

PROBLEMS OF TOLERANCE IN UKRAINIAN SOCIETY:

Based on the mutual relations of christians and Heathens

Problem statement. The history of "tolerance for intolerance" originated millennia ago. The expansive nature of the Christianization of Europe, including Kievan Rus', is no secret to anybody. As Metropolitan Hilarion wrote, "There was no peaceful acceptance of Christianity, people zealously defended their faith, riots were everywhere, and often people had to be baptized in their own blood, had to be baptized with fire and sword. Vladimir the Great proclaimed Christianity the official faith, and forbade the prior faith, paganism "[1: 55-56].

The relevance of the subject is represented by the aggravation of interdenominational relationship between Christians and Heathens, which long ago (more than a thousand years!) turned into a chronic conflict and needs to be addressed. In many European countries in the conditions of contemporary religious renaissance due to ideological pluralism the communities of revived indigenous religions emphatically announced their existence. In 1998 the European Congress of Ethnic Religions was established. Simultaneously, the hitherto concealed phenomenon of religious fanaticism that terrified humanity since the Middle Ages has arisen in Christian community. The purpose of this discourse is: 1) to turn the attention of theologians to the underlying causes of religious conflicts between global and ethnic religions, 2) to introduce the problem of expertise of the existing beliefs, that contradict both contemporary laws concerning freedom of conscience and religion, and moral and ethical standards of any civilized country. Since, according to the author, objective methodologies do not yet exist in humanitarian research, we use national-existential methodology, backed by Ukrainian axiology, which takes its origins in pre-Christian Kievan Rus' imperative.

Presentation of principal material. The attempts to Christianize the Slavs continued for several centuries, long before the official dates of all the rulers of

European states' conversion to the world religion. Missionaries, starting with the VI century, were not able to convert "Scythia-Rus' " to Christianity. Escaping the Slavs, enraged by their activities, they wrote, "They are easier to kill, than to convince, that their ingrained native faith is unworthy."

It is appropriate to ask: what kind of phenomenon existed in the faith, which was so obstinately defended by its people? Why did not the Slavs want to get rid of their beliefs and traditions, which have developed over a lengthy existence on their native territories and were formulated in their native language with the help of a rich folklore heritage? Here is the answer to this difficult question given by Kyiv Patriarch Filaret in his historic report on the occasion of 2000 years of Christianity, "Heathenism not just paganism, primitive idolatry ... Behind this idolatry there is a very strong and coherent perception of the world, a deeply rooted set of beliefs, which were not easy to overcome... "[2: 455].

So, while deliberately offending religious feelings of Heathens (the term "paganism" is a clerical vulgarism), at the same time the Christian head of Ukraine acknowledged from a grand stand, that, "Christian love was not an abstract love. Its powerful blows have brought destruction to the Roman Empire ... "[2: 454]. The Patriarch also acknowledged that, "the battle of Christianity with paganism was the battle for the soul of man." However, following generally accepted definitions of the imaginary "superiority" of Christianity over paganism, the patriarch, without batting an eye, states that, " Even today Heathenism is not completely destroyed, after 2000 years of the existence of Christianity ..." [2: 455].

Thus, if this, to put it mildly, indecorous statement, would, to some extent, be forgivable to an average Christian, for a high ecclesiastical hierarchy such statement was not simply nonsense; it looked like a provocation. Logically, the Blessed Filaret's phrase allows to conclude that Christianity didn't just seek to destroy other religions since the ancient times, but still has not given up the idea of their "superiority" over other religions and the desire to eliminate them. Therefore, what pious Christians take for granted is perceived by the Heathens as insulting to their religious feelings and confirms the idea that Christianity is still not able to engage in

a civilized interdenominational dialogue. In circumstances like these, an appeal for tolerance loses all meaning, and the gradual fusion of the Christian church and the state (which, incidentally, is contrary to the Constitution of Ukraine) leads to the intensification of the contradictions in Ukrainian society.

Liberty, equality, brotherhood and their interpretation in the "scripture" are all too eloquent. The Biblical myth of restrictions on freedom of conscience, thought, and belief is known to every Christian. Jehovah forbade the first people to consume the fruit of the knowledge of good and evil. Adam and Eve violate the ban - they act as free individuals. Ergo, according to a religious scholar M. Babiy, this myth includes: 1) the idea of freedom, 2) the idea of the price of freedom [3: 16]. Danish philosopher Soren Kierkegaard stated, "A man becomes a person only when he makes a choice and ceases drifting" [4].

Christianity, having spread in the Roman Empire, was in tune with slaves' dreams of "equality" among citizens at least before God. However, Christian ethics of "martyrdom" was antipodal to pagan ethics of "happiness", and was unnatural to all European nations, practically denying Life itself in its natural sense. Hence - a fierce resistance of the Slavic countries to forced Christianization. For almost a millennium an outright struggle is sanctioned by church and state against their own people, which ultimately ends tragically for Europe: "Sons of the Gods" become "servants of the God", slaves of an alien religion, and eventually slaves of an alien ethnic group. Church cultivates "the fear of God", the fear of death, slavery is beginning to be perceived as an acceptable state (salvation from death). Instead of a bold individuality with an active attitude to life priority is given to obedient, timid, week-willed masses. In substance, matter wins over Spirit, since subjugation to fate is a consequence of fear, but the will for a heroic feat is nourished with a spiritual deed, an ability to sacrifice.

Accepting the Bible as "sacred scripture", as "universal" wisdom, the peoples of Europe were gradually becoming hostages of foreign moral values that were completely opposite to primeval (original) European axiology. The polarity of Jewish and Aryan worldview is codified in the Bible itself, "Hearing you will hear

and shall not understand, and seeing you will see and not perceive ", contrary to the ancient Vedic, "He who has eyes - let him see, and he who has ears - let him hear." Indeed, behind exuberant but insubstantial arrays of biblical text, overloaded with petty details of lives and everyday problems of the original Jewish tribes, the primary idea and essence of the Bible is concealed: an effort to impose a national imperative on all the peoples, which is succinctly expressed in the daily prayer of every representative of Judaism, " Listen, Israel: The LORD is our God. The LORD is the only God." Lesya Ukrainka expresses her views on monotheism with the help of her characters in the drama *Rufin and Priscilla*, "That God would just smash our necks with his boots, like an eastern despot," "Who would have ever thought that they could all join that sect, that stillborn Christianity?"[5: 4: 134]. Recently, the world was surprised by the Christmas sermon of Pope Benedict XVI, in which he acknowledged that monotheism was indeed the cause of violence and wars, "Monotheism, belief in one God, will become tyranny and the cause for intolerance. Throughout the history monotheism served as a pretext for violence and intolerance," he emphasized before resign the papacy in the Vatican.

M. Seryakov, while analyzing the consequences of global Christianization of the world, writes, "Heaving separated people from the nature, which is inextricably connected to the pagan gods, Christianity paved the way into our world for even more destructive forces than it is on its own. Immoderate scientific and technological progress and the thirst for profit, which broke out of control, threaten to devour the man himself now, turning him into a slave of money and technology "[6:147]. One has to understand that the Christian axiology, introduced by the Apostle Paul and other followers of the reformer of Judaism Jesus (Yeshua) was not created for one's private use, but namely for "export". The unnatural system of philosophy and moral and ethical behavior imposed on Europeans after several centuries debilitated Europe into the Dark Ages, the horrors of the Inquisition, superstition, bigotry, mass hysteria and religious epidemics. The polarity of doctrines has caused confusion and spiritual duality of man, the loss of values the consequence of which are experienced to this day. It's advisable to consider them as tables 1, 2, 3:

Table 1. Binary oppositions in Christian and Heathen doctrines concerning the value of life

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|---|--|
| <p>Judaic and Christian: <i>life at any price;</i> <i>fear of death; slavery;</i> <i>humility; submission to fate</i></p> | <p>Heathen: <i>life is free; death is not to be afraid of;</i> <i>liberty, independence;</i> <i>heroism, human</i></p> |
| <p>“Even a live dog is better off than a dead lion” <i>(Torah, Judaism)</i> Choosing life at any price (betrayal, vileness, submission to rulers, humiliation, slavery); “For there is no work, nor device, nor knowledge, nor wisdom, in Sheol (“the world beyond”), where you are going.” <i>(Ecclesiastes. 9:10).</i></p> | <p>“Be not afraid to die corporeally, for every minute you would endure the death spiritually” <i>(Hryhorii Skovoroda);</i> “There is no death, only the life eternal” <i>(Book of Veles);</i> “And never shall we put the land of Rus’ to shame, but leave our bones here, for the dead have no shame.” <i>(Prince Sviatoslav, Tale of Bygone Years).</i></p> |
| <p>“And to him that smites you on the one cheek offer also the other; and him that takes away your cloak forbid not to take your coat also.” <i>(Luke 6:29).</i></p> | <p>Do not lose your dignity because, "Those, who will die as slaves, will enter the Eternity as slaves" <i>(Volhovnik)</i></p> |

Table 2. Polarity of ideological and political grounds the global and ethnic religions [7:46]

| | |
|---|--|
| <p>Artificial religions: Monotheism (the “left” movements)</p> | <p>Natural religions: Polytheism (the “right” movements)</p> |
| <p>Is created <i>artificially</i> by a founder (a prophet) as a global international religion: Moses, Christ, Muhammad, Bahá'u'lláh</p> | <p>Occurs <i>naturally</i>, as an ethnic, national religion, created by the <i>people</i> itself throughout the centuries</p> |
| <p>Expanses to <i>foreign</i> territories with aggressive purposes (enrichment at the expense of others); the creation of world empires; the destruction of national diversity</p> | <p>Develops on endemic territories, which belong to the people since the beginning of time, does not cross the border of their ethnic group; exists as a way of self-preservation of ethnithity</p> |
| <p>Spread by missionaries, <i>foreigners</i>, often by the military, by offensive means among <i>other</i> peoples</p> | <p>Is passed from the ancestors of a nation to a younger generation as a behest, a moral and ethical law</p> |
| <p><i>One</i> God - the usurper of power in heaven and on earth, "supernatural", unique or exclusive, denying other Gods, punishing polytheists, etc.</p> | <p>The world as a natural Divine essence expressed in <i>multiple</i> ways, immersed in various elements of cosmic space, which is reflected in the <i>many</i> names of Gods</p> |
| <p>Contempt and <i>hatred</i> to the acolytes of other religions, especially ethnic, <i>religious fanaticism</i>: the destruction of others’ sacred places, holy scripture, shrines</p> | <p><i>Tolerant</i> attitude towards religions of other neighboring nations and to their religious shrines, religious tolerance, but also the conviction of treason (apostasy) from their Indigenous Gods</p> |
| <p>The ambition to unite all the churches, to</p> | <p>The existence of <i>multiple regional</i> shrines and</p> |

| | |
|--|--|
| create a <i>single global</i> religious empire with a single center; <i>intolerance</i> to national diversity, attempts to unify all ordinances, rules, etc. | communities, worshipping different Gods of the ethnic pantheon, depending on their area's traditions, respect for regional rites and customs, religious feelings |
| <i>Regulation</i> of the lives of devotees through the confession, commandments, fasting, fear; preaching passivity in mortal life, the expectation of the "kingdom of heaven"; <i>slave-like</i> obedience to God and the authorities, chiefs, conquerors | Personal and social <i>liberty</i> , <i>active full</i> life, self-confidence, human dignity, understanding of the Gods as Parents, <i>relatives</i> and friends that help; respect and sacred attitude to the Indigenous Gods |
| <i>Inhibition</i> of natural qualities and feelings (self-mortification); fear as a result of intimidation by "God's punishment", "the Final Judgment"; shaming of human dignity; <i>morbidity</i> of rituals, church mourning | <i>The release</i> of high creative and natural powers of man; moral behavior not through fear, but through awareness of their <i>connection with the Gods</i> , human dignity, <i>cheerfulness</i> of the rituals, songs, dances, customs |
| Faith in the <i>God-man</i> , the son of God, <i>the historical person</i> , who is credited with the ability to influence people's lives, an <i>artificial</i> calendar with dates from the life of the prophet or "God-man" | Faith in Gods of nature-cosmos, which produces ecological thinking and behavior; calendar in sync with the rhythms of <i>nature</i> , the Universe |

Table 3. The polarity of social models of the global and ethical religions

| Multiracial society | Nationally homogenous society |
|---|---|
| <i>Artificial</i> | <i>Natural</i> |
| <i>Mechanistic</i> | <i>Organic</i> |
| Chaotic mixture of elements lacking national identification | Orderly hierarchical system of their inherent ethnicity |
| A society devoid of national identity | A society with a sense of national identity |
| A society fragmented into numerous religious identities | A society with a common religious identity |
| The model: "a monotonous world of mixed ethnic groups" (chaos) | The model: "a diverse world of homogeneous ethnic groups" (structure, space) |

Now let us concentrate on the contemporary Heathen movement in Ukraine, which is only a natural phenomenon against the backdrop of European ethno-religious Renaissance, not an exception, as it is sometimes attempted to be presented. Ukrainian confession of native faith (ridnovira), revived in 1934 by the professor of Lviv University Vladimir Petrovich Shayan (1908 - 1974), during the Soviet era did not have a legal standing, and in the independent Ukraine has received a new boost to its revival [8: 68-79]. Additionally, ridnoviry (Heathens) should not be confused with so-called Runvira (monotheistic authorial religion founded by Lev Sylenko),

founded in the U.S. in the 70s of the XX century and imported to Ukraine in the early 90's.

Heathen communities are legally registered in Ukraine since 1993. Nowadays, more than 40 communities of authentic folk religion are united into the Religious Center of Coalition of Ukrainian Heathens' religious communities, registered by the State Committee for Religious Affairs as a Ukrainian traditional denomination (certificate number 33 of May 24th, 2001) the Constitution of which states that, "Coalition of Ukrainian Heathens is a traditional Ukrainian religious organization - denomination, which continues the traditions of the ethnic religion of Kievan Rus', therefore is its heir and rightful successor."

Despite the current international and Ukrainian legislation on freedom of conscience and religion, there still is religious discrimination of Heathens in Ukraine, which, unarguably the direct result is of the dominant Christian church's stand, which certainly creates a bias among government officials towards Heathens. Here is a list of problems that testify to the religious discrimination of Heathens, although each of them represents a larger number of specific facts, which we will not mention in order to stay in the limits of this article:

1. Difficulties and obstacles in the registration of local communities, print media (especially in the western regions).
2. Lack of equality with other denominations (rejection to create radio and television broadcasts, rejection to be included in the Council of Churches, failure to provide land for the construction of temples, etc.)..
3. Harassment for nonconformity (dismissal from work, expulsion from the artistic unions, and other obstacles).
4. Discrimination against Heathen children in schools (forced evangelization, teaching of Christian ethics, bullying by teachers and students).
5. Beating of certain individuals, verbal abuse, obstruction of religious rites, desecration of housing, threats and intimidation.
6. Cutting down oak trees on the sites of Heathen worship.

7. Deposition, cutting and burning of the statues of pagan Gods, many of which are outstanding works of art.

8. Infringement of Heathens' rights, when referring to judicial authorities on the matter of insults to religious feelings, failure to investigate the facts of obstruction to conduct religious rites, beatings, desecration of sacred places and houses of Heathens etc.

To give just one example out of many: the conflict, which to this date has not exhausted its relevance and can be characterized not only as an interdenominational, but as an international as well.

First, we shall note that since independence has been achieved Heathens have repeatedly appealed to the relevant government agencies to be provided with land for the construction of a temple for their denomination's religious worship, but were officially denied. The examples of this are the letters of Kyiv City Council on: 04.05.2005 № 225-KC-339 ("we consider it inappropriate to place the temple of Native Gods on the Castle Hill"), Principal Office on Land Resources of Kiyv City Council from 23.12.2005 № 03-16/36106 («it's not possible to start collecting materials for the distribution of the said land ") and others. So, starting from the mid 90's, Kyiv Heathen community "Orthodoxy" uses solely forests and river banks, historically well known as places of ancient pagan temples and shrines, for their worship.

Yes, the place of pilgrimage for Heathens for almost 15 years now is a historic shrine (discovered by an archaeologist V. Khvoika) located at the National Museum of History of Ukraine (Kiev). The community has a permit from the Department of Internal Policy to conduct its rites and has negotiated an agreement with the administration of the museum on the issue of their Sunday praise. Every Sunday a court next to the museum is filled with people dressed in Ukrainian national clothes, singing ancient songs, read poems from the book of Veles and treat people to a korovay (a type of Slavic ritual bread), which is not so much a religious act as a kind of a folklore-ethnographic hallmark of Ukraine. Still, this fact was perceived quite

positively by the staff and museum patrons as well as guests of the capital, including foreigners.

This continued the Moscow Patriarchate illegitimately seized an area, near the ruins of The Church of the Tithes in 2007. Without any permits, unidentified individuals have built a wooden chapel near a pagan altar. It was clear that the newly appeared Christians were not satisfied with the neighborhood with the Heathens. Outright provocations started to take place. The first conflict occurred on August 12th, 2007 during A Volhv Funeral Feast that was performed by Heathens: a church sexton, verbally abusing a Heathen, hit him in the face with a fist, so the Heathen fell to the ground. Fight ensued, the police were called, and the rite was thwarted.

Next Sunday on the 19th of August, 2007 from a group of people in camouflage rushed out from Christian chapel, led by Police Colonel Miroshnichenko armed with a baseball bat, and the aforementioned sexton with a pepper spray in his hands. Due to the attack of Christians, led by the police, two people received bullet wounds in the back and leg areas, and numerous head injuries, injuries to the face caused by a metal object (probably, brass knuckles), and were exposed to tear gas. It is noteworthy, that a person wielding a firearm was not arrested by the police, but one of the wounded was not taken to a hospital, but instead to a police station, where he was interrogated twice. During interrogation Artem Brezhin lost consciousness twice, but a doctor was not permitted access to him, his mobile phone was taken away, and he could not contact a lawyer etc.

It is also worthy of attention, how the enraged Christian congregation, led by priests, insulted the Heathens during the attack, "Go away – to your forests, to the Lysa Hora ("The Bold Mountain" – a real place in Kyiv extended area, as well as a place for witches' Sabbath in Eastern European folklore)", "There have never been any Ukrainians here – It's always been Russia" "We have converted you before, we'll do it again". They called the Heathens "Satanists, scumbags, goons" and other derogatory terms. Combatant Christians attempted to tear off traditional clothing and sacred symbols of Heathenry.

This incident, popularly called "the Bloody Sunday of 2007", eloquently demonstrates not only the lack of freedom of conscience in Ukraine, as well as the impossibility of preventing interdenominational conflicts, but also the corruption and venality of the government agencies that are legally obligated to protect the lives and peace of its citizens. The refusal of the Prosecutor General of Ukraine and the Minister of Internal Affairs to open proceedings in connection with committed crimes indicates their dependency and cooperation with a foreign organization, which should be a primary interest to the Security Service of Ukraine.

The beginning of November, 2012 proved to be another challenge for the Heathens – unknown subjects during night time secretly cut down the idol of Perun in the heart of the capital of Ukraine. However, this time again Heathens' pleas to open a criminal case were denied. Police's excuse note cynically reports, "According to Part 2 of Art. 11, the Criminal Code of Ukraine, an act or an omission of such, which formally includes the offense, provided under the Criminal Code of Ukraine, but due to its invalidity can not be considered public endangerment, that is did not cause or could potentially cause significant damage to persons or entities, public and the state, can not be considered a crime. "

Starting from 988 (The Christianization of Kievan Rus'), cases of abuse of pre-Christian monuments of religious art in Ukraine became an example to be followed. Lists of hewed, defiled monuments, religious statues over the past decade reached 98% of all installed, that is literally killing all Heathen sanctuaries. One of the latest facts abuse was a crime committed on the February 22, 2013: on the Sofia Square in Kyiv a park sculpture of an Old Slavonic idol Svitovydy was maliciously damaged (head cut off and stolen). The sculpture was a part of a memorial park complex, established to commemorate 1500 years since the foundation of Kyiv. As a park sculpture Svitovydy belonged to all citizens of Kyiv regardless of nationality and religion - he was there to testify on millennial pre-Christian history of the capital. The author of the sculpture was an Honored Artist of Ukraine, member of the National Union of Artists of Ukraine Inna Kolomyjets (1921-2005). Kiev sculpture

was a copy of a unique sculpture, which was found in 1848 in the Zbruch River (the original is now kept in the Archaeological Museum of Krakow, Poland).

As a monument of Slavic religious art Svitovydy is known throughout the world and has become a hallmark of the capital of Ukraine. Hundreds of tourists were taking pictures next to it and have the photo of this sculpture in their private archives. Over the past twenty years Svitovydy achieved a sacred significance for the Ukrainians, became a place of pilgrimage for the Heathens of all Slavic countries, a sacred place known far beyond Ukraine. The motivation of such crimes usually was and still is the religious fanaticism of the world's most popular religion, proclaiming itself a "religion of love". Installed in 1982, the statue of Svitovydy, having already performed the role of a witness to our origins, started to wring someone's eyes: in 1998 during the change of road coverage it was thrown away, but was later returned at the request of city's intelligentsia, but to a different location. From time to time religious fanatics have painted crosses on the statue, poured paint over it. In 2013 they have finally managed to destroy the sculpture. Repeated appeals of the Heathens to the police, unfortunately, were still ineffective. The perpetrators have never been prosecuted neither for inciting interdenominational conflict and causing financial, moral and physical harm, nor even for using cold weapons and firearms and inflicting heavy bodily injuries. These facts should be especially interesting to scholars of law.

We'll pose a philosophical question: Did Christianity improve a man? According to the German philosopher V. Hopfner, "All of the high moral traits, which still remain in our society, do not exist due to Christianity, but in spite of it" [11:31]. So perhaps, there really are some profound reasons for conflicts between global and ethnic religions that for some reason are so distressing to both scientists, and the authorities? The problem of scientific (unbiased by Christianity!) expertise of the existing doctrines, now becomes urgent not only in Ukraine, but in the European region as a whole and in the world in general. Without solving these crucial issues, in our opinion, it is impossible to deal with the problem of tolerance in interdenominational relations.

No matter how nicely scientists-globalists publicize tolerance, history and etymology of the term and even “epistemological roots” of the phenomena grafted onto us, tolerance appears to be an ungrounded system that grows only on the basis of global ideological clichés about freedom, equality and brotherhood of all the Homo sapiens kind. For all intents and purposes, the struggle of opposites is only natural and logical, no matter how strongly some people would want to cram it into a Procrustean framework of tolerance or so-called rule of law.

"Tolerance" is the weapon, which they destroy us with! Science is still unaware of any "Scripture" which would have proclaimed the principles of tolerance to dissidents and nonconformists: pagans are to be forcibly baptized, Christians should be forced to convert to Islam, heretics need to be burned alive – that’s what the programs of world religions actually are. Today it is openly demonstrated by Muslim expansion into Europe, which threatens the very existence of European nations. By the way, our humanity and tolerance is not regarded by Muslims as "a basic human value", which we usually pride ourselves on, but as an ordinary weakness in terms of militant Islam. The legal expertise religious doctrines is still absent, and the problem of rescuing the "drowning" remains in the hands of the "drowning".

According to Vaillant Hopfner, "The tragic endless list of crimes against humanity committed by the Christian religion, the religion of self-proclaimed love is truly unmatched ... Tragic is the fact that nowhere in the world there is a monument that would honor the victims of Christian genocide" [11: 30]. World Religions are the religions of double standards, double truth.

Indeed, the biblical extremism and fascism is still not subjected to any legal or theological expertise, yet biblical admonishments for believers are a guide for action. For example, the Bible urges, "Every place where on the soles of your feet shall tread shall be yours"; "And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them" (Deuteronomy 7:16). Is this outright extremist order actually a subtle poetic metaphor or sophisticated allegory? Nowadays to appeal to the tolerance for foreigners in the conditions of the

genocide of indigenous ethnic groups would be like telling sheep about the tolerance of a wolf.

V. Shayan wrote in his book *The Bible as an Ideology*, "Here we encounter a surprising fact. Objective study of the Bible as an ideology particularly faces big challenges, because Judaism was the basis for Christianity. You could even say that this issue is suppressed by historians of religions or exegetes ... And though historically comparative research of religions can not do without mentioning their ideological and political-ideological dimension ... Its fair historical assessment immediately becomes a subject of insulted emotions "[12:2].

The Bible tells its believers, "But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth."(Deuteronomy 7:5–6). What an explicit extremist order! It should be noted, however, that this is some dusty long-forgotten postulate, as it may seem at first glance. This is a guide to action, a call to savage illegal actions that we observe almost every day.

The standoff continues on. Christian fanatics have already destroyed pagan statues in Nizhyn, Novohrad-Volynskyi, and Ternopil, on the Bald Mountain near Kyiv, on the Mount Horevitsa, at the Old Kiev Hill in Kiev and even the aforementioned Svitovyd stone statue next to the Department of the Interior Ministry in the center of capital. To do this, Christians needed not only labor, but also powerful technology and trucks, indicating organized criminal activity and unprecedented confidence in their own impunity.

Roman philosopher Celsus has warned long ago, "The application of the Christian doctrine to practice poses a danger to the state." Christian religious fanaticism poses the same danger to society as corruption among police officers and creates a very negative image of Ukraine in the world.

European Congress of Ethnic Religions and Slavic centers in Poland, Slovenia, Serbia, Croatia, Bulgaria, Russia, Belarus, USA, Canada and other countries have

expressed concerns about the preservation of ancient monuments in Ukraine, and have questioned the ability of our country to settle the ethnic and interdenominational conflicts democratically. [13]

Tolerance, which is imposed on us as a norm of inter-ethnic communication and cohabitation, should be considered critically. Theological dictionary supplies the following definition: religious tolerance is a behavior that involves mutual respect, conscious rejection of arrogance, infringement of rights and dignity of each other, mandatory recognition of egalitarianism (i.e. equity), autonomy of entities in religious communication, recognition of each denomination's right to its own worldview. Theologians believe tolerance to be an expression of a cultured relationship and one of the factors in the freedom of conscience [14. 338]. All this is a blatant declaration, but in fact it turns out that tolerance is imposed only onto us – those, who are desired to be conquered. A conqueror, as we see from the facts can be tolerant on his personal volition!

The vast majority of sociologists, ethicists and theologians understand tolerance as an ability of an individual to perceive without aggression the thoughts that differ from their own, as well as the peculiarities of behavior and lifestyles of others. Tolerance is patience to another (unusual, unconventional, even unacceptable) way of life, behavior, habits, feelings, ideas, and beliefs. Tolerance is generally considered a sign of higher level of education and accomplished personality. And again, we are dealing with the imposed stereotype!

But let's look the truth in the eye: the term *tolerance* is above all medical. It represents the property of the immune system not to respond peculiarly to specific foreign and genetically distinct substances, which can lead to disease - loss of immune system and, ultimately, death. The same term is used in biology, "the specific condition of the body, which is characterized by the loss of the ability to produce antibodies in response to a specific antigen." So, the ability of collective national consciousness for critical self-reflection is disabled or paralyzed as a result of an "antigen"!

Because we, Ukrainians, without a doubt massively lose our ethnic memory and ethnic immunity, I have to remind, that these are the consequences of a violent "antigen injection" - the introduction of another spiritual systems that resulted in the loss of the noble characteristics (heroism, dignity, self-esteem, value of ancestry, active life position, resistance to alien ideologies, which is equivalent to the loss of natural "xenophobia" - a protective reaction) - instead people develop a sickly lack of resistance to evil, submission to "those with power", foreigners (xenophilia), deference to fate and other habits of weak will, which are caused excessive tolerance.

Conclusions:

1. The church is still, as in the Middle Ages, bringing up their congregation in the spirit of religious fanaticism and neglect to the spiritual heritage of other traditional religions.
2. On the eve of the national celebration of the 1025th anniversary of the Baptism of Ukraine-Rus' numerous instances of Christian fanaticism discredit Christianity as a religion.
3. The problem must be solved showing "no tolerance to intolerance" - religious fanaticism and religious bigotry should be investigated and punished according to the laws of Ukraine and international regulations.
4. One should always remember that there are reasonable limits (a threshold) of tolerance and excessive tolerance is a path to self-destruction.
5. Until our society and its social institutions at the state level do not solve these problems, we will not possess either our own ideology, or our own state, or our own culture.

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