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Historical Sciences

THE RUSSIAN ORTHODOX CHURCH IN THE SYSTEM OF STATE AND SOCIETY AT THE PRESENT STAGE

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Abstract

The article examines the role and significance of the Russian Orthodox Church in modern Russian society. It is shown that the activities of religious associations cover a wide range of social relations: spiritual, cultural, legal, economic and political. The religious factor influences the development of many social processes in the field of interethnic and interfaith relations, contributes to the formation of moral values in the consciousness of society. Special attention is paid in the article to the fact that Russia belongs to those countries where the development of religious life of society since ancient times took place in inseparable unity with the formation of the foundations of statehood and national culture. As a single state, Russia began to take shape after the adoption of Christianity from Byzantium. Along with the Orthodox faith, Ancient Russia also adopted from Byzantium its legislation, permeated with the idea of a "symphony of authorities", the idea of a union of Church and state.

Keywords: church, patriarch, symphony, history, country, society.

I. INTRODUCTION

In Russia, Orthodoxy has always been the most influential religious denomination, and the Russian Orthodox Church has traditionally occupied an important place in the Russian state, with the exception of the Soviet period. The special role of Orthodoxy in Russian society determines the focus on it in this article. For a long time, the Church had the status of a state religion, and at present most members of Russian society use Orthodoxy as an essential component of their national-state identity. The transformational changes that took place in Russia after 1990 showed that the role and status of the Church in society and in the implementation of social policy have undergone significant changes. At the present stage of development of state-church relations in Russia, one can observe a clear convergence of the positions of the Church and the authorities in the field of social policy, educational and cultural spheres. The Church actively participates in charitable and missionary activities, strengthens and expands its material base, develops international relations with other religious organizations. The number of parishes and churches, Sunday schools and theological educational institutions increased sharply, missionary and publishing activities became more active.

II. METHODOLOGY

The study was conducted on the basis of a combination of theoretical and empirical historical methods and techniques. The content analysis of the periodical press was used in the dissertation, including the author's observations; state statistics data, results of secondary analysis of historical research.

III. DISCUSSION AND RESULTS

Today the problem of relations between church and state is more acute than ever. According to public opinion polls, the vast majority of Russians in one way or another recognize themselves as Orthodox. If we take into account that the largest and most structured religious organization in our country is the Russian Orthodox Church (Moscow Patriarchate), which maintains active contacts with the state, then the need for a special approach to the study of the relationship between church and state becomes obvious. After all, Russia is a secular state that does not establish any religion as a state one. This approach should form the basis of a more balanced, predictable and justified state policy in this area.

In recent years, a significant number of works have appeared in various fields of science on issues related to the role of religion in the life of Russian society and the state, the place, role and status of the church in modern society and the state. The research covers a wide range of issues related to state-church relations in Russia. At the same time, this problem remains unexplored to the end, and therefore is of particular interest for study.

The widespread construction and revival of churches, the growth of the authority and influence of the Russian Orthodox Church have become a sign of our time.

Today the church is one of the keepers of traditional spiritual values in Russia and has a significant impact on the formation and development of its statehood and culture. This is the socio-historical role of the Russian Orthodox Church.

As A.G. Semashko rightly points out, "in different historical periods, the Russian Orthodox Church as a society played a significant and not always unambiguous role in the life of society. At present, her social activity is an objective factor in social life, which cannot be ignored. Today the Russian Orthodox Church, separated by the Constitution from the state, is increasingly participating in the social and political life of the country." At the same time, since the Russian Federation, in accordance with the Constitution of the Russian Federation, is a secular state, the latter circumstance causes ambiguous assessments in society.

In addition, the state regulated its relations with the church at the legislative level - in the norms of the Constitution of the Russian Federation, federal laws, etc., moreover, in a rather peculiar way.

Therefore, the state of relations between the state and the church, the church and society, society and the state is an urgent problem of our time.

The spiritual life of modern Russian society differs significantly from Soviet times in ideological diversity, the absence of a state or mandatory ideology, freedom of conscience and religion, freedom of thought and speech, the right of everyone to education, the obligation of basic general education, freedom of literary, artistic, scientific, technical and other types creativity, legal protection of property, the right of everyone to use cultural institutions and access to cultural property.

And a significant role in this process was played by the adoption in 1993 of the Constitution of the Russian Federation, according to Article 14 of which the Russian Federation is a secular state. No religion can be established as a state or obligatory one. Religious associations are separated from the state and are equal before the law.

Four years later, the constitutional norm on a secular state was reproduced almost verbatim in Part 1 of Article 4 of the Federal Law of September 26, 1997 No. 125-FZ "On Freedom of Conscience and on Religious Associations" with an addition regarding what should not and has the right to make the state represented by its bodies:

- not to interfere in the determination by a citizen of his attitude to religion and religious affiliation, in the upbringing of children by parents or persons replacing them, in accordance with their convictions and taking into account the child's right to freedom of conscience and freedom of religion; not to impose on religious associations the performance of the functions of state authorities, other state bodies, state institutions and local self-government bodies; do not interfere in the activities of religious associations, if this does not contradict the Federal Law "On Freedom of Conscience and Religious Associations"; ensure the secular nature of education in state and municipal educational institutions. Freedom of conscience and freedom of religion are guaranteed in Russia, including the right to profess, individually or jointly with others, any religion or not to profess any, freely choose and change, have and spread religious and other beliefs and act in accordance with them. Foreign citizens and stateless persons legally residing on the territory of Russia enjoy the right to freedom of conscience and freedom of religion on an equal footing with citizens of Russia and are liable for violations of the law on freedom of conscience, freedom of religion and religious associations. Citizens of Russia are equal before the law in all areas of civil, political, economic, social and cultural life, regardless of their attitude to religion and religious affiliation. A citizen of Russia, in the event that military service is contrary to his beliefs or religion, has the right to replace it with alternative civilian service. Nothing in the legislation on freedom of conscience, freedom of religion and religious associations should be interpreted in the sense of diminishing or infringing on the rights of a person and a citizen to freedom of conscience and freedom of religion, guaranteed by the Constitution of the Russian Federation or arising from international treaties of the Russian Federation. It should be especially noted that the preamble to the Law "On Freedom of Conscience and Religious Associations" recognizes the special role of Orthodoxy in the history of Russia, in the formation and development of its spirituality and culture; it is indicated that Christianity, Islam, Buddhism, Judaism and other religions, which are an integral part of the historical heritage of the peoples of Russia, are equally respected. Indeed, Russia is a multinational state, which predetermined the presence of several confessions in it; practically all world religions and a number of lesser-known religious teachings are represented in the spiritual life of its society. At the same time, historically, Orthodoxy, borrowed by Prince Vladimir in Eastern Byzantium, was in essence the leading religion in Russia.



Holy Prince Vladimir.

At present, although this trend is weakened (in Russia Islam, Buddhism, Judaism and other religions have acquired their role and significance for believers), it continues to exist. Orthodoxy (Christianity of the Eastern Confession) was aimed at creating a Russian centralized state and uniting the people around the grand ducal power, due to which Orthodoxy became the dominant religion of the predominantly Slavic and other population of Russia, attributively associated with the ruling power.

In a modern democratic state, religious beliefs play the role of a regulator of moral values in society, a bearer of moral traditions and foundations. The rise of even the most demanded by the population of the doctrine of God - Orthodoxy, as noted by Yu.A. Dmitriev, means an insult to the religious feelings of believers who profess Islam, Buddhism, Judaism and other creeds. Thus, the current Constitution went beyond declaring Russia a secular state, and "a democratic state has taken a position of religious tolerance and tolerance in relation to the religious life of the population, which cannot be said about a number of representatives of official spiritual authorities.

This position seems to be somewhat radical, if only because a really functioning institution of civil society must intervene and influence the authorities (otherwise, its role and significance for society are incomprehensible), because, by definition, the activities of civil society institutions are connected with the activities of the state (its authorized bodies); they oppose state violence against an individual or a group of people, protect and defend the interests of various social strata of the population. Therefore, the active engagement by the Church of certain human rights positions seems quite natural.

IV. CONCLUSION

The relationship between the state and the church in Russia has never been unambiguous. Relations became especially difficult in the Soviet period of history - from the almost complete denial of the church by the state to the recognition of its important role in the development of society.

Recently, and this fact is obvious even to the most uninitiated, the role of the church in society, and, therefore, the state has increased significantly. And first of all it concerns the Russian Orthodox Church. This did not happen by chance - the majority of the population of Russia consider themselves Orthodox, and, therefore, adherents of the Russian Orthodox Church.

The nature of modern relations between church and state is quite complex and peculiar. And here we can name two main factors today.

First, the regulation of relations between the state and the church is carried out through legislative regulation. Beginning with the Basic Law of the State - the Constitution of the Russian Federation, there is a consolidation of relationships relating to religious policy, freedom of conscience, and the activities of religious organizations in Russia.

The second circumstance is the separation of the church, and, above all, the Russian Orthodox Church, from the state, and, at the same time, the liberation of the church from state control and management.

The Russian state does not interfere in the affairs of the church (or, more precisely, churches of various denominations), allows it to develop and act at its own discretion, while not allowing the church to violate state interests, the interests of society and the individual.

This approach of the state to the relationship with the church is quite understandable. After all, today the church is not only the custodian of traditional spiritual values, which has a significant impact on the formation of culture, but also an active participant in the socio-political life of the country, an independent entity endowed with certain powers and having a certain authority.

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РУССКАЯ ПРАВОСЛАВНАЯ ЦЕРКОВЬ В СИСТЕМЕ ГОСУДАРСТВА И ОБЩЕСТВА НА СОВРЕМЕННОМ ЭТАПЕ

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Аннотация

В статье рассматривается роль и значение Русской Православной Церкви в современном российском обществе. Показано, что деятельность религиозных объединений охватывает широкий спектр общественных отношений: духовных, культурных, правовых, экономических и политических. Религиозный фактор влияет на развитие многих социальных процессов в сфере межэтнических и межконфессиональных отношений, способствует формированию нравственных ценностей в сознании общества. Особое внимание в статье уделяется тому факту, что Россия относится к тем странам, где развитие религиозной жизни общества с древнейших времен происходило в неразрывном единстве с формированием основ государственности и национальной культуры. Как единое государство Русь начала формироваться после принятия христианства из Византии. Наряду с православной верой Древняя Русь переняла от Византии и её законодательство, пронизанное идеей "симфонии властей", идеей союза Церкви и государства.

Ключевые слова: церковь, патриарх, симфония, история, страна, общество.

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