the basic, fundamental theological and ecclesiological category, is based on the testament of Jesus Christ: “that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us” (John 17:21), because no one “can lay a foundation other than that which is laid, which is Jesus Christ” (1 Cor. 3:11), because it is Christ who “is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col. 1:18-20).

The social significance of the Christ-centered characteristics of the church can be confirmed by the experience of Orthodox Christianity, with its always striving for an ecclesiological unity in Christ, which the metropolitan supporters of this unity confirmed by their participation in numerous ecumenical councils of the Church of Christ (Austin: 2015).

In addition, ecclesiological Christ-centeredness is an important historical category, since historiosophy understands the history of the people or other human community (for example, the church) as part of the universal Christian history of the salvation of mankind by God, which starting from the very beginnings is permeated by the promise of the salvation of mankind by God through the message of the savior – the Messiah, that is, Christ (Genesis 3:15). Consequently, another important historical feature of Orthodoxy is a natural and integral part of the historiosophical approach – the Christ-centered interpretation of all human history, the key, central point and purpose of which is Christ, in whom the divine and human nature are forever united, and who gave his life as a ransom for humanity, which laid the foundation for the salvation of people (Nesteruk: 2005).

The work of Jesus Christ became the foundation of the theology of history, which explores the place of God in human history. In Jesus of Nazareth, God himself enters into human history. In the historicity of the personality of Jesus Christ, his real presence is manifested, and the fragmented, physically relatively short state of this historicity of Christ, which led to decisive changes in human history, emphasizes with perfection the essence and weight of Christ’s influence on human history (Tofan: 2009).

One of the vivid examples of the social significance of the teachings of Christ is his ethics of the New Testament, the basics of which are set forth in the Sermon on the Mount, which formed the moral basis for the reality of the “new people of God”, which differs from the Old Testament moral and ethical principles in its earthing – heavenly scale (Matt. 5:3-48). In his sermon, Jesus Christ clearly outlined the principles of the moral life of the members of the “new people of God” and called for their inner spiritual renewal through “the liberation of the body” (Rom. 8:11; 2 Cor. 4:14) on the principles of not only Old Testament justice but, first of all, based on love.

This love, according to A.S. Panarin (2014), is perfectly realized in Orthodoxy, which for more than a thousand years has been the bearer of a humanistic worldview and the widest possibilities of creating a perfect human community in Russia.

A.S. Panarin, studying the sources and transcendental genesis of the Russian Orthodox worldview and outlook, conceptually outlines as the leading, the following value-semantic paradigm of Russian religious philosophy: “Russian Orthodox tradition focuses on the sophisticated aspect of religiosity. This approach

formed the idea of direct communication of man with God, which gave rise to the internal, existential religiosity of Russian people. This idea has become a backdrop for understanding faith as a feeling of the heart, which over time has transformed into a specifically Russian "philosophy of the heart" (Panarin: 2014, p. 95). This theoretical and methodological basis of the "feeling of the heart" was of great importance for the formation of the Russian mentality and was reflected in the search of polemicists, for example, in the "philosophy of the heart" of P.D. Yurkevich, A.F. Losev, S.L. Frank, and others. The sophisticated humanistic nature of such creativity contributed to the formation of a unique example in our history – the creative mutual enrichment of religion and culture, the state and the church (Khvastunova: 2008).

Given the transcendental genesis of the Russian worldview and its foundations, we should further focus on the analysis of sources of the worldview that are still insufficiently relevant in the Russian and global semiotic discourse, going from its very foundations. Consequently, a new need arises to understand and to realize the primary sources of the Russian spiritual tradition, thereby comprehending phenomenal figures and a phenomenal contribution to the creation of the Russian spiritual and intellectual discourse of its creators.

There is no doubt that the first of the founders of the Russian spiritual tradition as well as the founder of the special Russian universum of "direct communication of man with God" was the equal-to-the-apostles Prince Vladimir. Just as there is no doubt that it is with Saint Vladimir the specific "philosophy of the heart" begins.

2. Saint Vladimir in the aspect of the Christ-centered worldview of V.S. Solovyov

The work of the Russian philosopher Vladimir Solovyov (1913; 1999), "Saint Vladimir and the Christian State" is focused on the basic aspects of the birth of the Christ-centered and sophian tradition, in which humanism as a philosophical universe is the Christ-centered humanism which as a strategy of always caring for "the little ones", a priori, formed the basis for creative mutual enrichment of religion and culture, the state, and the church.

The worldview comprehension of this all-encompassing (from caring for a very specific impoverished person to leading the follow-up of transcendental Christ-centeredness of Russia in the field of international and interstate relations) discourse continues to this day and also determines the relevance of this study.

Solovyov begins the study of the phenomenon of Saint Vladimir from the latest, for his time, event: "These days Russia officially celebrated the nine hundredth anniversary of the baptism of Saint Vladimir. The highest bureaucracy of St. Petersburg, who came to Kiev on this subject, made every effort to worthily celebrate this great anniversary... The very choice of this event for glorification is a merit and indicates a sense of truth and righteousness. Even if a certain inconsistency is felt in this choice, it is precisely this inconsistency that deserves respect... recently it was solemnly stated that state absolutism is the true foundation and essence of the Orthodox faith and, at the same time, the historical life of the Russian people... Saint Vladimir is far away from the political system, the glorification of which is dedicated to Kiev speech" (highlighted in italics by the author) (Solovyov: 1999, pp. 208-209).

The value-semantic paradigm proposed by Solovyov, in our opinion, should be delimited by several axiological constants.

The first of these is a direct understanding of the Christ-centered social and state-building tradition of Saint Vladimir as the only possible value universal in Russia, on which truly Russian Orthodox statehood can rely. By relying on it, we can hope for a direct correspondence of the Spirit, the Word, and actions in the Christ-centered state-creative universe. Moreover, Solovyov, comprehending the legacy of Saint Vladimir and what happened to him in the following centuries, outlines the paradigm of the Russian Christ-centered state: "The Christian state must depend on the Church founded by Christ, and the church itself depends on the leader given to it by Christ... Christian Caesar only through Saint Peter is involved in the royal authority of Christ. They should not have any authority at all other than the one who has been given the keys of the kingdom. In order to be Christian, the State must be subordinate to the Church of Christ; however, so that this

subordination is not a fiction, the Church must be independent of the State, it must have a center of unity outside the state and above it, it must truly be the Ecumenical Church” (Solovyov: 1999, p. 220).

It is not about building a theocracy, but the direct observance of secular power, and in modern conditions – the power chosen by the people – Christian morality, where the possessor’s conscience is above any secular law, God’s given desire to follow the Christ Law constantly. Solovyov gives many examples from the activities of Saint Vladimir, clearly testifying not only to the theoretical, but, above all, to the practical possibility of power to imitate the Gospel. We will comment on these examples below.

Solovyov draws analytical attention to another axiological semiosphere. We are talking about an essentially different tradition in Eastern Christian Orthodoxy, namely, about the social routine of Caesarapapism, when the sovereign is the highest authority that personifies the Truths of Christ, which means that his will should be unconditionally obeyed: “If we are talking about a memorable anniversary, about the great era in the history of Russian Caesarapapism, then it should first of all be pointed out to this year (1681 – the author). Although the St. Petersburg bureaucracy did not dare to celebrate in 1881 the big holiday, to which it owes its real existence. True Christian Russia will be grateful for this oversight, but also for those efforts worthy of all approval that it made to glorify Saint Vladimir” (Solovyov: 1999, p. 209).

In 1681, a significant event took place in the Moscow kingdom: “*protopope Avvakum, the brave... the leader of the Old Believers, a true representative of the religious freedom of the Russian people, ascended to be burned alive in the city of tsars*” (highlighted in bold italics by V.S. Solovyov) (Solovyov: 1999, p. 209). Then died his most powerful, at one time, adversary – Patriarch Nikon. “The year 1681 saw the death of two powerful opponents of unlimited statehood, who feuded in their life cause, but united before the violence of the State, persecuted them and fell along with the independent Church, the two poles of which they were” (highlighted in bold italics by V.S. Solovyov) (Solovyov: 1999, p. 209). Nevertheless, this date, which marked the triumph of absolutism and “ended its victory with the simultaneous suppression of church freedom, manifested for the last time in the person of the great Patriarch Nikon, and religious freedom, represented by the Old Believers, who were numerously burned for their devotion to the old rites”, was preceded by a long story, as Solovyov conceptually observes. The story is completely different, as we will see later, from the Christ-centered foundations and sophian traditions of the existence of Russia laid down by Saint Vladimir.

The philosopher argues: “the absolutism of secular power is the only beginning of our national existence... in Russian history, we can point out such cases of dominance of this principle that it would never occur to anyone to challenge. Didn’t it reign when Ivan the Terrible strangled in the person of Saint Philip, Metropolitan of Moscow, the voice of a Christian conscience that opposed the arbitrariness of unlimited power?” It is no coincidence that Solovyov draws attention to the sources of absolutization and, which is especially dangerous in the state sense, the sacralization of the arbitrariness of secular power – sources completely different from the tradition begun by Saint Vladimir. The murder of Saint Philip (F.S. Kolychev) was, in fact, a sacrifice, but not by the will of God, which does not require sacrifices, but rather the sacrifice of the saint for the sake of the will of a passing secular ruler.

This sad tradition, says Solovyov, continued even further: “under the Tsar Alexei Mikhailovich the Quietest (the father of Peter the Great), absolutism ended its victory by simultaneously suppressing church freedom which was manifested for the last time by Patriarch Nikon, and religious freedom, represented by the Old Believers who burned numerously for their devotion to the old rites” (highlighted in bold italics by V.S. Solovyov) (Solovyov: 1999, p. 209).

One should pay attention to a direct discrepancy between the power of the earthly possessor and the highest power – the power of Christ and His chosen servants. The earthly lord is transient. Christ and His Truth are eternal. Solovyov points out: “Those who truly believe in the word of Christ will never agree to allow the possibility of a state separated from the kingdom of God... There is only one power on earth, and this power does not belong to Caesar, but to Jesus Christ” (the author’s italics) (Solovyov: 1999, p. 219).

This is precisely the polemic disagreement of Solovyov with the ideas of the Pan-slavists, which at that time was represented, in particular, by Count Ignatyev, who sought to combine the Christ-centered observance of gospel truths with the imposition of willpower on other peoples, the will of the dominant despotism: "Count Ignatyev, chairman of The Pan-slavic Committee, claimed that Saint Vladimir adopted the Christian religion with the goal that all Slavic peoples one day speak Russian and form a single nation and united statehood. K.P. Pobedonostsev, the bureaucratic head of the state Church, said that the address of Saint Vladimir provided for the foundation of the autocracy and Caesarepism of the Russian empire as a cornerstone... historically there is no doubt that Saint Vladimir, ... by being baptizing and inviting people to follow his example, only wanted to become a Christian and make Russians Christian nation" (Solovyov: 1999, p. 211).

Thus, Solovyov criticized the Pan-slavic idea. Solovyov's definition of K.P. Pobedonostsev, Ober-Procurator of the Most Holy Synod, as the "bureaucratic head of the state Church" draws another visible antithetic parallel between the foundations of Saint Vladimir's sacrificial traditions of Christ-centered passionate statehood, where faith in God and effective love for one's neighbor are the basis for understanding the earthly ruler, on the one hand, and bureaucratic service to the beloved secular ruler of his subjects, on the other.

However, he sees the ideal of the Church-Kingdom, the ideal of a harmonious, Christ-centered state, as being essentially different from the axiological paradigm of Saint Vladimir: "A Christian, even if they were a king or emperor, cannot remain outside the kingdom of God and contrast their authority with the power of God. The supreme commandment "give to God what belongs to God"... is mandatory for Caesar if they want to be a Christian. They, too, must give to God what belongs to God, that is, above all, the supreme and undoubted power on earth; after all, in order to really understand the word about Caesar, addressed by the Lord to His enemies, when He went to sufferings, it is necessary to supplement it with another, more solemn word, uttered by His disciples after the resurrection, representatives of His Church: "All authority in heaven and on earth has been given to me" (Matthew, XXVII, 18) (underlined in bold italics by V.S. Solovyov) (Solovyov: 1999, p. 219).

The basic constants of the spiritual philosophy of Saint Vladimir in the reception of Solovyov, in our opinion, should be analyzed by focusing on the concepts of practical Christ-centeredness as an axiological constant of the unity of the state and power, as its visible embodiment, with the needs of society and man – as the cornerstone of all social institutions. The philosopher draws attention to diverse, but equally filled with the radiance of God's truth and significant semiospheres in the phenomenon of Saint Vladimir: "after his baptism, Vladimir set up... the Church of the Transfiguration of the Lord... And he made a great feast... convened his boyars... elders in all cities and many people and distributed the poor three hundred hryvnias... the Prince returned to Kiev to Dormition of the Mother of God and there... he made a great feast, having convened countless people. Seeing that his people became Christian, he rejoiced in body and soul. And he celebrated these days (Transfiguration and Dormition) annually because he loved the words of Scripture that he once heard when reading the Gospel: "Blessed are the merciful, for they shall receive mercy" and also: "Sell your possessions, and give to the needy" (Solovyov: 1999, p. 216).

The indicated actions of Saint Vladimir clearly point to several conceptual dispositions of his Christ-centered understanding of the world. The first of these is the direct affirmation of the Pillar of Truth – the Church of Christ, visibly embodied in the Church of the Transfiguration of God built by him. Such a statement of Christ's Truth must certainly have a social fulfillment. Therefore: "He made a great feast...".

Creating this tradition, Saint Vladimir was clearly guided by the Truth of the Holy Gospel: "Blessed are the merciful, for they shall receive mercy", "Sell your possessions, and give to the needy". Also, Saint Vladimir felt, it was necessary to establish a public tradition of worshiping shrines, which continues among the Russian people today: "And he celebrated these days (Transfiguration and Dormition) annually".

The Christ-centered creation of the Russian worldview discourse as a discourse of mutual love of neighbors and constant social and state mutual assistance, began with Saint Vladimir, Solovyov emphasizes,

based on the Holy Scripture: "He heard Solomon, who said: "Whoever is generous to the poor lends to the LORD". Hearing this, he ordered any beggar to come to the prince's yard and take everything they needed: drink, food and martens (marten skins, which often replaced money then) from the treasury. He also gave such an order... "The weak and the sick cannot reach my court"; therefore, he ordered to take the carts, load them with bread, meat, fish, various vegetables, honey and kvass in barrels and carry them around the city, asking: "where are the poor or the sick who cannot walk?" And in this way they distributed everything that they needed" (Solovyov: 1999, p. 217). This is not only the meaning, but also the main justification for the existential existence of power in the Christ-centered tradition, which began with Saint Vladimir. If the authorities always act exactly as demanded of themselves and other people in power, as Saint Vladimir did, only then can one claim, according to the Holy Gospel, that there is no authority not from God. If authority lives according to God, and not according to laws invented for itself, namely – it cares for the poor, despised, needy – only then it is the authority from God. Saint Vladimir not only felt this with his heart, not only comprehended it with his soul, but also always acted in that way.

In addition, it should be noted that, considering the principles of the "Christian state", Solovyov emphasizes the need to rely on moral values, because such a state necessarily "introduces, to the extent possible, the religious and moral principle of Christianity in all relations of public life. The state cannot limit itself to protecting the selfish and exclusive interests of an individual nation, but it must direct the national forces at its disposal to serve the entire Christian world" (Solovyov: 1989, p. 260). That is, the institution of the state is considered by the philosopher in fact as a tool with which Christianity carries out its social work, both moral and religious. This social activity is actually based on the "golden rule of morality", which is characteristic of all cultures: "Justice requires that we do not do to others what we do not want for ourselves; since we cannot desire constraints and restrictions for the confession of our faith, we should not infringe on the faith of others" writes Solovyov (Solovyov: 1989, p. 514).

CONCLUSION

The triad "thinking-word-action" in his universe manifested itself in this aspect with all its obvious purity and strength. Saint Vladimir taught the Russian community both epochs and times close to themselves, and thousands of years distant with his own example to follow Christ. In this, in our opinion, contains the leading from the transcendental spiritual and philosophical lessons of his phenomenon, we comprehend it even after millennia of leaving the earthly being the Baptist of Russia and, at the same time, the founder of Russian statehood.

The basics of the Christ-centered universe, adopted by Saint Vladimir, with the soul and heart of faith in Christ, became the basis for creating not only Orthodox statehood in Russia, but also the transcendental basis for understanding the Truth by all Russian civil society, the foundation of the state, and legislative philosophy of understanding statehood in the whole of Russian society.

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