

CHURCH AND STATE IN RUSSIA: MANAGEMENT ISSUES

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Abstract

As a result of the study, the image of the state as a social partner of the Church, traditionally established in Orthodox social thought, and the ideal of church-state relations connected with it were analyzed.

The transformation of this image within the framework of the modern social teachings of the Russian Orthodox Church is studied, and the key points of other options for building relations between the Church and the state existing in the church environment are considered.

Keywords: Church, State, Society, Priest.

I. INTRODUCTION

The growing role of the religious factor in world and national development dictates the need to study religious processes, their positive and negative potential, influence on social life, the formation of value orientations and life guidelines, on the spiritual foundations of society.

The relevance of the topic is determined by the need to find optimal ways for the spiritual revival of Russian society, to determine the place and role in this process of interaction between state power and the Russian Orthodox Church in the context of the current social processes in Russia.

For many centuries of Russian history, the Russian Orthodox Church was the largest and most influential religious organization in society, played an important social and cultural role in public life. The Orthodox Church gained the experience of theoretical understanding of church-state relations, as well as their practical implementation at different stages of the historical development of Russia, which, unfortunately, has been little studied by modern domestic science.

The need to overcome the spiritual and moral crisis of society puts on the agenda of modern history the question of those national values and traditions, including religious ones, that could become the basis of the country's spiritual revival.

II. METHODOLOGY

The theoretical basis of the study was the conceptual approaches of famous domestic and foreign historians, philosophers, cultural scientists, representatives of religious thought, devoted to studying the problems of interaction between the state and the church; theories of representatives of modern sociology: sociocultural theories of society and its social development, the theory of value-oriented sociology, the concept of globalization. With some degree of conventionality, the theories of cyclic civilizations, which were developed in the works of N. Ya. Danilevsky, O. Spengler.

The general theoretical principles of science, objectivity, the unity of historical and logical, modern principles and methods of socio-historical and sociocultural analysis of society, methods of comparative analysis, an integrated approach to the phenomena studied were applied.

III. DISCUSSION

In Russia, until 1917, the topic developed in the works of Russian religious philosophers S.N. Bulgakova, N.O. Lossky, B.S. Solovyov, K. Frank, investigated the topic and non-religious authors I.A. Ilyina P.B. Struve, A. Tikhomirov, B.N. Chicherin H.A. Berdyaev, who in the historical and cultural aspect analyzed the relationship between the state and the church, the social role of religion and the church in Russian culture. The work of modern Russian scientists was of great importance for the study.

They are devoted to the analysis of religious doctrines and their significance for determining the place and role of the church in modern Russian society, as well as understanding the essence and content of the relationship between the Russian Orthodox Church and the state (V.I. Garadzha, A.B.Gulyga, V.P. Danilov, G.A. Kobzeva, A.A. Korolkov, A.I. Kirlezhev, K.B. Medvedko).

A worthy place among studies on the history of the development of the institute of religion in Russia is occupied by the work of S. Safronov, "The Russian Orthodox Church at the End of the 20th Century, Territorial Aspect," which is a brief reference on the most important aspects of the development of the Church as a social, political, and economic institution.

The interaction of two areas in modern Orthodoxy - traditionalism and fundamentalism - became the subject of analysis in the work of A.V. Polonskogo "The Orthodox Church and Society in Post-Communist Russia." The author is convinced that without a return to the traditional foundations, the basis of which is the church, the existence of historical and cultural self-awareness of the people is impossible.

Nevertheless, recognizing the depth and thoroughness of the analysis of this problem in modern domestic studies, we note that these works do not give a holistic idea of the features of inter-institutional interactions between the Church and the state during the social transformation of modern Russian society. Even in works specially devoted to church-state interaction, the question of their organizational interaction in the context of the historical approach is practically not emphasized. All this as a whole led to the definition of the research topic.

IV. RESULTS

In the process of our research, we note that political history is a confrontation between two branches of government - the spiritual and secular, where there is either a struggle or mutually beneficial cooperation between religious and secular ideology. From these positions, one can explain the fact that at the turn of the century in Russian society there was a revision of fundamental ideological values, which entailed a change in worldview positions on religious and cultural heritage. This contributed to the establishment of an opinion on the synthesis of religious and cultural values. Against this background, the essence of the processes of de-secularization of politics and politicization of religion is revealed more clearly, the result of which is the active involvement of believers in political life, the formation of political movements and parties of a religious and religious-monarchical nature.

Therefore, the process of forming a new model of the relationship between Russia and religious associations (faiths) as elements of the political system of society requires analysis of the current legislative framework in the field of relations between the state and religious associations. It should also be noted that the peculiarity of modern society is manifested in the fact that real relations of power, as well as social relations, are characterized by alienation.

Alienation of power is manifested in the fact that state power is characterized by relative independence, has its own interests, which may not coincide with the interests of citizens. And on the other hand, the state, by its very nature, does not have a regulatory-categorical apparatus, in the form of morality, that religion has at its disposal, which is realized through the church (religious associations, faiths). This gives reason to note that the appeal to the relationship of the state with the Russian Orthodox Church is due to the fact that its position has changed in modern Russia.

By building a line of relations with the state from which it is separated by law, the church, as a political institution, takes on the solution of certain socio-political tasks and functions (for example, social support for low-income families and participants in military events), becoming the political structure that she was in imperial Russia, where she performed not only a social, but also a state function, being the state religion. It can also be said that the state uses the church as a social institution that provides communicative and integral ties in the political system.

Thus, in relation to the state towards the Russian Orthodox Church, as given in our study, one can judge the religious dynamics, the nature of socio-religious relations, the role of the church in the state, and the state's attitude to religion.

Considering the above, in the course of our study, we note that the modern system of relations between the state and the Church is characterized by a violation of the coordination between normative acts and real relations, which explains the lack of consistency in the actions of public authorities in relation to religious associations.

V. CONCLUSION

An analysis of various versions of the concept of Orthodox statehood as presented by representatives of ideological and religious movements within the Church shows that the image of a state institution is perceived differently by intra-church groups.

Often, it does not correspond to the official views of the Moscow Patriarchate on this problem, which gives rise to a heated intra-church discussion regarding further optimal models of church-state relations from the point of view of the theological attitudes of Orthodoxy.

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