

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ  
СУМСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ  
ФАКУЛЬТЕТ ІНОЗЕМНОЇ ФІЛОЛОГІЇ  
ТА СОЦІАЛЬНИХ КОМУНІКАЦІЙ**



**СОЦІАЛЬНО-ГУМАНІТАРНІ  
АСПЕКТИ РОЗВИТКУ СУЧАСНОГО  
СУСПІЛЬСТВА**

**МАТЕРІАЛИ V ВСЕУКРАЇНСЬКОЇ НАУКОВОЇ КОНФЕРЕНЦІЇ СТУДЕНТІВ,  
АСПРАНТІВ, ВИКЛАДАЧІВ ТА СПІВРОБІТНИКІВ**

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So, the biosocial economy has its own tools for realizing the main principles of sustainable development. The use of renewable resource in the production cycle, establishing the system of recycling are aimed to realize the principle of rational using of the natural resources. The purpose of the biosocial economy mechanisms is to grow the potential of natural resources. It also has a positive effect on the employment rate and social capital.

As for the social component, it aimed to stable functioning of the social and cultural subsystems. This aim can be achieved by the social partnership, which can reduce the social tension, establish a balance between the interests of different systems. Ecologic component is directed on providing the integrity of physical and natural subsystems.

Thus, the biosocial economy can realize the concept of the sustainable development, but it requires more detailed research. Prospects of further scientific research are in exploring bilateral relations between the components of the biosocial economy, elaboration of indices and indicators system which can help to assess the balance between components in the biosocial system.

## **ESCHATOLOGY OF MAXIMUS THE CONFESSOR AS THE OBJECT OF PHILOSOPHICAL RESEARCH**

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The heritage of Maximus the Confessor, a famous Christian saint, theologian and philosopher (580–662), represents huge interest for philosophical studies, especially for religious philosophy and history of antique philosophy. Above all, it concerns his eschatological views that are poorly explored in the modern science. Although some significant works shed light on the problem, the eschatology of this ancient author should be studied in more complex and systematic way.

It is necessary to note several important milestones in the history of the research of this difficult and contradictory teaching. The first serious approach to eschatology of the monk was done by H. U. von Balthasar. He suggested that Maximus the Confessor was, in some way, a crypto-origenist, especially in his early oeuvres. It means that Maximus allowed salvation of all beings, even the most vicious ones, though without expressing it explicitly. By keeping “honorable silence” and hinting at the

understanding by the chosen ones (as claimed by H. U. von Balthasar), he presumes eternal punishment only in pedagogical sense for the majority of believers. However, such opinion was criticized by P. Sherwood who proved that Confessor, even in his early works, opposed the teaching of Origen about enada (ἐνάδα) from which the spirits had fallen. Origenian hypothesis about restoration of all things (ἀποκατάστασις τῶν παντῶν) originates from this teaching. Next valuable addition to the criticism of H. U. von Balthasar was done by B. Daley, who argued that Maximus the Confessor was in agreement with early fathers of church but interpreted restoration in his own sense: 1) as restoration of righteous ones; 2) as final resurrection; 3) as restoration abilities of the soul for all intelligent beings. One of the latest papers covering eschatology of the saint father is the article of A. Andreopoulos who declares the final restoration of vicious beings, their will and their soul abilities as endless repentance, which, to some extent, brings them closer to God. He also adduces compelling criticism of the concept of automatic salvation. Finally, the latest research reviewing the eschatological section of Maximus's metaphysics is the fundamental monograph written by P. Blowers, who uses comprehensive methodology to represent Confessor's notions. He examines the saint father's ideas in the context of holistic understanding of Christ's theological and dramatic transfiguration of the creation. All main aspects of Maximus's theology and philosophy can be found here in terms of historical development of Byzantine Empire, monastic tradition, theological speculation of predecessors, cultural background of the epoch, etc. Thus, in this research, eschatology occupies an important place and is based on the goal of Creation, namely on the Incarnation of God Logos in the context of Divine Freedom and deification (θεώσις) which is related to it. The relevant studies of other scholars regarding to the eschatology of the father, such as: J.-C. Larchet, J. P. Farrell, N. Loudovicos, I. Ramelli, can be mentioned.

In terms of philosophical research, it is necessary to determine the main concepts arising from the eschatology of Maximus the Confessor. One of them is the aim (τέλος) of all Being, in which Aristotelian target cause transforms in Christ, who himself is the cause of creation. More exactly, he creates the world in order to be incarnated. Therefore, such understanding of Incarnation makes the prospect of deification for human beings possible. It should be noted that the Incarnation is a free act of Divine Will, thus, human will also freely aspires to deification, without any compulsion or automaticity.

Next conception arising from Maximus' works is the criticism of the antique paradigm of eternal return. In one of the most philosophical texts (Amb. 7), he metaphysically destroys the origenistic conception of the fall of spirits that was caused, on the one hand, by satiety, and, on the other hand, by the need to know the opposite of good. In this regard, he introduces his own concept of ever-moving rest (ἀεικίνητος στάσις) which can never be sated and never be achieved, and which is the true purpose of being. Philosophically, it means the shift of attention from the beginnings of being (which is typical for Hellenic philosophical paradigms) to the goal one can endlessly be coming near to (ἐπέκτασις).

Next one is the so-called concept of "realized eschatology" which is the experience of deification here and now. This position allows connecting with the Absolute beyond the historical perspective of the end of time. According to Maximus, the Second Advent of Christ puts the final chord on economy of human salvation, but possibility of deification is presented here and now, which gives unimaginable meaning to every moment of human existence.

Finally, we would like to remark another Maximus' idea, applying it to the eschatology of personality. It concerns free will in human beings, namely the very difficult problem of distinction between natural will and gnomic will. The eschatological perspective helps clarify whether human beings possess absolute freedom and responsibility or not. The latest disputes among the supporters of personalism (J. Zizioulas, C. Yannaras) and advocates of natural freedom (J.-C. Larchet, N. Loudovicos) could be resolved upon closer examination of Maximus's anthropology in prospect of his eschatological thoughts.

There are many others themes, problems and subjects in the eschatology of Maximus the Confessor which could be discussed, as the philosophical approach to this object allows: temporality, moving, space, cosmology, ethics, etc. The translations and publications of this Byzantine author's works started appearing in Kiev since XI century, and the first significant contribution in learning of the theologian heritage was done by pathrologist S. Epifanovich in the early XX century in Kiev. The necessity to study the deepest philosophy of Maximus as a mediator between East and West (in the words of J.-C. Larchet) can intellectually and spiritually enrich the Ukrainian society and humanitarian culture.