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Formation in Family and Educational Institutions of Orthodox form of Thinking and Communication

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Abstract- Man is the interconnection of spirit, mind, soul and body. The body is the dwelling of the soul. The soul is the dwelling of the spirit, the source of life of the body, desires and feelings of man. The mind gives rise to thoughts and carries out their linguistic design. Thought is of a spiritual nature. The spirit penetrates into the living information of nature, into the soul and body, communicates with the spirits of other people. Jesus communicated with spirits. The human spirit communicates through prayer with God as a spiritual entity. He is the spiritual, moral, moral and ethical leader of the thinking, behavior and being of a person. Mind, spirit, soul and memory form a person in the process of human life. A person thinks and has spiritual qualities. Psalm 18:3 describes the nature of thinking. The night of the night reveals knowledge by penetrating the spirit into the living information of nature. Day to day conveys speech (communication) based on existing language knowledge.

Keywords: spiritual thinking, orthodox form of communication, quality of spirit, education in educational institutions.

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Formation in Family and Educational Institutions of Orthodox form of Thinking and Communication

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Abstract- Man is the interconnection of spirit, mind, soul and body. The body is the dwelling of the soul. The soul is the dwelling of the spirit, the source of life of the body, desires and feelings of man. The mind gives rise to thoughts and carries out their linguistic design. Thought is of a spiritual nature. The spirit penetrates into the living information of nature, into the soul and body, communicates with the spirits of other people. Jesus communicated with spirits. The human spirit communicates through prayer with God as a spiritual entity. He is the spiritual, moral, moral and ethical leader of the thinking, behavior and being of a person. Mind, spirit, soul and memory form a person in the process of human life. A person thinks and has spiritual qualities. Psalm 18:3 describes the nature of thinking. The night of the night reveals knowledge by penetrating the spirit into the living information of nature. Day to day conveys speech (communication) based on existing language knowledge. Communication can be live with people or with their knowledge. Communication with knowledge is carried out in the process of learning and creativity. Learning and creativity based on knowledge is carried out in the form of independent communication. In the process of communicating with people, a person manifests and forms the quality of the spirit. When communicating with righteous peaceful people, the spirit acquires useful qualities. When dealing with corrupt people, the spirit acquires pernicious qualities. The spirit of a child inherits generic qualities. In the process of communication, the spirit must learn to pacify the pernicious tribal qualities. The qualities of the spirit determine the ethical direction of thoughts and their linguistic design. In educational institutions, it is useful to study the spiritual laws of the Gospel, so that through their prism, children distinguish between good and evil and formed the right worldview, by reading literature and studying history, social sciences and cultural studies.

Keywords: spiritual thinking, orthodox form of communication, quality of spirit, education in educational institutions.

I. Introduction

Thinking is accompanied by decision. The decision can be based on everyday experience, based on comparison or intuitive desire. The solution can be obtained by reasoning based on knowledge. The solution may be carnal, creative, or grace-filled (spiritual). The carnal mind leads a person to the harmful pleasures of the flesh. The creative mind connects a person with harmful passions. A gracious mind directs a person to fulfill the commandments of the New Testament. A mind that thinks about carnal or creative things can be renewed by the desire of the spirit to be honest, kind, virtuous, true, just, peaceful and truthful.

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Spiritual thinking is very important to our walk with God. The way we think directly affects how we live and the choices we make. The Bible talks a lot about renewing our minds and cultivating a righteous, peaceful mind [1-4]. How we think matters more. Our thinking, our attitudes, attitudes and thought patterns shape our actions, relationships and lives.

The Bible gives us clear guidance on how to develop a mindset that honors the Lord. As we seek to renew our minds through God's truth, we must also be vigilant in protecting our minds from destructive thought patterns that are contrary to biblical principles. There is so much distorted thinking being promoted in our culture today. The Bible warns us when it comes to thinking:

- do not exalt anything above God, allowing something / someone to become an idol in your heart (Ezekiel 14:3);
- restrain excessive desire for worldly gain, envy of what others have (Luke 12:15);
- do not overestimate the idea of yourself;
- failure to recognize the role of God (Proverbs 16:18);
- restrain resentment; refusal to forgive others (Hebrews 12:15);
- insist on doing things your way (1 Samuel 15:23) - trust God (Matthew 6:25-34).

We must reject the mindset that leads us to sin and focus on God's truth. The key is to identify when our thought patterns are drifting into unhealthy places and capture those thoughts. Wisdom and discernment must be developed. Developing these godly qualities will help us navigate our lives successfully. Wisdom is the ability to assess situations and make sound judgments based on knowledge and experience. The book of Proverbs is filled with the principles of the pursuit of wisdom. In everything you receive, have understanding (Proverbs 4:7).

Along with wisdom, we need insight, which is the ability to assess situations and distinguish truth from lies. We develop discernment by studying the Bible, by learning from wise teachers, and by our own experiences. As we renew our minds through the Word of God, we gain greater wisdom and insight.

One of the reasons why it is so important to develop a godly mindset is that our thoughts directly influence our actions. There is a close relationship

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between our thoughts and behavior. For out of the heart proceed evil thoughts: murders, adulteries, fornications, thefts, false witness, blasphemies (Matthew 15:19). Proverbs 23:7 says, "As the thoughts are in his heart, so is he." Our thought patterns, both good and bad, shape the way we live.

When we fill our minds with God's truth, it changes us from within. By thinking of His thoughts, we begin to act according to His ways. Our actions follow our thinking. That is why we must be vigilant not to captivate wrong thoughts and update our point of view in accordance with biblical principles. However, if we are not careful, we can still develop an earthly mindset that is not in line with our true selves. The Bible directs believers to focus their thoughts on a spiritual level. Set your mind on things above, not things on the earth (Colossians 3:2). Earthly thinking leads to sin and destruction, while heavenly thinking leads us to walk for God's purposes.

We don't have to try to change our thinking on our own. The Holy Spirit works to renew our minds as we submit to Him. The Spirit begins to lead us to the truth and shape our thinking (John 16:13). The renewal of our minds is a supernatural process controlled by the Spirit. Once our minds are renewed, we must maintain right thinking and not fall back into worldly thought patterns. Our earthly thinking changes to heavenly, from temporal thinking to eternal [5]. We fulfill our destiny on this earth.

II. Spiritual and Materialistic Thinking

The most important advantage of man among other creatures of God is that the Creator was pleased to bring him closer in His own image and likeness. God, by His nature, is the purest Spirit, not clothed in any body and not participating in any materiality. God is the All-Wise Spirit, endowed with the ability to think. The human spirit also has thinking abilities in the likeness of the Creator.

The thinking of the human spirit is the ability to think and perceive the world not through the prism of specific facts and material things, but through the understanding of spiritual needs and ideals. This is the ability to highlight the deep meanings of our worldview. God's word helps shape a person's spiritual thinking and outlook.

The materialistic thinking of the soul deals only with what can be seen, tasted, smelled, heard or handled. It accepts only what can be proven by practice and demonstrated in the laboratory. And since no one has ever seen God, and therefore his existence cannot be proven, the materialist erroneously denies the existence of that silent and invisible Power which operates from within himself.

A person who thinks spiritually feels that thought often comes as if from the depths of his soul, that is, from the spirit. This phenomenon cannot be demonstrated in the laboratory, but it brings peace to the soul. Spiritual thinking provides security to a person, and in the aggregate to humanity, which is characterized by the unity of a person and society, when the spiritual needs of people coincide. Those who think spiritually value righteousness, peace, and fair dealing (invisible) more than dishonest material success (visible). Spiritual people have a group consciousness. They live in love to all, not harming anyone.

Spirit determines the order of spiritual, moral, moral and ethical existence. There are realities of different orders. There is reality as a physical, organic, mental, social world. There is reality as truth, goodness, beauty, value. The last kind of reality refers to spirit, to spiritual reality. Truth is not real like nature, like an objective thing, but real like spirit, like spirituality in human existence. The whole mind of man is spiritual, embedded in existence. In man there is a spiritual principle, as transcendent in relation to the world, i.e., exceeding the world. The spirit is the subject, it is the opposite of the thing. Spirit asserts its reality through man. Man is a manifestation of the spirit. Consciousness is connected with the spirit. Consciousness is not only a psychological concept, it has a spiritual element that constructs it. Spirit is always identified with power. He has a spiritual state. The spirit is axiological in nature, the spirit is truth, beauty, goodness, peace, righteousness, love, etc.

The most important concept of the nature of thinking is meaning. We are in communication, and this is due to meanings. The significance of meanings, their nature is not fully disclosed. Logical-semantic concepts of meaning appeared. A detailed analysis of these concepts is given in the book of the Lithuanian philosopher R. Pavilenis. He speaks of meaning as a kind of continuous non-verbal construct and of comprehension as an interpretation in an individual conceptual system: "Meaning is a network of meanings in certain positions and an operational algorithm for solving problems."

Human existence is built on the basis of generation and understanding of meanings. “If we want to talk about the meanings of our World as a whole, then their nature will have to be attributed to a textual and linguistic structure,” writes V.V. Nalimov. In this position, his theory follows from the hermeneutic philosophy of M. Heidegger, who, revealing the theory of knowledge, proceeds from an ontologized idea of the World. The nature of meaning can be revealed through the simultaneous analysis of the semantic triad: meaning, language, text. The textual disclosure of meanings occurs through those sign systems that we are ready to perceive as languages. Each element of the triad described above is revealed through the other two. Including language in the triad, we introduce the idea that the triad itself becomes possible only when there is an observer - the bearer of consciousness, and

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evaluating the meanings. The triad becomes synonymous with consciousness. The ascent to the meaning of the text goes through the language, and the understanding of the essence of this process is based on the mind. The meanings of life are inextricably linked with the development of speech, language, words. Russian philosophers (S. N. Bulgakov (1871-1944), G. G. Shpet (1879-1937), P. A. Florensky (1882-1937), A. F. Losev (1893-1988)) believed that it is in the word that life acquires meaning. Through the word thought grows together with being.

Meanings are inseparable from the structure of images, and from the symbolic language. The Russian philosopher P. Florensky (1882-1937) considered symbolic language to be a universal language. "A symbol is such an entity, the energy of which carries the energy of another, higher entity, is dissolved in it, united in it, and through it reveals the higher essence." The works of P. Florensky help to understand the symbol not only as a purely semiotic (sign) unit of language, but also as an ontological unit. The symbol not only denotes something else, but is itself the real bearer of this other. Florensky defined a symbol as an organically living unity of depicting and depicted, symbolizing and symbolized. Being in a symbolic linguistic field, the soul awakens in itself the memory of the forgotten depths of being, and the mind, coordinating them with speech images, receives a judgment, increasing the semantic richness of language and knowledge. F. de Saussure argued that the linguistic sign connects the concept and its speech image of the mental imprint of the essence of reality. The linguistic sign is thus the psychic essence of the soul.

In consciousness, physiological and mental connections are established between the reflections of objects and the reflections of the material, physical aspects of verbal signs. They are excited and work every time when either an image of an object or a display of a verbal sign appears in the mind. Meaning is an ideal, mental connection between the display of an object and the display of a word, the unity of two displays. Linguistic meanings, expressed by different linguistic units, are different ways of generalizing the properties and relations of the objective world.

According to the teachings of Gregory Palamas, materialistic (secular) knowledge and spiritual (theological) clearly have boundaries and follow parallel paths. Secular knowledge for temporary life in the Universe. Theological knowledge for eternal life. Gregory Palamas, came to the conclusion that the results obtained on the path of theology are more significant than the results of the natural path.

Information about the creation of a spiritual substance in images is the objective content of the essences of the Universe and their relationship, determined by Providence by the Wisdom of the Creator. Information is the content of the image, which keeps it in balance, makes it stable. The content about the essences of the soul reveals subjectively with the help of the senses, mind and technology, presenting in the form of secular knowledge. Revealing the content of entities and their relationships depends on the spiritual state of researchers and society as a whole. The Creator knows the spiritual state of every soul and society. Deep knowledge of the Universe and interaction with it is possible by the grace of God and requires from each person a spiritual god-like perfection of the soul in love and an increase in the spiritual level of society on the basis of theological teachings.

God is not essence, because it is not God that proceeds from essence, but essence from Existing, since God embraces in Himself the integrity of Being. If God's being remains out of reach, His divine activities can be made available to us. Therefore, a person, thanks to his vision of actions, rises to the level of a person who can talk with God and can become a friend and worker of God.

The emphasis on experiential active knowledge, which exceeds purely theoretical knowledge, is characteristic of many works of the Holy Fathers. Blessed Diadochus wrote: "Knowledge by experience unites a person with God, without prompting the soul to speeches about objects."

The faithful and reliable interpreter of divine things, Isaac the Syrian, and the holy fathers say that we have two spiritual eyes, and the benefits of seeing with them are not the same. With one eye we see the divine power hidden in natural things. With another eye we see the glory of His holy nature, His wisdom and His providence for us.

Knowledge from God cannot by itself benefit anyone, says John Chrysostom. "We all have knowledge; but knowledge puffs up, but love edifies (1 Corinthians 8:1)." There is no use of Scripture where there is no life in love [6]. Moreover, from mere knowledge not only there is no benefit, but also the greatest harm. The crown of evil, the main diabolical sin - pride - arises from knowledge. Knowledge will be reborn through love and the grace that follows it and will become pure, peaceful, humble, obedient, full of words of edification and good fruits. According to the Scriptures, a spiritual person does not contain what is from the Spirit, considers it to be stupidity, delusion and fiction, for the most part tries to completely refute and in an open struggle to distort and dispute as best he can, and slyly accepts something, using approximately the same as poisoner of sweet dishes.

One Holy Spirit is a gift and wisdom and knowledge, like all divine gifts; but each of these gifts, as well as of all others, has its own effect. Knowledge experientially combines the soul with God, but it does not move the soul to talk about this and other spiritual things. Therefore, some of those who wisely go through a solitary life, although they are enlightened in the sense

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of knowledge, they do not transgress to words about divine things. Wisdom, however, if it is given to someone along with the knowledge of the fear of God, lovingly reveals the inner effects of knowledge. Because knowledge usually enlightens by inner influence, and wisdom by a word. Knowledge brings prayer and great silence with complete neglect of worldly affairs. And wisdom brings the unconceited study of the gospel by living in love.

The Holy Fathers teach us the spiritual gifts of the divine mind, giving it the meaning of the universal mind [7].

The divine mind mysteriously generates in the soul the divine image and likeness of the future, growing in knowledge and skills and harmoniously combining the spiritual and informational aspects of life [8-12].

The New Testament calls us to be perfect as the Heavenly Father (Matthew 5:48) so that we can work in the image and likeness of God. Jesus Christ, with a living word, healed, revived, taught the truth, commanded the elements. The mortal passionate nature of a person does not allow him to capture the communicative vibrations of entities as living information of the Universe and to make a living word in the image and likeness of God. The Beatitude says that the pure in heart will see God. A blessed person who is pure in heart and pure in mind becomes the image and likeness of God. The spirit of the image of God with a pure heart captures the communicative vibrations of the essences of the Universe and can perform with a living word in the likeness of God.

In the education system and in the family, it is necessary to set the task of learning to live righteously and blamelessly for every child and to improve spiritually.

III. Social Objectification and Realization of Spiritual Communication

The spirit becomes objectified, it goes outside, expresses itself outside, in being for others. Spiritual communication expresses itself socially. It is socialized. The spirit enters history, and in history it changes greatly, it seems to lose many of its features and acquire new features. The spirit is internal, in this spatial symbol one of the signs of the spirit. Everything spiritual comes from within, from the depths. But the inner passes into the outer, is revealed. Spirit is being in itself, but it inevitably passes into being for others, actively expressing itself for others. The activity of the spirit makes it expansive. The spirit enters into a world that is not only spirit. Christian Orthodox ethics was objectified and socialized, adapted to be useful for social everyday life, and therefore only historical Christianity became possible.

The truly sacred exists only in the spirit, and not in nature and not in history, not in society. The objectification of spirit creates collectives. Spiritual community, catholicity exists in every personality, in every subjective spirit, it is their synergy. Objectification is generated by the relationship between subjects and the relationship of each subject to the world whole.

Spirituality must be realized and not symbolized in the world, realized in existence and not in an object. Man is not an incorporeal, but an embodied spirit. And he is called to creative embodiment. This is the embodiment of love, real love, not symbolic. The triumph of the spirit in society would mean the triumph of personalism, personal communication, the relationship of personality to personality in the human and human we, the recognition of each given personality as the highest value. It could be said that this is the creation of a society of spiritual subjects. It would be a real revolution in human society. A society in which there will be no objects and no one and nothing will be treated as an object is the realm of the spirit and the realm of freedom, and in the limit it means the embodiment of a bright spirit.

The symbolization of the spirit must be distinguished from the realization of the spirit. Symbolism triumphs over realism in marriage and the family. Marriage in most cases is a symbolic and not a real sacrament, for the real sacrament is connected with love. The relations of family members among themselves are conditionally symbolic, ritual, and a breakthrough of realities plays a relatively small role. The whole life of the state is symbolic. Power always wears symbols and signs and requires a symbolic relationship to itself, which has nothing in common with a real relationship.

All moral life, crystallized in mores, is based on symbolic learning, and not on the real transformation of people. The laws of morality require people to fulfill conditional symbols that do not have an obligatory real connection with their inner life, with their spirituality. The fulfillment of duty is symbolic. Communication between people is symbolic, which does not correspond to reality at all. The so-called "good deeds" are of a general symbolic nature. Mercy can be symbolically ostentatious rather than real. Hypocrisy has become an extreme form of symbolism from which all reality has disappeared. In the world of communication there is no relation to a living, concrete person, but there is an attitude to subjects. But in relation to the subjects of reality are not achievable, they slip away. The relation to the subject is always symbolic. In exactly the same way, in cognition, scientific and philosophical, formal academism develops methods through which the cognizer comes into contact with the object, but does not come into contact with reality, which is given only by living information. Symbolization extends to the spiritual life,

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which is a reality and not a symbol. We see this in forms of being that symbolize rather than actualize spiritual life. The sacred in this world is not a sacred reality, but a symbolization of a sacred reality. The symbolic incarnation of the spirit is only the path determined by the sinfulness of the world, while the real incarnation of the spirit is the goal, the highest achievement. Symbolic sacralization of the objects of this world, which turns into the enslavement of a person by this object and hinders the achievement of spiritual thinking and communication.

Evil is a barrier to spiritual life. The existence of evil in the world is a paradox for our spiritual life. This paradox is connected with the correlation of "good" and "evil". Evil in human life is most restless and most terrifying not when it is visible and striking in the eyes, but when it is covered with lies and deceit, when it seduces with “good”. Much of the evil in world history takes on the guise of "good". The main creator of evil throughout the history of mankind is Satan, the cunning seducer of sinful man.

Spirit and spiritual life are not symbolic, they are realistic, as evidenced by the embodied life of the holy fathers. Really, not symbolically, the incarnation means the descent of the Spirit of God and His merging with real human and world destiny. The spirit can never be embodied in the instincts of man dominating man. Nor can it really be embodied in discursive scientific thought, in the formal laws of morality and law, in anything objective, it is embodied in the real ascent of the subject, the personality to God and in the real descent of love and mercy, in the harmonious synergy of the knower with the knowable, in the real spiritual creativity, in the original, original righteous peaceful judgment. Spiritual life up to a critical collection of righteous peaceful people with spiritual thinking and fellowship will sustain the existence of humanity.

IV. Aspects of Orthodox Upbringing and Education

Orthodox pedagogy aims to bring the image of God embedded in man to god-like perfection [13]. The goal of the teacher is to learn how to open the hearts of students to the perception of God's word by cleansing their hearts from evil and unkind intentions, as well as educating and shaping the spirit of love. The goal of students is to form an Orthodox worldview and learn to communicate with others with reason and love in a beneficial way.

The spirit of life in god-like perfection is destined, the soul is destined to organize life under the guidance of the spirit, the body is destined to carry out life on earth under the guidance of the spirit and soul. Orthodox upbringing of the spirit and education of the soul forms human qualities that are useful for him and society. Secular upbringing and education causes spiritual damage to both the individual and society.

Orthodox upbringing and education differs from humanistic concepts in that the main driving and guiding force of the educational process and their success is in the promotion of divine grace. When a person has confidence in God, He works grace in his life.

Secular upbringing and education considers it sufficient to develop the natural talents of a person, without taking into account the fact that human nature itself has become damaged by original sin. Therefore, pride, willfulness, impregnability, contempt for others, the predominance of external goods over internal goods and other egoistic qualities are formed. Secular pedagogy cannot be expected to be a lasting success in the education of the heart.

The Orthodox educator feels the need for supernatural help. Orthodoxy is the spiritual core of culture, ensuring its truth, integrity and viability as a self-reproducing powerful sustainable social historical moral process [14-16].

a) Family upbringing

Orthodox family education can put a barrier to unlimited freedom. Family Orthodox upbringing is the root and foundation of subsequent upbringing and education. Only conscience can limit the freedom of pernicious passions. It is necessary to provide consultations to parents, and create conditions for them in the Orthodox education of children's conscience for a successful struggle against pernicious passions. The Orthodox Church has an invaluable and centuries-old experience in educating and fighting pernicious passions.

It is important to arrange a spiritual home from childhood by educating the heart with love for the world around us, by obedience to righteous, kind, peaceful mentors. In the process of forming imitative thinking, it is important for a child to gain knowledge about conscience, goodness, righteousness, peace, health and other positive qualities, to learn good deeds and perform them. Imitation of kind, righteous, peaceful mentors gives rise to love for people, develops a peace-making worldview and motivation for a righteous peaceful life, and forms good will.

Family evangelism, as a social service, will contribute to the revival and strengthening of Orthodoxy in families and society. The Orthodox society and families will live in freedom according to the law of love, educating and including the younger generation in it. The family tradition of evangelism must be socially developed.

Spiritual upbringing and education of children, the formation of their spiritual and moral worldview is the responsibility of parents. The spiritual and moral

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worldview of families is the basis of the social stability of the family and society. Spiritual and moral education and the formation of a family must proceed on the basis of God's Word. Instruct the young man at the beginning of his way: he will not turn away from him when he is old (Proverbs 22:6). The Bible should be regularly studied and discussed with the children in the family. A personal good example, friendly relations, attentive cordial communication with children, nourishing the consciousness with good thoughts, family games, visiting cultural and spiritual institutions, is the basis for raising children. Children should be raised with love. Disobedience of children should be punished by explaining their mistakes. Punishment and rebuke give wisdom. Punishment should be educational. Teenagers need to understand that they are not bad, but their behavior. It is necessary to make sure that after the instruction the child corrects himself and does not feel rejected. This helps the child to become responsible and mature from childhood. Through such relationships, children learn to lead a Christian life.

Family Bible study instills spiritual values in children, on the basis of which they build their lives in the family and outside the home, choose friends, inclining to communicate with more mature people, strive for good work, protect themselves from the influence of the world around them of harmful addictions: voluptuousness, love of money, love of glory, from pernicious entertainments; they honor their parents.

The distribution of responsibilities ensures discipline and order in the family. Everyone in the family has to do their share of household chores. The distribution of responsibilities is decided at the family council, where all family issues are discussed and decisions are made. Everyone should take part in maintaining order in the house and keeping it clean. Spouses lead a healthy lifestyle and teach this to children, turning it into a family tradition.

If the family tradition of evangelism is socially developed, then families will be happy and strong families, because love, peace and mutual understanding reign in them.

b) Education of the heart with love

For the spiritual essence of a person, his soul, the heart is the center through which experiences, moods, feelings brighten, depending on the strength of love in the heart. Love, as an internal source of light, illuminates and transforms the whole person from within.

Man, as the image of God, must be perfect. Spiritual people who are pure in heart without harmful passions become perfect. What makes a person imperfect is his pernicious passions and unspiritual actions. Spiritless actions can be eliminated by educating the heart with love.

Education of the heart in love for people is carried out according to the principle: not a day without good. The human quality of love is formed according to the principle: turn away from evil and do good, seek peace and strive for it.

The actual task of education is to teach the heart to love, to give it strength and direction, corresponding to the main goal of human existence. A heart ignited by the fire of Divine love will affect all spiritual and physical forces and direct them to a good and beautiful deed.

Love can only be nurtured by love and an Orthodox worldview. Therefore, it is necessary to form an Orthodox worldview and try to kindle the flame of love in oneself, so that the flame of high and bright feelings that flares up from it helps others learn to love.

The education of motives for this or that activity is connected with the education of the heart. Therefore, the task of education is to show the heart an object worthy of its love. The development in the heart of active love for God and for everything Divine, sacred, is the main task of education.

Education of the heart in love for people leads away from selfishness. Living in love is based on spirituality. It is God's will that man grow in the knowledge of God's word and become a spiritual man. Becoming a spiritual person is a person's responsibility before God. To this he is directed by the law of conscience. The law of conscience helps an imperfect spiritual person in spiritual perfection on the path to righteousness. A spiritual person acquires a God-like nature that does not want to commit sin. He lives according to his conscience, chastely, with love for people, does not lie, does not kill, feeds himself from labor.

Those who live according to God's will think, desire, and act righteously, live in Christ Jesus, and are reconciled to God and mankind. By fulfilling the commandments of the One God of Love and the Almighty, they strengthen peace on earth.

The One God of Love reconciles the human race with Himself and overcomes strife on Earth through spiritual peacemakers. Spiritual peacemakers, with the light of love of the Word of God, kindle fiery desires for goodness and peace in the hearts of people, uniting them into spiritual and moral collectives. Spiritual and moral collectives carry out their life activity in the unity of freedom according to the law of love. The process of formation of spiritual and moral teams at all levels - international, state, regional, local - and all areas of life is relevant at the present time. Namely, the universal spiritual and moral collectivity, conjugated in knowledge, commensurate in Orthodox values, coordinated in good deeds, is able to quickly neutralize negative processes and stabilize the world in the name of universal good on the principles of Divine justice, goodness, perfection, holiness, love, righteousness and truth.

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c) Formation of the Orthodox worldview

The formation of an Orthodox worldview is an urgent task of Orthodox education. A worldview is a view of a person, a way of his spiritual orientation in the world around him to the most basic questions of being in general and man, the essence of being, the meaning of life, understanding good and evil, the existence of God, the soul, eternity.

The concept of worldview is inseparable from the concept of the meaning of life, since in the end it is the meaning of the life of any person that determines his behavior. Human freedom and faith are inseparable from the concept of worldview. These important questions should be conveyed to students by Orthodox education.

For the formation of an Orthodox worldview, it is necessary to determine and find an objective reality that will actually act as a criterion of truth. The Orthodox worldview is based on God, since He is the Truth. The Orthodox worldview is based on Divine dogmas. This allows the Orthodox worldview to be stable. From the point of view of Orthodoxy, the meaning of life cannot be found either in the surrounding world or in oneself, but only in the likeness of God. Freedom is an integral part of the Orthodox worldview. The knowledge of Christian truth makes us free for the right spiritual life, good deeds and love for people. Above all, put on love, which is the bond of perfection. (Colossians 3:14) The way to perfection, that is, to spiritual maturity, is to know God's love. The goal of a Christian will be achieved when he puts on love, allows God and Divine love to act in him. God as Love unites everything into one perfect unity. The love of a Christian binds everything that is good, leading it to perfection.

The Orthodox worldview forms faith in the shepherd Jesus Christ as a spiritual savior. An important task of Orthodox education is to promote churching and learning to communicate with God through prayer attentively, with repentance and thanksgiving.

In favor of the objectivity of the Orthodox worldview, various arguments and the presence in the world around us of confirmation of key dogmas speak. Spiritual experience is a reflection of spiritual reality. By spiritual experience one can judge the laws of the spiritual world and itself. The objectivity of the spiritual world is confirmed by the religious experience of the ascetics of Orthodoxy [7].

V. Conclusion

If a thought is not regulated by any higher principle, but spreads over spaces and times, without being attached to anything and absorbing any experience that comes across it along the way, regardless of whether it is positive or negative, constructive or destructive, without proper spiritual preparation, tries invade it, then various curiosities begin to appear [17-18].

The world in which a person lives becomes reality through the relationship between the Creator and His creation. The creation of the world by God is a prototype of His incarnation, the gospel incarnation of the Word forms the basis of the synergy of creation, which is fully manifested in Christianity. True knowledge lives and is nourished not by the earth, but by the sky.

In what kind of world we, our children and grandchildren, will live, depends on our attitude to the processes of thinking. The surrounding world is created by our consciousness and determines being in it. The future in which a person will live here and in eternity depends on our understanding and responsibility, entrusted to us by the Creator, for the right to spiritually rule on earth [19]. Spiritual dominion on earth helps theological thinking. Formation of theological thinking must begin from childhood in educational institutions.

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