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THE COMMUNICATION TRIANGLE «CHURCH-SOCIETY-EUROMAYDAN»: HISTORY AND RESULTS THROUGH THE NEW MEDIA DISCOURSE

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In the modern media sphere on a plane Internet site going analysis of many social phenomena, including – communication between the clergy of the Church and the various segments of society. An important factor in this perspective, instrumentation – a system of new media. In this article we will discover communication phenomena Church – Power – Society through Euromaydan vision and new media communication.

Keywords: new media, Church, Ukrainian power, society, Euromaydan, clergy.

According to the Ukrainian constitution Church is separate institution which does not interfere with the social and political processes, but still remains the basis that produces spiritual values of society. An important factor in this perspective, instrumentation – a system of new media. It is particularly important to pay attention to recent events – discussions that the signing of an association agreement with the European Union, as well as events in the Euromaydan, all these facts presented a different model of the Church. In fact, such reasoning implies the relevance of our research – to present the importance of polylogue between Church authorities and Euromaydan, especially in the current conditions of formation of civil society.

As expected the results of our study involves the implementation of the tasks set at the beginning of the study:

1. Submit importance of such polylogue through new media channels.
2. Explore polylogue development through the Head of churches and clergy representatives of different confessions.
3. Track practical relationship between the components of the triangle.
4. Offer practical understanding polylogue through the prism of our own journalistic materials.

The goal – increasingly – to introduce and explore new media dialogue within the Church and society communication, narrower – research dialogue through selected online resources that are both secular, while representing the positions of certain Churches.

Object of study – Ukrainian media space network, based on secular resources and specialized resources that informed and report events from Euromaydan. Purpose

of the study – especially the presentation of problems through dialogue vision of Ukrainian Internet space, understanding of submission and tracking of audience reception.

In the end of September 2013 was a meeting of the All-Ukrainian Council of Churches and Religious Organizations (AUCCRO), which is the key issue was to discuss European integration strategy. A confessional diversity of our country represented the result of developments appropriate treatment to society [1]. Prerogative of European integration does not mean opposing Russian politics, because, according to the leaders of Ukrainian confessions need to develop friendly relations in both directions – to the East and the West. However, the most valuable communication channel between the Church and the government reflected Euromaydan events. It should be noted that the formation and improvement of the dialogue against the backdrop of social and political events can be divided into two periods. The first – a reaction to the student strikes that to support European integration process, the second – after 30 November 2013, when part of the protesters found refuge at the gate of St. Michael's Cathedral. About the periods of the polylogue we particularly noted in the publication of «The Church and the European vector» [6] and «The Euromaydan in the Church» [7]. Events of November 30, 2013 represented another step polylogue – representatives of Ukrainian confessions physically moved to Independence, supported the protesters. This, in particular the analysis of the situation on such platforms as RISU, "Hromadske.TB" as well as from traditional media platforms foreign product which went on novomediynny discourse. Notably, Euromaydan in Ukraine supported the UGCC UOCKP and UAOC, RCC and Protestant communities. Each of the Ukrainian Church has representatives of the clergy, who were on our observations were media centers and points of communication: UGCC – Patriarch Sviatoslav (Shevchuk) [14], Patriarch Liubomyr (Huzar) [9], bishop Borys (Gudziak) [15], UOC KP – Patriarch Filaret [12] and deacon Ivan Sydor [13], UOC – Father George Kovalenko.

Beginning of dialogue within Euromaydan detected position of the Church, and therefore – solidarity with the people. Of course, that support of the Church demands of society, found contradictions in dialogue with the authorities. January 13, 2014 to the Head of the UGCC His Beatitude Sviatoslav received a letter from the Ministry of Culture of Ukraine with a request to terminate the service of the clergy of the Church on the Maydan. Many journalists and theologians, realized this event like evidence of pressure on the Church as an institution by the government. During the press conference, the Patriarch said that "the Church – a segment of civil society, so it is where people" [11]. It is important that after these events, the official web-page of the UGCC and the pages of the other dioceses of the Church came under dos-attack. In addition, there were protests under the walls of the Patriarchal Cathedral. According to new media sources, the participants of this action – radical organization Ukrainian Orthodox Church (Moscow Patriarhate), whose activities are not blessed by Primate, but inspired by some bishops. The main requirement of the first action – end the political activity of the UGCC, the other – the return of the temple. "Needless to understand all true and imaginary schemes that are used to separate, because a lot of them. Do not be naive. It seems that making various efforts to weaken national solidarity. The Maidan,

interfaith convergence that took place among the laity and pastors, is stronger than any attempt to separate them, "said in an exclusive interview for «The Day» Bishop of the Diocese of St. Volodymyr of Ukrainian Greek Catholic Church in Paris, His Grace Bishop Boris (Gudziak) [8]. In view of these developments, we can say that part of Ukrainian churches showed their constitutional autonomy and independence.

Above we noted the external dimension of communication triodes, this particular part shows Beatitude Sviatoslav (Shevchuk) and Patriarch Filaret in the 62nd National Prayer Breakfast. The tradition of Prayer Breakfast starts from 1953. Since then, the political elite in the United States welcomes the first Thursday in February of business, political and civic leaders from more than 140 countries worldwide. "This meeting is the time when we can forget about our differences and try to build and strengthen relationships with our love for God and care about each other" [16] – stated in the official invitation. Through the official meetings of the political elite USA, His Beatitude Sviatoslav Patriarch Filaret found a way to express the position of Churches and religious organizations in the American media. In particular, in our view, is to reflect on the interview of spiritual leaders for the Ukrainian service "Voice of America".

In an interview with reporters service Patriarch Filaret said first to American community about the history and origin of Euromaidan, first of all about student peaceful protests. According to this His Holiness, remember the background events and then he said that the people – a key catalyst for protests, because student actions were completely apolitical. "The people – unbeatable. What we see on Maidan that it can not break, because people – is power!" [12], said Patriarch Filaret. In addition, the conversation mentioned that the Patriarch refused from the presidential awards ceremony of the Academy for 85 years. The Patriarch said that the Church must always be with people. About the importance of the visit of the spiritual leaders in Washington also said His Beatitude Sviatoslav. In his view, the situation that is happening in Ukraine has hurt every American, as it is the threat of loss of democracy in Eastern Europe. His Eminence said that Churches and religious organizations in Ukraine were the mediators of peace between the government and society, including through participation in their meetings with power. «The idea of these meetings – discredited in Ukraine. I do not want to offend anyone, but it show. I left the last meeting, because some people began to insult the parishioners of my Church and those who are on the Maidan» [17], said Patriarch. In an interview to "Echo of Moscow" His Beatitude Sviatoslav expressed inefficiency of such a model of negotiations, calling this process "set of monologues" [18].

The position of the Ukrainian Orthodox Church (Moscow Patriarchate) by the media – seems, in our opinion, quite bilateral. In telemarathon for TVi priest Georgy Kovalenko, a spokesman for the UOC MP noted that the Association Agreement – not able to completely change we need to deal with the improvement of internal processes [19]. This position is echoed in Maidan during the Candlelight 15/12/2013, based on the position of Patriarch Volodymyr (Sabodan). Notably, comments on how events unfold and general assessments on the part of the authorities' UOC-MP was almost no, that does not mean that the Church did not participate in public roundtables, media

projects. In our opinion, views were too moderate and not fully answered questions. Another argument in support of this thesis – the program "The Direct Text" from 12.12. 2013, that the Lviv channel "Zik" [20] and through the blog of Franch orthodox theologian – Antuan Arjakovskyj [2].

Finally, it is necessary to take into account the traditional Christmas interview journalists "5 channel" with His Beatitude Sviatoslav [3], Patriarch Filaret [4] and Father George Kovalenko [5], that was later placed on the Youtube channel and social networks.

They representing each denomination profound vision of what is happening in the country. To summarize a summary, the findings suggest:

– First, the Church and people in denominations that were on at the time of Euromaydan presented themselves as independent and yet a full-blown component of the triangle. Example – participation in vichah, telemarathons, on Internet portals,

– Secondly, and this conclusion consider negative trend, in communication patterns within the Church is not entirely got rid of by political engagement.

– Thirdly, the polylogue of the Churches together in this communication triangle found painful and not completely overcome the problem of life of confessions, and thus determined the possible prospect of understanding and unity.

In our article we analyzed this polylogue throught new media channels from the first messages about Euro integration of The Ukrainian Concil of Churches and religious organizations. Than we discovered the events from the 30th November 2013 till February 2014, we mentioned speeches of the bishops, their participations and discussions in the social networks and web-sites. By the way, we analyzed, how new media channels were more effective, than communication of traditional media.

Our finding suggest and results of this type of communication:

– First, the Church and people in denominations that were on at the time of Euromaydan presented themselves as independent and yet a full-blown component of the triangle. Example – participation in demonstrations, telemarathons, on Internet portals;

– Secondly, and this conclusion consider negative trend, in communication patterns within the Church is not entirely got rid of by political engagement.

– Thirdly, the polylogue of the Churches together in this communication triangle found painful and not completely overcome the problem of life of confessions, and thus determined the possible prospect of understanding and unity.

– Fourthly, started local positive trends in the development of certain religious communities. In particular, the Dignity Revolution began a new round of ideas in the local Churches in Ukraine. In February 2014 in the Ukrainian Orthodox Church was formed a group for dialogue between the Ukrainian Orthodox Church (Moscow Patriarchate), Ukrainian Orthodox Church (Kyiv Patriarchate) and Ukrainian Autocephalous Orthodox Church. In addition, communication within Euromaydan was a positive trend for the information campaign in the Primate election of the Ukrainian Orthodox Church in July-August 2014.

– Fifth, social communication within Yevromaydanu showed that diversity of the religious environment in Ukraine – a positive, not a negative phenomenon.

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12. Patriarch Filaret: Why Church became an ally of the Maydan <http://kyrios.org.ua/video/telekanali/11746-chomu-tserkva-stala-sojuznikom-majdanu-patriarh-filaret-u-studiyiyi-golos-ameriki.html>

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КОМУНІКАЦІЙНИЙ ТРИКУТНИК «ЦЕРКВА-СУСПІЛЬСТВО-ЄВРОМАЙДАН»: ІСТОРІЯ ТА РЕЗУЛЬТАТИ У НОВОМЕДІЙНОМУ ДИСКУРСІ

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У сучасній медіа сфері, на платформі Інтернету, аналізуємо чимало феноменів, включаючи – комунікацію між духовенством та різними сегментами суспільства. Важливим фактором цього бачення, інструментарієм – система нових медій. У цій статті ми аналізуємо комунікаційний феномен Церква – влада – суспільство через призму Євромайдану та комунікації нових медій.

Ключові слова: нові медії, Церква, українська влада, суспільство, Євромайдан, духовенство.

КОММУНИКАЦИОННЫЙ ТРЕУГОЛЬНИК «ЦЕРКОВЬ-ОБЩЕСТВО-ЕВРОМАЙДАН»: ИСТОРИЯ И РЕЗУЛЬТАТЫ В НОВОМЕДИЙНОМ ДИСКУРСЕ

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В современном мире медиа, на базисе Интернета, анализируем феномены, в том числе – коммуникацию между духовенством и разными

слоями общества. Весомым фактором этого видения, инструментом является система новых медиа. В этой статье анализируем коммуникационный феномен Церковь-власть-общество в свете Евромайдана и коммуникации новых медий.

Ключевые слова: новые медиа, Церковь, украинская власть, общество, Евромайдан, духовенство.